THE RELATIONSHIP BETWEEN SELF TRANSCENDENCE AND MATERIALISM IN UNIVERSITY STUDENTS SAMPLE

Thesis submitted to the

Institute of Social Sciences

in partial fulfillment of the requirements

for the degree of

Master of Arts

in

Psychology

by

Cemal CAN

Fatih University

December 2010

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AUTHOR DECLARATIONS

1.   The material included in this thesis has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.

2.   The program of advanced study of which this thesis is part has consisted of:

i)   Research Methods course during the undergraduate study

ii)   Examination of several thesis guides of particular universities both in Turkey and abroad as well as a professional book on this subject.

Cemal CAN

December, 2010

ABSTRACT

Cemal CAN   **December, 2010**

THE RELATIONSHIP BETWEEN SELF-TRANSCENDENCE AND MATERIALISM IN UNIVERSITY STUDENTS SAMPLE

A basic debate that has been frequently discussed is whether humankinds searching for happiness through material good is good or a bad thing. Many people wonder if more money, more leisure or more stuff would make them happier. In recent years number of studies has examined the relationship between materialism and well-being and there are some evidences that materialism is related to personality.

In this study, 143 university students completed a battery of questionnaires including Richins and Dawson's material values scale, and Cloninger's Temperament and Character Inventory, Beck depression inventory, hopelessness scale and empathy quotient scale.

Even though there is not a significant correlation between total self transcendence scores and materialism scores; there is a significant negative correlation between the total materialism scores and the transpersonal identification facet of self transcendence ($r = -.20$, $p < .05$). There is also significant negative correlation between the transpersonal identification and the materialistic happiness ($r = -.22$, $p < .01$). Another result of the study is that the students who have relatively high materialism scores are likely to have low empathy scores.

Key words:
Materialism, Well-being, Personality, TCI, Cloninger Psychobiological Model, Temperament, Character.

KISA ÖZET

Cemal CAN   **Aralık, 2010**

ÜNİVERSİTE ÖĞRENCİLERİ ÖRNEKLEMİNDE KENDİNİ AŞKINLIK VE MADDİYATÇILIK İLİŞKİSİ

İnsanların mutluk için maddi çıkarların peşinde koşmasının doğru olup olmadığı öteden beri tartışılagelmiştir. Çoğu insan, daha çok mal-mülk sahibi olmak, daha fazla boş vakit geçirmek yada daha fazla çalışamak konusunda kararsızdır. Son zamanlarda maddiyatçılık ile esenlik arasındaki ilişkiyi inceleyen pek çok araştırma yapılmıştır ve kişilik özelliklerinin madiyatçılık ve esenlik arasındaki ilişkide önemli belirleyicilerden olduğu gösterilmiştir.

Bu çalışmada, 143 üniversite öğrenci Richins ve Dawson'un maddiyatçılık ölçeğini ve Cloninger'in karakter ve mizaç envanterinin alt ölçeği olan kendini aşkınlık altölçeğini içeren kapsamlı bir soru formunu doldurdu.

Kendini aşkınlık boyutu ile maddiyatçılık puanları arasında anlamlı bir ilişki bulunamamasına rağmen kendini aşkınlık boyutunun alt ölçeklerinden olan kişilerarası özdeşim puanları ile maddiyatçılık puanları arasında olumsuz ilişki gözlenmiştir (r =-.20, p<.05). Araştırmanın diğer bir sonucu olarak maddiyatçılık puanları görece yüksek olanların görece düşük empati puanı aldıkları gözlenmiştir (r =-.22, p<.01).

Anahtar Kelimeler
Maddiyatçılık, kişilik, krakter, mizaç, Clonniger'in psikobiyoloyik modeli,

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CHAPTER I

INTRODUCTION

There is a huge amount of research concerning the historical investigation of human being for searching happiness through materialism. Researchers have tried to find out the reason that makes people happy, for instance, is it money, leisure or working hard?

In United States, the homeland of materialism, Myer (2000) reported that the number of people defined themselves as "very happy" had slightly declined between 1957 and 1998 and in this period the divorce rates doubled while teen suicide tripled. The argument that higher income indicated higher happiness was not always seemed to be true. Likewise, national income per capita which is a standard measure for development of countries was 4322 USD in 1998 while it was 10285 USD in 2008 in Turkey (TUIK, 2010). Although the statistics showed that people are getting richer, it is questionable if they are getting happier.

In recent years, theoreticians and researchers from different disciplines tried to understand the effect of materialism on people, cultures and behaviors. The relationship between materialism and life satisfaction had been examined in previous research. However, there were few studies which try to figure out the relationship between materialism and personality.

In this study, the influences of materialism on their personality in perspective of Cloninger's psychobiological model of personality and well-being of the individuals were examined.

1.1. Materialism

Materialism is defined in Macmillan Contemporary Dictionary (1986), in two different ways. The first meaning refers to a philosophical doctrine; "everything that

exists is either composed of matter or depends on matter for its existence". The second definition refers to the popular use of the term; "tendency to be unduly concerned with material rather than intellectual or spiritual things".

Although the popular meaning of materialism is different from philosophical usage, Richins and Rudmin (1994) suggested that people who were materialistic mostly counted on physical (material) possessions as a route to abstract constructs such as happiness, status, and social competences. They thought they need to have "material good" to be happy. This dependency on material objects reminds the philosophical use of the term.

1.1.1. Post-Materialism and Materialism

Although materialism was defined in terms of "dependence on physical goods", it was argued that this was very strict definition. According to Inglehart (1997), there were two kinds of descriptions of needs that were materialist and post-materialist. Survival needs that put emphasis on both economic and physical security were materialist. Here economic security referred to price increases, economic development, sustainable economy, and physical security referred to maintaining order, fighting crime and strong defense forces. These needs were thought to be strictly connected to physiological survival. *Post-materialists* have thought one step further and they mostly concerned with belonging, self expression, intellectual and aesthetic satisfaction. He stated that the needs that were described both by materialists and post-materialists thought to be universal. In recent years the survival needs went toward to post-materialist goals and these needs lead the grooving emphasis on non-physiological needs. Non-material satisfaction was thought to be essential for post materialists. Although they give enough importance to wealth, the priority that they give is different.

1.1.2. Materialism as Personality Trait

An important debate about the nature of the materialism is whether it is a trait of personality or a socially taught value. Belk (1985) defines materialism as "the importance a consumer attaches to worldly possessions". Such possessions are

assumed that they have a central place in a person's life at the highest levels of materialism. These possessions are the main source of satisfaction and dissatisfaction.

According to Belk (1985), there are three main personality traits related to materialistic people; possessiveness: "the inclination and tendency to retain control or ownership of one's possessions", non-generosity: "an unwillingness to give possessions to or share possessions with others", and envy: "desire for others possessions, be they objects, experiences or persons". He also found that a negative relationship between materialism and happiness in life.

Ger, Russell and Belk (1990), reported interesting findings in their cross-cultural studied implemented in Turkey, United States and France. They tested Belk's materialism scale and found that Turkish sample was the most materialistic and most generous and most materialistic at the same time. This contradicts the view that materialism is a western phenomenon observed in developed countries. This is also interesting because being materialistic and being generous at the same time is uncommon and unexpected.

Due to similar inconsistencies Belk modified the scale for cross cultural studies. Tangibility or preservation subscale added which is defined as a "tendency to make experiences tangible through souvenirs and photographs". However Micken (1995) tested modified scale and found that the reliability coefficient was not sufficient. Also there were problems with some items validity. She suggested that these items might not measure materialism but individualism. It has to be noted that these suggestions were made in the light of an adult study.

Materialism is defined by Csikszentmihaly (2005), as the tendency to reserve most of the attention for goals that include material goods like willingness to own them, consume them, or exhibit them. According to him, a person is materialist when he invests his psychic energy in materialistic objects and their symbolic meanings wealth, status, and power based on possessions. Therefore this person sees life mainly from the perspective of materialistic experiences. For a materialistic person object is not just an object. This person aims to reach goals that begin with that

object but pass beyond the object itself. Owning an object doesn't mean just owning the functions of it but to use the object as a bridge to happy life. Csikszentmihaly has two description of materialism in respect of its effects. *Instrumental materialism* is relatively harmless form in which the person sees objects as necessary means for discovering and improving personal values and strengthening interpersonal relationships. *Terminal materialism* on the other hand is a potentially destructive form in which the desire for more possessions run out of control and consumption mere goal is the consumption itself and noting more. Richins and Dawson (1992) criticizes this categorization because of its impractical use namely operetionalizing it. According to them it is not clear whether these terms refer to personality differences or simply description of some uncertain behaviors or motivates.

1.1.3. Materialism as a Value

Richins and Dawson (1992), defines materialism as a value that is valid in a variety of situations and not just consumption issues namely is a guide for person's choices. Materialism as a value influences preferences of good purchased but it also influences the allocation of that person's resources, including time, money or labor.

Ahuvia (2008) states that, happiness not only the one goal for most people, but it is just one of the many values of human being. Maximizing happiness leads us to over value short term payoffs which make us blind to long term well being. The competition between the decision making and other motivation system and evolutionary derives, is based on our value system. Our value based decision making competes with other motivational system and evolutionary drives. There are three evolutionary derives. These are first to store the resources, second to be sexually attractive and to manage our relationships lastly our personal identity within those relationships. These drives all affect our desire for increased income to spend time and money on material goods as a social tool has the most significant affect on our desire for increased income.

Four main specifications of materialistic people are described by Richins and Dawson (1992). The valuation to acquire wealth and possessions is significantly higher for materialistic people than the others. Secondly, materialistic people can be

evaluated as self-centered. Thirdly material complexity is an essential fact for materialist people which means that materialist people over invest in material goods. Finally materialists can never be satisfied with what they have; they always want more and more.

1.1.4. Materialism as Aspiration

Kasser and Ryan (1993) studied deeply the relative importance of attaining financial goals comparative to other life domains. To measure the materialism they developed a new scale taking into accounts this relative importance, called 'aspiration index'. These measures contained rating aspirations on their personal importance and the likelihood they will be realized. In their aspiration index they intended to include four goal contents; the first one is *self acceptance*. Acceptance can be defined as aspirations for personal psychological development, self-esteem and autonomy. The second one is *affiliation*. Affiliation can be defined as aspirations that concern relations with family and good friends. The third one is community *feeling*. Community feeling can be defined as aspirations about one's Endeavour to make the world a better place through one's action. The last one is *financial success*. The financial success can be defined as aspiration to attain more wealth and material success.

Ryan et. Al (1999) improved this new index and they applied aspiration index in a study which compare two cultures that are United States and Russia. In their research 15 life goals that can be categorized as intrinsic or extrinsic are ranked by 299 participants with respect to their, importance, expectancies, and current attainment. They found the results that there is a mutually exclusiveness by means of intrinsic or extrinsic goals for both Russian and United States sample. As expected the participants who gave relatively stronger importance for extrinsic goals are less satisfied and they have diminished well being. Never the less interestingly the results are not consistent for Russian women. They found weaker effects for this group. Furthermore, participants who have relatively stronger importance on intrinsic goals are tent to have greater well being scores that is true for both men and women where this is not the case for extrinsic goals.

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Ryan and Dziurawiec (2001) replicated the study with 162 Australian participants. As expected a negative relationship was found, in that those participants who were high in materialism were less satisfied with their "life as whole" and with "specific life domains" than those who were low in materialism.

Roberts and Clement (2007), further these findings via their study by examining the relations of the subscales of materialism and the eight qualities of life domain (satisfaction with family, friends, oneself, residence, health, fun and enjoyment, money, job). Findings showed that happiness subscale of the materialism scale was negatively related to the all qualities of life domains while the success subscale of materialism was negatively related to six of eight quality of life domains; but no significant correlation found with satisfaction with family or health. The centrality subscale of materialism was negatively related to five of eight quality of life domain; but no significant correlation was found with satisfaction family, health or job.

The debate was far from ending as new studies conducted. Kasser claimed that the American Dream desperately tried to be aspired to and achieved by financial success might have a dark side. Kasser and Ryan (1993) conducted some studies to examine to test whether aspirations for financial success exclude the other life goals and if this is the case then it would be negatively associated with psychological adjustment. Whereas greater well-being and less distress were associated with the relative centrality of aspirations for self-acceptance, affiliation and community feeling, this was not case for financial success aspirations.

1.1.5. Characteristics of Materialists

Richins and Rudmin (1994), emphasize that an important motivation for work is the desire to get more and more good is a generally accepted fact. According to this materialists want to obtain goods more than other people and to this end, they work harder and they struggle to get higher paying jobs.

Richins and Dawson (1992), in their study examined the relation between materialism and the desired income. Results showed a strong relationship between

materialism and desired income. The materialists' desired income to satisfy their needs were about fifty percent higher than the low materialists'.

Richins and Dawson (1992), asked the participants the question how they would spend a windfall of $20,000. They offer six ways to do this spending. The participants higher on materialism spend the money for themselves as much as three times than the participants low on materialism.

The materialist's high appetite for consumption ends in a way such that their vision of indebtedness for consumption is especially present among low income consumers. Even if they are subject to important budgetary restrictions and limited access to the supply of finance this was still the case (Ponchio, Aranha 2008).

