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THE RELATIONSHIP BETWEEN
SEPARATION-INDIVIDUATION, INDIVIDUALISM-COLLECTIVISM,
MARRIAGE EXPECTATIONS, AND MARITAL ATTITUDES

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Ayrışma-Bireyleşme, Bireycilik-Toplulukçuluk,
Evlilik Beklentileri ve Evlilik Tutumları Arasındaki İlişki

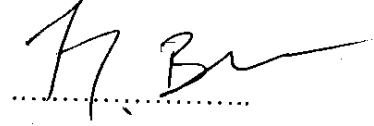
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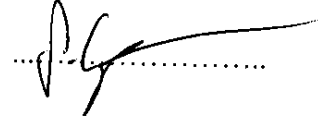
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Table of Contents

| | |
|-------------------------------------------------------------|-----------|
| Title Page..... | i |
| Approval..... | ii |
| Acknowledgements..... | iii |
| Table of Contents..... | v |
| List of Figures..... | viii |
| List of Tables..... | ix |
| Abstract..... | xi |
| Özet..... | xiii |
| INTRODUCTION..... | 1 |
| 1.1. STATEMENT OF THE PROBLEM | 3 |
| 1.2. THE SIGNIFICANCE OF THE PROBLEM..... | 7 |
| 1.3. REVIEW OF THE RELATED LITERATURE | 9 |
| 1.3.1. Separation-Individuation | 9 |
| 1.3.2. Individualism-Collectivism..... | 24 |
| 1.3.3. Marriage Expectations..... | 32 |
| 1.3.4. Marital Attitudes..... | 38 |
| 1.4. THE PRESENT STUDY | 43 |
| 1.4.1. Research Questions | 43 |
| 1.4.2. Hypotheses | 43 |
| 1.4.3. Operational Definitions | 44 |
| METHOD..... | 45 |
| 2.1. PARTICIPANTS..... | 45 |
| 2.2. INSTRUMENTS | 46 |
| 2.2.1. Demographic Information Form | 47 |
| 2.2.2. Separation-Individuation Inventory (SII)..... | 47 |
| 2.2.3. Individualism-Collectivism Scale..... | 48 |
| 2.2.4. The Marriage Expectation Scale (MES) | 49 |
| 2.2.5. The Marital Attitude Scale (MAS) | 49 |

| | |
|------------------------------------------------------------------------------------------------------|-----|
| 2.2.6. Personal Information Form | 50 |
| 2.3. PROCEDURE | 51 |
| 2.4. DATA ANALYSIS | 52 |
| RESULTS..... | 53 |
| 3.1. SUMMARY OF THE MAIN RESULTS | 69 |
| 3.2. ADDITIONAL ANALYSES | 70 |
| DISCUSSION | 79 |
| 4.1. SEPARATION-INDIVIDUATION CAN PREDICT MARRIAGE EXPECTATIONS AND MARITAL ATTITUDES | 79 |
| 4.2. INDIVIDUALISM AND COLLECTIVISM CAN PREDICT MARRIAGE EXPECTATIONS AND MARITAL ATTITUDES | 81 |
| 4.3. THE ASSOCIATION BETWEEN SEPARATION-INDIVIDUATION, INDIVIDUALISM, AND COLLECTIVISM | 83 |
| 4.4. INDIVIDUALISM AND COLLECTIVISM IN TURKEY | 84 |
| 4.5. SEPARATION-INDIVIDUATION IN TURKEY | 86 |
| 4.6. MARRIAGE EXPECTATIONS IN TURKEY | 88 |
| 4.7. MARITAL ATTITUDES IN TURKEY | 90 |
| 4.8. GENDER DIFFERENCES | 92 |
| 4.9. LIMITATIONS AND RECOMMENDATIONS..... | 93 |
| 4.10. CLINICAL IMPLICATIONS..... | 101 |
| REFERENCES..... | 104 |
| APPENDICES | 121 |
| A. Informed Consent Form for Turkish Students | 122 |
| B. Informed Consent Form for International Students..... | 128 |
| C. Demographic Information Form for Turkish Students..... | 134 |
| D. Demographic Information Form for International Students..... | 137 |
| E. Separation-Individuation Inventory (SII) in Turkish..... | 140 |
| F. Separation-Individuation Inventory (SII) in English..... | 144 |
| G. Individualism-Collectivism Scale in Turkish | 147 |
| H. Individualism-Collectivism Scale in English | 150 |

| | |
|--------------------------------------------------------------------------------------------------------|------------|
| I. The Marriage Expectation Scale (MES) in Turkish..... | 153 |
| J. The Marriage Expectation Scale (MES) in English..... | 157 |
| K. The Marital Attitudes Scale (MAS) in Turkish..... | 159 |
| L. The Marital Attitudes Scale (MAS) in English..... | 162 |
| M. Personal Information Form in Turkish..... | 165 |
| N. Personal Information Form in English | 167 |
| O. Goodness-of-Fit Test and Factor Matrix for the Separation- Individuation Inventory | 169 |
| P. Goodness-of-Fit Test and Factor Matrix for the Individualism Subscale..... | 171 |
| R. Goodness-of-Fit Test and Factor Matrix for the Collectivism Subscale | 172 |
| S. Goodness-of-Fit Test and Factor Matrix for the Marriage Expectation Scale..... | 173 |
| T. Goodness-of-Fit Test and Factor Matrix for the Marital Attitudes Scale..... | 175 |
| U. Result of Evaluation by The Ethics Committee..... | 176 |

List of Figures

| | |
|-------------------------------------------------------|----|
| Figure 1.1. Collectivism-Individualism World Map..... | 29 |
|-------------------------------------------------------|----|

List of Tables

| | |
|--------------------------------------------------------------------------------------------------------|----|
| Table 1.1. Separation-Individuation Process According to Mahler et al. (2002). | 11 |
| Table 3.1. The Descriptive Statistics for all Scales..... | 53 |
| Table 3.2. Separation-Individuation Pathology | 55 |
| Table 3.3. Marriage Expectations In Terms of Being Realistic and Unrealistic .. | 55 |
| Table 3.4. Marriage Expectations. | 55 |
| Table 3.5. Shapiro-Wilk Results. | 56 |
| Table 3.6. Pearson Correlations. | 56 |
| Table 3.7. Variables and Hypotheses for Analyses..... | 57 |
| Table 3.8. Model Summary of the Multiple Linear Regression Analysis by Marriage Expectations | 58 |
| Table 3.9. ANOVA for the Multiple Linear Regression Analysis by Marriage Expectations | 58 |
| Table 3.10. Coefficients for the Multiple Linear Regression Analysis by Marriage Expectations. | 59 |
| Table 3.11. Model Summary of the Multiple Linear Regression Analysis by Marital Attitudes. | 61 |
| Table 3.12. ANOVA for the Multiple Linear Regression Analysis by Marital Attitudes | 61 |
| Table 3.13. Coefficients for the Multiple Linear Regression Analysis by Marital Attitudes | 62 |
| Table 3.14. Model Summary of the Simple Linear Regression Analysis by Individualism..... | 64 |
| Table 3.15. ANOVA for the Simple Linear Regression Analysis by Individualism..... | 64 |
| Table 3.16. Coefficients for the Simple Linear Regression Analysis by Individualism..... | 65 |
| Table 3.17. Model Summary of the Simple Linear Regression Analysis by Collectivism | 67 |

| | |
|---------------------------------------------------------------------------------------------|----|
| Table 3.18. ANOVA for the Simple Linear Regression Analysis by Collectivism. | 67 |
| Table 3.19. Coefficients for the Simple Linear Regression Analysis by Collectivism | 68 |
| Table 3.20. Chi-Square Tests | 70 |
| Table 3.21. Separation-Individuation Pathology*MES Realism Crosstabulation | 71 |
| Table 3.22. Model Summary of the Simple Linear Regression by Collectivism . | 72 |
| Table 3.23. ANOVA for the Simple Linear Regression by Collectivism..... | 72 |
| Table 3.24. Model Summary of the Simple Linear Regression by Marital Attitudes | 73 |
| Table 3.25. ANOVA for the Simple Linear Regression by Marital Attitudes | 73 |
| Table 3.26. The Highest Loadings of the Separation-Individuation Inventory. ... | 75 |
| Table 3.27. The Highest Loadings of the Individualism Subscale. | 76 |
| Table 3.28. The Highest Loadings of the Collectivism Subscale. | 77 |
| Table 3.29. The Highest Loadings of the Marriage Expectation Scale. | 77 |
| Table 3.30. The Highest Loadings of the Marital Attitude Scale. | 78 |

Abstract

The aim of this quantitative research is to understand the relationship between separation-individuation, individualism-collectivism, marriage expectations, and marital attitudes. Separation-individuation and individualism-collectivism are the independent variables of the study to predict marriage expectations and marital attitudes. Separation-individuation scores were also used to predict individualism and collectivism.

A total of 250 undergraduates at a private university in Istanbul, Turkey, were included in the study. It was carried out with an online survey package including the Informed Consent Form prepared by the researcher, Demographic Information Form prepared by the researcher, Separation-Individuation Inventory (SII; Christenson and Wilson, 1985), Individualism-Collectivism Scale (Singelis, Triandis, Bhawuk, and Gelfand, 1995), Marriage Expectation Scale (MES; Jones and Nelson, 1997), Marital Attitude Scale (MAS; Braaten and Rosén, 1998), and Personal Information Form prepared by the researcher, respectively.

Hypotheses included the followings: Separation-individuation, individualism, and collectivism were expected to predict marriage expectations. Moreover, separation-individuation was expected to negatively associate with individualism and marital attitudes, and positively associate with collectivism. Furthermore, individualism was expected to negatively associate with marital attitudes while collectivism was expected to positively associate with marital attitudes.

Data collected by the instruments were analyzed via regression analyses. The results showed that all hypotheses were supported except those associations between separation-individuation and individualism-collectivism.

As hypothesized, separation-individuation, individualism, and collectivism predicted marriage expectations. Separation-individuation was negatively associated with marriage expectations while individualism and collectivism were positively associated.

As expected, marital attitudes were predicted by separation-individuation, individualism, and collectivism. Separation-individuation and individualism were

negatively associated with marital attitudes while collectivism was positively associated.

Individualism was predicted by separation-individuation. However, contrary to the hypothesis, separation-individuation and individualism were positively associated. In addition, contrary to the hypothesis, separation-individuation and collectivism were found to be not associated.

The results were discussed, limitations and recommendations for future were presented and clinical implications of the study were also discussed.

Keywords: Turkey, separation-individuation, individualism-collectivism, marriage expectations, marital attitudes, second individuation, third individuation, fourth individuation, fifth individuation, undergraduates, college students.

Özet

Niceliksel olan bu araştırmanın amacı, ayrışma-bireyleşme, bireycilik-toplulukçuluk, evlilik beklentileri ve evlilik tutumları arasındaki ilişkiyi incelemektir. Ayrışma-bireyleşme ile bireycilik-toplulukçuluk, evlilik beklentilerini ve evlilik tutumlarını yordayan bağımsız değişkenlerdir. Ayrışma-bireyleşme puanları bireycilik ve toplulukçuluğu yordamak amacıyla da kullanılmıştır.

Araştırmaya İstanbul'da özel bir üniversitede öğrenim gören 250 lisans öğrencisi dahil edilmiştir. Araştırma, öncelikle araştırmacı tarafından hazırlanan Bilgilendirilmiş Onam Formu onaya sunulularak, internet üzerinden sırasıyla şu ölçekleri içeren bir ölçek paketiyle yapılmıştır: Araştırmacı tarafından hazırlanan Demografik Bilgi Formu, Ayrışma-Bireyleşme Envanteri (Christenson and Wilson, 1985), Bireycilik-Toplulukçuluk Ölçeği (Singelis, Triandis, Bhawuk, and Gelfand, 1995), Evlilik Beklentisi Ölçeği (Jones and Nelson, 1997), Evlilik Tutumu Ölçeği (Braaten and Rosén, 1998) ve araştırmacı tarafından hazırlanan Kişisel Bilgi Formu.

Araştırmanın hipotezleri şöyledir: Evlilik beklentilerinin ayrışma-bireyleşme, bireycilik ve toplulukçuluk tarafından yordanacağı öngörülmüştür. Ayrıca, ayrışma-bireyleşmenin bireycilik ve evlilik tutumlarıyla negatif, toplulukçulukla pozitif bir yönlü bir ilişki içinde olması beklenmiştir. Bireycilikle evlilik tutumları arasında negatif, toplulukçulukla evlilik tutumları arasında ise pozitif yönlü bir ilişki bulunacağı tahmin edilmiştir.

Ölçeklerle toplanan verinin regresyon analizi kullanılarak alınan sonuçları, araştırmanın ayrışma-bireyleşme ve bireycilik-toplulukçuluk arasındaki ilişkiyle ilgili olan iki hipotezi dışındaki tüm hipotezlerinin desteklendiğini göstermiştir.

Öngörüldüğü gibi, ayrışma-bireyleşme, bireycilik ve toplulukçuluk evlilik beklentilerini yordamıştır. Ayrışma-bireyleşme ile evlilik beklentileri arasında negatif, bireycilik ve toplulukçuluk ile evlilik beklentileri arasında ise pozitif yönlü bir ilişki olduğu görülmüştür.

Beklendiđi řekilde, evlilik tutumları da ayrışma-bireyleşme, bireycilik ve toplulukçuluk tarafından yordanmıştır. Ayrışma-bireyleşme ve bireyciliđin evlilik tutumlarıyla negatif yönlü bir ilişki içinde olmasına karşın toplulukçuluđun pozitif yönlü bir ilişki içinde olduđu görülmüştür.

Bireycilik, ayrışma-bireyleşme tarafından yordanmıştır. Ancak, ilgili hipotezin tersine, ayrışma-bireyleşme ve bireyciliđin pozitif yönlü bir ilişki içinde olduđu bulunmuştur. Ayrıca, yine hipotezin aksine, ayrışma-bireyleşme ve toplulukçuluk arasında bir ilişki olmadığı görülmüştür.

Sonuçlar tartışılmış, araştırmanın sınırlılıkları ile geleceđe yönelik öneriler sunulmuş ve klinik anlamda bu çalışmadan çıkan ipuçları üzerinde durulmuştur.

Anahtar Kelimeler: Türkiye, ayrışma-bireyleşme, bireycilik-toplulukçuluk, evlilik beklentileri, evlilik tutumları, ikinci bireyleşme, üçüncü bireyleşme, dördüncü bireyleşme, beşinci bireyleşme, üniversite öğrencileri.

INTRODUCTION

This thesis is an interdisciplinary attempt using a quantitative method of research design to explain constructs related to a social institution called marriage, which are marriage expectations and marital attitudes, in relation to psychological and sociocultural concepts, namely separation-individuation and individualism-collectivism, respectively.

Related to the institution of marriage, Article 16 of the Universal Declaration of Human Rights (UDHR) proclaimed by the United Nations General Assembly in 1948 says:

- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses...

Although the United Nations accepted these rights in 1948, the history of marriage (Coontz, 2006) is much older than the age of the UDHR. It is probably one of the first institutions of the humankind. Juvva and Bhatti (2006) stated, "the first institution established by domestic religion probably was marriage (p. 61)." Coontz (2006), on the other hand, reminds theories about how the marriage came into existence in Stone Age, proposes her own view about its existence, and gives clues that it predates recorded history. She also tells that throughout the centuries marriage has taken many different forms in different societies. However, it is "a universal social institution throughout recorded history (p. 24)" with only one exception to the "the historical universality of marriage (p. 33)": the Na people of China, who "did not make marriage a central way of organizing social and personal life (p. 24)."

In addition to explaining different aspects of marriages in various cultures throughout recorded history, she (Coontz, 2006) stated traditional roles which marriage has been playing, one of which is being as the most important marker of adulthood. UDHR stresses being an adult to have a right to marry as well while using the words 'full age' and "free and full consent.'

However, physically being an adult and psychologically being an adult may be two different things. Mahler, Pine, and Bergman (2002) made a distinction and referred to the psychological birth of the individual as the separation-individuation process, which takes place in the first three years of life. Further, Blos (1967b) said that there is also a second individuation process in adolescence. In addition, Colarusso (2000) drawn attention to the third individuation in young adulthood, the fourth in middle and the fifth in late adulthood. These processes are important for the psychological development of every person to be an adult psychologically. These psychological aspects should be kept in mind as well while seeing married people as adults, which is also what this thesis has been trying to do with an interdisciplinary attempt that is necessary to understand human beings.

Hofstede (2001) stressed the need for a multidisciplinary approach and also said that cross-cultural studies suppose a systems approach, in which the total system is called culture. He further stated:

Anthropology, sociology, social psychology, and psychology look at all aspects of social systems, but each only at a given level (at the level of societies, categories of persons, groups, or individuals, respectively). Within the social landscape, anthropology studies the gardens, sociology and social psychology study different kinds of bouquets, and (individual) psychology studies the flowers (p.19).

Thus, this thesis is an attempt to understand the unique flower in a bouquet in the garden it lives. Just like cross-cultural scientists supposing a systems approach, couples and family therapists adopt a systems approach, too. The author of this thesis, as a person trained for being a clinical psychologist and a couples and

family therapist, will try to look closely to this unique flower from different perspectives: First, intrapsychic processes; then, family, social and cultural processes. While doing this, in addition to using the terms of clinical psychology, and couples and family psychology, which she has been trained, she will also visit and borrow constructs from social psychology, cross-cultural psychology, and sometimes even anthropology.

1.1. STATEMENT OF THE PROBLEM

The purpose of this study is to investigate the relationship between separation-individuation, individualism-collectivism, marriage expectations, and marital attitudes. The terms and the relationship between them will be introduced shortly below.

Separation means being separated from the caregiver and having a sense of self; individuation means having a unique identity. In a healthy mother-child relationship, the mother encourages independence while providing nurture at the same time (Mahler et al., 2002). Later, in adolescence, individuation is an important task to be achieved again and it is called the second individuation (Blos, 1967a).

While separation-individuation is related to the relationship with the primary caregiver, individualism-collectivism has a cultural aspect. In collectivist cultures, the well-being of the group is more important than that of individualist ones, which value self-interest. People in collectivist cultures are expected to make personal sacrifices in order for the group to continue its existence whereas self-interests of individuals come first and group interests are given secondary importance in individualist cultures (Triandis, 1995). Values like independence, personal distinction, personal achievement, and power, which serve the self/individual, are important for individualist societies, in contrast to collectivist ones, in which values such as obedience and in-group harmony are given importance (Breckenridge, 2016).

These cultural tendencies may affect marriage expectations. People in collectivist cultures expect demographic similarity, chastity and practical value such as being a good housekeeper in a potential spouse. In collectivist cultures, shared time and activities, group/family loyalty and solidarity are valued; on the other hand, in individualistic cultures, there are loosely connected relationships, personal fulfillment, and autonomy (Breckenridge, 2016).

Marriages in individualist cultures were found to be more love-based whereas marriages in collectivist cultures may be arranged by others (Breckenridge, 2016). The study by Levine, Sato, Hashimoto, and Verma (1995) studied the importance of love for the establishment as well as the maintenance of marriages in 11 countries. They found, “Individualistic cultures, as opposed to collective cultures, assigned much greater importance to love in marriage decisions (p. 554).” The responses of ‘Yes’ to the question “If a man (woman) had all the other qualities you desired, would you marry this person if you were not in love with him (her) (p. 561)?” were as high as 49% in India and 50.4% in Pakistan whereas as low as 3.5% in the USA and 7.3% in England.

It seems that marriages in individualistic cultures serve to fulfill personal desires while marriages in collectivist cultures aim to meet the needs of the family and society. In collectivist cultures, contrary to individualist ones, marriages provide a link between families, rather than individuals, may be like a duty for the family and the society and may be arranged by others (Breckenridge, 2016).

Not only culture but also the degree of separation-individuation may influence marriage expectations. A study by Shulman, Rosenheim, and Knafo (1999) investigated “the extent to which adolescents’ marital expectations are related to the marital expectations of their parents (p. 213).” Participants were 81 adolescent-mother-father triads in Tel Aviv, Israel. Results showed “...parental marital expectations...accounted for marital expectations of their adolescent sons and daughters (p. 218)” and “expectations of closeness with family of origin were explained by maternal expectation (p. 218).” Moreover, “adolescents’ expectations of closeness with a future partner was explained by maternal

expectation (p. 218).” In addition, adolescents from traditional families expected more closeness and traditional role division. Results suggest that both cultural aspects and the separation-individuation process may influence marriage expectations. The traditional culture of the families creates different expectations from families with egalitarian culture. In addition, it seems that youth may not be separated and individuated enough to form their own expectations but they may be influenced by their parents.

There may also be a relationship between separation-individuation and individualism-collectivism. For example, desirable physical distance and bodily contact between the mother and the infant in the first years are different in individualistic and collectivist cultures. Mother-infant cosleeping and holding and carrying the baby for longer periods of time were seen more in collectivist cultures. Mothers prefer a more distant relationship and separate beds and bedrooms in individualistic cultures because they believe distance fosters independence (Suizzo, 2004). The mother encourages independence while providing nurture at the same time in a healthy mother-child relationship in order for the baby to be separated and individuated (Mahler et al., 2002). Then, it should be investigated that how much separated and individuated people may be in a collectivist culture, and also that how marriage expectations and marital attitudes may be predicted by separation-individuation and individualism-collectivism.

Marital attitudes were added to the variables of the current study because a recent study by Öz-Soysal, Uz-Baş, and Aysan (2016b) showed that the mean scores on the Marital Attitude Scale (Braaten & Rosén, 1998) for Turkish males and females were quite low, which do not indicate positive attitude toward marriage, compared to their equivalents in the USA (Bassett, Braaten & Rosén, 1999). Moreover, statistics related to marriages imply that attitudes toward marriage may be changed in Turkey. According to the Statistical Bureau of Turkey (TÜİK), the crude marriage rate was 9.04‰ in 2008, but it was dropped to 6.08‰ in 2018. In addition, the mean age at the first marriage was 26.7 for males and 23.4 for females in 2008, whereas it increased to 27.8 for males and 24.8 for females in

2018. Is it possible that one of the reasons for the decrease in crude marriage rates and being married at an older age is a negative attitude toward marriage? And how is it related to separation-individuation and individualism-collectivism?

According to the Family Structure Research by TÜİK in 2016, it was also found that 59.9% of marriages are arranged, the percentage of those who chose their spouses both with their own decision and with the approval of family is 30.2%, the percentage of those who chose their spouses with their own decision but without family approval is 2.5%. In addition, the same research found that the most important reasons for divorce among those who divorced at least once are being irresponsible and uninterested (50.9%), financial reasons (30.2%), disrespectful behavior toward the spouse's family (24.3%), and in-law interference in family matters (22.7%). It was also found by the same research that when people in Turkey can not take care of themselves because of old age, they want to stay at their children's house (37.6%), to be taken care of by a professional at their own home (29.4%), and to stay at nursing home (11%).

Statistics above suggest that not only getting married, but also getting divorced appear to be influenced by the collectivist culture of Turkey. The high percentage of arranged marriages, the importance of family approval in the decision of marriage, and the low percentage of individual decisions related to getting married stress the collectivist needs of Turkish people. It also makes one wonder how separated and individuated those people are if they are influenced by others and do not decide on their own.

The reasons for divorce have also implications for separation-individuation and individualism-collectivism. Disrespectful behavior toward the spouse's family and in-law interference in family matters imply that they can not protect boundaries of their own family but that they are influenced by the extended family. Thus, they may have both intrapsychic difficulties and difficulties related to culture. The motivation of the extended families to interfere with their offsprings' marriages may be based in their intention to stay at their children's house at their old age, which may be a reunification or fusion toward the end of life or just a collectivist

expectation. If it reflects a need for reunification or fusion, it is a separation-individuation related behavior. Otherwise, it may be a culture related behavior.

In short, it seems that there is a relationship between separation-individuation, individualism-collectivism, marriage expectations, and marital attitudes. Since this is not a cross-cultural study, both separation-individuation and individualism-collectivism scores were investigated only in Turkish culture; in addition, the relationship between these scores, marriage expectations, and marital attitudes of the participants were also examined in order to see the nature of these relationships.

1.2. THE SIGNIFICANCE OF THE PROBLEM

The present study is important for several reasons. First of all, there is not any research that examines these four constructs in a study in the related literature. It will be a unique contribution and fill a gap between individual, social, clinical, and family psychology. This research not only studies intrapsychic processes but also cultural processes.

Secondly, since it is important to assess individual, systemic, and cultural aspects in therapy, this study can shed a light for clinicians during assessment and intervention. Like other cultures, in Turkish culture, there are many subcultures and it is very important to assess the problem correctly both in Turkey and in the world, according to the subculture and the family system. "If members of diverse populations do try to implement practices that are in conflict with strengths of their own cultural group, members of the helping profession may actually cause harm to the family because they encourage a 'cultural clash' that negatively affects family life (Breckenridge, 2016)." Since terms that were studied in this research affect both couple and family systems, and also the individual, results may be beneficial not only for family and couple therapists but also for therapists working with individuals in order for them to avoid 'cultural clashes.'

A possible contribution of the study for intervention related to intrapsychic and systemic aspects relies on this: The problematic separation-individuation processes with the family of origin affect future intimate relationships and marriages in adult life (Haws & Mallinckrodt, 1998). Since the research by Kins, Beyers, and Soenens (2012) found that both dysfunctional independence and dysfunctional dependence in relationships were strongly related to separation-individuation pathology, expectations related to connectedness, togetherness, independence, and separateness should be investigated and understood well. How were their expectations while they were getting married and how does the degree of being separated-individuated influence marriage expectations? If a relationship between separation-individuation and marriage expectations exists, then it will be possible to intervene separation-individuation to solve some marriage problems, and to discuss and to change related expectations.

Another benefit may be related to prevention. If it will be found that a relationship exists between four variables in this study, then it will be possible to recommend specialists to look more closely to those issues in pre-marriage counseling sessions. It may be also possible to design widespread preventive educational programs appropriate for the needs of Turkish people to have healthy life-long marriages.

Another contribution will be that it will be an opportunity to test the usefulness of the scales used in this study. Especially the Marriage Expectation Scale (Jones & Nelson, 1996) and the Marital Attitude Scale (Braaten & Rosén, 1998) were utilized for the first time with undergraduates after the adaptation studies. If they are useful, they can be used widely as a measuring and screening tool for prevention as well as an instrument for scholars.

Another benefit may be related to the clarification of and distinction among the constructs. There is confusion about the meanings of the constructs in the literature. The literature review, as well as the discussion in the current study, try to make a distinction related to definitions and the boundaries of the constructs. For example, marriage expectations and marital attitudes have not been studied

together before and a clear definition to discriminate two of them is really needed, as can be seen in the literature review below.

In addition, it will shed a light to understand Turkish people better. Thus, not only scholars but also specialists -clinicians working with individuals, couples and family therapists, group therapists, etc.- may benefit from the results. Even social and cross-cultural psychologists may find value in this research.

1.3. REVIEW OF THE RELATED LITERATURE

The main constructs of the study, separation-individuation, individualism-collectivism, marriage expectations, and marital attitudes, will be explained in detail below.

1.3.1. Separation-Individuation

The aim of this section is to introduce the construct of separation-individuation, in addition to a brief historical overview and the related empirical studies. “Separation-Individuation” was first introduced by Mahler (1967), who adumbrated her theory firstly as early as 1949 (Mahler et al., 2002). Later, in 1975, Mahler, Pine, and Bergman published a book called *The Psychological Birth of The Human Infant: Symbiosis and Individuation*, in which they explained the process of separation-individuation in detail.

