

**EFFECTS OF PARENTING ON ADULT DEVELOPMENT AND
GENERATIVITY**

**A DISSERTATION SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY**

BY

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**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY
IN
THE DEPARTMENT OF PSYCHOLOGY**

JUNE 2007

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

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ABSTRACT

EFFECTS OF PARENTING ON ADULT DEVELOPMENT AND GENERATIVITY

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June, 2007, 258 pages

This study examined Erikson's proposition that "generativity" plays an important role in adult lives and caring for one's children is the ultimate expression of this particular developmental task. Thus, the general goal of the current study is to explore the connection between parental experiences and individual development especially generativity development in mid-adulthood within both qualitative and quantitative studies. Qualitative examination attempted to record the midlife parent experiences in order to verify the existence of parental generativity themes. This study conducted within a retrospective semi-structured interview schedule with 13 mothers and 10 fathers aged 37 to 61. All parents had at least one child at 17 or older. Overall, the results revealed that the most important theme of life for most of the midlife adults was parenthood. However, mothers' role identities with respect to maternal role were much more stronger than fathers'. The qualitative part of the present study contributes further to understanding of the connections between the perception of parental role, parents' active involvement in childrearing, and adult development. In the quantitative study, the importance of parental behaviors in adult development and generativity both for females and males were tested within a proposed model. In the proposed model, both direct and indirect relationships between general well-being, marital satisfaction, self perception of the parental role, parental belief, parental

involvement and societal generativity in gender-differentiated groups of mid adulthood were examined. 274 females and 207 males who were in a work settings participated in this study. The results with Lisrel analyses revealed that perceived parental role and more strongly parental involvement which were determined by parents' marital satisfaction, categoric belief, perspectivistic belief (but not for male sample) and general psychological well-being (but not for female sample) predicted the societal generativity and played some important mediating roles in the model. Both mothers' and fathers' parenting were related to societal generativity. Therefore, the direct influences of parental experiences on generativity indicate that parenting contributes to one's sense of caring for the next generation or generativity development.

Keyword: Parenthood, generativity, adult development, culture, gender

ÖZ

ANNE BABA OLMANIN YETİŞKİN GELİŞİMİNE VE SOSYAL ÜRETKENLİK DÜZEYİNE OLAN ETKİSİ

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Doktora, Psikoloji Bölümü

Tez Yöneticisi: Doçent Dr. Sibel Kazak Berument

Haziran, 2007, 258 sayfa

Bu araştırmada, Erikson'nın yaşam boyu gelişim teorisindeki orta yaş dönemindeki üretkenliğe (bir sonraki kuşağı kurma ve yönlendirme ilgisi) karşı durağanlık evresinin yetişkin yaşamında önemli bir role sahip olduğu ve özellikle kişinin kendi çocuğuyla ilgilenmesinin bu gelişimsel işi başarmasının en temel yolu olduğu yönündeki önerisinden yola çıkılmıştır. Genel olarak bu araştırmanın amacı hem niteliksel hem de niceliksel araştırma yöntemleri ile orta yetişkinlik döneminde aile deneyimleri ve kişilik gelişimi, özellikle üretkenlik gelişimi arasındaki ilişkiyi incelemektir. Niteliksel çalışmada, orta yaş dönemindeki ailelerin ebeveynlik üretkenliği konusundaki deneyimleri tanımlanmaya çalışılmıştır. Bu çalışma için yaşları 37 ile 61 arasında değişen, en az 17 yaşında veya daha büyük yaşta çocuk sahibi olan 13 anne ve 10 baba ile geriye dönük yarı yapılandırılmış mülakat görüşmeleri yapılmıştır. Sonuçta, araştırmaya katılan yetişkinlerin hemen hemen hepsi hayatlarındaki en önemli şeyin ebeveynlikleri olduğunu belirtmişlerdir. Ancak, anneler babalara kıyasla annelik rollerini çok daha güçlü algılamaktadırlar. Bu çalışmada, anne-baba rolleri, aktif olarak çocukla ilgileniş biçimleri ve ebeveynlikle ilgili rollerinin kendi bireysel gelişimleri üzerine etkisi hakkında daha derinlemesine bilgiler elde edilmiştir. Niceliksel çalışmada ise esas amaç ebeveynlik ile sosyal üretkenlik arasındaki ilişkileri irdeleyen bir modelin değerlendirilmesidir. Modelde, genel iyi olma hali, evlilik uyumu, ebeveyn inancı (perspektif ve kategorik), algılanan ebeveynlik

rolü, çocukla ilgilenme ve sosyal üretkenlik arasındaki direk ve dolaylı ilişkiler hem kadın hem de erkek örnekleminde ayrı ayrı ele alınmıştır. Bu araştırmaya, çalışan 274 kadın ve 207 erkek katılmıştır. Lisrel analizleri sonuçlarına göre genel iyi olma hali (kadın örnekleminde yordayıcı olmamıştır), evlilik uyumu, kategorik inanç ve perspektif inanç (erkek örnekleminde yordayıcı olmamıştır) algılanan ebeveynlik rolünü ve çocukla ilgilenmeyi etkilemekte, sonuçta hem algılanan ebeveynlik rolü hem de daha güçlü olarak çocukla ilgilenme sosyal üretkenlik düzeyini etkilemektedir. Sonuç olarak ebeveynlik deneyimlerinin üretkenlik üzerine direk etkisi göstermiştir ki anne baba olmak ve aktif olarak çocuğun yetişmesiyle ilgilenmek bir sonraki kuşağı kurma ve yönlendirme ilgisini, yani sosyal üretkenlik düzeyini artırmaktadır.

Anahtar Kelimeler: Ebeveynlik, üretkenlik, yetişkin gelişimi, kültür, cinsiyet

To my family

ACKNOWLEDGEMENTS

I would initially like to express my deepest gratitude to my supervisor Assoc. Prof. Sibel Kazak Berument, for her encouragement, supervision and guidance throughout this study. I would like to thank her for her sincerity, continuous support, tolerance, and understanding. It was a fortune to work with her during this challenging process. I wish also give to special thanks to Prof. Dr. Nuran Hortaçsu who my initial advisor before she had left the university. I am also indepted to her for her guidance, valuable contributions and support for the study.

I would like to acknowledge to dissertation committee: Prof. Dr. Melike Sayıl, Prof. Dr. Nebi Sümer, Prof. Dr. Deniz Şahin, and Prof. Dr. E. Olcay İmamoğlu for their indispensable input and involvement at the various stages of this work.

My heartfelt thanks go to my lively friend Özlem Karaca who read the whole thesis for grammatical corrections. Gürsel Erul, Alper Sazlık, Kadir Erdem, and Fatih Gülseroğlu helped for typing the interview cassettes. My lovely sister Şükran Karacan, and my brothers Murat and Serhat Karacan provided crucial support for this work by assisting with participant recruitment as well as data collection. Thanks, too, to Emre Selçuk for his help and guidance with Lisrel analysis. Thank you to this wonderful group for their assistance.

Finally, I wish like to express my appreciation and love to my parents who have always encouraged me and showed great understanding through this study.

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CHAPTER 1

INTRODUCTION

1.1. Statement of the Issues and Purposes:

There are many studies which examine the relationship between parenting and child development. The bidirectional relationship between parents and children has often been acknowledged, but few researchers to date have empirically examined the influence of children on adults, from an adult developmental perspective. Interest has been primarily on how parenting affects children's developmental outcomes (e.g., Parke, 2004; Belsky, 1984), whereas, little attention has been paid to how having a family changes adults. Lately, researchers began to examine the child effects on adult development underlying the extent to which children influence their parents (Ambert, 1992; Palkovitz, 1996). Several researchers have looked at parenthood in terms of its role in adult development. Linking parenthood and adult development provided a framework in which to view the tasks of parenthood. Therefore, looking from the other side and viewing the developmental paths of children and parents within a joint context would be more helpful for understanding the family as a whole. In an examination of the relations between parenting and adult development, Palkovitz (1996) emphasized that "parents engaging in greater involvement with their children will show greater developmental change in comparison to parents who are less involved in child rearing or adults not involved in raising children"(p.573). Thus, parents who view parenting as a secondary role would be expected to evidence significantly lower levels of developmental change in comparison to individuals who view parenting to be central to their identities.

In recent years the effects of parenting on adult development have also been studied, especially in relation to the concept of generativity. In fact, understanding the relations between variations in the development of adults and their children is an important task for family and personality researchers. One potential link between the two is suggested by Erikson's (1963) life-span

ego-developmental framework. Erikson's theory of psychosocial development provides a useful framework for linking individual development and well-being to the family context, especially in middle age when individuals deal with the task of "generativity vs. stagnation". Erikson stated that developing a sense of generativity is central to adult development. At this stage of Erikson's theory developmental outcomes are most closely tied to family life, specifically to the parental role. According to Erikson (1963), through the parenting role and other forms of altruistic behaviors, individuals demonstrate caring and concern for the next generation, by this way promoting a sense of generativity. In the current study, generativity is examined as a central mechanism linking family experiences. While many studies in Turkey have also examined the effects of parenting on child development, there is no specific study which investigates the effects of parenting on adult development. This study will seek to contribute to our understanding of continuity and change in development over the lifespan by examining the link between parenting and adult development in both qualitative and quantitative studies. The general goal of the current study is to explore the connection between parental experiences and individual development in mid-to later adulthood. However, parenting does not occur in isolation from other contexts. Parenting represents a complex set of ongoing transitions and developmental processes. Therefore, to understand the developmental change in parents and adult development, first a qualitative study will be conducted with a small sample size, and then, child effects on parents will be examined with a quantitative study. The role of parenting experiences, parental beliefs about child development, marital relationship, parental involvement, mid-to-later life well-being in familial context and generativity have not been fully explored before. Although some studies in Turkey have investigated the father's role and the effects and consequences of father involvement in family life (Kuzucu, 1999; Ögüt, 1998; Güleç, 1998), no study to date has tested the associations between parenting experiences and adult generativity with a complete model that includes both direct and indirect relationships among these factors (see Figure 1). Moreover, this study examines the extent to which midlife fathers and mothers differ in their

experience of life, parenting, and generativity development. Therefore, in the following chapters firstly the main theoretical and empirical issues in adult development and generativity will be elaborated, and then, effects of parenting on adult development will be reviewed.

CHAPTER 2

ADULT DEVELOPMENT

2.1. Adults as Developing Individuals

Development is not only unique to childhood or adolescence, rather development is lifelong. Life-span developmental perspective recognizes that development is a process that continues throughout the life into adulthood and old age (Baltes, 1987). In order to study the interaction of parenthood and development, it is necessary to explore adulthood as part of the developmental continuum. Life span theory views childhood as of equal importance with other stages. According to this theory at all points in development, the individual is open or susceptible to change. This change is not based solely on a biological process, but is also controlled by environmental, psychological, and social processes (Perlmutter and Hall, 1992). Thus, the life-span developmental perspective extends the study of development across the course of life by conceptualizing the basic process of development. That is, as involving associations between the developing individual and his or her complex and changing social and physical context, or ecology. The broadest level of this ecology is history (Baltes, 1987). Everyday different events are added to the historical time line of the person and society. People make history; and therefore, they are affected by it. Life span theory reviews and offers a new look at the development of the person throughout life taking into consideration the time line and history. In recent years, a good deal of developmental researches have been directed toward issues related to adulthood and old age which has led to the emergence of life-span developmental psychology (Lachman, 2004; Perlmutter and Hall, 1992; Baltes, 1987). Over the past 10 years there has been a growing effort to understand the midlife period. What is perhaps most striking is the large variability in the nature and course of the midlife period. As researchers begin to focus their attention more directly on the middle years, it is apparent that to portray midlife is a challenging and complex task because the experiences of

middle-aged adults are so diverse and variable. In this period there is too much diversity and too little regularity, because the nature of midlife varies with culture, gender, socioeconomic status, ethnicity, region of the country, personality, marital status, parental status, employment status, and health status (Lachman, 2004).

Life-span developmental psychology posits that adulthood is a time of continuing change. Several theoretical and conceptual orientations have been applied and utilized to understand the experience of adulthood. First, some theories of developmental psychologists who reflect on characteristics of adult development in the field will be surveyed. The theoretical approaches reviewed in this chapter include among the first psychologists who extend the notion of development to the years of maturity and aging such as Erik Erikson, Daniel Levinson, George Vaillant and Carol Gilligan. In the tradition of Erikson, both Levinson and Vaillant, have provided descriptions of the adult life as a pattern of alternating periods of transition, although they put different emphasis on their life stages. On the other hand, Gilligan introduced the importance of relationship and voiced significant criticisms of male colleagues who viewed autonomy as the sole mark of maturity.

2.2. Theoretical Approaches to Adult Development:

2.2.1. Erikson and Psychosocial Stages:

Erikson's (1963) theory of psychosocial stages of development describes both an internal and external processes in which change occurs through the self's engagement with the world. Erikson's life-span model involves eight critical stages where psychosocial adjustment occur in response to meeting the challenges and crises these life stages presented. The stages begin with the first task of infancy which is trust versus mistrust. The task of early and middle childhood are autonomy versus shame and doubt, initiative versus guilt, and industry versus inferiority. The tasks of adolescence and young adulthood are identity versus identity confusion and intimacy versus isolation. The tasks of middle adulthood is generativity versus stagnation. The final stage of old age is integrity versus despair (Erikson, 1963). Erikson

suggests that lifespan development is cyclic, and by this way individuals have opportunities to rework earlier challenges. Thus, throughout their lifespan individuals can rework and resolve crises of the earlier developmental stages, and the initial resolution of earlier developmental tasks does not absolutely determine subsequent developmental outcomes. Although stages are entered in sequence, at each stage one must revisit past conflicts in order to integrate them in more age appropriate ways.

Once past adolescence, we are into the adult development. Adulthood includes three stages of development that correspond to young adulthood, middle adulthood, and later adulthood. In young adulthood, Erikson's sixth stage (19 to 25 years), the task is to develop intimacy, a development that requires the previous establishment of some sense of identity. In intimacy, young adults are able to fuse their identities and commit themselves to relationships that demand sacrifice and compromise. The developmental crisis of young adulthood is intimacy versus isolation. In middle adulthood, the task is generativity versus stagnation (25 to 50 years). Generativity concerns the establishment of the next generation. Generative acts are infused with the strength of middle adulthood, which is care. The eight and final stage of life span (50 and older) is later adulthood, when the task is to develop ego integrity, a sense of coherence and wholeness in one's life. The person accepts life, sees meaning in it, and believes that he or she did the best that could be done under the given circumstances. The struggle in late adulthood is between integrity and despair. When despair predominates, a person fears from death and wishes desperately for another chance.

At each psychosocial stage of development, relationships play an important part in helping the individual mediate each developmental crisis (Erikson, 1963). For example, for trust to be developed, a caring relationship between the child and a maternal person is necessary. In the autonomy stage, the important relationship is between the child and his/her parental persons, in industry relationships are with the others in the neighborhood, school, and community, in identity important relationships include peers, in intimacy relationships include significant others, in generativity it is sharing love and work in care of the next generation, and in integrity it is a relationship with

mankind. Thus at each stage there are important relationships with others that are necessary in managing the crises that lead to development (Erikson, 1963).

Erikson's theory of life span development is one of the most widely recognized developmental theories. Among its contributions is the definition of adult development as a life-long process. In the next chapter, generativity (Erikson's seventh stage), the primary developmental tension of the middle adulthood will be elaborated in detail with other generativity theories and empirical studies. Next, selectively some other adult developmental theories (i.e., Levinson's *The seasons of Life*, Vaillant's *Adaptation to Life*, and Gilligan's *In a Different Voice*) will also be elaborated.

2.2.2. Levinson's Seasons of Life

Building on Erikson's theory of generativity, Levinson (1986; Lemme, 2006) proposed a theory of development in middle adulthood which not only includes the idea of providing for the next generation but also incorporates a review of the past leading to potential life changes. Levinson's stage theory is important because it goes beyond most theories by assuming that development continues throughout adult life. Through his initial men's in-depth interview study in which the sample consisted of 40 men aged from 35 to 45 from four occupational subgroups (i.e., hourly workers in industry, business executives, university biologists, and novelists), Levinson found that all the men in the study had proceeded through an orderly sequence of age linked psychosocial periods. His approach to adult development considers the life course and the life cycle. He is primarily interested in apprehending the nature of a person's life at a particular time and the course of that life over the years (Lemme, 2006; Levinson, 1986).

The life structure is a key concept in Levinson's theory. According to Levinson, adulthood is marked by the development and periodic reformulation of a life structure consistent with self concept (Levinson, 1986). Levinson considers the nature of the person and the nature of the society with equal importance. Life structure includes the people, places, things, institutions, and causes that a person finds most important, as well as the

values, dreams, and emotions that make them so. Most people's life structures are built around work and family. However, large individual differences exist in the weight of central and peripheral components. He noted, "the life structure develops through a relatively orderly sequence of age-linked periods during the adult years" (Levinson, 1986).

Like Erikson, Levinson organizes his theory of development into different eras (stages or seasons). A season is a major segment of the total cycle. According to Levinson, people shape their life structures during overlapping eras of about 20 to 25 years, connected by brief transitional periods, each of which lasts about five years and represents a fundamental turning point in the life cycle. Change goes on within each season, and a transition is required for the shift from one to the next. Every season has its own time, although it is part of a whole. Thus, Levinson conceive the life cycle as a sequence of eras. Each era has its own biopsychosocial character, and each makes its distinctive contribution to the whole. During a transitional period, an individual have achieved the task of the previous era and feel a sense of mastery and competence, while at the same time an individual feel uncertain as to the tasks of the new era (Levinson, 1986).

Beginning with a transition out of adolescence (17 to 22 years), there are three major periods in Levinson's theory: early adulthood (ages 17 to 45), middle adulthood (ages 40 to 65), and late adulthood (past age 60). In the period of early adulthood, from roughly 17 to 33, Levinson describes a period called the "novice phase" (Levinson, 1986). Four developmental tasks are important in this period. The first task is the formation and "cultivation of a Dream" in which an individual develops a vision of the kind of life one wants to lead as an adult. The second one is the formation of an occupation which refers to initial commitment to include career entry, not simply equivalent to choosing an occupational goal. The third one is the formation of an important relationship with a "Mentor" who serves the multiple functions as a friend, as a parent, as a spiritual guide, as a teacher, as a sponsor, and as a role model. Thus, the individual seeks "Mentors" to help realize the "Dream". The final task involves the formation of intimate relationships, including marriage and family where the individual's Dream is expected to be shared and supported

and he is encouraged to move forward (Lemme, 2006). From early adulthood to middle adulthood, from 33 to 45, individual goes through “culminating phase” which brings to fruition the efforts of this stage. The individual typically becomes established as a member of society and attempts to reach the goals and dreams established earlier in life. Ages from 40 to 45 is defined as mid-life transition, the time of crisis, serving both to terminate early adulthood and to initiate middle adulthood. This transition requires the individual to reconsider life direction and often to make appropriate changes. Levinson believes that successful individuation in this period is crucial to adult development. If individuation in this period is successful, “we can become more compassionate, more reflective, and judicious, less tyrannized by inner conflicts and external demands, and more genuinely loving of ourselves and others” (1986, p.5). Failure to individuate leads to stagnation. From 45 to 50, which is called entry life structure for middle adulthood, is a more stable period for some and more explorative for others. In age 50 transition (50 to 55) an individual reappraises and modifies the earlier periods. During the age from 55 to 60, which is called the culminating life structure for middle adulthood, an individual attempts to realize the goals set out in the earlier period of transition. At last the late adult transition period (60 to 65) is defined. This is a period between middle and late adulthood, separating and linking the two eras (Levinson, 1986). According to Levinson, there are major changes in our lives from one era to the next and lesser but still important changes within eras (Lemme, 2006; Levinson, 1986).

Although Levinson studied with female sample later, his initial study included only the male sample. In their review of Levinsonian studies of adult development in women, Roberts and Newton (1987) indicated that as Levinson’s men, most women progress through the same developmental stages and roughly at the same time. For example, women experienced an age 30 transition like men. Although the “Dream” was also critical for women, women’s Dreams differ from men’s in many respects. Similar to Gilligan’s (1982) theory, the authors indicated that women’s Dreams were more relational than individualistic and although some of them placed career above relationships, many of them gave more importance on their marriage and

family relationships than their career goals at around age 30. Thus, women's Dreams are more relational than individualistic, typically more complex and diffuse, and are described as combining marriage, motherhood, and career.

In short, Levinson's theory provides an important extension of Erikson's theory. The concept of reexamining one's life course is a crucial part of research on adulthood. Of all the transitions, the midlife transition has received the most notice and has also been the subject of the greatest controversy. Because, Levinson clearly describes a midlife crisis that occurs around the age of 40. Although the midlife crisis was initially thought of as a common characteristic of this age, further research has demonstrated that the changes that Levinson found usually occur more slowly and more peacefully than he demonstrated. For example, Stewart and Vandewater (1999) found that women in middle adulthood do acknowledge a variety of regrets about their earlier lives. For some individuals, these regrets provide motivation to change their lives. Changes can be made by focusing more or focusing less on life outside the family; some women decide to intensify their career paths. However, rethinking one's life course does not always lead to a deep regret or a drastic change as Levinson asserts. In addition, midlife review may come in younger or older ages, varying according to one's subjective view of one's own age, instead of at Levinson's clear age cut-offs (Stewart and Vandewater, 1999). Moreover, unlike Levinson, George Vaillant suggests that midlife crisis are rare. Thus, some research findings suggest that midlife crisis is not a typical experience of middle-aged persons.

2.2.3. Vaillant's Adaptation to Life

Vaillant has attempted to explore and extent, empirically and theoretically, Erik Erikson's epigenetic conception of development in adulthood. George Vaillant gathered and analyzed data for the Grant Study, a major longitudinal study of adult development. The Grant study staff recruited 268 Harvard undergraduates who had good grades, were especially self-reliant, and were superior to their peers in both emotional and physical health. Ninety-five of these men were followed into their fifties and again into their sixties (Vaillant and Vaillant, 1990). Like Erikson, Vaillant found that an

individual must pass sequentially through the stages of development. He concluded that; “we change and develop throughout life, our lives are shaped by the quality of sustained relationships with important people, not by isolated traumatic events, and the mechanisms we use to adapt to circumstances are related to our level of mental health” (Vaillant and Vaillant, 1990; Vaillant 2000; 1998).

Both Levinson and Vaillant agree that quality of relationships with important people shape the life course. On the other hand, unlike Levinson, Vaillant does not accept a strict age-related schedule of change, rather, Vaillant confirms Erikson’s stages but fills the gaps between them. Following Erikson, Vaillant agrees that the first developmental task of young adulthood concerns the achievement of intimacy. Following a period in their twenties which devoted to intimacy concerns, men focus on career consolidation in their thirties, working hard in their occupations. During their forties, they pull back from individual achievement and become more generative. In their fifties and sixties, according to Vaillant they become “keepers of meaning” expressing concern about the values of the new generation and the state of their society. Finally, in their seventies, men become more spiritual and reflective, considering the meaning of life and accepting its finiteness.

Unlike Erikson, who posited that starting from intimacy adults go on to face the crisis of generativity, Vaillant inserted a new stage, “career consolidation”, between Erikson’s stages of intimacy versus isolation and generativity versus stagnation (Vaillant and Milofsky, 1980). This is important because, according to Vaillant, the generativity which follows during the middle years of adulthood requires successful responses to the challenges posed by intimacy and career consolidation. According to Vaillant, adult development proceeds the intimacy and then on through career consolidation as a function of the individual’s relative capacity to identify oneself with an internalization of others who are assumed to have worth and who are felt to promote the value of the individual’s selfhood. Thus, in his view, the transition to generativity –giving to and guiding others- represents a fundamental developmental stage. In a sense, before an individual is able to feel that he or she possesses something of value which may be passed along in

the care given to others in the succeeding generation, he or she needs to establish a self which is felt to be inwardly rich and capable of making contributions. Vaillant and Milofsky (1980), for example, examined adult development using Erikson's model as a guide. They found that men who had achieved a generative stage, were using mature defense mechanisms mostly and had generally achieved earlier stages of identity (in the form of career consolidation) and intimacy development. In addition, they used the term self-absorption as the opposite pole of career consolidation, but it appears to be especially applicable to those who have offsprings, but fail to become parents. They cannot reach out of themselves to make the lives of their children as significant as their own. Rather, they withdraw into self-absorption in which they seem to be unable to engage with their children in reliable ways. On the other hand, successful parents socialize and compare experiences with other parents, help children with their homework, coach the basketball team, and try to be there with the ups and downs of their children's lives. Parenting becomes a way of life in which parents are devoted to their children. Vaillant's interest in generativity is rooted in his research on adult development over four decades, especially ego development and the mechanisms of ego defenses (Vaillant, 1998, 2000). For Vaillant, generativity is closely linked to one of the "mature" defenses, altruism.

2.2.4. Gilligan's In a Different Voice:

According to Gilligan, women's development has received inadequate attention in most developmental theories, which have been biased toward male defined hierarchies of separation and abstraction. Many theorists, including Erikson, Levinson, and Vaillant limited their researches to men and tended to regard male behaviour as norm and female behaviour as some kind of deviation from the norm. Furthermore, Levinson, Vaillant and Erikson all have conceived adult development as a progression from dependency to autonomy through a series of stages. They have focused on the need to become "disciplined, industrious, and skilled". Therefore, female behaviour have been viewed as deficient or deviant. Gilligan believes that women's inability to meet all the expectations of a male model is a failure of the male-

oriented models rather than of women's development (Gilligan, 1982). Gilligan (1982) notes that in the dominant models successful development (e.g., Levinson's), goals of separation and autonomy are emphasized while goals of affiliation are overlooked.

Gilligan's association with the field of human development includes involvement in the work of Kohlberg's moral development. Gilligan was troubled by the lower scores which many young girls received when compared to young boys in Kohlberg's study. Carol Gilligan's work (1982) *In a Different Voice* suggests that women's sense of self is closely tied to their conception of morality, and that morality for women has to do with interpersonal responsibility and care. She conducted research on women's conception of self and moral development among college students, and with pregnant women who were considering abortion. She believes that her own research with a sample of pregnant women who were considering abortion an actual, personal moral dilemma, rather than a purely hypothetical one, is more realistic. In her analysis of women's morality, Gilligan suggested that women differ from men in their adoption of an ethic of care and responsibility for others (Gilligan 1982). In her analysis, she found that women make decisions that are based on relational rather than individualistic criteria. According to Gilligan, women's development revolves around their definition of self in relation to their responsibility toward others. Thus, Gilligan concluded that relationships are at the center of women's experience of life. As a result, women place autonomy and identity in the context of relationships and view morality as a problem of care and responsibility.

Thus, Gilligan argued that there are two gender-related moralities; "morality of justice", centered on conflicting claims and individual rights and "morality of care", centered on responsibilities in relationships. Justice focuses on preventing violation of rules and principles, whereas care focuses on avoiding hurt and maintaining relationships. According to her, men tend to think in abstract terms, emphasizing justice concerns and individual rights. On the other hand women's morality is a direct outcome of the caretaking role that women have played in social systems throughout history. This role makes women more concerned about the maintenance of social relations and more

responsible for others and to more willing to help to those in need. Thus, adopting this role promotes an ethic of care rather than an ethic of justice. Thus, Gilligan's research indicates that gender may play a major role in the determination of one's orientation towards a sense of personal self and of a perspective on one's interpersonal relationships. Similarly, another theorist of women development, Chodorow (Chodorow, 1989; Unger and Crawford, 1992), believes that affiliation plays a larger role in women's adult development. She does not claim that girls have weaker ego boundaries, only that relatedness to others remains central to their identity. Because, according to Chodorow, differences in personality development result from socialization differences that girls and boys experience early in life. She postulated that women's traditional role of caretaker creates different early environment for girls and boys. Since mothers and daughters perceive themselves as more alike, identity formation for the female is identified with attachment. On the other hand, mothers and sons perceive themselves as opposite, thus identity formation for the male is identified with individuation. Because of these differences, Chodorow argues that women's development is focused on affiliation while men's development is more concerned with autonomy and their early experience with individuation leads to more firmly defended ego boundaries. Gilligan also sees the consequences of the socialization as being responsible for much of the misunderstanding between women and men in all areas of life.

In sum, Gilligan believes that gender-based orientations towards perceiving one's self and one's relationships with others represent an extension or widening of the fields of developmental studies.

In the next chapter, Erikson's concept of generativity will be elaborated in detail both by Erikson himself and by other researchers who have extended developmental conceptualization into adulthood and explore lasting contribution of generativity to one's development and generativity relevancy with parenting issues

CHAPTER 3

GENERATIVITY AND ADULT DEVELOPMENT

3.1. Theories of Generativity:

Generativity is a psychological and developmental process across the life span. Perhaps the best known description of generativity is that of Erik Erikson. Erikson believes that after the successful emergence of intimacy in young adulthood, individuals are ready to orient interest beyond themselves and can work for the well-being of the next generation. Therefore, Erikson's original generativity concept will be elaborated first. Several other theorists have further developed Erikson's original generativity concept. The most important and in depth contributions to the concept of generativity made by Kotre (1996) and McAdams (McAdams and de St. Aubin, 1992; McAdams, de St. Aubin and Logan, 1993; McAdams, Ruetzel and Foley, 1986) will also be reviewed in this part.

3.1.1. Erikson's Theory of Generativity:

A general theoretical definition of Erikson's psychosocial development was given in the previous chapter. Erikson (1963) considered generativity to be the psychological centerpiece of the seventh stage in his eight stage life-span model of human development. In his developmental view, the stage of generativity is preceded by the late adolescence (fifth) stage of identity versus role confusion (wherein the person ideally achieves a workable adult identity) and the young adult (sixth) stage of intimacy versus isolation (wherein the person ideally commits him or herself to another in a long-term bond of love). Erikson believed that once a person has a clear sense of who he or she is (identity) and has established a relationship of intimacy, then he or she is psychologically ready to give his/her energy on promoting the well-being of the next generation. Thus, the psychosocial crisis or challenge in mid to late adulthood is the experience of generativity versus stagnation. Thus, generativity is defined as "primarily the concern about the

establishment of the next generation” and “need to be needed”. It can be expressed in the bearing and rearing of children, in guiding other people’s children or younger adults, and in contributing to society through productivity or creativity.

Erikson argued that in middle adulthood the person may confront with significant opportunities, challenges, and frustrations in the realm of generativity. In terms of frustrations, midlife adults may experience a sense of stagnation which is a sense that they cannot produce or generate and that their lives are not having a positive impact on others that they wish. One reason some individuals never succeed in becoming generative is that they lack what Erikson calls a “belief in the species”. On the other hand, Erikson (1963) viewed generativity as an especially important psychological quality in the lives of adults. In the adult years, he argued, generativity is a process of learning to care for others and an adult individual tries to provide the well-being of his/her own children in particular and the next generation more generally. Although Erikson acknowledged that other activities, such as mentoring, teaching, and guiding the next generation in general facilitate generative development, he believed that caring for one's children is the ultimate expression of this particular developmental task. Generativity, therefore, is expressed in parenting and family life. But the generative adult may also operate outside the realm of his or her own family by working for the well-being of future generations. There is empirical support for Erikson's concept that having a child and caring for that child facilitates generativity (e.g., McAdams and de St Aubin, 1992; Snarey, Son, Kuehne, Hauser, and Valliant, 1987).

In sum, the purpose behind the generativity, the seventh stage, is to use all of one’s previously developed strengths in service of the next generation. In and through generativity, adults aim to create, build, and care for a new generation and assure a positive world for those people and institutions that they will leave behind. In the middle of the human life course, adults make their most important contributions to their families, communities, society, and culture. Thus, generativity is a time when “the adult nurtures, teaches, leads, and promotes the next generation while generating life products and outcomes

that benefit the social system and promote its continuity from one generation to the next” (McAdams and St. Aubin, 1992, p.1003).

3.1.2. Kotre’s Conceptions of Generativity:

In John Kotre’s (1996) book titled “Outliving the Self: How We Live in Future Generations”, he shaped a theory of generativity basically based on Erikson’s theory of generativity. Kotre interviewed people and asked each participant to rewrite their own personal narratives, and to further reflect on their lives. In particular, Kotre has placed his emphasis on recreating and individual’s particular life story, which serves as the central motivating factor for the development of self. In his qualitative analysis, he suggested a framework and included eight (aged 34 to 76) life histories which can be linked to his framework. Through this process, Kotre (1996) found a number of separate moments, or episodes, manifested the quality of generativity. He found that each of these individuals had experienced some tremendous tragedy, a very painful set of obstacles that threatened to impede one’s need for immortality at a social and relational level. In this way Kotre has given more body and broader meaning to Erikson’s concept of generativity. Kotre supports viewing the life cycle as flexible and criticized a fixed-stage theory of development for leading to overgeneralization and misleading stereotypes. While Erikson allows for some variability in the timing of generativity in the life course, he describes it clearly as the stage of mid-life. Kotre, as well as McAdams et al. (1992), does not confine generativity as a specific stage of life, but also they give particular significance to middle adulthood. Kotre concludes that Erikson failed to differentiate various types of generativity and overlooked differentiating the various times that they appear in the life cycle.

Specifically, Kotre identifies four major types of generativity. The first is biological generativity which is producing, bearing and nursing the offspring. According to Kotre, participants in his study had given emotional meaning to this type of generativity but they did not deeply elaborate. The second type of generativity is parenting which is nurturing and disciplining children, and initiating children into a family structure, that is giving them their family’s traditions in order to provide family’s continuity. These two

forms of generativity are often linked with the biological mothers and fathers role as parents, but being a biological parent is not a necessity. The third type of generativity is technical which refers to teaching specific skills (e.g., how to read, write, cook) to others who then extend their experiences and teach into the future. Technical generativity can be expressed from childhood through old age. However, Kotre specified that all the teaching skills are not necessarily generative in themselves. It can be accepted as generativity when it carries the meaning of extending one's identity into the person who teaches or when one's identity is attached to a lasting art. Cultural generativity is the fourth type and is the most abstract one. It involves the passing on cultural symbols to the mind of another. In other words, teaching how to do something with the cultural meaning given in a specific society. For example, an individual transmits political ideologies or religious values or serves as a mentor to younger colleague. Kotre emphasizes that in adult life and during a life review in old age, personal histories could be understood in relation to the symbols of a culture. These four types of generativity provide a further potential explanation which differs from Erikson's theory. According to Erikson, parenthood is the ultimate way to generativity. However, according to Kotre, in middle age many adults have already formed their families. Kotre suggests that while biological and parental generativity often take place at an earlier point in the life course, technical generativity and cultural generativity frequently become the focus of mid-life adults. However, none of these types of generativity are limited to a particular time period.

Kotre elaborated his ideas by proposing that these four types of generativity (biological, parental, technical, and cultural) are expressed also in either an agentic or communal way. He constructed the notions of agency and communion as polar opposites in his framework. Agency refers to the individualistic aspect of an organism which seeks expression of the self, particularly in the mastery of its environment. In contrast, communion represents the individual's participation in a larger, mutual, interpersonal arena in which the individual is a part. For example, communion encompasses love, union and community. He argued that an emphasis on the assertive and self-expanding characteristics of agency results in a narcissistic form of

generativity in which the welfare and immortality of the self are of primary importance. On the other hand, the communal component of generativity emphasizes caring for that which is created. For example, a parent who sees his/her child as an extension of the self would be engaged in an agentic mode of parental generativity. On the other hand, in the communal mode, a parent encourages the child to develop his/her own unique traits and abilities. According to Kotre, while extremes of agency and communion may exist, most generative people combine both agency and communion in their personalities. Therefore, it is possible that the needs for power and intimacy are present at the same time in generative people.

Kotre also points out that in Erikson's theory, generativity is only looked at as a positive virtue associated with care. However, he portrays generativity as a more neutral impulse "that can be channeled into vice as well as into virtue"(p.9). Kotre (1996) defines generativity as "a desire to invest one's substance in forms of life and work that will outlive the self"(p 10). The generative motive is both psychosocial and instinctual and leads individuals to seek symbolic immortality by leaving a legacy, either biological or cultural. Another conceptualization of generativity which will be elaborated next was made by McAdams and his colleagues.

3.1.3. McAdams' Conceptions of Generativity:

McAdams, Ruetzel and Foley (1986) explored the possibility that generativity development might occur as a two step process. Generation, production, or creation (e.g., a child or work or art) would be the first step and the second step would involve relinquishing the product to the world and offering it to others. This explanation is similar to Kotre's concept of agentic and communal mode in which McAdam's definition of the first step would be similar to Kotre's concept of agentic mode, and second step would be similar to the communal mode. According to McAdams et al (1986) "generativity affords the opportunity for adults to experience strength and closeness, mastery and surrender, power and intimacy, at the same time" (p. 802). The researchers measured generativity by asking participants to talk about "their present dream or overall plan for the future" (p.803). Authors coded answers

in terms of generative content and complexity. A highly generative script indicated a strong concern with guiding and establishing the next generation. More complex scripts indicated that an individual had several differentiated generative goals. According to McAdams this latter finding is an evidence that generativity is a complementary of agentic and communal modes, that is generativity involves an agentic act (the creation of an object) and a communal act (created object allowed in community). There was no indication of the parental and gender status of the subjects.

In more recent work, McAdams and de St. Aubin (1992) have broadened their generative topics and also have made contributions to generativity in both its individual and societal dimensions. The Eriksonian view that accepts generativity as a discrete stage has been challenged by McAdams and de St Aubin (1992). They proposed that the strict Eriksonian discrete stage of generativity was not borne out by their findings and that a gradual increment of generativity, driven by cultural demand, may be more appropriate. McAdams and de St. Aubin (1992) argued that generativity was neither simply an individual trait nor a societal issue; rather, generativity was best understood as existing in a shared “psychosocial space” that incorporated individual and societal dimensions, as well as interpersonal level. In proposing a conceptual and methodological framework for the scientific study of generativity, McAdams and de St. Aubin (1992) developed a schematic, integrative model of generativity. They conceived generativity as encompassing seven interrelated aspects that are rooted in the individual and societal goals of providing for the next generation. Generative expression is motivated by both (1) cultural demand (the expectation of the culture as perceived by the individual) and (2) an inner desire (for symbolic immortality and by a “need to be needed”). These motives combine in adulthood to produce (3) a conscious concern for the next generation. Together with an essential (4) belief in the species, this concern may produce (5) generative commitment. A belief in the basic goodness of humanity is essential for one’s contributions to humanity’s improvement. In turn, individuals’ commitments may influence their beliefs and concerns. While demand and desire are defined as motivational sources, concern, belief and commitment represent

the thoughts and plans about promoting the next generation. After generative commitment may lead to (6) generative action. However, action can also be a direct result of cultural demand or inner desire. Generative action includes behaviors of creating (i.e., writing, having children, problem solving), maintaining (caring of which is created), and offering to others (passing knowledge or skills). Finally, the theory emphasizes the meaning to the individual of the complex linkages among the above features by highlighting (7) the individual's narration of generativity, the story he/she creates about providing for the next generation.

McAdams and de St Aubin's (1992) theory rejects the strict sequential stage development pattern suggested by Erikson. In contrast to Erikson's view of generativity, MsAdams and de St. Aubin focused instead on the waxing and waning of generative concern over the life course and on individual differences in the strength of such concern over time. In addition, McAdams and de St Aubin (1992) have developed a pen-and-paper measure of generativity, called the Loyala Generativity Scale (LGS), to assess these seven dimensions of psychosocial development in adulthood. Using measures of generativity such as generative concern, commitment, narrative, and action, McAdams and de St Aubin (1992) found that young, midlife, and older men expressed different levels of generativity according to the measure used (i.e., LGS). In sum, they proposed a model of generativity, which linked the person with the social world. Further, McAdams and de St Aubin (1992) have found that adults' narrative descriptions of their lives are related to levels of generativity. When highly generative individuals, as assessed on the LGS, are asked about their life stories and actions they have performed in their lives differ greatly from individuals who score low on the LGS. Specifically, individuals who are highly generative report more acts of creativity, maintenance, offering, and symbolic immortality than others.

In another study, McAdams et al. (1997) conducted in depth interviews with 70 adult individuals, 40 of whom had been identified as manifesting a high level of generativity. These interviews were seen as a way of gaining access to and exploring the life stories of individuals which sustain a sense of coherence and meaning in their lives. McAdams and his colleagues

examined these interviews in order to determine whether the highly generative group differed from their less generative counterparts with regard to a variety of aspects of the life stories. Specifically, their findings indicated that life stories of highly generative adults included significantly more mentions of prosocial goals aimed at benefiting the next generation and contributing to society, as well as instances of individuals sensing the need to care for others (McAdams et al, 1997). In another study, McAdams, de St. Aubin, and Logan (1993) found cohort/age effects for generative concern and action. Midlife adults had higher scores in both measures than young adults had, but only modestly and not significantly higher in midlife than in old age. No significant effects were found for gender, marital status, or number of children. Other work by McAdams and others has explored the motivational sources of generativity, and has given support to McAdam's theoretical notion that generative "inner desire" is associated with both agentic (power and achievement) and communal (intimacy-affiliation) motivations in both men and women (McAdams, Ruetzel, and Foley, 1986; Peterson and Stewart, 1993).

In addition to McAdams' and Kotre's theories of generativity, other researchers have also begun to investigate empirically Erikson's assertions regarding generativity. Some of the research summarized below directly addresses the importance of parental role in relation to the development of generativity. Thus, in the next part, generativity in familial context will be elaborated in detail. Specifically, Snarey (1993; Snarey, Kuehne, Hauser, and Valliant, 1987) has elaborated and reconceptualized the generativity concept of Erikson in a familial context with a male sample.

3.2. Developing Generativity in the Familial Context: Parenting and the Development of Generativity

Generative adults are teachers, leaders, mentors, and what George Vaillant has called the "keepers of the meaning" (Vaillant and Milofsky, 1980). Thus, the concern for the next generation proposed by Erikson suggests a relinquishing of self in the interest of those who will come after. As mentioned before, this "belief in species" (Erikson, 1950: p.267) may most

often be expressed through the role of parent, although Erikson accepts other means of establishing generativity, such as through productivity or creativity. Additionally, one does not achieve generativity by either having or wanting children. Rather, the prototype of generativity is the bearing and nurturing of offspring. In fact, Snarey, Kuehne, Son, Hauser, and Vaillant (1987) presented evidence for the importance of parenting on the development of generativity. In a longitudinal study Snarey and his colleagues (1987) examined how the experience of infertility might affect the growth of generativity. Snarey et al (1993;1987) built their study on Kotre's work by examining progressions in biological, parental, and societal generativity across interviews with men. In an earlier study, Snarey et al (1987) proposed three types of generativity in their work with fathers and in a later study (Snarey,1993) reconceptualized generativity and parenting, which extrapolated on an issue raised in an earlier study by Snarey et al. (1987), that parenting was similar, but not identical to generativity. Biological generativity is defined as one contribution to future generations by having a biological child and in a conceptual refinement biological generativity is seen as the initial stage of a process that is followed by parental generativity, which, in turn, is followed by societal generativity. Thus, biological generativity is a period following conception until the first year of a child's life where parents provide the sustenance necessary to ensure the survival of their child. Parental generativity, which is any kind of childrearing activity that nurtures and promotes the development of future generations, regardless of whether the child being nurtured is a biological child. Thus, parental generativity, which precedes societal generativity, describes the constructive tasks involved in parenting, which lead to a child developing his/her full potential in terms of a balance of autonomy, initiative, industry, and identity. And societal generativity involves mentoring and guiding others in society or making contributions to society, such as volunteer work (Snarey, 1987; 1993). Snarey's work examines the relationships among these types of generativity. Snarey et al. (1987) compared the achievement of societal generativity among married men who experienced involuntary childlessness in their marriage, those who adopted children, and those who had their own children.

Specifically, they were interested in what men substituted (as coping strategies) when discovering that they might not be able to become biological fathers. Coping strategies were assessed with an interview at the ages of 25 and 31 and generativity was assessed at the age of 47. The results indicated that generativity was highest among fathers who were infertile at either the age 25 or age 31 at the time of the interview and eventually adopted children. Fertile subjects in the overall sample had the second highest level of generativity, and infertile men who remained childless scored the lowest on generativity (Snarey et al., 1987). Thus, parental generativity (measured as parental involvement) appears more critical to the achievement of societal generativity than does biological generativity (parental status). In addition, although parental generativity can provide a bridge to socially generative behaviors (e.g., parenting facilities community involvement), it is not required to achieve this outcome (Snarey, 1993).