According to their study Richins and Dawson (1992), argued that materialists are also less inclined to share a cash windfall with others and less likely to be in charitable events. Typically a materialist positions the possessions s/he has at the center of her/his life, and judges her/his life as a success according to these possessions. But also s/he has a desire to exhibit their status (even it is desired or actual) or success to others. From this point of view if they are motivated to give gifts, the meanings of these gifts should be considered as a way consistent to their desire.

Richins (1994), examined if this is a valid conclusion. Namely is it true that some possessions have a special meaning for materialistic people to express their values to others? Expression of the values has two essential aspects. These are the containment of the message and the reaching of the message to others. These aspects handled as characterization, in which possessions carries the characteristics of the owner's values and communication, in which possession serve to signal these characteristic values to others. As a result the meanings of these goods have more to do with their utilitarian benefits and their power to signal the success of the owner than to do with the pleasure associated with use. There is also an interesting finding related to the judgment of the good's aspects. When participants high in materialism attribute meanings to the good, the meanings related to appearance were 14 percent of the total where low materialists' appearance related meanings were 2 percent of the total.

One way of evaluating these findings is that high materialists are more conscious about the design, beauty and other appearance related aspects of the goods.

When materialism has impacts on the perception of goods naturally it has also effects on perception of money. Christopher, Marek and Carroll (2004), examined the relation of materialism with attitudes toward money in their study with 204 college students. Not surprisingly they found that materialists regardless of its amount see money always inadequate. They don't have a conservative approach toward money. Materialists see money as a tool to be more capable of obtaining goods.

Obviously measuring materialism (like any other sociological construct) depends on the definition of it. For instance Inglehart (1997) defines materialism from the point of view of the needs and the goals for physical security and economic security. However, Richins and Dawson (1992) mentions about a problem with Inglehart's definition of materialism, that he makes a list of goals according to this definition, but these goals are far from most consumers' daily concerns which cannot be seen in individual behavior. Also this definition is highly one dimensional and not capable of assessing the multidimensional nature of the materialism as a sociological construct. Also it is not flexible like for example material values.

1.1.6. Material Values Scale

Richins and Dawson (1992) developed a materialism scale that has three subscales that is multidimentional and flexible concerning material values. First, a materialist put the things (goods) he acquired to the center of his life (Acquisition centrality). Second, the centeredness of these acquisitions make the materialist believe that these are the essentials for the satisfaction and well being in life (Acquisition as the pursuit of happiness). Finally, a materialist sees the acquisitions as the total possessions and judges the success and happiness of his and other's life according to quantity and quality of these possessions (possession defined success). Their materialism scale had developed to measure these aspects of materialism.

Griffin, Babin and Christensen (2002), conducted a cross cultural study in Denmark, France and Russia to test the measurement equivalence on MVS (Richins and Dawson, 1992) among western and eastern European consumers. As a result, a reduced version of the scale is reasonably well fit to Danish sample, while it did not show the similar results for the French and Russian data. A possible reason they posit is the negative wording (or opposite worded) for some of the items. This is an expecting problem for the cross cultural studies. Because materialism it was seen as a negative concept itself for some cultures. This naturally yields to some measuring problems.

To address this problem, Wong, Rindfleisch, and Burroughs (2003), conducted a study to test whether reverse-worded items confound measures in different cultures. Their report verifies that with regard to Material Values Scale (Richins and Dawson, 1992) mixed worded terms have the problem of validity for application to cross cultural studies. When the responses of Americans, Singaporeans, Thai, Japanese, and Koreans combined the data the scale showed a low degree of fitting to this set.

1.1.7. How Does Materialism Develop?

According to (Richins and Dawson, 1992) there is a developmental aspect of the materialism. As a common behavior shaping method parents give some rewards to their children for them to develop the way the parents wanted. But these rewards naturally are food, toys and even it is symbolic sometimes stars (which has the potential to monetize) are material things. To the child the good behavior is the behavior that earns stuff. This is a materialism *rewarding* parenting style. In traditional Turkish culture there was a rule for naming a new born child that was the child should have a success of something and s/he was named according to his/her success. So the names had deep meanings about their life. So the reward was not materialistic, whereas they were meaningful.

According to Ahuvia and Wong (2002), Inglehart (as stated before) sees sociopolitical materialism and post-materialism as the outcome of formative experiences of deprivation or affluence. Inglehart characterized materialism and post-materialism as physiological survival and the aesthetic needs beyond this kind

of survival respectively. Note that to state that, these types of materialism are outcome of some experiences is also a developmental view. People grow in poor environmental conditions has develop a sense of deprivation and a sense of economical insecurity. As becoming adults these feelings of insecurity also lead to positive judgments for material richness (or a success which cannot be sacrificed). On the contrary if people grow up in a rich (where to perform a desired action – vacation, art lessons etc.- there is no need for financial considerations) environment they develop a sense of economic security and have post materialistic concerns. For the purpose of self actualization material considerations can be sacrificed. They feel more freedom to pursue such objects.

These are theories of how adults become materialistic adults. Goldberg et.al (2003), in their study, tried to test how materialism percept among youth. Is there pattern similar to adults? Surprisingly (or naturally) the results show that there isn't much difference for attributions of material success. Youths don't have very different considerations for the people and the objects they own. Youths from poorer households are significantly more materialist than the one from richer households. Also highly materialists parents' tend to have highly materialist youths. These youths tend to have more part time jobs than their counterparts. Not surprisingly they expect and desire more income than their parents. However a surprising finding which is contrary to general materialism versus wellbeing paradigm more materialist youths are neither more nor less happy than less materialist youths. This finding deserves further consideration.

Kasser et al. (1995) also look into this materialist parent child relationship from the maternal perspective and social environment. The relationship of these constructs to materialistic and pro-social values investigated. The data obtained by interviews and mother reports. Typically if a mother prefers materialistic values over the self actualization values, she has a child who shares the same value pattern. There is another face of this relation; mother to a child who values material success more than self acceptance tend to be less nurturing. As for the social environment relations there are also significant meanings in favor of Inglehart's hypothesis. An advantageous socioeconomic environment tends to result in more valuation for self acceptance, affiliation and community feeling according to financial success. With

the addition of a nurturing mother to advantageous socioeconomic environment this relation strengthens especially for self acceptance over financial success.

Ahuvia and Wong (2002) also argued that as for the environment the deprivation does not has to be a real issue. Only a subjective experience of deprivation has enough to do the necessary lasting sense of insecurity. This subjective experience yields a materialist perception of life. Materialism's relation to lower order needs found to be negative is a result of this process. This negative relation is valid even after controlling the participant's current standard of living.

Altough materialism is generally seen as a negative perception of life it may has some interesting advantages. For instance, Burroughs and Rindfleisch (1997) examine the functional role of materialism as a coping mechanism in times of difficult transitions. The material goods might have stress reducing effects for children during a painful divorce and even death. In their study materialism moderates the relation between family disruption and family stress. When everything else is changing the goods that child owns serve as a permanent protection of identity. Children still have their toys or money and they still have the control of them. This might be a powerful positive effect of materialism.

Roberts, Manolis and Tanner (2006), conducted a study if stressful events in lifetime of a family permanence affect the children to be more materialists. They test the relation of such family structures' relation to materialism and compulsive buying. In the analyses they found that children of families that live through a divorce more likely to be materialists. Simply they associate happiness with material objects more than their counterparts who don't live such a divorce. As a verification of the Burroughs and Rindfleisch's (1997) claim they affirm that children look to material goods as a sense of security in the face of the stress their parents brought. Since materialism is a value it is valid for various situations. So these children see material objects also for the judge of the owner and as a central aspect of life. Roberts et al (2006), suggest that material values don't get internalized so much to deal with the problematic of a past divorce. However mainly they have the use of core values developed around creating positive self perceptions and coping with challenges to

come in the future. As for the main hypothesis the results affirm that family structure directly influences compulsive buying in older adolescence.

Parallel to deprivation hypothesis Kasser (2002) argues that materialism is a value that develops as a consequence of a history of deprivation where the individual's needs couldn't or wouldn't be met. However Kasser et al (2002) adds one more developmental cause. While developmental experiences that create feelings of insecurity there is also a positive way of developing this kind of a value namely the exposure to social models that encourage materialistic values. But to test those feelings of insecurity leads to materialism they found a more experimental way. They offer one group of participants to write about death. Writing about death is a powerful tool for producing terror feelings and hence feelings of insecurity. These participants reported higher (and greedier) financial expectations for future later, and in a forest management game they destroy more resources than their counterparts in the control condition.

Kasser and Kasser (2001) further investigate the feelings of insecurity from different ways. For this purpose they examine the dreams of materialists. In this study participants asked to remember and share the two most memorable, meaningful and powerful dreams of their lives. They found striking differences between the dreams of people high and low in materialism. As strangely parallel to Kasser and his colleagues' (2002) previous study death played a more important role people in high materialism group than in the group of low materialism. Another difference is, 15 percent of high materialist groups' dreams involved falling while this percentage was 3 for the low materialist group.

1.1.8. To Have or To Do

For developed industrial countries the issue of discretionary income and discretionary time incensement is still a current consideration. As a matter of fact discretionary time management and incensement is an indication of being a developed country. This time and money supposed to be used as means to pursuit of happiness. But how will these resources lead to happiness. According to Boven and Gilovich (2003) this has to be by the way of acquisition of life experiences more than

acquisition of more material goods. In other words they put the old dilemma to be or to do as to do or to have. For them it is to do that leads to a "good life". They offer three rational causes why to do is better than to have. First, the experiences are open to reinterpretation and hence they never end; second, experiences are more related to one's identity and in fact it can be said that it is the experiences that constitutes self; and finally experiences have greater "social value".

Millar and Thomas (2009), conducted a study which has parallel hypothesis. They investigate the 203 undergraduates' discretionary activities from a university located in the southwest of the United States. The main question was what was the effect of materialism on discretionary activities? They determine three types of discretionary activities; creative activities, experiential purchases and material purchases. The results were as expected. The high materialist group associated happiness with material purchase more than creative activity according to the low materialist group.

Howell and Hill (2009) conducted a study to understand the second discretionary activity "why do experiential purchases lead to greater happiness?". The participants in their study evaluated the experiential purchases as well spent money, and make them and others happy. Also experiential purchases make the participants more vital and more related while it makes them feel less concerned about their comparison about possessions. This process has an indirect function. Namely experiential purchases make contributions purchaser's wellbeing through the paths of increased relatedness and decreased social comparison. When other's happiness was the outcome, experiential purchases had an indirect effect through increased relatedness and direct effect on others' wellbeing. From a different point of view Polak and McCullough (2006), suggest the gratitude concept as *healer* for the negative effects of materialism and desires associate it. Here gratitude may be either as a global personal character or as a nonpermanent emotion.

1.1.9. Why materialists are less happy?

Burroughs and Rindfleisch (1997) investigate the effects of materialism on well being in the context of total value structure of the person. Following their experimental and survey studies, they found some key relations between materialism,

other life values and well-being. First, materialism is negatively related to collectively oriented values, such as family values and religious values. Second, people with high degree of collective oriented values also have increased conflict and stress. Finally, the conflict and stress mediates the relationship between materialism and subjective well being for only people with highly collective oriented values.

La Barbera and Gürhan (1997) argued another moderating factor between materialism and wellbeing. They hypothesized that this might be the education factor and their results show that education plays a moderate role between materialism and its effect on well being.

Nickerson et al (2003) examined the relation between satisfaction with various life domains and the goal for financial success and attainment of that goal. They conducted a longitudinal study to find out the relations. Results were interesting regarding the negative effects of materialism. The negative effect of the goal for financial success on overall life satisfaction become inconsequential as household income increased. Household income obviously plays an important role. It moderated the effect of financial goal on satisfaction with friendship. If household income is low then stronger financial goal had lower satisfaction with friendship however if household income is high then respondents with having weaker financial goals had little effect on satisfaction with friendship. Nevertheless there was no such moderating effect of household income on satisfaction with family life. The relation is a direct one. As the financial goal become stronger, the satisfaction with family life is lower, regardless of household income. Finally there is a cruel finding. The negative effect of the goal for financial success is weaker than the positive effect of household income on overall life satisfaction.

Social support is also thought as a moderator variable by Christopher and his colleagues (2004). They investigate the moderating effect of social support over materialism and well-being relation with 159 American college students. The findings were not surprising. Materialism was directly associated with negative affect and inversely associated to positive affect. However, when social support controlled, only the relations between materialism and negative affect remained significant. Materialism's positive relation with positive affect disappeared. Even if materialistic

values may substitute for the benefits of social support, they suggest that this is not the case for its potential buffering effects of social support.

Christopher and his colleagues (2005), suggested that materialism is negatively associated with *ingratiation* (the act of gaining acceptance or affection for yourself by persuasive and subtle blandishments), *supplication* (the act of communicating with a deity (especially as a petition or in adoration or contrition) and *exemplification* (goes above and beyond the normal call of duty to appear dedicated, upstanding, and highly moral). They suggest that materialistic people at least with regard to self-presentational styles, do not need to attempt to dominance over others, however they do wish to avoid being placed in a submissive position relative to others. The interesting effect of the supplication and ingratiation primes on state materialism gives support to the idea that feelings of insecurity or helplessness as expressed by adjectives such as "confused", "timid", or "dependent" may enhance materialistic values temporarily, as people seek shelter from their insecurity by focusing on accumulating possessions. With regard especially to ingratiation, it may be such primes momentarily produced feelings of dependence on approval from others. Materialism becomes a temporary "crutch", if such dependence is personally perceived as a weakness, to relieve the discomfort of this perceived dependency.