While the biological birth is observable, the psychological birth is a slow intrapsychic process and referred by them as a process of separation-individuation, which includes two separate but complementary developments: separation and individuation. According to Mahler (as cited in Mahler et al., 2002), separation includes “the child’s emergence from a symbiotic fusion with the mother (p. 4).” On the other hand, individuation involves “achievements marking the child’s assumption of his own individual characteristics (Mahler et al., 2002, p. 4).” These processes will be explained in detail below, but the

simplest and the shortest explanation for these may be that: The child separates him/herself from the mother, or from the primary caregiver; and tries to construct his/her own unique identity.

The first steps in separation-individuation will be related to physically separating the child's body from the mother's body because both bodies are still in fusion after the biological birth and in the first months of the life. Then, the child will have a sense of separateness from the mother; and later, from the world. For the child, the representative of the world is the mother (primary love object). Achieving a separateness from the mother during the first months of life may bring a sense of being a separate person and developing a unique identity later in life. But, it is a lifetime process.

Mahler et al. (2002) states, like any other intrapsychic processes, separation-individuation continues throughout the lifetime, never finishes, and is always active. The new phases in one's life cycle bring new derivatives of the earliest separation-individuation processes, which are still at work (Mahler et al., 2002). For example, separation-individuation again becomes an important issue and a task to be achieved during adolescence (Blos, 1967a). However, the first psychological achievements of the process are in the "separation-individuation phase," which starts about the fourth or fifth month of the life and continues until thirtieth or thirty-sixth month (Mahler et al., 2002).

The processes of separation and individuation, as two intertwined and complementary processes, may "proceed divergently, with a developmental lag, or precocity in one or the other (p. 4)." Premature locomotor development which makes it possible for the child to physically separate his/her body from the mother's body, or "an omnipresent infantilizing mother who interferes with the child's innate striving for individuation (p. 4)" may influence the awareness and timing of the child's self-other differentiation (Mahler et al., 2002).

Before being able to achieve self-other differentiation, the child goes through certain phases: First, the normal autistic phase; then, the normal symbiotic phase. After these phases, the child becomes ready for the separation-individuation

phase, which includes certain substages (Mahler et al., 2002). The whole process is summarized in Table 1.1 below.

Table 1.1. *Separation-Individuation Process According to Mahler et al. (2002).*

Forerunners:

The Normal Autism Phase

The Normal Symbiosis Phase

The Separation-Individuation Phase

1. Differentiation/Hatching
2. Practicing
 - 2.1. The Early Practicing Period
 - 2.2. The Practicing Period Proper
3. Rapprochement
 - 3.1. Beginning Rapprochement
 - 3.2. The Rapprochement Crisis
 - 3.3. Individual Solutions of the Crisis
4. Consolidation of Individuality and the Beginnings of Emotional Object Constancy

In *the normal autistic phase*, physiological processes are dominant, rather than psychological ones. The newborn is in a sleep-like state, spending most of the day half-sleeping and half-waking. In fact, s/he wakes crying when a need arises, such as hunger. After the need was met, s/he sleeps again. The newborn's life in those first weeks of life resembles his/her intrauterine life: "a closed monadic system (p. 41)" in which his/her needs are met, s/he is protected, s/he grows physiologically but s/he is almost unresponsive to the environment. This situation approximates almost his/her prenatal state or a bird embryo in an egg. Mahler et al. (2002) quoted Freud's (as cited in Mahler et al., 2002) metaphor of the bird egg to

explain the normal autistic phase and the newborn's autistic situation as "a closed monadic system":

A neat example of a psychical system shut off from the stimuli of the external world, and able to satisfy even its nutritional requirements *autistically* . . . is afforded by a bird's egg with its food supply enclosed in its shell; for it, the care provided by its mother is limited to the provision of warmth (as cited and added italics in Mahler et al. 2002, p. 41).

So, inspired by the Freud's bird egg symbol, this phase which includes first weeks of life is called the normal autistic phase, in which "the infant seems to be in a state of primitive hallucinatory disorientation, in which need satisfaction belongs to his own omnipotent, *autistic* orbit (Mahler, 1967, p. 741)."

The task to be achieved in this first phase of life is a homeostatic equilibrium in a new environment (Mahler et al., 2002). Although the newborn's life in the first weeks is almost like intrauterine life, s/he is outside uterine and a member of the world since the biological birth. If s/he can protect the equilibrium with the help of others and stays alive, s/he will proceed to the next phase.

From the second month on, *the normal symbiotic phase* begins with the infant's dim awareness of the mother. The autistic shell begins to crack and the autistic orbit transforms to a symbiotic orbit. The infant is completely dependent on the mother in this symbiotic relationship, but the mother has a relative need for her child (Mahler et al., 2002).

Mahler (1967) borrowed the term symbiosis from biology. But, unlike the meaning in biology, it does not imply a "mutually beneficial relationship between two *separate* individuals of different species (Mahler et al., 2002, p. 44)." The infant is in a fusion with the mother and cannot differentiate inner from outer, or "I" from "not-I" yet (Mahler et al., 2002). The baby and the mother constitute "a dual unity within one common boundary," which is an "omnipotent system,"

compared to a closed monadic system in the first phase (Mahler, 1967, p.741; Mahler et al., 2002, p. 44).

This omnipotent unity is, in fact, hallucinatory or delusional, because of the delusion of a common boundary, in spite of the existence of physically separate two individuals. However, it is normal in this phase. On the other hand, it is the mechanism what Mahler (1967) calls as “symbiotic child psychosis” in cases of people with psychotic disorganization and severe disturbances of individuation in later stages of their life (Mahler, 1967; Mahler et al., 2002).

Achievement in these earliest phases of nondifferentiation, namely normal autism and normal symbiosis, are two prerequisites for the normal separation-individuation phase to begin. After this achievement, it will be the time for the baby to proceed into *the separation-individuation phase*, which includes subphases of (1) differentiation/hatching, (2) practicing, (3) rapprochement, (4) consolidation of individuality and the beginnings of object constancy.

“At about 4 to 5 months of age, at the peak of symbiosis, behavioral phenomena seem to indicate the beginning of the first subphase of separation-individuation, namely *differentiation*. During the symbiotic months -through that activity of the pre-ego which Spitz has described as *coenesthetic receptivity*- the young infant has familiarized himself with the mothering half of his symbiotic self, as indicated by the unspecific, social smile. This smile gradually becomes the specific (preferential) smiling response to the mother... (Mahler et al., 2002, p. 52).” In addition to the smiles to the mother, the infant feels his/her own body and the mother’s body, molds to the mother’s body, distance himself/herself from the mother, and handle transitional objects; in short, differentiates between two bodies in this subphase. Thus, an "expansion beyond the symbiotic orbit (Mahler et al., 2002, p. 53)” takes place and it prepares for the hatching.

In the *hatching* process, the baby’s attention gradually expands to outward direction, while it was mostly inwardly directed during the first months of symbiosis. During the symbiotic phase, the infant was also highly attentive to the mother, but in this subphase gradually combines his/her attention related to the

mother with growing storage of memories of “good” and “bad” mother. Alertness, goal-directedness, and persistence in the infant’s behaviors are also manifestations of hatching (Mahler et al., 2002).

At about six months, the infant may pull the mother’s hair, nose, or ears; in addition, scan the mother and the environment while straining his/her own body away from the mother. Around six or seven months, the infant visually explores the mother’s face and body and realizes her eyeglasses, brooch, or pendant. Around 7 and 8 months, the baby visually checks back the mother, compares her with other unfamiliar objects, discriminates between the body of the mother and a thing which does not belong to her body, such as a brooch. These are definite signs of differentiation between two bodies and hatching (Mahler et al., 2002).

The differentiation subphase overlaps with *the practicing subphase*, during which the child can move away from the mother and has upright locomotion. When the child distances him/herself with crawling or climbing but s/he is not able to go away, it is called *the early practicing period*. When s/he has free upright locomotion, it is called *the practicing period proper*.

At that time, being able to take the first steps will make it possible to separate him/herself from the mother more. Even crawling will be an opportunity to explore the environment more than it was in the earlier phases. But, when the child can walk freely with an upright posture, it will be the greatest step in individuation. Despite the excitement and efforts for exploring the world and being seen oblivious to the presence of the mother, the child periodically returns her for physical proximity and contact, which provides emotional refueling. Both performance and gestural motility, as well as interest in the environment, diminish when the mother is absent in the room. In such cases, s/he becomes inwardly preoccupied, which is called low-keyedness (Mahler et al., 2002).

Although the child seems relatively unconcerned about the absence of the mother during the practicing subphase, increased separation anxiety because of the fear of object loss can be observed during the third subphase, namely *rapprochement*, which takes place by the middle of the second year. At this age, the child’s

physical mobility increases, and therefore, the toddler physically separate herself/himself more. But, in addition to physical development, the child develops cognitively around these months. Thus, it brings an increased awareness of separateness, which leads to an increased need for the mother's love and wish for her in order for him/her to be able to share new experiences and skills. That is why this subphase is called *rapprochement*: The need for closeness is a characteristic of this subphase (Mahler et al., 2002).

During the *rapprochement* subphase, the emotional availability of the mother is very important. But, the father has additional importance at this stage. Toddlers in this period also gradually realize that their parents, or their love objects, are separate individuals and that realization helps them to separate themselves. In addition, the child can not protect the delusion of a dual unit with the mother if there is involvement of the father. So, introducing the father and father's playing with the child have a crucial role in achieving her/his separation (Mahler et al., 2002).

Rapprochement subphase is also subdivided into three periods: "(1) beginning *rapprochement*; (2) the *rapprochement* crisis; and (3) individual solutions of this crisis (Mahler et al., 2002, p. 89)."

When refueling function of the mother in the practicing phase changes into a new role, it is a sign of *beginning rapprochement*. Sharing becomes important at this stage rather than physical contact or comforting. The child wants to share his/her discoveries with the mother and brings toys or other objects to the mother. In addition, since the child at this stage is aware of separateness, s/he can understand that her/his desires are not always identical to the mother. This awareness challenges the omnipotence of practicing subphase (Mahler et al., 2002).

Then, *the rapprochement crisis* begins around 18th or 20th months. The child not only wants to be separate and omnipotent but also wants a mother who fulfills his/her wishes without the child's knowledge that the help is coming from outside. However, s/he realizes that s/he is separate and not omnipotent. Since these desires cannot be satisfied, rapid mood changes and temper tantrums are

observed. The child is ambivalent, indecisive and has two conflicting desires in this subphase: pushing the mother away and clinging to her (Mahler et al., 2002).

Around the 21st month, the child finds an optimal distance from the mother and finding his/her own solution brings him/her to the last period of rapprochement subphase, which is called *individual solutions of the crisis*. After that, s/he can proceed to the last sub-phase of the separation-individuation process: *Consolidation of individuality and the beginnings of emotional object constancy* (Mahler et al., 2002).

The last subphase is in the third year of life, but it is a never-ending, life-long process, and the tasks are “(1) the achievement of a definite, in certain aspects lifelong, individuality, and (2) the attainment of a certain degree of object constancy (p. 109)”. A three-year-old unifies “good” and “bad” representations of the mother and internalizes her. The constant inner image of the mother (object) permits her/him a separate and independent functioning while the mother is away. So, s/he can develop a separate individuality. If s/he can not achieve these, splitting between good and bad representations continues, and this may lead to separation-individuation pathology (Mahler et al., 2002).

The whole process summarized above and described by Mahler et al. (2002) takes the first three years of each individual. The first psychological achievements of the process are in these years, in the normal separation-individuation phase, although it was stated that it is a life-long process and that the last subphase has not an ending point.

Since it is not completely ended in the first three years, the child struggles with the tasks of the last subphase during childhood. Later, in adolescence, individuation becomes an important task to be achieved again and called “*the second individuation process of adolescence*” by Blos (1967b) after the advancement of the theory by Mahler et al. (2002). According to Blos (1967b), both processes have some similarities:

Both periods have in common a heightened vulnerability of the personality organization. Both periods have in common the urgency for changes in psychic structure in consonance with the maturational forward surge. Last but not least, both periods—should they miscarry—are followed by a specific deviant development (psychopathology) that embodies the respective failures of individuation. What is in infancy a "hatching from the symbiotic membrane to become an individuated toddler" (Mahler, 1963), becomes in adolescence the shedding of family dependencies, the loosening of infantile object ties in order to become a member of society at large or, simply, of the adult world (p. 163).

Adolescent individuation is related to the realization of the end of childhood, of necessary commitments, and of limitation to individual existence. Realizing these create a sense of panic, urgency, and fear. Megalomaniacal dreams of childhood have to end in the second individuation. But, some adolescents try to be in this transitional phase longer, which is called prolonged adolescence. In order to have healthy progress in this process, the limitlessness of childhood must shrink to realistic proportions, which result in mastery of space and time with limited goals and chances (Blos, 1967a). In addition, disengagement from internalized objects of childhood leads to the search for external and extrafamilial objects in adolescence (Blos, 1967b). "Alone and surrounded by man's eternal fear of abandonment and panic, the familiar and life-old need for human closeness awakens; love and understanding are expected to rekindle the trust in life, to blow away the fears of isolation and death (Blos, 1967a, p. 13-14)." Thus, peer relationships become more important and adolescents form their personal, social and sexual identity in these years (Blos, 1967b). In the end, achieving the tasks of the second individuation makes the adolescent an adult.

After Blos' conceptualization of the second individuation, the theory was advanced more, and later, the *third individuation* was proposed by Oldham (1989), Colarusso (1990), and Akhtar (1995). Oldham's definition (1989) is

related to the death of the parents in middle-aged individual's life, mourning and loss, and as a result of these experiences, emotional and psychological maturity as well as a more mature sense of self. Akhtar's (1995) definition is related to the immigrant's identity transformation: reorganization of identity working on earlier consolidations in the first and the second individuation processes.

Colarusso's definition of the third individuation is below:

...continuous process of elaboration of the self and differentiation from objects which occurs in the developmental phases of young (20 to 40) and middle (40 to 60) adulthood. Although it is influenced by all important adult object ties, at its core are object ties to children, spouse, and parents, i.e., the family, the same psychological constellation that shaped the first and second individuations (Colarusso, 1990, p. 181; Colarusso, 1995, p. 84)

Colarusso (2000) later changed the age range of the third individuation, and also proposed the terms of fourth and fifth individuation:

I reserved the term *third individuation* for the multidetermined, complex separation-individuation phenomena that occur in the developmental phase of young adulthood (age twenty to forty), and the term *fourth individuation* for the elaboration of these processes in middle adulthood (age forty to sixty). The term *fifth individuation* therefore applies to late adulthood (age sixty and beyond). This formulation follows logically upon the well-established use of the term *first* and *second individuation*, proposed respectively by Mahler and Blos, to refer to childhood and adolescence, and thus provides a broad temporal framework for the entire life cycle (p. 1469-1470).

According to Colarusso (2000), during the *third individuation*, people define themselves and others through their relationships, other than the primary objects.

While being separated from infantile objects, they may be in fusion with their extensions, that is their children. Experiences of young adults related to education, sexuality, work and the first prominent signs of aging influence changes in their conceptualizations of others and self.

During the *fourth individuation*, people may be in fusion with new objects: grandchildren, mentees, students, etc. It is characterized by an increase in awareness of personal death getting closer each day. In addition to being left by dying parents and growing children, their own illnesses and aging, having grandchildren, and loss of power in the profession may trigger this process. They will welcome their midlife self while leaving their youth in the past. They may realize that their autonomy, relatedness to others, power, and competence is at the highest level, indeed (Colarusso, 2000).

The *fifth individuation* includes two contradictory trends: being left and leaving. As the death getting closer every day, people in this stage of life accept the nearness of their death and loss of human connection; but, on the other hand, they want to fuse with their loved ones, culture, community, and humanity by giving their wisdom or possessions without any expectation of return or restraint. "...death has a significant impact on separation-individuation processes...death is increasingly recognized, and accepted, as the inevitable final separation...a fusion with a parental or godly figure at the time of, and in response to, death, lies at the core of religious belief (p. 1475) (Colarusso, 2000)."

The literature above shows that Mahler inspired others to propose new terms and advance the theory. Related to the constructs in this section, Bowen's family systems theory will also be mentioned briefly, which evolved from psychoanalytic processes and has similarities with the constructs above. For example, fusion and differentiation are also the cornerstones of his theory.

According to family systems theory, differentiation is also a lifelong process, having both intrapsychic and interpersonal aspects. *Differentiation of self* means separation of thoughts and feelings at the intrapsychic level, and distinguishing self from others at the interpersonal level. Poorly differentiated people cannot

distinguish their own thoughts and feelings as well as their thoughts and feelings from others' (Gehart & Tuttle, 2003). When they are asked what they think, they tell what they feel, or vice versa. They may agree with others whatever they say or disagree all the time; they can not take stands. They react rather than reflecting after thinking (Nichols, 2013).

When there is too much emotional reactivity in one's life, probably the level of differentiation in his/her family of origin is low. It is believed that one's level of differentiation is highly influenced by the level of differentiation in his/her family of origin. Moreover, it is believed that they will marry a mate with a similar level of differentiation later in their life (Gehart & Tuttle, 2003).

“Bowen originally used *undifferentiated family ego mass* to describe an excess of emotional reactivity, or **fusion** in families (Nichols, 2013, p. 79).” “The less differentiated a family is, the more the children from this family will ‘fuse’ in their parent’s marriage. This fusion may result in (a) reactive emotional distance in the marriage, (b) physical or emotional dysfunction, (c) marital conflict, and/or (d) projection of the problem onto children (Gehart & Tuttle, 2003, p.153).” The intensity of these problems will also be affected by the level of differentiation (Nichols, 2013).

Bowen’s theory was explained above shortly to inform about the historical progress of the constructs. However, the scope of this study does not involve constructs of family systems stated above, such as undifferentiated family ego mass; only intrapsychic processes of separation-individuation were measured in this study. Thus, recent studies measuring the intrapsychic processes of separation-individuation using the Separation-Individuation Inventory (SII) by Christenson and Wilson (1985), which was also used in the current study, among undergraduates will be mentioned briefly below. The mean scores of these studies will be provided in order to compare with the results in the current study.

Before mentioning the researches, it is necessary to say that no separation-individuation studies examining its association with marriage expectations and marital attitudes were found in the literature. Only one recent study using the SII

and investigating both separation-individuation and individualism-collectivism was found (Tam, Shiah, & Chiang, 2003). The scores on the SII positively correlated with scores on the Individualism-Collectivism Scale by Hui (1988). It means that those who have pathology in separation-individuation were found to be more collectivist and less individualistic. Researchers compared the mean scores of the Chinese sample on the SII with Western cultures and concluded that the difference in the mean scores may be because Western cultures emphasize individualism in contrast to China emphasizing collectivism. Furthermore, they speculated that the second individuation process may differ in various cultures according to the values of each culture because their sample included those who are in the second individuation process.

Undergraduates, as well as high school students and borderline patients, were constituted their sample and this study deserves a little more space here to mention other findings in addition to results related to individualism-collectivism. They have done two studies. In the first one, they compared scores of high school students with undergraduates on the SII. The mean scores for two groups were significantly different, 176.4 (SD=37.5) and 167.1 (SD=39.9), respectively. High school students had significantly higher scores than college students because they, as adolescents, struggle with the second individuation issues more. In the second study, their sample included college students, nonclinical adults, and patients diagnosed with borderline personality disorder. The means for those groups are followings: 192.2 (SD=45) for college students, 170.8 (SD=49) for adults, and 260.4 (SD=66) for patients. Since scores above 190 indicate pathology in separation-individuation, college students and patients were pathological according to the means of the SII in the second study. However, the mean of college students was just above 190 whereas it was much higher for patients. The collectivist culture of Chinese college students and being still in the second individuation process may affect their scores.

Although no separation-individuation studies examining its relationship with marriage expectations and marital attitudes could be found, there are studies which imply that poor separation-individuation may affect relationships

negatively. For example, in a study by Lapsley and Edgerton (2002) with a nonclinical undergraduate sample from a small Canadian Midwest university, the coefficient of the SII revealed that separation-individuation was a significant predictor of social adjustment but the direction was negative. In addition, undergraduates who had significantly higher scores on the SII also had fearful and preoccupied attachment styles. The means were 143.51 (SD=29.04) for fearful, 141.10 (SD=39.94) for preoccupied, 109.65 (SD=33.34) for dismissing, and 107.17 (SD=29.04) for secure attachment.

Another study investigating separation-individuation using the SII among college students also included their parents to the sample (Kins, Soenens, & Beyers, 2011). It examined difficulties in separation-individuation in relation to parental separation anxiety and controlling parenting. Parental separation anxiety was found to be positively related to separation-individuation pathology in college students in Belgium. "Dependency-oriented controlling parenting served as an intervening variable in the relationship between parents' feelings of separation anxiety and pathology of the separation-individuation process in emerging adults (p. 647)."

Since the separation-individuation process is related to the relationship between individuals and their primary caregivers and since these relationships last for a lifetime, the disturbances in these first relationships in the first years of life may continue in later years, too. Thus, parents' anxiety and their adult children's pathology in separation-individuation may be related. In addition, it is not only related to the relationship with the primary caregivers but also affects relationships with others. Separation-individuation may be in a negative relationship with social adjustment and attachment.

Moreover, higher levels of separation-individuation related relationship problems were found to be associated with higher levels of over-reliance to self, fear of abandonment, and feeling of discomfort with closeness in romantic relationships in a study with undergraduates in Turkey (Göral, 2002).

In addition to the above results showing that separation-individuation affects relationships, some researches also indicate that some pathologies exist for people with poor separation-individuation levels. People are expected to achieve tasks of separation-individuation phase; if they can not, mild to severe disturbances in the later stages of their life may be observed. For example, in a study, with undergraduates from an American Midwest university, by Lapsley, Varshney, and Aalsma (2000), Pathology of Adult Attachment subscales were correlated positively with the SII, the Hopkins Symptom Checklist, and the Center for Epidemiological Studies Depression Scale.

It seems that difficulties in separation-individuation associate with pathology in other areas of life, even in eating. It was found that those who scored higher on the SII had significantly higher eating pathology. The mean of the SII for high eating pathology group was found to be 139.8 (SD = 23.7), whereas it was 108.0 (SD = 32.4) for those having healthy eating attitudes (Marsden, Meyer, Fuller, & Waller, 2002).

Another study has similar findings related to separation-individuation and eating. A positive correlation was found between difficulties in separation-individuation and problems in controlling eating, in addition to being sensitive to others' behaviors and tendencies toward being easily hurt. The means in this study were found to be 113.9 (SD = 34.8) for males and 124.1 (SD = 33.3) for females in a nonclinical undergraduate sample in the USA (Huprich, Stepp, Graham, & Johnson, 2004).

In addition to associations with being sensitive to others' behaviors and tendencies toward being easily hurt in the above research, other results regarding the self were found. For example, a study (Marsden et al., 2002) showed that poor separation-individuation correlates with high demands on the self (perfectionism), low self-esteem (ineffectiveness), and difficulty in identification of emotional states (interoceptive awareness).

Before closing this section, the most recent study investigating separation-individuation in Turkey will be mentioned here briefly. Kızılkaya's (2018) study

showed that Turkish people having more difficulties in separation-individuation had more skin-related problems. Participants' skin related diagnosis, number of skin related symptoms, and intensity of these symptoms were investigated and a composite score was calculated using this information. Individuals with more difficulties in separation-individuation scored higher on composite skin disturbance. The mean for the SII was 142.96 (SD=48.50), ranging between 46 and 335, for her whole sample aged between 18 to 59 years (M=29.62, SD=9.670), which includes undergraduates but not limited to them.

1.3.2. Individualism-Collectivism

The aim of this section is to introduce the construct of individualism-collectivism, in addition to a brief historical overview and the related empirical studies. In 1980, Geert Hofstede published his book called *Culture's Consequences: International Differences in Work-Related Values*, in which he determined four dimensions universal to every culture as a result of his study including 40 nations (Hofstede, 1980). Since then, his work has inspired many scientists all around the world and resulted in many studies. As he put it in 2001 in the preface of the second (and revised) edition of his book called *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, "...the book has become a classic and one of the most cited sources in the entire *Social Science Citation Index* (Hofstede, 2001)."

One of four dimensions in Hofstede's original study dated 1980 was individualism-collectivism and this dimension has also received tremendous attention and studied widely all around the world; it was even called "the most important yield of cross-cultural psychology (p. 237)" by Smith, Dugan, and Trompenaars (1996). Hofstede was the first to propose a national individualism-collectivism index and other studies have followed him. Especially 1980s were "the decade of individualism-collectivism (p.103)" as stated by Kağıtçıbaşı (2017b).

Among an extensive literature on individualism-collectivism and related constructs, some are really large scale cross-cultural studies; for example, 92-country study by Minkov (2016), the GLOBE study of 62 societies (House, Hanges, Javidan, Dorfman, & Gupta, 2004), 56-country study by Minkov et al. (2017), 50-country study by Hofstede (2001), and 40-nation study by Hofstede (1980), 30-nation study by Georgas, Berry, van de Vijver, Kağıtçıbaşı, and Poortinga (2006), and the study clustering of 316 European regions from 27 countries by Minkov and Hofstede (2014).

Despite a debate in this extensive literature on the definition of the constructs and despite different points of view among scholars for years, “a theme that contrasts the extent to which people are autonomous individuals or embedded in their groups (House et al., 2004, p. 440)” seems clearly common. However, the most common and the simplest explanation is “to refer to an individual focus as *individualism* and to a collective focus as *collectivism* (Oyserman, Coon, & Kemmelmeier, 2002, p.8).” On the other hand, after years of extensive work, Hofstede’s definition of individualism and collectivism in 2011 was the following:

Individualism on the one side versus its opposite, **Collectivism**, as a societal, not an individual characteristic, is the degree to which people in a society are integrated into groups. On the individualist side we find cultures in which the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family. On the collectivist side we find cultures in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) that continue protecting them in exchange for unquestioning loyalty, and oppose other in-groups (Hofstede, 2011, p.11).

Although Hofstede stated that individualism-collectivism is not individual but societal characteristics, unlike his original work, studies at the individual level

have been conducted, such as those done by Oyserman et al. (2002). There are also other studies which analyzed the results both at the individual and at the national level, such as Minkov et al. (2017), and studies both at organizational and societal level, e.g. the GLOBE study (House et al., 2004), and studies at personal, organizational, and societal levels, such as Nguyen, Le, and Boles (2010). Gelfand, Bhawuk, Nishii, and Bechtold (2004) stated that “Since the publication of the work by Hofstede in 1980, scholars have demonstrated the usefulness of the constructs at all levels, whether individual, organizational, or societal (p. 502).”

Another debate is about whether the constructs are unidimensional as Hofstede (1980, 2001, 2011) proposed or multi-dimensional as Triandis (1995) proposed later. Hofstede (1980), in his pioneer work, used a bipolar single dimension to assess only individualism because he assumed that low individualism means collectivism. Some scholars followed him in assuming unidimensionality, for example, Hui (1988). On the other hand, Triandis (1995) differentiated between horizontal and vertical individualism-collectivism, and bring multidimensionality. He stated that if there is equality between members of the society, there is horizontal individualism or collectivism. But, if there is a hierarchy in society, there is vertical individualism or collectivism. Later, multidimensionality was studied by Singelis, Triandis, Bhawuk, and Gelfand (1995), Triandis and Gelfand (1998), and others. In short, since 1980, many scales have been developed and used by scholars measuring individualism-collectivism either as a unidimensional or multidimensional construct. Still, both kinds of instruments have been used in research. Oyserman, et al. (2002) and Cozma (2011) informs about available instruments and their dimensionality.