By this definition, it is obvious that not all parenting is generative, even though parenting may be "the prime generative encounter" for many people. Parental generativity requires commitment and sacrifice, and requires ethical reflection on the questions "Am I a good parent?", "How can I be the best possible parent for my children?". Thus, parental generativity may promote the moral character of adults who become focused on and focused by "the generative ego strength of care" (Snarey, 1993). Parental generativity continues throughout a parent's life, whereas societal generativity generally corresponds to the stage beginning around the midlife of the parent and continues until late adulthood. A parent who has older children, has much broader parental responsibilities, more encompassing generative concern, which includes not only the parent's adult children, but also other young adults, and the well-being, strength, and continuance of the next generation. Thus, the developmental view of generativity as proposed by Snarey (1993; Snarey et al., 1987), links the developing adult within the structural influences of parenthood, and proposes a model of generativity, which supports a causal relationship between parenting and generativity.

In an effort to better understand the relationship between parenting and the development of generativity, Hawkins et al. (1993), in their study of

fathering, described the familial processes that facilitate the development of generativity. After the birth of a child, fathers often feel confused about their new parental role. Hawkins et al. suggested that "fathers can accommodate this disequilibrium by creating new cognitive structures" (Hawkins et al., 1993), which generally include elements of an "ethic of care." Hence, involvement in child care becomes a potential stimulus of fathers' development of generativity. Hawkins et al. (1993) emphasized the reciprocal nature of generativity, in that the presence of the child, and the nurturing and child care involved, serve as potent developmental forces, facilitating generativity in the adult, just as the presence of the adult serves to develop the child. On the other hand, Bailey (1992) with a study of fifty men who were fathers of young children in intact, middle-class families, concluded that fathers' generativity was not related to caregiving and that caring was better explained by mothers' employment. When mothers worked outside the home, fathers had a greater interest in establishing connections with their children. Although parental involvement in child care becomes an important contributor to the generativity of adults, Christiansen (1997) found that fathers' involvement in child care was not a good predictor of fathers' generativity. The study's major findings were that fathers' paternal identity, psychosocial identity, and psychosocial intimacy were the best overall predictors of fathers' level of generativity. The findings of this study give some support to the assumption that development in previous psychosocial stages (i.e., identity and intimacy) are extremely important to later stages of psychosocial development (i.e., generativity). In this study, fathers' paternal identity also came out to be the best predictor of fathers' generativity.

3.3. Generativity Motivation: The role of generations in Societal Generativity

Societal generativity is predominantly conceptualized as an ethic of care and involves, caring for young adults, serving as a mentor or leader, and being involved with processes that care for the well-being of subsequent generations. Such roles could involve serving in local community groups, coaching an athletic team, and political/social action for the betterment of the

next generation. It is proposed that midlife existential anxiety can stimulate questions about the quality of one's contribution to society and one's legacy to the next generation. Peterson and Stewart (1996) explored some of the possible antecedents of what they called "generativity motivation". More generally, generative motivation related to agentic and communal motives, family concerns, political commitments indicative of societal concerns, and a measure of generativity preoccupations. More specifically, in this study (Peterson and Stewart, 1996) researchers aimed to examine the relationship between the expression of gratitude for the beneficial influence of particular others and the present generative desire to contribute to the well-being of society. In this regard, they developed a measure of generativity motivation in which TAT stories were used to assess in a group of women 48 years of age. These women had originally been studied as undergraduate students in the early sixties and had been followed up on a number of occasions. At age 31, the women had been asked about the influence of others on their lives. Their responses were then processed in such a way that participants could be differentiated in terms of the degree to which each person recognized the positive influence on others. Specifically, women who scored high on generativity had at least one child and expressed themes of parenting, caring and productivity in their stories than women who scored low on generativity. Authors discovered that relatively generative women at midlife (age 48) were more likely than other women to acknowledge the influence of other persons in their autobiographical accounts seventeen years earlier. Specifically, the results indicated that there was a highly significant relationship between the acknowledgement of the influence of mentors with gratitude at age 31 and the degree of generativity motivation expressed at the age of 48. According to the authors, this result was the evidence of the importance of intergenerational links in the emergency of generativity. They suggested that "generative ideals" are transmitted from one generation to the next by way of positive role models and that individuals may come to feel that they themselves wish to make contributions to the well-being and development of future generations. In another study of the same group of women, Peterson (2002) explored the relationship between the degree to which the women had realized generative

aims at age 43 and their subjective experience of intergenerational and caregiving relations ten years later. It was discovered that the relatively more generative women rated the roles of mother, daughter, and grandmother as more important to them than did the less generative women. In addition, the degree of generativity was related to reports of greater satisfaction as a parent and as a daughter. Moreover, Peterson found that the more generative women at age 43 were more inclined than their less generative peers to claim at age 53 that they are going to have need to help others and are going to be satisfied with the quality of the care given to them. On the basis of the result of his analysis, Peterson proposed that “generative individuals feel embedded in an intergenerational network” and that they participate more extensively in relations of reciprocal caregiving.

The Eriksonian dichotomy of generativity vs. stagnation highlights the failure to become societally generative in that the absence of care, commitment, and productivity threatens future generations (Snarey, 1993). Hiel et al (2006) empirically tested stagnation and generativity in their study. Stagnant people are primarily interested in themselves and their own needs. They show no interest in others, nor do they want to make the world a better place to live. Authors emphasized that positive involvement with one’s children would be typical for high scorers on generativity, whereas ignoring one’s children would be typical for high scorers on stagnation.

Although many studies found that family involvement was a stronger predictor of the development of generativity through generations, some other studies also found that community involvement was a stronger predictor than family involvement in the development of generativity. For example, Lawford et al (2005) explored possible sources of the early development of generativity from late adolescence (age 19) to early adulthood (age 23) in which generativity might plausibly be learned within family and through community volunteering. They found that early community involvement appeared to be a stronger predictor to subsequent generativity than did family parenting. Though this study also seems to have accepted family socialization process in which individuals internalize generativity acts before being a parent. Recent studies also indicated that parental generativity correlated with

offspring outcomes (Peterson, 2006). Based on prior research on generativity and parenting which provided information about the role of generativity in perceptions of parenting and caring for others, Peterson (2006) specifically focused on the effects of parental generativity on offspring outcomes with a sample of university students and their parents (either mothers or fathers, as determined randomly). He found that parental generativity was correlated with offspring positive affect. Thus, parents who were generative produced adult offsprings who were happy with themselves and had also future time perspective. For Peterson, “this belief manifests as a strong faith in the human potential to avoid destructiveness and to promote a better future for all people” (p. 850). Kotre and Kotre (1998) emphasized the paradoxical aspect of generativity and described a dynamic variation in expressing care for the next generation which they termed “international buffering”. This referred to attempts to stop the transmission of a negative legacy from one generation to the next. Because, some people receive defective or even life threatening legacy from the past and try to prevent the transmission of this legacy to the next generation. Their approach is built on the four types of generativity described by Kotre (1984/1996): biological, parental, technical, and cultural and this concept (i.e. international buffering) elaborated from the narrative stories of elders. For example, in parental generativity, one parent who had suffered from abusive parenting from her parents, never wanted to be like them in her parenting and tried to protect her offspring as a display of generative act.

In addition, highly generative parents produced prosocial personality characteristics in their offsprings and also seemed to transmit political values and religious beliefs to their offsprings, which in turn, was related to increased offspring generativity (Peterson, 2006). Similarly, Hart et al (2001) found that parents high in generativity tended to view themselves as role models and sources of wisdom for their children, emphasizing the extent to which they sought to pass their values down to the next generation. Researchers found that high levels of generativity were associated with valuing trust and communication with one’s children and viewing parenting as an opportunity to pass on values and wisdom to the next generation. In

another study (Pratt, Norris, Arnold and Filyer, 1999) researchers asked adults to tell socialization stories for adolescent offsprings. Adults who had high score on LGS (Loyala Generativity Scale) constructed narratives that manifested a stronger investment in personal values and emphasized learning important lessons from the past more than adults who had lower score on LGS. All these studies suggest that parents take advantage of opportunities in parenting to import lessons and pass on wisdom to the next generation. Furthermore, Peterson (2006) showed that the offspring of more generative parents seemed happier with life relative to the offspring with less generative parents. Therefore, it seems that there is a relationship between generativity and psychological well-being which will be elaborated next.

3.4. Generativity and Psychological Well-Being

Erikson (1963) believed that generativity is good for society and for the individual, too. Both psychological well-being and physical health have often been shown to be positively associated with generativity. Erikson viewed generativity to be a sign of both psychological maturity and psychological health in the adult years. According to Erikson (1963), the psychologically healthy middle-aged adults shift their attention from self motives to concern for the next generation. In a longitudinal study Snarey (1993) have shown that the ratings of generativity are positively associated with the use of mature coping strategies during times of stress and measures of psychological adaptation in adulthood. McAdams, de St. Aubin, and Logan (1993) studied possible age and cohort differences in four of the seven features in McAdams' model of generativity (i.e., McAdams and de St. Aubin, 1992). By using the samples of young, middle aged, and older adults, the facets of concern, commitment, action, and narration were examined. McAdams et al. (1993) were also interested in how these four features might relate to life satisfaction and happiness. The Loyala Generativity Scale (measure of generative concern), a measure of personal strivings to assess commitment, a behavior checklist designed to measure generative action, three life experience measures in order to assess narration or generativity script, and the Satisfaction with Life Scale were completed by 80 women and

72 men across the three sample groups. The subjects were also asked to rate their happiness in life. Six months later, 108 participants of the original sample who were re-contacted by phone verbally responded to re-test on the Loyala Generativity Scale, the Satisfaction with Life Scale, and the behavior checklist. Results revealed that significant intercorrelations among the four measures of generativity with the similar results for men and women and across the three sub-samples. Generative concern was the strongest predictor of the two measures of psychological well-being: satisfaction with life and overall happiness. Life satisfaction was also moderately associated with generative action. Similarly, Stewart, Ostrove, and Helson (2001) showed in their study that generativity was also moderately but positively related to life satisfaction at midlife in a female sample.

Keyes and Ryff (1998) also investigated generativity and its consequences for the quality of life. They suggested that generative feelings and behaviour partly explain how social stratification affects well-being as people age. They measured behavioral, normative and self-construed generativity. Behavioral measures attempted to capture individuals' care for others through emotional support and unpaid assistance to relatives, friends and others. Normative obligations referred to a felt commitment to assist family and friends and to civic obligations at work and in the larger community. Self-construed generativity was the concern of individuals feelings for contributing to others. Regardless of whether individuals saw themselves as having generative qualities as caring, wisdom and knowledge. The interactive effects of education and age on the well-being (both psychological and social) are also examined to investigate the social stratification and social structure. For the study, sample composed of 3,032 men and women aged from 25 to 74. Almost all measures of generativity predicted psychological well-being for the study respondents. Higher levels of psychological well-being supporting the feelings of obligated to civic society, having more generative concern for others' welfare and well-being, seeing oneself as a more generative resource, and possessing more generative personal qualities. In addition, the older adults, aged from 60 to 74, were found to engage in more extensive generative behaviour. Older adults feel less

obliged to care for other people, but more obliged to care for the society and its institutions. The authors argued that the difference between younger and older adults was in the overall psychological and social well-being of them. Because, midlife adults are socially healthier than younger adults, they are more free to be obliged to civic society.

Recent empirical work on the relationships between personality, role involvements and well-being has suggested that the development of identity is associated with well-being for women in midlife (Vandewater et al, 1997). Vandewater and his associates found that combining work and family roles in early adulthood was related to identity achievement, which in turn supported high levels of midlife work and family role quality and the development of generativity. Midlife role quality and generativity were in turn the only direct predictors of later midlife well-being. Similarly, DeHaan and MacDermid (1995) found that identity development was positively related to both life satisfaction and self-esteem in midlife in a sample of women with college-education. Moreover these authors found that identity development predicted generativity. Thus, there is empirical evidence that identity is related to well-being and success in later personality development (i.e., generativity). In another study, de St. Aubin and McAdams (1995) examined the relationship of generative concern and generative action with several personality dimensions and satisfaction/happiness with life. Generative concern exhibited a complex association with life satisfaction and moderated by level of ego development. That is, for individuals high in ego development, life satisfaction and happiness were positively associated with generative concern. Additional light on generativity's possible association with psychological well-being and physical health was studied by Peterson and Klohnen (1995), who applied a Q-sort measure of generativity to a midlife female sample in a longitudinal study. There was no association between researcher-rated generativity and self-reported personal health concerns, whereas, generativity was found to be linked to psychological well-being. Generativity was moderately associated with the Well-being subscale and the parent Self-realization subscale of the California Psychological Inventory. High scorers on self-realization feel themselves capable of coping with the stresses of life.

However, there are also some studies which found a negative relationship between women's life satisfaction and generativity. For example, Morfei et al (2004) interviewed fifty mothers and 48 fathers in their study and found a negative relationship between generativity and well-being for women. Authors argued that possessing relatively more concern for others (than for oneself) could be a factor in the significant negative relationship between women's generative acts and well-being. That is, their focus on others, including their children, may have outweighed their attention to their own life satisfaction.

However, it is important to note that the relationship between generativity and life satisfaction may work bi-directionally: generative activities might contribute to life satisfaction, on the other hand, psychologically healthy people who are satisfied with life may be more prone to doing volunteer work than less healthy ones (MacDermid, Haan and Heilburn,1996). Specifically MacDermid, Haan and Heilburn (1996) articulated that "it is quite possible that individuals with positive well-being simply report perceiving themselves as more generative because they have a generally positive look"(p. 155).

3.5. Generativity and Culture

The developmental course of generativity is shaped by social and cultural forces. Because, cultural forces decisively shape how people orient themselves to the next generation and the culture creates an atmosphere in which children survive. In his theory of the life cycle, Erik Erikson (1963, pp. 249-260) concentrated not on the physical survival of children but on their psychosocial development, and he emphasized how important culture was at every step of the way. According to Erikson, parents have to "present to the child a deep, almost somatic conviction that there is a meaning to what they are doing". What is essential to generativity is to care for one's generative products, then to release them to society in order to insure the continuation of the culture. Thus, culture plays a large role in shaping the beliefs and the behaviors of parents.

Development always occurs in a cultural context. The cultural context both provides certain options and restrictions for development, and at the same time it provides a “shared meaning system” which allows the individual person to internalize certain cultural values. Thus, parental behaviors and beliefs, as any behavior and belief, need to be considered in a socio-cultural context. Indeed, as mentioned before McAdams and de St Aubin (1992) proposed that a gradual increment of generativity, driven by cultural demand, may be more appropriate. Thus, a culture creates a milieu in which children not only survive but also develop through the Eriksonian developmental stages that virtues of trust, autonomy, initiative, and industry. By this way adolescents develop generative desire and in which young adults develop a generative identity. Thus, the importance of cultural demand and inner desire being sufficient to produce generative actions is an important difference between McAdams and de St. Aubin and Erikson. As noted, Erikson believed that the necessary impetus for the drive toward generativity is the “belief in species”. However, McAdams and de St. Aubin (1992) posited the necessary conjunction of the societal demand, that adults take responsibility for the next generation, with an inner desire. They see this inner desire as having two components, a desire to be needed by others and a desire for symbolic immortality. They agreed with Erikson (1963) that mature adults need to be needed, but they also credited the importance of symbolic immortality. Because, according to them, the fear of death is the primary motivator of human activity, the creation of something, then leaving it to society with the hope that it will outlast even after death.

Generative cultures are concerned not only with the physical survival of their children but also with their psychological and moral development (Kotre, 2004). According to Kotre (2004), creating generative desire in a given culture not only happens in the form of prescriptions but also in the form of stories. Individuals generative desire is the story of real life, the account of ordinary people struggling to live the great virtues, sometimes succeeds, sometimes fails. These stories of real life are about honesty and hard work, about personal sacrifice and family loyalty that always doing so in a way that pays credit to the virtue and is concerned with preserving a

culture's traditions. A generative society will therefore take care of its culture. Thus, cultural influences in the form of traditional ideas and their attached values also play a role in generativity decisions. In addition, according to Kotre (2004) a generative society will be concerned not only with the meaning of its own culture and their young, but also with the meaning that the world's as a whole and whole young in the world.

However, relationships are embedded in social context and social relations differs from one culture to another one. Family relations and parenting styles are also shaped by culture (Ambert, 1994). Thus, parenting and family relationships are also different in collectivistic and individualistic societies. Basically, the "individualistic" behaviours are represented by Western culture in which the individuals view the self as an independent, autonomous system. In contrast, non-Western cultures view the self as interdependent (Markus and Kitiyama, 1991). Markus and Kitiyama pointed out that, although people in Western cultures do care and show compassion for others, prosocial behavior is seen as voluntary and not taken for granted, whereas caring for others and seeing oneself as part of a greater whole is taken for granted in non-Western cultures. Interdependent and dependent types of self is also relevant with the discussion of agentic and communal type of generativity. Kotre (1996) defined agency as creating, producing, promoting the self in a more independent sense, while defining communal type of generativity as representing the interdependency. However, it is expected that a highly generative individual can accomplish both type of generativity. Although Western cultures emphasize more independency, women have a stronger intimacy motive which is the indicator of communal mode of generativity. As mentioned before, Gilligan (1982) emphasized that females defined themselves as more relational (i.e. interdependent). Also Markus and Kitiyama (1991) indicated that some subgroups in the Western culture (eg., women, ethnic minorities) have more a interdependent type of self. Therefore, some of the empirical works in parenting and generativity, for example McAdams and de St. Aubin, (1992) and Snarey (1987) indicated that parenting is especially important for males' generativity development. Because, women have already socialized in any society as more relational.

Thus, different societies set up different expectations regarding generativity. Gender is one of the given status in any given society or culture. Empirical studies which will be elaborated next, emphasize that gender has more or less effects on generativity.

3.6. Gender Differences in Parental Experiences and Generativity

Although today gender roles are changing with the increasing number of women in the work areas, motherhood still stands at the center of a woman's identity. On the other hand, fatherhood is not the centre of a men's identity. As indicated, one reaches Erikson's generativity stage in mid-adulthood. Miller-McLemore (2004) articulated that "however, most women confront generative dilemmas long before mid-to-late adulthood and long before questions of identity and intimacy are resolved. They are at least faced physiologically with early biological generative premonitions during the onset of menses in puberty, and then are regularly reminded of the potential for motherhood throughout the very earliest phases of adulthood"(p.180). Parenting is accompanied with different developmental paths in women and men, with respect to their parental role viewpoints and their involvement which in turn help to understand the parenting role on generativity. Therefore, there may also be gender differences in the levels and facilitation of generativity. As suggested by Snarey et al's (1987) study, for men there seems to be a connection between having children and developing generativity. Furthermore, in their study young females were already significantly more generative than males of their age group, and it was proposed that cultural forces, which emphasize a nurturing role of women, may explain the generativity difference. Snarey (1993) indicated that gender differences may occur in the expression and scheduling of generativity, especially if men are shielded from the responsibilities of parenting. Similarly, in McAdams and de St. Aubin's (1992) cross-sectional study, 149 adults (66 men and 83 women) completed social desirability and generativity scales which led to the development of the 20-item Loyala Generativity Scale. The results obtained from the study revealed differences between male and female samples. There was a significant effect of having children. They found

that men who had children had higher levels of generativity than men without children. However, similar differences were not reported for women, suggesting the possibility that having children is more intimately linked with generativity for men than for women.

Parental activities and role expectations may evoke differences in generativity achievement for men and women. Since women's roles in general involve more caring and nurturing of others, they may develop higher levels of generativity than men. However, greater individual levels of variation in these activities for men allows different parental experiences and makes involved parenting a stronger predictor of generativity, because involved parenting activities are more unique and salient to men than to women. McKeering and Pakenham (2000) found that parental involvement in childcare activities of preadolescent and adolescent children was associated with parents' societal generativity. Yet, the parental involvement in childcare activities found to be related to societal generativity for fathers only. Specifically, they found that fathers concerns for their children's socio-emotional development were related to larger concerns about the general welfare of society. Experiencing parenthood differently as mothers and fathers might have evoked different types of generativity achievement for men and women. Similarly, Morfei et al (2004) interviewed fifty mothers and 48 fathers in their study to determine how agentic and communal generative themes would be reflected in parenting, occupation, volunteer work, and leisure activities. They found that women were significantly more likely than men to report communal generative acts in occupation, volunteer work, and leisure activities. Therefore, the different effects of parental generativity may be explained by greater variability in parental involvement by fathers and less variable parental involvement measures gained from mothers. Maternal activities do not reveal much variability, while, in the case of fathers, levels of childcare involvement are likely to differ greatly. Highly involved fathers may be more oriented to caring for others than are less involved men. Therefore, parental involvement may reflect on more strongly on men's than women's generativity development. McAdams and de St. Aubin (1992) found that college women showed similar generativity scores to older adult men and

differed little from the adult women. However, younger men showed lower generativity scores than their older adult counterparts. These results suggest that generativity development differs for women and men.

In another study, Peterson and Stewart (1993) studied a group of 72 men and 86 women who were about 27 years of age. They tried to understand how young adults' childbearing might exhibit early generativity. The authors were interested in the generative themes of agency and communion and their connection to the motives for achievement and power (measures of agency) and affiliation-intimacy motive (a measure of communion). Stories written in response to TAT sentence cues were coded for affiliation-intimacy, achievement, and power themes. Agentic motives were considered to be reflected in achievement and power themes, while affiliation-intimacy themes were thought to represent communal themes. Results indicated that men and women high in affiliation-intimacy were especially invested in their children. The results for the agentic motives were more complex. For women, parental generativity which is traditionally seen as central to women's lives, was related to the power motive. For men, generative activity, in particular personal productivity at the work place which is traditionally seen as central to men's lives, was related to power motive. On the other hand, non-traditional forms of generativity were related to the achievement motive for both men and women. In other words, women high in the achievement motive were interested in personal productivity, while men high in the achievement motive were interested in parenting. The authors suggested that these differences reflect a tendency for adults (both sexes) who are high in power motivation to be drawn a more traditional areas of generativity (i.e., conforming behaviour) while those high in achievement motivation focus on cross gender activities (i.e., nonconforming behaviour). In addition, they also found both mothers and fathers to be more interested in producing something that can last than nonparents. These findings suggest that issues of generativity are salient for young adults and also highlight gender differences that influence the relationships between personality and generativity in the parental and occupational context.

3.7. Social Roles Concerning Generativity:

Generativity may also be more or less possible in certain circumstances and generative expressions are likely to vary across roles. MacDermid, Franz and Reus (1998) emphasized the importance of social roles in the expression of generativity and authors summarized the series of studies in their review chapter. They believed that individuals actively select, manage, and manipulate opportunities for generative expression across their role systems. They defined role “as composed of both the cultural expectations for a position or a status in society and the behaviour of persons occupying such positions or statuses” (p 182). Societal expectations and other factors make some roles more important and essential than others. For example, most adults are expected to participate in the roles of a worker, spouse, and parent. However, individuals involve variety of roles in their lives. Although there are many aspects of role processes, Macdermid et al (1998) mainly focused on the role of individuals in shaping their generative expressions. They offered role-specific approaches and asked several questions (propositions) about generativity in the light of previous findings. In addition, in their quantitative study they assessed generativity in five roles – worker role, spouse or partner role, parent role, worshipper role and citizen role. Three of these (i.e. spouse, parent and worker) are considered as core roles, because they are the most consistent with traditional societal expectations. The other two roles are more related with civic involvement. Generativity was assessed separately in each of the five roles. Sample composed of working and married mothers who had at least one child under 18 living at home. 49 of the women were employed at bank, 87 of the women were working at a large Midwestern university, and 45 of them working in diverse occupations. Authors accepted that most part of their studies were review and their own studies included female sample only, because of the sampling strategies that selected many more women than men. Macdermid et al (1998) presented results from their research program which gave some support for their propositions. Mainly they found that generativity expressions varied across social roles, and generativity in the parental role was significantly greater than both in the spousal and worker role. Although the

proposition that larger and more diverse role systems provide more opportunities for generative expression was not supported, expressions of generativity appeared to be related to the roles in which participants evaluated their experiences positively. In their studies, authors also gave evidence that role specific measures of generativity explained greater variability than did global approaches. Furthermore, there was a positive relationship between generativity and individual's subjective evaluations of their experience in a given role. In other words, generative expressions in each core role were significantly and positively related to satisfaction (respectively for the parental, worker and spousal roles). MacDermid, Haan, and Heilburn (1996) also investigated the relationship between generative expressions in three roles (wife, worker, and mother) and individuals' well-being among two samples of midlife women (industry and university sample). They emphasized the importance of understanding adult development in the context of multiple roles and perceived generativity across these roles. Their findings suggest a moderate support for the finding that levels of generativity vary significantly across roles (i.e., wife, worker, and mother) and that the strength of the interconnections between generativity and well-being vary across these roles. Importantly, their result suggested that, compared to other roles, unexpectedly parental role came out to be the weakly related with well-being. Generativity in roles of spouse and worker was most consistently related to well-being and the strength of interconnections was greatest for generativity in the spousal role. MacDermid et al (1998) concluded in their review chapter that the links between generativity and well-being vary across roles and there are interdependencies among roles.

In sum, if developing generativity is essential for adult's psychosocial development, parents subjective perception of their roles and it's effect on the level of involvements in child care gains an increased significance. Therefore, in the next chapter, we examined the effects of parenting and parental involvement on adult development.

CHAPTER 4

PARENTING AND DEVELOPMENT IN MID-ADULTHOOD: The Role of Child on Adult Development

The birth of children links biological generativity with generational continuity, achievement and fulfillment in the act of procreativity (Snarey, 1993). The presence of a child in the family also effects the basis of bidirectional relations between parents and children. Parents influence and are influenced by their children at the same time. Dillon (2002) emphasized that psychological research views the adult typically as the independent variable, the agent initiating the change, while the child is viewed as a dependent variable, the agent being changed. Because of general adherence to this view, very little attention has been given, for example, to the child as the independent variable and the adult as the dependent variable. Child not only makes a contribution to his or her own development, but also exerts an influence on the development of adults (Dillon, 2002; Lerner, 1982). Thus, through the course of life, individual development and family relationships are reciprocal. In this sense, children are producers of their own development (Lerner,1982). Of course, this bidirectional relation continues when the child is an adolescent and when he/she becomes an adult.

Studies have been published so far indicating that the child was exerting profound effects on adult (e.g., Ambert, 1992). Infant and child effects on adults can also combine to produce change in such areas of adult personality development, cognitive development, ego development, emotional development, and overall satisfaction with life. Parents also frequently report that the arrival of children profoundly transforms their personalities and causes them to radically alter their existing policies, values, and views of life (Ambert, 1992). Therefore, in this chapter, it will be first examined the effects of becoming a parent in an adult life. Since reciprocal influences between the parent and the family have effects in many areas of the adults' life, next, it

will be elaborated selectively the effects of general well-being, marital satisfaction, parental role, and parental belief on parental behaviours in adult life.

4.1. Becoming a Parent: Transition to Parenthood

Becoming a parent for the first time is usually a joyous event and is celebrated with a great deal of excitement and happiness. But, new parents often find this period to be difficult and worrisome. The transition to parenthood has been described as one of the most important changes that takes place in most people's lives and is one for which most people have little preparation. While early theorists suggested that this transition is often experienced as a crisis, more recent research has conceptualized it as a specific developmental phase characterized by significant personal, familial and social change (Levy-Shiff, 1994). Early evidence suggested that the arrival of the first child is so disruptive that it constitutes a family "crisis" (see Cowan and Cowan, 1988), however, this is not the case for all parents. There is considerable variation in how adults react to becoming a new parent (Cowan and Cowan, 1988). Becoming a parent can be one of the hardest challenges one faces as an adult. New parents often have happy feelings — love, wonder and joy. At the same time, they may feel tired, confused, angry or not skilled enough for this new "job." This mix of feelings sometimes makes parents feel worse, not better. Parents may also be overwhelmed by the changes they must make and new things they must learn. This transition in the adult life cycle is particularly salient to the model of pair-bonding, because the dyadic marital relationship becomes triadic, and the new member of the triad is highly dependent. Consequently, additional family tasks are created, and typically the female takes major responsibility for these tasks (Levy-Shiff, 1994).

Goldberg and Michaels (1988) defined the variables that affect the transition to parenthood. The following factors correlated with a positive transition to parenthood: "Well-functioning marriage; adequate support network; good relationship with own parents; adequate socioeconomic status;

history of psychological health; history of physical health; strong motivation to become a parent; social climate supportive of children and families". The following factors denoted a risk during the transition to parenthood: "history of psychiatric problems; low motivation to become a parent; psychological conflicts over femininity, masculinity; history of physical health problems; economic hardship; marital distress; stress and deficiencies in support from family, friends and the community" (Goldberg and Michaels, 1988).

Many studies have demonstrated changes in marital socio-emotional patterns following the transition to parenthood. Companionate activities decrease postnatally, whereas conflict increases and marital quality may decline in many couples. The transition to parenthood is often a difficult period, with multiple stressors requiring major adjustments in the marital relationship (Levy-Shiff, 1994). Marriages do change with the birth of a child; but these changes are probably like those which would occur normally over time. Many studies indicated a decline in marital satisfaction after the birth of the first child (Cowan and Cowan, 1988; Umberson and Gove, 1989). This is particularly true for mothers who often shoulder the burden for early care of the infant and may feel "stuck" with these responsibilities . For the most part, women's post-birth experiences are often not what they expected (Kalmuss, Davidson and Cushman, 1992). Regardless of the amount of support and caregiving assistance received, the adjustment to parenthood was more difficult for those women who have very high expectations of help from family and partner in the prenatal period (Kalmuss, Davidson and Cushman, 1992). Probably because becoming a parent is filled with demands and strains that disrupt the intimacy and communication of the couple, often resulting in lowered satisfaction with the marital relationship.

Transition to parenthood should have systematic changes in attachment orientations also. First, the stressful nature of having a child (see Heinicke, 1995; Cowan and Cowan, 2000; Levy-Shiff, 1994) should make individuals more vulnerable in some cases to reevaluating, updating, and possibly revising their current views of themselves and significant others. Caring for a new baby typically exposes individuals to many new personal and interpersonal experiences (Cowan and Cowan, 2000). In this transition

period, sometimes new experiences may contradict with existing beliefs, expectations, and views of self or others. According to attachment theory, attachment orientations or styles can change in adulthood, especially during major life transitions when individuals encounter new information that is incongruent with their working models. Generalized representational (working) models of attachment begin to develop early in childhood in response to different patterns of caregiving, and become increasingly elaborated as cognitive abilities mature. These models contain information about the self (e.g., whether the self is or is not worthy of love and care from attachment figures) and significant others (e.g., whether attachment figures are or are not likely to be loving and supportive in stressful situations) (see Hazan and Shaver, 1987).

Thus, the transition to parenthood involves many changes; and, to varying degrees, change is associated with stress. However, for most individuals, becoming a parent changes and shapes adult development in dramatic ways also (Palkovitz, 1996). A new parent is likely to adapt to the demands of parenting when personal needs are met through supportive, close relationships (Cox et al., 1989). An adult's self perception appears to be affected by the transition to parenthood. For example, many adults report that becoming a parent increased their self-esteem and feelings of worth, and improved their self-confidence (Cowan and Cowan, 1988). Parents also are more likely to feel that their lives have direction and purpose than do adults who do not have children (Umberson and Gove, 1989).

In the transition to parenthood, men and women appear to become increasingly different from one another in a variety of domains, including sense of self, marital relationship, child-parent interactions, and in activities outside the family (Cowan et al., 1985). Thus, beginning with this period transition to parenthood usually triggers off a redistribution of roles and responsibilities in a variety of situations for both men and women. For example, towards traditional conceptions of gender-roles: men increase their job investment while women reduce the extent of professional work and take care of the home and the child (Cowan and Cowan, 1988; Hortaçsu, 1999b; McHale and Huston, 1985; Cowan et al., 1985). These roles may also regulate

the impact of various life experiences on the well-being of the individuals. Thus, before elaborating the parental role and the effects on parental involvement, first general well-being, marital satisfaction and parenting in the adulthood will be discussed.

4.2. General Well-being and Life Satisfaction in Mid-Adulthood:

In the recent years subjective well being has become a lively research area. In mid to later adulthood psychological well-being may be influenced by diverse life experiences (Heller, 2004; An and Cooney, 2006). Definitions of subjective well-being (SWB) distinguish an affective and cognitive component of SWB. The affective component is an individual's (actual or perceived) hedonic/affect balance (i.e., the balance between pleasant affect and unpleasant affect). The cognitive component is an individual's life satisfaction (i.e., evaluations of one's life according to subjectively determined standards). Although life satisfaction and the affective components of SWB are related, recent findings have established that they are not identical (Lucas et al., 1996). Life satisfaction represents a global cognitive evaluation or judgment of one's satisfaction with his or her life. According to this view, life satisfaction is an evaluative summary of one's liking or disliking one's life. This construct is typically assessed with the Satisfaction With Life Scale (SWLS; Diener et al., 1985). Therefore, it is possible for a person who does not experience a lot of pleasant emotions still to be satisfied with his/her life as a whole and vice a versa. Furthermore, findings regarding stability suggest that life satisfaction ratings should be significantly associated with stable personality characteristics. Substantial empirical findings document considerable temporal stability (Suh, Diener, and Fujita, 1996; Magnus et al, 1993). For example, Magnus et al (1993) found a test-retest correlation of .54 in SWLS over a time interval of four years in a sample of 97 university students. Thus, the temperamental explanation suggests that personality traits such as Neuroticism and Extraversion are directly linked to well-being because they represent enduring affective dispositions.

Researchers have also investigated which factors can have affect well-being, happiness and satisfaction among adults (Kwan et al,1997; Suh et al, 1998). Some believe that environmental conditions are the major influence on well-being, some believe that personality is the major influence and some studies (Kwan et al, 1997; Diener, 1995; Suh et al, 1998) emphasized that personality and culture plays an important role in explaining the factors influential for life-satisfaction. For example, Diener and Diener (1995) compared the correlations between life satisfaction and self-esteem across cultures on the basis of the I-C (individualist-collectivistic) dimension. They found that self-esteem is a more powerful predictor of life satisfaction in individualistic cultures than in collectivistic cultures. Kwan et al, (1997) proposed relationship harmony to be another powerful construct in addition to self-esteem in determining life satisfaction. They found that self-esteem and relationship harmony acted as mediating variables between self-construals and life satisfaction. The effect of the independent self-construal on life satisfaction was mediated through self-esteem, whereas, the effect of the interdependent self-construal was mediated through relationship harmony. As Suh et al (1998) indicated, due to cognitive complexity, judgment of a life satisfaction in general, can be affected by salient situational factors such as comparison standards, mood and experimentally primed information.

As emphasized, psychological well-being and specifically life satisfaction at mid to later adulthood may be influenced by diverse life experiences. Heller, Watson and Ilies (2004) examined the meta-analytic associations between the different satisfaction domains (i.e., job satisfaction, marital satisfaction, health satisfaction, social satisfaction and life satisfaction). Their results revealed that domain satisfactions were substantially related to life satisfaction but were only weakly related to each other. As such, job satisfaction, marital satisfaction, health satisfaction, social satisfaction all showed moderate to strong associations with life satisfaction. Specifically, different domain satisfactions exert independent and unique influences over life satisfaction.

Satisfaction with work and career is also associated with life satisfaction in both genders. Specifically, maternal employment affects both

the child development and mothers' own life satisfaction. On the one hand, as women are employed outside the home, they also benefit psychologically. From this point of view, employed mothers and wives should experience higher levels of well-being than women who are excessively homemakers. Employment can enhance a woman's life, providing stimulation, self-esteem, adult contacts, escape from repetitive household tasks and child care and a buffer against stress from family roles and by this way she can be a more effective mother for her child (Moen, 1992; Hoffman, 1989). Moreover, women whose husbands help with domestic responsibilities (household tasks, child care) are most likely to benefit psychologically from employment (Moen, 1992). Nature of the jobs that women hold is also important. Whether employment positively or negatively affects the well-being of women depends on the characteristics of the job and the conditions of the work (Moen, 1992; Moen and Dempster-McClain, 1987). On the other hand, numerous employed mothers are conflicted about their roles as mother and as worker. According to this view, maternal employment is detrimental to women's psychological well-being, because it brings more demands on time, energy, and involvement. Therefore, combining work and family roles is more stressful for women who take on employment in addition to their domestic obligations (Moen, 1992; Hoffman, 1989).

In literature, some studies also examined the impact of parenthood on the psychological well-being of parents (Umberson and Gove, 1989). Based on the social support literature Umberson and Gove (1989) indicated that both positive and negative relational content affect psychological well-being. From this point, positive content in parent-child relationships should be beneficial to parents' psychological well-being and negative relational content should be detrimental to parents' well-being. Indeed, parental role satisfaction is an influential factor that contributes to parents' psychological well-being at midlife. As An and Cooney (2006) emphasized parents in mid to late adulthood who evaluated their parenting as successful reported better psychological well-being. Parenting satisfaction would seem to be highly related to parenting behaviors. Other studies also indicate that parenthood contributes to a sense of meaningfulness (McGuire and Little, 1998).

McGuire et al (1998) emphasized the difference between happiness and meaning. In their study parents usually reported that they were very glad they had children, but parents living with children usually scored very low on happiness indicators. This “parenthood paradox” might be explained by differentiating between happiness and meaning; that is, raising children may tend to decrease parental happiness but to increase parental meaning. Specifically, McGuire et al (1998) found that people feel better when they are doing well and when they expect to be doing well in the future.

The present study’s focus on individual development in mid to later adulthood considers the family life. Thus, in this study, besides overall life satisfaction from life, the focus is also on marital and parental satisfaction because they have been the most widely studied domains in parenting and generativity studies.

4.3. Marital Satisfaction, Parenting and Parental Involvement:

Within marital and family research, satisfaction is defined as a term that has been widely used to characterize individuals’ attitudes toward a person or a relationship. In other words, satisfaction has been used to characterize individuals’ attitudes toward a role or a social position. Thus, it is possible for this term to be used to characterize parents’ attitudes towards their children or their relationship with their children (Sabatelli and Waldron, 1995). A number of studies have also emphasized the social exchange perspective in order to understand the relationship satisfaction. Within the social exchange perspective, evaluations of social relationships and personal experiences within relationships are determined by the outcomes derived from the relationship (the rewards compared with the costs associated with the relationship) and compared with individual’s expectations (Sabatelli and Waldron, 1995; Simons et al, 1993).

As mentioned before, satisfaction with major life domains (e.g., marriage, job) is associated with life satisfaction. That is, it seems plausible to argue that people who have fulfilling marriages are also more satisfied with their lives. Although satisfying marriages tend to buffer spouses from

psychological distress and negative life events, marital distress has negative consequences for the emotional and physical well-being of spouses (Karney and Bradbury, 1995). For example, Baruch and Barnett (1986b) focused on the interrelations among different roles (parental, spousal, and work role) and well-being of the women sample in their study. They found that positive perceptions of one role compensate of the negatively perceived other role but only except for the marital role. If marital role perceived as negative, nothing could compensate for negative experiences as a spouse.

The studies generally report moderate to strong positive correlations between marital and life satisfaction (Heller et al, 2004). The quality of marital relation has an impact on the psychological well-being of individuals. However, the level of happiness reported by married adults is much higher, for both men and women, than that for never married adults (Lee, Secombe, and Shehan, 1991). The association between marriage and subjective well-being remains strong in longitudinal and cross-sectional studies. For this reason, most researchers argue that, the beneficial effects of marriage such as the emotional and instrumental support can buffering against stress are causal factors in well-being (Myers, 2000). Specifically, on the basis of previous literature, Shek (1995) emphasized that psychological well-being is affected by marital adjustment and marital satisfaction. In a detailed review of the relationship between marital relationship and health problems, Burman and Margolin (1992) concluded that marital variables affect health problems although such an impact may be indirect.

Many factors can affect marital satisfaction. One of the important condition for the marital satisfaction is matching of expectations between wives and husbands. Thus, the most satisfied couples are those whose expectations are being met and who share the work in either a similar (i.e., egalitarian marriage) or complementary (i.e., traditional marriage) fashion. Between these two types, however, the egalitarian marriage seems most beneficial, especially for women (Basow, 1992). Imamoğlu (2000) implied that satisfactory marital relationships need to be based on cooperative interdependence, which can be best achieved under conditions of equality and trust. The happiest couples, no matter what their ages were, were those with

the most egalitarian relationships. For example, Kalmijn (1999) argued that when men invested more in childrearing, women were more satisfied with their marriage. Indeed, the author found that wives were more satisfied with their marriages when they didn't need to carry the entire burden of childrearing themselves. Thus, more egalitarian division of household labor strengthens marriage. In fact, spouses who have similar attitudes toward sex roles tend to be more satisfied with marriage (Karney and Bradbury, 1995; Langis et al., 1994). Specifically, Langis et al (1994) found that women who saw themselves as feminine or expressive were satisfied with their marriage. For men, both self-description of instrumentality and expressiveness were related to marital satisfaction. Thus, greater the similarity of attitude and personality between spouses the greater is the marital satisfaction.

Children are also likely to exert multiple influences on marital satisfaction. First, studies indicated that the transition to parenthood may have a number of consequences that decrease marital satisfaction (Twenge, Campell and Foster, 2003). Moreover, in their meta analysis Twenge et al (2003) examined the potential moderators (i.e., gender of parent, age of child, SES of parents, and birth cohorts) effect on marital satisfaction in terms of four theoretical models which are role conflict model, the restriction of freedom model, the sexual dissatisfaction model, and the financial cost model. Each of the model gives several predictions for the moderator variables. Results revealed that parents had significantly lower marital satisfaction than nonparents, and parenthood had a stronger negative effect on women's marital satisfaction compared to men's. Additionally, when authors looked at the interaction between the age of the child and the gender of the parent on marital satisfaction, they found that the largest difference between childless women and women with infants. SES was also a significant moderator, because the presence of children is more effective on marital satisfaction among high SES groups. Indeed, both role conflict model and restriction of the freedom model make the prediction that high SES people, especially women should suffer the lowest satisfaction, because high SES women may have successful careers that they may give up with the arrival of the child. However, a woman who desires a traditional role might not feel role conflict.

In fact, recent birth cohorts, where women expect and experience more nontraditional roles report the largest negative effects of children. The authors articulated that because the adjustment from professional career to motherhood is much more radical than the smaller adjustments of previous decades when women had less prestigious jobs or were not employed at all. Overall, authors concluded that, the moderator variable results are best explained by the role conflict and the restriction of freedom models.

A variety of studies have also reported an association between marital satisfaction and quality of parenting. This relationship has been shown to hold for both mothers and fathers and in various countries (Cummings and Davies, 2002). Once married, couples tend to acknowledge a division of labor where the husband is recognized as the expert in certain areas and the wife in others. Traditionally, men have been labeled as economic providers and women have been labeled as primary caregivers. There is usually a strong agreement that parenting is the domain of the wife. However, with the changing assumptions about the roles of men in the family, they are expected to be involved in childcare more (De Luccie and Davis, 1990).

Literature has also documented an association between marital dissatisfaction or conflict and less effective parenting (Grych and Fincham, 1990). Belsky (1984) interpreted this finding as indicating that the marital relationship is the principle support system for parents. Indeed, recent research has revealed that marital dysfunction can spill over to parent-child relationship and disrupt parenting (Erel and Burman, 1995). In a meta-analysis, Erel and Burman (1995) found a significant and positive relationship between the quality of the marital relationship and the quality of the parent-child relationship providing that the marital relationship and satisfaction with parenting affects parent-child relationship. In accordance with the “spill over” hypothesis, a harmonious and supportive marital relationship is associated with supportive, responsive and involved parenting. On the other hand, marital discord results in parents’ being less involved with their children and implementing harsh, less consistent and less communicative disciplinary practices in comparison with couples in more harmonious marriages (Cummings and Davies, 2002). Thus, parents who have a satisfying,

supportive marital relationship will provide a warmer affective climate at home and be more available to respond to the needs of their child.