Christopher and Schlenker (2004), tried to understand the role of self-presentational concerns on materialism and affect. They produce the same results as before that those who score higher on materialism, score lower in wellbeing, as represented by affective states. As expected, materialism also was related to fear of negative evaluation and the importance of social aspects of identity, which are the measures of self presentational concerns. However, materialism was not associated to personal aspects of identity. After the fear of negative evaluation was statistically controlled, the relation between materialism and both positive and negative affect was diminished. Further, after the importance of aspects of social identity was statistically controlled, the relation between materialism and negative affect was diminished. In contrast, social identity seemed to play a role primarily due to its correlation with the fear of negative evaluation. They argued that these findings might suggest that "it is the fear of social disapproval that underlies the relationship between materialism and affect".

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Defensive self-presentational tactics are used to protect one's identity if that identity has been questioned, however assertive self presentational tactics are used to form or develop (not to strengthen) an identity in the eyes of the others. Tadeschi and Melburg (1984), describes defensive tactics as self-protective strategies, whereas assertive tactics are self enhancement strategies. Materialistic people would not prefer to use assertive self presentational tactics because they don't believe they can control how effectively they use them, and thus fear widening the discrepancy between their ideal and actual selves in the eyes of others (Christopher et al. 2007),. In their study Christopher et al. (2007), found negative correlation between materialism and well-being. Of the five defensive self presentational tactics four of them were positively correlated with materialism: excuse-making, justification, disclaimers, and self-handicapping. However materialism was also positively correlated with four of the seven assertive self presentational tactics: ingratiation, entitlement, enhancement and blasting. With respect to life satisfaction and self presentational tactics they found negative relationship between life satisfaction and three defensive self presentational tactics: excuse making, disclaimers, and self-handicapping. They argued that the use of assertive self presentational tactics is generally unassociated with life satisfaction whereas the use of defensive self presentational tactics is generally associated with lower levels of life satisfaction. These findings support the notion that materialistic people may inclined to protect their identities more than less materialistic people. However this is not the case for self assertive tactics.

Kilbourne, Grünhagen and Foley (2005), in their cross-cultural study examine the relationship between materialism and individual values with 168 participants in Canada, with 139 participants in U.S., and with 97 participants in Germany. They used the reduced form of MVS, using only nine of the original items that provided a meaningful measure of materialism as an altitude structure cross-culturally. The results show a negative relationship between self- transcendence values and materialism, and a positive relationship between self-enhancement values and materialism. Tradition and openness were insignificant in the relationship.

1.2. Temperament and Character

According to Cloninger (2008); human personality has five layers, which he calls *planes of being* (Cloninger, 2004). These five layers are concerned with human adaptations in situations that are perceived to be most significantly with reproduction and sexuality (*sexual plane*), practical everyday activities related to power and possessions (*material plane*), emotional bonding and social attachment (*emotional plane*), communication, literature and culture (*intellectual plane*), and understanding what is beyond individual human existence (*spiritual plane*).

Cloninger has a model personality with seven factors which complement earlier models which tried to describe personality since it takes into account both temperament and character dimensions (Köse, 2003).

According to Cloninger (Cloninger et al., 1993), *temperaments* which are moderately heritable and stable throughout life, refer to non-cognitive emotional responses to experiences. However, *characters* refer to self-concepts and individual differences with respect to goals and values. Character is moderately influenced by insight, cognition and learning.

The model of personality proposed by Cloninger (Cloninger et al., 1993) is well defined in that it is rationally and empirically based on robust findings about neurobiological and experiential influences on personality structure and development. Theoretically and empirically, the relations among temperament and character dimensions are strongly nonlinear, reflecting the hierarchical nature of the supervisory cognitive processes (character) that control emotional conflicts (temperament); Cloninger, Svrakic, & Svrakic, 1997).

Cloninger and colleagues (1993) proposed a psychobiological model, differentiating four dimensions of temperament and three dimensions of character according to this model. These dimensions are listed blow.

The temperament dimensions are;

- Novelty Seeking (NS) is the tendency to respond actively to novel stimuli leading to pursuit of rewards and escape from punishment

- Harm Avoidance (HA) is the tendency to inhibit responses to signals of aversive stimuli that lead to avoidance of punishment and non-reward.

- Reward Dependence (RD) is the tendency for a positive response to conditioned signals of reward that maintain behavior.

- Persistence (P) is perseverance despite frustration and fatigue based on resistance to extinction of intermittently reinforced behavior.

The character dimensions are;

- Self-Directedness (SD) is the ability of an individual to control, regulate, and adapt his or her behavior to fit the situation in accord with individually chosen goals and values.

- Cooperativeness (CO) accounts for individual differences in identification with and acceptance of other people

- Self-Transcendence (ST) is associated with spirituality, and it refers generally to identification with everything conceived as essential and consequential parts of a unified whole.

The temperament dimensions are believed to express early in development, are supposed to be associated with monoaminergic activity (Cloninger, 1986), and refer to individual differences in behavioral- learning mechanisms, explaining responses to novelty, danger, or punishment and cues for reward (NS), avoiding aversive stimuli (HA), and reactions to rewards (RD) (Cloninger, 1987).

The Cloninger's psychobiological model, based on a range of neuro-pharmacological, neuro-anatomical, and biochemical data, assumes that both genetic

and environmental factors have an influence on the development of a specific personality vulnerability that could lead, in turn, to develop either an addictive or an impulsive–compulsive disorder and assumed to provide a comprehensive account of normal and maladaptive individual differences. The model has been used to describe different types of addictive behaviors such as alcoholism (Cloninger, 1987).

Cloninger (1997), developed an instrument to measure the dimensions of personality according to his psychobiological model of personality. He called this instrument as "temperament and character inventory", shortly TCI. The TCI provides quantitative measures of personality that are clinically useful in psychiatry and psychology (Cloninger & Svrakic, 1997). For instance TCI provides personality measures that quantify individual differences in vulnerability to many Axis I disorders (e.g., major depressive disorder, anxiety disorders, eating disorders, substance dependencies, and also psychoses).

TCI is also a reliable instrument to assess personality disorders: lower "Self Directedness" scores and "Cooperativeness" scores have been found consistently in individuals with personality disorders (Bayon, Hill, Svrakic, Przybeck, & Cloninger, 1996). Personality disorders have been shown to be characterized by low SD and low C regardless of the cluster or category of personality disorder; therefore, these two dimensions have been proposed to be the core features of personality disorder (Svrakic et al., 1993).

Cloninger (1987), described personality in terms of temperament and character. The TCI has seven subscales and 25 facets of these subscales. The basic descriptions of the subscales are listed below.

1.2.1. Harm Avoidance

As a personality trait, Harm avoidance (HA) is highly characterized by excessive cautiousness, carefulness, fearfulness, tenseness, apprehensiveness, nervousness, timidity, doubtfulness, discourage, insecurity, passivity, negativisms, or pessimism in including the situations that do not normally concern other people. In different social situations, this group of people is disposed towards inhibition and shyness. They

posses additional other symptoms such as low energy level, constant fatigue or sleepy and are excessively affected to criticism and punishment.

Firstly, it should be mentioned here that the one of the advantages of Harm Avoidance is the relatively greater attention and caution in foreseeing potential risk, and this is why careful planning should be conducted when danger is potential. Disadvantages are found when danger is unlikely to happen but it is still foreseen the pessimism or inhibition deriving in this case and bringing unneeded concern.

Secondly, it is very important to emphasis that in contrast to the above mentioned, the individuals that achieve low results on this disposition dimension are likely to be unworried, without anxiety, presuming, courageous, composed, and optimistic even in situations where most people get worried. In most social situations these individuals are considered as outgoing, bold, and confident. They show high level of energy and the others consider them as active, lively, and energetic persons.

Thirdly, one of the advantages of low Harm Avoidance is the confidence in facing danger and uncertainty, bringing optimistic and energetic efforts with little or no distress. Hence, disadvantages are associated to unresponsiveness to danger, which can bring reckless optimism (Cloninger 1987, Cloninger et al. 1994). There are four harm avoidance facets.

1.2.1.1. Anticipatory Worry and Pessimism vs. Uninhibited Optimism

Two most distinctive tendencies related to the behavior are manifested by high scores on this subscale. First it should be emphasized that these individuals are pessimistic worriers who have the high tendency to predict harm and failure particularly found in risky, strange or really difficult situations.

But, it also happens during harmless situations, and with notably regard to reassurance and supportive circumstances. Second, these people find difficulties in facing humiliating and embarrassing situations and when facing such situations they reflect for long periods of time.

In contrast to the above mentioned the individuals who achieve low scores in the Worry and Pessimism subscale are considered as positive - thinking optimists. In facing difficulties these individuals do not worry. Hence, they tend to be abandoned, indifferent, and unworried and they show minimal hesitation to hazard even when concerning their physical wellbeing. When embarrassed and humiliated, these people tend to overcome it very quickly (Cloninger 1987, Cloninger et al. 1994).

1.2.1.2.   Fear of Uncertainty

People who achieve high scores on this subscale are not able to tolerate doubt or unfamiliar situations which are potentially severe. In unfamiliar or uncertain situations, these people often feel strain and nervous, even when there is little to worry about. As a result, they rarely undertake any risks and it is very difficult for them to change their routine because they prefer to stay quiet and inactive. In contrary, the people who achieve low scores on the Fear of Uncertainty subscale are the ones who show confidence. They are calm and secure in almost all situations, even in situations that most of the people find unfavorable or hazardous. These kind of individuals take risks and here as an example we can illustrate the driving of an automobile fast on an icy road rather than staying quiet and inactive for a couple of hours. These people are likely to adapt to changes in routine easily (Cloninger 1987, Cloninger et al. 1994).

1.2.1.3.   Shyness vs. Strangers

Firstly, what is important to emphasis here is that in most social situations the persons who achieve high scores on this subscale are considered as people who are non aggressive and shy. It often happens to them to avoid meeting strangers because they lack confidence with people they don't know very well. If these individuals reach the conclusion that they do not receive from strangers the level of acceptance they don't enter into relationships with them. In general, it happens that their initiatives are easily suppressed by unfamiliar people or situations. But, the individuals who achieve low scores on the shyness subscale shall be considered as presuming, advancing, and ease in talking to the others. These individuals do not hesitate to enter in social activities. They really show readiness in involving

themselves in social activities. They are very free to speak to strangers and tend to be very open with them. The initiative they posses is never suppressed by unfamiliar people or situations (Cloninger 1987, Cloninger et al. 1994).

1.2.1.4.   Fatigability vs. Vigor

It is of very importance to emphasis here that people who achieve high scores lack strength and have less energy that most other people have. It often happens to them to need extra naps or rest as they get tired very easily. In facing illness or stress these people often recover more slowly than most other people do while the individuals who achieve low score on the Fatigability subscale are highly energetic and dynamic. They tend to stay active for long periods and only a few things make these people to get tired. From minor illnesses or stress they generally recuperate more quickly than most other people (Cloninger 1987, Cloninger et al. 1994).

1.2.2. Novelty Seeking

Individuals who achieve high scores in Novelty Seeking are short - tempered, irritable, explorative, curious, enthusiastic, warm, easily bored, impulsive, and unpredictable. It is very important to emphasis that individuals have the advantages to get engaged very quickly and they are very enthusiastic with new and unfamiliar things they encounter because they like to explore things. Concerning the disadvantages it is important to say that if they wish is frustrated, these people are likely to show anger and quick disengagement and this result in having incompatibilities in relationships and unstableness in efforts.

But, the people who achieve low scores in Novelty Seeking are considered as slow tempered, indifferent, un-inquiring, unenthusiastic, unemotional, reflective, careful, reserved, tolerant of monotony, systematic, and orderly (Cloninger 1987). There are four novelty seeking facets.

1.2.2.1. Exploratory Excitability vs. Stoic Rigidity

People who achieve high scores on the Exploratory Excitability subscale like to explore unfamiliar places and situations even in case other people think it is a waste of time to do such. These people are very enthusiastic of new ideas and activities. These people show excitement and adventures. These people try to avoid falling into monotony as they get bored very easily. They do not like falling into routine things and every time they are trying to change the manner of their living. In many cases they are sometimes considered as unconventional or innovative. But the people who achieve low scores do have little or no need for novel stimulation. Exploring new things do not make these people feel special satisfaction and this is why it should be said that these people only prefer familiar places, people and familiar situations where they can find themselves comfortable. It is very hard to make them engage in new ideas and activities. They get bored very rarely and thus tend to get used with familiar time - tested routines even if there are new and better ways to do the same thing (Cloninger 1987, Cloninger et al. 1994).

1.2.2.2. Impulsiveness vs. Reflection

People who achieve high scores on the Impulsiveness subscale get excited very easily and they are dramatic, impressionistic, and moody individuals who make decisions quickly on incomplete information and they control their impulses poorly. Typically, these persons act on their momentary instincts and instinctive feelings.

When they are faced to unforeseen events and if deemed to develop information they need to revise their decisions and opinions frequently. They are often distractible and have short spans of attention. In contrast, people who achieve low scores on the Impulsiveness subscale are considered as thoroughly thoughtful. They rarely act on hypotheses or suspicious. In making their decision or deemed to form an opinion these people analyze things in detail and they are required to be provided with detailed information. These people rarely breach the rules. They are not easily troubled and can stay focused for long periods of time (Cloninger 1987, Cloninger et al. 1994).