Debates related to individualism-collectivism are not limited to the above. It seems like a never-ending process and this process has been produced even different usage of terminology in the studies. For example, while Markus and Kitayama (1991) used the terms of interdependence and independence to explain the self-related aspects of collectivism and individualism to focus on individual level analysis, Triandis (1995) used the terms allocentrism and idiocentrism as the individual level equivalents of national level collectivism and individualism,

respectively. Moreover, Kağıtçıbaşı (2005) criticized assuming an absence of relatedness in individualism and an absence of autonomy in collectivism and proposed a model of autonomous-related self. These are some of the different usages of terminology in individualism-collectivism related literature.

There are also differences in how scientists explain collectivist and individualistic societies. According to Hofstede (2011), while everyone is responsible for the self and the immediate family in individualistic societies, clans or extended families protect their members and expect them to be loyal in collectivist ones. Others are seen as individuals in the first one whereas they are either in-group or out-group members in the latter one. Tasks are more important than relationships in the individualistic cultures, the reverse is true for the collectivist ones. “I” consciousness and right of privacy valued in individualism, as opposed to “we” consciousness and belongingness in collectivism. Thus, the word “I” is indispensable in the first culture but avoided in the latter. In addition, speaking one’s own mind seems healthy in individualistic societies while harmony should be protected in the collectivist cultures. In other words, personal opinions are expected and one person means one vote in individualistic societies whereas in-group determines votes and opinions in collectivist societies. Transgression of norms leads to different feelings in two cultures: guilt in first and shame in the latter. Purpose of education is also different: it is learning “how to learn” in individualistic societies, as opposed to learning “how to do” in collectivist ones.

On the other hand, Triandis (1995) explained defining attributes of individualism-collectivism like this: (1) Individualists defined the self independently, not a part of specific collectives; but the self for collectivists includes many attributes of the groups s/he belongs to, for example, a person may be "a father," "a member of a certain tribe" or "of the X religion." (2) Individualists have personal goals which may be inconsistent with the goals of their in-groups. However, the individuals in a collectivist society have personal goals overlapping with the goals of their in-groups, do “what the collective expects, asks, or demands, without opposing the will of the collective (p. 11)” and “enjoy doing what is ‘right’ from the perspective of the collective (p. 11).” When a conflict arises between the goals of the

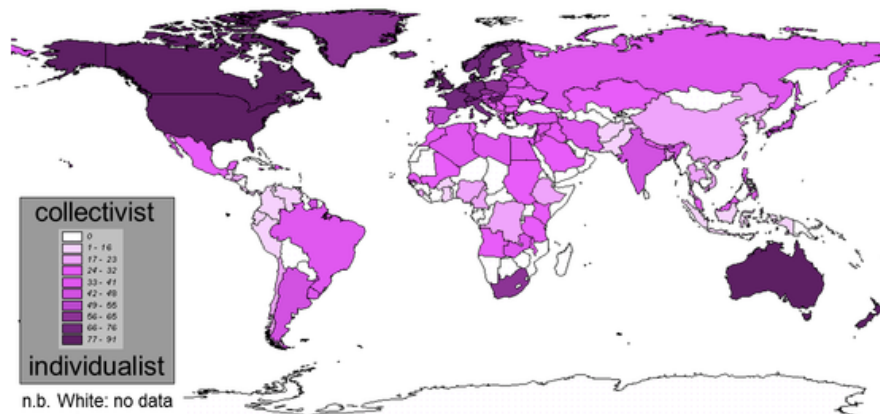
individual and the collective in individualistic cultures, the individual chooses the personal goal and ignores goals of in-group, contrary to the person in a collectivist society, who prefers the collective's goal. (3) "...collectivists carry out their obligations and perform what is expected of them as specified by ingroup norms; individualists do what is enjoyable and required by contracts they have established with others...Individualists do their duty only when their computations of the advantages and disadvantages suggest they would derive a clear benefit (p.11)." (4) "Collectivists maintain established relationships even if it is not in their best interests to do so (p. 12)." Even when the costs exceed the benefits of the relationship, they stay in the relationship "unless the relationship becomes extraordinarily costly (p. xiii)." "Individualists rationally analyze the advantages and disadvantages of maintaining and fostering relationships (p.12)" and "if the costs of relationships are greater than their enjoyments, they drop the relationships (p. xiii)." The reason for the difference in relationships is based on self-concept. While collectivists' self-concept focuses on collective attributes, linking them to others; individualists' self-concept focuses on personal attributes. Because of that, their relationships are different.

Qualities of individualistic and collectivist cultures were summarized above. What about the scores of countries on individualism/collectivism? Hofstede's index showed that the highest scoring countries on individualism were the USA (91), Australia (90), Great Britain (89), Canada (80), and the Netherlands (80); and the lowest ones on individualism were Venezuela (12), Colombia (13), Pakistan (14), Peru (16), Taiwan (17). The mean was 51. Turkey's score was 37, 26th among 40 countries (Hofstede, 1980). This was the situation for Turkey in the first large scale, country level, and unidimensional study.

Hofstede's index in 2001 showed that the highest scoring countries on individualism were the USA (91), Australia (90), Great Britain (89), Canada (80), and the Netherlands (80); and the lowest ones on individualism were Guatemala (6), Ecuador (8), Panama (11), Venezuela (12), Colombia (13). The mean was 43, with a standard deviation of 25. Turkey's score was 37, 28th among 50 countries (Hofstede, 2001). An individualism-collectivism world map by Hofstede

according to his latest findings is below (Figure 1.1) to see the national level of individualism-collectivism worldwide.

Figure 1.1. *Collectivism-Individualism World Map.*



Source: <https://geerthofstede.com/culture-geert-hofstede-gert-jan-hofstede/6d-model-of-national-culture/> (Retrieved on February 24, 2019)

The latest large scale, country level, and unidimensional study (Minkov et al., 2017) showed that countries with highest scores on individualism were the Netherlands (182), Denmark (140), Sweden (133), Norway (112), Belgium (110); and the lowest ones on individualism were Nigeria (-291), Kenya (-177), Indonesia (-171), Egypt (-141), Philippines (-126). Turkey's score was -18, 32th among 56 countries.

Although scoring and instruments used were different in the researches above, Turkey was found to be on the collectivist side of the continuum in these large scale, country level, and unidimensional studies. Since Turkey has been accepted as a collectivist country since 1980, some studies compared Turkey as a collectivist nation to individualist societies. For example, Caffaro, Ferraris, and Schmidt (2014) compared Italy, as an individualist nation, with Turkey, as a collectivist nation, in relation to gender differences in the perception of honor killings. Chapa, Hernandez, Wang, and Skalski (2014) searched for an answer to

their question “Do Individualists Complain More than Collectivists?” in their four-country analysis on consumer complaint behavior; one of the countries was Turkey, representing the collectivist culture. Some of the other recent studies comparing countries including Turkey according to country-level norms of individualism-collectivism were done by Ireland, Hepler, Li, and Albarracín (2014) and by Bergmüller (2013).

Besides national level studies related to Turkey, scholars from Turkey also conducted individual level studies accepting Turkey as a collectivist nation. For example, Wasti (1999) published an article titled “A Cultural Analysis of Organizational Commitment and Turnover Intentions in a Collectivist Society,” in which sample consisted of Turkish employees. Yiğit (2016) studied citizenship perceptions of undergraduates in Turkey, assuming Turkey as a collectivist nation. Some cross-cultural studies including Turkey did not rely on norms and measured individualism-collectivism scores of participants in their research, such as Çukur, De Guzman, and Carlo (2004). On the other hand, Odağ, Uluğ, Arslan, and Schiefer (2018), Ayçiçeği Dinn and Sunar (2017), Cem Ersoy, Born, Deros, and van der Molen (2012) used both country norms and their own individual level assessments.

Individual level studies conducted recently with Turkish samples are by Arpacı (2019) on the role of vertical versus horizontal collectivism in predicting nomophobia; by Arpacı, Kesici, and Baloğlu (2018) on individualism and internet addiction; by Uçar (2017) on the relationship between vertical and horizontal individualism-collectivism, self-construals, and autonomous, related and autonomous-related self; by Tatar, Saltukoğlu, and Teoman (2017) on personality profiles and individualism-collectivism traits of young female employees; by Çağlar and Karababa (2016) to study postmodernist identity; by Yiğit (2016) on citizenship perceptions of undergraduates; by Ayçiçeği Dinn and Caldwell-Harris (2016) on gender and urban/rural differences in depressive symptoms, by Sakal and Aytakin (2014) about the effects of individualism-collectivism values on goal orientations; by Eskin (2013) about the effects of individualistic-collectivistic

value orientations on non-fatal suicidal behavior and attitudes; by Oktuğ and Özden (2013) about the moderating role of intrinsic motivation on the relationship between individualism/collectivism and individual innovativeness; by Özdemir (2012) on adolescents' subjective well-being in terms of autonomous, relational, and autonomous-relational self-construals; by Erkus and Banai (2011) on attitudes toward questionable negotiation tactics in Turkey; by İmamoğlu, Günaydın, and Selçuk (2011) to study multicomponent conceptualization of authenticity and the relationship of authenticity with gender, collectivistic and individualistic cultural-orientations, and basic self-orientations.

Among these studies, those related to the present study and conducted with undergraduates in recent years will be mentioned briefly here. Ersoy et al. (2012) found that Turkish undergraduates were significantly more collectivistically oriented while their Dutch counterparts were more individualistically oriented. Turks had higher collectivism scores than Dutch participants. Oktuğ and Özden (2013) studied with undergraduates from İstanbul Kültür University and found that they were more collectivist rather than being individualistic. A study with college students from rural and urban regions of Turkey, students from İstanbul University and Van Yüzüncü Yıl University, by Ayçiçeği-Dinn and Caldwell-Harris (2016) showed that those grown up in İstanbul had lower collectivism scores and suggested that rural upbringing influenced collectivism.

All of the above studies conducted in Turkey are related to individualism-collectivism. However, none of them investigated the constructs of the present study. Researches related to all constructs of the current study in other countries could not be found, either. Therefore, there is a need to study variables of the current research to fill a gap in the literature.

1.3.3. Marriage Expectations

The aim of this section is to introduce the construct of marriage expectations, in addition to a brief historical overview related to the literature and the related empirical studies. A limited number of articles could be reached in the literature while searching for “marriage expectation” or “marital expectation.” Among these, many of them (Oberlander, Agostini, Houston, & Black, 2010; Arocho & Kamp Dush, 2016; Gassanov, Nicholson, & Koch-Turner, 2008; Skrbis et al., 2011; Waller & McLanahan, 2005; Manning, Longmore, & Giordano, 2007; Crissey, 2005; Pan, 2014) investigated “expectations to marry” indeed; others assessed expectation and desire to marry (Plotnick, 2007; Lichter, Batson, Brown, 2004, Arocho and Kamp Dush, 2018), desire to marry (Carlson, 2015), attitude and expectation to marry (James-Kangal, Weitbrecht, Francis, & Whitton, 2018), “expectations for future happiness and success in marriage (Steinberg, Davila, & Fincham, 2006, p. 338),” marital role conceptions (Kline et al., 2012), gender role expectations (e.g. Coon Sells & Ganong, 2017), and marriage ideal (Wright, Simmons, & Campbell, 2007).

Even if keywords, titles, research questions, or paragraphs of articles include “marriage expectations,” what they measure may be different from each other. What do studies related to “marriage expectations” measure? For example, Oberlander et al. (2010) asked the participants the likelihood to marry in the next five years, just as Arocho and Kamp Dush (2016) used a similar question from a survey.

Plotnick (2007) drawn data from a survey of a school district and used answers given to the following questions: “At what age do you expect to get married? (p. 949)” to measure the dependent variable of “expected age of marriage” and “What would be the ideal age for you to marry? (p. 949)” to measure the variable of “desired age of marriage.” Carlson (2015) used an item in a survey, too: “At what age would you like to marry? (p. 5)”

Ellison, Burdette, and Glenn (2011) measured general marital salience with the item “Being married is a very important goal for me (p. 914),” and expected

marital timing with the item “When I look ahead five or ten years, it is hard to see how marriage fits in with my other plans (p. 914).”

Steinberg et al. (2006) designed a 5-question marital expectations measure for their study, asking “predictions for happiness/satisfaction in their future marriage (p. 338),” such as “Overall, how happy do you think you will be in your marriage?” and also “predictions for likelihood of divorce (p. 338).” McNulty and Karney (2004) also developed two measures for their study, one asking the participants their expectations of changes in their marriage relationship over time, and the other asking their expectations from their partner.

Some scholars used several items from a few instruments, for example, Boyer-Pennington, Pennington, and Spink (2001) utilized “nine items from Wallin’s ATMS scale (e.g., ‘Do you ever have doubts as to whether you will enjoy living exclusively in marriage with one person after marriage?’ and ‘How happy do you think you will be if you marry?’) and two items from Kinnaird and Gerrard’s modification of Wallin’s scale (e.g., ‘Do you ever worry that the person you marry won’t fulfill his or her responsibilities in the marriage?’) (p. 77).”

There are also scholars who measured more than one variable related to marriage expectations with a few instruments, either using all items or subscales. For example, Galloway, Engstrom, and Emmers-Sommer (2015) studied marital intentions, love styles, expectations for intimacy, and relationship beliefs; and Campbell, Wright, and Flores (2012) measured reasons for marriage, beliefs about marriage, quality of alternatives other than marital relationship, commitment, infidelity, and divorce expectations. Campbell et al. (2012) also added some items developed by themselves to their survey packet.

Scientists used various measurements: surveys (Arocho & Kamp Dush, 2016; Carlson, 2015), both interview and self-report questionnaire (Steinberg et al., 2006), open-ended questions (Kline et al., 2012), vignettes (Coon Sells & Ganong, 2017), and scales (Galloway et al., 2015; Slosarz, 2002). However, they measured different constructs. It seems that there is confusion. There is not a distinction between marriage expectations, marital attitudes, gender role

expectations in marriage, marital/marriage intentions, marital roles, marital values, marital beliefs, desires, predictions, and expectation to marry.

The epigenetic model of marriage expectations is helpful to differentiate marriage expectations from other constructs above. It is based on Bhatti's (as cited in Juvva & Bhatti, 2006) postulation of five components affecting the quality of marital life, which are the domains of the epigenetic model of marriage expectations: (1) expectations from the partner, (2) expectations from marriage, (3) expectations from the partner's family of origin, (4) expectation of the institution of marriage, (5) the image or concept of an ideal partner (Juvva & Bhatti, 2006). Each domain will be described below.

Examples of expectations from the partner may be libidinal satisfaction and acceptance. Partners may expect these from each other. But, the subordination of the wife to the husband may be expected in a traditional society, while a woman in a modern marriage may look for equality in the relationship.

Expectations from marriage are often related to the social position. One may expect financial security as well as "the social recognition and achievement of social status known as 'married person (p. 65)'" from marriage.

Expectations from the partner's family of origin may be to let the newlyweds to live independently and to create the rules of their own family. Nevertheless, in-laws may want to have an important influence on the new family; their expectations, dreams or traditional habits, which have been observed in collectivistic societies, may be different from the young couple.

Related to expectations of the institution of marriage, Juvva and Bhatti (2006) stated "Within the institution of marriage both partners are expected to help each other to grow together, to help each other in distress, to remain sincere, loyal, and honest and to respect each other, and to grow as a marital unit and to fulfill certain obligations toward the institution of marriage, including reproduction, and the care and socialization of the children (p. 66)."

Image or concept of an ideal partner is also a domain in the epigenetic model of marriage expectations. Individuals construct an image of an ideal partner from

their life experiences. Juvva and Bhatti (2006) said “When image and reality match, it leads to a greater degree of marital embedment. It has been observed, that at the conceptual level, an ideal partner is the one who is equally concerned with the material and the nonmaterial aspects of life (pp. 66-67).”

According to Juvva and Bhatti (2006), problems in the marital system are observed if expectations in these five domains are not met. There may not be disturbances in all of them, instead, different combinations of problem areas in these domains may be possible in different marriages. They said, “expectations are social facts and they exist in reality (p. 67).”

Marriage expectations examined in the current research were first studied by Jones and Nelson (1996), and Marriage Expectation Scale (MES), which was used in this study, was also developed by them as a part of their study. It may be said that, in general, it measures marriage expectations postulated in the epigenetic model; although it was not stated by the authors. The scale includes items related to expectations from the partner (e.g. Item 20: “My partner will cherish me”), from marriage (e.g. Item 4: “Keeping the finances straight will be difficult.”), from the partner’s family of origin (e.g. Item 30: “I will have trouble getting along with the in-laws.”), of the institution of marriage (e.g. Item 16: “Having children will improve marital satisfaction for both of us.”), and an image of an ideal partner (e.g. Item 13: “My partner will have a great sense of humor”).

Using items like these, Jones and Nelson (1996) measured expectations with the MES. The participants were 307 volunteer college students, 220 females and 87 males, from James Madison University, USA. Majority of the students (58%) were between 17 and 19 years old; 33.3% were between 20-21; and 8.8% were 22 or above. The majority (97.4%) of students were single, and they had never been married. Those reporting any other marital status were not included in the study. The mean on the MES was found to be 91 with a minimum of 63 and a maximum of 100. 22.7% (N=66) of the participants were found to be pessimistic, and 23.4% (N=68) were idealistic; in fact, both groups are similar in that both are unrealistic in their expectations. Percentage of realistic participants were 54.0% (N = 157).

What do these labels mean? If the score on the MES is low, the participant has pessimistic marriage expectations; if the score is high, expectations are idealistic; and both pessimists and idealists have unrealistic expectations. If the score is between the highest score of the pessimistic level and the lowest score of the idealistic level, then the person has realistic marriage expectations (Jones & Nelson, 1996).

Realistic and unrealistic marriage expectations affect marriages. Juvva and Bhatti (2006) emphasized if there are disturbances in any domain of marriage expectations, problems arise in the marital system. In addition to proposing a model in their article, they presented two case studies, which made them hypothesized that the couple attending therapy was not aware of their expectations. They realized that the partners “had misplaced and unrealistic expectations of each other and the in-laws, had never discussed their expectations with each other, and had refrained from healthy discussions and resolution of their problems (p. 69).” For the first time, they became aware of their expectations and discussed them openly in the therapy sessions, and this made them able to transform their marriage. That is why marriage expectations and a scale to measure them are important.

Recently, Bradshaw (2015) administered Marriage Expectation Scale (MES) by Jones and Nelson (1996) while studying marriage expectations of emerging adults in relation to the type of love and gender role at a midwestern university in the United States. The participants were 342 university students who were in a close relationship. Majority of the participants were seniors (n=147, 43%), heterosexual (n=313, 91.5%), female (n=243, 71.1%) and the mean age was 20.9. (SD=1.65). Majority of the participants (67.5%) were realistic whereas 31.6% was found to have idealistic-unrealistic expectations, and only 0.9% having pessimistic-unrealistic expectations. After administering the MES at colleges, like Bradshaw did; it may be possible to invite interested students having unrealistic expectations for premarital education before they will graduate and get married. The MES may be a screening tool for preventive education and also for counseling interventions.

The only study using the MES in Turkey was recently conducted at a public university in İzmir, with 440 undergraduates aged between 18 and 25, in order to adapt the Marriage Expectation Scale (MES) by Jones and Nelson (1996) into Turkish (Öz-Soysal, Uz-Baş, & Aysan, 2016a). Most of the participants were female (n=282, 64%) and seniors (n=150, 34%). After the MES was administered to the sample and related adaptation studies were done, it was found that the mean score for female students was higher than that of male undergraduates, despite the means for both groups were in the range of realistic marriage expectations. Although the means showed realistic expectations in this study, preventive education could be organized for those having unrealistic expectations. In the future, both preventive education and counseling interventions may be possible in Turkey since there are a measuring and screening tool for marriage expectations (MES).

A qualitative study with the diverse population was also done by Vaterlaus, Skogrand, Chaney, and Gahagan (2017) recently to deeply understand marriage expectations. The sample included 39 heterosexual African American couples, aged between 28-88 and with an average of 31.6 years in marriage, from the southern USA. In this study, “participants explained that their marital expectations often began as unrealistic and then matured across the relational life cycle,” “open communication, congruent values, and positive treatment of spouse were presented as realistic marital expectations,” and “although mentioned less frequently, participants explained the importance of autonomy within marital relationships (p. 889).” It seems that there is progress related to marriage expectations over time, unrealistic expectations at the beginning transform into more realistic ones as the marriage and the persons into those marriages mature over the years. Preventive education and counseling interventions may be helpful for those who can not transform themselves and have to divorce because of unrealistic expectations.

Preventive education and workshops may begin even at younger ages. Adolescents were found to place a high value on preparation for marriage and their marriage expectations reflected many unrealistic expectations in a study by

Silliman and Schum (2004). This shows there is a need and also motivation for such programs. Not only educational programs but also studies examining marriage expectations are needed in Turkey. There is only one study related to marriage expectations in Turkey. Although there are some studies exploring ideas of emerging adults about marriage (Ekşi, 2005; Usluoğlu, Atıcı, & Vurgeç-Avcıbay, 2015; Uyar, Yıldırım Öztürk, & Şahin, 2017), they did not measure marriage expectations in terms of being realistic or unrealistic.

Although quantitative studies using the MES (Jones & Nelson, 1996; Bradshaw, 2015; Öz-Soysal et al., 2016a) found that majority of undergraduates reported that they have realistic marriage expectations, there are also quite high percentages of undergraduates having unrealistic expectations. The qualitative study above (Vaterlaus et al., 2017) also indicates that marriage expectations are often unrealistic at the beginning of the marital relationship. Since there is only one quantitative research studying marriage expectations of undergraduates in terms of being realistic or unrealistic in Turkey, since the scale was adapted to Turkish very recently and not used in Turkey yet, there is a gap in the literature and a need to understand the marriage expectations in Turkish culture. It will not only shed a light in making meaning about marriage expectations of Turkish young adults but also make it possible to design preventive educational programs appropriate for their needs to have healthy life-long marriages. The study will also be helpful for interventions in counseling.

1.3.4. Marital Attitudes

The aim of this section is to introduce the construct of marital attitudes, in addition to a brief historical overview related to the literature and the related empirical studies. Braaten and Rosén (1998) defined marital attitudes as “a person's subjective opinion of the institution of heterosexual marriage (p. 84).” Willoughby (2010) stated that “the term ‘marital attitude’ encompasses many different constructs associated with the cognitive meaning attributed to marriage as an institution” (p. 1307).”

Related to the definitions, Willoughby, Hall, and Luczak (2015) said the followings:

...terms such as *attitude*, *value*, *belief*, and *cognition* have often been used interchangeably in past studies, with little conceptual or theoretical distinctions being made among them. Although referring to marital beliefs as attitudes may be the most common approach by scholars, *attitude* had previously been a more specific psychological term used to refer to a positive or negative disposition toward a given person, object, or idea (Ajzen, 1988). Although individuals may have a generally positive or negative attitude toward the institution of marriage, they can have a variety of beliefs about marriage that can differentially correspond with their positive or negative outlook (p. 191).

Examination of the limited literature shows not only complicated usage of the terms but also many different measurements assessing different things. Some studies utilized data from large-scale surveys. For example, Landor and Tucker Halpern (2016) concluded that marital attitudes significantly affected risky sexual behavior of people with lighter skin tones compared to darker skin counterparts, measuring attitudes with four items of Wave III data, which are related to importance of marriage (“How important is it to you to be married someday? (p. 990)”), desire to marry (“How much do you agree or disagree with the statement: I would like to be married now? (p. 990)”), expectation of marriage (“What do you think the chances are that you will be married in the next 10 years? (p. 990)”), and endorsement of cohabitation “How much do you agree or disagree with the statement: It is all right for an unmarried couple to live together even if they aren’t interested in considering marriage? (p. 990)”).

Paat and Hope (2015) also used data from surveys (Wave I and II) and investigated “the effects of marital culture and social structure on marital aspirations and attitudes in ‘fragile families.’” They operationalized marital

aspirations as “perceived chances of getting married in the future (p. 149).” They also assessed financial security (“The main advantage of marriage is that it gives financial security (p. 149)”), parental independence (“A mother living alone can bring up her child as well as a married couple (p. 150)”), child well being (“It is better for children if their parents are married (p. 150)”), and patriarchal values and traditionalism (“The important decisions in the family should be made by the man of the house” and “It is much better for everyone if the man earns the main living and the woman takes care of the home and family (p. 150).”)

Willoughby (2014) utilized data from a survey (Youth Development Study), too. He also tracked the sample throughout young adulthood and investigated if marital attitudes of late adolescents at the last year of high school predicts union transitions to cohabitation and marriage during the years of young adulthood. He said “three types of marital attitudes were assessed (p. 431),” each of which with one item to be rated on a 4-point scale, and those were: marital importance (asking participants “to rate how important ‘Marriage, relationship with my husband or wife’ would be when they were an adult (p. 431)”), expectations to marry (“Do you expect you will get married someday? (p. 431)”), and expected age of marriage (“asking participants to indicate the oldest and youngest ages they expected to marry by (p. 431)”).

What researchers measure using large-scale surveys may be different from each other. For example, the expectation of marriage was assessed by two studies mentioned above, but the item in the study of Landor and Tucker Halpern (2016) was “What do you think the chances are that you will be married in the next 10 years? (p. 990)” while it was “Do you expect you will get married someday? in the study of Willoughby (2014). Both studies assessed expectations to marry in a study related to marital attitudes but their items are different from each other, although assessing it was similar when compared to differences with other studies. On the other hand, different from the researchers using surveys and different from the most of the other researchers, Lord, Holland, and Hill (2018) investigated “individual differences in the effects of baby images on attitudes toward getting

married” in an experimental study. Others preferred both surveys and interviews (e.g. Cunningham & Thornton, 2006), or various scales while studying marital attitudes. These are some of the scales used in the studies: Larson and Lamont (2005) used the Marital Attitude Scale developed by Greenberg and Nay; Huan and Lin (2014) used the Marital Attitude Scale developed by Shi; Keldal and Atlı (2018), and Karabacak and Çiftçi (2016) used İnönü Marital Attitude Scale developed by Bayoğlu and Atlı in 2014.

So, there is a variety of instruments in the literature. Using different instruments and methods is good for science, but it makes it hard to compare studies and draw a conclusion about the subject matter, especially when there is not an agreement on definitions and when the terms are being confused. For this reason, in order to be able to compare the results of the current study to the previous ones, only studies with college students who responded to the Marital Attitude Scale (Braaten & Rosén, 1998) will be explained in detail below.

Marital attitudes examined in this research were first studied by Braaten and Rosén (1998), and the Marital Attitude Scale (MAS), which was used in the present study, was also developed by them. Although there were other scales measuring marital attitudes at that time, they were outdated, can only be used with single participants, or have poor internal consistency. So, they decided to develop a unidimensional scale which can be used with both married and single individuals. The participants in their study were 499 college students, 324 females and 175 males. After designing and administering the scale, results showed that the mean was 55.89, with a range of 35-72, and a standard deviation of 7.07. They stated that higher scores indicate a more positive attitude toward marriage.

Later, in 1999, Bassett, Braaten, and Rosén conducted a study to investigate test-retest reliability for the MAS (Braaten & Rosén, 1998). Their sample included 206 undergraduates, 129 females and 77 males, with a mean age of 19.85. The first score for each participant on the MAS was matched with their second score and a Pearson-product-moment correlation was calculated. The analysis for the

undivided sample showed that the mean score was found to be 48.56, and the standard deviation was 7.35.