4.4. Parental Role, Satisfaction and Parental Involvement:

Roles that individuals reflect in a variety of situations, are key units of social structure. Roles also provide individuals with an internal framework in which an individual develops a sense of meaning, purpose and agency. Multiple roles also mean multiple identities, self meanings, and subjective responses to roles (Reitzes and Mutran, 1994). Identity theory posits that the self is a structure of identities organized in a hierarchical fashion (Stryker and Serpe, 1994; Stryker and Burke, 2000). To define and assess an individual's identity hierarchy, Stryker and Serpe (1994) referred to the relative "salience" of identities. They proposed that the salience of a given identity in the hierarchy is defined by the likelihood of that identity being evident in a particular situation or across a variety of situations. In addition, they articulated that "the relative salience of identities is a function of commitment to the roles to which the identities are attached" (p. 19). Thus, the usage of the term "identity" referred to parts of a self composed of the meanings that people attach to the multiple roles and role commitments reflect a density of ties in which an identity is embedded. Thus, identity theorists argue that the self consists of a collection of identities, each based on occupying a particular role (Stryker and Burke, 2000). Identities can be defined as one's answer to the question "Who am I?" (Thoits, 1992). Many of the answers (e.g., "I am a mother, a father) are linked to the role that an individual occupies. So, they are often referred to as "role identities" or simply "identities". For example, familial identities might include those of spouse or parent. In turn, these role identities which are said to influence behaviour in that each role have a set of associated meanings and expectations for the self (Burke and Reitzes, 1981). Thus, individual's identification as a parent impacts their involvement level.

Parental involvement is the behavioral part that is thought to select roles or settings in which to participate. Most contemporary models such as Lamb's tripartite involvement of interaction, accessibility, and responsibility

are based on the traditional breakdown of social--emotional, intellectual--academic, and physical--athletic. For example, Snarey (1993) investigated parenting and generativity in father sample and classified involvement in child care activities in terms of the activity's primary function rather than simply according to content. For example, accompanying a child in baseball (social--emotional), teaching how to pitch a baseball (physical--athletic), and teaching baseball strategies (intellectual--academic). Snarey's study found reciprocal benefits for adult development in that the primary catalyst of fathers' societal generativity was the fathers' support of their children's social--emotional development in both the first and the second decades of their children's life.

As emphasized, people typically are embedded in multiple role relationships in multiple groups and they hold multiple identities. When role identities examined, parenthood is at the top of most parents' identity salience hierarchies ranking ahead of marriage and job as a source of identity role, especially for women (Kerpelman et al, 1999). Thus, it is not surprising that parenthood is an important role for most adults. In general, parents' basic role is to provide the child with a safe, secure, nurturant, loving, and supportive environment. Experience in family allows the child develop the knowledge, values, attitudes, and behaviours necessary to become an adult, while making a productive contribution to self, family, community, and society (Lerner et al., 2002). However, the demands of parenthood, as well as work careers and marital ties, change over time. Thus, commitment to the parental role may vary throughout the life cycle (Reitzes and Mutran, 1994).

MacPhee et al (1986) developed an instrument for measuring parental self perceptions to the parental role (SPPR). With regard to instrumentation, the SPRR yielded four distinct factors: competence, satisfaction, investment, and integration with other adult roles. They indicated that the most important influence on how parents feel about their role would be the quality of the parent-child relationship. In dyads characterized by discord and coercive interactions, feelings of competence and satisfaction should suffer. Furthermore, general life stresses should magnify the effects of coercive interactions or may have an independent influence on parental self-

perceptions. Thus, actual or perceived satisfaction with parenting as a central factor determines life styles and general life satisfaction of adults (Guidubaldi et al, 1985). Rogers and White (1998) found four primary classes of determinants of role satisfaction: role commitment, role demand, person-environment fit and role spillover. Authors emphasized that these determinants are relevant to understanding what factors should predict high satisfaction with the parenting role. In addition, parenting satisfaction mostly depends on three factors: marital happiness, family structure, and parents' gender (Rogers and White, 1998).

The literature on gender and parental satisfaction, in general, assumes that women's relationships with their children are richer and more complex than men's (Umberson and Gove, 1989). Previous work suggests that the determinants of parental satisfaction may differ for men and women. Basically men's relationships with children are tied more closely to their relationship with the other parent than is the case for mothers. It has been argued that within marriages the quality of the marital relationship is more vital to men's relationships with their children than to women's relationship with their children (Belsky et al 1991). Additionally, influenced by his satisfaction with his child, the parenting behaviors of the father are likely to be affected by his wife's level of satisfaction (Simons et al., 1993). Thus, marital satisfaction is more important for fathers' evaluations of parental satisfaction than for mothers' (Rogers et al 1998).

Thus, one line of research examines whether differences in the number, type, and salience of roles occupied by men versus women can explain gender differences. Thoits (1992) proposed that gender differences in the salience or importance of role identities explain gender differences in distress when women and men engage in the same role (e.g., employee). Thoits found that identity hierarchies were very similar across gender and marital status. For example, across gender and marital status the most salient identities were parent, spouse, and friend. Although, hierarchies were similar, there were some gender and marital differences. Specifically, the expectation that women would value roles based on primary relationships more highly than men (e.g., parent, spouse, friend, daughter) and men would value roles

based on achievement more than women (e.g., worker) was supported but only among married participants. The reverse was found among divorced parents.

As sex roles change, traditional roles appear to be influencing attitudes toward the parent role also. In terms of parental roles, some researchers have also addressed parents' level of satisfaction regarding the time they spend with their children and the types of child related activities for which they are responsible. In a sample of 272 parents (185 mothers and 87 fathers) with school age (preschool to high school) children Renk et al (2003) found that fathers in their sample were significantly more satisfied with their parenting responsibilities than the mothers were. This finding was explained by an interaction between the sex of the parent and parental role. Mothers reported that they were more likely than fathers to take responsibility for assisting with child related tasks. Taking responsibility for these tasks was related significantly to mother's lack of satisfaction in parenting.

Parenting satisfaction may have important consequences for the quality of parenting. Indeed, parental satisfaction appears to be negatively related to harshness of discipline (Simons et al, 1993). It is suggested that parental role satisfaction has a positive influence on the child's emotional well-being, self-control and peer relationships (Guidubaldi et al, 1985). On the contrary, parents who are dissatisfied with their roles as parents show avoidance responses or negative attitudes toward the child's needs (Lerner and Galabos, 1985).

In recent years fatherhood and paternal role in child development issues have been also elaborated in detail. The increased interest in parenting, and in particular, fathering, has been driven by a number of factors, including demographic changes in the modern family, changing workforce patterns, the division of household labor (Marsiglio, 1993), the breakdown of traditional role models, and fathers' increasing feminism (Deutsch, Lussier, and Servis, 1993). The social construction of fatherhood is explored for example by Dougherty and colleagues (1998) in their overview and conceptualization of "Responsible Fathering". They commented that fathering is basically a social construction and that the cultural ideals of fatherhood are shaped by the

conditions existing at that particular time. As an example of this social construction, Pleck and Pleck (1997) argued that fathers today should best be considered as equal co-parents (reflecting a particular prevailing view of “fairness” in the distribution of domestic work), in contrast to their role in the mid 20th century as “the genial dad and sex role model”. Most probably the increase of women’s employment in the work area play a major role in changing gender role. Because, parents may also interact with their child differently, and in particular may be involved in their child’s activities differently, depending on the employment status of the mother. Thus, another line of research focuses on the meaning of work and parent identities. Indeed, working mothers as role models enhance the aspirations and self-concepts of their daughters and promote more egalitarian sex-role attitudes in both sons and daughters (Hoffman, 1989). Daughters are less likely to display traditional feminine interests and characteristics and more often perceive the women’s role as involving freedom of choice, satisfaction, and competence; daughters are career and achievement oriented, independent and assertive, and high in self-esteem (Hoffman, 1989). Therefore, if both parents work, their roles may be perceived as similar not only mother works, but also the father involves more actively in home roles and parenting which are regarded as maternal role.

Although societal expectation for paternal involvement in child caring has increased, conceptualization of the psychological aspects of father's changing role has remained same (Marsiglio, 1993). While research indicates that men's participation in child care activities has increased significantly within recent years, mothers still provide more childcare than fathers (Snarey, 1993; Renk et al., 2003; Blair and Lichter, 1991; Douthitt, 1988). Because father involvement in childcare is not a traditional arrangement, families in which fathers are responsible for a substantial amount of childcare may be considered "nontraditional" or "alternative". These families are typically middle-class and well-educated. Furthermore, due to the different role experiences of being a parent, mothers are more likely than fathers to experience greater role strain. Because, being a parent has greater role salience for women and it is assumed that many of the employed mothers are

more likely to live the potential conflicts between work and family obligations. Specifically, Simon (1995) argued that work and family roles have different meanings for women and men. Based on a qualitative analyses with 40 employed married parents, Simon found that the majority of men viewed work and family roles as interdependent and overlapping. In addition, men did not report negative consequences of combining the work and family roles. Specifically, economic support was perceived as being a good father and husband. Thus, men thought that they fulfilled the expectations of their parental role by being the family breadwinner. On the other hand, women perceived the work and family roles as independent such that when performing one role, they could not at the same time perform the other role. Only a few of the wives perceived economic support as an important part of their role, while the majority reported feeling confused. Thus, Scott and Alwin (1989) concluded that gender differences in parental strain may be linked more strongly to "gender role" than to "parental role". Because women are socialized more than men into taking responsibilities for relationships and are therefore more likely to experience the greater stresses associated with intimacy and emotional involvement with others. The greater strains of parenting felt by mothers as opposed to fathers may, thus, be due as much to the differential orientations they bring to the parental role.

Sociocultural mandates may also influence the mothers' and fathers' role expectations for themselves and their child's other parent (Wille, 1995). Some women who subscribe to more traditional gender roles may not expect their child's other parent to share parental responsibilities or may not want to give up their childcare role. One way mothers restrict paternal involvement in the family work is by "gatekeeping" the domain of home and family (Allen and Hawkins, 1999). Mothers who work at low paying, less prestigious, and unfulfilling jobs gain few psychological rewards or advancement. As a result, these mothers may place significant value on women's roles as wives and mothers, roles in which they may feel irreplaceable and can exercise significant autonomy and power (Lamb, 1997; Perry-Jenkins and Crouter, 1990). Barnett and Baruch (1987) found that the number of hours mothers

work per week and maternal nontraditional attitudes toward the father's role were the most consistent predictors of paternal participation in childcare.

Despite recent increases in fathers' involvement in the care of children, it is still little known about what fathers actually do and about variations and antecedents to fathers' care (Douthitt, 1988). In research studies from the 1970s to the present, issues around fathers' caring have referred to a range of father-related activities in the daily care of children, families, and households. Most studies on fathers' care focus on activities traditionally associated with caregiving: feeding, dressing, changing diapers, bathing, reading, playing, and helping with school work. The care of children is described as a gendered activity in which caregiving expectations of mothers and fathers vary substantially (Renk et al, 2003; Starrels, 1994; Demo, 1992; Marsiglio, 1991). Most research suggests that fathers' participation in the care of their children changes as children develop from infancy to adolescence, with men providing very little care compared to mothers during a child's infancy (Katsh, 1981; Marsiglio, 1991; Radin and Goldsmith, 1985). Fathers tend to be most active with their school-age children and are especially engaged in activities that revolve around play (Lamb, 1997; Salt, 1991). Fathers spend less time engaged in feeding and related caregiving than mothers do (Cordell, Parke, and Swain, 1980; Harris and Morgan, 1991). Therefore, generally, fathers are more involved in care if children are older (Barnett and Baruch, 1987), when there are fewer children in the household, and if they are biological offsprings (Harris and Morgan, 1991). Similarly, fathers with higher levels of education engage in childcare more readily and more often and spend more time with children in education-related activities such as reading and home work (Marsiglio, 1991). Further, most researches report that fathers are more involved with sons than daughters (Starrels, 1994). It appears, however, that although men are continuing to take advantage of job flexibility, they seldom use it to participate actively in caregiving (Marsiglio, 1991; Barnett and Baruch, 1987). Fathers' most frequent involvement with children is centered around playing (Marsiglio, 1991). This is true for younger infants as well as older children. In fact, gender differences in parental interaction with children indicate that fathers tend to view "play" as a more important part of their child

caring activities than do mothers (Dienhart and Daly, 1997). Mothers and fathers also differ in their styles of communication with, and discipline of, their children (Palm, 1997). Thus, although the research literature documents a gradual increase in childcare participation by fathers who are present in families (Marsiglio, 1991; LaRossa, 1988), unfortunately, this involvement tends to be marginalized to play activities and only performed on weekends (Douthitt, 1988).

Thus, there is ample evidence, which demonstrates that men and women as parents, differ in their experience and expression of psychological role involvement. The timing of parenthood may also affect parents' feelings about their role performance. Today women and men are entering parenthood at ever-higher ages. Men and women seem to increasingly become ignorant of the contingencies of biological age, and many may not be able to have children once they would like to. In a recent research Langdrige, Sheeran and Connolly (2005), interested in understanding the reasons underpinning the intentions for and against having a child in a sample of married couples without children in UK, they found a number of reasons to be particularly important in predicting intentions to have a child. The basic reason for parenthood was becoming a family and a strong emphasis on values concerned with 'primary group ties and affection (give love and make family)'. Only two demographic variables significantly discriminated between intenders and non-intenders: age and length of marriage. However; there was a reverse relationship between these variables such that as age and length of marriage increased, the intention to have a child decreased. Moreover; it was found that men and to some extent women think that having a child would be a constraint on their career and their freedom to do the things they enjoy. Thus, late timing of parenthood is likely to occur and we hear more and more news about old and very old first-time mothers. Recent research provides evidence that several demographic variables are correlated with delayed parenthood. In general, delayed parents compared to others, have more education, have higher occupational status, are more likely to have planned the birth of children, and have fewer children (Vanden Heuvel, 1988). Specifically, educational level seems to be the most important social factor on

which timing depends (McLaughlin, 2004). By delaying parenthood until their initial career goals have been achieved, say until their 30s, parents may have more time and energy to function as both successful providers and active parents (Cooney et al, 1993; Suzanne, 1993; McMahan, 1992). Research on paternal affect reveals that highly involved fathers often feel rather dysphoric, in conflict with their need to devote time to career goals (Baruch and Barnett, 1986a). Such feelings may be most characteristic of on-time fathers. Perhaps when fatherhood occurs later in life involved men do not experience such negative feelings. Therefore, it is also suggested that men may feel better about involved parenting in their 30s due to reduced emotional and financial strain associated with their relatively advanced career position. In contrast, early fathers noted feel more strain in the parental role, and express the disadvantages of economic insufficiency, beginning career pressures and, sometimes, emotional immaturity. Cooney et al (1993) emphasized that compared to on-time fathers, late fathers are more likely to be classified as highly involved with positive paternal affect. Thus, it appears that by delaying parenthood, men may be able to invest more readily in the paternal role when it occurs and it is important for both men and their children. In addition, compared to younger parents, delayed parents had somewhat more positive childrearing attitudes (Suzanne, 1993; McMahan, 1992). Finley (1998), however, found a gender difference that maternal age at childbirth and perceived affective quality of mothering were not significantly related. But, for fathers whose ages were between 30 and 39 at childbirth, perceived a significantly higher affective quality of fathering than younger fathers did.

As employment status, gender role, parental age at childbirth affect the perceived parental role and parental involvement level, parental beliefs and knowledge about child development which will be elaborated next also affect the parents' involvement in their children's lives.

4.5. Parental Belief and Parental Involvement:

Parents also differ in their belief and knowledge about child development. Such knowledge includes understanding the diverse roles parents play in children's lives, how to care for children, and how children

develop. All of these aspects of parenting influence parents and children either directly or indirectly (Sigel and McGillicuddy-De Lisi, 2002; Benasich and Brooks-Gunn, 1996; Miller, 1988). Parenting knowledge, that is, understanding patterns and processes of childrearing and child development, affects parenting in many ways. Studies of parenting knowledge investigate domains of knowledge and accuracy of knowledge, how parents of different status vary in their knowledge, and where and how parents acquire their knowledge (Sigel and McGillicuddy-De Lisi, 2002; Miller, 1988). Knowledgeable parents have more realistic expectations and are more likely to treat their children in developmentally more appropriate ways (Grusec and Goodnow, 1994), whereas parents who have unrealistic developmental expectations, or whose expectations are not formed by accurate knowledge of child development, experience greater stress as a result of mismatches between expectations and actual behaviors (Teti and Gelfand, 1991).

Individuals filter their experience through a network of expectations and attributions such that similar events are reported as being different by people with different cognitive sets (Sameroff and Feil, 1985). The view that parents develop and use a coherent set of beliefs about development in the process of socializing their children, supports a cognitive perspective for examining parental belief systems and how they relate to parental behavior (Sigel and McGillicuddy-De Lisi, 2002). Maternal concepts of development, as conceptualized by Sameroff and Feil (1985), were defined as the perspectives mothers hold regarding what influences child development. They defined basically two conceptual levels for parents' abilities to place their child's behavior in a developmental context: the categorical and the perspectivistic. Parents at the categorical level use theories of development that are restricted to single determinants for single outcomes. They can believe that, for example, intelligence is either the result of heredity or of a good education, but not both. Some behaviors can be innate (e.g., artistic talent), whereas others can be determined by child rearing (e.g., good manners). At the perspectivistic level, however, growth is regarded as more dynamic with multiple influences. Studies on parental concepts of child development in different cultures have focused primarily on the connections

between various parental variables and the actual parenting behavior (Benasich and Brooks-Gunn, 1996; Hortaçsu,1995b; Sameroff et al., 1993; Gutierrez et al., 1988). For example, Hortaçsu (1995b) studied with 110 fathers and 162 mothers in her study to demonstrate the relationships between parents' level of education, parents' belief, child cognitions concerning self, and academic performance. Academic performance and self-related cognitions were investigated as two kinds of developmental outcomes in the study. She found that high levels of parental education was associated with endorsement of perspectivistic beliefs and rejection of categorical beliefs for both mothers and fathers which in turn had effect on outcome variables. In general, it has been reported that mothers of higher socioeconomic status (SES) as well as highly educated mothers, whatever their ethnicity is, are more perspectivistic in their child-rearing beliefs (Sameroff and Feil, 1985). Thus, level of parents' education and SES are a significant predictor of parents' beliefs for both parents which in turn can affect the parenting behavior toward their children.

In short, the rearing of children is not accomplished in the same way and with the same outcomes by all parents. The influence of the way parents think about development on their children's developmental outcome has been a continuing focus in developmental research. Most attention has been paid to the influence of parental values and attitudes on the behavior of their children (Sameroff and Feil, 1985). Adults vary in their parenting styles and in the manner in which they socialize their children. This variation is linked to different individual characteristics of parents and, as well, to the features of the proximal and distal contexts within which parents and families are embedded. This variation is associated also with differences in other contextual factors relating, for instance to demographic variables including socioeconomic status, occupation, educational level, and religion, family social support, parental mental health, and family stability (Goodnow, 1988). Furthermore, there is ample evidence which demonstrates that men and women as parents differ in their experience and expression of psychological role involvement that was discussed before.

Therefore, besides the effects of parental belief, parental role perceptions and gender differences in parental involvement, psychological well-being and specifically life satisfaction in a variety of areas at mid to later adulthood may be influenced by diverse life experiences and which in turn can affect the parental involvement level. In our main concern, we concerned with general well-being, marital satisfaction, perceived parental role and parental belief and their impacts on their parental involvement which in turn may affect the adults' development in terms of their societal generativity level. Thus, for the qualitative part of the study, a model in which general well-being, marital satisfaction, parental role, and parental belief affect the parental involvement level which in turn affects the societal generativity of the adults' is hypothesized (see Figure 1). This model will be elaborated in the qualitative part of the study.

CHAPTER 5

THE PRESENT STUDY: QUALITATIVE PART OF THE STUDY

5.1. Literature Review: Adult Development, Parenthood and Generativity

In order to study the interaction of parenthood and development, it is necessary to explore adulthood as part of the developmental continuum. So far, developmental issues have been concerned selectively with childhood or adolescence period, but adult developmental phase have been neglected. In general, studies have looked at how parenting impacts the child's development rather than the parent's development (Antonucci and Mikus, 1988). Life span theory reviews and offers a new look on the development of the person throughout the life taking into consideration the time line and the history. In recent years, a good deal of developmental research has been directed toward issues related to adulthood and old age which has led to the emergence of life-span developmental psychology. Therefore, life-span theory encounters changes that take place in many directions (see Perlmutter and Hall, 1992; Baltes, 1987). Life span theory views childhood as of equal importance with other stages and at all points in development, the individual is open or susceptible to change. Erik Erikson, was one of the first to extend the notion of development to the years of maturity and aging. Erikson developed a stage theory of lifespan development that identified certain adult developmental tasks (Erikson, 1963). The two of Erikson's stages that most relate to parenthood are early adulthood and middle age. Erikson identified early adulthood tasks as learning to achieve intimacy and commit to others. Failure to do this results in self-absorption and isolation. Successful adaptation to middle age includes developing a sense of generativity or interest in and concern for in the next generation (Erikson, 1963).

As the parent attempts to help the child achieve developmental goals, both parties strive to mature and achieve personality change. The parent's involvement in child development causes a mutual process of change. Dealing

with and ideally resolving the conflicts allow the parent to achieve a higher level of maturation. Some recent research not only considers how the act of parenting impacts on adult development, but also how lifelong development shapes and influences the varying motivations for childbearing and the meanings of parenthood (Antonucci and Mikus, 1988). Although, parenthood provides opportunities for development, it is not requirement for growth in everyone. In fact, we are not clear about developmental tasks of the parenthood process. We don't know whether all people who go through these stages is expected to achieve the same things. Clearly, not all parents are the same. There is great diversity in the parenting relationships, their contexts of being involved, the developmental characteristics they have and the challenges they face. Thus, in order to see the meaning and value of parenthood from parents' own point of view and to learn about their experiences, we interviewed them.

5.2. Research Aims

The purpose of this study is using a qualitative method, to investigate the impact of parenthood on adult development and other functions that parenthood can serve. Parenting issues, of course, are not independent in parents' lives, nor are the definitive answers to the questions which were asked. Nevertheless, it will be possible to further the understand of parenthood experience, adult development, and generativity.

One of the most interesting questions in the study of human development is how children and child rearing affect the very core areas of the parents' lives; such as work life, marital life, and the life of the self. A qualitative research design was used in this study, in order to obtain a deeper understanding of the family from the parent's point of view. In fact, families are complex, each having their strengths and weaknesses. When two adults join together, each person brings her/his own perspective of love, parenting, work, financial management and so forth, into the relationship. When a child enters the family, parents' roles and responsibilities change according to the child's needs. Likewise, the spouses' relationship with each other changes. Although, each family live their unique process, every family go through the

stage-to-stage transitions in developmental pathways. Therefore, lives of families with young children are not same as those of the families with teenagers or families with older children. Thus, in order to understand the whole picture we conducted a retrospective interview with families who had at least one young adult child, building on prior qualitative research on this topic (e.g., Snarey, 1993; Palkovitz, 2002; Mottram, 2003) (see Appendix A). Theoretically, the study is partly grounded in Erikson's life-span model of psychosocial development and is particularly concerned with the concept of "psychosocial generativity", that is, the caring activities of adults which create or contribute to the life of the next generation. This is characterized, in the Eriksonian model, as the primary developmental task of adulthood. Snarey's book distinguishes between and measures three types of generativity: biological, parental and societal. It is, though, parental generativity is the central focus. The suggestion, is that three types of generativity are linked: achieving biological generativity (that is, becoming a father), and engaging in parental generativity (childrearing) make it easier to achieve societal generativity (cultural fatherhood, or acting as a mentor for, guiding and leading other younger adults) (Snarey, 1993). Snarey's (1993) book reports on from infancy to adulthood paternal involvement of fathers who have developed and retained extremely good relationships with their offspring. It gives detail about the connections between men's differing fathering experiences and influences on marriage, occupational advancement, and generativity. Similarly, Palkovitz (2002) stated that the study of relations between parenting and adult development presents a challenging arena in which to attempt to synthesize life-span, life-course, and life-cycle perspectives into an integrated whole. In his qualitative analysis Palkovitz (2002) interviewed with 40 fathers examining the fathers' perception of the specific effects of fatherhood on marriage, sexuality, relationship with others, work history, community involvement, morality, religious beliefs and practices, values, household location, household organization, health practices, emotional experience, emotional expression, paternal role, patterns of paternal involvement, and preparation for fatherhood. Palkovitz's study (2002) proposed connections between fathers' active involvement in

childrearing and adult development. In this study, interview schedule specifically targeted salient developmental domains as suggested by Palkovitz (2002). Although Snarey (1993) and Palkovitz's (2002) conclusions are valuable, they are also limited in their generalizability. Their studies did not include female sample and their samples are not fully representatives of the male population either.

5.3. Methodology

5.3.1. Qualitative Research

Contemporary debates about the practice of social research have focused on distinctions between qualitative and quantitative approaches. Qualitative research always involves some kind of direct encounter with the world. Qualitative researchers are also concerned not only with measurable facts or events, but also with the ways that people construct, interpret and give meaning to these experiences (Gerson and Horowitz, 2002). Thus, qualitative research methods are designed to help researchers understand people and the social and cultural context within which they live. A qualitative research design was used in this study in order to obtain a deeper understanding of parenthood in adult life. In addition, to investigate the individuality of the experience and the meaning that parenthood holds for different parents. Thus, the purpose in using this research method is to understand, rather than predict.

Qualitative research uses an essentially unstructured approach to data collection; whereas, quantitative studies require careful planning and involve a considerable amount of administrative detail. Each study is unique. At first sight, qualitative and quantitative studies appear to be distinct and opposite to each other (Hayes, 1997). Although, each method has some differences, they are not opposite from each other. As Brannen (2004) emphasized that “qualitative and quantitative data need to be treated as broadly *complementary* [emphasis in the original], though not necessarily as compatible, rather than as adding up to some rounded reality...” (p. 313). Similarly, as Richardson (1996) proposed quantitative and qualitative approaches should be regarded as having complementary (though possibly different) roles in psychological

research. Combination of qualitative and quantitative data is possible in a research, but the rank or meaning of the each strategy differs from one study to another. In some studies, quantitative data can be used to corroborate qualitative type of data, as when theoretical insights are derived from one type of data which are also put to test on other dataset. In others, collecting one type of data facilitates the collection of another type of data, when qualitative interviewing methods are first employed in preliminary work in order to help design a large scale survey. In addition, in some studies, two different sets of data are employed to address different but complementary aspects of an investigation; for example, qualitative data are used to understand social processes while quantitative data are employed to examine associations and their statistical generalizability to parent populations (Brannen, 2004). In the present study, two different data sets- both qualitative and quantitative- were collected in a complementary fashion as proposed above. Thus, qualitative data were used to understand parenting and adult development, while quantitative data were gathered to apply some measurable statistical analysis within larger sample.

5.3.2. Selection of Participants and Procedure

A sample of 23 mothers and fathers (13 Mothers, 10 Fathers) from intact families was obtained in Ankara. 12 of them (6 mothers and 6 fathers) were married with each other. Only two criteria were used in the selection of the sample: parents had to be in an intact family (to avoid issues of step parenting or divorce), and second, parents had to have at least one child who was 17 or older.

Each parent participated in a 60-to-90 minutes interview in a face-to-face setting. Interviews were conducted in the parents' houses or in the work settings. All interviews were audiotape-recorded and later transcribed verbatim. The researcher conducted all the interviews. All interviews started out with a general demographic information, in a nondirective way. Questions were asked about when respondents had the first child, why they wanted to have children, how they decided to have children, whether pregnancy was planned or not, whether both of the parents wanted to have children, what

they felt when they became parents, what their expectations of having a child were and whether their life changed dramatically or not. Following from these, the interview was organized into general classes of questions examining their perceptions of the effects of parenthood on their marriage, relationship with others, relatives, friends, work history, morality, religious and ethical beliefs, values, health practices, emotional experience, emotional expression, parental roles, parental involvement, and their relationship with their own parents at all developmental stages. The interview schedule is provided in Appendix A. In each interview, this schedule was used as a flexible guide for talking to the participants about the central issues of the research project.

Not surprisingly fathers were more reluctant to participate in the study. Although the sample was nonrandom and therefore limited in its generalizability, the goal of the qualitative research was not to discover how many or what kind of people possess a parenthood characteristic, but, to capture the meanings of experiencing and constructing the parenthood.

The average age of the sample for women was 47 and for men was 52. All participants had been married for an average of 26-27 years. 13 parents of the whole sample had two children, 4 of them had one child, and 6 of them had three or more children. 6 men held a 4-year college degree, 2 men had 2-year college degree, one participant had completed high school and one participant had completed primary school. Only one participant of the women had completed the 4-year college degree, 4 women had 2-year college degree, 5 of them had high school degree, two participants had a secondary school degree and one participant had a primary school degree. Eight participants of the fathers and five participants of the mothers were employed outside the home. One of the females and two of the males were retired. Seven of the females were housewives (see Table 1 for demographic characteristics of the sample).

Table 1: Demographic Characteristics of the Qualitative Study Sample

	Female (N=13)	Male (N=10)
Age	M=47 (Range:37-61)	M=52(Range:41-61)
Education Level	M=3.1 (Range: 1-5)	M=4.1 (Range:1-5)
	4-year university :1	4-year university :6
	2-year university :4	2-year university :2
	High school :5	High school :1
	Middle school :2	Middle school :0
	Primary school :1	Primary school :1
Work Status	Employed : 5	Employed : 8
	Retired : 1	Retired : 2
	Nonemployed : 7	
Duration of Marriage	M=27 (Range:17-45)	M=26(Range:18-33)
Age of 1st Parenthood	M=21(Range:18-25)	M=27(Range:23-31)
Number of Children	M=2(Range:1-4)	M=2(Range:2-3)
Age of Children	Range: 16-40	Range: 18-33

5.3.3. Coding

There is no one right and accepted way of doing qualitative research. Unlike quantitative research, qualitative research is not primarily based on statistical procedures or quantification. Similarly, as opposed to quantitative studies in which reliabilities are checked by Cohen's Kappa, in qualitative research, getting the inter-judge reliability is not common (Mottram, 2003).

In this study, coding strategies were similar to those in Mottram's study. The transcribed texts first were categorized and coded according to the interview topics. Codes were not mutually exclusive, a given response could fall under one or more categories. After the content categories had been

formed, they were controlled and checked by the thesis supervisor. Thus, a process of evolving and negotiating meanings and categories was completed.

5.4. Results and Discussion

5.4.1. Childbearing Motivations:

Childbearing is one phenomena to which most people do not give much thought. This situation did not changed in our study. Even if people were able to identify their motivations, many of these motivations were not at conscious level. There is not one particular motivating factor that is responsible for someone's decision regarding parenting. In her study, Rubin (2001) summarized the research in this area and determined five aspects of parental motivation: biological aspects, sociological aspects, existential aspects, other unconscious aspects, and systematic aspects. Similarly, Kotre (1996) had identified four major types of generativity as mentioned before. The first was biological generativity which is producing, bearing and nursing the offspring. Specifically, biology, the survival instinct is obviously the original motivating drive toward procreation. Only one father articulated this theme:

Araştırmacı: Neden çocuk sahibi olmak istediniz?

Baba: “Neden evlenmek istediysem ondandır. Aile olabilmek için şöyle söyleyeyim her canlı yaşarken herhalde içgüdüsel olarak türünü devam ettirebilmek ister. Bu en ilkel canlıda varken bizde olmaması mümkün değil. Anne baba olmak çok güzel bir duygu. Sizin bir parçanız sizden bir parça meydana geliyor. Toplumumuzda da belki insanlar niye ben çocuk sahibi olayım, niye çocuğum olsun diye kimse sormuyor, düşünmüyor.”

Parenting has a social component also. The norms and values of a given culture not only include parenthood but also strongly influence the desire for it. In the present study, all participants were aware of the society's bias of being a parent. In fact social aspect of parenting motivation was clearly seen in our study. In this study, first we tried to explore the reasons and intentions for having a child and secondly whether there are differences between men and women. There were not many differences between the

men's and women's responses. Almost half of the whole participants used the exact statement of "to make a family" as a reason and almost all of the parents consciously or unconsciously implied the same reason given by this statement. It had been seen that after marriage, a child should come in order to make a family. Thus, parenting had been seen as a social or cultural expectation. A father voiced this social expectation:

"Özel bir nedeni yoktu. Eskiden gelen gelenek gibi bir şey. Çocuk oluyor..yani düşünmedik biz olsun veya olmasın veya bir 2-3 sene geçsin sonra yapalım gibi bir düşüncemiz olmadı. Belki de bilinçsizce olan bir şeydi. Bir aile kuruyorsak çocuk da olacak bir zihniyeti vardı herhalde. Hiç de fazla düşünmedik."

Parents also emphasized that having a child provided the continuity of their family name and traditions into the future. Therefore, family name and tradition came out to be other significant reasons for having a child. Half of the fathers and two of the mothers among the sample directly worded the desire of continuity of the generation and family name when they began to talk about the reasons of parenthood. For instance, a mother said: "We make a family for continuity of our family, for our future". Existential aspects of parenthood (Rubin, 2001) generally include issues of making life more meaningful and of dealing with death anxiety. Biological children provide a genetic continuity and provide a way to make a lasting impact on the world. This aspect of existential motivation is not usually conscious and was not emphasized by the participants in this study. The participants were only aware of is the meaning that children can provide. Most parents vocalized without a child the life would have been meaningless. A mother, for instance said that "a child is the basic part of the family, without children a home is empty". In addition, to what parents also stated that having a baby was a way to strengthen the relationship, there often exists a hope that being a parent will provide the sense of completion or fulfillment that being a husband or wife somehow does not. Another mother ranked the reasons for parenthood similar to other parents and in addition used was the statement that "I was lonely, so I wanted a child to remove my loneliness".

The only difference between men's and women's reasons for parenthood was that women more frequently emphasized their loving children than men and men more strongly emphasized the continuity of the family name.

5.4.2. Expectation From a Child and Perceived Satisfaction From Parenthood:

When we asked parents what they expected from birth, what they imagined about their child, the common answer was that they firstly expected having a healthy child. The gender preference was not common. But there was a slight tendency of preference of the same gender; that is, fathers (only 3 of the fathers) expected a male child and mothers (only 3 of the mothers) expected that a female child. Only one mother stated that she wanted to have a male child as a first child because of the cultural overvalue on the male child. Others said that it didn't matter whether the child would be male or female.

Almost all parents rated some personality characteristics as their expectations from a child; such as being honesty, being beneficial for his/her nation and country, and having ethical values. Importantly, some parents explicitly and others unexplicitly stated that they wanted to give opportunities to their children that they couldn't have. According to existential motivations (Rubin, 2001) that we discussed before, often parents see in their children an opportunity to achieve goals that they never accomplished. A father voiced this:

“Çok iyi çocuk yetiştirmeyi arzu ediyordum. Nedir: Benim örneğin sahip olamadığım ya da çok isteyip de yapamadığım şeyleri o imkânlarla, olanaklarla çocuklarıma sunmayı istedim. Ancak hep planladığınız şekilde olmuyor, istediğiniz şekilde gelişmiyor. Örneğin okulda çok başarılı bir öğrenci olmasını arzu ediyorum, bunun için siz gereken altyapıları hazırlıyorsunuz. Nedir: Çok iyi bir okul, çok iyi bir öğretmen arıyorsunuz, bulmaya çalışıyorsunuz kendi değerlerinizle. Çocuğunuza işte derslerinde, ödevlerinde yardımcı oluyorsunuz. Onları yapabiliyorsunuz. Başarı için belki bunlar gerekli değil, yeterli. Çocuğun da çok başarılı bir öğrenci olabilmesi için çok çalışması gerekiyor, merak etmesi gerekiyor, yaşlıları arasında öne geçme isteğinin biraz fazla olması gerekiyor. Bunlar olmayınca sizin isteğinin gerçekleşmiyor.”

In terms of *satisfaction from parenthood*, all participants asked if they had experienced any positive or negative feelings about the involvement with their children. First of all, none of the parents perceived that their children negatively had affected their life; on the contrary, they saw the positive sides. Most parents emphasized that they had experienced amazement watching their children grow, develop and accomplish things. Since these accomplishments were the fruits of their guidance and, best efforts. Parents expressed a sense of taking joy in their children's accomplishments and their sense of achievement. A father expressed this theme as following:

Baba: “Babalık çok fazla sorumluluk getirdi, çok fazla bölüşmeyi, paylaşmayı öğretiyor. Çok ölçülü olmayı gerekli kılıyor. Yapamadıklarınızı çocuklarınızın yapması için çaba gösteriyorsunuz. Onlardan beklediğiniz sonuçları aldığınızda çok mutlu oluyorsunuz. Bu herhalde bencillik oluyor ama.”

Araştırmacı: Neden?

Baba: “Çünkü siz duygularınızı tatmin etmek istiyorsunuz. Oysa ki karşıda bir insan bir birey var.”

Araştırmacı: Bunu çocuğunuza bir dayatma olarak mı, ‘ben bunu istiyorum’, ‘bunu ben başaramadım sen başar’ şeklinde mi veriyorsunuz?

Baba: “Hayır hiçbir zaman dayatmıyoruz ancak insanlar toplu halde yaşayabiliyorlar, tek başınıza yapamıyorsunuz. Tek bir aile olarak yaşayabiliyorsunuz. Toplum olarak yaşarken toplumda da haklı olarak sevgi,saygı, değer verilmesini istiyorsunuz. Her ne kadar siz toplumdan, ortalamadan biraz farklı düşünseniz bile toplumun belli değer yargıları var. Örneğin; varlıklı, becerikli, başarılı insanlar diğerlerine oranla çok takdir ediliyorlar. Bir sınıf düşünün, sınıfta başarılı öğrenciyi öğretmen çok seviyor, arkadaşları da seviyor. Bu arkadaşlarının sevgisinde belki biraz hayranlık var, ‘benim yapamadığımı yapabiliyorlar, belki ‘başarılı bir arkadaş edineyim’ diye gereğinden fazla önem verme var ama sonuçta o insan toplumda daha çok değer görüyor. Siz de anne baba olarak o değeri,... bencillik derken paylaşmak istiyorsunuz. Onun başarısı üzerinden siz de değerli olmak istiyorsunuz. Öteki türlü üzülüyorsunuz. Örneğin bir sınav, günümüzde de sınavlar çok önemli hele öğrenciler için. Önce Anadolu liseleri arkasından üniversite sınavları. Ben çevremde çok iyi biliyorum ve sınavlarda çocuğu çok iyi bir sınav vermişse, iyi bir not almışsa, iyi bir yer kazanmışsa bununla gurur duyuyor, iftihar ediyor ama başarısız bir çocuğun anne babası da ‘keşke bu konu açılmasa’- ‘bu konuyu konuşmasam’ diyor. Bu ilk anda çocuk der geçersinizde yoksa hayır...”

Araştırmacı: “Sonuçta anne baba da çocuğunu kendi ürününü, kendi başarısımı gibi ya da kendi başarısızlığıymış gibi atfediyor.”

Baba: “Öyle, bir anda suçlu hissediyorsunuz. Demek ki ben bu kadar başarılı değilmişim ki, benim ürünüm işte benim gibi. Ya da çocuk çok başarılıysa ben de çok başarılıyım algısı çıkıyor.”

Almost all parents expressed a sense of pride about their parenting. They also expressed a sense of pride independent of the feedback they received, since they had played role in their children’s accomplishments. When parents were asked whether they were pleased about themselves as a parent, majority of the parents (12 mothers and 8 fathers) emphasized that although they were not fully satisfied with themselves as a parent, in general, they were pleased. Participants stated that they did as much as they could do for their children. Especially, some of them emphasized that they viewed themselves as very good at parenting even in comparison to other parents. Not surprisingly, none of the parents stated that they did not to be a parent at all. Thus, all of the parents were pleased to be a parent and pleased about their parenting.

Parents also talked about the love they experienced, they expressed the affection they received from their children. In fact, when parents were asked whether they perceived their children as a guarantee in their older ages, every parent emphasized that they did not perceive like this. Parents liked the feeling of being needed, appreciated, and loved. To be desired as a special companion and to be loved by their children brought a sense of importance, meaningfulness, and worth to their lives. Indeed Kağıtçıbaşı (1980; 2000) stated that with socio-economic development (urbanization, higher socio-economic standing), the economic/utilitarian value of children decreased. Furthermore, she emphasized that only the economic value of children was found to decrease, not the overall value of children, because psychological value of children did not decrease with increasing affluence and socio-economic development. Therefore, Kağıtçıbaşı focused on the different values of children and to differentiate between material and emotional (psychological) interdependencies in the family.

5.4.3. Emotional Expressiveness:

When parents were asked if there were differences in the way that they experienced, expressed or controlled their emotions, almost all of the parents accepted that they had felt some differences before and after the birth of a child. The most common answer was that they had been more patient toward their children and circumstances. Therefore, they were aware of the need to exert emotional control over the expression of some anger. Majority of them accepted that their tolerance rate had been higher after involving in parenthood. Parents talked also about expression of love and approval. A father, f.e., stated that “Bir tek çocuğunuza karşı katı olamıyorsunuz. Ona annenizden, babanızdan, eşinizden, arkadaşınızdan çok daha sıcak, çok daha içten yaklaşıyorsunuz”. However, when participants were asked about their expressivity of feelings toward their children or others after parenthood, parents did not comment much. But, gender differences were also significant regarding this issue. Because, while mothers somehow articulated their easiness to express their feelings even before motherhood and accepted some possible development with child, majority of men accepted that they had not been comfortable to show their feelings. Strong traditional stereotypes regarding masculinity must have prevented them from showing these feelings. For example, a mother stated that:

“Annelikten önce de duygularımı kolay ifade edebilen biriydim; ama... örneğin ben babalarına göre çocuklarımda duygularını daha kolay anlayabiliyorum, onlarla duygusal problemleri hakkında daha rahat iletişim kurabiliyorum. O bunları pek yapamıyor. Bence erkekler kadınlar kadar duyguları anlayamıyor ve gösteremiyorlar. Kadınlar bu konuda daha iyiler.”

Moreover, when considering both the positive and the negative emotions after parenting, parents listed more good feelings than bad ones. It seems that positive emotions of parenthood were so great that even if there were negative emotions, positive ones overshadowed the negatives. Because, parents simply could not address bad feelings.

5.4.4. The Uniqueness of the Parenting Feelings:

Parents were also asked whether they could experience the same feelings that they associated with parenting in other contexts, such as marriage, work or other relationships. Almost all of the parents stated that the feelings of parenthood are different than those experienced in other contexts. Although some said that feelings of parenthood were similar to feelings of other contexts (i.e., adopted a child), there were important aspects that distinguish the feelings of parenting from those of other context and it was unique. A father described the unique emotional feelings of fathering in the following way:

Baba: Babalıkta o ilişkinin yerini başkası tutmaz. Elbette tutmaz. Yani kardeş, anne o ayrı bir biçim ayrı bir sorumluluk. Ama çocukla baba veya çocukla anne arasındaki ilişki çok farklı. Bana göre onun yerini başkası tutmaz.

Araştırmacı: Peki, başka bir çocukla yaşanır mı?

Baba: Başka çocuğun sorumluluğunu almak bir değil. Yani herhangi bir yakınınızın bir arkadaşınızın da sorumluluğunu da alabilirsiniz ama bir evlat da belki doğal olan o, o da içgüdüsel olur ya. İçgüdüsel olarak bir çocuğa duyulan doğumundan itibaren dünyaya getirilişinden itibaren onla berabersiniz. Bir çocuğun yerini elbette tutmaz diye düşünüyorum. Ama bir evlat ediniliyor. Mesela bir evlatlıkla ana-baba arasındaki bazen bir gerçek anne-babadan çok daha iyi gelişebiliyor. Yani orada da frekans, duygular, verilen emek, bu emeğin karşılığının alınması yani olabilir ama...tam karşılamıyor. Yani birtakım evlatlıklarda da bir anababanın üstlenemeceği kadar fedakarlığa katlananlar var; olabilir ama bana şu an düşününce kurgulanmış bir ilişki, doğal bir ilişki değil.

Thus all parents felt that there were qualitative differences in the emotional feelings that parents experienced with their children. Some of the participants (especially mothers) also stated that they had more strong feelings toward their children than toward their spouse.

5.4.5. Perception of the Parental Role:

When *role identities* examined, parenthood is the most important role for all parents, ranking ahead of marriage and job as a source of identity role, especially for women (Kerpelman et al, 1999). Thus, it is not surprising that parenthood is an important role for most parents. When a woman and a man

becomes a parent, his/her role repertoire expands. Roles each has already fulfilled continue to exist, but they have been altered by the addition of the mothering or the fathering role, which changes the distribution of the mother's or the father's energy, time, and priorities. Becoming a parent does not erase other roles, but significantly changes the priorities of their roles. The creation of new roles and relationships in the family causes a new way to evaluate. In this study, as expected when child came into family all mothers and majority of fathers (8 of them) gave the first priority to their mothering and fathering role. The prevalence of the work role was the primary theme that came through in two men's statements about fatherhood and fathering. However, when participants were asked whether parenthood had any negative effects on their work or career development, no parent articulated that their parental role prevented their career. Specifically, men discussed how skills gained through fatherhood experiences could be seen as supporting their career development. Because, being a father loaded much more responsibility on their shoulders, and this motivated them to work harder in order to successfully play their role as providers. It was needed for economic sake, but it is viewed also constrains fathers from spending more time at home.