1.2.2.3.   Extravagance vs. Reserve

Individuals who achieve high scores on the Extravagance subscale are likely to be recklessly wasteful with their money, energy, and feelings. They want to make the others believe that they spend too much on clothes, ornaments and they are excited things. For example, they prefer spending money rather than saving it. Consequently, it is hard for them to save money, even for special plans or vacations. They like to live "at the edge", that is living at the limits of their resources and financial capacities. In contrast, individuals who achieve low scores on the Extravagance subscale are described as reserved, controlled, or restrained people. These individuals typically do not waste their money, energy, and feelings. The others think of them as avoiding waste or unwilling to spend because they really do not like to spend or acquiring things or giving them up (Cloninger 1987, Cloninger et al. 1994).

1.2.2.4.   Disorderliness vs. Regimentation

Individuals who achieve high scorers on this subscale are likely to be short tempered and disorderly. They lose their temper easily. If they do not get what they want in the moment they want it they often show anger. These people prefer activities without strict rules and regulations. They do not like fixed routines and rules. They avoid whatever might be frustrating, boring or uncomfortable for them, physically or psychologically. While individuals who achieve low scores on this subscale are organized, orderly, methodical, and systematic. They typically prefer activities with strict rules and regulations. If it is found that they are frustrated they delay their satisfaction. They do not lose their temper easily and they do not show anger to the other people (Cloninger 1987, Cloninger et al. 1994).

1.2.3. Reward Dependence

Individuals who achieve high scores in Reward Dependence are likely to be loving, compassionate and warm, sensible, committed, dependent, and friendly. They like to enter into social relationships and are very open to communicate with other people. They are very lucky because wherever they go they find people they like. One of the most important advantages of this high Reward Dependence is that people

are sensible toward social cues, and this facilitates warm social relations and understanding of others' feelings. A major disadvantage of high Reward Dependence is that when other people try to influence on the dependent person's views and feelings, this leads to loss of objectivity. Individuals who achieve low scores on the Reward Dependence are often described as practical people, unsentimental, cold, and socially sensible. They like to stay alone and they hardly every start communication with the people surrounding them. They really like to keep distance and they have difficulties in finding something in common with other people. Low Reward Dependence brings another advantage, which is the independence from sentimental considerations leads to practical and objective views that are not romanticized by wishful thinking or efforts to please the others. This can be considered as a disadvantage when lack of sensitivity in social communication interferes with the cultivation of beneficial social affiliations (Cloninger 1987, Cloninger et al. 1994). There are three reward dependence facets.

1.2.3.1.   Sentimentality

People who achieve high scores on the Sentimentality subscale are described as people who are sentimental, sympathetic, and understanding and who tend to be deeply affected by sentimental appeals. In presence to the others they really tend to show their emotions easily. These individuals are affected by what the other people around them feel. But people who achieve low scores on this subscale are described as practical people. These people are likely to be unsentimental and they show lack of emotional involvement. What the other people around them feel or think do not affect them. They impress the others as odd, cold or distant. These individuals do not like to sing sad songs or watch sad movies because they think they are pretty boring. They do not care about the feelings of the other people so that it is difficult for them to establish social relationship (Cloninger 1987, Cloninger et al. 1994).

1.2.3.2.   Attachment vs. Detachment

Individuals who achieve high scorers on the Attachment subscale prefer warm friendship over privacy. These people like to discuss openly with friends about their experiences and feelings. They do not like to keep to themselves what they think and

worries them. These people have the tendency to form warm and lasting social affections. If they encounter situations while they are insulted or rejected this makes them sensible and suffering. In contrast, individuals who achieve low scorers on the Attachment subscale show more or less express them as not affected to social relationships. The others describe them as they are not interested in social affections. These people are often considered as self contained because they prefer privacy over intimacy and they do not share with the others what they feel. The others think these individuals are disaffected, isolated, and persons who avoid the company of the others. If they are rejected or insulted this makes them indifferent (Cloninger 1987, Cloninger et al. 1994).

1.2.3.3.   Dependence vs. Independence

Individuals who achieve high scores to this regard rely on the others and the emotional support and approval from the others is very important for them. They are often anxious how the others regard them and for this they deem to seek or to induce overprotection and authority in others. They do not like to make decisions or to do things as they think. These individuals depend on the others and they seek support or protection and this makes them change their attitude in order to make the others pleased. As the result, if the others criticize them or disapprove them they really feel hurt. These people have fear if they are left alone and they are very sensible to social cues and act heavily to social pressure.

In contrast, people who achieve low scores do not depend from the others nor do they seek from them emotional support and approval. If the others put pressure on them or criticize them this makes them not sensitive. These people do not please the others to get protection or emotional support and they really do not depend from the wishes of the others. The impression to the others is that they are independent, self-sufficient, and insensitive to social pressure (Cloninger 1987, Cloninger et al. 1994).

1.2.4. Persistence

In the present version of TCI (Cloninger et al. 1993), this temperament attribute is presented with a single item scale which identifies to some extent four clear- cut

behavior paradigms that can explain maintenance of a behavior. Firstly it is important to underline the readiness to response to signals of expected reward against laziness, work hardened in response to sporadic punishment versus spoiled by consistent rewards and non punishment, ambitious performing in response to sporadic frustrate non reward versus underachieving, and determined persistence in response to sporadic reward versus pragmatic ceasing when not consistently rewarded. People who get high scores to Persistence are likely to be energetic, hard-working, persistent, and frustration and fatigue do not make them feel unstable. They typically intensify their effort in response to anticipated reward. If there is something to be done they are ready to give their contribution and they look forward to start their assigned work and duty. Persistent persons tend to perceive frustration and fatigue as a personal challenge. They do not give up easily and, in fact, tend to work extra hard when criticized or confronted with mistakes in their work. These people are eagerly to make sacrifices to be a success. A highly persistent individual wants to be perfect and works too hard and sometimes far beyond of what is necessary and he does all this to achieve what he aims at achieving. High Persistence is an adaptive behavioral strategy when rewards are intermittent but the contingencies remain stable. However, when the contingencies change rapidly, persistence becomes dysfunctional. When reward contingencies are stable, individuals who achieve low scores in Persistence are considered as lazy, inactive, unreliable, unstable and temperamental on the basis of both self-reports and interviewer ratings. They rarely intensify their effort even in response to anticipated reward. If these persons are not assigned any task they rarely volunteer to get involved in anything they do not have to. If these people are faced with frustration, criticism, obstacles, and fatigue they give up very easily. They are enjoyed with what they have achieved so far and they rarely make efforts to get other things and other achievements. They are often considered as non achievers who could probably accomplish more than they actually do but do not push themselves harder than it is necessary to get by. Low scorers demonstrate a low level of perseverance and insistent behaviors even in response to intermittent reward. Low Persistence is an adaptive strategy when reward contingencies change rapidly and may be maladaptive when rewards are infrequent but occur in the long run (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.5. Self-Directedness

When given the opportunity for personal leadership the persons who are free from external control and constraint are described as mature, strong, self-sufficient, responsible, reliable, goal oriented, constructive, and well-integrated. They possess good self-esteem and self-reliance. What characterizes mostly self – directed individuals is that they are effective, able to adapt their behavior in accordance with individually chosen and voluntary goals. If a self – directed individual is required to follow the orders of the other people, authoritative, this can be considered as trouble maker because in such way they challenge the goals and values of those in authority. In contrast, individuals who are low in self-directedness are described as immature, weak, fragile, blaming, destructive, ineffective, irresponsible, unreliable, and poorly integrated when they are not conforming the direction of a mature leader. Practitioners often describe these people as immature or people who have a personality disorder. They do not have the ability to define, set, pursue and meet important goals. They face a number of minor, short term, and frequently mutually exclusive motives, but none of which can develop to the point of long lasting personal significance and realization (Cloninger et al. 1993, Cloninger et al. 1994). There are five self directedness facets.

1.2.5.1.   Responsibility vs. Blaming

Individuals who are high on this subscale typically feel free to choose what they will do. They distinguish that their attitudes, behaviors, and problems generally reflect their own choices and they tend to accept responsibility for their attitudes and behavior. In the eyes of the others these people are reliable and trustworthy. While, individuals who achieve low scores on the Responsibility subscale have the tendency to put blame on the other people and to external circumstances for what is happening to them. Hence, they feel that what they do and how they behave are determined by influences outside their control or against their will. These individuals do not blame themselves for their actions nor do they accept responsibility. They consider the other people who surround them as unreliable and irresponsible (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.5.2.   Purposefulness vs. Lack of Goal Direction

The people who achieve high scores to this direction are usually described as goal-oriented or purposeful. In their lives they are directed by a clear sense of meaning and direction. For the achievement of their defined goals they develop the ability to delay satisfaction. In conducting their activities they follow long- term goals and values. While the individuals who achieve low scores make all their endeavors in order to find direction, purpose and meaning in their loves. They do not feel certain about their defined long – term goals thus driven to reach to current circumstances and immediate needs. Sometimes they feel that their life is empty and has little or no meaning beyond the reactive impulses of the moment. They are usually unable to delay satisfaction to meet their defined goals (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.5.3.   Resourcefulness vs. Inertia

People who achieve high scorers on this subscale are usually described as capable to give resources and efficient in what they do to achieve their goals. For the other people these individuals are described as people who have the ability to produce. They are proactive, competent, and innovative individuals who rarely lack ideas on how to solve problems. For these people it is important to find and solve difficult situations because for them this might be considered as a challenge or an opportunity to show they have the ability to do a lot. But the individuals who achieve low scorers on the Resourcefulness subscale are considered for the others as helpless, hopeless, and ineffective. These individuals are sometimes unable and incompetent in solving problems because they haven't developed skills and confidence. They do not undertake initiatives and wait for the others to direct them how things should be done (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.5.4.   Self-Acceptance vs. Self-Striving

Individuals who achieve high scorers on this subscale are described as self-confident individuals who recognize and accept both their strengths and limitations. These individuals make all their endeavors to do all they can do without pretending

to be something they are not. Their mental and physical capacities make them feel comfortable but sometimes to improve these shortfalls it is necessary for them to get training and make efforts. Individuals who achieve low scorers on the Self-Acceptance subscale are described as people who make all their efforts to achieve things by their own, without the help of the others. These people are modest and they show low self-esteem. They do not accept nor do they enjoy their mental and physical capacities. Sometimes they try to change their manner of behavior in order to be different to the eyes of the others than they really are. They are likely to indulge themselves in fantasies about unlimited wealth, importance, beauty, and eternal youth and in the moment they find themselves in front of true they get anxious and they do not try to revise and define their goals and habits constructively (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.5.5.   Congruent Second Nature vs. Bad Habits

It is very important to underline that people who achieve high scores in this direction are the ones who develop a range of goals corresponding in character. They show good habits thus they behave in compliance with their long defined values and goals.

This is achieved gradually as a consequence of self-discipline, but eventually becomes automatic ("second nature"). These habits are usually developed through repeated practice and are typically stronger than most momentary impulses or persuasion. In other words, these individuals rarely confuse their priorities and thus feel safe and self - trusting in many tempting situations. While the individuals who achieve low scores demonstrate habits that are inconsistent with and make it hard for them to accomplish worthwhile goals ("goal-incongruent habits"). For the others these individuals are described as self-defeating and weak-willed. They do not show strong will which is necessary to overcome many strong enticements even if they know that the resulting consequence will make them suffer (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.6. Cooperativeness

The trait of being cooperative has been established to consider individual differences to identify and to accept other people. These people are described as empathetic, tolerant, compassionate, supportive, fair, and individuals who have principals. These people enjoy serving to the others and they make efforts to cooperate with the others as much as possible. They understand and respect the preferences and needs of the others as well as their own ones. This fact is important in teamwork and social groups in order to maintain a harmonious and balanced relationships to flourish, but is not needed by solitary individuals. While, people who achieve low scorers are described as self engaged, unwilling to tolerate, critical, unhelpful, disposed to seek revenge and eager to take advantage of any circumstance of possible benefits. For these people it is very important to take care firstly of themselves and they do not care about the rights and feelings of the other people. When a social leader is self directed but do not show the tendency to cooperate than he/she is described as tyrant or jerk, because of a lack of empathy, compassion, and ethical principles (Cloninger et al. 1993, Cloninger et al. 1994).There are five cooperativeness facets.