The only study with undergraduates using this scale in Turkey was done by Öz-Soysal et al. (2016b). They translated and adapted the MAS (Braaten & Rosén, 1998) into Turkish. Their sample included 440 undergraduates aged between 18-25 at a public university in İzmir, 64% (n=282) was female and 36% (n=158) was male. The mean scores, standard deviations and the number of participants for females are M=38.15, SD=8.601, n=282, and for males are M=38,13, SD=11,89, n=158. No significant differences found between the two groups and the mean for the whole sample was not reported.

There is a very limited number of recent quantitative research studying marital attitudes of undergraduates and, among these, there is only one study using the MAS in Turkey. The mean scores stated above show that Turkish undergraduates scored lower than Americans. It is necessary to use the scale again in Turkey and see whether the results show low mean scores again or not. Since the scale was adapted to Turkish very recently and not used with undergraduates in Turkey again, there is a gap in the literature and also a need to fill this gap.

In addition, research studying marital attitudes in a relationship with separation-individuation, individualism-collectivism and marriage expectations among university students could not be found, and therefore, could not be stated above. A study investigating the relationship between these constructs will be the first and there is a need for this.

1.4. THE PRESENT STUDY

The aim of the study is to understand the relationship between separation-individuation, individualism-collectivism, marriage expectations, and marital attitudes. No studies investigating this relationship between these four constructs could be found in the literature. Hence, this study is exploratory in this regard.

1.4.1. Research Questions

Research questions to be explored were followings:

What is the level of separation-individuation among undergraduates at İstanbul Bilgi University?

What is the level of individualism and collectivism among them?

What kind of marriage expectations do they have?

What kind of marital attitudes do they have?

What is the relationship between separation-individuation, individualism-collectivism, marriage expectations, and marital attitudes?

1.4.2. Hypotheses

1. Separation-individuation was expected to predict marriage expectations.
- 2.a. Individualism was expected to predict marriage expectations.
- 2.b. Collectivism was expected to predict marriage expectations.
- 3.a. Separation-individuation was expected to negatively associate with individualism.
- 3.b. Separation-individuation was expected to positively associate with collectivism.
- 4.a. Separation-individuation was expected to negatively associate with marital attitudes.
- 4.b. Individualism was expected to negatively associate with marital attitudes.
- 4.c. Collectivism was expected to positively associate with marital attitudes.

1.4.3. Operational Definitions

Separation-Individuation was measured by Separation-Individuation Inventory (SII; Christenson & Wilson, 1985). Those who scored higher than 190 were considered as pathological Separation-Individuation group; others who scored lower than or equal to 190 were considered as healthy Separation-Individuation group.

Individualism-Collectivism were measured by the Individualism-Collectivism Scale (Singelis et al., 1995). Higher scores on subscales of individualism and of collectivism indicate higher individualism or collectivism.

Marriage expectations are either realistic or unrealistic and were measured by Marriage Expectations Scale (MES; Jones & Nelson, 1997). Those who scored between the lowest score to 85 and between 97-120 were considered as the unrealistic-expectation group; those who scored between 86-96 were considered as the realistic-expectation group.

Marital attitudes were measured by the Marital Attitude Scale (MAS; Braaten & Rosén, 1998). Higher scores on this instrument indicate higher positive attitudes.

METHOD

Information related to the participants, instruments, procedure, and data analyses will be presented below.

2.1. PARTICIPANTS

Participants included 250 undergraduates at İstanbul Bilgi University. Details regarding the participants will be explained below.

A total of 325 undergraduates attempted to participate in the study; 18 of them were international students. Data from the international students were excluded from the dataset. They could not be included since this study is about the cultural construct of individualism-collectivism and cultural comparison of Turkey could not be possible if they were in the dataset. They were administered the test battery just for ethical reasons, in order for them to have an equal chance to have participation credits.

In addition to the exclusion of international students, there were some drop-outs. 14 students left the study after reading the informed consent form. 14 left after answering demographic information form, 6 after the first scale, 4 after the second, and 4 after the third scale. After the exclusion of these drop-outs, the sample was reduced to 265 participants.

Then, 3 married students were excluded from the study because the study was intended to measure the marriage expectations of single individuals. A student was also excluded, because of being one and only graduate student. After these, the sample size became 261. During the data analysis, 11 participants were also excluded because of being outliers. Thus, the final sample included 250 participants.

The age of the participants ranged between 19 and 27, with a mean of 21.12 and a standard deviation of 1.5. The percentage of females was 77.6 and of males was 22; one of the participants wrote “C” about gender. Out of 194 females, 180 were

interested in men, 9 in men and women, and 5 in women. Out of 55 males, 48 were interested in women, 5 in men, and 2 men and women.

Among 250 participants, 58.4% reported that they are not in a relationship, 37.6% have a girl/boyfriend, 0.4% were engaged/promised, and 3.6% did not choose among these alternatives about the relationship status but they named it with their own words, such as “separated but seeing each other” or “more than one relationship.” The longest duration of these relationships was 2-year (8.8%); the second and the third longest duration were 1-year (7.2%) and 3-year (3.6%), respectively.

Participants were also asked where and with whom they stay. Results showed these: 67.6% lives with their family, 12% lives alone, 8.4% with homemate(s), 6.8% in the dormitory, 1.6% with relatives, 1.6% with lover. 2% did not choose among these alternatives but reported about this in their own words, such as “with my sister,” or “mostly with my boyfriend but also with my family for a day in every week.”

In terms of socioeconomic status, 46% were in upper-middle, 40.8% in middle, 6% in upper, 4.8% in lower-middle, and 2.4% in lower class. 79.2% were born in a metropolis, 16% in a city, 4% in a town, 0.4% in a village, 0.4% not reported. 84.8% stated that they have lived longer in a metropolis, 12% in a city, 2.4% in a town, 0.4% in a village, and 0.4% not reported.

2.2. INSTRUMENTS

Instruments used in this study are the Demographic Information Form prepared by the researcher, Separation-Individuation Inventory (Christenson & Wilson, 1985), the Individualism-Collectivism Scale (Singelis et al., 1995), Marriage Expectation Scale (Jones & Nelson, 1997), the Marital Attitude Scale (Braaten & Rosén, 1998), and Personal Information Form prepared by the researcher.

The inventory and scales were developed in English and translated to Turkish; both English and Turkish versions were used in this study. Demographic

Information Form and Personal Information Form were prepared both in Turkish and in English.

2.2.1. Demographic Information Form

Demographic Information Form is prepared by the researcher both in Turkish and in English; includes questions asking if they are a student at Istanbul Bilgi University, their class, gender, sexual orientation, marital status, SES, and having children or not.

2.2.2. Separation-Individuation Inventory (SII)

Separation-Individuation Inventory (SII) was developed by Christenson and Wilson (1985). It is a 39-item, 10-point Likert scale which measures separation-individuation pathology, 1 indicating 'not characteristic of mine' and 10 indicating 'very characteristic of mine.' An example of the items is "I need other people around me to not feel empty." Reverse items are 7, 15, and 18. An example of reverse items is "I find it easy to see myself as a distinct individual." A score above 190 indicates separation-individuation pathology. The internal reliability is .92 (Göral-Alkan, 2010). "...SII has unitary factor structure explaining 49% of the variance (Göral-Alkan, 2010, p. 95)".

Göral (2002) has translated it into Turkish. Cronbach's alpha coefficients, test-retest correlation coefficients, and split-half coefficients were calculated to establish the reliability of SII. Cronbach's Alpha for the whole scale was found .90, Guttman split-half reliability coefficient for the whole scale was .89, and test-retest correlation for the scale was .85, significant at .01 alpha level. Correlations, t-test statistics, and regression analyses were used to know about the validity of the SII in the Turkish sample. The results were parallel to the literature. In short, the SII has satisfactory reliability and validity properties in the Turkish sample (Göral-Alkan, 2010).

2.2.3. Individualism-Collectivism Scale

Individualism-Collectivism Scale was developed by Singelis, Triandis, Bhawuk, and Gelfand (1995) because the available instruments were only partially successful and “especially measurements at the individual level, has been found low reliabilities (p. 241).” The scale includes subscales, which are horizontal individualism (e.g. “I am a unique individual”), vertical individualism (e.g. “Competition is the law of nature”), horizontal collectivism (e.g. “If a co-worker gets a prize, I would feel proud”) and vertical collectivism (e.g. “I would sacrifice an activity that I enjoy very much if my family did not approve of it”). It consists of a total of 32 Likert items, eight items for each subscale, and includes two reverse items which are 7 and 32. Higher scores indicate higher collectivism or individualism.

Cronbach Alpha for the whole scale was not provided but the alpha reliabilities for the subscales were found to be .67 for Horizontal Individualism, .74 for Vertical Individualism, .74 for Horizontal Collectivism, and .68 for Vertical Collectivism. The researchers also intercorrelated the subscales with other scales, which are Self-Construal Scale independence items, Self-Construal Scale interdependence items, Sinha individualism items, and Sinha collectivism items. It was found that all subscales converged well with other related scales.

The Individualism-Collectivism Scale was adapted to Turkish by İmamoğlu (2004). After the participants answered 32 7-point Likert items ranging from 1 (strongly disagree) to 7 (strongly agree), scores of 16 items related to vertical and horizontal individualism were calculated for individualism and the other set of 16 items were calculated for collectivism. As a result of this study, Cronbach Alpha was found to be .79 for individualism and .73 for collectivism (İmamoğlu et al., 2011).

2.2.4. The Marriage Expectation Scale (MES)

Marriage Expectation Scale (MES) is 5-point Likert scale including 40 items, ranging from 1 (strongly disagree) to 5 (strongly agree), developed by Jones and Nelson (1997). Questions 41-50 collect demographic information about subjects. The remaining items assess expectations of marriage related to equality, compatibility, and intimacy (Öz-Soysal, Uz-Baş and Aysan, 2016a). Examples of items are followings: “Asking each other for help will not be a problem” and “Decisions will be made together at all times.”

Scores range from 40 to 120. Getting the lowest score to 85 means ‘pessimistic expectations,’ and getting scores between 97-120 means ‘idealistic expectations.’ Both pessimistic and idealistic expectations are unrealistic expectations. Getting scores between 86-96 means having realistic expectations.

Test-retest reliability is .80. Cronbach Alpha for the total scale was calculated to establish internal consistency and found .79 (Öz-Soysal et al., 2016a).

MES was translated into Turkish, back-translated and then both English and Turkish versions were administered to a sample which includes 48 senior students from the department of teaching English at Dokuz Eylül University, İzmir. Three weeks were passed between administrations of two versions. The correlation coefficient was .98. Later, to establish reliability, the main study was conducted, Cronbach Alpha was calculated and found 0.93. The correlation coefficient was 0.97, regarding test-retest reliability. Factor analysis was also applied to establish construct validity and moderate to high degree concordance was found (Öz-Soysal et al., 2016a).

2.2.5. The Marital Attitude Scale (MAS)

The Marital Attitude Scale was developed by Braaten and Rosén (1998), includes 23 4-point Likert-scale items, ranging from strongly agree (0) to strongly disagree (3). Six items ask feelings regarding marriage and the rest asks subjects to react to statements related to marriage. Examples of items are “I am fearful of marriage”

and “Marriage restricts individuals from achieving their goals.” The score is calculated by summing up the scores from all items after correcting nine reverse items, which are items 1, 3, 5, 8, 12, 16, 19, 23. Participants can get a score ranging from 0 to 69, which are minimum and maximum scores respectively. Higher scores indicate higher positive attitude toward marriage.

The Marital Attitude Scale (MAS) correlated highly with The Attitudes Toward Marriage Scale by Gibardi and Rosén, ($r=.77$), which means that it is a valid scale to measure the marital attitudes. Coefficient alpha was calculated and found .82, which shows internal consistency. Its test-retest reliability was found to be .85 (Bassett, Braaten, & Rosén, 1999).

MAS was translated and adapted into Turkish by Öz-Soysal et al. (2016b). The language validity was analyzed and found to be .93. The internal consistency coefficient and test-retest reliability were calculated as .85 and .91, respectively. The single factor structure of the MAS was confirmed by confirmatory factor analysis.

2.2.6. Personal Information Form

Personal Information Form was developed by the researcher. It asks students' ID number, which course the student wants to have a participation credit, and if s/he wants to add her/his email address to have a copy of the informed consent form. It was prepared as a separate sheet from the rest of the survey questions in order to make sure that their personal information will not be matched with their answers for the study. This form also explains that only their ID number will be shared with their professor in order for them to have a participation credit and no other personal information will be shared.

2.3. PROCEDURE

The quantitative study was carried out at Istanbul Bilgi University in Spring 2018. Turkish participants at Istanbul Bilgi University received the Turkish adaptation/translation of the instruments of Separation-Individuation Inventory, the Individualism-Collectivism Scale, Marriage Expectations Scale, the Marital Attitude Scale; they also received the Demographic Information Form and the Personal Information Form in Turkish. International students at Istanbul Bilgi University received the same instruments in English.

In addition to these, data was also planned to be collected at a college in the USA in order to add a cross-cultural aspect to the current study and participants at that college were planned to respond to the instruments above in English like international students at Istanbul Bilgi University. However, approvals from the university in the USA were not available before the data collection period was ended. The data collection period was not prolonged and the cross-cultural study was canceled.

In addition to the quantitative study, a qualitative study with volunteer students at Istanbul Bilgi University was planned and carried out. But, due to time limitations and other procedural problems, it was not possible to report the results of the qualitative study here.

Because of these procedural problems, the qualitative study will be mentioned when needed below while the procedure of the study conducted at Istanbul Bilgi University will be explained in detail. But, the reader should keep in mind that the qualitative study will not be reported in this thesis.

The procedure was started with the approvals. After getting the Istanbul Bilgi University Human Studies Ethics Board's approval and a permission of the administration of Istanbul Bilgi University Psychological Counseling Center to use the center for interviews of the qualitative study, the study was announced in relevant e-mail groups of Istanbul Bilgi University by lecturers who accepted to give extra credit for participation in the study. Students were informed that they

will get credits for certain courses if they answer the questionnaires and invited to participate in the study on web pages (surveymonkey.com).

An online informed consent was obtained before they open pages related to online measurements. After they responded to the survey, their student numbers were asked with the Personal Information Form in order for them to have credits. This form also asked their e-mail addresses if they want to get a copy of the informed consent form, which was sent to all those who wanted to have it.

In addition, after submitting their answers, on an additional page, Turkish students were also asked to send their contact information to the investigator via e-mail if they wanted to be a volunteer to participate the qualitative part of the study. They were interviewed but the details related to the procedure of the qualitative study will not be given here since the results of the qualitative study will not be reported.

2.4. DATA ANALYSIS

IBM SPSS Statistics 24 was utilized for all analyses. Frequencies, descriptives, and cross tab statistics for demographic information were examined. Data collected by the instruments were analyzed via regression analysis. In addition, chi square test of independence was performed. Compare means function of SPSS was used as well.

RESULTS

The present study expected a relationship between separation-individuation, individualism-collectivism, marriage expectations, and marital attitudes. Separation-individuation and individualism-collectivism are the independent variables of the study to predict marriage expectations and marital attitudes. Separation-individuation scores were also used to predict individualism and collectivism.

The descriptive statistics for all scales responded by the participants via an online survey were calculated and summarized in Table 3.1, and will be explained below.

Table 3.1. *The Descriptive Statistics for all Scales.*

| | n | Min | Max | Mean | SD | Skewness | |
|-----|-----|-----|-----|-------|-------|-----------|------------|
| | | | | | | Statistic | Std. Error |
| SII | 250 | 53 | 280 | 165 | 43.73 | -.034 | .154 |
| IND | 250 | 49 | 98 | 73.86 | 9.52 | .082 | .154 |
| COL | 250 | 42 | 101 | 73.90 | 10.88 | -.130 | .154 |
| MES | 250 | 74 | 113 | 93.67 | 7.83 | -.163 | .154 |
| MAS | 250 | 10 | 57 | 32.85 | 8.44 | -.141 | .154 |

The mean for the Separation-Individuation Inventory (SII) was found to be 165 with a standard deviation of 43.73, and the scores ranged between 53 and 280. The possible range on the SII is between 39 and 390. Since a score above 190 is pathological, the results showed that the sample included undergraduates with separation-individuation pathology. However, the mean was below 190 and the minimum score was 53. So, the sample also included students without pathology. The actual maximum score, 280, was not close to the possible maximum score, 390, but was quite higher than 190.

The mean scores for Individualism (IND) and Collectivism (COL) Subscales were 73.86 (SD = 9.52) and 73.90 (SD = 10.88), respectively; the scores ranged between a minimum of 49 and a maximum of 98 for Individualism, and a minimum of 42 and a maximum of 101 for Collectivism. The possible range on the IND and COL are between 16 and 112. The means for both subscales were almost equal. The minimum and maximum scores for both subscales were close to each other. In addition, the means were closer to the possible maximum score rather than the possible minimum score. It seems that the sample had equally strong individualistic and collectivist tendencies.

The mean for the Marriage Expectation Scale (MES) was 93.67 with a standard deviation of 7.83 and the mean for the Marital Attitude Scale (MAS) was 32.85 with a standard deviation of 8.44. The scores ranged between 74 and 113 for the MES, and between 10 and 57 for the MAS.

The possible range on the MES is between 40 and 120. Getting the lowest score to 85 means having 'pessimistic expectations,' getting between 97-120 means having 'idealistic expectations.' Both pessimistic and idealistic expectations are unrealistic expectations. Getting scores between 86-96 means having realistic expectations. The actual minimum and the maximum scores on the MES showed that the sample had pessimistic, realistic, and idealistic expectations, although the mean was between the realistic-expectation range.

The possible range on the MAS is between 0 and 69. The higher the scores, the higher the person has positive attitudes toward marriage. The mean was close to the possible midpoint (Median=34.5) but lower than that. The minimum score was quite low; the difference between the actual and possible maximum score is more than a standard deviation. It is clear that the sample did not have strong positive attitudes toward marriage.

In order to better understand the results, frequencies related to the separation-individuation pathology and marriage expectations were obtained since these instruments have cut-off scores which can classify participants. Results showed that 69.6% of the sample do not have pathology whereas 30.4% have (Table 3.2).

Table 3.2. *Separation-Individuation Pathology (n=250).*

| | Frequency | Valid Percent | Cumulative Percent |
|--------------|-----------|---------------|--------------------|
| No Pathology | 174 | 69.6 | 69.6 |
| Pathology | 76 | 30.4 | 100.0 |
| Total | 250 | 100.0 | |

In terms of marriage expectations, 45.2% of the participants had realistic expectations while 54.8% were unrealistic (Table 3.3).

Table 3.3. *Marriage Expectations In Terms of Being Realistic and Unrealistic (n=250).*

| | Frequency | Valid Percent | Cumulative Percent |
|-------------|-----------|---------------|--------------------|
| Realistic | 113 | 45.2 | 45.2 |
| Unrealistic | 137 | 54.8 | 100.0 |
| Total | 250 | 100.0 | |

Among those having unrealistic expectations, 39.2% had idealistic whereas 15.6% had pessimistic expectations (Table 3.4).

Table 3.4. *Marriage Expectations (n=250).*

| | Frequency | Valid Percent | Cumulative Percent |
|-------------|-----------|---------------|--------------------|
| Idealistic | 98 | 39.2 | 39.2 |
| Pessimistic | 39 | 15.6 | 54.8 |
| Realistic | 113 | 45.2 | 100.0 |
| Total | 250 | 100.0 | |

Descriptive statistics were explained above. Before the regression analyses, assumptions for the regression were evaluated first and the related assessments will be given below.

In terms of assumptions of regression, data related to the dependent variables were checked in order to see if they were normally distributed or not. As a result of tests of normality, 11 outliers were excluded from the dataset. After that exclusion, tests of normality were performed again and Shapiro-Wilk showed that assumptions related to the normal distribution were met (See Table 3.5).

Table 3.5. *Shapiro-Wilk Results (n=250).*

| Dependent Variable | Statistic | df | Sig. |
|--------------------|-----------|-----|------|
| IND | .995 | 250 | .608 |
| COL | .994 | 250 | .464 |
| MES | .992 | 250 | .204 |
| MAS | .992 | 250 | .223 |

Pearson correlation for all variables was also calculated, as shown in Table 3.6, to see the strength and direction of the associations. According to the results, no multicollinearity was observed among the scales since there is no correlation above .70.

Table 3.6. *Pearson Correlations (n=250).*

| | MAS | SII | IND | COL | MES |
|-----|-------|--------|---------|--------|---------|
| MAS | 1.000 | -.232* | -.113** | .316* | .368* |
| SII | | 1.000 | .149** | -.051 | -.109** |
| IND | | | 1.000 | .109** | .177** |
| COL | | | | 1.000 | .387* |
| MES | | | | | 1.000 |

*p < .001 (1-tailed)

**p < .05 (1-tailed)

After the assumption testing, regressions were calculated four times to see the associations between the variables. Two multiple and two simple linear regressions with the enter method were performed to test the hypotheses, as shown in Table 3.7.

Table 3.7. *Variables and Hypotheses for Analyses.*

| Analyses | Independent Variables | Dependent Variable | Hypotheses |
|--------------|-----------------------|--------------------|------------|
| Regression 1 | SII, IND, COL | MES | 1, 2a, 2b |
| Regression 2 | SII, IND, COL | MAS | 4a, 4b, 4c |
| Regression 3 | SII | IND | 3a |
| Regression 4 | SII | COL | 3b |

A multiple linear regression was calculated to predict marriage expectations based on separation-individuation and individualism-collectivism. A significant regression equation was found ($F(3, 246) = 18.060, p < .001$, with an $R^2 = .180$) (See Tables 3.8 and 3.9). 11.3% of change in marriage expectations were explained by separation-individuation ($p = .05$), 15.5% by individualism ($p = .01$), and 36.4% by collectivism ($p < .001$) (See Table 3.10). Thus, Hypotheses 1, 2a, and 2b were supported.

As expected, marriage expectations were predicted by separation-individuation, individualism, and collectivism. Separation-individuation was negatively associated with marriage expectations while individualism and collectivism were positively associated. More change in marriage expectations was explained by collectivism than other independent variables.

Table 3.8. *Model Summary of the Multiple Linear Regression Analysis by Marriage Expectations (N=250).*

| | Adjusted R Square | Std. Error of the Estimate | R Square Change | F Change | df1 | df2 | Sig. | |
|-------------------|-------------------|----------------------------|-----------------|----------|--------|-----|------|------|
| R | R Square | | | | | | | |
| .425 ^a | .180 | .170 | 7.13583 | .180 | 18.060 | 3 | 246 | .000 |

a. Predictors: (Constant), COL, SII, IND

b. Dependent Variable: MES

58

Table 3.9. *ANOVA for the Multiple Linear Regression Analysis by Marriage Expectations (N=250).*

| | Sum of Squares | df | Mean Square | F | Sig. |
|------------|----------------|-----|-------------|--------|-------------------|
| Regression | 2758.776 | 3 | 919.592 | 18.060 | .000 ^b |
| Residual | 12526.328 | 246 | 50.920 | | |
| Total | 15285.104 | 249 | | | |

a. Dependent Variable: MES

b. Predictors: (Constant), COL, SII, IND

Table 3.10. *Coefficients for the Multiple Linear Regression Analysis by Marriage Expectations (N=250).*

| | Unstandardized Coefficients | | Standardized Coefficients | | |
|------------|-----------------------------|------------|---------------------------|--------|------|
| | B | Std. Error | Beta | t | Sig. |
| (Constant) | 68.242 | 4.663 | | 14.634 | .000 |
| SII | -.020 | .010 | -.113 | -1.938 | .054 |
| IND | .127 | .048 | .155 | 2.635 | .009 |
| COL | .262 | .042 | .364 | 6.254 | .000 |

a. Dependent Variable: MES

A multiple linear regression was calculated to predict marital attitudes based on separation-individuation and individualism-collectivism. A significant regression equation was found ($F(3, 246) = 15.680, p < .001$, with an $R^2 = .161$). (See Tables 3.11 and 3.12). 19.8% of change in marital attitudes were explained by separation-individuation ($p = .001$), 11.8% by individualism ($p = .05$), and 32% by collectivism ($p < .001$). (See Table 3.13). Thus, Hypotheses 4a, 4b, and 4c were supported.

As expected, marital attitudes were predicted by separation-individuation, individualism, and collectivism. Separation-individuation and individualism were negatively associated with marital attitudes while collectivism was positively associated. More change in marital attitudes was explained by collectivism than other independent variables.

Table 3.11. *Model Summary of the Multiple Linear Regression Analysis by Marital Attitudes (N=250).*

| | Adjusted R Square | Std. Error of the Estimate | R Square Change | F Change | df1 | df2 | Sig. | | |
|----------|-------------------|----------------------------|-----------------|----------|------|--------|------|-----|------|
| R | | | | | | | | | |
| R Square | .401 ^a | .161 | .150 | 7.77612 | .161 | 15.680 | 3 | 246 | .000 |

a. Predictors: (Constant), COL, SIL, IND

b. Dependent Variable: MAS

Table 3.12. *ANOVA for the Multiple Linear Regression Analysis by Marital Attitudes (N=250).*

| | Sum of Squares | df | Mean Square | F | Sig. |
|------------|----------------|-----|-------------|--------|-------------------|
| Regression | 2844.386 | 3 | 948.129 | 15.680 | .000 ^b |
| Residual | 14875.138 | 246 | 60.468 | | |
| Total | 17719.524 | 249 | | | |

a. Dependent Variable: MAS

b. Predictors: (Constant), COL, SIL, IND

Table 3.13. *Coefficients for the Multiple Linear Regression Analysis by Marital Attitudes (N=250).*

| | Unstandardized Coefficients | | Standardized Coefficients | | | |
|------------|-----------------------------|------------|---------------------------|--------|------|--|
| | B | Std. Error | Beta | t | Sig. | |
| (Constant) | 28.624 | 5.082 | | 5.633 | .000 | |
| SII | -.038 | .011 | -.198 | -3.350 | .001 | |
| IND | -.105 | .053 | -.118 | -1.991 | .048 | |
| COL | .248 | .046 | .319 | 5.420 | .000 | |

a. Dependent Variable: MAS

A simple linear regression was calculated to predict individualism based on separation-individuation. A significant regression equation was found ($F(1, 248) = 5.665, p < .05$, with an $R^2 = .149$) (See Tables 3.14 and 3.15). 1.4 % of the change in individualism were explained by separation-individuation ($p < .05$) (See Table 3.16). Although a significant result was found, Hypotheses 3a was not supported. Individualism was predicted by separation-individuation. However, contrary to the Hypothesis 3a, separation-individuation and individualism were positively associated.