In talking through various aspects of parenthood roles, there was considerable acknowledgement that there was significant convergence between paternal and maternal roles and they were both multifaceted. However, not many parents explicitly stated that parenting roles were multifaceted. Although very much in transition, the good provider role was still central in contemporary men's fatherhood roles as indicated in literature (Christiansen and Palkovitz, 2001). In general, parental role perceptions were rooted in cultural values and stereotypes that father's basic role was as a provider and mother's as a basic caregiver within the family. Thus, although parents in the sample spontaneously described the multidimensional nature of parenting, the traditional parenting role was observed in this study. In response to the question of what makes a good mother and a good father, all fathers expressed the importance of provider role of the fatherhood and being an authoritarian (33%) while majority of mothers expressed the importance of caring (%69) and monitoring (%53). This indicates that the good provider role

for fathers and basic caregiver role for mothers were still valid for fathers' and mothers' self-descriptions of their roles. Study participants also discussed the need for parents to show love (10 mothers and 5 fathers) to their children. In addition, while four fathers spontaneously talked about the necessity of a peaceful home environment including a good relationship between husband and wife, three mothers talked about the necessities of giving good education and discipline to the child in order to be a good parent. However, it is important to note that providing was often viewed in a much broader sense than in the economic realm. This is consistent with the idea that economic provision is no longer enough for fathers to do. This theme was well represented by a father's description of the father's role:

“İyi ve güvenli bir ortam, sağlıklı bir ortam sağlamak, ekonomik olarak ona daha iyi bir gelecek sağlamak. Gelecek sıkıntılarını önleyecek tedbirleri alacak kadar geliri elde etme çabası. Örnek davranışlarla ona mümkün olduğu kadar geniş alanlar bırakmaya çalışmak; çok müdahaleci değil ama yönlendirici olmaya çalışmak.”

These statements reflect the idea that fathers should play an active role in providing economic support as well as structuring the overall physical and emotional environment. Moreover, when parents were asked whether parenting was an ability or required some effort, majority of the parents (10 mothers and 6 fathers) answered that it was a combination of both ability and effort. However, all of them emphasized that although some ability was needed for good parenting, effort was more important than ability.

Participants were also asked whether or not there were certain things that only a dad or a mom could do with their children, that is things that a mother or father could not do. In response to this line of questioning, only 4 of the whole participants (2 mothers and 2 fathers) maintained that aside from pregnancy and nursing, there were no substantive differences between mothering and fathering. Others stated that there were important differences, generally in regard to tenderness, emotionality, or gender-role socialization. Almost all mothers and fathers said that there were no differences in theory, but they acknowledged there were some in practice. Fathers have also

accepted the mothers' communication skills with their children. For example, a mother stated:

Anne: Anneyi ben şeye benzetiyorum, bir anaç tavuk gibi eşini, çocuklarını herkesi bir arada toplayıcı. Baba onu pek yapamıyor...

Araştırmacı: Peki sadece annelerin yapabileceği görevler var mıdır?

Anne: Tabii çok çok. Bi kere yalamı,eğriyi doğruyu, haramı-helali hepsini yuvada öğreniyor çocuk

Araştırmacı: Peki bunlar sadece annenin görevi midir?

Anne: Annenin değil ama benim eşimin işi çok ağır, hep beyinle çalışan, bedenle çalışan biri değil. Akşam eve geldiğimde çok yorgun oluyor. Ondan ancak işte haftasonları gezdirmekmiş, ne bileyim eğer sağlıklı ise, bedeni iyi ise onlarla oyun oynayabiliyordu, masal okuyabiliyordu.

Araştırmacı: Peki sadece babaların yapabileceği görevler var mıdır?

Anne: Bi kere evde babanın yeri bambaşka. Çocuklar babayı bir dayanak olarak gördüler, bir korku... bazı evlerde bir korku. Bizim evde tam bir korku değil de.. Onun için, tabii annenin şeyi daha fazla....

Similarly a father articulated this theme as follows:

Baba: Çocuklar açısından annelik görevi bambaşka bir şey; koruma kollama her şey ondan sorulur. Zaten biz anca babalar içindeki olaylardan ziyade koruma ve kollama görevini yapıyoruz. Anneler daha içten, daha haşır-neşir... Annenin sorumluluğu daha fazla diye düşünüyorum.

Araştırmacı: Sizce sadece babaların yapabileceğini düşündüğünüz işler var mı?

Baba: Koruma kollama görevini geniş anlamda söyledim. Yani çocuklarıma hep sevgiyle yaklaştım, hep öyle oldu hep de öyle olacak, ama tabii annesi kadar iç içe olamıyoruz.

Araştırmacı: Bazı babalar baba rolünü sadece ailesine iyi bakan, geçimini sağlayan biri olarak; bazı babalar ise çocukların her türlü günlük aktivitelerine (duygusal, bilişsel, fiziksel) katılan biri olarak görürler. Sizce bir baba çocuğun yaşamına ne şekilde ve nasıl katılmalıdır?

Baba: Onu tek başına anlayamazsınız. O zaman içinde kendiliğinden oluşano mecrasında akan bir olay. Yani ben çocuğumun ruhsal sorunlarıyla ilgilenmeyeceğim diyemezsin; sorun varsa sorun çözülür.

Araştırmacı: Peki örneğin sizce bir baba çocuğuyla oynamalı mı, konuşmalı mı, arkadaşlarını tanımalı mı?

Baba: Yani ben çocuklarımla oynardım. Eskiden gazeteden maket evler çıkardı, oturur onları beraber yapardık... Yani otoriter derken tabii birisinin baş olması lazım; baş da biziz, yani baba olarak. Otorite derken ezen otorite değil; koruyan kollayan otorite- böyle bir otorite olması lazım.

Thus, although many men and women also accepted multifaceted role of the fatherhood, traditional gender-role segregation about parenting was

seen. That is, fathers were seen as providers and authoritarian figures at home while mothers as doing all caring and monitoring. Similarly another mother worded the emotional differences between mothers and fathers as following:

“Anneler çocuklarıyla daha kolay iletişim kurabiliyor. Ben çocuklarımın duygularını eşime göre çok daha rahat anlayabilirim. Bizde evin geçimini sağlamak ve bir de disiplin figürü olmak babamızın görevleridir.”

Although the traditional social pressure to maintain the distinctions between genders is still dominant in most parts of the country, the impact of the changes in the demographic, legal, and economic environment has been felt especially in the big cities (Atalay, Konaş, Beyazıt, and Madenoğlu, 1993; Kongar, 2000). Indeed, parenthood has changed so dramatically since the previous generation, that there has been a tendency to search good parenting behaviour. Specifically, 7 fathers in the sample came from small towns to the big cities in order to continue their education. Although, many men and women accepted transition in the conception of role of father that he is expected to be involved with his children’s daily activities, cognitive, behavioral, and emotional development, they worded that this is not true in reality. Maybe this is because there are traditions, values, norms and standards that can limit the way these roles are generated.

Although there was a slight variation in what constituted good parenting behavior, the basic value that emerged was the importance of having children who respect them as parents. These characterizations of fatherhood, were especially prevalent among the well-educated and families of the middle class and above (see Palkovitz, 2002). Although our sample size is not enough to interpret this conclusion, there was a tendency to be more involved in their children among fathers who had a university degree and high status. However, father’s provider and gender roles remain significant among both fathers’ and many mothers’ perceptions of the father’s role. Specifically, as Palkovitz (2002) asserted, this distinction can account for the differences in the rates of change between the ideological shifts (culture) and the behaviours of the fatherhood.

5.4.6. The Effects of Parenting on Marital Relationships:

A large studies focuses on increased strains in *marital relationships* among new parents. A traditional view is that becoming parents is a crisis for married couples, because the marital relationship faces tremendous changes when the first child arrives (for a review see Demo and Cox, 2000). Changes in time spent together is also affected by the child birth. However, in our study parents were less likely to discuss parenting' negative effect on their marriage. In fact, almost all of the parents had their first child just after marriage. Therefore, they articulated that they had not stayed as childless couples long enough to notice whether changes in the time spent together occurred after becoming parents. Some parents even perceived that they spent significantly more time focused on family events than before having children.

A father worded that:

Baba: Evlilik ilişkimiz çocuk olduktan sonra çok değişmedi. Üstelik ortak olarak yetiştirmemiz gereken bir varlığa sahiptik. O yüzden ilişkimizin çocuktan sonra daha iyi olduğunu söyleyebilirim.

Araştırmacı: Peki eşinizle birlikte geçirdiğiniz vakit çocuk olduktan sonra değişmedi mi?

Baba: Tamam zaman açısından belki eskisi gibi değildi ama birbirimize olan duygularımız değişmedi, belki de daha da kuvvetlendi. Çocukla birlikte daha çok şey paylaşmaya başladık.

Thus, although parents accepted the time spent together diminished time after the child, all parents strongly emphasized that they did not interpret this as a broken off their feelings toward their partner. Furthermore, some mothers (4 of them) who were also housewives stated that having children gave them more enjoyment with their life, whereas, only four of the fathers articulated that they spent much less time. Because, having children required them to invest longer hours at work. It was clear that the nature of that time had changed radically, and the time had been perceived to be qualitatively different. Most parents discussed significant decreases in the time they spent alone with their partners. It seems that after having children, couples' conversation was no longer perceived to be personally focused, intimate, or relationship oriented. Much of the conversation centered around the childrearing issues. There was a sense of increased focus on a common goal,

interest and commitment between partners: raising the children successfully and enjoying children's development. Below is part of an interview with a mother:

Anne: Bazıları diyor ki çocuk doğduktan sonra karı-koca ilişkileri eskisi kadar iyi olmuyormuş. Ben bunu kabul etmiyorum. Ben ilişkimizin çocuğumuz olduktan sonra daha da kuvvetlendiğine inanıyorum....Biz birlikte çocuklarımızı yetiştiriyoruz .

Araştırmacı: Ama bazı çiftler çocuk olduktan sonra eskisi gibi yalnız kalamadıklarını, birbirleriyle eskisi gibi konuşmadıklarını...

Anne: İşte, bence zaten güzel olan bu. Yani ortak bir sevgiyi paylaşıyorsun. Tamam kendinden ve ilişkinden fedakarlık etmek zorundasın, ama bunu bir yük olarak görmemelisin.

Thus, parenting did not represent a significant detriment to marital development and, in fact enhanced marital commitment and closeness. The presence of children can be said to have contributed to the quality of the marital bond. However, some fathers expressed significant differences in their marital relationship before and after the child in terms of use of time and energy. Changes in time spent together were primarily in time spent alone as a couple. Some other fathers stated they spent much less time with the family since having children required them to invest longer hours at work. Employed mothers (6 of the whole mothers) especially emphasized that their work status loaded much more burden on their shoulders which in turn affected their use of time and energy. However, just two mothers-who were employed- and one father emphasized that they spent less time with each other after the child and experienced some conflicts in terms of less care toward husband. Additionally, just one mother stated that they experienced some conflicts with her partner over the child care. A more recent qualitative study of couples making the transition to parenthood, however, showed that they had many new strains in their lives, but that couples not making the transition were just as likely to break up and showed the same overall levels of distress (Cowan and Cowan, 2000). Indeed, although minority of the sample accepted that they experienced some difficulties in their marital relationship with the coming of the child, most of the parents emphasized that the bond between each other became stronger. In our study, none of the parents stated that parenting decreased their commitment to their partners. In addition, those who said that

parenting had little or no impact on their commitment indicated they were very committed to marriage before having children.

5.4.7. The Effects of Parenting on Social Relationships:

Being a parent affects the parent's social relationships. In our study, some parents felt that their social level was diminished by parenting (6 mothers; 5 fathers), whereas others perceived enhanced social worlds (7 mothers; 5 fathers). Parents who focused on losses commented that active parenting was associated with shifts in time spent in social relationships. On the other hand, having children also led to a broader social network that was revolved around similar interests or activities. Umberson and Gove (1989) called attention to the importance of social integration as a benefit that children create for adults, emphasizing parenting as a profound relationship that ties adults to others. Indeed, a father worded this:

“İşimin gereği küçük kasabalarda yaşadık. Bulduğumuz yerde bir ilçe düşünün bir hakim düşünün; ya kaymakamla görüşürsünüz ya da diğer hakim ve savcı arkadaşlarla. Lojman varsa altı üstlünüzdür zaten. Eğer orada bir kulüp veya lokal gibi bir yerimiz varsa oraya giderdik. Dolayısıyla sosyal ortamlar için çok da fazla imkanımız yoktu. O yüzden, çocuklar bizim sosyal hayatımızı etkilemedi. Aksine sosyal yaşam belki daha da gelişmiştir. Çocuklu olunca daha çok gidip-gelmeler oldu.”

Although children detain adults from social activities, children can strengthen parents' social networks or broaden to a wide range of relatives and neighbors. Thus, children may give adults opportunities to interact with other people, including relatives, neighbors, friends, and those in community institutions such as schools.

5.4.8. Participants' Own Parents: Whether they serve as a role model

When parents were asked about their own parents' parenting styles and whether they served as important role models for their parenthood identity, there was a similar type of response from all parents. They typically talked about their own parents not exactly as role models, but as points of reference for describing how they were different. Of course, the most obvious

candidates for modeling parenthood roles would be one's own parents. We know from the literature that intergenerational transmission of parenting has been supported (Belsky, 1984). For example, Belsky (1984) asserted that parents functioned based on their observations of their own parents' childrearing practices. That is, adults' parenting qualities and styles often rely heavily on the influence of their own parents' qualities and styles. The transmission is carrying on of these characteristics when parenting. In our study, although respondents frequently talked about their own parents in response to the question about models, their parents served as reference points only for monitoring themselves to determine what to change in their lives. Parents perceived themselves to be more involved in their children's care than their own parents had been. For many parents in this study, the failure of their own parents to serve as adequate role models was the result of generational differences in the expectations of how one should parent. For example, a mother stated:

“Öncelikle çocuğa iyi bir eğitim vermek, ahlaki açıdan iyi bir insan olarak yetiştirmek. Tabii ki bizim çocuklarımıza öğrettiğimiz temel değerleri bizde ailemizden öğrendik, ama biz çocuklarımıza bizim yapamadıklarımız için fırsat sunmaya çalışıyoruz. Ben oldukça katı bir babayla büyüdüm. Yani ben şimdiki durumumdan daha iyi olabilirdim. Ben çocuklarıma daha farklı olmaya çalıştım ve sanırım oldum da. Örneğin, benim kızım kendini çok güzel ifade edebilir, o benim gibi utangaç değil. Ben kendi utangaçlığımı kızımınla aştım. Onun benim gibi yetişmediğini hissediyorum. O grup içerisinde rahatça konuşabilir, kendine daha çok güvenir.”

5.4.9. Parenting and Adult Development

Becoming a parent is a major life transition for adults in which former identities such as worker, student, or spouse shift in salience and are modified to make psychic room for this new commitment in one's life (Cowan and Cowan, 2000). Caring for others is a primary way in which adults grow psychologically or enhance their self-concept. In recent research on fatherhood, the concept of generativity — a commitment to guiding or nurturing others, especially those in the next generation (Erikson, 1963) — has gained attention as a key to understanding the importance of caring for others for adult development (McKeering and Pakenham, 2000).

Specifically, majority of parents perceived that parenting had less dramatic (but still significant) influences on their development. For the most part, study participants experienced the changes associated with parenthood. A significant proportion of the sample talked about the maturation process that they had experienced since becoming parents. Some parents especially indicated that having invested in their roles as parents they could not imagine what their lives would have been like without children. Parenthood had become a core construct in their identities. A mother stated:

“Çocuk yaşam tarafından verilmiş bir hediyedir. Ben çocuksuz bir aile düşünemiyorum. Çocuksuz bir yaşam bana neşesiz, sıkıcı ve huzursuz görünüyor.... Eğer anne olmasaydım, yaşam çok sıkıcı olurdu. Çocuk evin neşesi; sadece bir gülüşü senin için yeterli....Çocuğunla birlikte sen de geliyorsun, hayata daha farklı bakıyorsun, daha olgun oluyorsun.”

This mother’s life was centered around her role as a mother. Her satisfaction with engagement in her life as a mother was very high, so she could not think of any other possibilities. She was so taken with parenting that she felt that she did not have the ability to think independently from her construction of life as a mother. This was true for the whole sample, but the proportion was higher for the mothers. Because, when participants were asked to assess how much of who they had become could be attributed to parenthood (i.e., importance rate and density of motherhood and fatherhood role in their life), the mean response of sample of fathers was 3,66 (range: 1-10) and for mothers’ mean response was 5,15 (range: 1-10). Furthermore, parenthood role ranked top for all mothers and majority of the fathers (only two of the fathers gave priority to their job and their wife). None of the participants perceived that parenthood had failed to exert an effect on their development. However, some of them also made attributions to aging and time factors regarding their maturity. But, they emphasized that they could not simply differentiate the effect of parenthood from time. For example, a father worded that:

“Yaşın ilerlemesiyle daha olgun oluyorsun; davranışların gençlik yıllarındaki gibi olmuyor. Hayata daha farklı bakıyorsun, edindiğiniz yaşam tecrübeleriyle daha geniş bir perspektiften bakıyorsunuz. Babalıkla birlikte yeni sorumluluklar alıyorsunuz. Bu sizin yolunuzu

zaten deęiřtiriyor. Tabii bu olgunluęu da getiriyor. Ama bilemiyorum....”

In one way or another, approximately all parents expressed that parenthood gave them purpose or further direction in life, an opportunity to reflect on who they were as persons, and provided a context within which to refine their personalities. Some parents noted they were making progress and were motivated to continue in growth and development for the sake of their children. Some parents spontaneously talked about their continued learning. Their children had provided a rich and varied context for them to learn many different things; such as, about child development, about relationships, about themselves, and about specific skills and abilities. They learn to take on other viewpoints and perspectives, taking that different outlook on life. Therefore, for some parents (6 fathers and 12 mothers) having children and being involved with them was perceived to have contributed to a heightened awareness of others’ perspectives (i.e., empathy). These empathetic feelings generally enhanced sensitivity to other parents’ emotions, other children’s’ or adolescents’ feelings, and their own parents’ feelings.

Parents perceived that although not as dramatic, involved parenthood had yielded a greater degree of maturity, discipline, and responsibility in their lives as well. Furthermore, by the growth of self-esteem and self-efficacy, the successful nurturance of others and other problem solving roles might have enriched the self. Although not all study participants explicitly accepted the growth of self-esteem when asked directly (especially fathers), in interviews frequently they worded that being a parent loaded very much responsibility which in turn led to some strongness in life. Since for the sake of their family parents should come over life difficulties. These themes were voiced by a father:

“Kuřkusuz öyle çünkü elinizde bir malzeme var, bununla her ne kadar ne yapılacağı önceki konuşmamızda belliyse de ona şekillendirmekte görevler düşüyor. Yanlıřlar yapıyorsunuz, iyi şeyler yapmaya çalışıyor, güçlüklerle karşılařırken bunlar sizi olgunlařtırıyor. Yařam kalitesi ve kiřilięinizi arttırıyor. Eęer çocuk olmasa çocukların neler isteyebileceklerini baba olmamıřtan daha iyi biliyorsunuz. Bir çocuęun size yařattığı duyguları yařamamıřtan daha iyi biliyorsunuz. Zaten bu yařamın 25 yılı çocukluk gençlik döneminde geçiyor. Geri

kalan sürede sizde bunları öğreniyorsunuz. Kişiliğin daha olgunlaşmasında ve kalite kazanmasında çocukların çok fazla payı var.”

While acknowledging that parenting introduced some stresses into their lives, parents regarded parenthood as leading to some openings in their lives. That is, parenting creates potential and motivation to grasp the possible. Active parenting was seen as an opportunity to overcome developmental stagnation. Parents were also aware of the sacrifices they had been required to make while raising children. Parents tended to articulate those sacrifices frequently. Majority of the parents articulated that parenthood could motivate one to become more giving and accepting and engaging in a parental role was major responsibility. Although both mothers and fathers accepted that being a parent increased the responsibilities and sacrifices, mothers articulated “giving and sacrifice” words more than fathers and fathers articulated the “responsibility” word more than mothers. Furthermore, although mothers accepted the responsibilities in their mothering role, they used this word in terms of their caregiver role, while fathers used this word in terms of their provider role. However, for all parents accepting responsibility led to some self-gratification and maturation. A mother stated:

“Anne olmak birçok sorumluluk getiriyor; başka bir hayattan sorumlusun. Eğer anne olmasaydım, kendimi geliştirmek için bu kadar çabalayacağımı zannetmiyorum. Bu kadar okumaya ihtiyacım olmazdı. Çünkü, çocuğumun sorularına cevap verebilmek benim için önemli. Bu yüzden birçok alanda öğrenebildiğim kadar çok şey öğrenmeye çalışıyorum.”

Although not all parents experienced a radical change in priorities, all of them accepted that their children had taken all the priorities. Majority of them accepted that their lives were centered on their children’s’ needs. Children create substantial new daily demands on parents’ time, physical energy, and emotional energy. Congruent with literature (LaRossa and LaRossa, 1981) new parents spend much time taking care of children, which decreases leisure time. The resulting reorganization of priorities was mentioned by parents in terms of decisions, time management, and

relationships. A mother said: “Boş zaman?! Hiç boş zamanım yok. Olsa bile onları da çocuklarımla geçiriyorum. Kendim için hiç zamanım yok.”

However, there was a gender difference among the study participants. While mothers strongly emphasized that they didn't have much spare time because of their caregiver role, fathers articulated that their leisure time did not change very much even after child.

5.4.10. Parenting and Parents' Viewing of World, Morals and Values:

Participants were also asked whether their parenthood experience lead to significant changes in their world viewing, moral beliefs, and their religiosity. Engaging in active parenting roles may also initiate a revisiting of a core question. Parents sometimes consider such issues in response to their children's questions. Therefore, some changes in beliefs, values and morality would be expected. The responsibilities of parenting are different from other responsibilities. Parents express that, their responsibilities increase after having a child and engaged parenting fosters increased awareness for a need to control and express emotions, model health, to engage in provision and to reduce risk taking, all for the sake of the children. For example, a father worded: “İyi bir baba olmak için, biliyorum bazı kötü alışkanlıkları- işte sigara gibi at yarışı gibi – bırakmam gerekiyor.”

But, this is not to suggest that all parents explicitly recognize these issues. However, engaging in active parenting role with other roles (i.e., husband/wife, worker, housewife, etc.) causes reflection and reevaluation of behavioral choices and belief evaluation. Involved parents are motivated to make positive contributions to their families, which in turn require them to continue to grow and mature.

Decisions regarding religious faith and its practice had implications for everyday activities and parents reflected their religious beliefs and sending messages regarding vitality of faith to family members. When participants were asked about whether their parenthood influenced their commitment to religion/religious beliefs, moral issues and values, the general pattern of responses was gathered. The majority of the participants, both mothers and fathers, reported no change in their religiosity. Only 3 mothers and 2 fathers

reported changes of varying magnitudes in their religious beliefs that were specifically stimulated by parenthood. Parents who reported no change indicated that they had had strong positive religious beliefs also before child, that is religion had always been central in their life and their identity. For these parents, although parenthood was not seen as a fundamental force in forging their religiosity, they called about the relations between parenting and religious conviction. These parents frequently encouraged their children to participate in religious activities and viewed themselves to be a significant person regarding religious training. Only one mother and one father denied the religion/religious beliefs and activities. The condition of the world (i.e., wars, despair, poverty, etc.) had caused the mother to doubt the existence of the God (she said “if God exists, how can God allow this suffering?”) and the incongruency between positive sciences and religious beliefs had caused the man to doubt the existence of the God.

A few parents reported that parenthood had influenced their view of moral issues and the way they approached the world. These parents especially described how they desired their children to grow up better than they had, despite the fact that “the world is becoming a worse place”. For example a father emphasized:

“Eğer baba olmasaydım, hergün kirlenen dünya için bu kadar üzülmeyebilirdim. Çünkü en değerli varlığın çocuğun ve onun da en az zarar görmesini istiyorsun. Bu tabii bütün çocuklar için geçerli sadece benim çocuklarım için değil....Biz çocuklarımızı daha iyi koşullarda yetiştirmek istiyoruz. Ben çocuklarıma benim yapamadıklarım için fırsatlar vermeye çalışıyorum.”

Although majority of parents indicated they had already had strong beliefs in moral issues and values before parenthood, they proceeded to talk about the importance of parenting as a role model, as a teacher to teach ethical values to their children. However, some mothers than fathers in our sample articulated that they were responsible for children’s moral socialization.

5.4.11. Conclusion:

Generativity can simply be defined as the developmental task of caring for the next generation (Erikson, 1963). It was common for parents in the sample to express their aspiration to see their children do better than they had and to have greater opportunities than they themselves had. It is difficult, however, to assess how parenting affects adults' lives without controlling for earlier states and without explicit recognition of those who remain childless. Becoming a parent fundamentally changes one's life, making it more complex — not only through increasing demands, conflict, and frustrations, but also by deepening joys, activating social ties, and enriching parents' self-concepts. However, it seems that having a child fulfills an expected adult role, one that fits with cultural ideals by having children. In fact, parents in this study insisted that there were no real costs of being a parent. Specifically, they had already explicitly or implicitly done a cost-benefit analysis and had determined that the benefits outweighed the costs. Furthermore, parents recognized that while teaching their children, they had also learned from their child. Therefore, in parents' own constructions, their relationships and activities with their children had significantly contributed to whom they had been as developing people.

Although the findings of the study have a potential to make contributions to the literature, there are many limitations of the study. First of all, the present study has sample and assessment limitations that restrict generalizability. The sample of mothers and fathers of older children in our study is very small and drawn only from a single urban area. Furthermore, this study was also a retrospective one which is likely to involve some memory mistakes. Because, individuals tend to remember good or positive memories from past rather than bad or negative ones. Majority of participants were in their fifties. Thus, the present results may not adequately represent the experiences of parents from future cohorts.

5.4.11.1. Cultural and Gender-Related Implications: Turkish Family Case

Families are the basic units of a society and function as a bridge between past and future. Changes in families over a historical period represent many cultural and social changes as well. In most cultures, the behavior of men and women is clearly differentiated, and there is strong social pressure to maintain these distinctions. As such, women are to act "like women" and do the work of women and men are to act "like men" (Unger and Crawford, 1992). This has also been true for men and women in Turkish society which has a non-Western cultural context. However, since the beginning of the 1980s, changes in Turkey's macroenvironment have exerted considerable influence on the traditional roles of men and women in the society. Although the traditional social pressure to maintain the distinctions between genders is still dominant in most parts of the country, the impact of the changes in the demographic, legal, and economic environment has been felt, especially in the big cities (Atalay, Konaş, Beyazıt, and Madenoğlu, 1993; Kongar, 2000). All of these changes have influenced gender roles in the family in particular and in the society in general. Women, especially in the urban areas, are now assuming new social roles, more responsibilities, and therefore adopting a new profile. The role of men, on the other hand, has been changing because of, and in accordance with, the new role of women. Accordingly, certain changes in family lifestyles has taken place; the shift from traditional large families toward small nuclear-type families has accelerated. Studies have revealed that urban, young and upper social class of the population have shown more Western values and practices (Atalay, Konaş, Beyazıt, and Madenoğlu, 1993; Hortaçsu, 1999a; 1995). This is well reflected in the present study. Although some of the findings are congruent with the Western literature with the modernization of our country, there are also some findings that are culture-specific. For example, high level of emotional interdependence between individuals and families, and gender stereotypic division of labor are still normative in Turkey (Kağıtçıbaşı, 1996; Hortaçsu, 1995).

In mid-1970s Kağıtçıbaşı conducted a nation-wide study in Turkey on the Value of Children research project investigating motivations for childbearing (Kagitcibasi, 1980; 2000). The Value of Children Study pointed to the importance of economic/utilitarian and psychological values attributed to children by parents. The economic/utilitarian value of children has to do with children's providing material benefits to their families when they are young (working in family business, doing household chores, etc.) and providing old age security to their parents when they grow old. The psychological value of children has to do with the love, pride, joy, etc. that children give to their parents. The economic value of children has been found to be particularly strong in less developed countries with low levels of affluence and mostly rural/agrarian life styles. Kağıtçıbaşı found that with socio-economic development (urbanization, higher socio-economic standing), the economic/utilitarian value of children decreased. However, Kağıtçıbaşı emphasized that only the economic value of children was found to decrease not the overall value of children because psychological value of children did not decrease with increasing affluence and socio-economic development. Therefore, Kağıtçıbaşı focused on the different values of children and the differences between material and emotional (psychological) interdependencies in the family. Thus, the model of family change developed by Kağıtçıbaşı (Kagitcibasi, 1996;2000) involves decreasing material interdependencies but continuing psychological interdependencies with socio-economic development (particularly urbanization) in societies with collectivistic cultures of interpersonal connectedness. Recent evidence has shown continuities in closely-knit interaction patterns despite increased urbanization and industrialization in collectivistic cultures (see Kagitcibasi, 1996; 2000). Although we could not measure SES differences in this study, a general framework for the family relationship in our country is well reflected. It can be concluded that, Turkish urban middle-class families also try to keep the traditional values of familialism and collectivism intact.

CHAPTER 6

PILOT STUDY

6.1. Research Aims

Following the qualitative research, in order to identify the scales' factor structure and reliabilities, a pilot study was conducted before the main study with a small sample size. Questionnaires were designed to capture the general goal of the current study which tried to explore the connection between family experiences and individual development in mid adulthood. Thus, the main focus of the current investigation is on the developmental processes of middle adults who are parenting adolescent children and their generativity. The different parenting experiences as mothers and as fathers may evoke different types of parental role for men and women. Therefore, since the wording of the items in gendered parental role Questionnaires were different for mothers and fathers, Questionnaires were prepared for mothers and fathers distinctively (see Appendix F for mothers and Appendix E for fathers). However, the only difference was on the gendered parental role scale, all other scales were same for mothers and fathers in content. In general, adult development is the outcome variable of interest in the current research.

6.2. Method

6.2.1. Participants:

After delivering 600 (300 for males and 300 for females) Questionnaires, the data was collected from 146 middle aged adults who had child(ren) attending the high schools in Ankara. Unfortunately, the response rate was very low (i.e., 24.3%). Participants were selected on the bases of being biological parents and their living together (i.e., not divorced) and their belonging to middle SES. Eight Questionnaires were excluded from the analysis because respondents reported that they were divorced or there were

too many missings in the scales. Therefore, the final data composed of 138 (64 male and 74 female) middle aged adults.

The adult sample was characterized by the descriptive data presented in Table 2. The mean age of the respondents was 47 for male, while it was 42 for females. Of all men and women the youngest respondent was 35 while the oldest were 64. The average level of education of parents was high school degree for all respondents ($M= 3,06$ for male; $M= 2.70$ for female). However, the range of educational experiences for females consisted of 4% with no education, 15% with elementary school education, 16% with secondary school education, 35% with high school education, 27% with some college, and 1% with an advanced college or professional degree. For males the range of educational experiences consisted of 3% with no education, 9% with elementary school education, 16% with secondary school education, 28% with high school education, 38% with some college, and 6% with an advanced college or professional degree. Participants also reported their wife's/husband's, mother's and father's educational level that can be seen in the Table 2. Approximately all respondents; both mothers and fathers, had been married for 20 years. The mean age of participants' first parenthood was 22 for females and 26 for males, and both females and males approximately 1,5 years after they had married, had their first child. Almost all parents had been living in Ankara for many years (i.e., $M =25$ for female; $M= 26$ for male), at least for some time in their lives they had lived in big cities. Finally, almost all the parents perceived that their SES in the middle class ($M= 3.03$; for female and $M= 2,9$ for male).

Table 2: Descriptive of the Pilot Study Sample

	Male (N=64)	Female (N= 74)
Age (in years)	M = 47 (35-64)	M = 42 (35-63)
Education	M = 3 (0-5)	M = 2,7 (0-5)
Partner's Education	M = 2,47 (0-5)	M = 3,29 (0-5)
Work Status	Nonemployed (N=2) Employed (N=53) Retired (N=9)	Nonemployed (N=37) Employed (N=27) Retired (N=8) Nonidentified (N=2)
Years of Marriage	M = 20 (15-33)	M = 19,9 (11-30)
Age of first parenthood	M = 26 (17-40)	M = 22 (18-32)
Perceived SES	M = 2,9 (1-5)	M = 3.03 (1-5)

6.2.2. Procedure

In order to control SES, high schools were selected in terms of their socioeconomic placements in Ankara and permission was taken from directorates. Data were collected through self-report Questionnaires. Parent Questionnaires and consent forms (see Appendix B) were delivered to mothers and fathers through their adolescent children. There was no identifying information in the Questionnaires, in order to ensure anonymity and confidentiality. The completed Questionnaires were collected from schools' directorates.

6.2.3. Measures

Multiple Questionnaires were administered to mothers and fathers. First, all mothers and fathers gave demographic information.

1. Demographic data: All participants reported their age, marital status, their own education levels, educational level of their wife/husband and educational level of their own parents, length of their marriage, number of children at home, gender of the child(ren) that they had, their age at the first onset of parenthood, how many years after marriage they had their first child, how long they had been living in Ankara, whether they had lived in another place, whether any relatives of their own were living with them, and their perception of their SES in Turkey (see Appendix C).

2. Measures of Life Satisfaction:

General Life Satisfaction: The Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, and Griffin, 1985) is a five item scale that assesses the cognitive component of SWB (subjective well-being). Participants indicated, for example, how satisfied they were with their lives and how close their life was to their ideal. The SWLS typically uses a 7-point response format. We changed the response format to a 5-point scale (1= strongly disagree, 5= strongly agree) because a 5-point response format was used for most of the Questionnaires in the survey (see Appendix D).

3. Marital Satisfaction:

Turkish Dyadic Adjustment Scale (DAS) (Fisiloglu and Demir, 2000) was used in the present study. The original DAS is a 32-item instrument developed by Spanier (1976) to assess the quality of the relationship as perceived by married or cohabiting couples. Fisiloglu and Demir (2000) indicated that the Turkish DAS was psychometrically comparable to the original version. Factor analysis indicated that the instrument measured four aspects of the relationship; dyadic satisfaction; dyadic cohesion; dyadic consensus; and affectional expression. The internal consistency reliability score of the Turkish DAS was .92. Reliability scores of subscales of the

Turkish DAS were as follows: Dyadic satisfaction: .83; Dyadic cohesion: .75; Dyadic consensus: .75; and Affectional expression: .80. The DAS is a likert type Questionnaire with 5- to 7- point response formats. There are also two items that are answered as either yes or no. The majority of items use a 6-point format, with options scored from 0 to 5, and ranging either from always agree to always disagree or from all the time to never. The total score is the sum of all items, ranging from 0 to 151. Higher scores reflect a higher perception of the quality of the relationship (see Appendix E).

4. Gendered Parental Role:

Gendered parental role was measured by using a 5-point scale that consisted of six questions developed similar to Role of Father Questionnaire (see Christiansen, 1997) and related earlier studies (Kerpelman and Schvanerevedt, 1999). Sample items were “mother’s primary role is caregiving” and “father’s primary role is contributing to the material well-being of their children”. Response format range from 1 to 5, with 1 = “strongly agree” and 5= “strongly disagree”.

In addition, similar to Kerpelman and Schvanerevedt (1999) identity pie measure in which participants were asked to divide the provided circle (pie) into three sections: one for the career role, one for the marital role, and one for the parental role was used. In this study, participants were asked to assign the percentages of and rate the importance levels of their roles in life (see Appendix F for fathers and Appendix G for mothers).

5. Parental Belief: Concept of Development Questionnaire (CODQ)

Parental belief about child development was measured by the Concept of Development Questionnaire (CODQ; Sameroff and Feil, 1985). The scale is composed of 20 items: 10 categorical and 10 perspectivistic items. At the categorical level, parental response is based on a unidimensional view of the child, for example “parents must keep to their standards and rules no matter what their child is like”. At the perspectivistic level parents give more sophisticated, more interactional kinds of explanations of behaviour; for example, “children have to be treated differently as they grow older”. The

CODQ is a likert style questionnaire with 4 point response format; strongly agree (3), agree (2), disagree (1), strongly disagree (0). Three scores are produced: a Categorical Score, which is the mean of the 10 categorical items, a Perspectivistic Score, which is the mean of the 10 perspectivistic items, and CODQ Total Score, which combines the amount of agreement to the perspectivistic items and the amount of disagreement to the categorical items. This scale also was used by Hortaçsu (1995) in a Turkish sample. She found that alpha values for the Perspectivistic subscale were .57 for mothers and .53 for fathers, alpha values for the Categorical subscale were .78 for mothers and .83 for fathers (see Appendix H).

6. Parental Role:

Parental role was measured by using MacPhee's Self-Perceptions of the Parental Role scale (MacPhee et al, 1986). Parents reported their self-perceived competence in the parental role and their satisfaction with the role. This scale consists of four distinct subscales (competence: 6 items; satisfaction: 5 items; investment: 5 items; and integration with other adult roles: 6 items), each with high alpha and retest reliabilities. The total scale consists of 22 questions. Parents were asked to decide whether they were more like one of the two types of parents, one representing a low and the other a high parenting role. Then they were asked to decide whether the description was "really true" or only "sort of true" for them. All items were scored on a scale from 1 to 5 (low to high self-perceptions of the parental role). Sample item was: (1) "Some parents do a lot of reading about how to be a good parent but other parents don't spend much time reading about parenting" (see Appendix I).

7. Parental Involvement:

Involvement in child care activities in adolescence period was measured by using an age specific scale adapted from a list of child care activities that Snarey (1993) considered relevant to parental generativity (see McKeering and Pakenham, 2000). Using Snarey's list as a guide, McKeering and Pakenham (2000) developed two 18-item, child care activities scales based on

social-emotional (6-item), intellectual-academic (6-item), and physical-athletic (6-item): one for parents of preadolescent children (i.e., 12- year old) and the other for parents of adolescent children (13-year old or more). For this study, parents of adolescent child care activities scale was used. Examples of items for social-emotional scale were “Talks about personal problems”, “Accompanies to sport/games/church” for intellectual-academic scale are “Discusses/check school work”, “visits library/museum, etc.”, and for physical-athletic scale are “Monitors personal hygiene/health”, “Arranges appointments for doctor/dentist/school, etc.”. Parents rated the extent to which they engaged in each child care activity on a 6-point rating scale from 1 (never or rarely) to 6 (almost every day) (see Appendix J).

8. Generativity Scales:

a) Loyala Generativity Scale (LGS): Generativity was assessed with the Loyala Generativity Scale (LGS), a 20-item instrument developed by McAdams and de St. Aubin (1992). LGS was related to self-reported generative acts and expressions of generativity in autobiographical accounts. In addition, although no LGS items deal explicitly with raising children, parents scored significantly higher on the LGS than did nonparents (McAdams and de St. Aubin, 1992). In terms of discriminant validity, McAdams and de St. Aubin (1992) reported that the LGS and a measure of social desirability were weakly correlated at $r = .17$. LGS items were answered on a 4-point scale (0 = the statement never applies to me, 3= the statement applies to me very often), with 6 of the 20 items reverse worded. Examples of the items from the LGS were “I try to pass along the knowledge I have gained through my experiences” and “I feel that I have done nothing that will survive after I die” (the second item reverse coded) (see Appendix K).

b) Generative Behaviour Checklist (GBC): The generative behaviour checklist consisted of 50 items phrased as behavioral acts. 40 acts were chosen to suggest generative behaviors such as “taught somebody a skill”, “read a story to a child”, and “donated blood” and 10 were chosen as acts that appeared to be irrelevant to generativity such as “went to see a movie or play” and “participated in an athletic sport”. Although in the original scale the

subject responded to each act by specifying how often during the previous 2 months he or she had performed the given act, since it was thought that some of the behaviors executed within the last 2 months could hardly be detected in our culture, in this study participants responded to each act by specifying how often it had been performed during the previous 6 months. Therefore, subjects marked 0 if the act had not been performed during the previous 6 months, 1 if the act had been performed once during that period, and 2 if the act had been performed more than once during the previous 6 months (see Appendix L). In the original scale while composite scores of the generative acts were obtained with summing across the 40 items, composite scores of the acts irrelevant to generativity were obtained with summing across the 10 items, and total acts were obtained with summing across all 50 items.

6.3. Results

This section mainly contains the results of the factor analysis for each scale used in the study. Therefore, principal component factor analysis with varimax rotation was conducted for each scale to determine the factors which were independent from each other. Based on the results of the factor analyses, reliability was assessed for each scale. In this analysis, Cronbach's Alpha value, item-total correlations, alpha if item deleted, and multiple squared correlations were calculated to see the overall internal consistency of the scale and the role of each individual item. Since some scales' reliabilities were not good excluded from the analysis.

6.3.1. General Well-being Scale:

The General Well-being Scale which was intended to measure life satisfaction, an initial Principal Component Analysis was run on the five items and it revealed a single factor structure explaining 66.90 % of the variance. The highest loading of 0,85 and with the lowest loading of 0,76 in the sample. Cronbach alpha for this scale was .87

6.3.2. Dyadic Adjustment Scale:

Since The Dyadic Adjustment Scale was standardized and used in Turkey (Fıfılođlu and Demir, 2000) with four subscales (i.e., dyadic satisfaction, dyadic cohesion, dyadic consensus, and affectional expression), and since this scale was also used in many studies in Turkey in a standardized manner (Eđeci, 2005; Karacaođlan, 2003; elik, 1997), it was used as the original form in this study. Cronbach alphas for the subscales were .84 for dyadic satisfaction, .76 for dyadic cohesion, .93 for dyadic consensus and .63 for affectional expression.

6.3.3. Self-Perception of the Parental Role Scale:

The Self-Perception of the Parental Role Scale has four subscales (i.e., investment, integration, competence, and satisfaction) and total of twenty-two items. Since there were very much missings in this scale, the sample size of this scale was very low (i.e., N=65). First, an initial Principal Component Analysis was run with this sample size and it revealed a seven-factor solution explaining total 74,29% of the variance. Since the original scale has four subscales, the Principal Component Analysis with varimax rotation was forced to four factor solution. When the sum of squared of loadings were examined, it was seen that after the rotation, the total variance explained by the four factors was 58,81 %, of which 19,74%, 13,81%, 13,00%, and 12,24% were explained by the first, second, third, and four factors respectively.

In the sample, the rotated component matrix showed that 9 parental role items were included in component 1 with the highest loading of 0,73 and with the lowest loading of 0,40. Other five items were placed in component two with the highest loading of 0,75 and with the lowest loading of 0,54. In this component there was also a negatively loaded item. Component 3 included 4 items with the highest loading of 0,75 and with the lowest loading of 0,67. The last component included 4 items with the highest loading of 0,80 and with the lowest loading of 0,55. Cronbach alphas for these factors in the sample were .86 for the first component, .65 for the second component after excluding the negatively loaded items, .67 for the third component and .61 for the last component. Cronbach alphas for the whole scale was .78 (see

Table 3). Since sample size was very low in order to get the correct solution, it was decided that the scale could be used as in the original, although there were some cross loadings between the items. Therefore, none of the items was taken out from the analysis.