1.2.6.1.   Social Acceptance vs. Social Intolerance

Individuals who achieve high scores are considered as tolerant and friendly people. They tend to accept the other people as they are, even people with very different behaviors, ethics, opinions, values, or appearances. In contrast, low scorers on this subscale are described as intolerant and unfriendly. They are typically impatient with and critical with other people, especially with people who have different goals and values (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.6.2.   Empathy vs. Social Disinterest

These people typically try to imagine themselves "in other people's shoes". These individuals are highly attuned to and considerate of people's feelings. They show dignity and respect for the others and sometimes they put aside their judgment in order to better understand what other people are experiencing. While, the individuals

who achieve low scorers are described as tough persons. What the other people feel or suffer do not make these people to be concern. These individuals do not like to share emotions, suffering, or hardship, or at least are unwilling to respect for, the goals and values of other people (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.6.3.   Helpfulness vs. Unhelpfulness

Individuals who achieve high scores are considered as helpful, supportive, and encouraging, or reassuring. These people like to be in service to others. They like and they do share with the other people who surround them the skills and their knowledge because they want so that everyone comes out ahead.   They prefer working as part of a team while individuals who achieve low scores are considered as egocentric, self- centered or self- interested. These people are not interested to hear the problems of the others and they look only for themselves, even working in a team of highly cooperative collaborators. These people prefer working alone or to be the ones in charge of what is achieved (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.6.4.   Compassion vs. Revengefulness

Individuals who achieve high scores are described as people who tend to show compassion, they tend to forgive the others, they enjoy helping the others and they show kindness to the others. These people do not try to make to the others bad things even when it happens that the others treat them badly. In contrast, individuals who achieve low scores enjoy getting revenge on people who hurt them. The victory against the revenge can be either open or concealed. If the revenge is open the person seems to show aggressive action, such as hurting others physically, emotionally, and financially. If the victory is concealed the individuals are passive-aggressive behaviors, such as holding scores, deliberate forgetfulness, stubbornness, and postponement (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.6.5.   Integrated Conscience vs. Self-Serving

Individuals who achieve high scores are described as honest, really conscientious and sincere persons. These people treat the others in a fair manner. These persons

have comprised stable ethical principles and conscience in both their professional and their social and interpersonal relationships. In contrast, the individuals who achieve low scorers to this regard are described as opportunistic. They will try to do whatever they can get away with to reach their goals without getting in immediate trouble. These individuals tend to treat others unfairly, in a biased, self-serving manner that usually reflects their own profit. They are thus frequently described as manipulative and fraudulent (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.7. Self-Transcendence

Self-transcendent individuals are described as people who lack pretensions. They are highly satisfied, patient, creative, selfless, and spiritual. In Eastern societies, they are described as enlightened and wise, whereas in Western societies the same ones may be described as naive. These individuals seem to tolerate ambiguity and uncertainty. These people enjoy what they do without having to know the outcome and without feeling the urge to control it. Self-transcendent individuals are described by the others as humble and modest persons who are content to accept the failure even of their best efforts and who are thankful for both their failures and their successes. A high Self-Transcendence person has adaptive advantages when a person is confronted with suffering and death, which is inevitable with advancing age. In contrast, individuals who achieve low scorers are likely to be proud, impatient, and unimaginative, unappreciative of art, self-aware, materialist, and unfulfilled. They cannot tolerate ambiguity, uncertainty, and surprises. Instead, they strive for more control over almost everything. Low scorers are described by the others as pretentious persons who seem to be unable to be satisfied with what they have. Individuals low in Self-Transcendence is often admired in Western societies for their rational, scientific, and materialistic success. But, they may have difficulty accepting suffering and death which leads to difficulties in adjustment with advancing age (Cloninger et al. 1993, Cloninger et al. 1994). There are three self transcendence facets.

1.2.7.1.   Creative Self-Forgetfulness vs. Self-Consciousness

The individuals who achieve high scores on this subscale are likely to exceed their self-boundaries when they get involved in a relationship or when concentrating on what they are doing. They forget for a while where they are and lose awareness that time is passing. They seem to be in another world or lost in thoughts and they are lost in insight meditation. The people who experience such self forgetfulness often are usually described as creative and original. While the people who achieve low scores on the Creative Self-Forgetfulness subscale are by their tendency to remain aware of their individuality in a relationship or when concentrating on their work. These individuals are rarely deeply moved by art or beauty (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.7.2.   Transpersonal Identification vs. Personal Identification

Individuals who achieve high scorers on this subscale are likely to feel extremely strong connection to the nature and the universe as a whole. They try to show their feelings in order the others be part of those feelings. These persons have often the will to make real personal sacrifices because they desire to make the world a better place. Some people may describe these individuals as idealists (Cloninger et al. 1993).

In contrast, the individuals who achieve low scores rarely feel strong connections to nature or people. These people are individualists. They think that what happens around them do not make them directly or indirectly responsible. They do not make sacrifices to make the world a better place unless they can document objectively some practical advantage (Cloninger et al. 1993, Cloninger et al. 1994).

1.2.7.3.   Spiritual Acceptance vs. Rational Materialism

Individuals who score on this subscale often believe in miracles and paranormal experiences, and other spiritual phenomena and influences such as telepathy and sixth sense. They are described as showing magical thinking. These people enjoy spiritual experiences. They have a strong faith and this is why this makes them deal

even with suffering. The sharing of personal thoughts and feelings is very important for them. While the individuals who achieve low scorers are likely to accept only materialism and objective empiricism. These people do not accept things that can not be explained from the scientific point of view. It is very difficult to face situations over which there is no control or possibility for the evaluation by rational objective means as when confronted by inevitable death, suffering, or unjust punishments (Cloninger et al. 1993, Cloninger et al. 1994).

Cloninger (2006) divided the general population into three groups according to their levels of well being. For Cloninger the first group is immature and is vulnerable to psychopathology; the second group as average is getting by without much disability or happiness; and the third group is flourishing with high frequency of positive emotions and low frequency of negative emotions and satisfaction with their life. These three groups can be separate from one another on the basis of their three TCI character scores. Happy people are characterized by the will to cooperate with each other, the ability to direct themselves to success and the feeling of superiority to the others. Each of the three components of mental self – government measures by the TCI are involved in the path toward the well being. If a person neglects one of these three aspects of healthy character development than this person has the tendency to be vulnerable to a wide variety of deficits in well being.

The TCI can be useful aid in assessment of personality disorders. The character scales are designed to distinguish whether a person has a personality disorders, and the temperament scales allow the differential diagnosis of categorical subtypes of personality disorders. The TCI also help to identify comorbid psychopathology since clinical differences between and within types of psychopathological syndromes. The TCI is also widely used in multiple neuroimaging, neuropsychological, neurogenetic studies assessing correlations of brain lesions, neuropsychiatric disorders, and also normal variation (Köse, 2003).

There have been several studies assessing Cloninger's seven factor psychobiological model using TCI with Turkish population. Arkar (2008) conducted a study to assess the relationship between Cloninger's Temperament and Character dimensions and personality disorders replicating Svrakic and his colleagues (2002).

They found that low scores on character dimension, especially low Self-directedness and Cooperativeness, consistently correlated with high symptoms counts for any personality disorder for each of three DSM clusters of personality disorders.

Güleç (2009) examined the temperament and character profiles of the patients with schizophrenia, relatives of schizophrenic patients and the healthy controls. Individuals with schizophrenia had higher harm avoidance than their non-psychotic relatives, controls and their relatives. Individuals with schizophrenia had lower self-directedness and cooperativeness than their non-psychotic relatives, controls and their relatives.

In another research Aker, Boke, Dündar, and Pekşen (2007), examined the effects of temperament and character on the choice of contraceptive methods with 102 women. Participant who indicated they would choose OCs higher average scores for self-directedness than those choosing IUDs; the mean self transcendence scores of participants choosing IUDs were significantly higher than the scores of those selecting condoms.

1.3.   The Relation between Materialism and Personality

There has been little research investigating personality characteristics of materialists. Richins and Rudmin (1994) state that materialists generally accepted the desire to get more and more goods as strong motivation for having a job. According to this idea, materialists wish to obtain goods more than other people wish. So they work harder to reach this goal and they struggle to be employed with high payment. They stated that highly desired income level could satisfy their needs. They spent their resources only for themselves and didn't share with others. They can be described as self centered. Also they don't care about nature or ecology. It's also noted that over-emphasis on material possessions make people self-centered. Materialists are generally described as selfish.

There are quite a number of studies that report materialism as negatively correlated with self-esteem, well-being, quality of life and satisfaction in life generally (Richins and Dawson, 1992; Sirgy, 1998; Kasser, 2002; Roberts et al.,

2005). It is reported that the consequences of high level of monetary aspiration appeared to be low self esteem, diminished well-being, low life satisfaction etc. Furthermore, Cloninger (2006) suggests that self-transcendence is an essential component in the processes of maturation and integration of personality. He found that people who score high on all three character traits (cooperativeness, self directedness, and self-transcendence) have higher level of well-being. He describes well-being in terms of the presence of positive emotions, absence of negative emotions, satisfaction with life or virtuous conduct. The capacity for love and work have also been recognized as important for well-being, but Cloninger (2006), also observed that people need to experience self-transcendence in order to cope well with suffering or enjoying life's wonders and mysteries.

It is mentioned that Kilbourne, Grünhagen and Foley (2005), found a negative relationship between materialism and self- transcendence values, using MVS. On the other hand, Richins and Rudmin (1994) state that materialists are generally self centered and selfish, it is possible to think that materialists are not empathetic. Therefore, it can be proposed that there is negative relation between materialism and empathy. It was also cited above that several research findings reported negative relationship between materialism and well being. Kasser and Ryan (1993), examined the relation between materialism and well-being, in which they investigated depression as a sign of well being. In the same study, they found that "more materially oriented people were higher in depression". High depression is accepted as low well being or vice versa, depending on this finding. So, it is proposed that there is positive relation between materialism and depression. Christopher et. al (2005) have stated that feelings of insecurity or helplessness may enhance materialistic values in order to seek shelter. Hopelessness can be handled corresponding to insecurity or helplessness and as a measure of well being, since Beck, Lester, and Trexler (1974) described hopelessness as "system of cognitive schemas whose common denomination is negative expectations about the future". So, similar relation can also be proposed between materialism and hopelessness.

The aim of this study is to examine the relation between materialism and self transcendence as a dimension of personality. At the same time, the relation between materialism and empathy; the relation between materialism and well-being are also

examined. Depression and hopelessness are used as a measure of well-being. So the following hypotheses are formulated:

- There is a negative correlation between material value scale scores and the self transcendence subscale scores of temperament and character inventory.

- There is a negative correlation between material value scale scores and empathy quotient scale scores.

- There is positive correlation between material values scale scores and Beck depression inventory scores.

- There is a positive correlation between material values scale scores and hopelessness scale scores.

CHAPTER II

METHOD

2.1. Participants

Participants of this study were 143 students from eight different universities. 90 of these students were female and 53 were male. Their ages ranged between 18 and 32.

There were 70 participants from state and 73 participants from foundation universities. There were 52 students from Fatih University and 17 students from Baskent University and 14 students from Koc University that were foundation universities. There were 13 students from Gazi University, 3 students from Hacettepe University, 20 Students from Pamukkale University, two students from Ankara University and 22 students from Middle East Technical University which were state universities.

2.2. Materials

2.2.1. Material Values Scale

Richins and Dawson (1992) developed the "Material Values Scale (MVS)" to measure materialism with 18 items. Richins in her later studies (2004) developed short versions with 15, 9, 6 and 3 items but she proposed the scale with 15 items was more reliable than the original version (Richins and Dawson, 1992). The Cronbach alpha was .86 in 15 items form and the validity index was .36 for this version. All forms were correlated with Belk's scale; such as .36 for possessiveness, .38 for non-generosity and .53for envy. The coefficient alpha in the original study was found to vary between .71 and .75 for centrality, .74 and .78 for success, and .73 and .83 for happiness subscales respectively. Alpha coefficient varied between .80 and .88 in the combined scale.

The short version of MVS with 15 items was used in the current study. Turan calculated the Cronbach's coefficient Alpha to assess the reliability of the translated version of MVS, for the whole scale and for the three subscales which are success, centrality, and happiness in her unpublished master's thesis (2007). The internal consistency for the overall scale was found to be .84. Cronbach's coefficient alpha was .77 for success, .74 for centrality, and .72 for happiness sub-scales, respectively. These reliabilities were quite close to the reliabilities of the scale in its original language and were acceptable.

The scale was self-administered by the participants. Items were scored on a five point scale; such as 5 (strongly agree), 4 (agree), 3 (neutral), 2 (disagree) and 1 (strongly disagree). Items 3, 6, 7, 10, 14, and 15 were scored reversely.

2.2.2. TCI – Self Transcendence Subscale

Cloninger's (1986) psychobiological Model of personality accounts for both normal and abnormal variation with two components called temperament and character. He developed "Temperament and Character Inventory" to measure personality with 240 items (Cloninger et al.1993).

Köse et al. (2004) analyzed validity, reliability and factorial structure of the Turkish form of TCI; the coefficient alphas were between .60 and .83 for 25 subscales. In this study, the Self transcendence subscale of TCI with 33 items was used. For Self transcendence subscale, the coeffecent alpha was .80. Self transcendence has also three subscales. The coefficient alpha was for self forgetfulness (.70), transpersonal identification (.69), and spiritual acceptance (.59) respectively.

The scale was self-administered by the participants. Items were scored as 1 (yes), and 0 (no). Item 18, 21 and 31 were scored reversely.

2.2.3. Empathy Quotient Scale

The Empathy Quotient (EQ) is a short questionnaire made up of 40 items tapping empathy and 20 filler items. The EQ has been shown to have good test–retest reliability (r= .97) and high validity (Cronbach's alpha= .92) Empathy Quotient Scale with 60 items was developed by Baron-Cohen and Wheelwright (2004)

Bora and Baysan (2009) investigated the Psychometric features of Turkish version of empathy quotient in university students. They reported the Cronbach alpha values as .85. For reliability analyses they used Split-half method and calculated The Guttman coefficient for the scale as .78. Cronbach alpha coefficient for the first half of the scale was 0.75 and for the second part was 0.74. Test-retest reliability was .76.