Table 3.14. Model Summary of the Simple Linear Regression Analysis by Individualism (N=250).

| | Adjusted R Square | Std. Error of the Estimate | R Square Change | F Change | df1 | df2 | Sig. | | |
|----------|-------------------|----------------------------|-----------------|----------|------|-------|------|-----|------|
| R | | | | | | | | | |
| R Square | .149 ^a | .022 | .018 | 9.43438 | .022 | 5.665 | 1 | 248 | .018 |

a. Predictors: (Constant), SII

b. Dependent Variable: IND

64

Table 3.15. ANOVA for the Simple Linear Regression Analysis by Individualism (N=250).

| | Sum of Squares | df | Mean Square | F | Sig. |
|------------|----------------|-----|-------------|-------|-------------------|
| Regression | 504.255 | 1 | 504.255 | 5.665 | .018 ^b |
| Residual | 22073.845 | 248 | 89.007 | | |
| Total | 22578.100 | 249 | | | |

a. Dependent Variable: IND

b. Predictors: (Constant), SII

Table 3.16. *Coefficients for the Simple Linear Regression Analysis by Individualism (N=250).*

| | Unstandardized Coefficients | | Standardized Coefficients | | | |
|------------|-----------------------------|------------|---------------------------|--------|------|--|
| | B | Std. Error | Beta | t | Sig. | |
| (Constant) | 68.490 | 2.334 | | 29.348 | .000 | |
| SII | .033 | .014 | .149 | 2.380 | .018 | |

a. Dependent Variable: IND

A simple linear regression was calculated to predict collectivism based on separation-individuation. A significant regression equation was not found ($F(1, 248) = .635$, $p = .426$, with an $R^2 = .051$) (See Tables 3.17, 3.18, and 3.19). Thus, Hypotheses 3b was not supported. Contrary to the Hypothesis, separation-individuation and collectivism were found to be not associated.

Table 3.17. *Model Summary of the Simple Linear Regression Analysis by Collectivism (N=250).*

| | Adjusted R Square | Std. Error of the Estimate | R Square Change | F Change | df1 | df2 | Sig. | |
|-------------------|-------------------|----------------------------|-----------------|----------|------|-----|------|------|
| R | | | | | | | | |
| | R Square | | | | | | | |
| .051 ^a | .003 | -.001 | 10.88807 | .003 | .635 | 1 | 248 | .426 |

a. Predictors: (Constant), SII

b. Dependent Variable: COL

Table 3.18. *ANOVA for the Simple Linear Regression Analysis by Collectivism (N=250).*

| | Sum of Squares | df | Mean Square | F | Sig. |
|------------|----------------|-----|-------------|------|-------------------|
| Regression | 75.258 | 1 | 75.258 | .635 | .426 ^b |
| Residual | 29400.438 | 248 | 118.550 | | |
| Total | 29475.696 | 249 | | | |

a. Dependent Variable: COL

b. Predictors: (Constant), SII

Table 3.19. *Coefficients for the Simple Linear Regression Analysis by Collectivism (N=250).*

| | B | Std. Error | Beta | t | Sig. |
|------------|--------|------------|-------|--------|------|
| (Constant) | 75.979 | 2.693 | | 28.210 | .000 |
| SII | -.013 | .016 | -.051 | -.797 | .426 |

a. Dependent Variable: COL

3.1. SUMMARY OF THE MAIN RESULTS

One of the main aims of the study was to predict marriage expectations and marital attitudes by separation-individuation and individualism-collectivism. The other aim was to predict individualism-collectivism by separation-individuation. All the hypotheses were related to these variables.

Statistically significant results predicting marriage expectations were found in the current study. Analyses revealed that marriage expectations were predicted by separation-individuation and individualism-collectivism. However, the strength of collectivism on predicting marriage expectations was stronger than that of separation-individuation and individualism, although there were significant positive associations between all variables.

Statistically significant results were also found in predicting marital attitudes. Analyses showed that marital attitudes were predicted by separation-individuation and individualism-collectivism. But, collectivism predicted it better than both separation-individuation and individualism did. As hypothesized, higher separation-individuation scores predicted less positive marital attitudes. There was also a negative association between individualism and marital attitudes, as expected. However, collectivism was positively associated with marital attitudes, as hypothesized.

In addition, separation-individuation predicted individualism statistically significantly. However, contrary to Hypothesis 3a, a positive association between separation-individuation and individualism was found. Higher separation-individuation scores predicted higher individualism. On the other hand, a statistically significant result was not found in predicting collectivism by separation-individuation. Thus, Hypothesis 3b was not supported in the current study.

3.2. ADDITIONAL ANALYSES

Besides hypotheses testing, additional analyses were performed in order to better understand the data. A chi-square test of independence was calculated comparing the frequency of separation-individuation pathology with being realistic or unrealistic about marriage expectations. A significant interaction was not found, ($\chi^2(1) = .009, p > .05$) (See Table 3.20).

Table 3.20. *Chi-Square Tests (N=250).*

| | Value | df | Asymptotic Significance (2-sided) |
|-------------------------|-------|----|--------------------------------------|
| Pearson Chi Square | .009* | 1 | .923 |
| Continuity Correction** | .000 | 1 | 1.000 |
| Likelihood Ratio | .009 | 1 | .923 |
| N of Valid Cases | 250 | | |

* 0 cells (0.0%) have expected count less than 5. The minimum expected count is 34.35.

** Computed only for a 2x2 table

Out of 174 students without separation-individuation pathology, 79 had realistic marriage expectations while 95 had unrealistic expectations. Out of 76 people having pathology, 34 had realistic but 42 had unrealistic marriage expectations (See Table 3.21).

The number of undergraduates who had pathology and unrealistic marriage expectations was higher than those with pathology and realistic expectations. The number of participants without pathology and with unrealistic expectations was also higher than those without pathology and with realistic expectations. Those with unrealistic expectations were higher in number in both cases.

Table 3.21. *Separation-Individuation Pathology * MES Realism Crosstabulation.*

| | | MES Realism | | |
|-----------|----------------|-------------|-------------|--------|
| | | Realistic | Unrealistic | Total |
| SII | No | 79 | 95 | 174 |
| Pathology | Pathology | | | |
| | Count | | | |
| | Expected Count | 78.6 | 95.4 | 174.0 |
| | % within SII | 45.4% | 54.6% | 100.0% |
| | Pathology | | | |
| | % within MES | 69.9% | 69.3% | 69.6% |
| | Realism | | | |
| | % of Total | 31.6% | 38.0% | 69.6% |
| | Pathology | | | |
| | Count | 34 | 42 | 76 |
| | Expected Count | 34.4 | 41.6 | 76.0 |
| | % within SII | 44.7% | 55.3% | 100.0% |
| | Pathology | | | |
| | % within MES | 30.1% | 30.7% | 30.4% |
| | Realism | | | |
| | % of Total | 13.6% | 16.8% | 30.4% |
| Total | Count | 113 | 137 | 250 |

Moreover, additional regression analyses were run based on gender. Significant results related to collectivism and marital attitudes were found. After finding these results, the mean scores for collectivism and marital attitudes were also compared according to gender. Details about these analyses will be presented below.

A simple linear regression was calculated to predict collectivism based on gender. A significant regression equation was found ($F(1, 247) = 13.818, p < .001$, with an $R^2 = .053$ (See Tables 3.22 and 3.23).

Table 3.22. *Model Summary of the Simple Linear Regression by Collectivism (N=249^c).*

| | | | | R | | | | |
|-------------------|----------|-------------------|------------|---------------|----------|-----|-----|-------------------|
| R | R Square | Adjusted R Square | Std. Error | Square Change | F Change | df1 | df2 | Sig. |
| .230 ^a | .053 | .049 | 10.61 | .053 | 13.818 | 1 | 247 | .000 ^b |

a. Predictors: (Constant), Gender

b. Dependent Variable: Collectivism

c. Since one person did not stated gender, N=249

Table 3.23. *ANOVA for the Simple Linear Regression by Collectivism (N=249^c).*

| | Sum of Squares | df | Mean Square | F | Sig. |
|------------|----------------|-----|-------------|--------|-------------------|
| Regression | 1555.304 | 1 | 1555.304 | 13.818 | .000 ^b |
| Residual | 27802.015 | 247 | 112.559 | | |
| Total | 29357.320 | 248 | | | |

a. Dependent Variable: Collectivism

b. Predictors: (Constant), Gender

c. Since one person did not stated gender, N=249

Since collectivism was predicted by gender, the means were compared to see which group scored higher. It was found that the mean for males ($M=69.33$, $SD=10.34$) was lower than that of females ($M=75.31$, $SD=10.60$). So, females are more collectivist than males in this study.

Marital attitudes also differ according to gender. A simple linear regression was calculated to predict marital attitudes based on gender. A significant regression equation was found ($F(1, 247) = 6.987$, $p < .01$, with an $R^2 = .028$ (See Table 3.24 and 3.25).

Table 3.24. *Model Summary of the Simple Linear Regression by Marital Attitudes (N=249^c).*

| R | R Square | Adjusted R Square | Std. Error | R | | df1 | df2 | Sig. |
|-------------------|----------|-------------------|------------|---------------|----------|-----|-----|-------------------|
| | | | | Square Change | F Change | | | |
| .166 ^a | .028 | .024 | 8.34 | .028 | 6.987 | 1 | 247 | .009 ^b |

a. Predictors: (Constant), Gender

b. Dependent Variable: Marital Attitudes

c. Since one person did not stated gender, N=249

Table 3.25. *ANOVA for the Simple Linear Regression by Marital Attitudes (N=249^c).*

| | Sum of Squares | df | Mean Square | F | Sig. |
|------------|----------------|-----|-------------|-------|-------------------|
| Regression | 485.470 | 1 | 485.470 | 6.987 | .009 ^b |
| Residual | 17162.891 | 247 | 69.485 | | |
| Total | 17648.361 | 248 | | | |

a. Dependent Variable: Marital Attitudes

b. Predictors: (Constant), Gender

c. Since one person did not stated gender, N=249

Since marital attitudes were predicted by gender, the means were compared to see which group scored higher. It was found that the mean for males ($M=30.24$, $SD=8.19$) were lower than that of females ($M=33.61$, $SD=8.40$). So, females had more positive marital attitudes than males in this study.

In addition, factor analyses were utilized in order to see factor loadings. The highest loadings of the Separation-Individuation Inventory will be listed below (Table 3.26) and factor matrix for all items will be given in Appendix O. The highest loading items were related to closeness, strong feelings about themselves while they are in a relationship, strong feelings about others, and controlling others. Feeling being lost in a close relationship, a need to control others, having the strongest feelings on a continuum but not having gray areas, such as “really like or dislike themselves” or “really like someone or can't stand them,” are salient.

Table 3.26. *The Highest Loadings of the Separation-Individuation Inventory.*

| Item Number | Item | Factor |
|-------------|----------------------------------------------------------------------------------------------------------------|--------|
| 29 | Often, when I am in a close relationship, I find that my sense of who I am gets lost. | .684 |
| 19 | I find that when I get emotionally close to someone, I occasionally feel like hurting myself. | .641 |
| 32 | I find that when I get emotionally too close to someone, I sometimes feel that I have lost a part of who I am. | .623 |
| 1 | When people really care for someone, they often feel worse about themselves. | .597 |
| 27 | In my experience, people always seem to hate me. | .591 |
| 2 | When someone gets too emotionally close to another person, he/she often feels lost. | .577 |
| 20 | I find that either I really like someone or I can't stand them. | .535 |
| 26 | If I were to tell my deepest thoughts I would feel empty. | .526 |
| 25 | Whenever I am very angry with someone, I feel worthless. | .525 |
| 10 | I find that I really fluctuate between really liking myself and really disliking myself. | .518 |
| 37 | I must admit that whenever I see someone else's faults, I feel better. | .508 |
| 38 | I am tempted to try to control other people in order to keep them close to me. | .504 |
| 5 | People need to maintain control over others to keep from being harmed. | .502 |

The highest loadings of the Individualism Subscale will be listed below (Table 3.27) and factor matrix for all items will be given in Appendix P. The highest loading items were related to winning and competition.

Table 3.27. *The Highest Loadings of the Individualism Subscale.*

| Item Number | Item | Factor |
|-------------|---------------------------------------------------------------------|--------|
| 4 | Winning is everything. | .697 |
| 19 | Competition is the law of nature. | .672 |
| 30 | Some people emphasize winning, I am not one of them. | -.581 |
| 23 | When another person does better than I do, I get tense and aroused. | .578 |
| 12 | I enjoy working in situations involving competition with others. | .550 |
| 26 | Without competition it is not possible to have a good society. | .514 |

The highest loadings of the Collectivism Subscale will be listed below (Table 3.28) and factor matrix for all items will be given in Appendix R. The highest loading items were related to helping others in their in-group, feeling honored if someone from their in-group gets an award, and maintaining harmony within their in-group.

Table 3.28. *The Highest Loadings of the Collectivism Subscale.*

| Item Number | Item | Factor |
|-------------|------------------------------------------------------------------------------|--------|
| 16 | If a relative were in financial difficulty, I would help within my means. | .605 |
| 17 | Children should feel honored if their parents receive a distinguished award. | .550 |
| 9 | It is important for me to maintain harmony within my group. | .524 |
| 20 | If a co-worker gets a prize I would feel proud. | .520 |

The highest loadings of the Marriage Expectations Scale will be listed below (Table 3.29) and factor matrix for all items will be given in Appendix S. The highest loading items were related to couple relationship and expectations from the partner.

Table 3.29. *The Highest Loadings of the Marriage Expectation Scale.*

| Item Number | Item | Factor |
|-------------|-------------------------------------------------------------|--------|
| 15 | My spouse and I will be quite affectionate with each other. | .571 |
| 27 | Decisions will be made together at all times. | .554 |
| 20 | My partner will cherish me. | .543 |
| 21 | My partner will always listen to me. | .542 |
| 5 | Asking each other for help will not be a problem. | .507 |
| 25 | We will always express feelings openly. | .502 |

The highest loadings of the Marital Attitude Scale will be listed below (Table 3.30) and factor matrix for all items will be given in Appendix T. The highest loading items were related to getting married, yearnings about a happy marriage, doubts or fears about marriage, thinking marriage only as a legal contract, and negative observations of marriage.

Table 3.30. *The Highest Loadings of the Marital Attitude Scale.*

| Item Number | Item | Factor |
|-------------|----------------------------------------------------------------------|--------|
| 1 | People should marry. | .653 |
| 19 | My lifelong dream includes a happy marriage. | .650 |
| 15 | Because half of all marriages end in divorce, marriage seems futile. | .638 |
| 7 | I have doubts about marriage. | .637 |
| 11 | Marriage is only a legal contract. | .583 |
| 5 | I will be satisfied when I get married. | .563 |
| 2 | I have little confidence that my marriage will be a success. | .543 |
| 6 | I am fearful of marriage. | .537 |
| 4 | Most couples are either unhappy in their marriage or are divorced. | .502 |

DISCUSSION

The connections between the hypotheses, the related literature, and results of the current study will be presented below. In addition, separation-individuation, individualism-collectivism, marriage expectations, and marital attitudes in Turkey will be discussed in a comparison with other studies both in Turkey and in other countries. Limitations and recommendations, as well as clinical implications, will also be discussed at the end of the chapter.

4.1. SEPARATION-INDIVIDUATION CAN PREDICT MARRIAGE EXPECTATIONS AND MARITAL ATTITUDES

In the present study, separation-individuation was expected to predict marriage expectations (Hypotheses 1). Although no separation-individuation studies examining its relationship with marriage expectations could be found, studies mentioned in the literature review imply that separation-individuation may affect marriage expectations. For example, undergraduates who had significantly higher scores on the SII also had fearful and preoccupied attachment styles (Lapsley & Edgerton, 2002). Moreover, higher levels of separation-individuation related relationship problems were found to be associated with higher levels of over-reliance to self, fear of abandonment, and feeling of discomfort with closeness in romantic relationships (Göral, 2002). In addition, studies show that participants with difficulties in separation-individuation had also pathologies in other areas of their life, for example, eating pathology (Marsden et al., 2002) or skin-related symptoms (Kızılkaya, 2018). Thus, one may speculate that if a person has difficulties with separation-individuation, s/he may have unrealistic marriage expectations. Since people with separation-individuation pathology may have other pathologies in their life, it may also be possible for them to be unrealistic about their marriage expectations. So, it was hypothesized that separation-individuation was expected to predict marriage expectations. As hypothesized, marriage expectations were predicted by separation-individuation.

After hypothesis testing, additional tests were performed and it was seen that there were both realistic and unrealistic marriage expectations among those having separation-individuation pathology. Out of 76 people having pathology, 34 had realistic but 42 had unrealistic marriage expectations; and out of 174 students without separation-individuation pathology, 79 had realistic marriage expectations while 95 had unrealistic expectations (See Table 3.21).

The number of undergraduates who had pathology and unrealistic marriage expectations was higher than those with pathology and realistic expectations. The number of participants without pathology and with unrealistic expectations was also higher than those without pathology and with realistic expectations. Those with unrealistic expectations were higher in number in both cases. Although those having unrealistic expectations existed among those having separation-individuation pathology and among those without pathology, the hypothesis was supported and separation-individuation could predict marriage expectations. It can be concluded that a person with separation-individuation pathology likely to have unrealistic marriage expectations and that the level of separation-individuation can predict the nature of marriage expectations. However, one should keep in mind that s/he may also likely to have realistic expectations. Despite the hypothesis was supported, the situation for each individual should be carefully examined at the individual level.

In the present study, separation-individuation was also expected to negatively associate with marital attitudes (Hypothesis 4a). No studies examining these two variables could be found in the literature. But, studies by Lapsley and Edgerton (2002), Göral (2002), Marsden et al. (2002), and Kızılkaya (2018) shed some light for Hypothesis 4a. These studies showed that people with difficulties in separation-individuation may have difficulties in their relationships and pathology in other areas of their life. Thus, with the same logic related to Hypothesis 1, it was speculated that a person with separation-individuation pathology was expected to have relationship problems and therefore a negative attitude toward marriage. Since the highest scores on the SII mean having pathology and higher scores on the MAS mean higher positive marital attitudes, it was hypothesized

that separation-individuation was expected to negatively associate with marital attitudes. This hypothesis was supported. If one can think about the extreme cases, for example, a person with separation-individuation pathology will not have positive marital attitudes. The level of separation-individuation can predict possible marital attitudes and the association between two variables is negative.

4.2. INDIVIDUALISM AND COLLECTIVISM CAN PREDICT MARRIAGE EXPECTATIONS AND MARITAL ATTITUDES

Individualism (Hypothesis 2a) and collectivism (Hypothesis 2b) were also expected to predict marriage expectations. No studies examining individualism-collectivism and marriage expectations could be found but expectations, in general, are different in two cultures. As Hofstede (2011) stated, in individualist societies, “everyone is expected to look after him/herself and his/her immediate family (p. 11)” while in the collectivist ones “people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) (p.11).” Moreover, “I” consciousness and right of privacy valued in individualism, as opposed to “we” consciousness and belongingness in collectivism. In addition, speaking one’s own mind is expected in individualistic societies while harmony should be protected in the collectivist cultures. Furthermore, as Triandis (1995) stated, “...collectivists carry out their obligations and perform what is expected of them as specified by ingroup norms; individualists do what is enjoyable and required by contracts they have established with others (p.11).” Thus, the related literature provides a clue about how different marriage expectations may be shaped according to the culture and it was hypothesized that individualism (Hypothesis 2a) and collectivism (Hypothesis 2b) were expected to predict marriage expectations. As hypothesized, marriage expectations were predicted by individualism and collectivism. So, marriage expectations will be different if a person from an individualistic culture will marry someone from a collectivist culture.

In addition, individualism was expected to negatively associate with marital attitudes (Hypothesis 4b) and collectivism was expected to positively associate with marital attitudes (Hypothesis 4c). No studies examining individualism-collectivism and marital attitudes could be found but the literature, in general, shed some light for these hypotheses. For example, “I” consciousness and right of privacy valued in individualism, as opposed to “we” consciousness and belongingness in collectivism (Hofstede, 2011). So, a person from individualistic culture may have less positive attitudes toward marriage because of “I” consciousness and needs for privacy while a person from collectivist culture may have more positive marital attitudes in order to have a feeling of belongingness and to meet the needs for “we” consciousness. People from collectivist cultures may be more in need to have a connection with a family. Moreover, Hofstede (2001) stated: “Marriages in individualist societies tend to be less stable (p. 227).” Furthermore, related to the traditional collectivist culture of China, Baker (as cited in Hofstede, 2001) said: “It was not the family which existed in order to support the individual, but rather the individual who existed in order to continue the family (Hofstede, 2001, p. 226).” Because of these reasons, it was hypothesized that individualism was expected to negatively associate with marital attitudes and collectivism was expected to positively associate with marital attitudes. These hypotheses were supported. It may be concluded that people from collectivist cultures have more positive attitudes toward marriage than those from individualistic cultures. Probably, factors like the sense of belongingness, “we” consciousness, and needs to continue their family make young people in collectivist cultures to have more positive attitudes toward marriage, as opposed to those in individualistic cultures.

4.3. THE ASSOCIATION BETWEEN SEPARATION-INDIVIDUATION, INDIVIDUALISM, AND COLLECTIVISM

Separation-individuation was expected to negatively associate with individualism (Hypothesis 3a) and positively associated with collectivism (Hypothesis 3b) in the present study. These hypotheses were based on a study. Only one recent study using the SII and investigating both separation-individuation and individualism-collectivism was found (Tam et al., 2003). In Tam et al.'s study, the scores on the SII positively correlated with the scores on the Individualism-Collectivism Scale by Hui (1988). It means that those who have pathology in separation-individuation were found to be more collectivist and less individualistic. In line with this study done in China, which is also a collectivist culture, Hypothesis 3a and 3b were proposed but both hypotheses were not supported. Individualism was predicted by separation-individuation. However, contrary to the Hypothesis 3a, separation-individuation and individualism were positively associated. In terms of collectivism, significant results could not be found. Contrary to the Hypothesis 3b, separation-individuation and collectivism were found to be not associated. The results of the current study show that high individualism may be a sign of poor separation-individuation. People with separation-individuation pathology may tend to behave in a highly individualistic way but not in a high or low collectivist manner.

The difference between the results of the current study and Tam et al.'s (2003) study may have stemmed from using different instruments measuring individualism-collectivism. Tam et al. (2003) used Hui's (1988) scale, which is a unidimensional scale, higher scores indicating higher collectivism. In the present study, Singelis et al.'s (1995) scale was used, which is a multidimensional scale and could provide both individualism and collectivism scores. That is why the results of the two studies were different from each other.

The present study especially cared for finding studies related to the current study and using the same instruments if possible. Unfortunately, studies examining all of the same variables could not be found. Even studies examining any of the two

variables of the present study were very limited: Only Tam et al.'s (2003) research could be found. Therefore, it was mentioned here in spite of using a different instrument measuring individualism-collectivism. Using different scales may bring different results, as experienced in this study.

Even measuring at the individual level and at the national level may bring different results in terms of individualism-collectivism, as stated by Hofstede (2001). A person's, and even a group's, individualism-collectivism score may be different from the mean score of his/her country. Hofstede (1995) said, "Like flowers, bouquets and gardens represent different levels of attention of the gardener, so individuals, groups, organizations, tribes and countries represent different levels of attention of the social scientist (p. 207)."

4.4. INDIVIDUALISM AND COLLECTIVISM IN TURKEY

In spite of Hofstede's warnings, a comparison of the current study with the previous ones in terms of individualism-collectivism will be done while keeping the warnings in mind. Contrary to the extensive literature accepting Turkey as a collectivist culture, the results of the present study showed that individualism and collectivism scores of the participants were equal. Their scores were equally high in both individualism and collectivism.

One reason for this difference may be because of the level of analysis. The other reason may be that major previous studies (e.g. Hofstede, 1980, 2001; Minkov et al., 2017) used unidimensional instruments and concluded that Turkey is collectivist but Turkey may also have unmeasured individualistic tendencies at the same time. Kağıtçıbaşı (1997, 2005), Triandis (1995), and Singelis et al. (1995) claimed that individualism-collectivism is not unidimensional, "they are not polar opposites, but rather may coexist in groups and individuals at the same time in different situations and with different target groups (Kağıtçıbaşı, 2005, p. 409)." Moreover, Kağıtçıbaşı (2005), as a well-known social scientist from Turkey, criticized assuming an absence of relatedness in individualism and an absence of

autonomy in collectivism and proposed a model of autonomous-related self instead. Hofstede (2001) also accepted that both tendencies can be found at the same time at the individual level.

The reasons for coexisting individualism and collectivism for the participants of the present study may also be related to educational status, that is being university students, and financial status, that is being from a relatively “wealthy” families as opposed to the general population in Turkey, and living in the urban area. Competitive environment of an educational institution and their aspirations related to their future may make them more individualistic than less educated groups in Turkey. In addition, as Georgas, Berry, and Kağıtçıbaşı (2006) stated “university students are likely to represent the cutting edge of changes in the family. Imminent family changes will probably be expressed earlier by university students, as they represent the younger generation of the society, the most highly educated of their cohort group, and the most likely to adopt changes (p.230).” Thus, the results of the current study may reflect a recent change related to individualism and collectivism. Moreover, wealthier countries were found to be more individualistic as opposed to poor countries (Hofstede, 2001; Minkov et al., 2017). It was found that individualism was strongly correlated with GNP per capita (Hofstede, 2001). So, wealthier groups in a country may also have more individualistic tendencies than poor groups. Urbanization (Hofstede, 2001; Ayçiçeği-Dinn & Caldwell-Harris, 2016) also influences people to be more individualistic. Since the majority of the participants were born and have been living in the most urbanized area of Turkey, they may be more likely to be more individualistic than the rest of the population, in addition to their collectivist tendencies.

When the highest loading items are examined, it is seen that items related to winning and competition were the highest individualistic concerns while items related to helping others in their in-group, feeling honored if someone from their in-group gets an award, and maintaining harmony within their in-group were the highest collectivist concerns for the participants. It may be concluded that if they accept people around them as members of their in-group, they try to help them in

case it is needed, they try to maintain harmony in their in-group, and they feel proud of them if they will be awarded; however, if they accept them as members of their out-group, they are ready for competition and they try to win. This reflects their collectivist as well as individualistic tendencies.

4.5. SEPARATION-INDIVIDUATION IN TURKEY

In the current study, the mean for the Separation-Individuation Inventory (SII) was found to be 165 with a standard deviation of 43.73, and the scores ranged between 53 and 280. According to Kızılkaya's (2018) study, which was the most recent study using the SII in Turkey before the present study, the mean was found to be 142.96 (SD=48.50) and the scores ranged between 46 and 335. Her study included 672 people aged between 18 and 65 (M=29.62, SD=9.67), including undergraduates but not limited to them.

When two studies are compared, it is seen that the mean of the present study is higher than Kızılkaya's but the difference is not more than a standard deviation. The minimum score of her research is lower and the maximum score is higher than those of the present study. An explanation for these differences may be related to the ages of the participants.

If the mean scores are compared, the higher mean of the present study may be explained by the second individuation process. Since participants of this study were younger than Kızılkaya's, it may be possible that the sample of this study struggles more with the second individuation process than Kızılkaya's sample. On the other hand, the means of both studies are below 190, showing an absence of pathology. It may be said that the majority of Turkish people do not have separation-individuation pathology in general but those having pathology still constitute quite a high percentage, which was found as high as 30.4% in the present study.

When the minimum and maximum scores are compared, the differences may be explained with age again. Because she had a wider age range and included

participants other than undergraduates, she probably could reach both those who had more separation-individuation related problems and who had not. Both studies included those who had separation-individuation pathology but it seems that Kızılkaya's sample included more severe cases.

The present study also may be compared with studies done in other countries. In China, Tam et al. (2003) compared scores of high school students with undergraduates on the SII in their first study. The mean scores for two groups were significantly different, 176.4 (SD=37.5) for high school students and 167.1 (SD=39.9) for undergraduates. The mean of the undergraduates is very close to the mean of the current study and lower than high school students in their sample. Researchers explained the difference between the two means with the second individuation process: High school students had significantly higher scores than college students because they, as adolescents, struggle with the second individuation issues more. In their second study, their sample included college students, nonclinical adults, and patients diagnosed with borderline personality disorder. The means for those groups were followings: 192.2 (SD=45) for college students, 170.8 (SD=49) for adults, and 260.4 (SD=66) for patients. Undergraduates, probably still struggling with the second individuation process, had a higher mean than adults but lower mean than patients. In their second study, college students had higher mean than their first study and the present study. Sample characteristics may be influential in this difference.