Table 3: Factor Structure of Self Perception of Parental Role (SPPR) Questionnaire (N=138)

	Factor 1	Factor 2	Factor 3	Factor 4
9. Bazı anababalar nasıl anababa olacağı hakkında çok fazla düşünmezler; sadece yaparlar ama diğer anababalar nasıl anababa olacağı hakkında öğrenebildikleri kadar çok şey öğrenmeye çalışırlar.	.73	.32	-.14	.20
16. Bazı anababalar için çocuklar çoğunlukla bir yük olarak hissedilir ama diğer anababalar için çocukları hayatlarında en temel mutluluk kaynaklarıdır.	.72	-.09	.07	.13
7. Bazı insanlar çocukları için çok fazla fedakarlık yaptıklarını hissederler ama diğer anababalar çocuklarını yetiştirirken fedakarlık yapmaktan daha çok ödül aldıklarını hissederler.	.72	-.15	.01	-.13
11. Bazı anababalar çocuk sahibi olmanın yapmak istedikleri için daha az zamanlarının olacağı gerçeğine içerlerler ama diğer anababalar kendileri için daha az boş zamanlarının olmasından rahatsız olmazlar.	.67	.14	-.32	.01
6. Bazı anababalar sıklıkla çocuklarının ihtiyaçlarını ve isteklerini anlayamazlar ama diğer anababalar çocuklarının istek ve ihtiyaçlarını anlamada hüner sahibidirler.	.67	-.04	.27	.20
12. Bazı anababalar tekrar yaşamak durumunda olsalardı, çocuk sahibi olmakta tereddüt ederlerdi ama tercih hakkı verilse diğer anababalar çocuk sahibi olmadan önce iki kez (çok) düşünmezler.	.64	-.03	.21	.16
4. Bazı anababalar sıklıkla çocuk sahibi olmamış olmayı dilerler ama diğer anababalar nadiren çocuk sahibi olduklarına pişman olurlar.	.55	.39	-.35	.32
19. Bazı anababalar için, çocuk sahibi olmak daha önceden yapmaktan hoşlandıkları şeyleri yapamayacakları anlamına gelir ama diğer anababalar için çocuk sahibi olmak yaşam şekillerini çok fazla değiştirmez.	.53	-.09	.07	.31
22. Bazı anababalar çocuk sahibi oldukları için hayatlarının kısıtlandığını hissederler ama diğer anababalar yapmaktan hoşlandıkları şeyleri çocukları var diye yapmamazlık etmezler.	.40	-.37	.30	.34
5. Bazı anababalar anne-baba olma hakkında mümkün olan her şeyi öğrenmek isterler ama diğer anababalar anne babalıkla ilgili ihtiyaçları olan tüm bilgileri zaten bildiklerini hissederler.	-.01	.75	.24	.01
13. Bazı anababalar en son çocuk yetiştirme tavs.ıye ve metodlarını takip etme gereğini hissederler ama diğer anababalar zaten bildikleri yolla çocuklarıyla ilgilenmeyi tercih ederler.	-.12	.67	.19	-.39

Table 3 (Continued):

	Factor 1	Factor 2	Factor 3	Factor 4
1. Bazı anababalar nasıl iyi bir ana baba olacağı hakkında çok okurlar ama diğer anababalar anababalık hakkında okumaya çok zaman ayırmazlar.	.17	.63	.21	-.14
3. Bazı anababalar çocuk sahibi olduktan sonra arkadaşlarını yeterince göremediklerini hissederler ama diğer anababalar eski arkadaşlarını eskisi kadar sık görürler veya yeni arkadaş edinirler.	.41	-.59	.31	.17
17. Bazı anababalar anababalık rolleriyle yakından ilgilenirler; üzerinde çok düşünürler veya endişelenirler ama diğer anababalar genellikle anababalığı dert etmezler bildikleri gibi yaparlar; işi olurlarına bırakırlar.	.01	.54	.04	-.02
2. Bazı anababalar çocuk yetiştirmek için doğru ve yanlış yollar hakkında net/kesin fikirlere sahiptirler ama diğer anababalar kendi çocuklarını yetiştirme yolu(tarzi) hakkında şüpheleri vardır.	-.14	-.09	.75	.03
15. Bazı anababalar için evlilik çocuk sahibi olduktan sonra da olmadan önceki kadar güçlüdür ama diğer anne ve babalar için anababa olmak iyi bir eş olmayı engeller.	.14	.21	.70	-.01
8. Bazı yetişkinler anababa olmaktan düşündüklerinden çok daha fazla memnundurlar ama diğerleri için, anababa olmaktan onları umdukları kadar tatmin etmemiştir.	.05	.23	.69	.36
20. Ana baba olmak bazıları için tatmin edici (doyurucu) bir deneyimdir ama diğerleri için, anababa olmak çok da doyurucu, tatmin edici değildir.	.09	.25	.67	.12
21. Bazı anne ve babalar anababa olmaya uygun olup olmadıkları konusunda emin değildirlere ama anababalık diğer anne babalara kolay ve doğal gelir.	.22	-.18	.21	.80
18. Bazı anababalar çok iyi/etkili anne-baba olmadıklarını düşünürler ama diğer anne ve babalar anne babalıklarını yeterince yerine getirdiklerini düşünürler.	.25	-.12	.06	.75
10. Bazı anababalar çocuklarının ihtiyaçlarını karşılamada iyi iş yaptıklarını hissederler ama diğer anababaların çocuklarının ihtiyaçlarını karşılamada ne kadar iyi oldukları konusunda şüpheleri vardır.	-.48	.34	.28	.58
14. Bazı anababalar sık sık nasıl anababa oldukları konusunda endişelenirler ama diğer anababalar ebeveynlik yetenekleri konusunda kendilerinden emindirler.	.19	-.39	.01	.55
% of variance explained	19.74	13.81	13.00	12.24
Eigenvalue	5,22	3,34	2,85	1,51
Alpha	.86	.65	.67	.61

Note: The bolded characteristics represented relatively each factor; cross-loaded items excluded from the analysis.

6.3.4. Gendered Parental Role Scale:

In the light of the literature and from the interviews of the quantitative study, gendered parental role scale was composed including six items. An initial Principal Component Analysis revealed a two-factor solution explaining total 56,25% of the variance. Since this scale was a whole, the Principal Component Analysis with varimax rotation was forced on one factor. When the sum of squared loadings were examined, it was seen that after the rotation, the total variance explained by one factor was 35,36 % with the highest loading of 0,79 and with the lowest loading of 0,18. Cronbach alpha for the whole scale was .48. Since reliability of the scale was low and unacceptable, it was excluded from the analysis.

6.3.5. Concepts of Development Questionnaire:

The Concepts of Development Questionnaire that was used to measure parental belief, had two subscales (i.e., perspectivistic belief and categorical belief). An initial Principal Component Analysis revealed an eight-factor solution explaining total 67.23% of the variance. Since this scale had two parts (i.e., perspectivistic and categorical), the Principal Component Analysis with varimax rotation was forced on two factors. When the sum of squared of loadings was examined, it was seen that after the rotation, the total variance explained by the two factors was 29.98 % , of which 19.69% and 10.28% were explained by the first and second factors respectively.

The rotated component matrix showed that 11 parental belief items were included in component 1 with the highest loading of 0,69 and with the lowest loading of 0,34. Other five items placed under component two with the highest loading of 0,58 and with the lowest loading of 0,45. There were some cross loadings between the items and one of the items loaded under .30. Cronbach alphas for these factors were .75 for the first component after excluding the cross loadings and .54 for the second component after excluding the .30 under loaded item. Cronbach alphas for the whole scale was .62 (see Table 5). Since this scale had been used before in Turkey (see Hortaçsu, 1995), it was also decided that this scale could be used as in the original form.

Table 4: Factor structure of Concept of Development Questionnaire

	Factor	Factor
	1	2
12. Anababalar huysuz bir çocuktan soğuyarak ona karşı istedikleri kadar iyi olmayabilirler.	.69	-.12
16. Çocukları yetiştirmek için tek bir doğru yol yoktur.	.67	.10
14. Çocuğun okuldaki başarısı evde annesinin ona ne kadar öğrettiğine bağlıdır.	.64	.42
18. Anne-babalar çocuklarına göre değişirler.	.60	-.08
13. Bir ailede babanın görevi disiplini sağlamak ve annenin görevi de çocuğa sevgi ve ilgi göstermektir.	.56	.01
20. Bebeklere terbiyeli olmaları öğretilmeli, yoksa sonra kötü çocuklar olurlar.	.51	-.35
10. Duygusal rahatsızlığı olan çocuklara yardımcı olabilecek pek kimse yoktur.	.50	-.10
8. Üç yaşındaki bir çocuk hala tuvalet eğitimi almadıysa, mutlaka o çocukla ilgili bir problem vardır.	.48	.05
4. Babalar, çocuklarını anneler kadar iyi yetiştiremez.	.46	.45
19. Kolay bir bebek ileride iyi bir çocuk olmaktadır.	.43	.07
9. Kızlar erkeklere göre bakımı daha kolay bebeklerdir.	.40	-.14
17. Genellikle, ilk doğan çocuklara daha sonra doğan çocuklara kıyasla daha farklı davranılır.	.34	-.07
15. Erkek çocuklar kız çocuklarına göre daha az sevecendir.	.32	.30
2. İyi bir evin nasıl olacağını tanımlamak kolay değildir, çünkü bir çok farklı şeylerden meydana gelir.	.31	.24
6. Anne-babalar çocukların ihtiyaçlarına duyarlı olmalıdır.	.08	.58
1. Çocuklar büyüdükçe onlara daha farklı davranılmalıdır.	-.20	.51
7. Zor bebeklerin zorlukları büyüdükçe azalacaktır.	-.32	.50
5. Anne-babalar çocukları nasıl olursa olsun standartlarını ve kurallarını korumalıdır.	-.34	.46
3. İki yaşındaki çocuğun yaramazlıkları gelişimsel olarak beklenen geçici bir süreçtir.	.04	.45
11. Çocukların problemleri nadiren tek bir sebebe bağlıdır.	-.04	-.16
% of variance explained	19.69	10.28
Eigenvalue	3.96	2.03
Alpha	.70	.54

Note: The bolded characteristics represented relatively each factor; cross-loaded items excluded from the analysis.

6.3.6. Parental Involvement Scale:

The Parental Involvement Scale had three subscales (i.e., socio-emotional, intellectual-academic and physical-athletic) and total of nineteen items. An initial Principal Component Analysis revealed a five-factor solution explaining total 63,15% of the variance. Since the original scale had three subscales, the Principal Component Analysis with varimax rotation was forced on three factors. When the sum of squared loadings were examined, it was seen that after the rotation, the total variance explained by the three

factors was 51,84 % , of which 19,64%, 17,24%, and 14.96% were explained by the first, second, and third factors respectively.

The rotated component matrix showed that 6 parental involvement items were included in component 1 with the highest loading of 0,77 and with the lowest loading of 0,51. Other four items were placed under component two with the highest loading of 0,80 and with the lowest loading of 0,51. Component 3 included 5 items with the highest loading of 0,75 and with the lowest loading of 0,60. There were some cross loadings between items. Cronbach alphas for these factors were .83, .71 and .73 respectively. Cronbach alpha for the whole scale was .90 (see Table 6).

Table 5: Factor structure of Parental Involvement Scale

	Factor 1	Factor 2	Factor 3
15. Kişisel hijyenini/sağlığını takip etmek.	.77	.07	.25
16. Kılık-kıyafet, kitap vb. için beraber alış-verişe çıkmak.	.75	.35	.13
18. Yediğini-içtiğini takip etmek.	.71	.22	.17
17. Doktor/dişiçi/okul vb. için randevuları ayarlamak.	.65	.43	.13
4. Arkadaş toplantılarını, arkadaşlarının evinde kalmaya gitmesini düzenlemek/denetlemek.	.53	.29	.16
7. Okul ödevlerini tartışmak/kontrol etmek.	.51	.31	.12
8. Okul toplantılarına katılmak.	.43	.41	.11
10. Kütüphane/müze vb. yerleri birlikte ziyaret etmek.	.19	.80	.14
9. Dershane/kurs/özel ders vb. için ayarlamalar yapmak.	.27	.74	.12
2. Sporda, oyunlarda, maçlarda eşlik etmek.	.09	.57	.19
11. Müzik, spor, kültürel aktiviteler gibi ekstraları veya eğitim olanaklarını sağlamak.	.18	.52	.51
6. Okul faaliyetlerine çocukla birlikte katılmak.	.28	.51	.11
5. Arkadaşlarını eve çağırmasını teşvik etmek.	.38	.40	-.03
13. Cinsellik ve insan ilişkileri eğitimini vermek.	.20	.11	.75
1. Kişisel problemleri hakkında konuşmak.	.24	.08	.67
3. Çocuğunuzla birlikte özel zaman geçirmek (birlikte yemek yemek, gezmek, sohbet etmek, oyun oynamak vb.)	.41	.15	.62
12. Yeni kavramlar/konular (örn; politika, değerler vb.) hakkında konuşup tartışmak.	-.16	.29	.60
19. Spor öğretmek, birlikte spor yapmak (yüzme, bisiklete binme vb.)	.19	.44	.49
14. Ev işlerini beraber yapmak.	.40	-.10	.43
% of variance explained	19.64	17.24	14.96
Eigenvalue	7.04	1.50	1.30
Alpha	.83	.71	.73

Note: The bolded characteristics represented relatively each factor; cross-loaded items excluded from the analysis.

6.3.7. Generativity Scales: Loyala Generativity Scale (LGS) and Generativity Behaviour Checklist (GBC):

Both Loyala Generativity Scale (LGS) and Generativity Behaviour Checklist (GBC) were used for measuring generativity. Both of the scales were a total scale (i.e., there were no subscales). Therefore, only reliability analysis was run out. Cronbach alpha for the LGS was .76. Since the reliability level of the whole scale was accepted, it was used as a whole in the main study. Cronbach alpha for the GBC was .91. Since one of the items was a very sensitive issue in our culture; such as “attending religious group and activities” it was excluded from the analysis and some of the items’ worded/statements were changed (see Appendix K).

CHAPTER 7

QUANTITATIVE PART OF THE STUDY

7.1. Research Aims and Hypotheses

Following the pilot study, the general goal of the current study was to explore the connection between family experiences and individual development in mid adulthood. Thus, the construction of the present model was influenced by previous studies in the area of parenting, as well as by the existing literature indicating the importance of parental behaviors on adult development and generativity (see Figure 1). Thus, the theoretical model illustrates the relationships among the hypothesized latent (unobserved) constructs, with the predicted relationships flowing from left to right (a recursive or a unidirectional model). The following relationships were proposed. The first level variables which were general well-being, marital satisfaction, self-perception of parental role and parental belief might have been both direct and indirect effects on societal generativity in middle adulthood. Indirect effects might have been mediated by the second level variable which was called parental involvement. Thus, specifically, this study addressed the extent to which parent's general well-being, marital satisfaction, self-perception of parental role, and parental beliefs impact parental involvement, which in turn affects the societal generativity. All proposed paths were expected to have significant positive associations, either directly or indirectly, with societal generativity in mid adulthood.

Thus, the main focus of the current investigation was on the developmental processes of middle adults who were parenting pre-adolescent or adolescent children. Recent efforts to research the period of middle adulthood have offered much on the physical and psychological well-being of individuals during midlife. Past research told us about some of the affects children can have on their parents' well-being, stress, and satisfaction with life. In addition, the previous study has indicated that generativity was positively related to life satisfaction at midlife (Stewart et al.,2001), and there

is ample evidence, which demonstrates that parents' involvement in childcare and other aspects of parenting increase their generativity. Developmental theories put forth by Erikson (1963), for example, have guided many investigations of this stage of life. Although generativity encompassed wider societal concerns of making the world a better place for the next generation, Erikson believed that caring for one's children was the ultimate expression of this particular developmental task (Erikson, 1963; Hawkins et al., 1993; Snarey, 1987;1993). Moreover, studies have indicated that men and women as parents, differ in their experience and expression of psychological role involvement which in turn affects their parental involvement (Cowan and Cowan, 1988; Hortaçsu, 1999b; McHale and Huston, 1985). Thus, fathers and mothers were analyzed distinctively in order to determine if there are any sex differences in the connections among satisfaction with life, adult parental experiences and generativity. Because, studies suggest that generativity development differs for women and men (McAdams and de St. Aubin,1992; Snarey,1993). The different parental experiences by mothers and fathers may evoke different types of generativity achievement for men and women. Adult development was, therefore, the outcome variable of interest in the current research.

Research Questions:

Based on theoretical and empirical findings in the literature, this study addressed three research questions illustrated by the theoretical model (see Figure 1).

Research Question 1: Is there a significant relationship (direct or indirect) between general well-being, marital satisfaction, self perception of the parental role, parental belief, and societal generativity in gender-differentiated groups of mid adulthood?

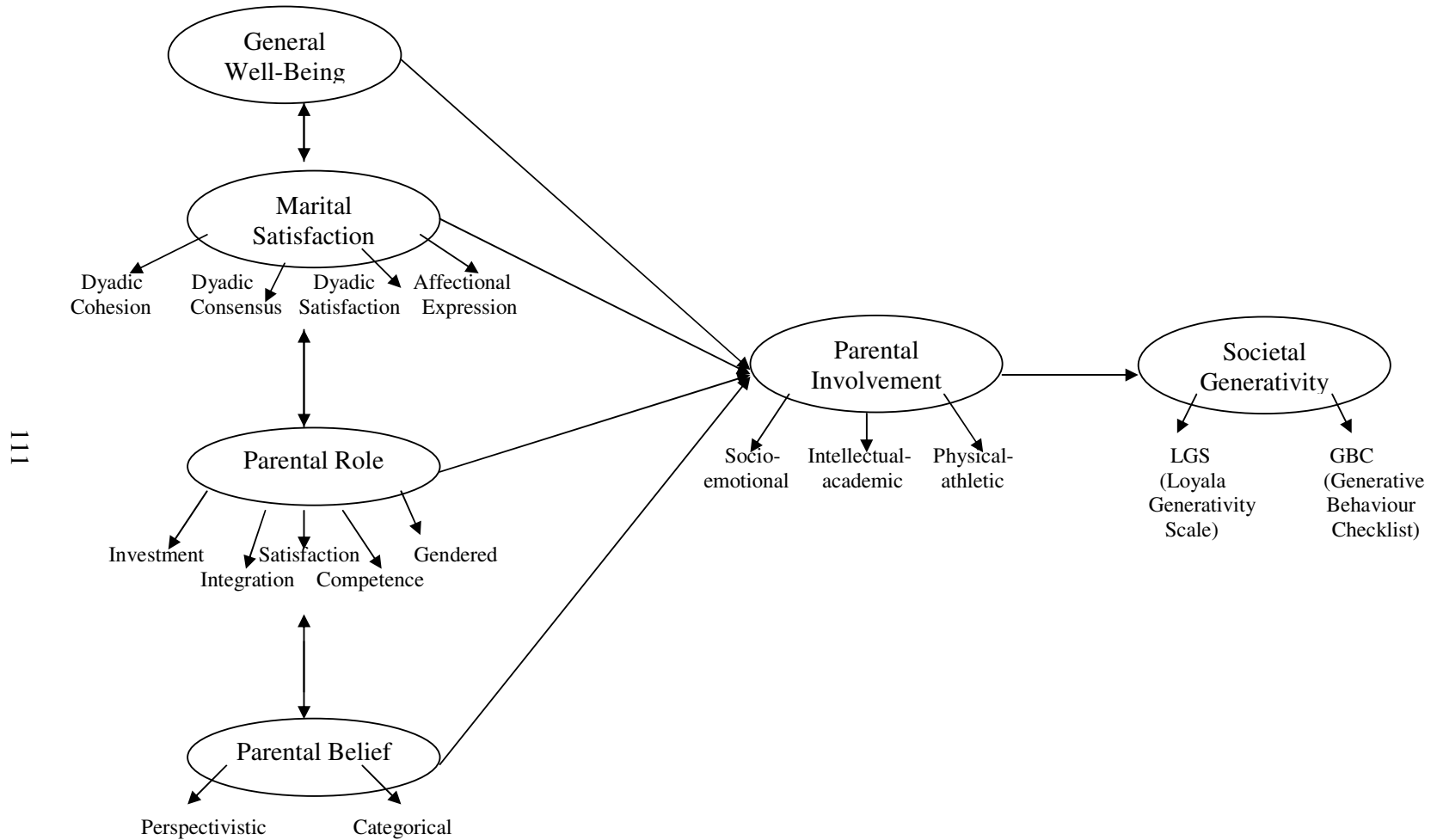
Research Question 2: Which component of first level variables (i.e., general well-being, marital satisfaction, self-perception of parental role and parental belief) is most significant in predicting societal generativity in gender-differentiated groups of mid adulthood?

Research Question 3: Which model (the initial or modified model) best fits the data in gender-differentiated groups of mid adulthood?

The main hypotheses of interest were:

- (1) A greater degree of life-satisfaction reflected in general well-being is associated with increased parental involvement.
- (2) Positive perceptions of dyadic satisfaction, dyadic cohesion, dyadic consensus, and affectional expression reflected in marital satisfaction are related to parental involvement.
- (3) Positive perceptions of parental investment, parental satisfaction, parental integration and parental competence reflected in self-perception of the parental role are related to parental involvement.
- (4) While a greater degree of perspectivistic belief is associated with increased parental involvement, a greater degree of categorical belief is associated with decreased parental involvement.
- (5) A greater degree of socio-emotional involvement, intellectual-academic involvement, and physical-athletic involvement reflected in parental involvement are associated with increased societal generativity.
- (6) Parental involvement mediates the relationship between general well-being, marital satisfaction, self-perception of the parental role, parental belief, and societal generativity in mid-adulthood.

Figure 1: Hypothesized Model



7.2. Methods

7.2.1. Participants:

After delivering 1500 (750 for males and 750 for females) Questionnaires, the data collected from 662 middle aged adults who had child(ren) aged from 10 to 18 in Ankara. Therefore, the rate of response for survey materials was 44.1%. Participants were selected if parents were biological parents, if parents worked, if parent's had at least a high school degree and if parents lived together (i.e., not divorced) from middle SES. Forty Questionnaires were excluded from the analysis because respondents reported that they were divorced or they had children under the age of 10. Additionally, 10 Questionnaires were deleted because there were too many missings in the scales. After cleaning up the data, the sample consisted of 482 (207 male and 275 female) middle aged adults.

The adult sample was characterized by the descriptive data presented in Table 7. All of the participants worked in any government institutions in Ankara. The mean age of the respondents for male was 44, while 40 for female. The youngest of male respondents was 32 and the youngest of female respondents was 30, while the oldest respondent was 59 in male sample and 57 in female sample. The average level of education of parents was a 4 year college degree for all respondents. However, 26% of the female respondents had high school education, 67% had some college degree, and 7% had an advanced college or professional degree. For males the range of educational experiences consists of 27% with high school education, 65% who have had some college, and 7% with an advanced college or professional degree. Participants also reported their wives'/husbands', mothers' and fathers' educational levels that can be seen in the Table 1. Approximately all respondents; both mothers and fathers, had been married for 17-18 years. Only 5 (2 fathers and 3 mothers) parents were in their second marriages. Majority of parents had two children. The mean age of participants' first parenthood was 25 for females and 28 for males, and both females and males approximately 2 years after they had married, had their first child. Almost all parents had been living in Ankara for many years, at least they have been

lived in big cities in their lives. Finally, almost all the parents perceived their SES to be in middle level.

Table 6: Descriptive of the Quantitative Study Sample

	Male (N=207)				Female (N= 275)			
	Mean	SD	Min.	Max.	Mean	SD	Min.	Max.
Age (in years)	44.03	5.46	32	59	40.34	4.64	30	57
Education	3.76	.64	1	5	3.72	0.77	1	5
Partner's Education	3.15	1.09	0	5	3.78	0.71	1	5
Mother's Education	0.85	1.00	0	5	1.05	1.00	0	4
Father's Education	1.49	1.19	3	5	1.84	1.22	0	4
Years of Marriage	17.98	5.07	8	36	17.03	4.60	8	40
Child number	2.00	0.73	1	6	1.77	0.56	1	4
Age of parenthood	27.79	3.96	19	40	24.99	3.60	15	41
Timing of parenthood	1.76	1.29	0.00	10.00	1.81	1.54	0.02	10.00
Duration in Ankara	27.17	14.61	0	59	29.10	12.62	0	52
Years in big city	30.71	12.57	1	59	30.97	11.77	0	52
Perceived SES	3.01	0.76	1	5	3.18	0.62	1	4

7.2.2. Procedure

Pilot testing of the instrument with 138 (74 females and 64 males) parents provided for refining the instrument (see chapter VI). Pilot testing provided feedback for the clarity of the instrument. Data were collected through self-report Questionnaires. Work placements in Ankara were selected and permission was taken from management. In order to control SES, Questionnaires were only given to at least high school graduate mothers and fathers in governmental work settings. There was no identifying information on the questionnaires, in order to ensure anonymity and confidentiality. The completed Questionnaires were collected later.

7.2.3. Measures

Multiple Questionnaires were administered to mothers and fathers. First of all, all mothers and fathers gave demographic information.

1. Demographic data: All participants reported their age, their own education level, educational level of their wife/husband and educational level of their parents, number of children at home, gender of the child(ren) they had, length of their marriage, how long they had been living in Ankara, whether they had lived in another place, whether any relative of their own lived with them, and their perception of their SES in Turkey (see Appendix C).

2. General Life Satisfaction: The Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, and Griffin, 1985) was used as similar in the pilot study (see Chapter 6 section 6.2.3). Alpha value for the female sample was .86 and alpha value for the male sample was .85.

3. Marital Satisfaction:

Turkish Dyadic Adjustment Scale (DAS) (Fisiloglu and Demir, 2000) was used as similar in pilot study (see Chapter 6 section 6.2.3). Authors had indicated that Turkish DAS was psychometrically comparable to the original DAS. In their study which consisted of 264 married Turkish individuals, alpha value for the DAS was .92 (Fisiloglu and Demir, 2000). In the present study, alpha value was very similar to that of the Turkish DAS. Alpha value for the female sample was .93 and alpha value for the male sample was .92 in this study also.

4. Parental Belief: Concept of Development Questionnaire (CODQ)

Parental belief about child development was measured by the Concept of Development Questionnaire (CODQ; Sameroff and Feil, 1985) as in the pilot study (see Chapter 6 section 6.2.3). Alpha value for the Perspectivistic subscale was .61 for mothers and .55 for fathers, alpha value for the Categorical subscale was .73 for mothers and .77 for fathers. This scale was also used by Hortaçsu (1995) in a Turkish sample. She found that alpha value for the Perspectivistic subscale was .57 for mothers and .53 for fathers, alpha value for the Categorical subscale was .78 for mothers and .83 for fathers.

5. Parental Role:

Parental role was measured by using MacPhee's Self-Perceptions of the Parental Role scale (MacPhee et al, 1986) as in the pilot study (see Chapter 6 section 6.2.3). Alpha value for the female sample was .73 and alpha value for the male sample was .70.

6. Parental Involvement:

Involvement in child care activities in adolescence period was measured as in the pilot study (see Chapter 6 section 6.2.3) in which age specific scale had been adapted from a list of child care activities that Snarey (1993) had considered as relevant to parental generativity (see McKeering and Pakenham,2000). Alpha value for the both females and males sample was .86.

7. Generativity:

a) Loyala Generativity Scale (LGS): Generativity was assessed with the Loyala Generativity Scale (LGS) as in the pilot study (see Chapter 6 section 6.2.3). Alpha value for the female sample was .83 and alpha values for the male sample was .78.

b) Generative Behaviour Checklist (GBC): The Generativity Behaviour Checklist was also used as in the pilot study for measuring societal generativity (see Chapter 6 section 6.2.3). Alpha value for the female sample was .89 and alpha value for the male sample was .91.

7.3. Results

This section mainly contains the results of the qualitative part of the study. The results will be presented in two parts: preliminary analysis and inferential analysis. The former contained the data screening, factor analysis for each scale used in the study, and the correlations between the variables of the study. On the other hand, the latter included structural equation modeling (SEM).

7.3.1. Preliminary Analysis

7.3.1.1. Data Screening

Prior to analysis, through various SPSS programs data were checked for the accuracy of entry, missing values, and fit between variable distributions and the assumptions of multivariate analysis including normality, linearity, and homoscedasticity. First, data entry and coding errors were corrected.

Second, missing values were scrutinized. Number of missing values in the data file was very high. The highest number of missing values was on the “Self Perception of the Parental Role Scale”. Most probably, since coding style was different from the other scales, many participants coded incorrectly or skipped the scale altogether. In order to have a clean data set, firstly if any of the scales of a respondent had a high number of missing items, that respondents were eliminated from the study totally. Therefore, 115 cases were deleted before the analysis. Second, to maintain sample size for multivariate hypothesis testing, mean replacement was conducted where missing item in a measurement scale was replaced by using the mean for remaining questions for that case. Overall, none of the cases that replaced exceeded 5% of the whole sample. Third, 11 univariate and 4 multivariate outliers were identified and also deleted. In conclusion, initial sample consisted of 482 (207 male and 275 female) middle aged adults.

Preliminary examinations (i.e., means, range, alpha (α) values, t-tests) of the data were conducted in order to describe the data. Table 7 indicates the Means, Range and Cronbach Alpha values for the measured variables for female and male sample.

Table 7: For male and female sample mean, range and alpha values of the observed variables

Variables	Male (N=207)			Female (N=275)		
	Mean	Range (Min-Max)	α	Mean	Range (Min-Max)	α
Well-Being						
Life Satisfaction	16.48	20(5-25)	.85	17.21	20(5-25)	.86
Marital Satisfaction						
Dyadic Satisfaction	39.04	31(18-49)	.90	38.02	28(20-48)	.88
Dyadic Cohesion	15.09	21(3-24)	.78	14.98	23(1-24)	.82
Dyadic Consensus	48.70	43(22-65)	.80	48.29	43(22-65)	.82
Affectional Expression	9.38	10(5-20)	.73	9.33	9(3-12)	.69
Self Perception of Parental Role						
Parental Investment	13.42	15(5-20)	.80	19.00	19(6-25)	.70
Parental Integration	19.66	21(9-30)	.57	16.76	17(8-25)	.64
Parental Competence	13.61	16(4-20)	.51	16.64	17(8-25)	.60
Parental Satisfaction	16.49	11(9-20)	.56	16.50	12(8-20)	.61
Perspective Belief						
Perpectivistic	2.28	2.00 (1,00-3,00)	.55	2.16	1.71 (1,29-3,00)	.73
Categorical Belief						
Categoric	1.17	2.25 (0,08-2,33)	.77	0.97	2.33 (0,00-2,33)	.61
Parental Involvement						
Socio-emotional	20.96	28(8-36)	.78	23.15	26(10-36)	.71
Intellectual-academic	20.76	24(8-32)	.71	27.71	28(12-40)	.76
Physical-athletic	20.21	20(10-30)	.75	25.65	20(16-36)	.76
Societal Generativity						
GBC	39.07	79(5-84)	.91	42.32	61(14-75)	.89
LGS	36.77	41(18-59)	.81	37.47	45(15-60)	.81

Note: GBC: Generativity Behaviour Checklist; LGS: Loyala Generativity Scale

Gender differences are also shown in Table 8. Regarding to study control variables fathers were older than mothers ($t = -7,82$, $df = 401,57$, $p < .001$) and fathers experienced first parenthood at an older age than mothers ($t = -8,00$, $df = 420,13$, $p < .001$). However, mothers perceived their SES as higher than fathers ($t = 2,65$, $df = 388,74$, $p < .05$) and more satisfied from their life than fathers ($t = 2,02$, $df = 433,50$, $p < .05$). While fathers felt more parental competence than mothers ($t = -2,72$, $df = 450,83$, $p < .05$), mothers reported that their parental investment ($t = 6,16$, $df = 443,64$, $p < .001$) and parental satisfaction ($t = 4,24$, $df = 432,96$, $p < .001$) higher than father. Fathers expressed more categorical belief than mothers ($t = -2,30$, $df = 421,80$, $p < .05$). Mothers involved in their children's lives in all areas that measured in this study than fathers (socio-emotional involvement: $t = 5,40$, $df = 448,10$,

$p < .001$; intellectual-academic involvement: $t = 6,66$, $df = 454,25$, $p < .001$; physical-athletic involvement: $t = 395,89$, $df = 432,96$, $p < .001$). In addition, mother's generativity level higher than fathers in terms of generative behaviour checklist measurement ($t = 2,63$, $df = 404,14$, $p < .05$)

Table 8: Gender differences in observed variables

	Fathers (N=207)		Mothers (N=275)		t-values
	Mean	SD	Mean	SD	
Control Variables					
Age	44.03	5.46	40.34	4.64	-7,82 ($p < .001$)
Education	3.76	0.64	3.72	0.77	-0,67
Age of first parenthood	27.79	3.96	24.99	3.60	-8,00 ($p < .001$)
Timing of parenthood	1.76	1.28	1.81	1.53	0,37
Perceived SES	3.01	0.76	3.18	0.62	2,65 ($p < .05$)
Years in big city	30.71	12.57	30.97	11.77	0,23
Years in Ankara	27.17	14.61	29.10	12.62	1,52
General Well-Being					
Life Satisfaction	16.48	3.96	17.21	3.79	2,02 ($p < .05$)
Marital Satisfaction					
Dyadic Satisfaction	39.04	5.65	38.02	6.43	-1,85
Dyadic Cohesion	15.09	4.52	14.98	4.51	-0,25
Dyadic Consensus	48.70	9.00	48.29	8.72	-0,51
Affectional Expression	9.38	2.16	9.33	2.08	-0,26
Self Perception of					
Parental Role					
Parental Investment	13.42	3.17	19.00	3.70	6,16 ($p < .001$)
Parental Integration	19.66	4.26	16.76	3.87	1,88
Parental Competence	13.61	3.58	16.64	4.02	-2,72 ($p < .05$)
Parental Satisfaction	16.49	2.63	16.50	2.60	4,24 ($p < .001$)
Perspective Belief					
Perpectivistic	2.28	0.36	2.16	0.37	0,04
Categorical Belief					
Categoric	1.17	0.39	0.97	0.39	-2,30 ($p < .05$)
Parental Involvement					
Socio-emotional	20.96	4.36	23.15	4.45	5,40 ($p < .001$)
Intellectual-academic	20.76	4.33	27.71	5.19	6,66 ($p < .001$)
Physical-athletic	20.21	3.75	25.65	3.52	6,61 ($p < .001$)
Societal Generativity					
GBC	39.07	14.05	42.32	11.94	2,63 ($p < .05$)
LGS	36.77	8.18	37.47	8.71	0,90

Note: GBC: Generativity Behaviour Checklist; LGS: Loyala Generativity Scale

7.3.1.2. Scale Factor Structure and Scale Reliabilities:

After data screening, the data was examined to find out scales factor structure. Then, principal component factor analyses with varimax rotation were conducted for each scale to determine the factors which were independent from each other. Indeed, some of the items were deleted either

because they did not grouped in under the any factors or the items were cross-loaded. After determining the group of factors in each scale, the groups were named according to what was suggested on original one. Based on the results of the factor analysis, reliability was assessed for each scale. In this analysis, Cronbach's Alpha value, item-total correlations, alpha if item deleted, and multiple squared correlations were calculated to see the overall internal consistency of the scale and the role of each individual item. Almost all scale's reliabilities were good and their value similar with other studies in the literature. Nevertheless, since factor structure of the most scales different for males and females, analyses were conducted for females and males distinctively (see factor analyses for each scale in Appendices part from Appendix M to Appendix S).

7.3.1.3. Correlations Among the Variables of the Present Study

Since past research has indicated differences in the ways mothers and fathers respond to their children, in viewing of life, parental issues, and their generativity level, correlations were computed for males and females separately. Table 9 presents the Pearson correlations for the female and Table 10 presents the Pearson correlations for the male.

As can be seen in Table 9 and 10 some demographic variables were significantly correlated with study variables. In female sample while education had positive relationships with many of the study variables, in male sample education was positively related with perceived SES only (i.e., fathers who had higher educational level, perceived their SES were also higher) and negatively related to total years lived in big city. Both in male and female sample perceived SES was positively related to age of first parenthood; that is as the age of first parenthood increased, their perception of SES as also increased. In father sample perceived SES was also negatively correlated with the number of child. Different from the father sample, there was a positive relationship between perceived SES and parental satisfaction in female sample. Therefore, mothers were more satisfied with their parental role when they perceived that their SES was higher. However, in both samples perceived SES positively related with the some indicators of the Parental Involvement.

While in father sample timing of parenthood had positive relationships with parental satisfaction, in female sample timing of parenthood positive relationships with parental investment. Thus, fathers more satisfied with their parental role as entered fatherhood in higher age, and mothers invested their parental role more as entered motherhood in higher age. There was also a negative relationship between age of first parenthood and one of the indicator of generativity in only female sample (i.e., as the motherhood age decrease, their generativity level increase), and there was a positive relationship between age of first parenthood and life satisfaction in only male sample (i.e., as the fatherhood age increase, father's life satisfaction was also increase).

The patterns of intercorrelations also indicated preliminary support for the hypothesis in both sample. Both mother's and father's life satisfaction positively related to the all of the indicators of parental involvement. Life satisfaction had also positive relationships with other variables in the study; such as with the indicators of parental role and with the indicators of marital satisfaction. However, although there was a positive relationship between life satisfaction and generativity in father sample, there was no significant relationship between life satisfaction and generativity in female sample. Indicators of the Marital Satisfaction also positively related with both all of the indicators of the Parental Involvement and the indicators of the Societal Generativity. Some indicators of the Parental Role had also positive relationships with most indicators of Parental Involvement and Societal Generativity. Moreover, there were negative relationships between Categorical Belief and most of the indicators of the Parental Role. As expected while Perspectivistic Belief had positive relationships with some indicators of the Parental Involvement in female sample, there were no significant relationships between Perspectivistic Belief and Parental Involvement in father sample. However, as expected in both sample Categorical belief had negative relationship with Parental Involvement. In turn, each of the Parental Involvement indicators were correlated with the indicators of Societal Generativity in both sample.

Table 9: Correlations for Female Sample (N=275)

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
1.Education	1.00																						
2.Perceived SES	.27**	1.00																					
3.Timing of parenthood	.10	.08	1.00																				
4.Age of first parenthood	.35**	.13*	.33**	1.00																			
5.Child number	-.20**	-.01	-.09	-.24**	1.00																		
6.Years in big city	.18**	.07	-.00	.23**	-.09	1.00																	
7.Life satisfaction	.21**	.40**	.01	.06	.01	-.02	1.00																
8.Dyadic satisfaction	.17**	.21**	.05	.11	-.05	.03	.40**	1.00															
9.Dyadic cohesion	.23**	.15**	.02	.11	-.06	.03	.21**	.59**	1.00														
10.Dyadic consensus	.07	.17**	-.01	-.02	.03	-.01	.41**	.73**	.48**	1.00													
11.Affectional expression	.07	.12*	.01	.00	-.00	-.05	.31**	.66**	.47**	.69**	1.00												
12.Parental investment	.09	.00	.22**	.08	-.00	-.01	.07	.11	.21**	.08	.12*	1.00											
13.Parental integration	.01	.07	-.00	-.01	-.01	.02	.14*	.22**	.13*	.19**	.22**	-.01	1.00										
14.Parental competence	-.01	.06	-.00	-.01	.04	.03	.19**	.26**	.20**	.29**	.25**	-.10	.40**	1.00									
15.Parental satisfaction	.14*	.15*	-.00	.07	-.14*	.06	.15*	.15*	.10	.08	.14*	.09	.46**	.35**	1.00								
16. Perspective belief	-.09	-.01	-.09	-.08	.13*	.02	.07	.05	.03	.16**	.06	.06	-.06	.10	.01	1.00							
17.Categorical belief	-.16**	-.16**	-.09	-.07	.02	-.10	-.11	-.18**	-.18**	-.12*	-.11	-.20**	-.20**	-.11	-.21**	.02	1.00						
18.Socio-emotional involvement	.17**	.23**	.10	.09	-.00	.08	.23**	.24**	.34**	.22**	.15**	.17**	.05	.16**	.06	.10	-.26**	1.00					
19. Intellectual-academic involv.	.15**	.08	.10	-.01	-.07	.01	.12*	.23**	.31**	.23**	.20**	.30**	.02	.08	.02	.09	-.14*	.60**	1.00				
20. Physical-athletic involvement	-.01	.03	.04	-.10	.01	-.07	.20**	.16**	.22**	.19**	.15*	.19**	-.02	.10	.05	.17**	-.16**	.50**	.64**	1.00			
21.GBC	-.04	.02	-.04	-.19**	.14*	-.02	.00	.06	.25**	.03	.04	.19**	.12*	.01	-.03	.04	-.10	.27**	.38**	.27**	1.00		
22.LGS	.13*	.04	.09	.00	.04	-.00	.11	.18**	.34**	.20**	.18**	.30**	.14*	.24**	.12*	.14*	-.23**	.42**	.43**	.43**	.43**	1.00	

Note: GBC: Generativity Behaviour Checklist; LGS: Loyala Generativity Scale

Table 10: Correlations for Male Sample (N=207)

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
1.Education	1.00																						
2.Perceived SES	.17*	1.00																					
3.Timing of parenthood	.07	-.00	1.00																				
4.Age of first parenthood	.05	.13*	.29**	1.00																			
5.Child number	-.09	-.19**	-.04	-.28**	1.00																		
6.Years in big city	-.18**	.06	.10	.14*	-.13	1.00																	
7.Life satisfaction	.12	.45**	.04	.18**	-.13*	-.05	1.00																
8.Dyadic satisfaction	.13	.12	.00	.03	-.00	-.10	.35**	1.00															
9.Dyadic cohesion	.07	.14*	.03	-.01	.00	-.12	.22**	.53**	1.00														
10.Dyadic consensus	.04	.19**	-.06	-.06	.01	-.08	.34**	.66**	.53**	1.00													
11.Affectional expression	-.07	.06	-.04	-.06	.00	-.06	.23**	.59**	.48**	.75**	1.00												
12.Parental investment	-.00	.10	-.13	-.06	.11	-.05	.07	.17*	.20**	.25**	.27**	1.00											
13.Parental integration	.03	.06	.01	.00	.02	.05	.19**	.18**	.14*	.20**	.13	.03	1.00										
14.Parental competence	.02	.13	.07	.01	.11	.07	.17*	.19**	.18**	.20**	.17*	-.02	.52**	1.00									
15.Parental satisfaction	.10	.06	.17**	.04	-.00	-.02	.12	.24**	.19**	.16*	.14*	.08	.38**	.42**	1.00								
16.Perspective belief	.09	.04	-.12	-.02	-.02	-.03	.12	.08	.05	.10	.06	-.06	.10	.00	.04	1.00							
17.Categorical belief	-.03	.07	-.03	-.03	.08	-.04	.00	-.14*	-.08	-.03	-.05	-.05	-.20**	-.14*	-.23**	.01	1.00						
18.Socio-emotional involvement	-.04	.16*	.05	.05	-.07	-.06	.16*	.20**	.25**	.20**	.19**	.22**	.09	.07	.16	.04	-.20**	1.00					
19.Intellectual-academic invol.	.07	.20**	.03	.07	-.05	-.04	.24**	.19**	.27**	.21**	.16*	.21**	.15*	.09	.04	.03	-.14*	.56**	1.00				
20.Physical-athletic involvement	-.10	.12	.05	.05	-.05	-.03	.17*	.05	.18**	.13	.02	.06	.08	.02	.07	-.02	-.16*	.51**	.54**	1.00			
21.GBC	-.09	.15*	-.15*	.09	.01	.01	.13	.11	.19**	.13	.14*	.21**	-.01	.05	-.07	.03	-.05	.32**	.31**	.22**	1.00		
22.LGS	.04	.10	-.09	.05	.09	-.02	.22**	.16*	.29**	.27**	.23**	.21**	.20**	.27**	.11	.10	-.11	.32**	.32**	.21**	.37**	1.00	

Note: GBC: Generativity Behaviour Checklist; LGS: Loyala Generativity Scale

7.3.2. Overview of Structural Equation Modeling

In the present study, structural equation model was used to analyze the data. Structural Equation Modeling (SEM) is a comprehensive statistical approach to develop measurement models in order to test hypothesis about relationships or structural equation among the observed and latent variables (Hoyle, 1995). The benefits of utilizing SEM allows for assessing the relationships between latent variables. Therefore, we can determine how well a model “fits” the data. Relationships between latent variables (i.e., theoretical variables not directly assessed but constructed by measuring a number of their features), as well as between observed (i.e., the features directly assessed) and latent variables, are estimated by coefficients and evaluated in terms of their associated t-values. Another benefit of using SEM in the proposed research relates to the measurement of each latent variable. That is, with SEM it was possible to assess the extent to which indicator variables (i.e., observed or directly measured variables) measured the latent variable with which they were associated. With model-fitting analyses, it was possible to determine how well each measure represented the latent variable. Furthermore, SEM was used in order to account for measurement error, which was not possible by using more traditional analyses (Maruyama, 1998; Tomarken and Baker, 2003). Thus, the strength of SEM lies in it’s ability to work with latent variables. In this way, constructs can be measured indirectly through manifest indicators. It combines the advantage of factor analysis, multiple regression and path analysis.

The primary analytic strategy used in this study was latent variable structural equation modeling; incorporating LISREL 8.3 for computerized analyses. Computerized estimates included: the relationship of observed measures (indicators) to hypothetical latent constructs, the unique variance (error) associated with each indicator, residual covariances, parameter estimates of the paths between latent variables, and various tests (fit indices) of model’s plausibility (Maruyama, 1998).