The scale was self-administered by the participants. Each of the items scored 1 point if the participant recorded the empathic behavior mildly, or 2 points if the he recorded the behavior strongly (see below for scoring of each item). "Definitely agree" response scored 2 points and "slightly agree" responses scored 1 point on the following items: 1, 6, 19, 22, 25, 26, 35, 36, 37, 38, 41, 42, 43, 44, 52, 54, 55, 57, 58, 59, and 60. "Definitely disagree" responses scored 2 points and "slightly disagree" responses scored 1 point on the following items: 4, 8, 10, 11, 12, 14, 15, 18, 21, 27, 28, 29, 32, 34, 39, 46, 48, 49, and 50. Baron-Cohen and Wheelwright (2004)

2.2.4. Beck Depression Inventory

Beck Depression Inventory (BDI) was a self-rating scale with 21 items. Its aim was to evaluate emotional and cognitive motivations besides the strength (intensity) of depression (Beck et al., 1961). The internal consistency for original version had a coefficient alpha of 0.86 for psychiatric patients and 0.81 for nonpsychiatric subjects. The scores of BDI with respect to clinical ratings were compered with the Hamilton Psychiatric Rating Scale for Depression (HRSD) scores to investigate the validity. The mean correlations of the BDI samples with clinical ratings and the HRSD were .72 and .73, respectively, for psychiatric patients. With nonpsychiatric subjects, the mean correlations of the BDI with clinical ratings and the HRSD were 0.60 and 0.74, respectively (Beck et. al, 1988).

Turkish form was standardized by Hisli (1988). In the study with collage students the Cronbach alpha coefficient was found as .80. The relation between the MMPI subscale of depression and Beck Depression inventory was .50 (Hisli, 1989). Turkish version BDI total scores of 0–9 indicated minimal, 10–19 mild, 20–28 moderate and 29–63 severe depression (Uslu et al. 2008).

The scale was self-administered by the participants. Each Item had 4 statements carrying different degrees of depression, so the scores of each statement varied depending on the degree of depression from absent to severe; 0 (a- no depression), 1 (b), 2 (c) to 3 (d-severe depression). The values of each item are added to find the total scores which ranged from 0 to 63.

2.2.5. Hopelessness scale

Hopelessness Scale (HS) was developed by Beck, Lester, and Trexler (1974), consisted 20 items. They found the alpha reliability for the whole scale as .93. The item-total correlations for the scale were ranged between .39 and .74.

In this study the Turkish form of hopelessness Scale wad used. Transition and adaptation was performed by Seber (1993) and Durak (1994). They found the alpha coefficient as .85 and she reported the item-total correlation as ranging between .31 and .67.

The scale was self-administered by the participants. Each item, rated on two-point scale with 1 (yes), and 0 (no). The items 12,4,7,9,11,12,14,16,18,20 were positive and 1, 3,5,6,8,10,13,15, and 19 are negatively valued. Scores ranged from 0 to 20.

2.3.   Procedure

The voluntary participants had been involved in the study from state universities and private universities. Participants were briefly informed about the aim of the study and told them how to answer the questions before they filled out the questionnaires. A battery of measures including Material Values Scale, Self Transcendence subscale of TCI, Beck Depression Inventory, Beck Hopelessness Scale, and Empathy

Quotient Scale was given. A demographic form asking participant's gender, age, school, included. A brief introduction about the study and how to answer the questions was given. Each student answered the questions in about 45 minutes.

2.4.   Statistical Analyses

Each hypothesis was analyzed by Pearson Correlation coefficient to examine the expected negative correlation between materialism and self transcendence, depression and hopelessness respectively where as positive correlation between materialism and empathy.

CHAPTER III

RESULTS

The main hypothesis of the study, "there was negative relation between materialism value scale scores and self transcendence scores"; was tested first.

The results (Table-1) showed that there was very low (almost none) negative correlation (r=-.03) between total material value scale scores and total self transcendence scores as expected but not significant. So correlation between the subscales of ST and MVS was examined and again low negative correlation between transpersonal identification (one of ST) and happiness subscale of MVS (r =-.22, p<.001) and between transpersonal identification and total MVS (r=-.20, p<.05) were found.

Table-1: The correlations between Materialism and Self Transcendence Scales **(N=143)**

Self-transcendence (ST)	Range	Material Value Scale (MVS)			
		Success 5-23	Centrality 6-24	Happiness 5-24	Total 20-65
Self Forgetfulness	1-11	,03	,03	,04	,05
Transpersonal Identification	0- 9	-,12	-,12	**-,22**[**]	**-,20**[*]
Spiritual Acceptance	0-13	,08	-,002	,04	,05
Total	2-32	,01	-,03	-,05	**-,03**

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

The first hypothesis of the study was not approved but results showed that the students who had higher transpersonal identification scores were more materialistic and they saw their acquisitions (material) as the pursuit of happiness.

The second, third and forth hypotheses were examined for the correlations among materialism, empathy, depression, hopelessness, respectively.

As shown in Table-2; there were significant negative correlations between MVS total scores and empathy (r=-.18, p<.005). There was very low correlation between materialism (MVS) and depression (r= .14) and also between materialism and hopelessness (r= .13). These two correlations were not significant.

Then the second and third hypotheses were not approved, the correlations between subscales of materialism and empathy, depression, hopelessness respectively were also examined. There was significant negative correlations between success and empathy (r= -.28, p<.01), while were significant correlation between success and hopelessness (r= .23, p<.01) and between happiness and depression (r= .23, p<.01).

Table-2: The correlations between materialism and empathy, depression and hopelessness (N=143).

| Variable | Range | Material Value Scale (MVS) | | | |
		Success 5-23	Centrality 6-24	Happiness 5-24	Total 20-65
Empathy	0-64	-,28**	-,07	-,07	-,18*
Depression	0-40	,13	-,02	,19*	,14
Hopelessness	0-20	,23**	-,03	,07	,13

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

The second hypothesis of the study was approved. This means the students who had higher materialism scores tend to be less empathic. Results also showed that the students who defined their success by means of their possessions were less empathic.

The results showed that the students who had higher materialism scores were not more depressed but the students who saw their acquisition as the pursuit of happiness tend to be more depressed.

Students who had higher materialism scores did not have higher hopelessness scores but the students who defined success by means of their possessions tend to have higher hopelessness scores.

The relation between self transcendence scores and empathy, depression and hopelessness was also examined.

As shown in Table-3; there were significant correlations between empathy and self transcendence scores (r= .22, p<.001). There were also significant correlations between empathy and spiritual acceptance (r= .20, p<.005), between empathy and transpersonal identification (r= .20, p<.005). Significant but low correlation between hopelessness and total self transcendence scores (r= -.19, p<.005) were also found.

Table-3: The correlations between self transcendence and empathy, depression and hopelessness (N=143).

Self Transcendence (ST)	Range	Empathy 0-64	Depression 0-40	Hopelessness 0-20
Self Forgetfulness	1-11	,11	,06	-,13
Transpersonal Identification	0- 9	**,20***	-,05	-,16
Spiritual Acceptance	0-13	**,20***	,06	,16
Total	2-32	**,22****	,04	**-,19***

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

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CHAPTER IV

DISCUSSION

As the first hypothesis of the research suggested, it was expected that materialism and self transcendence scores are negatively related. Even though there was not a significant correlation between total self transcendence scores and materialism scores; there was a significant negative correlation between the total materialism scores and the transpersonal identification facet of self transcendence (r=-.20, p<.05). There was also significant negative correlation between the transpersonal identification and the materialistic happiness (r=-.22, p<.01).

The hallmark of transpersonal identification is a feeling of connectedness to the universe and everything in it –animate and inanimate, human and nonhuman, anything and everything that can be seen heard, smelled or otherwise sensed. People who score high for transpersonal identification can become deeply, emotionally attached other people, animals, trees, flowers, streams, or mountains. Sometimes they feel that everything is part of one organism (Hamer, 2004).

Albert Schweitzer (1987), Nobel Peace Price winner believed "everything that maintains and enhances life was good, every that destroy or hinders it was bad" in other words reverence for life. He thought because of abandoned affirmation of (and respect for) life as its ethical foundation, Western civilization was decaying.

On the other hand individuals who score low on transpersonal identification tend to be individualists and feel less connected to the universe and therefore feel less responsible for it. They are more concerned about themselves and more inclined to use nature than to appreciate it (Hamer, 2004).

Research showed that materialistic values are associated with making more antisocial and self centered decisions involving getting ahead than rather than

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cooperating. As a result others in community are treated as objects to be manipulated and used. Materialistic values also conflict with concern for making the world a better place, and desire to contribute to equality, justice and other aspects of civil society (Kasser, 2002).

Individuals focused on materialistic values care less about "beautiful cities and countryside" (Inglehart, 1997), and the circumplex model of values show that across many cultures, values for wealth oppose concerns to "protect to environment," to have a "world of beauty" and to attain unity with nature" (Schwarz, 1994).

When consumption, possession, and money become our primary aims, we become less concerned with fully understanding others' subjective experience, feelings, and desires. Instead, others become objects and thus lose value as people. In the materialist mindset, people exist largely to reflect well on ourselves and to be used and manipulated to obtain what we want (Kasser, 2002).

Previous research demonstrated that materialistic people are self focused (Belk, 1985; Fournier and Richins, 1991). Kilbourne, Grünhagen and Foley (2005), examined the materialism in relation to Schwartz (1994) Value System. In this value system one of the value axis is self enhancement and self transcendence on the other hand. They showed that the relationship between materialism and self transcendence is negative whereas the relationship between materialism and self enhancement is positive. Although a different theory based scale used in Kilbourne's study; it is fair enough to assume that the self transcendence end point of the axis mentioned in the study and the self transcendence variable in our study are parallel especially with transpersonal identification subscale. Because people who have low scores from transpersonal identification subscale have more individualist tendencies which is also parallel with the self enhancement end point of the axis mentioned in Kilbourne's study.

It is important that transpersonal identification is significantly correlated with materialistic happiness and total materialism score. However centrality subscale of materialism and success subscales of materialism, self forgetfulness and spiritual acceptance are not correlated with other subscales. It seems that materialistic

happiness and transpersonal identification are key factors. It may be that happiness may be the only determinant materialistic factor developed considerably during university education. Because while materialistic centrality and materialistic success hasn't got much importance in the life of a collage life; materialistic happiness provides a basis for comparing himself/herself with others that have goods he or she wants. The participants who have low scores on transpersonal identification may be characterized as more individualistic persons who tend to feel they are neither directly nor indirectly responsible for what's going on with others or the world. So people who pursue happiness through materialistic goods are also individualistic.

The second hypothesis of the study was there would be negative relationship between materialism and empathy. This hypothesis is supported in this study. The students who have relatively high materialism scores are likely to have low empathy scores. The students who have relatively high scores of success on materialism scale also have low scores of empathy.

In other words materialistic individuals care less about the viewpoints of other people. Kasser and Sheldon (2000), measured collage students' empathy, or willingness or ability to consider the point of view of other people using likert scales. Empathic statements were such as "before criticizing somebody, I try to imagine how I would feel if I were in their place" and the statements that are not empathic were such as "if I'm sure I'm right about something, I don't waste much time listening to other people's arguments". Empathic people agreed with the empathic statements more than the non empathic statements. Results showed that students who have materialistic goals showed relatively low levels of empathy. Materialistic students think that there is not much need to see another's viewpoint.

Materialistic values by definition may conflict with social human relationships. Materialistic pursuits about wealth, status, and image are naturally against deeper and quality relationship with social and non social environment. High materialistic values lead people to objectify the others and to the feelings of alienation. In an absolute sense a materialistic person can not relate to another being animate or inanimate.

Another result of this study which is considerably new is that empathy scores are also positively correlated with self transcendence scores. Although new this is not a surprising result because by definition self transcendent individuals tend to see every thing and everyone as a part of one great totality. They see connections everywhere between people, between things. From this point of view, even the distance between an animal and a person is not too far. That's why such a person will try to understand another one because understanding him/her will eventually provide knowledge about himself/herself.

As Hamer (2004) put also Maslow has entered into the area of self transcendence. His "self actualizers" share one other key characteristic which is called peak experiences. Peak experience key feature is a sense of wholeness and unity with everything and everyone. People having peak experiences see the things as they really are. Maslow called this way of thinking "being cognition". The other key characteristic of self actualizers is being empathetic. They empathize and even sympathize with all kinds of people and the nature itself. However, although it seems trivial the relationship between being empathic and being self transcendent, there should be more clear research designs to investigate and establish such a relation in the future.

The adoption of modern marketing practicing in the west has led to the emergence of a consumerist society. A consumerist society's key feature is to be directed largely by the consumption of material goods (O'Shaughnessy and O'Shaughnessy, 2002). A consumerist society in that sense is a materialistic society and these societies are too much about themselves and not enough about others. Modern marketing promotes a hedonistic lifestyle and by this undermines other cultural values. From this point of view consumption has been labeled the most value destroying activity of *western civilization.* In western civilization people work not because it's desirable and rewarding in its own right but because it helps them to consume more and more (Lee, Pant, and Ali, 2009).

Previous research has shown that there is correlation between depression and hopelessness. In this study it is replicated and the correlation between depression and hopelessness scores is .54 (N=143) which is not surprising.