On the other hand, in Canada (Lapsley & Edgerton, 2002), the means on the SII were found to be lower than both the present study and the study done in China (Tam et al., 2003): 143.51 (SD=29.04) for the fearful attachment group, 141.10 (SD=39.94) for the preoccupied attachment group, 109.65 (SD=33.34) for the dismissing attachment group, and 107.17 (SD=29.04) for the secure attachment group. The mean for the whole sample, which included undergraduates from a small Canadian Midwest university, was not provided but the reported mean scores were between 107.17 and 143.51. Even the highest mean was lower than the mean of the current study and the study in China.

Similar to the results in Canada (Lapsley & Edgerton, 2002), the means from a nonclinical undergraduate sample in the USA were found to be 113.9 (SD = 34.8) for males and 124.1 (SD = 33.3) for females (Huprich et al., 2004). Although the mean for the whole sample was not provided, it is seen that the means for both groups were lower than the mean of the current study and the study in China.

It may be said that the means on the SII were higher in cultures which were indexed as collectivist, like Turkey and China, and lower in cultures which were indexed as individualistic, like Canada and the USA. So, the mean on the SII found in the current study is consistent with the literature. In other words, high scores on separation-individuation in collectivist societies and lower scores in individualistic societies are expected, if national level assessments of individualism-collectivism are taken into consideration.

When the highest loading items are examined, it is seen that items related to closeness, strong feelings about themselves while they are in a relationship, strong feelings about others, and controlling others were the highest concerns for the participants. Feeling being lost in a close relationship, a need to control others, and having the strongest feelings on a continuum but not having gray areas, such as “really like or dislike themselves” or “really like someone or can't stand them,” are salient. Having strong feelings and not having gray areas show that the participants probably use splitting as a defense mechanism, which is expected especially for separation-individuation pathology. In addition, when being close to someone, they feel lost and they try to control the other person. This indicates that they may have a fear of engulfment, which is also related to separation-individuation.

4.6. MARRIAGE EXPECTATIONS IN TURKEY

In the present study, the mean for the Marriage Expectation Scale (MES) was 93.67 with a standard deviation of 7.83. The scores ranged between a minimum of 74 and a maximum of 113. 45.2% of the participants had realistic expectations

while 54.8% were unrealistic. Among those having unrealistic expectations, 39.2% had idealistic whereas 15.6% had pessimistic expectations. The sample had pessimistic, realistic, and idealistic expectations, although the mean was between the realistic-expectation range.

The only study using the MES in Turkey other than the current study was done by Öz-Soysal et al. (2016a), in which the aim was to adapt the MES in Turkish. Since it was an adaptation study, only numerical results related to the adaptation were reported. Although the mean score was not provided, it was stated that the mean for female students was higher than that of male undergraduates, despite the means for both groups were in the range of realistic marriage expectations. The mean for the whole group was not mentioned. However, it seems that both the means in the current study and in Öz-Soysal et al.'s (2016a) research are in the realistic range.

Jones and Nelson (1996) developed the MES in the USA. In their study, the mean was found to be 91 with a minimum of 63 and a maximum of 100. 22.7% of the participants were found to be pessimistic, and 23.4% were idealistic; in fact, both groups are similar in that both are unrealistic in their expectations. Percentage of realistic participants was 54%.

The means in Jones and Nelson's research (1996) and in the present study are very close, both in the realistic range. The minimum scores in both studies were in the pessimistic expectation range while the maximum scores were in the idealistic expectation range. Thus, both studies with college students revealed similar results related to the means, and the minimum and maximum scores.

On the other hand, two studies differ in that the percentage of realistic expectation group in the USA and that of the unrealistic group in Turkey were similar, and vice versa. Participants in Turkey were more unrealistic than those in the USA. Among those having unrealistic expectations, the percentage of students having pessimistic expectations and the percentage of students having idealistic expectations in the USA were almost equal whereas idealistic participants in Turkey were more than twice of pessimistic ones.

Bradshaw (2015) also studied marriage expectations in the USA. The mean and range were not reported in her study. Nevertheless, the majority of the participants (67.5%) were realistic whereas 31.6% was found to have idealistic-unrealistic expectations, and only 0.9% had pessimistic-unrealistic expectations.

Bradshaw's (2015) study is similar to Jones and Nelson's (1996) in that both studies had more realistic participants, unlike Turkish students. However, among those having unrealistic expectations, Bradshaw's (2015) study had more idealistic undergraduates than Jones and Nelson's (1996) study had, which is a similar result with Turkish participants. Since Bradshaw's (2015) study is a recent study, it may be said that college students both in Turkey and in the USA may tend to be more idealistic rather than pessimistic in their marriage expectations in recent years, if they are not realistic.

When the highest loading items are examined, it is seen that items related to the couple relationship and expectations from the partner were the highest concerns for the participants. It appears that their highest concerns reflect the positive expectations of their future marriage. It is like their dream marriage. Affection in the couple relationship, making decisions together, asking each other for help, and expressing feelings openly were their dream and those were expected to be mutual. On the other hand, they also expect their partner to cherish them and always listen to them, and these seem to be one-sided expectations from the partner.

4.7. MARITAL ATTITUDES IN TURKEY

In the present study, the mean for the Marital Attitude Scale (MAS) was 32.85 with a standard deviation of 8.44. The scores ranged between 10 and 57 for the MAS. Since higher scores indicate higher positive attitudes and since the mean was lower than the possible midpoint (Median=34.5), it may be said that the sample had less positive attitudes toward marriage, rather than strong positive attitudes.

The only study with undergraduates using this scale in Turkey other than the current study was done by Öz-Soysal et al. (2016b). They translated and adapted the MAS into Turkish. The mean scores for females were 38.15 (SD=8.601) and for males are 38,13 (SD=11,89). The mean for the whole sample and the minimum and maximum scores were not reported.

If two studies in Turkey are compared, it can be said that undergraduates in Turkey do not have high positive attitudes toward marriage. The means for the study by Öz-Soysal et al. (2016b) are quite close to the mean of the present study. This consistency between the two studies shows that single college students in Turkey do not have strong positive marital attitudes.

On the other hand, Bassett et al. (1999) conducted research with undergraduates in the USA and the mean score was found to be 48.56, with a standard deviation of 7.35. The minimum and maximum scores were not reported.

If the studies with college students in Turkey are compared to the research in the USA, it is seen that the mean scores in Turkey are lower than the mean in the USA. It means that undergraduates in Turkey have less positive attitudes toward marriage as opposed to their equivalents in the USA. Nevertheless, these results based on a comparison of two countries may be questionable due to some problems related to scoring, which will be discussed in the limitations section.

When the highest loading items are examined, it is seen that items related to getting married, yearnings about a happy marriage, doubts or fears about marriage, thinking marriage only as a legal contract, and negative observations of marriage were the highest concerns for the participants. The highest one was the item which says “people should marry.” The results show that they dream a happy marriage but they have fears and doubts about marriage. Probably, their observation of others’ unhappy marriages and divorces may make them have negative attitudes toward marriage, contrary to their positive attitudes toward their dream marriage. So, they think that “marriage is only a legal contract,” not something that it fulfills their dreams. As a result, their positive attitudes convert into negative attitudes toward marriage.

4.8. GENDER DIFFERENCES

Additional analyses were performed to examine gender differences. Significant results related to collectivism and marital attitudes were found; both of them were predicted by gender. Females were found to be more collectivist than males and they also had more positive marital attitudes than males.

It was also found that collectivism was positively associated with marital attitudes and could predict marital attitudes; more change in marital attitudes was explained by collectivism rather than other factors, namely separation-individuation and individualism.

These findings imply that the influence of culture makes females more collectivist and higher collectivism makes them have more positive marital attitudes. However, in spite of these gender differences, neither males nor females scored high on marital attitudes. Both groups' mean scores were lower than the median, which means that they do not have very positive attitudes toward marriage. Although both males and females did not score high on marital attitudes, females scored higher on marital attitudes than males. Similarly, both groups are collectivist but females are more collectivist.

Low scores on marital attitudes in a collectivist country may be explained by increasing sexism, hate speech, shrinking freedom limits, shrinking democratic space, discrimination, and violence, especially against women. The number of tortured, and even killed, women increases in Turkey. A report published by Police Academy shows that 932 women were killed in the last three years (2016, 2017, 2018). It further indicates that most of them were killed by their partner (63.5%) and their relatives (32%) (Taştan & Küçüker Yıldız, 2019). This situation affects not only women but also men. After each crime against women, men also feel ashamed and whole society has been traumatized.

These possible reasons, as well as socioeconomic status and age, may be influential for negative marital attitudes. Higher income and being an emerging adult may make participants avoid marriage. They may have future aspirations for

themselves to be achieved with their available means before marriage and think that it is too early to get married. So, they may not have higher positive attitudes toward marriage.

However, in spite of these, females, as more collectivist members of the society, may conform to the rules of the society and thus have more positive attitudes toward marriage. The collectivist culture expects its members to get married and belong to their families or their in-groups.

4.9. LIMITATIONS AND RECOMMENDATIONS

The first limitation of the present study is related to sampling. Volunteer college students at a private university in İstanbul as the participants of the current study, predominantly from the department of psychology and of law, may not represent not only their peers but also the whole population in Turkey. In addition, the majority of whom were females and from the middle and upper-middle socioeconomic classes in İstanbul. A study collecting data from a number of universities from different regions of Turkey, from various socioeconomic classes, from various departments, from a sample representing both sexes in an equal number will be more representative of this age group. Including different age groups from different levels of schooling and also including those who can not continue their education will be much better to represent people in Turkey.

Another limitation is related to the instruments. Two scales (the MES and MAS) were used for the first time with an undergraduate sample in this study after they adapted into Turkish. In addition, Individualism-Collectivism Scale developed by Singelis et al. (1995) and adapted by İmamoğlu (2004) was not a widely used instrument in Turkey. The SII has not utilized so frequently, either. The limited usage of the scales made it challenging to find related studies to compare to the current study.

Moreover, among those researches using the same instruments, some problems which limit the chances to compare the results with the previous studies were realized after administering the scales. For example, Braaten and Rosén (1998) stated “The MAS is scored by summing the individual item scores (Strongly Agree = 0; Agree = 1; Disagree = 2; Strongly Disagree = 3) after correcting for reverse keying nine items. The total MAS score can range from a minimum of 23 to a maximum of 92 (p. 86).” However, if items are scored using the stated scoring (0, 1, 2, 3), the possible range will be between 0 and 69 because there are 23 items. The information related to the scoring and the range is not consistent. Moreover, the maximum score they reported for their sample was 72, which is inconsistent with their proposed scoring. Probably, this made some scientists confused and they chose how to score the scale on their own. As a result, Shurts and Myers (2012) used a “4-point Likert-type scale ranging from 1 (*strongly agree*) to 4 (*strongly disagree*) (p. 102).” Alqashan and Alkandari (2010) used a “5-point scale ranging from (1) Strongly Disagree to (5) Strongly Agree (p. 38).” Mosko and Pistole (2010) used a “5-point Likert-type scale ranging from 1, *Disagree strongly*, to 5, *Agree strongly* (p. 129).”

Furthermore, Beyazıt, Taşcıoğlu, and Cirhinlioğlu (2018) studied with married individuals in Turkey and reported a maximum score of 78, which is higher than the possible maximum score of 69. It means that they either used a scoring higher than the item scores of “0, 1, 2, 3,” or computation in their study was wrong. Probably, their computation was wrong because they stated, “the responses are scored as “strongly agree” (0), “agree” (1), “disagree” (2) and “strongly disagree” (3). The score of the 9th and 23rd items are reversed before summation of all item scores to compute a total score (p. 101).” It seems that they reversed only two items but the MAS includes eight reverse items. Although Braaten and Rosén (1998) stated that researchers should be “reverse keying nine items (p. 86)” while they were describing the scale, eight items were marked as reverse items in the appendix (s. 91). The 9th item Beyazıt, Taşcıoğlu, and Cirhinlioğlu reversed is not

a reverse item. Reverse keying only two items may be the reason for why Beyazıt, Taşcıoğlu, and Cırhinlioğlu have got a higher mean score and a maximum score of 78.

Because of these problems, the above studies could not be used to make a comparison and it limited available studies to be utilized. In fact, after Braaten and Rosén (1998) developed the scale, Bassett, Braaten, and Rosén (1999) conducted research for the test-retest reliability of the MAS and stated in their article “The participant can choose to Strongly Agree, Agree, Disagree, or Strongly Disagree...(Strongly Agree = 0, Agree = 1, Disagree = 2, Strongly Disagree = 3). The scale was corrected for momentary set measurement error by reverse scoring 9 of the 23 items on the scale (p. 157).” So, they showed the right scoring, which was used in the present study. But, they still stated that nine items should be reversed, contradictory to the appendix in the article by Braaten and Rosén (1998). Because of the inconsistent information, the scoring was checked with F. S. Öz-Soysal, one of the researchers who adapted the scale into Turkish (personal communication, April 16, 2019). Eight reverse-keyed items were also determined according to the information she provided (personal communication, November 17, 2017). Thus, the researchers who will use the MAS in the future should be careful about the scoring when administering it and when choosing articles to compare their results with the previous studies.

Using the Individualism-Collectivism Scale developed by Singelis et al. (1995) made it also not possible to compare the results with other studies because the usage was different in various studies. Mean scores were not provided by many researchers; only hypotheses, which were not related to the present study, were tested. If the mean scores were reported, means for vertical and horizontal individualism and collectivism were provided (e. g. Hartung, Fouad, Leong, & Hardin, 2010), not the means of individualism and collectivism. Even if the mean scores for individualism and collectivism were calculated, a different kind of Likert scale was used and it makes it impossible to compare the results. For example, Komarraju and Cokley (2008) utilized a 9-point Likert scale while using

Singelis et al.'s (1995) scale. Komarraju, Dollinger, and Lovell (2008) also used a 9-point scale. However, the present study and İmamoğlu (2004) used a 7-point scale, like Noordin and Jusoff (2010) and Parkes, Bochner, and Schneider (2001). In addition, some scholars (e.g. Park, Rehg, & Lee, 2005; Chirkov, Ryan, & Willness, 2005; Park, Blenkinsopp, Öktem, & Ömürgönülşen, 2008; Aycan, Schyns, Sun, Felfe, & Saher, 2013) collected items from various scales including Singelis et al. (1995). Others changed the scoring for their research purposes. For example, Parkes et al. (2001) reverse-coded the individualism items. In short, there are various kinds of usages of the same scale; scholars adapted the scale to their own needs. One should be cautious about different usages while assessing and comparing the results of the studies.

Moreover, even if all the instruments could measure and be compared with other studies very well, the data gathered by these instruments reflect perceptions or attitudes of the participants and may not represent or predict their actual behaviors. It is not possible to say that this study measured the actual behaviors of the participants; their behaviors may be different from what they claimed. Furthermore, their responses may be distorted because of social desirability or acquiescence or other factors, which are limitations of self-report studies. The anonymity of the participants was provided to lessen these effects but it may not totally exclude all these influences.

It is also questionable that how well the instruments developed in the West could measure perceptions or attitudes of people living in Turkey. The scales were developed for Western context. Therefore, they may not include what Turkish people value or some items may not be applicable to the Turkish culture. Okman Fişek (2009) warned and stated, "Most theories of personality, psychopathology, and psychotherapy used widely in the world are derived from western sources, addressing issues of those contexts. However, when the issue is one of understanding local phenomena and developing interventions on the basis of that understanding, misinterpretations can arise (Fişek and Kağıtçıbaşı, 1999). It is important that theoreticians and clinicians question claims of universal

applicability, and check to see how much the ‘universal’ corresponds to the ‘local’ at all systemic levels of inquiry (p. 195).”

In addition to the limitations related to the instruments, a limitation related to design may be mentioned. It was planned to collect data from two universities, one from Turkey and one from the USA, but it could not be completed as planned due to procedural problems. In addition, the study was planned to be a mixed method research design. However, the qualitative part of the study could not be reported because of time limitations, although the interviews were completed. Despite these unfortunate problems, the proposed design was better than the actual study reported in this thesis. Thus, a cross-cultural study with a mixed method research design, in addition to a more representative sample, will be better for future studies. A replication of the study will also be good to see if the results will be consistent in the future.

Another limitation is related to definitions, conceptualization, and theories. Although there are definitions of separation-individuation and individualism-collectivism, there is confusion in the literature about the distinction between marriage expectations and marital attitudes. Hopefully, this thesis was able to make this distinction in the literature review section. But, because of the absence of this distinction in the past, the related articles found to be compared with the present study were limited.

Although the theoretical background was strong for separation-individuation and individualism-collectivism, the theory about marriage expectations was not discussed enough in the literature. The epigenetic model of marriage expectations (Juvva & Bhatti, 2006) is helpful to differentiate marriage expectations from other constructs and provided five domains of marriage expectations: (1) expectations from the partner, (2) expectations from marriage, (3) expectations from the partner’s family of origin, (4) expectation of the institution of marriage, (5) the image or concept of an ideal partner. Expectations from one’s own family of origin may be added to these domains. Expectations from marriage and expectation of the institution of marriage may be combined.

Despite marriage expectations were explained with a model in the literature, there is not a model explaining marital attitudes. The most related theories are marital horizon theory (Carroll et al., 2007) and marital paradigms (Willoughby et al., 2015). But, marital horizon theory stresses only marital importance, readiness, and timing, whereas marital paradigms are based on marital beliefs rather than marital attitudes. A comprehensive theory explaining marital attitudes is needed.

The next limitation and recommendation may be related to separation-individuation. The stages of separation-individuation for the whole life cycle were mentioned in the literature review section. The participants of this study neither belong to subphases proposed by Mahler et al. (2002) - except the last subphase which lasts for a lifetime - nor to the second, third, fourth or fifth individuation. It seems the participants are between the second (for adolescents) and the third (for age twenty to forty) individuation.

The participants of the present study were emerging adults, not adolescents. "Emerging adulthood refers to a period between the time when individuals leave secondary school and the time when they consider themselves to have taken on the full responsibilities of being an adult (Carroll et al., 2007, p. 221)." But, the participants of the study have not taken full responsibility for their lives; they, as college students, are dependent on their families, especially financially.

As emerging adults, as proposed by the third individuation process (Colarusso, 2000), they can not be in fusion with their extensions, that is their children, because they do not have children. Colarusso (2000) also states that experiences of young adults related to education, sexuality, work and the first prominent signs of aging influence changes in their conceptualizations of others and self at this stage of life. Education has been experienced by all of them, sexuality probably by some of them, and work possibly by a minority of them. They do not have signs of aging yet. So, the third individuation process may not be the proper stage for them.

On the other hand, they are not adolescents but they may still struggle with the issues of the second individuation process (Blos, 1967a). For example, peer

relationships are also important for college students like adolescents and they have been still trying to form their personal, social, and sexual identity in these years like adolescents (Blos, 1967b). An explanation for being still in the second individuation process as emerging adults may be prolonged adolescence. Blos (1967a) said that some adolescents try to be in the second individuation phase longer, which is called prolonged adolescence.

As a result, neither the second nor the third individuation is a proper stage for emerging adults. So, there are a few probabilities: (1) There should be either a transitional period between the second and the third individuation, or (2) they should be accepted to be in prolonged adolescence and still in the second individuation, or (3) the definition of the second individuation process should include not only adolescents but also college students, or (4) a minority of them may be accepted to pass to the next stage, namely the third individuation process. Clarification about this is needed in theory.

Other limitations may be based on others' criticisms of separation-individuation theory by Mahler et al. (2002). Okman Fişek (2009) summarizes these criticisms: Mahler's theory is "one-person psychology" whereas relational approaches offer "two-person psychologies." According to Sullivan, personal individuality is an illusion. Furthermore, "Kohut's (1977) self-psychology privileges the cohesive self; Bowlby's (1969) attachment theory sees autonomy as the outcome of secure attachment. The dialectic of individuality and relatedness is a continuing theme, as seen in Blatt and Blass' (1992) constructs of relatedness and self-definition...Modell (1993) agrees that the individual needs to be related... (p. 197)." In addition, Roland suggests decontextualizing psychoanalytic constructs from Western norms and then recontextualizing them. Thus, he offers familial self for Eastern contexts instead of Western individualized self. Okman Fişek states "the paradigmatic psychoanalytic approach to self-development has suffered from an individualistic bias (p. 195)," and concludes "individuation for western infant is seen largely as a process in which he or she has to assert themselves in achieving a separate sense of self while still being able to experience mutuality. The eastern infant experiences no need to push against a sense of we-self since

separation is not internally achieved but externally offered through normative expectations, social requirements, and socially defined structural givens such as gender and age (p.199-200).”

Okman Fişek (2009) not only summarized criticisms based on theory but also infant research and neuroscience. Some aspects of Mahler’s theory seem to be contradictory to the contemporary empirical findings. Stern claims that the infant is aware of his separateness from the mother on the day of biological birth. Edelman says that people have separate neural systems to perceive themselves and their environment and these systems are available for the newborn. These scholars challenge Mahler’s theory.

Kağıtçıbaşı (2017a) also criticized “...psychoanalytic perspectives (Blos, 1979; Freud, 1958), and object relation theories (Mahler, Pine, & Bergman, 1975)... (p. 828)” and said, “The general assumption underlying these theories is the separation-individuation hypothesis, formulated in various ways, which claims that for autonomy to develop, separation (from parents/ close others) is necessary...it is not necessary for autonomy to mean separateness (p. 828-829).” In addition, she said that autonomy has been seen as conflicting with relatedness and even the existence of it has been questioned in collectivist cultures. An absence of relatedness has been also assumed in individualistic societies (Kağıtçıbaşı, 2005). She also stated, “Particularly from a psychoanalytic orientation in the conceptualization of personality, individual autonomy, defined as independence from others, has been considered a requisite of healthy human development (Kağıtçıbaşı, 2005, p. 405).” However, the dangers of excessive individualism have been a concern for the West since the 1970s (Kağıtçıbaşı, 2005).

In short, Kağıtçıbaşı (2005) criticized theories developed in the West, which are based on an individualistic outlook and on separation-individuation theory, and proposed the autonomous-related self theory. Autonomous-related self is “nourished in emotionally interdependent family where there is close-knit relatedness *and* where autonomy is also granted to the growing child (Kağıtçıbaşı,

2017a, p. 829).” Since both relatedness and autonomy are basic human needs, she (Kağıtçıbaşı, 2017a) believed that a change will occur in the Western world, too. She stated “It appears that in the individualistic cultures, the need for autonomy is well recognized and supported, but the need for relatedness appears to be ignored to some extent. In the collectivistic cultures the opposite is the case—while relatedness is supported, autonomy is not. Both leave something to be desired. The family model of psychological interdependence, which combines relatedness with autonomy, is the more optimal family model, and the autonomous-related self is the more optimal self model (Kağıtçıbaşı, 2017a, p. 829).”

Debates related to theories were summarized shortly above. These debates will continue in the future for a search for a better understanding of human beings, human development, psychopathology, families, and cultures. Definitions, conceptualization, and theories need attention. This research was designed in spite of many limitations of the available literature. Hopefully, this thesis could also make a contribution to these debates.

4.10. CLINICAL IMPLICATIONS

Related to being in between the second and third individuation, cultural characteristics may also be influential and it should be taken into consideration in therapy settings. As emerging adults, participants of the current study have not taken full responsibility for their lives, they are dependent on their families, especially financially. The majority of them still have been living with their families and they do not have an independent life. This situation should not be assessed as prolonged adolescence and they should not be thought as not being able to achieve the tasks of the second individuation process and still struggling with the second individuation just because of this. If a young person in Turkey attends college in a city where her/his parents have not been living, s/he can live on her/his own. Otherwise, s/he lives with parents while attending college and even until getting married. It is normal in Turkey to live with parents until one

gets married. This is a cultural characteristic and reflects the collectivist attitude of the Turkish people. So, this can not be evaluated as a separation-individuation pathology and the therapist should be aware of cultural characteristics like this when assessing counselees. If the therapist and the counselee are from the same culture, it will be easier to understand the situation. However, if the therapist and the counselee are from different cultures, it should be evaluated very carefully.

Not only cultural differences between therapists and clients but also differences between couples may be important. For example, if a husband is from collectivist culture and a wife is from individualistic culture, the wife may interpret some of her husband's behaviors too dependent on his family and this may create problems in their marriage. He can be evaluated as poorly separated and individuated without taking the cultural characteristics into consideration. As a result of cultural differences, their marriage expectations and marital attitudes will also be different. The husband may expect more family visits while the wife may expect to be more independent from the families. The husband may think of the marriage as a sacred act and to be continued whatever happens whereas the wife may have a positive attitude toward divorce if problems can not be solved. In this scenario, the therapist should be aware of possible factors related to separation-individuation, individualism-collectivism, marriage expectations, and marital attitudes; make the couple realize these factors; and intervene accordingly.

The therapist should also assess how much the problem stems from intrapsychic factors and from cultural factors. The husband may also have separation-individuation related difficulties in addition to cultural characteristics. The wife may have separation-individuation related difficulties, too. Being too individualistic may also be a sign of separation-individuation pathology because individualism and separation-individuation were found to be negatively associated in this study. Thus, the wife's expectations, attitudes, individualistic tendencies and level of separation-individuation should also be examined carefully and necessary interventions should be made by the therapist. Family therapists can also include members from the family of origin and work with the extended family in case it is necessary.

Therapists should also keep in mind that couples do not have to be from different countries in order to be from different cultural backgrounds. All cultures include subcultures and diversity. Individuals from the same country may have different tendencies as compared to the general population, just like the individual and national level of measurements showing different results. A person from İstanbul may have more individualistic tendencies than a person from a rural area of the country.

In addition to these clinical implications, factors related to separation-individuation, individualism-collectivism, marriage expectations, and marital attitudes will be important for prevention and premarital counseling. The scales may be administered for screening purposes at colleges or other settings where emerging adults can be reached and those at risk may be invited to the workshops to prevent possible troubles in the future. Those apply for premarital counseling may also respond to the scales and then necessary steps may be taken in the counseling process. Even if no problems can be foreseen, it will be better for a couple to discuss their marriage expectations before marriage. Expectations shape the present and the future, even if people are not aware of them.

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APPENDICES

APPENDIX A

NİCEL ARAŞTIRMA İÇİN BİLGİLENDİRİLMİŞ ONAM FORMU [İstanbul Bilgi Üniversitesi Lisans Öğrencileri İçin]

ÇALIŞMANIN ADI:

“How Close Should We Be?": The Relationship Between Separation-Individuation, Individualism-Collectivism, Marriage Expectations and Marital Attitudes

“Ne Kadar Yakın Olmalıyız?": Ayrışma-Bireyleşme, Bireycilik-Toplulukçuluk, Evlilik Beklentileri ve Evlilik Tutumları Arasındaki İlişki

İstanbul Bilgi Üniversitesi Klinik Psikoloji Yüksek Lisans Programı öğrencisi Psikolojik Danışman Sabiha Kocacıbağ'ın yüksek lisans tezi için İstanbul Bilgi Üniversitesi Etik Kurulu tarafından onaylı araştırmasına katılmanız isteniyor. Bu araştırmaya İstanbul Bilgi Üniversitesi'nde lisans öğrencisiyseniz ve araştırmaya katılmak için gönüllü olursanız katılabilirsiniz. Aşağıdaki araştırmayla ilgili bilgileri okuyup kararınızı verebilirsiniz. Araştırmaya katılımınız ve araştırma sonuçları Sabiha Kocacıbağ'ın tez çalışmasına katkıda bulunacaktır.