Structural equation models establish the relationships among latent variables or constructs given in a theoretical perspective. The structural equation models are composed of two parts, measurement model and

structural model. The measurement model represents a priori hypothesis about relations between observed variables and latent variables. Confirmatory factor analysis (CFA) can be used for measurement models. Purposes of them are to describe how well the observed variables serve as a measurement instrument for latent variables. The latent variable can be viewed as a factor which represents influences specific to corresponding measures. Thus, in structural equation modeling, the expected factor structure of variables is specified prior to the analyses by restricting certain variables from loading onto certain factors in order to ensure that the nature of each latent variable is less ambiguous. On the other hand, the structural models include the direct and indirect relationships among the latent constructs. Moreover, the path diagrams in which factors are viewed as latent variables are used in order to diagram the structural equation models. In the path diagram, squares or rectangles are used to represent observed variables and circles or ellipses are used to represent latent variables. Directional effects or causal relations between the variables are specified using unidirectional or single-headed arrows (Hoyle, 1995). By examining tests of overall fit (fit indices), how well each model explains the relationship of the parental variables to the outcome variable can be judged. The most commonly used test to assess overall model fit is the Chi-square (χ^2) statistic, where a smaller χ^2 value is an indication of a better fitting model and a non-significant χ^2 is desirable. This indicates that the implied covariance matrix is nearly identical to the observed dataset and the remaining differences are likely due to sampling fluctuations.

Additional fit statistics were also used to test overall model fit. These included the LISREL Goodness of Fit Index (GFI), the Adjusted Goodness of Fit Index (AGFI), the Comparative Fit Index (CFI), and the Root Mean Square Error of Approximation (RMSEA). For GFI, AGFI, and CFI values between 0.90 and 1.00 reflect a good fit and for RMSEA values smaller than .05 are better, but values between .05 and .10 are appropriate. The different fit indices differ with respect to dimensions such as susceptibility to sample size differences, variability in the range of fit possible for any particular dataset, and valuing simplicity of model specification needed to attain an improved fit (Maruyama, 1998). In LISREL covariance matrix is utilized. In

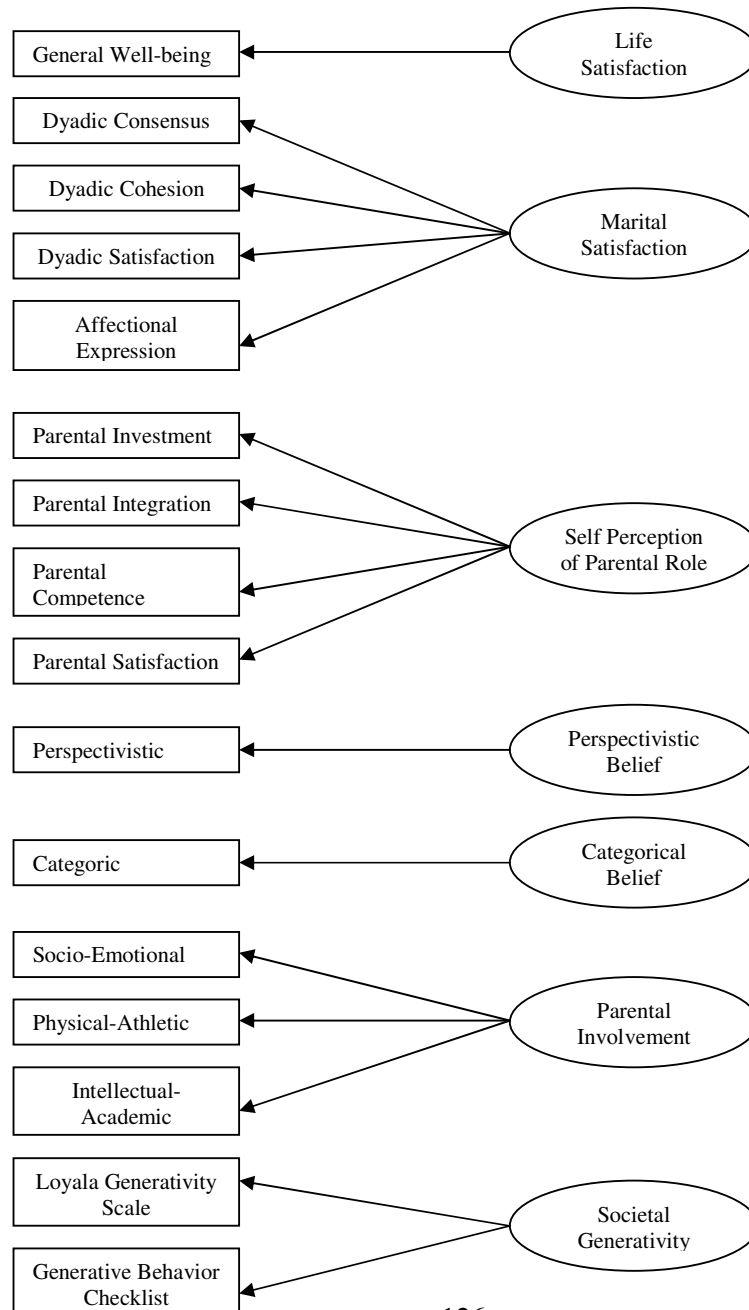
addition, if a latent variable has one indicator then its errors must be fixed to zero or a value that controls its “unreliability”. Therefore, in this study covariance matrix was used and for those latent constructs with single indicators (i.e., general well-being, perspectivistic belief, and categorical belief), the error variance was set to a value that controls its unreliability.

7.3.3. Measurement Model for the present study:

The measurement models were the parts of SEM model dealing with the latent variables and their indicators. A pure measurement model was a confirmatory factor analysis (CFA) the purpose of which is to describe how well the observed variables serve as a measurement instrument for latent variables. In order to test hypothesized measurement model, a confirmatory factor analysis was performed through LISREL on the sixteen variables. The hypothesized measurement model is presented in Figure 2: circles represent latent variables, and rectangles represent measured (i.e., observed or indicator) variables. The first latent variable is called “General Well-being” which has a single indicator. Higher scores indicate higher life-satisfaction. The second latent variable is “Marital Satisfaction” the indicators of which are dyadic satisfaction, dyadic cohesion, dyadic consensus, and affectional expression where higher scores indicate increase on the measured domains. The third latent variable is “Self-Perception of the Parental Role” the indicators of which are parental investment, parental satisfaction, parental integration and parental competence where higher scores indicate increase on the measured domains. Since, it was expected that while perspectivistic belief (i.e, growth is seen more dynamically with multiple influences) would increase, the categorical belief (i.e, development that are restricted to single determinants for single outcomes) would decrease on the concept of development Questionnaire which measured the “Parental Belief”, perspectivistic and categorical beliefs were entered distinctively in the SEM analyses. Therefore, the fourth latent variable is called “Perspectivistic Belief” which has a single indicator (i.e., perspectivistic) and the fifth latent variable is called “Categorical Belief” which also has a single indicator (i.e., categoric). The sixth latent variable is “ Parental Involvement” the indicators

of which are socio-emotional, intellectual-academic, and physical-athletic involvement. Higher scores indicate higher positive changes. The last latent variable is “Societal Generativity” the indicators of which are two measurements of generativity: Loyala Generativity Scale and Generativity Behaviour Checklist where higher scores indicate higher societal generativity in adulthood.

Figure 2: Research Model for the Confirmatory Factor Analysis



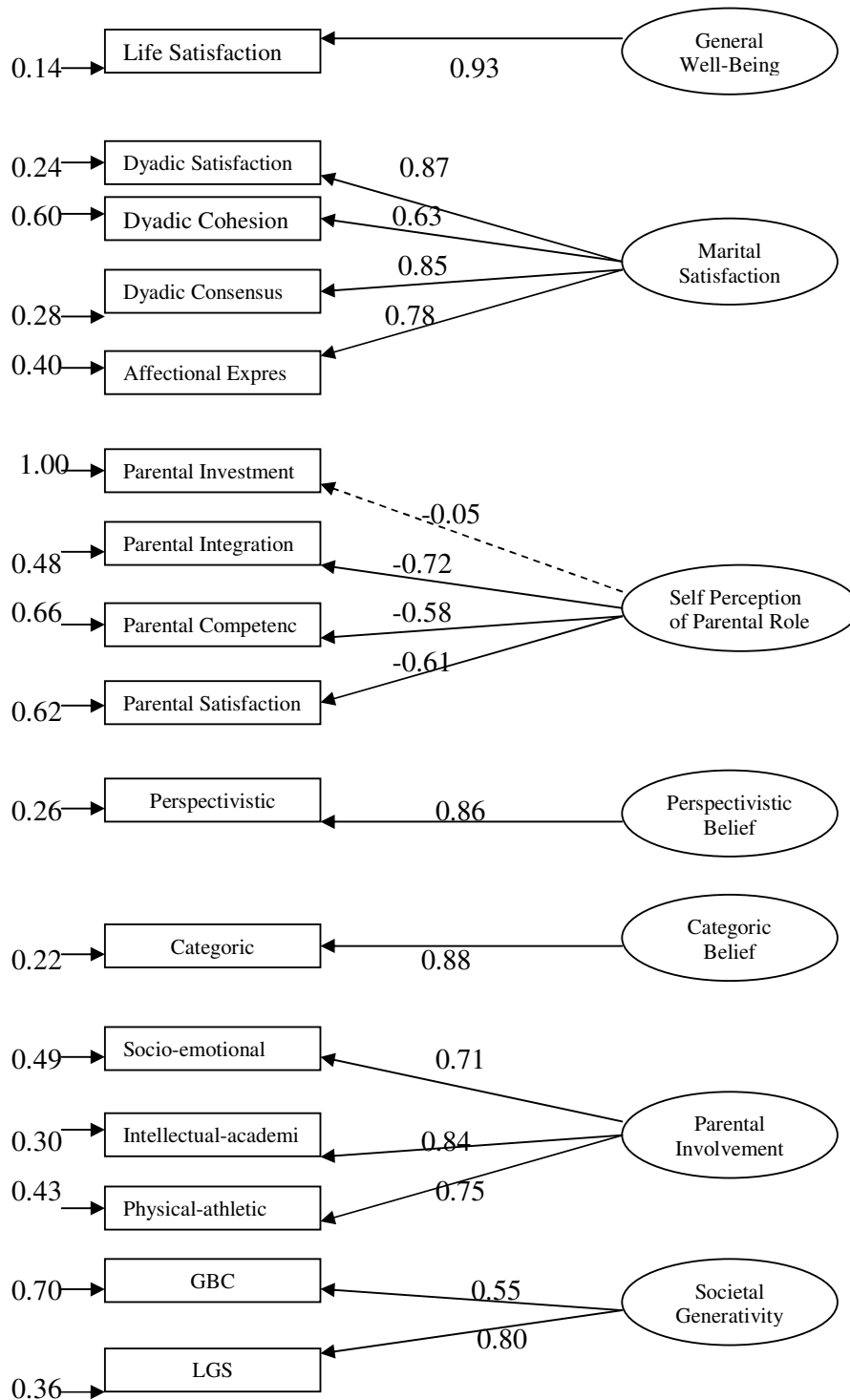
Two main hypotheses are of interest:

- (1) Does seven-factor model with simple structure fit the data (i.e., each variable loading only to one factor)?
- (2) Are there significant covariances among General Well-being, Marital Satisfaction, Parental Role, Perspectivistic Belief, Categorical Belief, Parental Involvement, and Societal Generativity?

7.3.3.1. Initial Measurement: Confirmatory Factor Model for Females and Males

Firstly, confirmatory structural equation modeling was tested for women and men distinctively. This model was tested using Maximum Likelihood estimation method. The independence model that tests the hypothesis that all variables are uncorrelated was easily rejected, for females χ^2 (120, N=275)=1455.08, $p<0.001$, and for males χ^2 (120, N=207)=970.82, $p<0.001$. Fit indices were not very good for both females (χ^2 (86, N= 275) = 206.13, $p= .000$, Goodness of Fit Index (GFI)= 0.91, Adjusted Goodness of Fit (AGFI) = 0.86, Confirmatory Fit Index (CFI) = 0.90, Root Mean Square Error of Approximation (RMSEA) = 0.071) and for males (χ^2 (86, N= 207) = 126.35, $p= .003$, Goodness of Fit Index (GFI)= 0.93, Adjusted Goodness of Fit (AGFI) = 0.89, Confirmatory Fit Index (CFI) = 0.95, Root Mean Square Error of Approximation (RMSEA) = 0.048). (see Figure 3 for female and Figure 4 for male).

Figure 3: Confirmatory Factor Analysis for Female



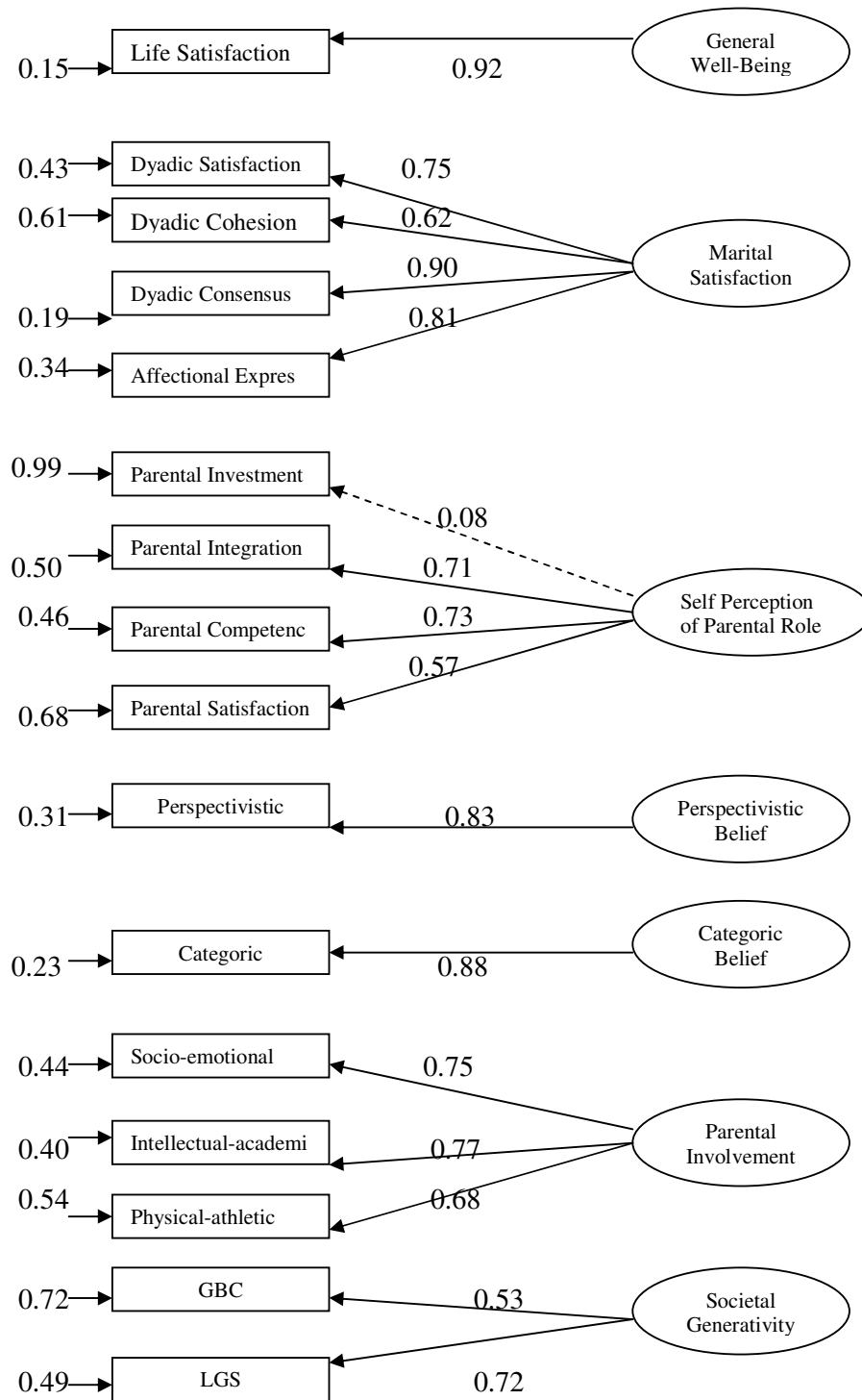
Chi-Square = 206.13, df = 86, P-value = 0.00000, RMSEA = 0.071

Note: GBC = Generativity Behaviour Checklist, LGS = Loyala Generativity Scale

“—” paths indicate significant loadings

“----” paths indicate nonsignificant loadings

Figure 4: Confirmatory Factor Analysis for Male



Chi-Square = 126.35, df = 86, P-value = 0.00303, RMSEA = 0.048

Note: GBC = Generativity Behaviour Checklist, LGS = Loyala Generativity Scale

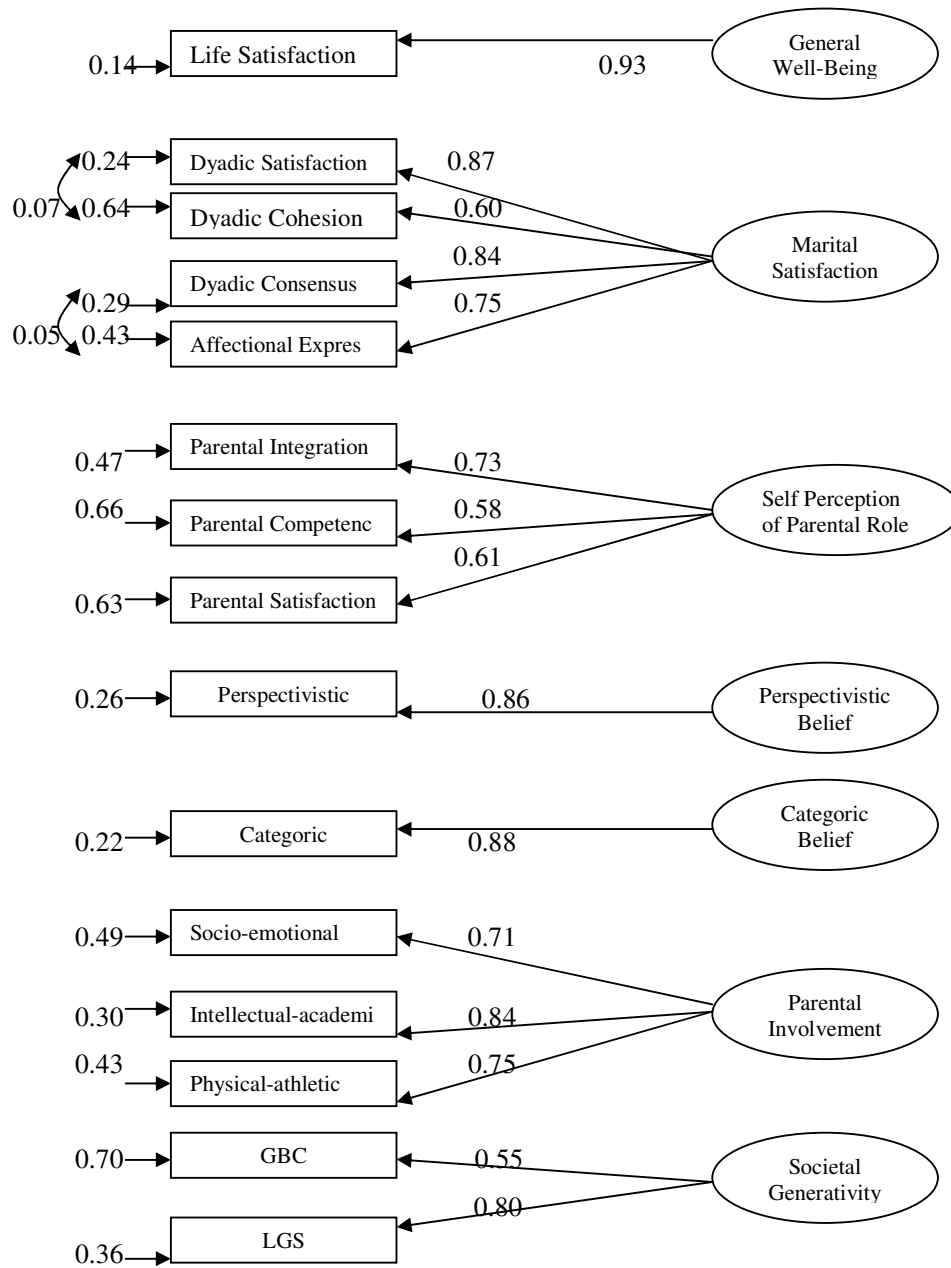
“—“ paths indicate significant loadings

“----“ paths indicate nonsignificant loadings

In confirmatory factor analysis, the observed variables representing the latent variable with parameter estimates including factor loadings (λ -lambda values) which are the regression coefficients of indicators predicted by latent variables. When the regression coefficients in the model were noted, it can be seen that besides from Parental Investment (for female: $\lambda = -0.17$, $t=-0.63$; for male: $\lambda = 0.08$, $t = 0.95$) which was one of the indicators of “Self Perception of Parental Role”, all other factor loadings are statistically significant with t values larger than 1.96. Since only Parental Investment loading on Self-Perception of the Parental Role under was 0.30 for both females and males, Parental Investment was taken out from the analyses and the new model was run by using LISREL. Additionally, since modification indices suggested adding the error covariance between Dyadic Satisfaction and Dyadic Cohesion and between Dyadic Consensus and Affectional Expression, LISREL analysis was run again with adding these error covariances. The new model fit chi-square was better than the previous one and good-fitting models were obtained for male sample than female sample (females: χ^2 (70, N= 275) = 136.59, $p < .05$, Goodness of Fit Index (GFI)= 0.94, Adjusted Goodness of Fit (AGFI) = 0.89, Confirmatory Fit Index (CFI) = 0.95, Root Mean Square Error of Approximation (RMSEA) = 0.059; for males: χ^2 (71, N= 207) = 79.76, $p > .05$, Goodness of Fit Index (GFI)= 0.95, Adjusted Goodness of Fit (AGFI) = 0.92, Confirmatory Fit Index (CFI) = 0.99, Root Mean Square Error of Approximation (RMSEA) = 0.024) (see Figure 5 for female and Figure 6 for male).

In order to compare the confirmatory structural model after excluding the indicator of Parental Investment from the analysis, a Chi Square difference test was undertaken in order to see whether the new model was better than the first model. The difference in χ^2 is statistically significant at $\alpha = 0.05$ level for both females and for males. It may be concluded that the new model fits the observed data much better than the first model (see Table 13 for female and Table 14 for male).

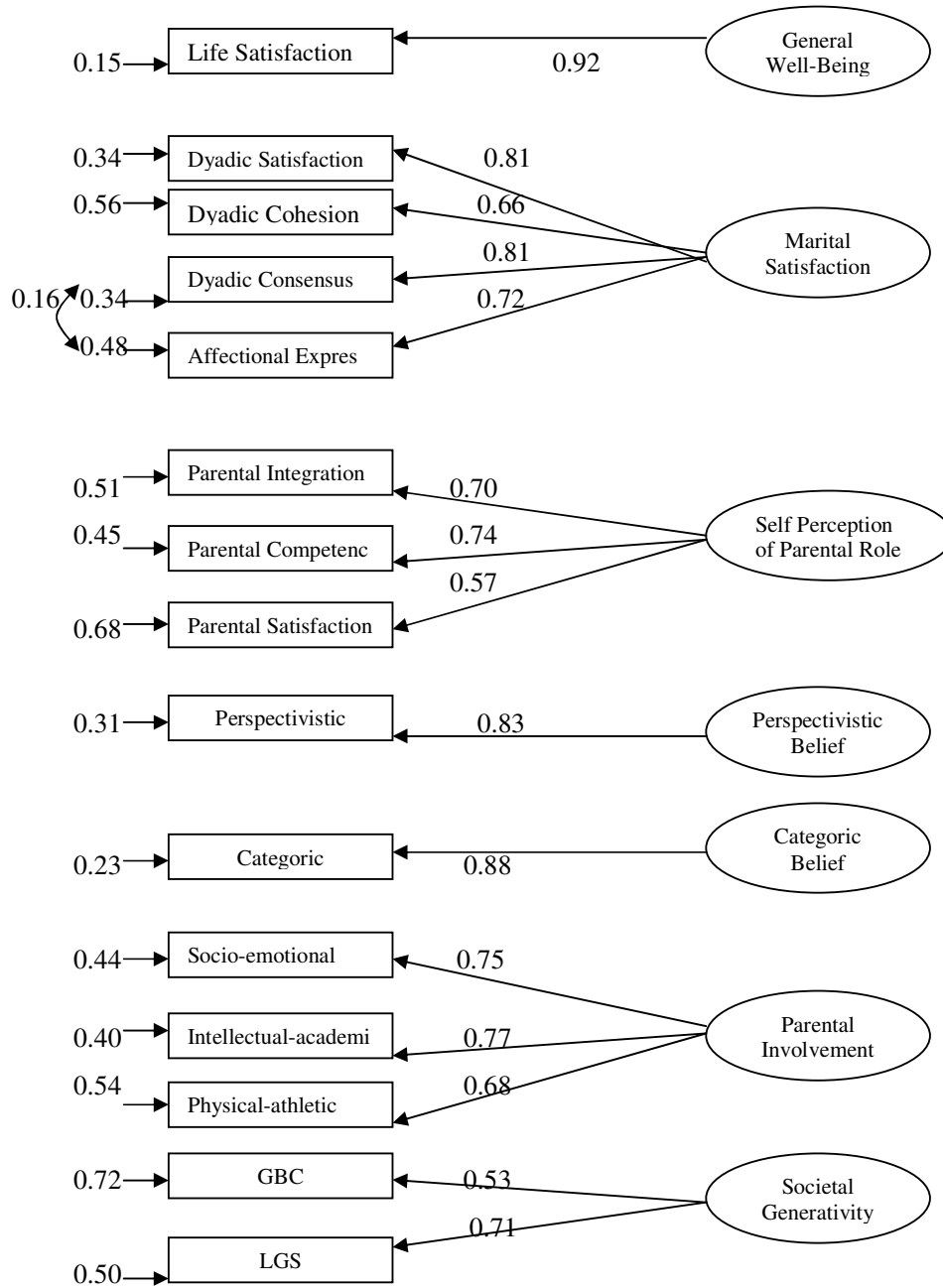
Figure 5: New Confirmatory Factor Analysis for Female



Chi-Square = 136.39, df = 70, P-value = 0.00, RMSEA = 0.059

Note: GBC = Generativity Behaviour Checklist, LGS = Loyala Generativity Scale

Figure 6: New Confirmatory Factor Analysis for Male



Chi-Square = 79.76, df = 71, P-value = 0.22303, RMSEA = 0.024

Note: GBC = Generativity Behaviour Checklist, LGS = Loyala Generativity Scale

When the regression coefficients (loadings of each observed variable on respective latent variable labeled as λ -lambda x) in the new model were elaborated, all regression coefficients were statistically significant (i.e., t-

values larger than 1.96). The highest loading was the General well-being explains 0.93% of variance for females and 0.92% of variance for males in the Life Satisfaction. The lowest loading was the Societal Generativity explains the 55% of the variance in Generativity Behaviour Checklist (GBC) in female sample, and 53% of the variance in Generativity Behaviour Checklist (GBC) in male sample (see Figure 5 for female and Figure 6 for male).

The squared multiple correlation (R^2) was also obtained for each variable in LISREL. R^2 has a meaning of the proportion of the explained variance and can be used as a measure of effect size. The value R^2 indicates the proportion of explained variance of the variable (i.e. unique variance) and can be used to find out how good the observed variables are indicators of latent variables. For example, an R^2 value of 0.40 meant that 40% of the variance of the variable was explained by another variable.

The first latent variable General Well-being had only one indicator (i.e. observed variable) which is called Life Satisfaction and Life satisfaction (for females $R^2 = 0.86$; for males $R^2 = 0.85$) was loaded significantly on the latent variable of General Well-Being. Four observed variables including Dyadic Satisfaction (for females $R^2 = 0.76$; for males $R^2 = 0.57$), Dyadic Cohesion (for females $R^2 = 0.40$; for males $R^2 = 0.39$), Dyadic Consensus (for females $R^2 = 0.72$; for males $R^2 = 0.81$), and Affectional Expression (for females $R^2 = 0.60$; for males $R^2 = 0.66$) were loaded significantly on the second latent variable called Marital Satisfaction. Three observed variables including Parental Integration (for females $R^2 = 0.53$; for males $R^2 = 0.50$), Parental Competence (for females $R^2 = 0.34$; for males $R^2 = 0.55$), and Parental Satisfaction (for females $R^2 = 0.37$; for males $R^2 = 0.32$) were loaded significantly on the third latent variable that called "Self Perception of the Parental Role". The single indicator, perspectivistic belief (for females $R^2 = 0.74$; for males $R^2 = 0.69$) was significantly loaded on the fourth latent variable that is called "Perspectivistic" and the single indicator Categorical belief (for females $R^2 = 0.78$; for males $R^2 = 0.77$) was loaded on the fifth latent variable that is called "Categorical". Three observed variables including Socio-emotional involvement (for females $R^2 = 0.51$; for males $R^2 = 0.56$), Intellectual-academic involvement (for females $R^2 = 0.70$; for males $R^2 =$

0.60), and Physical-athletic involvement (for females $R^2 = 0.57$; for males $R^2 = 0.46$) were significantly loaded on the sixth latent variable that called “Parental Involvement”. The last two observed variables Generative Behavior Checklists (for females $R^2 = 0.30$; for males $R^2 = 0.28$) and Loyala Generativity Scale (for females $R^2 = 0.64$; for males $R^2 = 0.51$) were loaded significantly on the last latent variable “Societal Generativity”.

The correlations between the latent variables (namely General Well-Being, Marital Satisfaction, Self Perception of Parental Role, Perspectivistic Belief, Categorical Belief, Parental Involvement, and Societal Generativity) were also reported on Table 11 for females and Table 12 for males. For both female and male samples, the highest correlation was between the Parental Involvement and Societal Generativity (for females $r = .71$; for males $r = .61$), while the correlation between Self Perception of Parental Role and Perspective Belief ($r = -.01$) seemed to be the lowest for the female sample and the correlation between Categorical Belief and General Well-Being ($r = .01$) seemed to be the lowest for the male sample. When regarding the differences between female and male sample, it can be detected that while correlation between Categorical Belief and Marital Satisfaction and correlation between Perspective Belief and Parental Involvement were significant in female sample, but not in male sample; correlation between Parental Role and Parental Involvement and General Well-being and Societal Generativity were significant in male sample, but not in female sample.

Table 11: Correlations among latent variables for female

	1	2	3	4	5	6	7
1. General Well-Being	-						
2. Marital Satisfaction	.48**	-					
3. Self Perception of Parental Role	.26**	.37**	-				
4. Perspective Belief	.09	.12	-.01	-			
5. Categorical Belief	-.14	-.21**	-.32**	.03	-		
6. Parental Involvement	.24**	.34**	.09	.18*	-.26**	-	
7. Societal Generativity	.13	.29**	.28**	.18	-.31**	.71**	-

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

Table 12: Correlations among latent variables for male

	1	2	3	4	5	6	7
1. General Well-Being	-						
2. Marital Satisfaction	.41**	-					
3. Self Perception of Parental Role	.27**	.32**	-				
4. Perspective Belief	.16	.13	.08	-			
5. Categorical Belief	.01	-.09	-.31**	.02	-		
6. Parental Involvement	.29**	.29**	.18**	.03	-.26**	-	
7. Societal Generativity	.32**	.40**	.31**	.14	-.17**	.61**	-

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

7.3.4. Structural Models

Structural model refers to the relationships between constructs/latent variables in the models. In structural model the associations between the constructs are investigated by the models explaining the pattern of relationships, which are identified by the researcher based on the relevant literature. In this model, five latent variables including, Well-being, Marital Satisfaction, Self Perception of Parental Role, Perspective Belief, and Categorical Belief were specified as independent latent variables. Parental Involvement was considered as both an independent and a dependent latent variable while the latent variable of Societal Generativity was treated only as a dependent latent variable. In addition to the model data fit indices, such as χ^2 , χ^2/df , GFI, AGFI, CFI, RMSEA, the significance of the paths from independent and/or dependent latent variables to latent dependent variables was also considered with respect to the t-test results. For the purpose of revising or improving the model data fit, modification indices were also taken into account. Additionally, the lowercase Gamma (γ) estimates which are the structure coefficients indicating the strength and direction of the relationship between the independent and dependent latent variables and the lowercase Beta (β) estimates which are the structure coefficients indicating the strength and direction of the relationship among the dependent latent variables were reported.

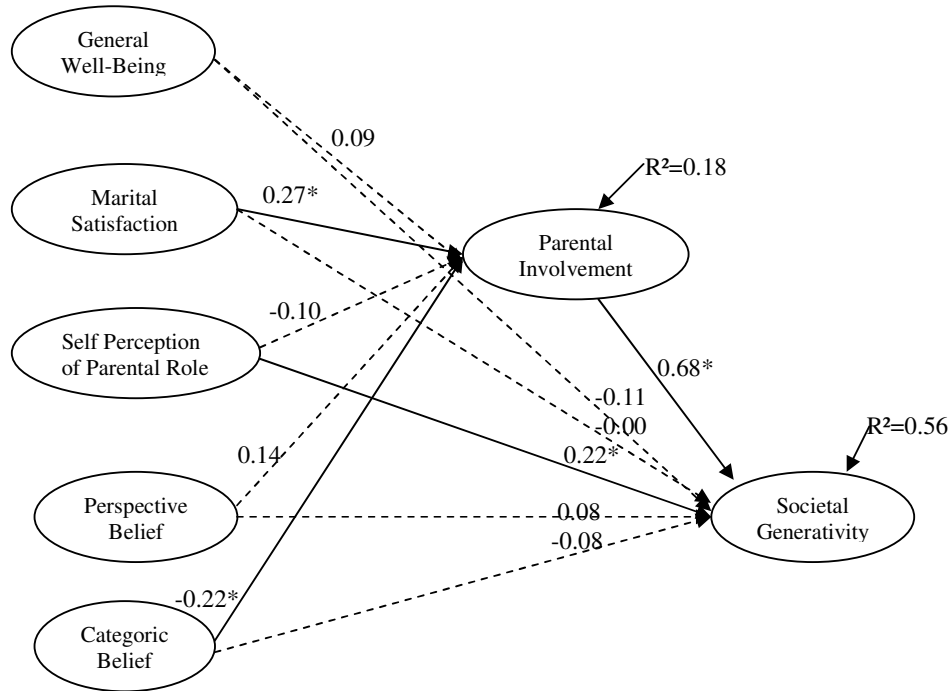
7.3.4.1. Saturated Model for Females and Males:

After performing the measurement model (confirmatory factor analyses), the first thing to be done is to look at the saturated model in which all of the parameters are free; that is no constraints are given. It is assumed that there is a direct relationship between all of the independent variables and all dependent variables. Therefore, before testing the hypothesized model, first saturated model was conducted for both female and male samples.

For female, the model fit chi-square was $\chi^2(72, N= 275) = 146.48$, $p < .05$; $\chi^2/df = 2.03$; and other fit indices were RMSEA = .061, GFI = 0.93, AGFI = 0.89, CFI = 0.94. Since modification indices suggested adding the error covariance between Dyadic Satisfaction and Dyadic Cohesion and between Dyadic Consensus and Affectional Expression, LISREL analysis was run again with adding these error covariances (see Figure 7 for female). The new model fit chi-square was $\chi^2(70, N= 275) = 136.59$, $p < .05$; $\chi^2/df = 1.95$. LISREL output includes other fit indices including GFI = 0.94, AGFI = 0.89, CFI = 0.95, RMSEA = 0.059. Significant improvements in model fit of the modified structural model, as evidenced by the decrease in χ^2 and increases in GFI, AGFI and CFI were obtained when alterations proposed by the modification indices were considered. Since almost all of these indices provided appropriate level, it can be concluded that there is a good fit between the model and the observed data.

Moreover, as can be seen in Figure 7, when the path coefficients in the model are observed, except Parental Role ($\gamma = 0.22$, $t = 2.30$), none of the first level variables had a direct effect on Societal Generativity as expected. Specifically, the paths from Well-being to Parental Involvement ($\gamma = 0.09$, $t = 1.06$), from Parental Role to Parental Involvement ($\gamma = -0.10$, $t = -1.08$), and from Perspective Belief to Parental Involvement ($\gamma = 0.14$, $t = 1.90$) were not statistically significant with t values smaller than 1.96. All other path coefficients including the paths from Marital Satisfaction to Parental Involvement ($\gamma = 0.27$, $t = 3.00$), from Categorical Belief to Parental Involvement ($\gamma = -0.22$, $t = -2.79$), and from Parental Involvement to Societal Generativity ($\beta = 0.68$, $t = 5.08$) were statistically significant.

Figure 7 : Saturated model for females



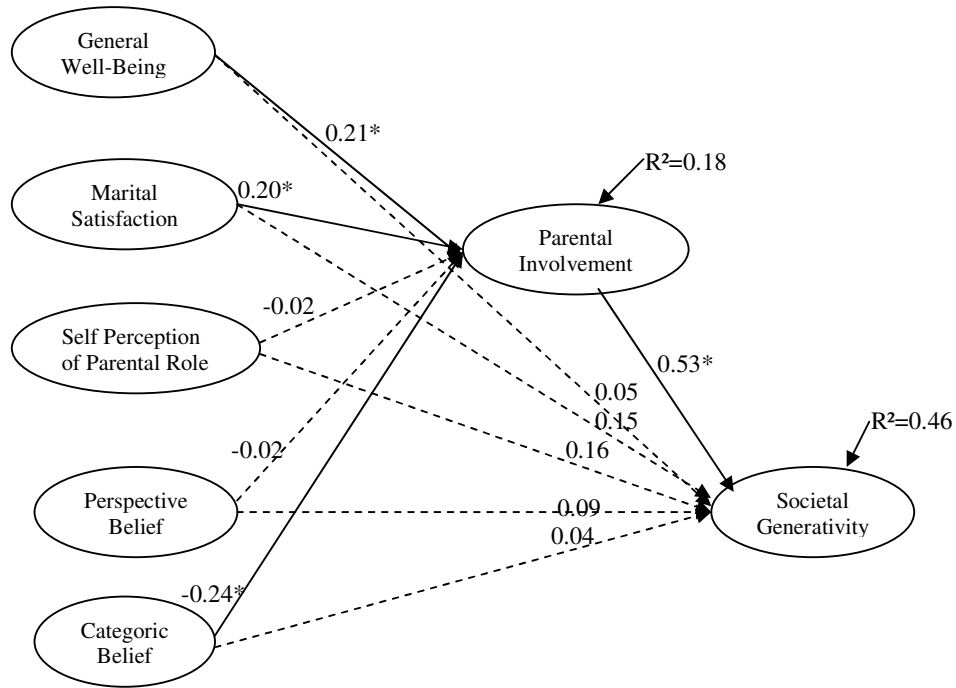
Chi-Square = 136.59, df = 70, P-value = 0.00000, RMSEA = 0.059

Note: “*” indicate statistically significant;
 “—” paths indicate significant paths
 “----” paths indicate nonsignificant paths

For males, the saturated model fit chi-square was $\chi^2(72, N= 207) = 88.98, p > 0.05; \chi^2/df = 1.23; RMSEA = 0.034, GFI = 0.95, AGFI = 0.91, CFI = 0.98$. Since modification indices suggested adding the error covariance between Dyadic Consensus and Affectional Expression, LISREL analysis was run again by adding this error covariance (see Figure 8 for male). The new model fit chi-square was $\chi^2(71, N= 207) = 79.76, p > .05; \chi^2/df = 1.12$. LISREL output included other fit indices including $GFI = 0.95, AGFI = 0.92, CFI = 0.99, RMSEA = 0.024$. Significant improvements in model fit of the modified structural model, as evidenced by the decrease in χ^2 and increases in GFI, AGFI and CFI were obtained when alterations proposed by the modification indices were considered. Since all of these indices provided appropriate levels, it can be concluded that there is a good fit between the model and the observed data.

Moreover, as shown in Figure 8, when the path coefficients in the model were observed, none of the first level variables had a direct effect on Societal Generativity. Specifically, the paths from Parental Role to Parental Involvement ($\gamma = -0.02$, $t = -0.23$), and from Perspective Belief to Parental Involvement ($\gamma = -0.02$, $t = -0.23$) were not statistically significant with t values smaller than 1.96. All other path coefficients including the paths from Well-being to Parental Involvement ($\gamma = 0.21$, $t = 2.15$), from Marital Satisfaction to Parental Involvement ($\gamma = 0.20$, $t = 2.02$), from Categorical Belief to Parental Involvement ($\gamma = -0.24$, $t = -2.55$), and from Parental Involvement to Societal Generativity ($\beta = 0.53$, $t = 3.69$) were statistically significant.

Figure 8 : Saturated model for males



Chi-Square = 79.76, $df = 71$, $P\text{-value} = 0.22$, $RMSEA = 0.024$

Note: “*” indicate statistically significant;
 “—” paths indicate significant paths
 “----” paths indicate nonsignificant paths

7.3.4.2. Hypothesized Model for Females and Males:

Hypothesized model (see Figure 9) which was proposed in the introduction, was analyzed with using LISREL. The relationships between General Well-being, a latent variable with a single indicator: Life Satisfaction; Marital Satisfaction, a latent variable with four indicators which are Dyadic Satisfaction, Dyadic Cohesion, Dyadic Consensus, and Affectional Expression; Self-Perception of the Parental Role, a latent variable with three indicators which are Parental Satisfaction, Parental Integration and Parental Competence; Perspective Belief, a latent variable with single indicator: Perspectivistic; Categorical Belief, a latent variable with a single indicator: Categorical; Parental Involvement, a latent variable with three indicators which are Socio-emotional, Intellectual-academic, and Physical-athletic Involvement; and Societal Generativity the last latent variable with two indicators: Loyala Generativity Scale and Generativity Behaviour Checklist were examined by using LISREL. Circles represent latent variables, and rectangles represent measured variables. Absence of a line connecting variables implies that there were lack of hypothesized direct effects.

Figure 9: Hypothesized Model

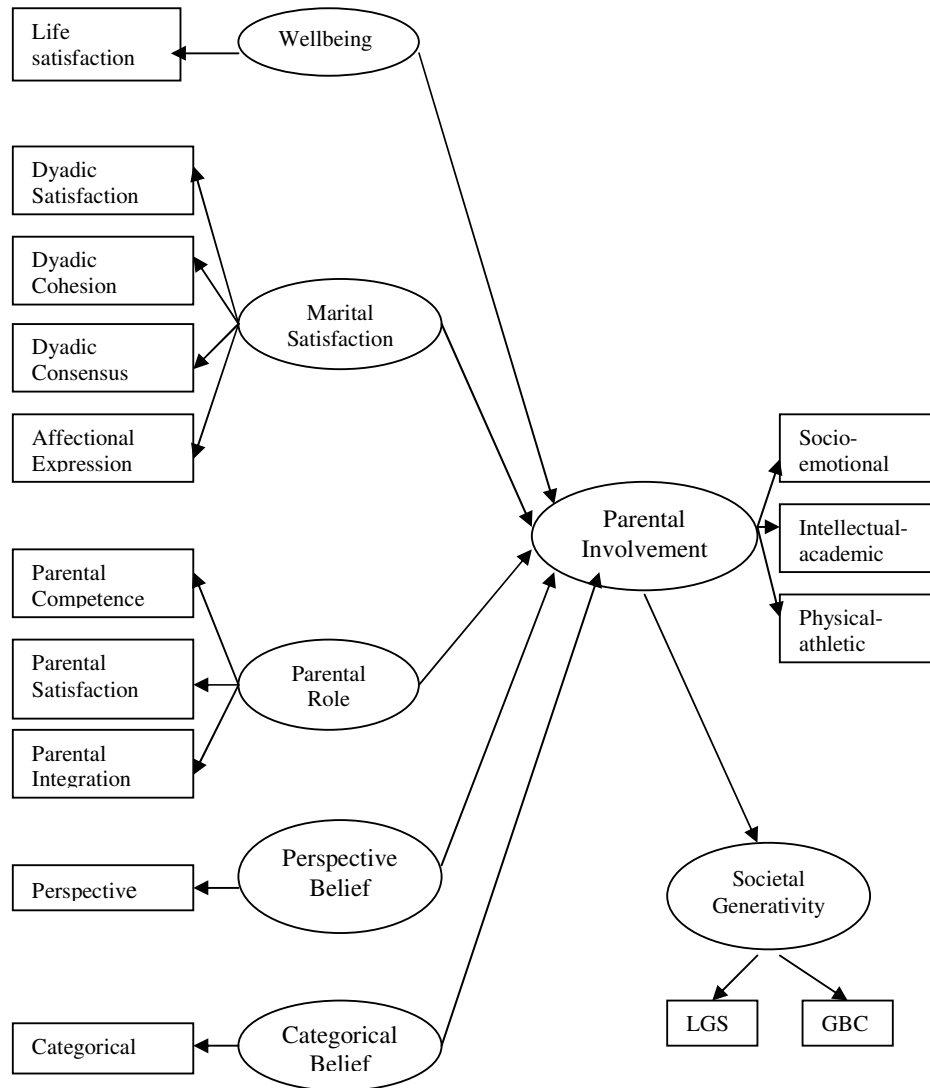


Figure 9 illustrates the hypotheses that General Well-being, Marital Satisfaction, Self-Perception of Parental Role, Perspectivistic Belief, and Categorical Belief directly and independently predict Parental Involvement, which in turn, predicts the Societal Generativity.