It was expected that materialism and depression are correlated. The results showed that there is relationship between depression and happiness subscale of materialism but not with total materialism scores. It was also expected that materialism and hopelessness are correlated. There is correlation between success subscales of materialism with the hopelessness scores whereas the correlation between the hopelessness scores and the total materialism scores is not significant.

As stated above materialistic happiness provides a basis for comparison. But as expected happiness through having goods lead happiness, because they can not reach whatever they want. This causes them to feel more depressed.

To explain the difference between what we expect and what we have obtained it is reasonable to mention the age, occupation of a job and high amount of house income. The participants were mostly private university students who didn't have jobs and have house income which is above the Turkey population average. As Nickerson, Schwarz and Diener, (2007) stated in their study as house income becomes higher, financial aspirations will be unrelated to overall life satisfaction situations. The relationship between materialistic tendencies and financial aspirations is obvious. Life satisfaction can be defined as ones reaching his or her own goals. These goals may be interested in "being" or "having". If these goals are about "being" then it is about also self transcendence. So being materialistic in case of high house income may be unrelated to self transcendence. So it may be reasonable to infer that as house income becomes higher materialistic tendencies may not affect self transcendence characteristics.

According to Cloninger (2004); to produce well being the all three character traits must synergistically interact with the others. Only individuals who are high on all three traits have frequent positive emotions and infrequent negative emotions since we didn't examine the other traits. The cooperativeness and self-directedness may explain seemingly controversial results.

The participants in this study are all students, so as all students the participants may only feel responsible for their grades, to pass the exams and other things which are not directly in relation with maintaining a family or a house. So their materialistic

tendencies may not fully develop. The students in this study have relatively higher self transcendence scores acoording to Turkish norms of TCI. These may be another explanation or limitation which is also has to be verified by future research.

The major limitation of this study is the participants being from higher socioeconomic status that most of the participants are educating in private universities (62 %). The study was conducted by 143 students and this number should be greater. Another limitation for this study is asking limited questions about participant's economical status. We asked their household income by means of their monthly fellowship or their pocket money from their families. Their family's household income didn't ask.

For future research; first of all materialistic value scale's validation and reliability studies must be done properly. Considering this, future research must be done with more heterogeneous participants namely with a working population and with a higher ages, more heterogeneous socioeconomic status.

CHAPTER V

CONCLUSION

As stated before materialism is a "value destroying" construct that the dark side of materialism had been shown repeatedly by the theoreticians prom psychology, economy, philosophy and other areas. In this study we tried to understand materialism in perspective of personality and these complications has shown partially that materialism is associated with diminished well being and lower empathy.

Turkey, as a developing country, with the effect of globalizing has to face eventually the complications of consumerism. In the center of these dangers, is the materialism construct. Although a developing literature can be seen, there is little in Turkey. This study may shed a light on materialism for future research in Turkey among others.

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APPENDIX

APPENDIX A

BİREYSEL BİLGİ FORMU

Değerli katılımcı,

Bu çalışma Fatih Üniversitesi'nde Prof. Dr. M. Kemal Sayar danışmanlığında yüksek lisans tezi olarak hazırlanan bir araştırmanın parçasıdır. Çalışmada amaçlanan belli kişilik özelliklerinin değerlendirmesidir.

Vereceğiniz cevapların samimi olması araştırmanın doğru sonuçlara ulaşmasına katkıda bulunacaktır. Sizden cevaplandırmanız istenen soruların doğru yada yanlış cevabı bulunmamaktadır. Lütfen her bir maddeyi dikkatlice okuyarak size uygun seçeneği içtenlikle işaretleyin.

Katkılarınız için teşekkür ederim.

<div style="text-align:right">

Cemal Can
Fatih Üniversitesi
Psikoloji Y. L.
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</div>

Yaş   :

Cinsiyet   :

Meslek   :

Okul/Bölüm   :

Aylık Geliriniz   :
(maaş, burs, kredi, ailenizin katkısı vs)

APPENDIX B

<div align="center">M.Ö.</div>

	Kesinlikle Katılmıyorum	Kısmen Katılmıyorum	Kararsızım	Kısmen Katılıyorum	Kesinlikle Katılıyorum
1. Daha fazla mal, mülk satın alabilsem daha mutlu olurdum.	1	2	3	4	5
2. Hayatımda çok sayıda lüks eşya olsun isterim.	1	2	3	4	5
3. İnsanların sahip oldukları mal, mülk miktarını başarı göstergesi olarak değerlendirmem.	1	2	3	4	5
4. Bir şeyler satın almak bana çok keyif verir.	1	2	3	4	5
5. Sahip olduğum nesneler hayatımda ne kadar başarılı olduğumu gösterir.	1	2	3	4	5
6. Hayattan zevk almak için gereksinimim olan her şeye sahibim.	1	2	3	4	5
7. Maddiyata tanıdığım çoğu kimseden çok daha az değer veririm.	1	2	3	4	5
8. Sahip olmadığım belli eşyalara sahip olsaydım hayatım daha iyi olurdu.	1	2	3	4	5
9. Pahalı evleri, arabaları, giysileri olan insanlara imrenirim.	1	2	3	4	5
10. Sahip olduğum eşyalar benim için o kadar önemli değildir.	1	2	3	4	5
11. İstediğim tüm eşyaları satın alamamak bazen beni rahatsız eder.	1	2	3	4	5
12. Hayattaki en önemli başarılardan birisi maddi kazanımlar edinmektir.	1	2	3	4	5
13. İnsanları etkilemek için mal, mülk sahibi olmak isterim.	1	2	3	4	5
14. Daha çok mal, mülk sahibi olsam daha fazla mutlu olmazdım.	1	2	3	4	5
15. Mal, mülk edinme konusunda hayatımı elimden geldiğince sade tutmaya çabalarım.	1	2	3	4	5

Türkçe TCI

Bu anket formunda kişilerin kendi tutumlarını görüşlerini ilgilerini ya da kişisel duygularını tanımlarken kullanabilecekleri ifadeleri bulacaksınız.

Her ifade **DOĞRU** ya da **YANLIŞ** olarak yanıtlanabilir. İfadeleri okuyunuz ve hangi seçeneğin sizi en iyi tanımladığına karar veriniz. Sadece şu anda nasıl hissettiğiniz
değil **ÇOĞU ZAMAN** ya da genellikle nasıl davrandığınız ve hissettiğinizi tanımlamaya çalışınız.

Bu anket formunu kendi başınıza doldurunuz. Lütfen tüm soruları yanıtlayınız.

1. Mucizelerin olabileceğine inanırım.	D	Y
2. Bir şeye yoğunlaştığımda çoğu zaman vaktin nasıl geçtiğinin farkına varmam.	D	Y
3. Çoğu zaman çevremdeki kimselerle öylesine bağlantılı olduğumu düşünürüm ki sanki aramızda bir ayrılık yokmuş gibi gelir.	D	Y
4. Yapmakta olduğum işe kendimi fazla kaptırıp başka her şeyi unuttuğumdan çoğu zaman "dalgın" olarak adlandırılırım.	D	Y
5. Çoğu zaman hayvanları ve bitkileri yok olmaktan korumaya yarayacak işler yaparım.	D	Y
6. Yaşamda bilimsel olarak açıklanamayan bir çok şeye hayran olurum.	D	Y
7. Kendimi rahatlamış hissederken çoğu zaman beklenmedik içgörü ya da anlayış parıltıları yaşarım.	D	Y
8. Bazen kendimi doğayla öylesine bağlantılı hissederim ki her şey tek bir canlı organizmanın parçasıymış gibi görünür.	D	Y
9. Bazen neler olacağını sezmeme olanak veren bir "altıncı his"e sahipmişim gibi gelir.	D	Y
10. Bazen sanki zaman ve mekanda sonu ve sınırı olmayan bir nesnenin parçasıymışım hissine kapılırım.	D	Y
11. Bazen başkalarına karşı sözcüklerle açıklayamadığım bir bağlantı hissederim.	D	Y
12. Çoğu zaman etrafımdaki tüm nesnelere karşı güçlü bir bütünlük duyusu hissederim.	D	Y
13. Dinsel yaşantılar yaşamımın gerçek amacını anlamama yardımcı olmuştur.	D	Y
14. Dünyayı daha iyi bir yer haline getirmek için kendi yaşamımı severek riske ederdim.	D	Y
15. Bir şey hakkında uzunca süre düşündükten sonra bile mantıksal nedenlerimden çok duygularıma güvenmeyi öğrendim.	D	Y

16. Bazen yaşamımın herhangi bir insandan daha büyük bir manevi güç tarafından yönetildiğini düşünürüm.	D	Y
17. Duygu-dışı algılamanın (telepati ya da önceden bilme gibi) gerçekten de mümkün olduğuna inanırım.	D	Y
18. Mucize denilen çoğu şeyin sadece şans eseri olduğunu düşünürüm.	D	Y
19. Çoğu zaman yaptığım işin o kadar etkisinde kalırım ki zaman ve mekândan kopmuş gibi o an içinde kaybolurum.	D	Y
20. Çoğu zaman etrafımdaki tüm kişilerle güçlü manevi ve duygusal bağlantım olduğunu hissederim.	D	Y
21. Bilimsel olarak açıklanamayan şeylere inanmanın akıllıca olmadığını düşünürüm.	D	Y
22. Çoğu zaman kendimi yapmakta olduğum işe o kadar kaptırırım ki bir an nerede olduğumu unuturum.	D	Y
23. Dünyayı daha iyi bir yer yapmak için savaş yoksulluk ya da haksızlıkları önlemeye çalışmak gibi gerçekten de kişisel fedakârlıklar yaptım.	D	Y
24. Yaşamdaki rolümün berraklaşmasına yol açan kendimi daha coşkulu ve mutlu hissettiğim yaşantılarım olmuştur.	D	Y
25. Duygu dışı algılar yaşantıladığıma inanırım.	D	Y
26. Kendimi ilahi ve olağanüstü bir manevi güçle temas içinde hissettiğim yaşantılarım oldu.	D	Y
27. Ansızın var olan her şeyle berrak ve derinden bir aynılık duygusu yaşadığım epeyce coşkulu anlarım oldu.	D	Y
28. Çoğu zaman tüm yaşamın kendisine bağlı olduğu manevi bir gücün parçasıymışım hissine kapılırım.	D	Y
29. Tüm yaşamın bütünüyle açıklanamayacak bir manevi düzen ya da güce bağlı olduğuna inanırım.	D	Y
30. Sıradan bir şeye bakarken çoğu zaman olağan üstü bir şey olur ve sanki onu ilk kez görüyormuşum duygusuna kapılırım.	D	Y
31. Mistik yaşantı söylentileri muhtemelen sadece birer hüsnü kuruntudan ibarettir.	D	Y
32. Çevremde olup bitenlerden bütünüyle haberdar olmadığım için başkalarına çoğu zaman sanki başka bir dünyadaymışım gibi gelir.	D	Y
33. Baharda çiçeklerin açmasını eski bir arkadaşı yeniden görmek kadar severim.	D	Y

APPENDIX D

AÇIKLAMA

Aşağıda, kişilerin ruh durumlarını ifade ederken kullandıkları bazı cümleler verilmiştir. Her madde, bir çeşit ruh durumunu anlatmaktadır. Her maddede o ruh durumunun derecesini belirleyen 4 seçenek vardır. Lütfen bu seçenekleri dikkatle okuyunuz. Son bir hafta içindeki (şu an dahil) kendi ruh durumunuzu göz önünde bulundurarak, size en uygun olan ifadeyi bulunuz. Daha sonra, o maddenin yanındaki harfin üzerine (x) işareti koyunuz.

1	(a)	Kendimi üzgün hissetmiyorum.
	(b)	Kendimi üzgün hissediyorum.
	(c)	Her zaman için üzgünüm ve kendimi bu duygudan kurtaramıyorum.
	(d)	Öylesine üzgün ve mutsuzum ki dayanamıyorum.
2	(a)	Gelecekten umutsuz değilim.
	(b)	Geleceğe biraz umutsuz bakıyorum.
	(c)	Gelecekten beklediğim hiçbir şey yok.
	(d)	Benim için bir gelecek yok ve bu durum düzelmeyecek.
3	(a)	Kendimi başarısız görmüyorum.
	(b)	Çevremdeki birçok kişiden daha fazla başarısızlıklarım oldu sayılır.
	(c)	Geriye dönüp baktığımda, çok fazla başarısızlığımın olduğunu görüyorum.
	(d)	Kendimi tümüyle başarısız bir insan olarak görüyorum.
4	(a)	Her şeyden eskisi kadar zevk alabiliyorum.
	(b)	Her şeyden eskisi kadar zevk alamıyorum.
	(c)	Artık hiçbir şeyden gerçek bir zevk alamıyorum.
	(d)	Bana zevk veren hiçbir şey yok. Her şey çok sıkıcı.
5	(a)	Kendimi suçlu hissetmiyorum.
	(b)	Arada bir kendimi suçlu hissettiğim oluyor.
	(c)	Kendimi çoğunlukla suçlu hissediyorum.
	(d)	Kendimi her an için suçlu hissediyorum.
6	(a)	Cezalandırıldığımı düşünmüyorum.
	(b)	Bazı şeyler için cezalandırılabileceğimi hissediyorum.
	(c)	Cezalandırılmayı bekliyorum.
	(d)	Cezalandırıldığımı hissediyorum.
7	(a)	Kendimden hoşnutum.
	(b)	Kendimden pek hoşnut değilim.
	(c)	Kendimden hiç hoşlanmıyorum.
	(d)	Kendimden nefret ediyorum.
8	(a)	Kendimi diğer insanlardan daha kötü görmüyorum.
	(b)	Kendimi zayıflıklarım ve hatalarım için eleştiriyorum.
	(c)	Kendimi hatalarım için çoğu zaman suçluyorum.
	(d)	Her kötü olayda kendimi suçluyorum.
9	(a)	Kendimi öldürmek gibi düşüncelerim yok.
	(b)	Bazen kendimi öldürmeyi düşünüyorum, fakat bunu yapmam.
	(c)	Kendimi öldürebilmeyi isterdim.
	(d)	Bir fırsatını bulsam kendimi öldürürdüm.
10	(a)	Her zamankinden daha fazla ağladığımı sanmıyorum.
	(b)	Eskisine göre şu sıralarda daha fazla ağlıyorum.
	(c)	Şu sıralarda her an ağlıyorum.
	(d)	Eskiden ağlayabilirdim, ama şu sıralarda istesem de ağlayamıyorum.