ÇALIŞMANIN AMACI :

Bu araştırma ayrışma-bireyleşme, bireycilik-toplulukçuluk, evlilik beklentileri ve evlilik tutumları arasındaki ilişkiyi incelemektedir.

ÇALIŞMA İŞLEMLERİ:

Çalışmaya katılmayı kabul ederseniz, sizden şunları yapmanız istenecektir:

www.surveymonkey.com sitesindeki řu Trke lm aralarını yanıtlananız istenecektir: Demografik Bilgi Formu, Ayrışma-Bireyleşme Envanteri, INDCOL lđi, Evlilik Beklentileri lđi, Evlilik Tutumları lđi ve Kişisel Bilgi Formu. Tm lk sorularını yanıtlamak yaklaşık 30-40 dakika srmektedir.

Demografik Bilgi Formu, arařtırmacı tarafından rneklemin zellikleri hakkında bilgi toplamak amacıyla geliřtirilmiřtir. Kısa bir bilgi formudur ve tm soruları yanıtlamak sadece birkaç dakika srmektedir.

Ayrışma-Bireyleşme Envanteri Christenson ve Wilson (1985) tarafından geliřtirilmiř, Gral (2002) tarafından Trke'ye evrilmiřtir. 10'lu Likert tipi 39 maddeyle ayrışma-bireyleşmeyi lr. Ayrışma, anne gibi bakımverenlerden ayrılma ve bir benlik duygusuna ulařma; bireyleşme ise biricik bir kimlik oluřturma anlamına gelir (Mahler, Pine ve Bergman, 1975).

INDCOL lđi Singelis ve arkadaşları (1995) tarafından geliřtirilmiř ve İmamođlu (2004) tarafından Trke'ye uyarlanmıřtır, bireycilik ve toplumluluđu lr ve 7'li 32 adet Likert tipi madde ierir. Bireycilik-toplulukuluk btn kltrlerde bulunan ortak bir zelliktir (Hosftede, 1980). Topluluku toplumlarda insanların grubun varlıđını srdrebilmesi iin kiřisel fedakarlıklar yapmaları beklenir. Bireyci toplumlarda ise kiřisel ıkarlar nceliklidir (Ho, 1979).

Evlilik Beklentileri lđi Jones ve Nelson (1997) tarafından geliřtirilmiřtir. z-Soysal, Uz-Bař ve Aysan (2016a) tarafından Trke'ye evrilmiřtir. Kırk tane 5'li Likert tipi madde ierir. Kiřilerin evlilikten ne beklediđini lr.

Evlilik Tutumları lđi Braaten ve Rosen (1998) tarafından geliřtirilmiřtir. z-Soysal, Uz-Bař ve Aysan (2016b) tarafından Trke'ye evrilmiřtir. Yirmi  tane 4'l Likert tipi madde ierir. Kiřilerin evliliđe ynelik tutumlarını lr.

Kişisel Bilgi Formu arařtırmacı tarafından geliřtirilmiřtir. Size sadece öđrenci numaranızı, hangi dersten kredi almak istediđinizi ve bu bilgilendirilmiř onam formunun bir kopyasını almak istiyorsanız e-posta adresinizi ekleyip isteyip istemeyeceđini sorar. Bu form, bařka bir sayfada ađılır, kiřisel bilgileriniz gizli tutulacak ve arařtırma sorularına verdiđiniz cevaplarla eřleřtirilmeyecektir. Katılım kredisi alabilmeniz için sadece öđrenci numaranız hocanızla paylařılacaktır.

Demografik Bilgi Formu ve Kiřisel Bilgi Formu dıřındaki Likert tipi tüm ölçeklerin maddeleri size verilen ifadeyle ne kadar hemfikir olduđunuzu ya da olmadıđınızı sorar. Sizin için en uygun olan cevabı seenekler arasından semeniz beklenir.

Bu arařtırmaya internete eriřiminiz olan her bilgisayardan katılabilirsiniz. Ancak, lütfen bařkalarının alıřmanızı bölmeyeceđi sessiz bir yer bulun ve soruları özen göstererek ve dikkatlice cevaplamak için yeterli zamanı verin.

Bu arařtırmaya katılanlar, arařtırmaya katılmaya gönüllü olan İstanbul Bilgi Üniversitesi lisans öđrencileri ile ABD’deki La Verne Üniversitesi gönüllü lisans öđrencileridir.

ALIřMAYA KATILMAMIN OLASI RİSKLERİ NELERDİR?

Bu alıřmaya katılmanız sonucunda oluřabilecek herhangi bir risk, rahatsızlık ya da uygunsuz bir durum öngörülmemektedir. Ancak, herhangi bir rahatsızlık hissetmeniz halinde, istediđiniz zaman arařtırmadan ayrılmakta özgürsünüz. Eđer arařtırma sizde bař edemeyeceđiniz düzeyde olumsuz duyguya sebep olursa, arařtırmacıya iletiřim bilgilerinden ulařıp yardım isteyebilirsiniz.

ÇALIŞMAYA KATILMAMIN OLASI YARARLARI NELERDİR?

Size olası yararları: Araştırmaya katılmanız sizi kendinizle ve gelecekteki evliliğinizle ilgili düşünmeye sevk edecektir. Bu sürecin sonucunda, evlilikle ilgili kararlarınızı verirken daha bilinçli davranmanız söz konusu olabilir. Bu da sonuçta gelecekteki evliliğinizde mutluluğunuza katkıda bulunabilir.

Bilime olası yararları: İlgili bilimsel literatürde bu kavramların hepsini tek bir çatı altında birleştirip inceleyen bir araştırma bulunmamaktadır. Bu araştırma, bireysel, sosyal, klinik ve aile psikolojisi alanları arasındaki bir boşluğu dolduran bilimsel bir katkı olacaktır. Terapide bilimsel, sistemik ve kültürel özelliklerin değerlendirilmesi önemli olduğundan, bu çalışma klinisyenlerin değerlendirme yapmalarında ve terapötik müdahalede bulunmalarında kendilerine ışık tutacaktır. Sonuçlar sadece eş ve aile terapistleri için değil, bireylerle çalışan terapistler için de yararlı olacaktır.

ARAŞTIRMAYA KATILIM İÇİN ÖDEME YAPILACAK MI?

Ölçekleri yanıtlamanız ve öğrenci numaranızı size belirtilen dosyaya eklemeniz halinde, 2018 yılı Bahar yarıyılında aldığınız derslerden birisi için, size yapılan duyuruda belirtildiği gibi, ekstra bir kredi verilecektir.

KİŞİSEL BİLGİLERİM NASIL KULLANILACAK?

Verdiğiniz bilgiler bireysel olarak değerlendirilmeyecek, araştırmadan elde edilen sonuçlar bir bütün olarak ele alınıp yalnızca bu araştırma kapsamında kullanılacak ve başka hiçbir amaçla kullanılmayacaktır. Tüm bilgiler araştırmacının şifreyle korunan bilgisayarında şifreli dosyalarda saklanacaktır.

Kimlik bilgileriniz çalışmanın herhangi bir aşamasında ve araştırma bitiminde açıklanmayacaktır. Yalnızca öğrenci numaranız dersten ekstra bir kredi alabilmeniz için dersinizin hocasıyla paylaşılacaktır. Öğrenci numaranız ölçeklere verdiğiniz yanıtlarla eşleştirilmeyecek ve hocanızla öğrenci numaranız dışında hiçbir bilginiz paylaşılmayacaktır.

Bu araştırmanın devamı niteliğinde, sınırlı sayıda öğrenciyle yüz yüze görüşmeler yapılacaktır. Eğer o çalışmaya da katılmak isterseniz veya çalışmayla ilgili bilgi almak isterseniz lütfen araştırmacıya e-posta gönderiniz: sabiha.kocabicak@gmail.com E-posta gönderen kişilerin isimleri, eposta adresleri ve telefon numaralarını vermeleri halinde telefon numaraları, kısacası her türlü kişisel bilgisi gizli tutulacak, kimseye açıklanmayacaktır.

ARAŞTIRMAYA KATILMAKTAN VAZGEÇEBİLİR MİYİM?

Bu çalışmaya katılmayı ya da katılmamayı seçebilirsiniz. Katılmaya gönüllü olursanız, istediğiniz zaman katılmaktan vazgeçebilirsiniz. Ayrıca, cevaplamak istemediğiniz herhangi bir soru olursa onu yanıtlamadan araştırmaya katılmaya devam edebilirsiniz. Araştırmaya katılmaktan vazgeçerseniz bunun sizin için herhangi bir olumsuz sonucu olmayacaktır, araştırmaya katılmanızdan dolayı alacağınız kredi hakkınızı da öğrenci numaranızı vermeniz ve [surveymonkey.com](https://www.surveymonkey.com) sitesinde “done/bitti” tuşuna basmanız halinde kaybetmeyeceksiniz. Ancak, araştırmacı, koşullar gerektirdiğinde, sizi araştırma dışında tutabilir.

SORU VE PROBLEMLER İÇİN BAŞVURULACAK KİŞİLER :

Herhangi bir soru veya sorun olduğunda aşağıdaki kişilerle görüşebilirsiniz:

Araştırmanın Danışmanı:

Yard. Doç. Dr. Yeşim Keskin, Evlilik ve Aile Terapileri Yüksek Lisans Programı,
University of La Verne, La Verne, California, ABD, yesimkeskin@gmail.com

Araştırmayı Yapan Kişi:

Sabiha Kocabıçak, Psikolojik Danışman, Klinik Psikolog Adayı ve Aday Çift-
Aile Terapisti, Bilgi Üniversitesi, sabiha.kocabicak@gmail.com

ÇALIŞMAYA KATILMA ONAYI

Eğer “Bu bilgilendirilmiş onam belgesini okudum, anladım, istersem araştırmanın sonunda belirtilecek bağlantıya tıklayarak açılacak sayfaya e-posta adresimi yazmam halinde formun bir kopyasının bana gönderileceğini biliyorum. E-posta adresimi vermek zorunda olmadığımı, istersem kopyala-yapıştır yaparak ya da ekran görüntüsünü bilgisayarına kaydederek de bir kopyasını alabileceğimi biliyorum. 18 yaşını bitirmiş ve kendi kararlarını verebilen bir insan olarak, istediğim zaman herhangi bir sebep belirtmeden “Ne Kadar Yakın Olmalıyız?” adlı bu araştırmadan çekilebileceğimi bilerek bu araştırmaya katılmayı gönüllü olarak kabul ediyorum.” diyebiliyorsanız, araştırma sorularını yanıtlayabilirsiniz.

Surveymonkey.com’un ilgili sayfasında “Evet, okudum ve bu araştırmaya katılmayı kabul ediyorum” kutucuğunu işaretlemek, araştırmaya katılmayı kabul ettiğiniz anlamına gelmektedir.

Kabul ediyorsanız, surveymonkey.com’a geri dönüp araştırma sorularını yanıtlayabilirsiniz.

APPENDIX B

CONSENT TO PARTICIPATE IN RESEARCH

“How Close Should We Be?”

The Relationship Between Separation-Individuation, Individualism-Collectivism,
Marriage Expectations and Marital Attitudes
[*Study Approval Number: 2018-20024-60*]

[The Consent Form for International Students at Istanbul Bilgi University]

You are being asked to participate in a Istanbul Bilgi University Human Studies Ethics Board approved research study conducted by Sabiha Kocabicak, M.A. Candidate, from the Clinical Psychology Program at Istanbul Bilgi University, Istanbul, Turkey. The results of this research will contribute to Kocabicak’s Master’s thesis. You may participate in this research study if you are an undergraduate student at Istanbul Bilgi University and if you are volunteer to participate.

PURPOSE OF THE STUDY

The purpose of this study is to investigate the relationship between separation-individuation, individualism-collectivism, marital attitudes and marriage expectations.

PROCEDURES

If you decide to participate in this study, we will ask you to do the following things:

You will take the survey battery in English on www.surveymonkey.com. The battery includes the Demographic Information Form, Separation-Individuation Inventory, the INDCOL Scale, Marriage Expectations Scale, and the Marital Attitude Scale. It will take approximately 30 or 40 minutes to answer all questions.

The Demographic Information Form was prepared by the researcher to have information about the qualities of the sample. It is a short form and will take only a few minutes to answer all questions.

Separation-Individuation Inventory was developed by Christenson and Wilson (1985). It is a 39-item, 10-point Likert scale which measures separation-individuation. Separation means being separated from caregiver and having a sense of self; individuation means having a unique identity (Mahler, Pine and Bergman, 1975).

The INDCOL Scale was developed by Singelis et al (1995), measures individualism-collectivism, and consists of 32 7-point Likert-type items. Individualism-collectivism was found to be a common characteristic among all cultures (Hofstede, 1980). People are expected to make personal sacrifices in order for the group to continue its existence in collectivist societies. On the other hand, in individualistic societies, self-interests of people come first (Ho, 1979).

Marriage Expectations Scale was developed by Jones and Nelson (1997), is 5-point Likert scale, and consists of 40 items. It assesses what people expect from marriage.

The Marital Attitudes Scale was developed by Braaten and Rosen (1998), includes 23 4-point Likert-scale items. Items assess your attitudes related to marriage.

Personal Information Form was developed by the researcher. It asks for your student ID number, which course you want to have a participation credit and if

you want to add your email address to have a copy of this informed consent form. It is on a separate sheet and your personal information will be kept confidential and will not be matched with your answers for the survey. Only your student ID number will be shared with your professor in order for you to have a participation credit.

All instruments which include Likert scale items, which are all instruments except the Demographic Information Form and Personal Information Form, ask you how much you agree or disagree with the statements. You are expected to choose the most proper answer for you among the alternatives.

You can take the battery anywhere you want to, but please find a silent place where you will not be interrupted, pay attention and take time to answer carefully.

Participants of this study are volunteers who are undergraduates either at University of La Verne, California, USA, or at Istanbul Bilgi University, Istanbul, Turkey.

POTENTIAL RISKS AND DISCOMFORTS

There will not be any reasonable foreseeable risks, discomforts and inconveniences as a result of participating to this study. But, if you feel any discomforts or negative feelings, you are free to leave the study any time you want to. You can also feel free to contact the Primary Investigator to deal with your discomfort.

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

The potential benefits for you: Your participation will make you think about yourself and your future marriage. As a result of this process, you may be more

conscious while making decisions about marriage. Thus, it may contribute to your future happiness in your future marriage.

The potential benefits to science and society: There is not a research examining those four issues in the related literature. This study will be a unique contribution and fill a gap between individual, social, clinical and family psychology. Since it is important to assess individual, systemic and cultural aspects in therapy, this study can shed a light for clinicians during assessment and intervention. Results may be beneficial not only for family and couple therapists but also for therapists working with individuals.

PAYMENT FOR PARTICIPATION

You will be given only one participation credit for a course in Spring 2018, if you answer the survey battery and state your student number in the Personal Information Form.

CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Your answers will not be assessed individually but as a whole for the research purposes.

Confidentiality will be maintained by means of keeping all the data with password protection. The information will be stored at password protected files in the primary investigator's password protected computer but only your student number will be shared with your professor for you to have a participation credit. Your student number will not be matched with your answers and nothing will be shared with your professor except your student number.

PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind, you can get even your credit if you state your student number and click on the “done” button on surveymonkey.com. You may also refuse to answer any questions you don’t want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact:

Yesim Keskin, Faculty Sponsor, University of La Verne, Department of Psychology, La Verne, California, USA, yesimkeskin@gmail.com

Sabiha Kocabicak, Primary Investigator, Istanbul Bilgi University, Clinical Psychology Master’s Program, Istanbul, Turkey, sabiha.kocabicak@gmail.com

SIGNATURE OF RESEARCH PARTICIPANT

You may continue to answer the survey questions, if you can say “I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I am over the age of 18 years and I know that I will be given a copy of this form, if I want to and if I state my e-mail address on a separate sheet, which I will be able to open at the end of the survey. I also know that I do not have to provide my e-mail address, I can simply copy and paste the content of this page or simply take a screenshot.”

Checking the box “Yes, I read it and I agree to participate in this study” on [surveymonkey.com](https://www.surveymonkey.com), means you accept to participate the study.

Now you can continue on [surveymonkey.com](https://www.surveymonkey.com).

APPENDIX C

Demografik Bilgi Formu (Türk Öğrenciler İçin)

İstanbul Bilgi Üniversitesi'nde öğrenci misiniz?

Evet

Hayır

Kaçıncı sınıftasınız?

1, 2, 3, 4, diğer: (Lütfen belirtiniz:)

Yaşınız?

Lütfen belirtiniz:

Medeni Durumunuz nedir?

Bekarım

Evliyim

Boşandım

Eşimi kaybettim

Diğer (Lütfen belirtiniz:)

Cinsiyetiniz nedir?

Kadın

Erkek

Diğer (Lütfen belirtiniz:)

Lütfen sizin için uygun seçeceği işaretleyiniz:

Kadınlara ilgi duyarım

Erkeklere ilgi duyarım

Her iki cinsiyete de ilgi duyarım

Diğer (Lütfen belirtiniz:)

İlişki durumunuzu tanımlayan seçenek hangisidir?

İlişkim yok

Kız/erkek arkadaşım var

Sözlüyüm/Nişanlıyım

Evliyim

Diğer (Lütfen belirtiniz:)

İlişkiniz varsa, ne zamandır?

Yıl:

Ay:

Hafta:

Çocuğunuz var mı?

Evet

Hayır

Aşağıdaki gelir seviyelerinden hangisinin içinde olduğunuzu düşünüyorsunuz?

Alt

Alt-orta

Orta

Orta-üst

Üst

Nerede yaşıyorsunuz?

Yurtta

Akrabalarım ile birlikte

Ailemle birlikte

Ev arkadaş(lar)ım ile birlikte

Sevgilimle birlikte

Yalnız yaşıyorum

Diğer (Lütfen belirtiniz:)

Dođduđunuz yeri en iyi tanımlayan seenek hangisidir?

Köy

Kasaba

Şehir

Büyük şehir

Diđer (Lütfen belirtiniz:)

Yaşamınızı en fazla nerede geçirdiniz?

Köy

Kasaba

Şehir

Büyük şehir

Diđer (Lütfen belirtiniz:)

APPENDIX D

**Demographic Information Form
(For International Students at Istanbul Bilgi University)**

Are you an international student at Istanbul Bilgi University?

Yes

No

You are a (please select)

Freshmen

Sophomore

Junior

Senior

Other: (Please explain:)

How old are you?

Please write here:

What is your marital status?

Single

Married

Divorced

Widowed

Other: (Please explain:)

What is your sex?

Female

Male

Other: (Please explain:)

I am interested in (Please select)

Women

Men

Men and women

Other: (Please explain:)

What is your relationship status?

No relationship

Have a girlfriend/boyfriend

Engaged

Married

Other: (Please explain:)

If you have a relationship, how long have you been in this relationship?

Year:

Month:

Week:

Do you have children?

Yes

No

Do you think in which socio economic class you are?

Lower

Lower middle

Middle

Upper middle

Upper

Where do you live?

In a dormitory

With my relatives

With my family

With my homemate(s)

With my lover

I live alone

Other: (Please explain:)

Where were you born?

Village

Town

City

Metropol

Other: (Please explain:)

Where have you stayed the longest time?

Village

Town

City

Metropol

Other: (Please explain:)

| | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| 6. İnsanları tanıdıkça değişmeye başladıklarını hissedirim. | |
| 7. Hem iyi hem kötü yanlarımı aynı anda görebilmek benim için kolaydır. | |
| 8. Bana öyle geliyor ki insanlar benden ya gerçekten hoşlanıyor ya da nefret ediyorlar. | |
| 9. İnsanlar bana karşı çoğu zaman sanki ben yalnızca onların her isteğini yerine getirmek için oradaymışım gibi davranıyor. | |
| 10. Kendimden gerçekten hoşlanmak ile kendimi hiç beğenmemek arasında ciddi anlamda gidip geliyorum. | |
| 11. Kendi başıma olduğumda bir şeylerin eksik olduğunu hissedirim. | |
| 12. İçimde bir boşluk hissetmemek için etrafımda başka insanların olmasına ihtiyaç duyarım. | |
| 13. Başka biriyle aynı fikirde olduğumda bazen kendime ait bir parçamı kaybetmiş gibi hissedirim. | |
| 14. Herkes gibi ben de, ne zaman gerçekten saygı duyduğum ve hürmet ettiğim biriyle karşılaşsam kendimi daha kötü görürüm, kendimle ilgili daha kötü hissedirim. | |
| 15. Kendimi ayrı bir birey olarak görmek benim için kolaydır. | |
| 16. Anne babamdan ne kadar farklı olduğumu fark ettiğim zamanlarda çok rahatsızlık duyarım. | |
| 17. Önemli bir karar almadan önce neredeyse her zaman anneme danışırım. | |

| | |
|----------------------------------------------------------------------------------------------------------------------------------|--|
| 18. Dięer insanlarla baęlılık kurup bunun gereklerini yerine getirmek benim iin olduka kolaydır. | |
| 19. Duygusal yonden biriyle yakınlařtıęımda ara sıra kendime zarar veriyormuřum gibi hissediyorum. | |
| 20. Ya birini ok sevdięimi ya da kimseye katlanamadıęımı hissediyorum. | |
| 21. Sıklıkla, dūřmekle ilgili beni korkutup tedirgin eden rūyalar gurum. | |
| 22. Gzlerimi kapatıp, benim iin anlamı olan kiřileri zihnimde canlandırmak bana zor geliyor. | |
| 23. Birden fazla kere nasıl ya da neden olduęunu anlayamadıęım Őekilde, uykudan uyanır gibi kendimi biriyle bir iliřkide buldum. | |
| 24. Kabul etmeliyim ki kendimi yalnız hissettięimde oęunlukla sarhoř olmak isterim. | |
| 25. Ne zaman biriyle kavgalı ya da birine ok kızgın olsam kendimi deęersiz hissederim. | |
| 26. En derin dūřüncelerimi söyleyip paylařacak olsaydım iimde bir bořluk hissederdim. | |
| 27. İnsanların benden hep nefret edermiř gibi olduklarını hissederim. | |

| | |
|--------------------------------------------------------------------------------------------------------------------|--|
| 28. Anne-babama ne kadar çok benzediğimi fark ettiğim zamanlarda kendimi çok rahatsız hissediyorum. | |
| 29. Biriyle yakın bir ilişki içinde olduğumda sıklıkla kim olduğum duygusunun kaybolduğunu hissedirim. | |
| 30. Başkalarını aynı anda hem iyi hem kötü özelliklere sahip insanlar olarak görmek benim için zordur. | |
| 31. Bana öyle geliyor ki kendim olabilmenin tek yolu diğerlerinden farklı olmaktır. | |
| 32. Duygusal açıdan birine aşırı yakınlaştığımda, benliğimin bir parçasını kaybettiğimi hissediyorum. | |
| 33. Ne zaman ailemden uzakta olsam kendimi çok rahatsız hissediyorum. | |
| 34. Fiziksel yakınlığı ve şefkati almak, kendi başına, onu bana kimin verdiğinden daha önemliymiş gibi olabiliyor. | |
| 35. Bir başka insanı gerçekten iyi tanımak bana zor geliyor. | |
| 36. Bir karar vermeden önce annemin onayını almak benim için önemlidir. | |
| 37. İtiraf etmeliyim ki, başka birinin kusurlarını gördüğümde kendimi daha iyi hissediyorum. | |
| 38. Diğer insanları yakınımnda tutabilmek için, içimde onları kontrol etme dürtüsü duyarım. | |
| 39. İtiraf etmeliyim ki birine duygusal olarak yakınlaştığımda, bazen onlara acı çektirme isteği duyarım. | |

APPENDIX F

Separation-Individuation Inventory

In this section, you are asked to rate how characteristic the following statements are about people in general. The rating is on a scale of 1 to 10 with 1 “being not characteristic” and 10 “being very characteristic.”

1. When people really care for someone, they often feel worse about themselves.
2. When someone gets too emotionally close to another person, he/she often feels lost.
3. When people really get angry at someone, they often feel worthless.
4. It is when people start getting emotionally close to someone that they are most likely to get hurt.
5. People need to maintain control over others to keep from being harmed.
6. I find that people seem to change whenever I get to know them.
7. It is easy for me to see both good and bad qualities that I have at the same time.
8. I find that people either really like me or they hate me.
9. I find that others often treat me as if I am just there to meet their every wish.
10. I find that I really fluctuate between really liking myself and really disliking myself.
11. When I am by myself, I feel that something is missing.
12. I need other people around me to not feel empty.
13. I sometimes feel that part of me is lost whenever I agree with someone else.
14. Like others, whenever I see someone I really respect and to whom I look up, I often feel worse about myself
15. I find it easy to see myself as a distinct individual.

16. Whenever I realize how different I am from my parents, I feel very uneasy.
17. In my experience, I almost always consult my mother before making an important decision.
18. I find it relatively easy to make and keep commitments to other people.
19. I find that when I get emotionally close to someone, I occasionally feel like hurting myself.
20. I find that either I really like someone or I can't stand them.
21. I often have dreams about falling that make me feel anxious.
22. I find it difficult to form mental pictures of people significant to me.
23. I have on more than one occasion seemed to wake up and find myself in a relationship with someone, and not be sure of how or why I am in the relationship.
24. I must admit that when I feel lonely, I often feel like getting intoxicated.
25. Whenever I am very angry with someone, I feel worthless.
26. If I were to tell my deepest thoughts I would feel empty.
27. In my experience, people always seem to hate me.
28. Whenever I realize how similar I am to my parents, I feel very uneasy.
29. Often, when I am in a close relationship, I find that my sense of who I am gets lost.
30. I find it difficult for me to see others as having both good and bad qualities at the same time.
31. I find that the only way I can be me is to be different from other people.
32. I find that when I get emotionally too close to someone, I sometimes feel that I have lost a part of who I am.
33. Whenever I am away from my family, I feel very uneasy.
34. Getting physical affection itself seems more important to me than who gives it to me.
35. I find it difficult to really know another person well.
36. I find that it is important for me to have my mother's approval before making a decision.

37. I must admit that whenever I see someone else's faults, I feel better.
38. I am tempted to try to control other people in order to keep them close to me.
39. I must admit that whenever I get emotionally close to someone, I sometimes want to hurt them.

APPENDIX G

Bireycilik ve Toplulukçuluk Ölçeği

(Singelis ve ark., 1995; Türkçe form: İmamoğlu, 2004)

Lütfen aşağıdaki ifadelerle ilgili olarak size uygun seçeceği işaretleyin.

"Doğru" ya da "yanlış" cevap yoktur, cevaplar kişiye göre değişebilir.