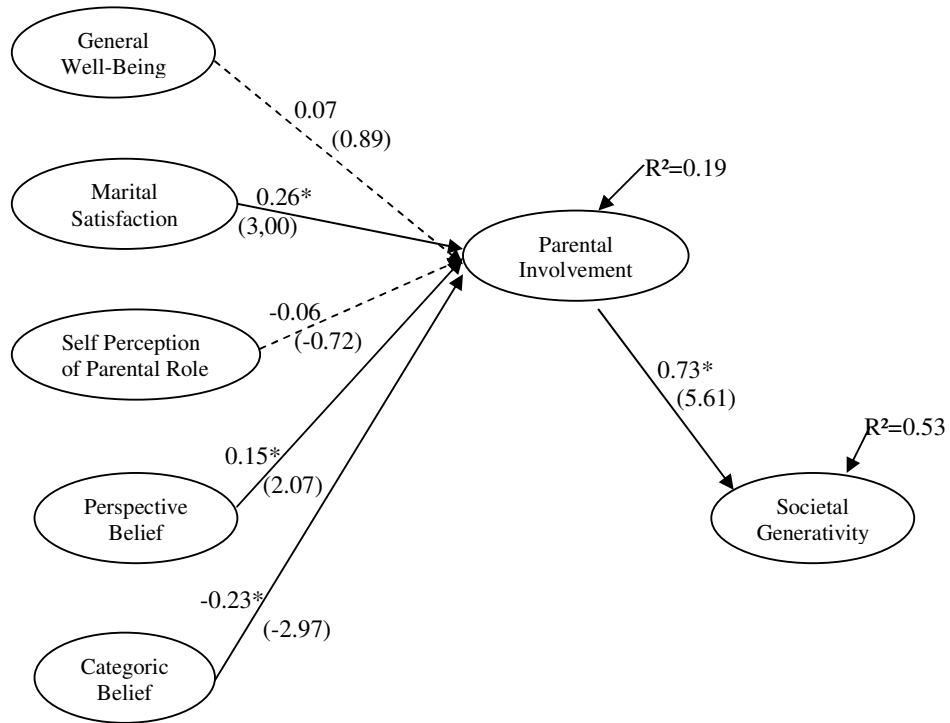
7.3.4.2.1. Hypothesized Model Estimation for Female:

The hypothesized model fit chi-square was $\chi^2(77, N= 275) = 157.72$, $p < 0.05$; $\chi^2/df = 2.05$, GFI = 0.93, AGFI = 0.89, CFI = 0.94, RMSEA = 0.062. Since modification indices suggested that adding the error covariance

between Dyadic Satisfaction and Dyadic Cohesion and between Dyadic Consensus and Affectional Expression, LISREL analysis was run again with adding these error covariances (see Figure 9 for female). The new model fit chi-square was $\chi^2(75, N= 275)= 147.86$, $p < .05$; $\chi^2/df = 1.97$. LISREL output included other fit indices including GFI = 0.93, AGFI = 0.89, CFI = 0.94, RMSEA = 0.060. Significant improvements in model fit of the modified structural model, as evidenced by the decrease in χ^2 and RMSEA were obtained when alterations proposed by the modification indices were considered. Since almost all of these indices provided appropriate levels, it can be concluded that there is a good fit between the model and the observed data.

Moreover, as can be seen in Figure 10, when the path coefficients in the model were observed, the paths from Well-being to Parental Involvement ($\gamma = 0.07$, $t = 0.89$) and from Parental Role to Parental Involvement ($\gamma = -0.06$, $t = -0.72$) were not statistically significant with t values smaller than 1.96. All other path coefficients including the paths from Marital Satisfaction to Parental Involvement ($\gamma = 0.26$, $t = 3.00$), from Perspective Belief to Parental Involvement ($\gamma = 0.15$, $t = 2.07$), from Categorical Belief to Parental Involvement ($\gamma = -0.23$, $t = -2.97$), and from Parental Involvement to Societal Generativity ($\beta = 0.73$, $t = 5.61$) were statistically significant.

Figure 10: LISREL path diagram for hypothesized model in female sample



Chi-Square = 147.86, df = 75, P-value = 0.00000, RMSEA = 0.060

Note: * t-values indicating the significance of the paths given in parenthesis

(t > 1.96 indicates a significant relationship),

“—“ paths indicate significant paths

“----“ paths indicate nonsignificant paths

In order to compare the saturated model with the hypothesized model, Chi Square difference test was undertaken in order to see whether the hypothesized model is better than the saturated model in female sample. The difference in χ^2 was statistically significant at $\alpha= 0.05$ level. Therefore, it may be concluded that the hypothesized model fits the observed data much better than the saturated model.

Moreover, when the path coefficients in the hypothesized model are observed, it can be seen that the relations between Well-being and Parental Involvement and between Parental Role and Parental Involvement is not statistically significant with t values smaller than 1.96. However, when we looked at the saturated model, there was a significant relationship between Self Perception of Parental Role and Societal Generativity. Therefore, Self

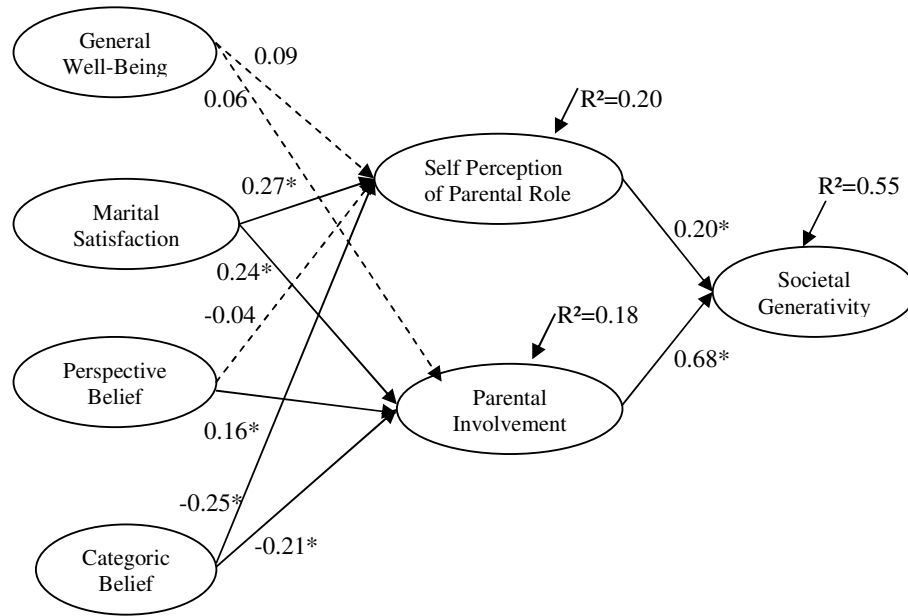
Perception of Parental Role variable defined in the second level variable as a mediator variable similar to the Parental Involvement variable in the new alternative model which was called Parental Mediator Model (see Figure 11).

7.3.4.2.2. Parenting Mediated Model of Generativity for Female

When parental mediator model was run out for females, the model fit chi-square was $\chi^2(77, N= 275) = 152.71, p <.05; \chi^2/df =1.98; GFI = 0.93, AGFI = 0.89, CFI = 0.94, RMSEA = 0.060$. Since modification indices suggested adding the error covariance between Dyadic Satisfaction and Dyadic Cohesion and between Dyadic Consensus and Affectional Expression, LISREL analysis was run again by adding these error covariances. The new model fit chi-square was $\chi^2(75, N= 275)= 142.67, p < .05; \chi^2/df = 1.90$. LISREL output included other fit indices including $GFI = 0.94, AGFI = 0.90, CFI = 0.95, RMSEA = 0.057$. Significant improvements in model fit of the modified structural model, as evidenced by the decrease in χ^2 and increase in GFI, AGFI, and CFI were obtained when alterations proposed by the modification indices were considered. Since almost all of these indices provided appropriate levels, it can be concluded that there is a good fit between the model and the observed data.

Moreover, as can be seen in Figure 11, when the path coefficients in the model were observed, the paths from Well-being to both Parental Involvement ($\gamma = 0.09, t = 0.97$) and to Parental Role ($\gamma = 0.06, t = 0.80$) and from Perspective Belief to Parental Role ($\gamma = -0.04, t = -0.48$) were not statistically significant with t values smaller than 1.96. All other path coefficients including the paths from Marital Satisfaction to Parental Involvement ($\gamma = 0.24, t = 2.84$) and to Parental Role ($\gamma = 0.27, t = 2.98$), from Perspective Belief to Parental Involvement ($\gamma = 0.16, t = 2.14$), from Categorical Belief to both Parental Involvement ($\gamma = -0.21, t = -2.80$) and to Parental Role ($\gamma = -0.25, t = -2.96$), from Parental Involvement to Societal Generativity ($\beta = 0.68, t = 5.45$) and from Parental Role to Societal Generativity ($\gamma = 0.20, t = 2.49$) were statistically significant.

Figure 11: LISREL path diagram for parenting mediated model of generativity in female sample



Chi-Square = 142.67, df = 75, P-value = 0.00000, RMSEA = 0.057

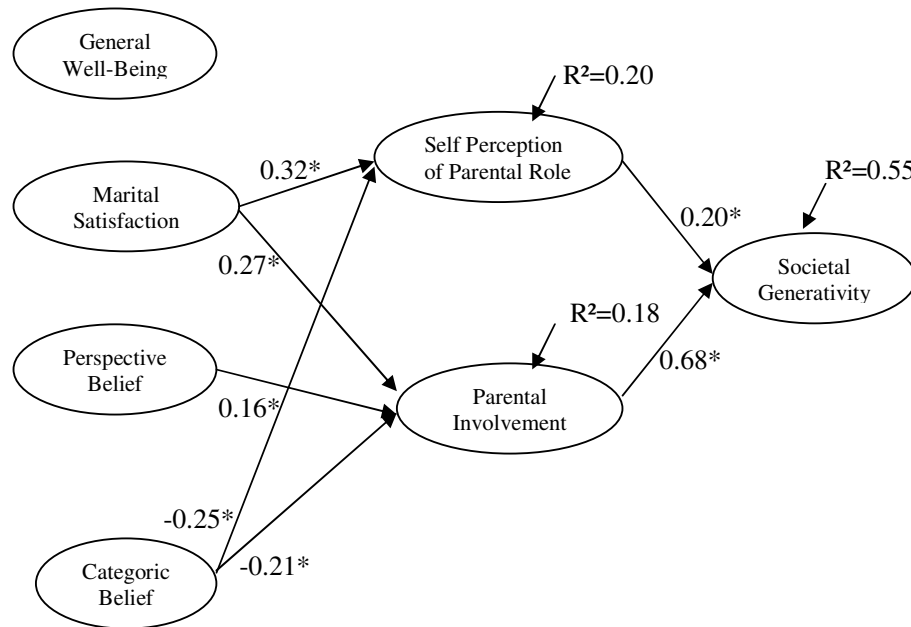
Note: “*” indicate statistically significant;

“—” paths indicate significant paths

“----” paths indicate nonsignificant paths

Moreover, when the regression coefficients in the model were observed, it was seen that the relations between Well-being and Self Perception of Parental Role; between Well-being and Parental Involvement; and between Perspectivistic Belief and Self Perception of Parental Role were not statistically significant with t values smaller than 1.96. Therefore, these relationships were excluded from the analysis and Lisrel analysis was run again. The final model can be seen in Figure 12. The model fit chi-square was $\chi^2(78, N= 275) = 143.64, p < .05, \chi^2/df = 1.84$. LISREL output included other fit indices including GFI = 0.93, AGFI = 0.90, CFI = 0.95. Since all of these indices are larger than 0.90 and RMSEA is 0.055, which is less than 0.08, it can be concluded that there is a very good fit between the model and the observed data.

Figure 12: LISREL path diagram for revised parenting mediated model of generativity in female sample



Chi-Square = 143.64, df = 78, P-value = 0.00001, RMSEA = 0.055

Note: “*” indicate statistically significant;

“—” paths indicate significant paths

In order to compare the parental mediator model with its revised model, Chi Square difference test was undertaken in order to see whether the parental mediator model was better than the revised model in female sample. Although the difference in χ^2 was not statistically significant at $\alpha=0.05$ level, some other fit indices, such as RMSEA, improved in revised model.

7.3.4.2.3. Testing for Mediation: Direct and Indirect Effects

Revised model shown in Figure 12 indicates that Well-being was not predictive of both Parental Involvement and Self Perception of Parental Role. Similarly, Perspectivistic Belief was not predictive of Self Perception of Parental Role. Whereas, increased Marital Satisfaction led to increases in both Self Perception of Parental Role ($\gamma = 0.32$) and Parental Involvement ($\gamma = 0.27$). While increased Perspectivistic Belief led to increases in Parental Involvement ($\gamma = 0.16$), decreases in Categorical Belief led to increases in

both Self Perception of Parental Role ($\gamma = -0.25$) and Parental Involvement ($\gamma = -0.21$). Both increased Self Perception of Parental Role and Parental Involvement led to increases in Societal Generativity (for Self Perception of Parental Role $\beta = 0.20$ and for Parental Involvement $\beta = 0.68$) and played some mediator roles between the first level variables (i.e., Marital Satisfaction, Perspectivistic Belief and Categorical Belief) and Societal Generativity.

In order to test the effect of a mediator, Baron and Kenny (1986) proposed four conditions. First, the predictor should be significantly associated with the mediator; second, the predictor should be significantly associated with the dependent variable(s); third, the mediator(s) should be significantly associated with the dependent variable(s); and last the magnitude of the relationship between the predictor and outcome variable(s) must be significantly reduced (partial mediation) or eliminated entirely (full mediation) when the proposed mediator is controlled statistically.

Therefore, in order to test the mediation effect for revised parenting mediated model in female sample, the path between the predictors (i.e., Marital Satisfaction, Perspectivistic Belief and Categorical Belief) and outcome variable (i.e., Societal Generativity) without mediators (i.e., Self Perception of the Parental Role and Parental Involvement) were examined. All of the paths were significant (Marital Satisfaction: $\beta=0.18$, $p<.01$; Perspectivistic Belief: $\beta=0.17$, $p<.01$; Categorical Belief: $\beta= -0.26$, $p<.001$). When mediators were controlled in the model, the impact of the all predictors on the outcome variable significantly reduced and became nonsignificant (Marital Satisfaction: $\beta=-0.06$, $p>.01$; Perspectivistic Belief: $\beta=0.07$, $p>.01$; Categorical Belief: $\beta= -0.09$, $p>.01$). In addition, the significant indirect effects of Marital Satisfaction (.25, $p<.001$) and Categorical Belief (-0.19, $p<.001$) through Parental Role and Parental Involvement and indirect effect of Perspectivistic Belief (0.11, $p<.01$) through Parental Involvement indicate that there were mediation effects.

Therefore, it can be concluded that the last modified mediator model fits the data better than the first model. That is, the data indicated that increase

in Marital Satisfaction and decrease in Categorical Belief affect Self Perception of Parental Role and Parental Involvement which in turn affect the Societal Generativity. Additionally, increase in Perspectivistic Belief affect Parental Involvement which in turn affect the Societal Generativity. Contrary to our prediction Well-being had no effect at all for female sample.

Table 13: Summary of Fit Indices for Nested Models (Female)

Model	χ^2 (df)	GFI	AGFI	RMSEA	NNFI	CFI
Null Model	4497.89(107)					
Confirmatory Factor Model (CFA)	206.13(86)	.91	.86	.07	.87	.90
Revised Confirmatory Factor Model (CFA)	136.59(70)	.94	.89	.059	.92	.95
Saturated Model	136.59(70)	.94	.89	.059	.92	.95
Hypothesized Model	147.86(75)	.93	.89	.060	.91	.94
Parental Mediator Model	142.67(75)	.94	.90	.057	.93	.95
Revised Mediator Model	143.64(78)	.93	.90	.055	.93	.95
<u>χ^2 Change</u>						
CFA – Revised CFA	69.54(16)*					
Saturated – Hypothesized	11.27(5)*					
Parenting Mediated Model – Revised Model	0.97(3)					

*p<.05

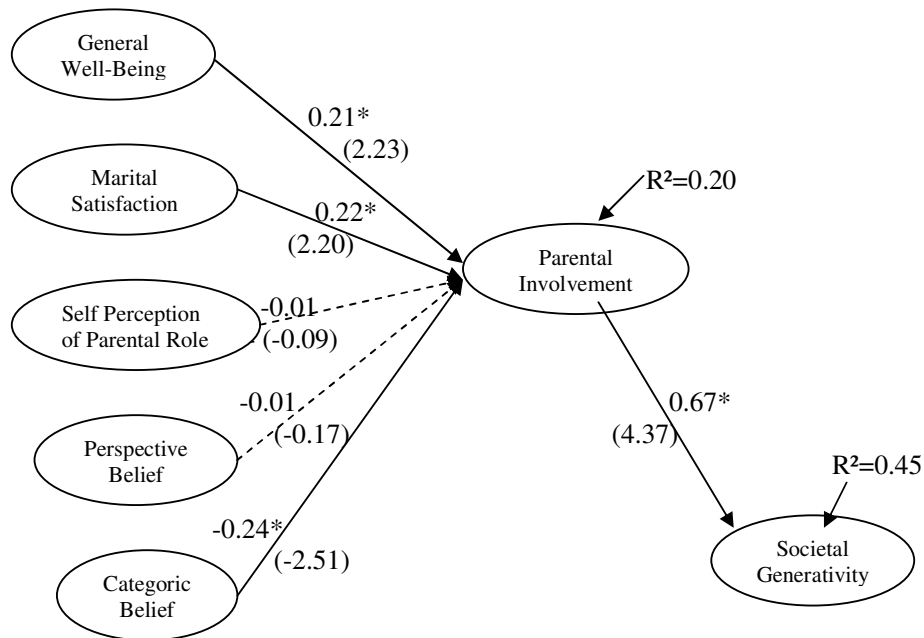
7.3.4.2.4. Hypothesized Model Estimation for Male:

The hypothesized model fit chi-square was $\chi^2(77, N= 207) = 97.69$, $p>0.05$; $\chi^2/df = 1.27$, GFI = 0.94, AGFI = 0.91, CFI = 0.97, RMSEA = 0.036. Since modification indices suggested that adding the error covariance between Dyadic Consensus and Affectional Expression, LISREL analysis was run again by adding this error covariance. The new model fit chi-square was $\chi^2(76, N= 207)= 87.66$, $p > .05$; $\chi^2/df = 1.15$. LISREL output included other fit indices including GFI = 0.95, AGFI = 0.92, CFI = 0.98, RMSEA = 0.027 . Significant improvements in model fit of the modified structural model, as evidenced by the decrease in χ^2 and increase in other fit indices were obtained

when alterations proposed by the modification indices were considered. Since almost all of these indices provided appropriate levels, it can be concluded that there is a good fit between the model and the observed data.

Moreover, as can be seen in Figure 13, when the path coefficients in the model were observed, the paths from Parental Role to Parental Involvement ($\gamma = -0.01$, $t = -0.09$) and from Perspective Belief to Parental Involvement ($\gamma = -0.01$, $t = -0.17$) were not statistically significant with t values smaller than 1.96. All other path coefficients including the paths from Well-being to Parental Involvement ($\gamma = 0.21$, $t = 2.23$), from Marital Satisfaction to Parental Involvement ($\gamma = 0.22$, $t = 2.20$), from Categorical Belief to Parental Involvement ($\gamma = -0.24$, $t = -2.51$), and from Parental Involvement to Societal Generativity ($\beta = 0.67$, $t = 4.37$) were statistically significant.

Figure 13: LISREL path diagram for hypothesized model in male sample



Chi-Square = 87.66, $df = 76$, P-value = 0.16994, RMSEA = 0.027

Note: * t -values indicating the significance of the paths given in parenthesis ($t > 1.96$ indicates a significant relationship)

In order to compare the saturated model with hypothesized model, Chi Square difference test was undertaken in order to see whether the

hypothesized model was better than the saturated model in male sample. Although the difference in χ^2 was not statistically significant at $\alpha= 0.05$ level, some other fit indices, such as RMSEA, improved in hypothesized model (see Table 14).

Moreover, when the path coefficients in the hypothesized model were observed, it was seen that the relations between Parental Role and Parental Involvement and between Perspective Belief and Parental Involvement were not statistically significant with t values smaller than 1.96. Because Self Perception of Parental Role did not have a direct effect on Parental Involvement, similar to female sample Self Perception of Parental Role variable defined in the second level variable with the Parental Involvement variable in the new alternative model which was called parenting mediated model of generativity (see Figure 14).

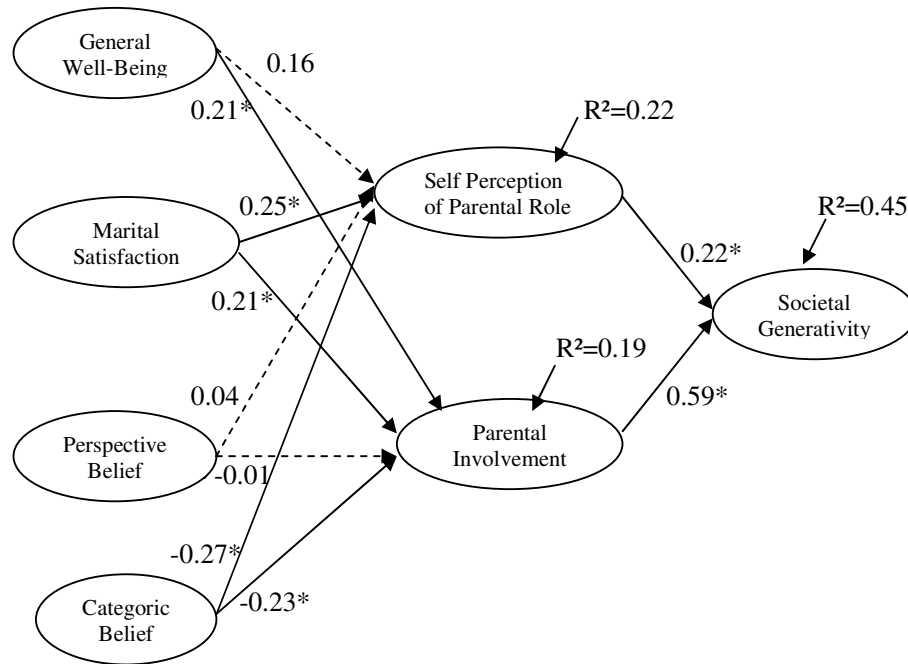
7.3.4.2.5. Parenting Mediated Model of Generativity for Males

When parenting mediated model of generativity was run out for males, the model fit chi-square was $\chi^2(77, N= 207) = 94.26, p > .05; \chi^2/df = 1.22; GFI = 0.94, AGFI = 0.91, CFI = 0.98, RMSEA = 0.033$. Since modification indices suggested adding the error covariance between Dyadic Consensus and Affectional Expression, LISREL analysis was run again with adding this error covariance. The new model fit chi-square was $\chi^2(76, N= 207) = 84.10, p > .05; \chi^2/df = 1.11$. LISREL output included other fit indices including $GFI = 0.95, AGFI = 0.92, CFI = 0.99, RMSEA = 0.023$. Significant improvements in model fit of the modified structural model, as evidenced by the decrease in χ^2 and increase in GFI, AGFI, and CFI were obtained when alterations proposed by the modification indices were considered. Since almost all of these indices provided appropriate levels, it can be concluded that there is a good fit between the model and the observed data.

Moreover, as can be seen in Figure 14, when the path coefficients in the model were observed, the paths from Well-being to Self Perception of Parental Role ($\gamma = 0.16, t = 1.63$) and from Perspective Belief to both Self Perception of Parental Role ($\gamma = 0.04, t = 0.39$) and to Parental Involvement

($\gamma = -0.01$, $t = -0.13$) were not statistically significant with t values smaller than 1.96. All other path coefficients including the paths from Well-being to Parental Involvement ($\gamma = 0.21$, $t = 2.22$), from Marital Satisfaction to Parental Involvement ($\gamma = 0.21$, $t = 2.19$) and to Parental Role ($\gamma = 0.25$, $t = 2.45$), from Categorical Belief to both Parental Involvement ($\gamma = -0.23$, $t = -2.60$) and to Parental Role ($\gamma = -0.27$, $t = -2.93$), from Parental Involvement to Societal Generativity ($\beta = 0.59$, $t = 4.13$) and from Parental Role to Societal Generativity ($\beta = 0.22$, $t = 2.07$) were statistically significant.

Figure 14: LISREL path diagram for parenting mediated model of generativity in male sample



Chi-Square = 84.10, $df = 76$, P-value = 0.24541, RMSEA = 0.023

Note: "*" indicate statistically significant;

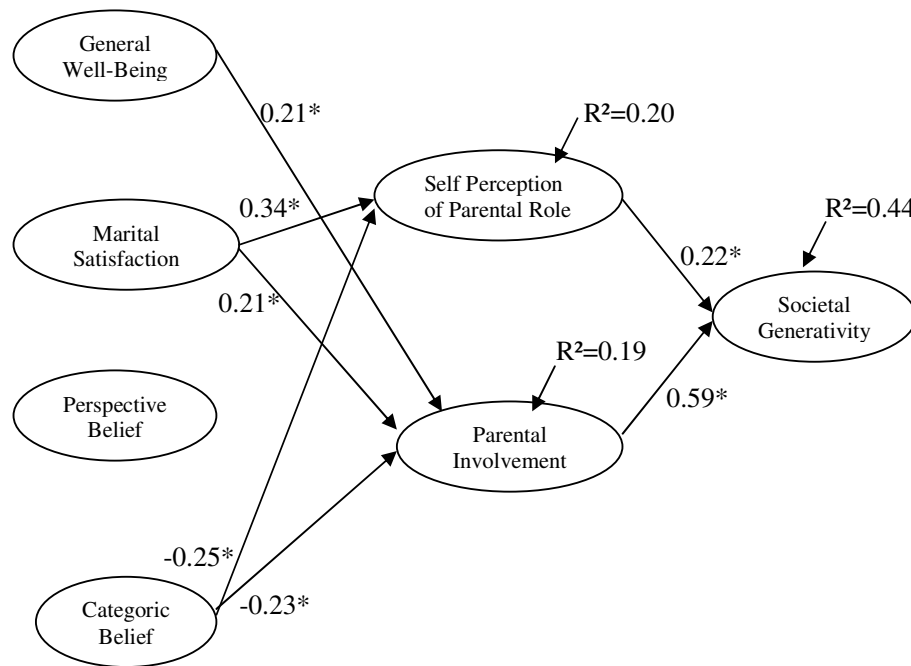
"—" paths indicate significant paths

"----" paths indicate nonsignificant paths

Moreover, when the regression coefficients in the model were observed, it was seen that the relations between Well-being and Self Perception of Parental Role; and between both Perspectivistic Belief and Self Perception of Parental Role and Perspectivistic Belief and Parental Involment

were not statistically significant with t values smaller than 1.96. Therefore, these relationships were excluded from the analysis and Lisrel analysis was run again. The final model can be seen in Figure 15. The model fit chi-square was $\chi^2(79, N= 207) = 87.34, p > .05, \chi^2/df= 1.11$. LISREL output included other fit indices including GFI = 0.95, AGFI = 0.92, CFI = 0.99. Since all of these indices are larger than 0.90 and RMSEA is 0.023, which is less than 0.08, it can be concluded that there is a very good fit between the model and the observed data.

Figure 15: LISREL path diagram for revised parenting mediated model of generativity in male sample



Chi-Square = 87.34, df = 79, P-value = 0.24381, RMSEA = 0.023

Note: “*” indicate statistically significant;

“—“ paths indicate significant paths

Chi Square difference test was undertaken in order to see whether the revised parenting mediated model of generativity was better than the parenting mediated model of generativity model in the male sample. Although

the difference in χ^2 was not statistically significant at $\alpha= 0.05$ level, some other fit indices, such as NNFI, improved in the revised model.

7.3.4.2.6. Testing for Mediation: Direct and Indirect Effects

Revised model shown in Figure 15 indicates that Perspective Belief was not predictive of both Parental Involvement and Self Perception of Parental Role. Similarly, Well-being was not predictive of Self Perception of Parental Role. Whereas, increase in Well-being led to increases in Parental Involvement ($\gamma = 0.21$), increase in Marital Satisfaction led to increases in both Self Perception of Parental Role ($\gamma = 0.34$) and Parental Involvement ($\gamma = 0.21$). While decreases in Categorical Belief led to increases in both Self Perception of Parental Role ($\gamma = -0.25$) and Parental Involvement ($\gamma = -0.23$). Both increased Self Perception of Parental Role and Parental Involvement led to increases in Societal Generativity (for Self Perception of Parental Role $\beta = 0.22$ and for Parental Involvement $\beta = 0.59$).

As indicated in section 7.3.4.2.3 in order to test the mediation effect for revised parenting mediated model in male sample, the path between the predictors (i.e., General Well-being, Marital Satisfaction, and Categorical Belief) and outcome variable (i.e., Societal Generativity) without mediators (i.e., Self Perception of the Parental Role and Parental Involvement) were examined. Only the path between Marital Satisfaction and outcome variable (i.e., Societal Generativity) was significant ($\beta=0.28$, $p<.01$), other paths were non-significant (General Well-being: $\beta= 0.19$, $p>.01$; Categorical Belief: $\beta= -0.12$, $p>.01$). Therefore, it is only possible to test the mediation effect of Self Perception of Parental Role and Parental Involvement through Marital Satisfaction on Societal Generativity. When mediators were controlled in the model, the impact of the Marital Satisfaction on the outcome variable significantly reduced and became nonsignificant (Marital Satisfaction: $\beta=0.19$, $p>.01$). However, the significant indirect effects of Marital Satisfaction ($.15$, $p<.01$) was found through only Parental Involvement. Thus, in male sample only Parental Involvement mediate the Marital Satisfaction on Societal Generativity.

Therefore, it can be concluded that the last revised parenting mediated model of generativity fits the data better than the first model. That is, the data indicated that increase in Well-being affect the Parental Involvement and increase in Marital Satisfaction and decrease in Categorical Belief affect both Self Perception of Parental Role and Parental Involvement which in turn affect the Societal Generativity.

Table 14: Summary of Fit Indices for Nested Models (Male)

Model	χ^2 (df)	GFI	AGFI	RMSEA	NNFI	CFI
Null Model	2852.73(107)					
Confirmatory Factor Model (CFA)	126.35(86)	.93	.89	.048	.93	.95
Revised Confirmatory Factor Model (CFA)	79.76(71)	.95	.92	.024	.98	.99
Saturated Model	79.76(71)	.95	.92	.024	.98	.99
Hypothesized Model	87.66(76)	.95	.92	.027	.98	.98
Parental Mediator Model	84.10(76)	.95	.92	.023	.98	.99
Revised Mediator Model	87.34(79)	.95	.92	.023	.99	.99
<u>χ^2 Change</u>						
CFA – Revised CFA	48.39(15)*					
Saturated – Hypothesized	7.90(5)					
Parenting Mediated Model – Revised Model	3.24(3)					

*p<.05

CHAPTER 8

DISCUSSION

The general goal of the current study is to explore the connection between parental experiences and individual development in mid-to later adulthood. As the parent attempts to help the child achieve developmental goals, both parties strive to mature and achieve personality change. The parent's involvement in child development causes a mutual process of change. In the recent years, the effects of parenting on adult development have also been studied, especially in relation to the concept of generativity. With the beginning of the writings of Erikson (1950; 1963), a significant theoretical literature on personality and social development suggests that "generativity" plays an important role in adults' lives. In mid-adulthood years, adults think differently about the next generation than they do earlier in life and than they may later in life. Whether it is out of an inner desire or a response to a cultural demand, or both, adults at this time of life begin to exhibit an increased concern for the next generation, belief in species, and begin to act on these new thoughts (McAdams and de St. Aubin, 1992). In this stage of Erikson's theory, developmental outcomes are most closely tied to family life, specifically to the parental role. Because generativity is described as "primarily the concern in establishing and guiding the next generation" (1963, p.267) by Erikson. Although generativity encompasses wider societal concerns of making the world a better place for the next generation, Erikson believes that caring for one's children was the ultimate expression of this particular developmental task (Erikson, 1963; Hawkins et al., 1993; Snarey, 1987;1993). Moreover, men and women appear to become increasingly different from one another in a variety of domains, including sense of self, marital relationship, child-parent interactions, and in activities outside the family (Cowan et al., 1985). Parenting is accompanied by different developmental paths in women and men, with respect to their parental role viewpoints and their involvement. Therefore, the general purpose of this study

was to explore the relationship between parenting and generativity among both females and males. Adult development was, therefore, the outcome variable of the current research.

In order to understand the developmental change in parents and adult development (their generativity level also), both qualitative and quantitative studies were conducted in this study. Theoretically, the definition of generativity has not been agreed upon. It is defined as an instinct, desire, motive, demand, belief, trait, commitment, virtue, strength, concern, drive, task, and personal narration (Erikson, 1963; Kotre, 1996; McAdams and de St. Aubin, 1992). Generativity has also been defined in terms of thoughts, feelings, and behaviors (Snarey, 1993; McAdams and de St. Aubin, 1992). It has also been categorized as agentic, communal, biological, parental, technical, cultural, and societal generativity (Kotre, 1996; Snarey, 1993). With this study, in general, we try to understand the meaning of parenthood for parents (for both mothers and fathers) and the effects of parenthood on their psychosocial development (i.e. generativity).

The qualitative study is partly grounded in Erikson's life-span model of psychosocial development and is particularly concerned with the concept of "psychosocial generativity", that is, the caring activities of adults (which theoretically create or contribute to the life of the next generation). Thus, while the central focus was parental generativity (i.e., engaging in childrearing) in qualitative study, societal generativity (cultural parenthood, or acting as a mentor for, guiding and leading other younger adults) was the central focus in the quantitative study. Additionally, parenting does not occur in isolation from other contexts. Parenting represents a complex set of ongoing transitions and developmental processes. What is perhaps most striking is the large variability in the nature and in the course of midlife period. Before elaborating the hypothesized model between parenting and societal generativity in quantitative study, qualitative part of the study was conducted in order to understand the parenting and related issues in depth. Thus, parental involvement from infancy to adulthood, different experiences in parenting, parental role identities, their influences on marital relationships and adult development were the focus of qualitative study. Furthermore, by

conducting the qualitative study before the quantitative one, we also wanted to see whether culture specific differences could be obtained and by this way some items could be involved in the Questionnaires for the main study. However, all of the parents articulated the general experiences of parenthood and there were not many differences among the parents. In general, the most important theme of life for most of the midlife adults was parenthood. Study participants articulated that they worked harder for the sake of their children's lives and they sacrifice from their life for the benefit of their children. Therefore, the stories of parenthood were the common for almost all study participants. But, the qualitative part of the present study contributes further understanding for the connections between their perception of their parental role, parents' active involvement in childrearing, and adult development. However, the emphasis on parenthood for middle aged adults gives evidence for the theoretical approaches of Erikson (1963), Kotre (1996), and McAdams'et al. (1992).

Subsequent theorists (e.g., Kotre, 1996) have also suggested that generativity may be manifested primarily in agentic or communal modes. In the qualitative part of the study, we can see that parents are motivated by both agentic (symbolic immortality) and communal ("need to be needed") desires. Parents expressed their love, care and affection toward their children (i.e., "communal motive: need to be needed"). In addition, it can also be detected that how their lives become richer and more exciting rather than meaningless. At the same time, parents expressed their expectation of fulfilling their unachieved dreams through the achievement of their children and a strong desire to prolong their existence by having children (i.e., "agentic motive: symbolic immortality"). Moreover, communal motivation seems stronger in mothers, whereas agentic motivation seems stronger in fathers. This finding was also very congruent with the study of Morfei (2004) who found that women exhibited communal generative acts more often than men.

In the quantitative study, the importance of parental behaviors in adult development and generativity both for females and males were tested. The role of parenting experiences, parental beliefs about child development, marital relationship, parental involvement, mid-to-later life well-being in

familial context and generativity had not been fully explored before. Specifically, it's tried to understand whether there were significant relationships (direct or indirect) between general well-being, marital satisfaction, self perception of the parental role, parental belief (i.e., perspectivistic belief and categorical belief), parental involvement and societal generativity in gender-differentiated groups of mid adulthood in Turkish sample. So far, many of the generativity studies have been conducted in Western cultures. However, this study was conducted in a non-Western culture. By this way, it can be possible to get some sense that whether or not there are cultural differences in generativity development. It is argued that there are cultural variations in behaviour in a variety of domains. For example, collectivistic cultures value interdependence, close-knit social networks, and more closeness to their family members than individuals from more individualistic cultures (Triandis, Bontempo, Villareal, Asai, and Lucca, 1988, Kağıtçıbaşı, 1997; İmamoğlu, 1998; Uskul, Hynie, and Lalonde, 2004). Since Turkey is a more collectivistic culture (Göregenli, 1997), structural forces in society can make enormous differences in behaviour according to the current study variables.

This chapter reviews the study findings, places them in context by integrating them with previous studies, seeks to explain how and why aspects of generativity are associated with parenting and related issues and whether cultural and gender related differences can be emerged. The study's limitations and strengths were also evaluated. Before discussing the result of parenting and generativity for each sample, correlational relationships were discussed first.

8.1. Discussion for Correlational Relationships:

In general, in this part, the correlational relationships between major variables and demographic variables will be discussed. In terms of the relationships between demographic variables, correlational analysis revealed that both mothers' and fathers' perception of their SES was significantly correlated with their life satisfaction. Additionally, for both samples perception of their socioeconomic status significantly and positively

correlated with the age of becoming a parent for the first time which indicates that as people become parents at older age (i.e. delayed parenthood), perceived SES level also increases. Specifically, previous studies (McLaughlin, 2004) revealed that educational level seems to be the most important social factor on which timing depends. However, this relationship confirmed for only female sample. Perhaps it may be the case that higher educated women were more career oriented, therefore, they may decide to have a child later.

There were also significant and positive correlations between the timing of parenthood and parental investment in the female sample. Also there were significant and positive correlations between the timing of parenthood and parental satisfaction in the male sample. These relationships are consistent with previous studies which indicates that by delaying parenthood until their initial career goals are met, say until their 30s, parents may have more time and energy to function both as successful providers and active parents (Cooney et al, 1993; Suzanne, 1993; McMahan, 1992). Therefore, it is suggested that parents may feel better about parental involvement in their 30s due to reduced emotional and financial strains associated with their relatively advanced career position. In addition, the age of becoming a parent for the first time negatively correlated with GBC (Generativity Behavior Checklist) in female sample and the timing of parenthood (i.e., how many years after marriage they had a child) was negatively correlated with GBC in male sample which may indicate that early parenthood rather than later parenthood is related to the generativity behaviors. This finding can also be explained by the extensive literature on the relationship between parenting and generativity (e.g., Erikson, 1963; Snarey, 1993) which revealed that higher engagement in parenting led to a higher level of generativity in midlife adults.

Although timing of parenthood (early vs. later parenthood) exhibited significant correlations with some of the parental involvement and generativity measures, these associations did not prove to be significant in other statistical analysis. Probably this was because of the restricted range of scores of the timing of parenthood in this sample. A more heterogeneous

sample in terms of timing of parenthood could have given more information between these relationships.

In terms of major observed variables, there were also significant and positive relations between both parental role indicators and parental involvement indicators and parent's level of generativity. As Hawkins et al (1993) argue that, within a sample of fathers, engagement in parenting produces generativity which is probably proportional to the parent's investment in the parenting process. In addition, consistent with the previous studies (McAdams and de St. Aubin, 1992), females had higher generativity scores compared to males. Since, women's roles in general, involve more caring and nurturing of others, they may have developed higher levels of generativity than men. Indeed, difference test (see Table 8 for t-test) analysis revealed that mothers were more involved with all aspects of their children's lives than fathers.

It is not surprising that life satisfaction had many expected relationships with the other study variables. In this study, congruent with previous studies (Heller, Watson and Ilies, 2004) satisfaction in other domains were substantially related to life satisfaction. Such as, marital satisfaction, many indicators of the Self Perception of the Parental Role and all of the indicators of the Parental Involvement showed moderate to strong associations with life satisfaction. Also McAdams et al., (1993) had indicated that generative concerns (which is measured by Loyala Generativity Scale-LGS) were more strongly correlated with life satisfaction than generative action (which is measured by Generativity Behavior Checklist-GBC) for both men and women. A similar relationship was evident only for male sample in the current study. According to McAdams et al. (1993), the reason for this discrepancy (i.e., between generative concern and generative behaviour) is that becoming involved with generative acts is often less pleasant than expressing a concern for others.

Moreover, as emphasized before, all the indicators of the marital satisfaction positively correlated with life satisfaction in both samples. Previous studies which were hold in various countries including nations from Asia, Africa, and South America, consistently have shown the positive

relationships between marital satisfaction and well-being (Diener, Gohm, Suh, Oishi, 2000). Thus, it seems that people who have fulfilling marriages are also more satisfied with their lives which supports the existing studies (e.g., Karney and Bradbury, 1995; Heller, et al., 2004). However, in the current study, the relationship between marital satisfaction and well-being was much stronger in the female sample than the male sample. A variety of studies have also reported an association between marital satisfaction and quality of parenting. (Grych and Fincham, 1990; Erel and Burman, 1995; Cummings and Davies, 2002). Thus, expected positive relations between marital satisfaction and parenting (in terms of both parental role and parental involvement) were also found for both samples in this study. Furthermore, marital satisfaction was also positively correlated with generativity both in males and females. In fact, studies revealed that generative expressions in core roles (i.e., parental, worker and spousal roles) were significantly and positively related to satisfaction (MacDermid, Haan, and Heilburn, 1996; MacDermid et al., 1998).

In terms of Parental Belief (reflecting in categorical and perspectivistic belief) a Turkish study (Hortaçsu, 1995) revealed that while there were significant and negative correlations between categorical beliefs and educational level, the correlations between perspectivistic beliefs and educational level were significant but positive. However, only significant negative correlation was found between categorical belief and education in female sample and all other expected relationships were unconfirmed. This relationship revealed that only highly educated mothers had less categorical belief as expected. This is probably because mothers are more responsible in child care than fathers in general, therefore, in our sample it seems that especially educated mothers were more conscious about child development. In fact, difference test (i.e., t-test) revealed that compared to the mothers, fathers had more categorical beliefs. Furthermore, in Hortaçsu's (1995) study the parents' education levels ranged from less than primary school to graduate school. However, in the present study the sample was composed of at least high school graduates parents. Therefore, due to the low variance for the educational level, expected relations were not found between educational

level and parental beliefs. However, as expected, especially categorical belief was negatively related with the indicators of self perception of the parental role and the indicators of parental involvement in both samples. While perspectivistic belief had any significant relations with other variables in male sample, in female sample perspectivistic belief significantly and positively correlated with one of the indicators of parental involvements (i.e., physical-athletic involvement) and with Loyala Generativity Scale.

Finally, as expected, all of the predictors of the parental involvement and many indicators of the self perception of the parental role had positive correlations with generativity. Beginning with Erikson (1963) a huge body of literature which supports the relationship between parenting and generativity (e.g., Snarey, 1993; Hawkins et al, 1993; McKeering and Pakenham, 2000) has emphasized that parental involvement in childcare activities is associated with parents' societal generativity.

8.2. Model of Parenting and Generativity:

In general, results of the present study revealed that both mothers' and fathers' parenting (in particular their involvement in child care activities) were related to their societal generativity. Specifically, considering the parenting and generativity studies together, revised parenting mediated model revealed that marital satisfaction, perspectivistic belief, categorical belief, and general well-being (but not for female sample) had an influence on parenting behaviors (i.e. self perception of the parental role and parental involvement), however, slightly in a changing degree within male and female sample. In turn, self perception of the parental role and parental involvement had a significant effect on parents' societal generativity level for both samples. This result was very consistent with the previous empirical studies which also suggested that parenting has a profound effect on the development of generativity (McKeering and Pakenham, 2000; Snarey, 1993; Snarey et al, 1987). In fact, the result that parental experiences in terms of both self perception of the parental role and parental involvement had direct influences on generativity illustrates the direction of influence between parental and societal generativity. Previously, Snarey (1993) suggested an interdependent

relationship between parental involvement and societal generativity. Therefore, the direct influences of parenting on generativity indicate that parenting contributes to one's sense of caring for the next generation or generativity development.