11	(a)	Her zamankinden daha sinirli değilim.
	(b)	Her zamankinden daha kolayca sinirleniyor ve kızıyorum.
	(c)	Çoğu zaman sinirliyim.
	(d)	Eskiden sinirlendiğim şeylere bile artık sinirlenemiyorum.
12	(a)	Diğer insanlara karşı ilgimi kaybetmedim.
	(b)	Eskisine göre insanlarla daha az ilgiliyim.
	(c)	Diğer insanlara karşı ilgimin çoğunu kaybettim.
	(d)	Diğer insanlara karşı hiç ilgim kalmadı.
13	(a)	Kararlarımı eskisi kadar kolay ve rahat verebiliyorum.
	(b)	Şu sıralarda kararlarımı vermeyi erteliyorum.
	(c)	Kararlarımı vermekte oldukça güçlük çekiyorum.
	(d)	Artık hiç karar veremiyorum.
14	(a)	Dış görünüşümün eskisinden daha kötü olduğunu sanmıyorum.
	(b)	Yaşlandığımı ve çekiciliğimi kaybettiğimi düşünüyor ve üzülüyorum.
	(c)	Dış görünüşümde artık değiştirilmesi mümkün olmayan olumsuz değişiklikler olduğunu hissediyorum.
	(d)	Çok çirkin olduğumu düşünüyorum.
15	(a)	Eskisi kadar iyi çalışabiliyorum,
	(b)	Bir işe başlayabilmek için eskisine göre kendimi daha fazla zorlamam gerekiyor.
	(c)	Hangi iş olursa olsun, yapabilmek için kendimi çok zorluyorum.
	(d)	Hiçbir iş yapamıyorum.
16	(a)	Eskisi kadar rahat uyuyabiliyorum.
	(b)	Şu sıralarda eskisi kadar rahat uyuyamıyorum.
	(c)	Eskisine göre 1 veya 2 saat erken uyanıyor ve tekrar uyumakta zorluk çekiyorum.
	(d)	Eskisine göre çok erken uyanıyor ve tekrar uyuyamıyorum.
17	(a)	Eskisine kıyasla daha çabuk yorulduğumu sanmıyorum.
	(b)	Eskisinden daha çabuk yoruluyorum.
	(c)	Şu sıralarda neredeyse her şey beni yoruyor.
	(d)	Öyle yorgunum ki hiçbir şey yapamıyorum.
18	(a)	İştahım eskisinden pek farklı değil.
	(b)	İştahım eskisi kadar iyi değil.
	(c)	Şu sıralarda iştahım epey kötü.
	(d)	Artık hiç iştahım yok.
19	(a)	Son zamanlarda pek fazla kilo kaybettiğimi sanmıyorum.
	(b)	Son zamanlarda istemediğim halde üç kilodan fazla kaybettim.
	(c)	Son zamanlarda istemediğim halde beş kilodan fazla kaybettim.
	(d)	Son zamanlarda istemediğim halde yedi kilodan fazla kaybettim.
		Daha az yemeye çalışarak kilo kaybetmeye çalışıyorum. Evet ( ) Hayır ( )
20	(a)	Sağlığım beni pek endişelendirmiyor.
	(b)	Son zamanlarda ağrı, sızı, mide bozukluğu, kabızlık gibi sorunlarım var.
	(c)	Ağrı, sızı gibi sıkıntılarım beni epey endişelendirdiği için başka şeyleri düşünmek zor geliyor.
	(d)	Bu tür sıkıntılar beni öylesine endişelendiriyor ki, artık başka hiçbir şey düşünemiyorum.
21	(a)	Son zamanlarda cinsel yaşantımda dikkatimi çeken bir şey yok.
	(b)	Eskisine oranla cinsel konularla daha az ilgileniyorum.
	(c)	Şu sıralarda cinsellikle pek ilgili değilim.
	(d)	Artık, cinsellikle hiçbir ilgim kalmadı.

APPENDIX E

B.U.Ö

Aşağıda geleceğe ait düşünceleri ifade eden bazı cümleler verilmiştir. Lütfen her bir ifadeyi okuyarak, bunların size ne kadar uygun olduğuna karar veriniz. Örneğin okuduğunuz ilk ifade size uygun ise "Evet", uygun değil ise "Hayır" ifadesinin altındaki kutunun içine (X) işareti koyunuz.

		Sizin için uygun mu?	
		EVET	HAYIR
1.	Geleceğe umut ve coşku ile bakıyorum.	( )	( )
2.	Kendim ile ilgili şeyleri düzeltemediğime göre çabalamayı bıraksam iyi olur.	( )	( )
3.	İşler kötüye giderken bile her şeyin hep böyle kalmayacağını bilmek beni rahatlatıyor.	( )	( )
4.	Gelecek on yıl içinde hayatımın nasıl olacağın hayal bile edemiyorum.	( )	( )
5.	Yapmayı en çok sevdiğim şeyleri gerçekleştirmek için yeterli zamanım var	( )	( )
6.	Benim için çok önemli konularda ileride başarılı olacağımı umuyorum.	( )	( )
7.	Geleceğimi karanlık görüyorum.	( )	( )
8.	Dünya nimetlerinden sıradan bir insandan daha çok yararlanacağımı umuyorum.	( )	( )
9.	İyi fırsatlar yakalayamıyorum. Gelecekte yakalayacağıma inanmam için de hiçbir neden yok.	( )	( )
10.	Geçmiş deneyimlerim beni geleceğe iyi hazırladı.	( )	( )
11.	Gelecek benim için hoş şeylerden çok tatsızlıklarla dolu görünüyor.	( )	( )
12.	Gerçekten özlediğim şeylere kavuşabileceğimi ummuyorum.	( )	( )
13.	Geleceğe baktığımda şimdikine oranla daha mutlu olacağımı umuyorum.	( )	( )
14.	İşler bir türlü benim istediğim gibi gitmiyor.	( )	( )
15.	Geleceğe büyük inancım var.	( )	( )
16.	Arzu ettiğim şeyleri elde edemediğime göre bir şeyler istemek aptallık olur.	( )	( )
17.	Gelecekte gerçek doyuma ulaşmam olanaksız gibi.	( )	( )
18.	Gelecek bana bulanık ve belirsiz görünüyor.	( )	( )
19.	Kötü günlerden çok, iyi günler bekliyorum.	( )	( )
20.	İstediğim her şeyi elde etmek için çaba göstermenin gerçekten yararı yok, nasıl olsa onu elde edemeyeceğim.	( )	( )

E. Ö.

1. Başka birisi sohbete katılmak istediğinde bu durumu kolaylıkla anlayabilirim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
2. Hayvanları insanlara tercih ederim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
3. Güncel eğilimler ve modayı takip etmeye çalışırım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
4. Benim kolaylıkla anladığım şeyleri anlamayan insanlara açıklamak bana zor gelir.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
5. Çoğu gece düş görürüm.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
6. Diğer insanlara ilgi göstermekten hoşlanırım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
7. Sorunlarımı başkalarıyla tartışmaktansa kendi kendime çözmeye çalışırım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
8. Sosyal ortamlarda ne yapacağımı kestirmekte zorlanırım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
9. Sabahları kendimi çok iyi hissederim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
10. İnsanlar sıklıkla tartışmada kendi görüşümü ileri sürerken çok ileri gittiğimi söylerler.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
11. Bir arkadaşımla buluşmaya geç kalmak beni rahatsız etmez.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
12. Arkadaşlıklar ve ilişkiler benim için çok güçtür, bu nedenle onlarla canımı sıkmam.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
13. Ne denli küçük olursa olsun, asla yasalara aykırı davranmam.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
14. Bir şeyin kaba ya da nazik olup olmadığına karar vermek bana çoğu kez zor gelir.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
15. Konuşurken, kendi düşüncelerime odaklanırım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
16. Sözlü şakalardansa el şakalarını tercih ederim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
17. Gelecektense bugünümü yaşarım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
18. Çocukken, sırf ne olacağını görmek için solucanları kesmeyi severdim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
19. Birisi söylediğinden başka bir şey ima ediyorsa bunu hemen anlarım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
20. Ahlaki konularda çok katı düşüncelerim vardır.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
21. Bazı şeylerin insanları neden çok rahatsız ettiğini anlamak benim için zordur.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
22. Kendimi bir başkasının yerine koymak benim için kolaydır.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum

	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
23. Görgü kurallarının bir anne babanın çocuklarına öğreteceği en önemli şey olduğunu düşünürüm.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
24. Önceden tasarlamadan bir şeyler yapmayı severim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
25. Bir kişinin nasıl hissedeceğini kestirmekte iyiyimdir.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
26. Gruptan bir kişinin kendini huzursuz ya da tuhaf hissettiğini çok çabuk fark ederim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
27. Başka birinin güceneceği bir şey söylersem, bunun benim değil onların sorunu olduğunu düşünürüm.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
28. Eğer birisi saç kesimini nasıl bulduğumu sorarsa, beğenmemişsem bile doğruyu söylemeyi tercih ederim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
29. Neden bazılarının bir yorumdan dolayı gücenmeleri gerektiğini anlayamam.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
30. İnsanlar sıklıkla ne yapacağımın belli olmadığını söylerler.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
31. Herhangi bir sosyal etkinlikte ilgi odağı olmayı severim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
32. Ağlayan insanları görmek beni hiç rahatsız etmez.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
33. Politika konusunda tartışmayı severim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
34. Sözünü sakınmayan birisiyim, öyle ki bazıları bunu kasıtsız da olsa kabalık olarak görebilir.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
35. Sosyal ortamları karışıklık yaratıcı ortamlar olarak görmem.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
36. İnsanlar onların nasıl hissettiklerini, ne düşündüklerini kestirmede iyi olduğumu söylerler.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
37. İnsanlarla konuşurken, kendimle ilgili konulardan çok, onların yaşantılarıyla ilgili konuları konuşmaya çalışırım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
38. Bir hayvanı acı içinde görmek beni rahatsız eder.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
39. Başkalarının duygularından etkilenmeden kararlar verebilirim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
40. O gün için planladığım her şeyi yapmadan rahatlayamam.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
41. Ben konuşurken birisi anlattığımla ilgilenir ya da sıkılırsa bunu kolayca anlarım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
42. Haberlerde acı çeken insanlar gördüğümde rahatsız olurum.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
43. Arkadaşlarım anlayışlı olduğumu söyledikleri için çoğunlukla sorunlarını bana açarlar.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
44. Eğer birini rahatsız ediyorsam, o kişi bunu bana söylemese bile bunu anlarım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
45. Sürekli yeni hobilere başlarım ancak onlardan kolaylıkla sıkılıp başka şeyler aramaya yönelirim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum

46. İnsanlar bazen alay ederken çok fazla ileri gittiğimi söylerler.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
47. Lunaparktaki hızlı trenlere binecek olsaydım çok tedirgin olurdum.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
48. Nedenin anlayamama rağmen başkaları çoğu kez duyarsız biri olduğumu söylerler.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
49. Eğer gruba yeni birisinin katıldığını görürsem, ortamla kaynaşmak için onların çabalaması gerektiğini düşünürüm.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
50. Film izlerken duygularımdan sıyrılarak izleyebilirim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
51. Günlük yaşamda organize olmayı çok severim ve sıklıkla yapmam gereken gündelik işlerin listesini çıkarırım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
52. Başkalarının ne hissettiğini hızlıca ve sezgisel biçimde anlayabilirim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
53. Risk almaktan hoşlanmam.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
54. Karşımdaki kişinin ne hakkında konuşmak isteyebileceğini kolayca çözebilirim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
55. Birisinin gerçek duygularını sakladığını anlayabilirim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
56. Karar vermeden önce her zaman olumlu ve olumsuz yanlarını çok iyi tartarım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
57. Sosyal ortamların kurallarını bilinçli biçimde çözemem.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
58. Birisinin ne yapacağını önceden kestirmede iyiyimdir.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
59. Bir arkadaşımın sorunlarından duygusal olarak etkilenirim.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum
60. Bir başkasının bakış açısına katılmasam da genellikle görüşlerine saygı duyarım.	Kesinlikle Katılıyorum	Biraz Katılıyorum	Biraz Katılmıyorum	Kesinlikle Katılmıyorum