Teşekkürler...

| Hiç katılmıyorum | | | | | | Tamamen katılıyorum |
|------------------|---|---|---|---|---|---------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | | |
|-----|-------------------------------------------------------------------------------|---|---|---|---|---|---|---|
| 01. | İnsanlarla tartışırken açık ve içten olmayı tercih ederim. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 02. | Çevremdeki insanlar mutlu değilse, kolay kolay mutlu olamam. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 03. | Ailemi memnun edecek şeyleri, kendim nefret etsem bile yaparım. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 04. | Kazanmak her şeydir. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 05. | İnsan, hayatını başkalarından bağımsızca yaşmalıdır. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 06. | Başıma gelenler kendi yaptıklarımın sonucudur. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 07. | Genellikle, grubumun yararı için kendi isteklerimden fedakarlık etmem. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 08. | Diğer insanların benden daha iyi performans göstermelerinden rahatsız olurum. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | | |
|-----|---------------------------------------------------------------------------------------------|---|---|---|---|---|---|---|
| 09. | Grubumun içerisinde uyumu korumaya önem veririm. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. | İşimi diğerlerinden daha iyi yapmak benim için önemlidir. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. | Komşularıyla küçük şeyleri paylaşmaktan hoşlanırım. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. | Rekabet içeren ortamlarda çalışmaktan hoşlanırım. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13. | Yaşlanan anne-babamız bizimle aynı evde kalabilmelidir. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14. | Çalışma arkadaşlarının iyi durumda olması benim için önemlidir. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15. | Diğer insanlardan birçok yönden farklı ve kendime özgü olmak hoşuma gider. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. | Bir akrabam maddi sıkıntı içerisinde olsaydı, kendi imkanlarım çerçevesinde yardım ederdim. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17. | Çocuklar, ebeveynleri önemli bir ödül aldıklarında, bundan gurur duymalıdır. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 18. | Çoğu kez “kendime özgü” davranırım. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 19. | Rekabet doğanın kanunudur. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 20. | Bir çalışma arkadaşım ödül aldığı anda bundan gurur duyarım. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 21. | Ben, benzersiz/kendine özgü bir bireyim. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 22. | Bence, keyif, başkalarıyla vakit geçirmektir. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | | |
|-----|-------------------------------------------------------------------------------------------------------|---|---|---|---|---|---|---|
| 23. | Başka birisi benden daha başarılı olduğu zaman gerginleşirim. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 24. | Ailem onaylamıyorsa, yapmaktan çok hoşlandığım bir faaliyetten vazgeçme fedakarlığımı gösterebilirim. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 25. | Kişisel mahremiyetim olması hoşuma gider. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 26. | Rekabet olmadan, daha iyi bir topluma sahip olmak mümkün değildir. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 27. | Çocuklara, görevi zevkin önünde tutmaları öğretilmelidir. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 28. | Başkalarıyla işbirliği yaptığımda kendimi iyi hissedirim. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 29. | Grubumdakilerle görüş ayrılığına düşmekten nefret ederim. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 30. | Bazı insanlar kazanmanın üzerinde çok dururlar, ben onlardan değilimdir. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 31. | Önemli bir seyahate çıkmadan önce ailemin pek çok üyesine ve arkadaşlarıma danışırım. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 32. | Başarılı olduğum zaman bu, yeteneklerimin sonucudur. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

APPENDIX H

The Individualism-Collectivism Scale

(Singelis et al., 1995)

Please respond to the following statements. There are no "right" or "wrong" answers, and the statements may be interpreted differently according to the individual. Thanks...

| | | | | | | | |
|----------------------|---|---|---|---|---|---|-------------------|
| Strongly Disagree | | | | | | | Strongly Agree |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |

| | | | | | | | | |
|-----|---------------------------------------------------------------------------|---|---|---|---|---|---|---|
| 01. | I prefer to be direct and forthright when I talk with people. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 02. | My happiness depends very much on the happiness of those around me. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 03. | I would do what would please my family, even if I detested that activity. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 04. | Winning is everything. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 05. | One should live one's life independently of others. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 06. | What happens to me is my own doing. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 07. | I usually sacrifice my self-interest for the benefit of my group. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 08. | It annoys me when other people perform better than I do. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | | |
|-----|------------------------------------------------------------------------------|---|---|---|---|---|---|---|
| 09. | It is important for me to maintain harmony within my group. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. | It is important to me that I do my job better than others. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. | I like sharing little things with my neighbors. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. | I enjoy working in situations involving competition with others. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13. | We should keep our aging parents with us at home. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14. | The well-being of my co-workers of my co-workers is important to me. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15. | I enjoy being unique and different from others in many ways. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. | If a relative were in financial difficulty, I would help within my means. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17. | Children should feel honored if their parents receive a distinguished award. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 18. | I often do 'my own thing'. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 19. | Competition is the law of nature. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 20. | If a co-worker gets a prize I would feel proud. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 21. | I am a unique individual. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 22. | To me, pleasure is spending time with others. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 23. | When another person does better than I do, I get tense and aroused. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

| | | | | | | | | |
|-----|------------------------------------------------------------------------------------------|---|---|---|---|---|---|---|
| 24. | I would sacrifice an activity that I enjoy very much if my family did not approve of it. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 25. | I like my privacy. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 26. | Without competition it is not possible to have a good society. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 27. | Children should be taught to place duty before pleasure. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 28. | I feel good when I cooperate with others. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 29. | I hate to disagree with others in my group. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 30. | Some people emphasize winning, I am not one of them. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 31. | Before taking a major trip, I consult with most members of my family and many friends. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 32. | When I succeed, it is usually because of my abilities. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

APPENDIX I

EVLİLİK BEKLENTİSİ ÖLÇEĞİ

Lütfen aşağıdaki ölçekte yer alan her bir ifadeyi cevaplayınız. Sadece aklınıza ilk geleni işaretleyiniz. Doğru ya da yanlış cevap yoktur. İfadelerin yorumları bireylere göre değişebilir. Lütfen gelecekteki evliliğinizin neye benzeyeceğini hayal ederek aklınıza ilk gelen cevabı işaretleyiniz. Teşekkürler.

| | Tamamen Katılmıyorum | Katılmıyorum | Nötrüm | Katılıyorum | Tamamen Katılıyorum |
|------------------------------------------------------------------------|----------------------|--------------|--------|-------------|---------------------|
| 1- Evliliğim yaşadığım tüm diğer yakın ilişkilerden daha yoğun olacak. | | | | | |
| 2- Eşim ve ben cinselliğe eşit şekilde önem vereceğiz. | | | | | |
| 3- Ben ve eşim benzer temizlik alışkanlıklarına sahip olacağız. | | | | | |
| 4- Gelirlerimizi düzenli bir şekilde korumak zor olacak. | | | | | |
| 5- Birbirimizden yardım istemek bir sorun oluşturmayacak. | | | | | |

| | | | | | |
|-----------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|--|
| 6- Eşim oldukça çekici biri olacak. | | | | | |
| 7. Her ikimizin de yapacağı belli başlı ev işleri olacak. | | | | | |
| 8- Yalnız başına geçirilen zaman birlikte geçirilen zaman kadar önemli olmayacak. | | | | | |
| 9- Romantik aşkın sürdürülmesi mutlu evliliğimiz için anahtar unsur olacaktır. | | | | | |
| 10- Eşim ve ben aynı zamanda çocuk sahibi olmak isteyeceğiz. | | | | | |
| 11- Eğer işimde terfi edersem ve başka bir şehre taşınmamız gerekirse eşim benimle birlikte gelmeye kesinlikle gönüllü olacaktır. | | | | | |
| 12- Evlilikteki doyumumuz cinsel hayatımızın yansıması olacaktır. | | | | | |
| 13-Eşim çok güçlü bir mizah duygusuna sahip olacak. | | | | | |
| 14- Her ikimiz de gerekirse evlilik danışmanına gitme konusunda gönüllü olacağız. | | | | | |
| 15- Eşim ve ben birbirimize karşı oldukça şefkatli olacağız. | | | | | |

| | | | | | |
|-----------------------------------------------------------------------------------------------------------|--|--|--|--|--|
| 16- Çocuk sahibi olmak her ikimizin de evlilik doyumunu geliştirecek. | | | | | |
| 17- Eşim ne istediğimi ve neyle mutlu olacağımı içgüdüsel olarak bilecek. | | | | | |
| 18- Eşim beni anlama konusunda sorun yaşayacak. | | | | | |
| 19- Eşimin vücudunun bozulması benim için sorun olmaz. | | | | | |
| 20- Eşim hayatımı şenlendirecek. | | | | | |
| 21- Eşim beni her zaman dinleyecek. | | | | | |
| 22-Eşimin eksik yanlarını göstererek onu değiştirebileceğim. | | | | | |
| 23- Birbirimize öfkeleneyeceğiz. | | | | | |
| 24- Cinsellik her zaman heyecan verici olacak. | | | | | |
| 25-Her zaman duygularımızı açıkça ifade edebileceğiz. | | | | | |
| 26-Eşim ve ben tatillerimizi hangimizin ailesiyle birlikte geçireceğimiz konusunda aynı görüşte olacağız. | | | | | |

| | | | | | |
|----------------------------------------------------------------------------------------------------|--|--|--|--|--|
| 27-Kararlarımızı her zaman birlikte alacağız. | | | | | |
| 28-Eşimin sadakatiyle ilgili kuşku duyacağım. | | | | | |
| 29-Tüm kavgalarımız hızlı bir şekilde çözümlenecek. | | | | | |
| 30-Eşim evlilik yıldönümü gibi önemli tarihleri unutacak. | | | | | |
| 31-Eşim otomatik olarak ailedeki kişileri sevecek. | | | | | |
| 32-Ev işlerini eşit bir şekilde paylaşacağız. | | | | | |
| 33-Eşim kararlarını alırken her zaman bana danışacak. | | | | | |
| 34-Her zaman aşırı duygusal yakınlığımız olacak. | | | | | |
| 35-Eşim ve ben çok fazla tartışacağız. | | | | | |
| 36-Eşim ve ben yemeklerimizi her zaman birlikte yiyeceğiz. | | | | | |
| 37-Benzer ilgilerimizin tümünü paylaşacağız. | | | | | |
| 38-Kayınlarım ile geçinmem zor olacak. | | | | | |
| 39-Eğer eşime kendisiyle ilgili bazı şeyleri değiştirmesini söylersem benimle aynı fikirde olacak. | | | | | |
| 40-Eşim karşı cinsten birisini asla çekici bulmayacak. | | | | | |

APPENDIX J

The Marriage Expectation Scale

M.E.S.

| Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|----------------------|----------|---------|-------|-------------------|
| • | • | • | • | • |
| 1 | 2 | 3 | 4 | 5 |

*Please respond to the following statements using the above scale. Simply mark the response that first comes to your mind. There are no "right" or "wrong" answers, and the statements may be interpreted differently according to the individual. Please mark your answers on the computer-scored sheet using a No. 2 pencil. **Imagining what your future marriage might be like**, mark the response that first comes to mind. Thank you!*

1. My marriage will be more intense than any of my other close relationships.
2. We will both place the same amount of emphasis on sex.
3. My partner and I will be similar in our habits of cleanliness.
4. Keeping the finances straight will be difficult.
5. Asking each other for help will not be a problem.
6. My partner will be quite attractive.
7. We will have certain household chores that each of us will do.
8. Time alone will not be as important as time together.
9. Maintaining romantic love will be a key factor to our marital happiness.
10. My spouse will want to have children at the same time I do.
11. My partner will absolutely be willing to "follow me" to another city if I'm promoted.
12. Our marital satisfaction will be reflected by our sex life.

13. My partner will have a great sense of humor.
14. We will both be willing to see a marriage counselor if necessary.
15. My spouse and I will be quite affectionate with each other.
16. Having children will improve marital satisfaction for both of us.
17. My spouse will instinctively know what I want and need to be happy.
18. My partner will have trouble understanding me.
19. It will not bother me if my spouse loses his or her "shape".
20. My partner will cherish me.
21. My partner will always listen to me.
22. I will be able to change my partner by pointing out his/her shortcomings.
23. We will get angry with each other.
24. Sex will always be exciting.
25. We will always express feelings openly.
26. We will always agree about whose side of the family we will spend holidays with.
27. Decisions will be made together at all times.
28. I will be suspicious of my partner's fidelity.
29. All our fights will be resolved quickly.
30. My partner will forget important dates such as our anniversary.
31. My spouse will automatically like my side of the family.
32. We will share equally the household chores.
33. My spouse will always consult me when making decisions.
34. We will always have extreme emotional closeness.
35. My spouse and I will argue a lot.
36. My partner and I will eat meals together all the time.
37. We will share all of the same interests.
38. I will have trouble getting along with the in-laws.
39. My partner will agree with me if I tell him or her to change something about him/herself.
40. My spouse will never be attracted to people of the opposite sex.

APPENDIX K

EVLİLİK TUTUMU ÖLÇEĞİ

Lütfen aşağıdaki ölçekte yer alan evlilikle ilgili her bir ifadeye ne kadar katılıp katılmadığınızı cevaplayınız. Teşekkürler...

| | Tamamen Katılıyorum | Katılıyorum | Katılmıyorum | Tamamen Katılmıyorum |
|----------------------------------------------------------------|--------------------------------|--------------------|---------------------|---------------------------------|
| 1-İnsanlar evlenmeli. | | | | |
| 2-Evliliğimin başarılı olacağına dair güvenim az. | | | | |
| 3-İnsanlar yaşamları boyunca eşleri ile evli kalmalıdır. | | | | |
| 4-Çoğu çift evliliklerinde ya mutsuz ya da boşanmış oluyorlar. | | | | |
| 5-Evlendiğim zaman mutlu olacağım. | | | | |
| 6-Evlilikten korkuyorum. | | | | |
| 7.Evlilikle ilgili şüphelerim var. | | | | |

| | | | | |
|--------------------------------------------------------------------------------------------|--|--|--|--|
| 8-İnsanlar sadece evliliklerinin sonsuza dek süreceğine inandıkları zaman evlenmelidirler. | | | | |
| 9-İnsanlar evlenmeden önce çok dikkatli olmalıdırlar. | | | | |
| 10-Çoğu evliliklerde mutsuzluk var. | | | | |
| 11-Evlilik sadece yasal bir sözleşmedir. | | | | |
| 12-Evlilik kutsal bir akittir. | | | | |
| 13- Çoğu evlilikte ilişkilerde eşitlik yok. | | | | |
| 14-Çoğu insan evliliklerinde çok fazla fedakarlık yapmak zorunda kalıyor. | | | | |
| 15- Evliliklerin yarısı boşanmayla sonlandığı için evlilik gereksiz gibi görünüyor. | | | | |
| 16-Eğer boşanırsam muhtemelen yeniden evlenirim. | | | | |
| 17-İnsanların birbirleriyle geçinemedikleri zaman boşanmaları gerektiğine inanıyorum. | | | | |
| 18-Bir ilişkinin evlilik töreni olmadan da güçlü olabileceğine inanıyorum. | | | | |

| | | | | |
|----------------------------------------------------------------------------------|--|--|--|--|
| 19-Yaşam boyu kurduğum hayallerimin arasında mutlu bir evlilik var. | | | | |
| 20-Mutlu bir evlilik diye bir şey yok. | | | | |
| 21-Evlilik bireylerin amaçlarına ulaşmasını kısıtlar. | | | | |
| 22-İnsanlar tüm yaşamları boyunca tek bir ilişki içinde kalmak zorunda değildir. | | | | |
| 23-Evlilik diğer ilişkilerde eksik olan birliktelikleri sağlar. | | | | |

APPENDIX L

MARITAL ATTITUDES SCALE

Please indicate how strongly you agree or disagree with the each of the following statements regarding marriage. Thanks...

| | Strongly Agree | Agree | Disagree | Strongly Disagree |
|------------------------------------------------------------------------------|-------------------|-------|----------|----------------------|
| 1-People should marry. | | | | |
| 2-I have little confidence that my marriage will be a success. | | | | |
| 3-People should stay married to their spouses for the rest of their lives. | | | | |
| 4-Most couples are either unhappy in their marriage or are divorced. | | | | |
| 5-I will be satisfied when I get married. | | | | |
| 6-I am fearful of marriage. | | | | |
| 7-I have doubts about marriage. | | | | |
| 8-People should only get married if they are sure that it will last forever. | | | | |

| | | | | |
|-------------------------------------------------------------------------------------------------------|--|--|--|--|
| 9- People should feel very cautious about entering into a marriage. | | | | |
| 10-Most marriages are unhappy situations. | | | | |
| 11-Marriage is only a legal contract. | | | | |
| 12-Marriage is a sacred act. | | | | |
| 13- Most marriages aren't equal relationships. | | | | |
| 14-Most people have to sacrifice too much in marriage. | | | | |
| 15- Because half of all marriages end in divorce, marriage seems futile. | | | | |
| 16-If I divorce, I would probably remarry. | | | | |
| 17-When people don't get along, I believe they should divorce. | | | | |
| 18-I believe a relationship can be just as strong without having to go through the marriage ceremony. | | | | |
| 19-My lifelong dream includes a happy marriage. | | | | |
| 20-There is not such a thing as a happy marriage. | | | | |

| | | | | |
|---------------------------------------------------------------------------------------|--|--|--|--|
| 21-Marriage restricts individuals from achieving their goals. | | | | |
| 22-People weren't meant to stay in one relationship for their entire lives. | | | | |
| 23-Marriage provides companionship that is missing from other types of relationships. | | | | |

APPENDIX M

KİŞİSEL BİLGİ FORMU

'Ne Kadar Yakın Olmalıyız?': Ayrışma-Bireyleşme, Bireycilik-Toplulukçuluk, Evlilik Beklentileri ve Evlilik Tutumları Arasındaki İlişki" Araştırması için sizden aşağıdaki bilgiler istenmektedir. Kişisel bilgilerinizden sadece öğrenci numaranız kredi alabilmeniz için hocanızla paylaşılacak, diğer bilgilerinizin tümü gizli tutulacak, kişisel bilgileriniz araştırma sorularına verdiğiniz yanıtlarla eşleştirilmeyecektir. Ayrıca, araştırma sorularına verdiğiniz cevapların bireysel olarak değil bir bütün olarak sadece araştırma amaçları için değerlendirileceğini tekrar belirtmek isteriz.

* Required

Katılım kredisi alabilmeniz için lütfen aşağıya öğrenci numaranızı yazınız *

Yanıtınız:

Hangi ders için kredi almak istiyorsunuz? *

PSY 103

PSY 202

LAW/E 284.01

LAW/E 284.02

Bilgilendirilmiş Onam Formunun bir kopyasının size gönderilmesini istiyorsanız, lütfen aşağıya e-posta adresinizi yazınız

Yanıtınız:

Lütfen aşağıya bugünün tarihini belirtiniz *

MM

DD

YYYY

2018

Lütfen saatin kaç olduğunu aşağıya belirtiniz *

SUBMIT

Never submit passwords through Google Forms.

APPENDIX N

PERSONAL INFORMATION FORM FOR INTERNATIONAL STUDENTS

Your personal information will be asked below in order for you to have a credit for your participation for the research called “How Close Should We Be?": The Relationship Between Separation-Individuation, Individualism-Collectivism, Marriage Expectations and Marital Attitudes.

Any information that is obtained in connection with this study and that can be identified with you, other than your student number, will remain confidential and will be disclosed only with your permission or as required by law. Your student number will be shared with your professor in order for you to have a participation credit.

Your personal information will not be matched with your answers for the survey, and your answers for the survey will not be assessed individually but as a whole for the research purposes.

*** Required**

Please state your student number in order to have a participation credit *

Your answer:

For what course do you want to have a participation credit? *

PSY 103

PSY 202

LAW/E 284.01

LAW/E 284.02

If you want to have a copy of informed consent form, please state your e-mail address

Your answer:

Please state the date *

MM

DD

YYYY

2018

Please state the time *

Time

SUBMIT

Never submit passwords through Google Forms.

APPENDIX O

GOODNESS-OF-FIT TEST AND FACTOR MATRIX FOR THE SEPARATION-INDIVIDUATION INVENTORY

Goodness-of-fit Test

| Chi-Square | df | Sig. |
|------------|-----|------|
| 1859.895 | 702 | .000 |

Factor Matrix^a

| | Factor |
|--------|--------|
| | 1 |
| SIIQ01 | .597 |
| SIIQ02 | .577 |
| SIIQ03 | .459 |
| SIIQ04 | .441 |
| SIIQ05 | .502 |
| SIIQ06 | .483 |
| SIIQ07 | .172 |
| SIIQ08 | .494 |
| SIIQ09 | .436 |
| SIIQ10 | .518 |
| SIIQ11 | .389 |
| SIIQ12 | .329 |
| SIIQ13 | .462 |
| SIIQ14 | .401 |
| SIIQ15 | .132 |
| SIIQ16 | .414 |
| SIIQ17 | -.029 |
| SIIQ18 | .165 |
| SIIQ19 | .641 |
| SIIQ20 | .535 |
| SIIQ21 | .436 |
| SIIQ22 | .431 |
| SIIQ23 | .292 |
| SIIQ24 | .414 |
| SIIQ25 | .525 |

| | |
|--------|-------|
| SIIQ26 | .526 |
| SIIQ27 | .591 |
| SIIQ28 | .419 |
| SIIQ29 | .684 |
| SIIQ30 | .328 |
| SIIQ31 | .333 |
| SIIQ32 | .623 |
| SIIQ33 | .117 |
| SIIQ34 | .254 |
| SIIQ35 | .390 |
| SIIQ36 | -.067 |
| SIIQ37 | .508 |
| SIIQ38 | .504 |
| SIIQ39 | .399 |

Extraction Method:

Maximum

Likelihood.^a

a. 1 factors extracted.

4 iterations required.

APPENDIX P

GOODNESS-OF-FIT TEST AND FACTOR MATRIX FOR THE INDIVIDUALISM SUBSCALE

Goodness-of-fit Test

| Chi-Square | df | Sig. |
|------------|-----|------|
| 634.118 | 104 | .000 |

Factor Matrix^a

| | Factor |
|-----------|--------|
| | 1 |
| INDCOLQ01 | -.025 |
| INDCOLQ05 | .175 |
| INDCOLQ06 | .180 |
| INDCOLQ15 | .247 |
| INDCOLQ18 | .176 |
| INDCOLQ21 | .355 |
| INDCOLQ25 | -.014 |
| INDCOLQ32 | -.310 |
| INDCOLQ04 | .697 |
| INDCOLQ08 | .479 |
| INDCOLQ10 | .493 |
| INDCOLQ12 | .550 |
| INDCOLQ19 | .672 |
| INDCOLQ23 | .578 |
| INDCOLQ26 | .514 |
| INDCOLQ30 | -.581 |

Extraction Method:

Maximum Likelihood.^a

a. 1 factors extracted. 5
iterations required.

APPENDIX R

GOODNESS-OF-FIT TEST AND FACTOR MATRIX FOR THE COLLECTIVISM SUBSCALE

Goodness-of-fit Test

| Chi-Square | df | Sig. |
|------------|-----|------|
| 368.370 | 104 | .000 |

Factor Matrix^a

| | Factor |
|-----------|--------|
| | 1 |
| INDCOLQ02 | .391 |
| INDCOLQ09 | .524 |
| INDCOLQ11 | .363 |
| INDCOLQ14 | .393 |
| INDCOLQ16 | .605 |
| INDCOLQ20 | .520 |
| INDCOLQ22 | .368 |
| INDCOLQ28 | .415 |
| INDCOLQ03 | .084 |
| INDCOLQ07 | .244 |
| INDCOLQ13 | .231 |
| INDCOLQ17 | .550 |
| INDCOLQ24 | .115 |
| INDCOLQ27 | .061 |
| INDCOLQ29 | .173 |
| INDCOLQ31 | .346 |

Extraction Method:

Maximum Likelihood.^a

a. 1 factors extracted. 4
iterations required.

APPENDIX S

GOODNESS-OF-FIT TEST AND FACTOR MATRIX FOR THE MARRIAGE EXPECTATIONS SCALE

Goodness-of-fit Test

| Chi-Square | df | Sig. |
|------------|-----|------|
| 1384.931 | 740 | .000 |

Factor Matrix^a

| | Factor |
|--------|--------|
| | 1 |
| MESQ01 | .326 |
| MESQ02 | .304 |
| MESQ03 | .151 |
| MESQ04 | .032 |
| MESQ05 | .507 |
| MESQ06 | .209 |
| MESQ07 | .223 |
| MESQ08 | .129 |
| MESQ09 | .345 |
| MESQ10 | .387 |
| MESQ11 | .297 |
| MESQ12 | .220 |
| MESQ13 | .318 |
| MESQ14 | .319 |
| MESQ15 | .571 |
| MESQ16 | .331 |
| MESQ17 | .412 |
| MESQ18 | .341 |
| MESQ19 | .128 |
| MESQ20 | .543 |
| MESQ21 | .542 |
| MESQ22 | .279 |
| MESQ23 | .061 |
| MESQ24 | .371 |
| MESQ25 | .502 |
| MESQ26 | .327 |

| | |
|--------|------|
| MESQ27 | .554 |
| MESQ28 | .162 |
| MESQ29 | .391 |
| MESQ30 | .403 |
| MESQ31 | .387 |
| MESQ32 | .268 |
| MESQ33 | .381 |
| MESQ34 | .399 |
| MESQ35 | .202 |
| MESQ36 | .275 |
| MESQ37 | .390 |
| MESQ38 | .290 |
| MESQ39 | .315 |
| MESQ40 | .129 |

Extraction Method:

Maximum Likelihood.^a

a. 1 factors extracted. 4 iterations required.

APPENDIX T

GOODNESS-OF-FIT TEST AND FACTOR MATRIX FOR THE MARRITAL ATTITUDE SCALE

Goodness-of-fit Test

| Chi-Square | df | Sig. |
|------------|-----|------|
| 844.774 | 230 | .000 |

Factor Matrix^a

| | Factor |
|--------|--------|
| | 1 |
| MASQ01 | .653 |
| MASQ02 | .543 |
| MASQ03 | .361 |
| MASQ04 | .502 |
| MASQ05 | .563 |
| MASQ06 | .537 |
| MASQ07 | .637 |
| MASQ08 | .095 |
| MASQ09 | .056 |
| MASQ10 | .474 |
| MASQ11 | .583 |
| MASQ12 | .494 |
| MASQ13 | .340 |
| MASQ14 | .284 |
| MASQ15 | .638 |
| MASQ16 | .281 |
| MASQ17 | .099 |
| MASQ18 | .398 |
| MASQ19 | .650 |
| MASQ20 | .492 |
| MASQ21 | .488 |
| MASQ22 | .380 |
| MASQ23 | .229 |

Extraction Method: Maximum Likelihood.^a

a. 1 factors extracted. 5 iterations required.

**ETİK KURUL DEĞERLENDİRME SONUCU/RESULT OF EVALUATION BY
THE ETHICS COMMITTEE**

(Bu bölüm İstanbul Bilgi Üniversitesi İnsan Araştırmaları Etik Kurul tarafından doldurulacaktır /This section to be completed by the Committee on Ethics in research on Humans)

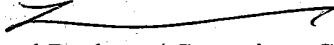
Başvuru Sahibi / Applicant: Sabiha Kocacıçak

Proje Başlığı / Project Title: The Relationship Between Separation-Individuation, Individualism-Collectivism, Mariage Expectations and Marital Attitudes


Proje No. / Project Number: 2018-20024-60

| | | |
|----|-----------------------------------------------------------------------|----|
| 1. | Herhangi bir değişikliğe gerek yoktur / There is no need for revision | XX |
| 2. | Ret/ Application Rejected Reddin gerekçesi / Reason for Rejection | |

Değerlendirme Tarihi / Date of Evaluation: 22 Mayıs 2018


Kurul Başkanı / Committee Chair

Doç. Dr. İtir Erhart

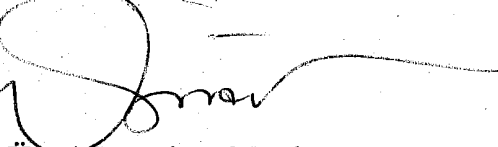


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