Previous chapter presented the analysis and the results of the models of midlife adults' parenting, generativity and adult development. In the hypothesized model, the support was not found for the prediction that self perception of the parental role would have an effect on parental involvement which in turn would affect the societal generativity. Rather, it was found that self perception of the parental role (parental competence, parental integration, and parental satisfaction reflected in the parental role) had also a mediator effect between other first level variables (i.e., marital satisfaction, perspective and categorical belief) and the outcome variable (i.e., societal generativity) similar to the parental involvement variable. As can be seen in the saturated model, self perception of the parental role had no effect on parental involvement in both samples, but this variable had direct influence on societal generativity especially in the female sample. Therefore, in the current study, self perception of the parental role probably played a direct predictor role of societal generativity rather than indirect effect as hypothesized before. Since self perception of the parental role variable played a significant role at the second level in the model, it was also defined as a mediator variable with the parental involvement variable and called parenting mediated model of generativity. The rest of the last model (i.e., parenting mediated model of generativity) was the same as in the hypothesized first model, specifying the relationship between parenting and generativity.

There can be several possible explanations for this situation. The first explanation can be the difference that was thought between attitude and behavior. Because, initially the self perception of the parental role was defined among the first level variables as an attitude and parental involvement was defined at the second level as a behavior variable. As mentioned in the Parental Role section, studies indicate that self-concepts are thought to be composed of roles/identities which are formed and maintained through the social processes and which in turn, these role identities are said to influence

behaviour in each role (Burke and Reitzes, 1981). Thus, it was hypothesized that individual's identification as a parent (i.e., parental role identity) impacts his/her level of involvement. Probably because the study participants perceived both of the variables (self perception of the parental role and parental involvement) as behavioral acts of the parenting, self perception of the parental role variable had also a significant effect as a mediator in the model.

Secondly, in Erikson's classical eight-stage conceptualization of life-span development, theoretically Erikson (1963) states that in order to negotiate each psychosocial stage, previous psychosocial stages must be resolved in a positive manner. Thus, pregenerativity stages can also play a significant role for the development of generativity. For example, McKeering and Pakenham (2000) measured previous stages of generativity in their study. They found that the stage of industry which is the fourth stage in the Erikson's stage development theory, was a significant predictor of societal generativity in the father sample only. Because the stages of identity (fifth stage) and intimacy (sixth stage) immediately precede generativity (seventh stage) in his model, these stages may be particularly important in the development of generativity. Thus parents' level of parental role identities would be directly related to their level of generativity. Since parenting in terms of parental involvement is the most important predictor for developing generativity, parental role identity seems to be another important predictor for the generativity.

In fact, Franz et al (1991) suggested a correlational relationship between parental role satisfaction and generativity. In the present study, parental satisfaction which was one of the indicators of the parental role, had a positive correlation with generativity (especially in female sample). Thus, in the revised parenting mediated model of the present study, parenting in terms of both parental role and parental involvement played a significant direct role in the development of generativity. But this relationship was stronger in the female sample (see saturated models for females and males). Probably for females self perception of the parental role as a maternal identity was more stronger than father's perception of their paternal identity. Indeed, in the

qualitative part of the study both mothers and fathers were asked to define maternal and paternal roles. Interestingly, most fathers in this study defined parental responsibility very globally, while mothers had more specific definitions of parental responsibility. For example, many fathers simply stated “responsibility”, on the other hand, most of the mothers were also more likely to say that being a mother means “nurturing” and “caring” than fathers. Thus, while many fathers defined being a father as a position such as “head of household”, mothers seemed to find sense of identity as stronger and almost all of the mothers stated that to be a mother was “the most important thing”. Furthermore, when participants asked to assess their motherhood and fatherhood roles in their lives by rating the importance and the density of them among their other roles, mothers’ role identities with respect to maternal role were much more stronger than fathers’. Thus, fathers did not seem to find a sense of identity in being a father like mothers did.

Specifically, MacDermid et al (1998;1996) studies also give support that, there is a positive relationship between generativity and individual’s subjective evaluations of their experience in a given role. Taken all these explanations together, if parental involvement is the most important precursor for the development of generativity, measures of identity, specific to the parental role may also be another important predictor of generativity. Therefore, in the last model which was called parenting mediated model of generativity, the first level of analyses dealt with the relative importance of the well-being, marital satisfaction, and parental belief (i.e., perspectivistic and categorical belief) on the self perception of the parental role and parental involvement level which in turn predict the societal generativity.

The first hypothesis was that the greater degree of life satisfaction reflected in general well-being would be associated with increased parenting behaviors (which in turn affect the generativity) for both female and male samples. Only male sample supported the expected relationship between well-being and parental involvement. In fact, previous studies mainly proposed that generativity predicts psychological well-being (e.g., Keyes and Ryff ,1998; McAdams et al.,1993). However, a bidirectional relationship between well-being and generativity is also accepted (MacDermid, Haan and

Heilburn,1996). It is suggested that on the one hand generative activities might contribute to life satisfaction and on the other hand, psychologically healthy people who are satisfied with their lives may be more prone to do volunteer work than less healthy ones. In the current study, the relationship was from general well-being to parenting and generativity also. The major difference between male and female sample was in the well-being dimension. In the female sample, well-being had no effects on the parental involvement level while the expected relationship was supported for male sample. There can be several plausible explanations for this situation.

First, evaluating whether one's life as a whole is satisfying requires much cognitive effort. Suh and Oishi (2002) emphasized that when an individual tries to make a judgment for his/her life satisfaction, an individual can think all the relevant life domains and figure out how well each domain is going. Then, the individual mentally combines the evaluations into a numeric response. However, authors articulated that this process is very exhaustive, therefore, many people do not think in this way. Rather, they take a mental shortcut. The most common shortcut is to rely on a specific cue or a piece of information that seems to be the best sum up of life state overall. Authors argue that culture is also an important domain by determining the types of self-relevant information that are constantly present in the person's mind. While internal attributes (e.g., emotions) are more important parts of the self and are thus easily brought to the person's attention in individualistic cultures, in collectivistic cultures, social elements of the self (e.g., other people's evaluations, social norms) are more salient to the individual. This cultural difference leads to a relatively straightforward prediction: Individualists might base their life satisfaction judgments heavily on their emotions, whereas collectivists might evaluate their lives frequently on the basis of normative information. In addition to emotions, members of the collectivistic culture tend to pay considerable amount of attention to social cues (e.g., whether significant others approve the way they live) during their life satisfaction judgments (Suh, Diener, Oishi, and Triandis, 1998). Turkey is a more collectivistic society with a predominantly patrilineal and patriarchal family structure (Göregenli, 1997; Hortaçsu, Baştuğ and Muhammedberdiev, 1996).

Therefore, social norms might have a stronger effect on the evaluation of the individuals' life satisfaction. Perception of success in doing core roles (i.e. parental role, marital role) might also be affected from significant others' evaluations. It's established that motherhood stands at the center of a woman's identity, but fatherhood does not for men (Miller-McLemore, 2004; Kerpelman, and Schvaneveldt, 1999). Rather, the father is defined as the head of household and fathers view themselves as responsible with providing material necessities for the family. Specifically, economic support is perceived as related to being a good father and a husband. Thus, men think that they fulfill the expectations of their parental roles by being the family's breadwinner (Simon, 1995). Therefore, especially women's evaluations of their life satisfaction can be affected with their perception (including their own and significant others' evaluations) of their motherhood. Especially parents who have a strong psychological investment in their role as parents may be susceptible to any negative consequences of their child's development the most.

Second, psychological investment in other roles outside the family, for example as a paid worker, would be important to parents' perceptions of challenges and their effects on their well-being. Besides that, as mentioned before, it is assumed that childbearing and doing domestic work are pertaining to women, and women's experience become limited with love, marriage, motherhood and home. Thus, gender stereotypic expectations can also affect behavior by becoming internalized as part of individuals' self-concepts and personalities. However, as in many areas, the congruence between the expectations and the situation is a key factor. If a woman accepts her gender role and its obligations, then she is less likely to face with new problems compared to a woman who questions her gender roles in society.

Other researchers have also focused on the interrelationships among roles. For example, Baruch and Barnett (1986b) found that the strength of links to well-being for women varied across parental, spousal, and work roles. Since women are the principal caretakers of children, combining both employment and motherhood can be stressful for working mothers. Although, there are studies which supported that women gain important benefits from

employment, including economic independence, increased self-esteem, better overall health, and more power within the marital and family relations (Lauer and Lauer, 1997; Moen, 1992; Hoffman, 1989), conflict between work and family roles can also affect the psychological well-being of the individuals (Aycan and Eskin, 2005; Moen, 1992; Baruch and Barnett, 1986). For example, in their study, Aycan and Eskin (2005) tested a hypothetical model that three types of social support (i.e., childcare support, spousal support, and organizational support) were considered to be related to lower work-family conflict, which in turn are associated with better psychological well-being, higher satisfaction with parental role performance, and higher marital satisfaction for both women and men. They found that, women experienced more work-family conflict and it was associated with lower satisfaction with parental role performance, lower marital satisfaction, and were related to lower psychological well-being. Thus, women who are conflicted about their work and family obligations or who are committed to their parental or work role makes an enormous difference on the impact of paid work on their well-being. Specifically, as mentioned before Simon (1995) argued that work and family roles had different meanings for women and men. While men in this study did not report negative consequences of combining the work and family roles, majority of women reported feeling confused. Specifically, economic support was perceived as being a good father and husband. Thus, men thought that they fulfilled the expectations of their parental roles by being the family breadwinners. On the other hand, women perceived the work and family roles as independent such that when performing one role, they claimed they could not perform the other role at the same time. Since all of the study participants were employed, mothers may have felt role conflict. Thus, maternal employment can affect the mother's sense of "role strain", that is, the feeling that she is finding it difficult to balance the demands of her role as a worker with the demands of her role as a mother. But, unfortunately, work role and related issues were not examined in the current study, it is not possible to say whether mothers feel role strain or not.

Thus, the different meaning of parenthood hold for men and women, representing a family status for fathers, and images of actual behaviors for

mothers may be an explanation of the differential effects of parental experiences and well-being for mothers and fathers. Most probably in the female sample satisfaction with their parenting and perceived satisfaction with their parental role makes an important contribution to their well-being.

In addition, as An and Cooney (2006) articulated, recalled received parenting in childhood affect the current parental experiences which in turn influence psychological well-being in mid to later adults. Furthermore, it is important to understand the changes that accompany the adolescence transition when discussing the impacts that they can have on parent development and parent-child relationships. In this study, all the participants had at least one pre-adolescent or adolescent child at home. Almost all parents experience psychological strain as their children move into and through adolescence (Silverberg, 1996). This is also very well articulated in the qualitative part of the present study when parents elaborating each developmental period of their children. The implications of these changes on the parent-child relationship can be powerful especially for mothers. Mainly since the primary caregiver is the mother, mothers can experience many contradictions with their adolescent children which in turn can affect their own life satisfaction. Furthermore, mothers may also be at greater risk than fathers, because as women they are more likely to base their identity and self conception in relationship terms (Gilligan, 1982). Indeed, women tend to socialize more than men into taking responsibilities for relationships and are therefore more likely to experience greater stress associated with intimacy and emotional involvement with others. The greater strains of parenting felt by mothers as opposed to fathers may, thus, be due as much to the differential orientations they bring to the parental role (Scott and Alwin, 1989). Thus, the way fathers and mothers define themselves as parents can affect their behavior. In fact, in the qualitative study almost all mothers and fathers responded that responsibility of child care was the mothers' role. Because, mothers invest more energy and time in their parental role than fathers and parenthood plays a greater role in mothers' identity than fathers' (Cowan and Cowan, 2000). Thus, parental experiences may be more important for women's well-being than men's. In fact, there are also studies where mothers'

psychological well-being was found to be more strongly influenced by their parental experiences and generativity development (An and Cooney, 2006).

In the current study, the relationship between parents' well-being and generativity was negative but not significant in the female sample in comparison to the male sample (see saturated models). Similarly, in another study (Morfei et al, 2004) which examined the relationship between parents' well-being and generativity, negative relationships between generativity and well-being for women were found. Authors argued that possessing relatively more concern for others (than for oneself) could be a factor in the significant negative relationship between women's generative acts and well-being. That is, their focus on others, including their children, might have outweighed their attention to their own life satisfaction.

In sum, well-being is affected from so many factors. To understand the meaning of a person's overall satisfaction with life requires looking separately at the major life roles, such as marriage, family, work, income, neighborhood, and others. Each of these has its own special significance and is related to the others. Unfortunately, this study was limited with respect to well-being in only familial context. Therefore, other major roles, especially work roles in individuals' life were not examined, although our sample was composed of working parents. However, it is important for future research to examine the role of work commitment and work satisfaction, because, variations in work orientation may have different implications and consequences for the adult's development and generativity.

However, another possible explanation of why in the female sample psychological well-being had no effect on parenting variables can be tested by looking at psychological well-being and marital satisfaction simultaneously. By this way psychological well-being may lose its predictive power. In other words, marital satisfaction may bias female's current well-being perceptions. In fact, when marital satisfaction was controlled within the analysis, general well-being had an important affect on both parental role and parental involvement in the female sample. As emphasized before, since women have more relational self, positive perceptions of experiences in marriage can emerge as the most powerful sources and may overshadow the effect of

general well-being. This is very congruent with the findings of Baruch and Barnett's (1986) study. In their earlier examination of women's well-being as a function of the quality of role experiences, they found that positive experiences in one role could compensate for the negative experiences in other roles with the exception of the marital role. In fact, this is in line with our hypothesis that a positive perception of marriage is associated with parenting behaviors. Thus, in the present study, both female and male samples supported the significant relationships between marital satisfaction and both parental involvement and self perception of the parental role.

Consistent with previous studies (Cowan and Cowan, 2002; Snarey, 1993), examining associations between marriage and parenting, marital relationship was linked to parental involvement. In a meta-analysis, Erel and Burman (1995) found a significant and positive relationship between the quality of the marital relationship and the quality of the parent-child relationship. In general, by reviewing studies, authors revealed that the marital relationship and satisfaction with parenting affect parent-child relationship. Similarly, in a sample of 38 couples, using survey, interview and videotaping methods, Cox et al (1989) found that when fathers are satisfied with their marriages they hold more positive attitudes toward their infants.

It has also been argued that within marriages the quality of the marital relationship is more vital to men's relationships with their children than to women's relationship with their children. In other words, basically men's relationships with children are tied more closely to their relationship with the other parent than is the case with mothers (Belsky et al 1991). Snarey (1993) also found that fathers' commitment to their marriages was a strong predictor of their later expressions of parental generativity. Thus, marital satisfaction is more important for fathers' evaluations of parental satisfaction and their parenting behaviors than for mothers' (Rogers et al 1998). In the present study, the correlational relationship between parental satisfaction and marital satisfaction (i.e., dyadic satisfaction) was significant in both samples. When we tested the mediation effect, only marital satisfaction had a mediation effect between parenting and societal generativity in male sample while both marital satisfaction and parental beliefs (categoric and perspectivistic beliefs) had

mediation effects in the proposed model in the female sample. Thus, especially for fathers marital satisfaction played a significant role affecting the parental behaviours which in turn affected their societal generative feelings and behaviors.

However, although we expected that less marital conflict and higher marital satisfaction will be associated with greater parental involvement, greater parental involvement may also provide the couple with shared experience. Also this shared interest and satisfaction of spouses with their roles as parents may contribute greatly to marital satisfaction. Therefore, causation can be operating in more than one direction. Nevertheless, what is evident in our study consistent with the other studies (Cox et al., 1989; Crouter, et al., 1987) is that positive marital relations correlated with more positive attitudes toward their children and their roles as parents which in turn affected their societal generativity.

Almost all parents desire that their children grow up to be successful, well adjusted adults. However, there are also differences among parents in their perceptions of the factors that shape child development. Previous studies (Sameroff and Feil, 1985; Hortaçsu, 1995) indicated that some parents believe that child development is more dynamic with multiple influences (i.e. perspectivistic belief), whereas others perceive that development is restricted to single determinants for single outcomes (i.e. categoric belief). Based upon this idea it is hypothesized that while perspectivistic belief is positively associated with parental involvement, categorical belief is negatively associated. This study also supported these associations and slightly varied within male and female samples. Specifically, the perspectivistic belief had only a positive significant relationship with parental involvement in the female sample. In fact, the difference test indicated that compared to mothers, fathers had more categorical beliefs. Probably due to the fact that mothers are the primary caregivers which make them more conscious about child development. As expected, rejection of categorical beliefs had a significant relationship with both parental involvement and self perception of the parental role variables within both samples. As mentioned before, educational level of the parents is considerably related to their cognitions or beliefs about their

children's development (Hortaçsu, 1995). That is, while higher educated parents hold more perspectivistic beliefs, lower educated parents hold more categorical beliefs. Since our sample were composed of only parents who had relatively higher educational levels, it is not possible to argue whether parents differ from each other with regard to their educational level. Findings from the present study indicated that certain types of parenting beliefs (i.e., categorical and perspective beliefs) were related to parenting behaviours in congruent with previous findings (Simons et al, 1993; Hortaçsu, 1995). Specifically, while categorical belief had an expected negative effect on both parental role and parental involvement in both male and female samples, perspective belief had an effect on parental involvement only in the female sample.

In sum, given the cross-sectional design of the present study, the proposed relationship between parenthood and societal generativity seems plausible. Overall, the findings revealed the value of viewing parenting practices as part of adult development. As such, parental involvement and perceived parental role (i.e., competency, integration and satisfaction) which were determined by parents' marital satisfaction, parents' beliefs about child development and general psychological well-being played a significant mediating role in societal generativity. Although, it seems that psychological well-being had no effect on parenting behaviors in the female sample, when marital satisfaction was statistically controlled in the analysis, it had a positive relationship like in the male sample. Thus, parenthood (reflected in parental role and parental involvement) was found to be related to generativity in the current study. This result is consistent with the previous findings reported in the past research.

Another aim of the present study was to explore the differences between fathers and mothers regarding the relationships between parenthood and societal generativity. Previous findings (McKeering and Pakenham, 2000; McAdams and de St. Aubin, 1992) suggest that having children is more intimately linked with societal generativity for men than for women. Since, the nurturing role of women is emphasized, culture views mothers as the primary parent. It is proposed that the nurturing role of women may explain

the generativity difference. In the current study, the difference test indicated that mothers had significantly higher involvement levels in all areas of their children's lives in comparison to fathers and had higher generativity scores than men. However, it is important to note that in the present study, in Lisrel analysis, it was not possible to simply compare mothers and fathers within the same analysis. Because female and male samples had unique factor structures. In fact, results of the present study in terms of gender differences seem not to support the previous findings which indicated that, unlike fathers', mothers' parental generativity was not significantly related with societal generativity (McKeering and Pakenham, 2000). However, in the present study, perceived parental role and more strongly parental involvement predicted the societal generativity and played some important mediating roles in the generativity development within both female and male samples.

Importantly, according to Bailey (1992) when mothers worked outside the home, fathers had a greater interest in establishing connections with their children and the author concluded that fathers' generativity was not related to caregiving and that caring was better explained by mothers' employment. Indeed, it seems to be a plausible explanation for the father's involvement level. As fatherhood studies (e.g., Pleck and Pleck, 1997; Marsiglio, 1993; Deutsch, Lussier, and Servis, 1993; Dougherty et al., 1998) indicates, increase of women's employment in the work area plays a major role in changing gender roles. Because of this fathers may interact with their child differently, and in particular may be involved with their children's activities differently, depending on the employment status of the mother. However, in the current study it was not possible to compare fathers who were married with employed or nonemployed wives and their involvement level.

Some studies have also found parents, particularly among men, to report higher generativity levels than non-parents (Snarey et al., 1987; McAdams and de St. Aubin, 1992). Whether having children increases generativity or whether more generative adults are more likely to have children is undetermined by the cross-sectional data. Only longitudinal research could accurately answer this question. However, it seems reasonable that generative adults are more likely to want to become parents and having a

child may increase an adult's generativity. Thus, beginning with the Erikson's theory of generativity, both theoretical and empirical studies in congruent with this present study suggest that active role of individuals managing in their life as parents influence their own development. Thus, it is important to note that while raising a child, adults can affect the child, at the same time adults can be affected by children. Therefore, developmental influence can be seen as a reciprocal or "bidirectional" process in which both sides of the dyad (that is between parent and child) are involved in a dynamic movement in a social context and both sides affected from the process .

8.3. Cultural and Gender-Related Implications:

The popular conception of human development assumes that all people desire to "leave their mark" as they get older. Erik Erikson's assertion that concern for the next generations is a critical task for the middle aged adult has become a widely known proposition in contemporary psychology since its initial publication over 50 years ago. Although generativity researchers have shown considerable interest in the issue of gender (e.g., MacDermid, Franz, and DeReus, 1998; Keyes and Ryff, 1998), generativity researchers have had little to say about the cross-cultural validity or the universality of generativity.

Theoretically, Erikson (1963) insisted on viewing personality, biology, and culture as mutually integrating parts of the same system. Thus, he emphasized interactions between the individual and the culture during different periods of life cycle. Kotre (1996) also emphasized that generativity could exist only in the context of culture. Indeed, cultural generativity which is one of the most important part of Kotre's four generative forms, deals with the transmission of ideas and their meanings (i.e., conserving culture). McAdams and de St. Aubin (1992) also included cultural demand as the second feature of their generativity model. McAdams, Hart, and Maruna (1998) expanded the model upon the concept of cultural demand in their chapter calling cultural demand as an external motivational source (whereas "inner desire" is an internal motivational source). McAdams et al. (1998) articulated that "Culture strongly influences both the form and the timing of generative expression. All societies require that adults care and provide for

the next generation.”(p. 15). In order to continue society’s traditions, values, and practices adults engage in activities that transmit those aspects of culture. These contributions can be oriented toward caring for and fostering the development of others or contributing to the larger society and culture in some way. Moran (1998) tried to provide a history of generativity in the life and culture of the United States and he pointed out the possibility that some societies are more generative than others. He identifies Puritanism and the period of revolution as periods that were especially rich in generative concern and “...gave rise to a generative culture, in which social demands, individual concerns, and adult commitments and actions were focused on providing for the next generation” (p. 312).

Each society also holds expectations regarding the timing of generativity (McAdams, Hart, and Maruna, 1998). Thus, generativity is closely related with a society’s overall conception of time. Different societies can expect different timetables for generative roles. Becoming a parent at the age of 16 is generally considered as unusual and “off time” in middle class American society. Overall, in United States midlife cohorts showed higher levels of generativity in terms of both generative concern for the next generation and generative behaviors, than young and older cohorts (McAdams, Hart, and Maruna, 1998). Although this timetable seems to be appropriate within our culture also, only midlife period individuals participated in the present study. Therefore, it cannot be inferred that generativity is only specific to the midlife period in our culture. But, future research can also test the generativity development in different age groups.

In fact, theoretical approaches say much about culture and generativity, but so far, there is not an empirical study which have fully examined the meaning of generativity across different cultures. Although it is presumed that culture influences both the form and the timing of generative expression, many questions remain unanswered. For example, do Western and Eastern individuals differ with respect to overall levels of generativity? Do individuals within different cultures express their generativity in different ways such as by political and civic activities or religious beliefs or parental behaviors? Which type of roles (i.e., parental role, marital role, work role,

social role, civic role) are more significant in the development of generativity and whether these roles' weightnesses differ from one culture to another with respect to generativity? And, is generative behavior more of a function of traits or of situations? This is clearly an area in need of attention. Importantly, this study was conducted in a non-Western society. Thus, it can be possible to get some sense of cultural opinions in terms of generativity development.

Several researchers suggest the possibility of the importance of cultural differences in generativity. Some researchers argue that there is an urgent need for comparisons of class and race in the study of generativity and social involvement. In limited studies, McAdams et al. (1998) revealed both similarities and differences in highly and less generative adults from different races (i.e., African American and White adults). Additionally, Hart et al. (2001) examined the relations between generative concern and social involvements in a community sample of African American and White adults. Although they found some differences with regard to study variables in both sub-samples, generative parents regardless of race/class group, were more likely to pass on their wisdom to their children, to have more intimate parent-child relationships, and to feel engaged in teaching their children than less generative parents. Then, it can be said that different subgroups express their generativity in similar ways, at least for parenting behaviors.

However, so far it has not become clear how social class shapes feelings of generativity. On the one hand, Snarey and Clark (1998) argue that feeling of generativity transcend class boundaries. For example, they found that working class men who cared for their children's emotional development reported greater happiness at midlife and were also likely to be generative beyond the family domain. On the other hand, Keyes and Ryff (1998) investigated the effects of social stratification (i.e., sex, age, and education level) on generative feelings and behavior and suggested that people in higher social classes are more likely to be generative. They argue that because education is linked to having resources (i.e., money), those with less education may feel less able to assist future generations. Unfortunately, there were no educational variances in the present study (more than half of the study participants had university degree). Furthermore, in our country,

education and money does not go hand in hand, so, it is not possible to say for the present study whether adults who had different levels of education differed from each other with regard to generative feelings or behaviors. However, in the current study, a significant correlational relationship was emerged between education and generative concern in the female sample only. Most probably, as indicated, more educated females who are employed in the labor force, are able to be more generative as a result of having more resources. In fact, in the qualitative study some of the parents (both mothers and fathers) articulated the importance of economical power for helping the development of their children. Although, we cannot say explicitly whether there is a relationship between educational level or social class and generativity level, generativity may be closely linked to both socioeconomic and cultural differences. Further research is needed to understand how social class is related to generativity in a Turkish sample.

It is well established that culture, race, ethnicity, and social class all influence the experience of relationships. Since the majority of researches were conducted in Western societies, individualism is the main cultural syndrome. Only one study which appears to be empirically concerned with generativity and culture, looked at the patterns of the generativity development among first Korean immigrants' in the U.S. (Jueng, 1997). Jueng articulated that Western theoretical formulation on generativity emphasized the need for an individual to be a mature and responsible citizen in a society. According to Jueng, one thing that is not considered as an important factor in the Western generativity is the care of elderly. For him, this difference is the result of cultural difference between the Eastern and Western societies. Since filial responsibility to their older generations is important for collectivistic cultures, Jueng (1997) suggested that generativity is not only toward the next generation, but also toward the previous generation as well. Filial piety is not limited to one's own parents, it also covers the elder generation in general by extending their respect and care through the community. In fact, in its linking of generations, generativity links past and future (Peterson, 2006; Hart, McAdams, Hirsch, and Bauer, 2001; McAdams, Hart, and Maruna, 1998).

Historical change is also important for understanding the intergenerational relationships and family in cultural context. According to McAdams (1996), in order to understand each individual, history and culture should be evaluated. By ignoring the macro context of modernity the theories of personality have assumed too much about the general and said too little about the particular. McAdams also accepts the possibility of universality, but what he emphasizes is the requirement to describe and understand the individual person in the person's culture and in the sociohistorical setting within which the person's life makes sense. Cultural influences may also be framed in the context of the relationship of socio-historical events to the life stage. Stewart and Ostrove (1998) recognized that generations raised with different expectations and in different historical circumstances may age differently. In any age cohort, peoples' experiences and self-perceptions are undoubtedly influenced by the historical time period in which they live.

Social changes took place in the Turkish family with the development of industrialization. In urban areas, women started to have jobs, and to participate in social, political and economic life, which had an impact on the family structure and family relations. Although the nuclear families of urban areas have been changing with time as a result of modernization and westernization, Turkish urban nuclear families have certain characteristics that differentiate them from nuclear families of industrialized Western societies (Kongar, 2000). In our culture, families try to keep the traditional values of familialism and collectivism intact (Aycan and Eskin, 2005). Thus, these values led family to have priorities in individuals lives in our culture. Through transition from traditional to modern gender role identities, today Turkish women are also more likely to participate in the labor force compared to women in the past and employed women holding highly ranked position at workplace perceive the work role as an important aspect of their identity and as an important source of feelings of power and self-respect (Aycan, 2004). Aycan (2004) further emphasized that higher SES and educational attainment give women a particular advantage to access network. Although gender stereotypic division of marital labor still continues, studies also reveal that men today are generally more involved in parenting and more connected to

their children and family. However, families are still interdependent on each other for social support and assistance (Atalay, Konaş, Beyazıt, and Madenoğlu, 1993). In fact, our study also reflects this tendency. Because, it seems that fathers give importance to their paternal role, although their involvement level is still lower than mothers. Therefore, it is not surprising that they report stronger feelings of generativity. Indeed, researchers (McAdams and de St. Aubin, 1992) suggest that parenting may be associated with feelings of generativity especially for men. It is presumed that because women are often more involved than men in raising children regardless of birth cohort, they might report more generative concerns than men throughout the life course.

In Turkey, women reflect the value judgment of the society which they live in, and position themselves accordingly. Despite the importance of work in their lives, females are careful in maintaining a balance between work and family (Aycan, 2004). Although in our study, the parenting models for both females and males gave evidence that parenting is an important precursor for the development of societal generativity, difference test had revealed that women were more generative than males. In fact, women also may be able to be more generative, or generative in different ways, as a result of having more resources that come from being financially independent. Thus, changes in women's roles in the past few decades may have made identity formation and generativity easier for women. However, it is important to note that the current study was cross-sectional thus making distinctions between the effects of cohort and age was impossible. But, in this study similar to other studies (e.g., Snarey, 1993; Snarey, Son, Kuehne, Hauser, and Vaillant, 1987) both men and women have come out to view themselves as involved with their parenting role and parental behaviors which in turn had significantly predicted their generative feelings and behaviors.

In sum, although a variety of studies have revealed that social relationships, parenting behaviours and development differ from one culture to another, it seems that every individual regardless of his/her society of origin tries to transmit his/her unique values, traditions and practices to the next generations (McAdams, Hart, and Maruna, 1998). A distinguishing

feature of any culture is what its members take for granted. Culture provides stories and narratives, according to which they can assign meanings to the relationships. What is clear in this study is that parenthood appears to be a prerequisite of the generative roles for both females and males. In general, both qualitative and quantitative parts of the current study give some empirical support for personal development while engaging in parenting. Generativity literature also emphasizes that caring for others and especially through the parenting role and other forms of altruistic behaviors, individuals demonstrate caring and concern for the next generation, by this way promoting a sense of generativity which has also been found in our study. Although most of our findings are in line with those presented in the Western literature, socio-cultural conditions and changes can affect human development with regard to generativity beyond parental role and behaviors. The generative adult must identify himself/herself with some aspects of what society offers. In order to get more a clear frame for the development of generativity feelings and generativity behaviours in different cultures and also different sub-samples within same culture further study is needed.

8.4. Limitations, Implications, and Suggestions:

Of course, there are important limitations that must be taken into account when considering the findings. First, the sample was not representative of the whole population. Because, snowball technique was used in data collection. In the first stage a few people in government institutions having the requisite characteristics were asked whether they can join the study by answering the Questionnaires. These people were used as informants to identify others who would be qualified for inclusion in the sample, and so on.

Since our samples represented only a limited part of the whole population, the findings and the model may not be generalizable to the whole population. It is also important to note that this study included only intact (married) parents. This raises question of whether the pattern of findings that emerged can be generalized to parents living in other family structures, such as divorced or single parents. Furthermore, only one representative social

class (i.e., middle SES) sample was used in this study. It is possible that parents in the lower or higher socioeconomic and educational levels may also have different types of relationships between the study variables. In addition, the data discussed here were based on responses from parents majority of whom were in their thirties and forties. The present results may not adequately represent the experiences of parents from previous or future cohorts. Additionally, a selective bias can be suspected, because, fathers who participated in the study were more interested in the parental role than previous generation of fathers.

Another limitation was that the research was cross-sectional in quantitative study. Thus, although causal assumptions were made in the path analytic procedures, it is important to note that the relationships found represent only covariances between variables. While cross-sectional data can verify whether a relationship exists between two constructs, it cannot establish the causal priority that exists between them.

Although Erikson's notions about generativity involvement were clearly based on the prototype of parenting involvement, there are also other studies which discuss involvement with future generations and the community in a broader sense. Snarey (1993) also stated that parenting is not necessarily a sufficient condition for the achievement of societal generativity. Though, in this study, the primarily focus was on the involvement in the family as a parent. The influence of parenting on generativity as developing adults certainly involves a dynamic interplay of intrapersonal, familial, and extrafamilial factors. Future research efforts should consider the potential moderating effects of parent commitments to other valued extrafamilial activities, such as volunteer work, religion involvement and community affairs. Parents' psychological investment in these kinds of activities may serve as important predictors in the adult development. Importantly, as emphasized before, generative expressions are likely to vary across roles (MacDermid et al., 1996). Thus, while examining parenting and generativity, other major role involvements, especially work role and perceived satisfaction from employment may give different meanings. Thus, simultaneous consideration of generativity separately in the involvement in the roles of

parent, marriage, and work may explain much more information about adult development. Because, employment might also affect both parents' lives. For example, Stuckey et al.(1982) indicates that congruence between attitudes toward dual roles and maternal employment status is important for father-child relationships as well as mother-child relationships. Furthermore, refining which type of child care activity is more important reflecting the parental involvement and to the development of generativity may require future studies. By this way, we can conclude not only parental involvement affect their adult development but also we can identify those specific activities. Therefore, future research can also explore the role of parenting in specific areas distinctively and its effect on adult development.

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APPENDICES

APPENDIX A

INTERVIEW QUESTIONNAIRES

1) Demografik Bilgiler:

Kod:

Kaç doğumlusunuz:

Bitirdiğiniz son okul (eğitim düzeyi):

Ne iş yapıyorsunuz?:

İşinizin türü (devlet, özel, serbest):

İş yerindeki pozisyonunuz:

Haftanın kaç günü, toplam kaç saat çalışıyorsunuz?

Gelir düzeyiniz (ortalama maaş ve diğer gelirler toplamı):

Ne kadar zamandır evlisiniz?

Kaç çocuğunuz var?

•Cinsiyetleri ve yaşları?

•Çocuğunuz olduğunda herhangi bir işte çalışıyor muydunuz? Çalışıyorsanız işten ne kadar süre ayrıldınız?

2) İlk çocuğunuz ne zaman oldu?

•İsteyerek ve planlı bir şekilde mi çocuk sahibi oldunuz?

•Hem eşiniz hem de siz istediniz mi?

•Neden çocuk istediniz? (Kendiniz için mi, evliliğiniz için mi, herhangi bir baskı var mıydı?)

3a) Çocuğunuz olmadan önce çocuk sahibi olmaya yönelik beklentileriniz nelerdi ve çocuğunuz olduktan sonra ne kadar bu beklentilerinizi karşıladınız? Hem olumlu hem de olumsuz yönden.

•Nasıl bir çocuktü? Beklediğinizden zor muydu? Beklemediğiniz, hoşlanmadığınız neler vardı?Hangi yönlerden?

•Başkalarının gözünde değeriniz arttı mı?

•Anne-baba olacağınızı öğrendiğinizde ne hissettiniz? (Heyacan, endişe, korku, sevinç, başedememe korkusu vb.). Olduktan sonra neler hissettiniz?

3b) Bazı anne-babalar çocuk sahibi olduktan sonra çok daha farklı insan olduklarını, bazıları ise çocuk sahibi olduktan sonra hayatlarında çok az veya hiç değişiklik

olmadığını söylerler. Anne-babalık sizin hayatınızda büyük veya küçük bir değişiklik oluşturdu mu?

•Anne-baba olduktan sonra duygularınızı farketmeniz, kontrol etmeniz veya göstermeniz farklılık oldu mu? Olduysa nasıl?

Duygusal olarak daha farklı bir insan mısınız?

•Anne-babalık empati kurma (kendinizi karşınızdakinin yerine koyabilme) becerinizi geliştirdi mi?

•Anne-baba olduktan sonra problem çözme becerilerinizde bir değişiklik oldu mu? (Herhangi bir sorun veya problem olduğunda daha farklı veya daha pratik çözüm yolları bulma gibi.)

•Çocuk sahibi olduktan sonra daha az veya daha çok anlayışlı ya da eleştirel oldunuz mu?

4) Anne-baba olmak geleceğe yönelik planlarınızı ne şekilde etkiledi?

•Kariyeriniz veya iş geçmişiniz olarak , anne-babalığın herhangi bir etkisi oldu mu?

•Eğer çocuk sahibi olmasaydınız işinizde şu anki konumunuzdan daha ileri düzeyde olabileceğinizi düşünür müsünüz?

5a) Hayatınızda önemli rolleri düşündüğünüzde (ana-babalık, eş, evlat, çalışan vb.) sizin için önem sırası ve oranları her dönem için (bebeklik, çocukluk, ergenlik, yetişkinlik) ayrı ayrı nelerdir? Eşiniz için?

(Not: 10 üzerinden değerlendirilme istenmiştir; örn: bebeklik dönemi için:

1. sırada 3/10 babalık rolü;

2. sırada 4/10 iş rolü,

3. sırada 2/10 evlatlık rolü,

4. sırada 1/10 arkadaş rolü)

•Çocuğunuzla kendinizi her dönem için (bebeklik, çocukluk, ergenlik,

yetişkinlik) nasıl görüyorsunuz? (iç-içe, yakın, ne yakın ne uzak, uzak, çok uzak)

5b) Anne babalıkla ilgili olarak temel olarak yaşadıklarınız :

•Ana-babalık size kişi olarak ne kattı, ne götürdü?

-Anne-babalık sizi nasıl değiştirdi ?

•Eşinizle olan ilişkinizi etkiledi mi,

evlilik ilişkinize ne kattı, ne götürdü?

- Sosyal ilişkileriniz nasıl etkilendi?
- Ailenizle ilişkiniz nasıl etkilendi?
kendi anne babanızla olan ilişkiniz?
- Maddi durumunuzu nasıl etkiledi?
- Boş zaman faaliyetlerinizi nasıl etkiledi?
- Sağlığınız etkilendi mi?
-Çocuk olduktan sonra sağlığınıza daha dikkat ettiniz mi?

5c) Sizce iyi bir ana-baba nasıl olmalıdır?

- Yetenek mi çaba mı?
- Sevgi yeter mi? Nasıl gösterilir fazlası zarar mı göstermek şart mı?
- görev ne zaman biter
- Çocuğun hayatınızdaki yeri nedir?
- Bir anne-babanın temel sorumlulukları nelerdir?**

-çocuğuna karşı

-eşine karşı

-kendine karşı

-Sizce sadece annelerin yapabileceğini düşündüğünüz işler var mı?

-Sizce sadece babaların yapabileceğini düşündüğünüz işler var mı?

-Bazı erkekler baba rolünü sadece ailesine iyi bakan, geçimini sağlayan biri olarak; bazı babalar ise çocukların her türlü günlük aktivitelerine (duygusal, bilişsel, fiziksel) katılan biri olarak görürler. Sizce bir baba çocuğun yaşamına ne şekilde ve nasıl katılmalıdır?

5d) Genel olarak ana-babalığın hayatınızı olumlu veya olumsuz yönde etkilediğini düşünüyor musunuz? (Dönem dönem:bebeklik, çocukluk, ergenlik, yetişkinlik)

- Bir anne/baba olarak kendinizden memnun muydunuz?
- Diğer anne/babalarla kıyasladığınızda?
- Eğer tekrar bir şans verilse anne/baba olmamayı tercih eder miydiniz?
- Anne/baba olmak yaşamınızda ne kadar önemli?

6) Zamanınızı ve paranızı ne şekilde kullandığınız bir tarafa, anne baba olmakla niteliksel olarak daha farklı bir insan olduğunuzu düşünüyor musunuz? Yani,hiç çocuk sahibi olmamaktan farklı olarak, anne babalığın sizi daha farklı geliştirmesine yol açtığını düşünüyor musunuz?

- Anne/babalık sizin kim olduğunuzu, becerilerinizi, kişiliğinizi ya da yaşam sürecinizin kalitesini etkiledi mi?

•Eğer anne/baba olmasaydınız yaşamınız ne kadar farklı ya da anlamlı olurdu?

•Anne/babalık herhangi bir şekilde sizin olgunlaşmanızı etkiledi mi?

•Eğer anne-baba olmasaydınız geliştiremeyeceğiniz bir yönünüzün veya yeteneğinizin olduğunu düşünüyor musunuz?

•Anne babalıkla ilgili olarak yaşadığımız duyguların-hislerin aynı şekilde başka bir ortamda;örneğin iş ya da başka ilişkilerde de yaşanabileceğini düşünüyor musunuz?

-Neden yaşanır veya yaşanmaz?

7) Anne-babalık hayatınızdaki öncelikleri veya hayatınızda nelerin önemli olduğunu etkiledi mi?

•Dünya görüşünüzü nasıl etkiledi? Dünyaya bakış açınızda bir değişiklik oldu mu?

•Anne-babalık ahlaki değer yargılarına bakış açınızı nasıl etkiledi? Değerlerinizde bir değişikliğe sebep oldu mu?

•Anne-babalık dine olan bağlılığınızı veya dini konulara bakış açınızı etkiledi mi?

•Anne-babalık kendinize olan güveniniz konusunda bir değişiklik oluşturdu mu?

8) Sizce çocuk nasıl bir varlıktır, gelişimi nelerden etkilenir?

Yani sizce, doğuştan getirdiği bir karakteri vardır ve değiştirilemez midir, nasıl yetiştirilirse öyle mi şekillenir, yoksa her iki yaklaşım da doğru mudur?

9) Kendi aileniz sizi nasıl yetiştirdi?

Çocuğunuzu yetiştirirken kendi anne-babanızın yetiştirme tarzını ne kadar benimsediniz? Daha çok model mi aldınız yoksa daha farklı olmaya mı çalıştınız?

APPENDIX B

CONSENT FORM

Sevgili Anne ve Babalar,

Orta Doğu Teknik Üniversitesi (ODTÜ) Psikoloji doktora öğrencisiyim. Doktora tez çalışmamda anababalık ve ebeveynliğin kişiliklerin gelişimlerine olan etkisini çalışmaktayım. Bu çalışmaya katılmanız bizim anababalık ve yetişkin gelişim dönemini çok daha iyi anlamamıza yardım edecektir.

Anketteki soruların bazılarını cevaplandırmak istemeyebilirsiniz. Ancak, anketin tamamını cevaplandırmadığınız takdirde verdiğiniz bilgiler araştırma için kullanılamayacaktır. Anketler toplu olarak gruplardan gelen bilgiler doğrultusunda değerlendirileceğinden, lütfen, soruları olmasını gerektiğini düşündüğünüz biçimde değil, sizin düşüncelerinizi ve gerçekten ne yaptığınızı gösterecek şekilde cevaplayınız ve anket üzerine isim yazmayınız. Cevaplarınız sadece araştırmanın amacına uygun olarak kullanılacak ve gizli tutulacaktır. Eğer isterseniz araştırmanın sonucunu bir özet olarak alabilirsiniz.

Soruları cevaplandırmak için zaman ayırdığınız ve yardımlarınız için şimdiden teşekkür ederim.

Uzm. Psk. Eda KARACAN

Herhangi bir sorunuz olduğunda bana ulaşmak için;

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APPENDIX C

DEMOGRAPHIC INFORMATION

Durumunuza uygun olan özelliğin önündeki parantezin içine bir çarpı işareti koyunuz.

1. **Yaşınız:** Yıl: **Cinsiyet:** Kadın: Erkek:

2. **Medeni durumunuz:**

- () Evli
() Boşanmış veya ayrı
() Dul

3.

Öğrenim durumunuz:	Eşinizin öğrenim durumu:
() İlkokul bitmemiş () İlkokul mezunu () Ortaokul mezunu () Lise veya dengi okul mezunu () Üniversite veya yüksek okul mezunu () Lisans üstü (mastır veya doktora) öğrenimi görmüş.	() İlkokul bitmemiş () İlkokul mezunu () Ortaokul mezunu () Lise veya dengi okul mezunu () Üniversite veya yüksek okul mezunu () Lisans üstü (mastır veya doktora) öğrenimi görmüş.
Annenizin öğrenim durumu:	Babanızın öğrenim durumu:
() İlkokul bitmemiş () İlkokul mezunu () Ortaokul mezunu () Lise veya dengi okul mezunu () Üniversite veya yüksek okul mezunu () Lisans üstü (mastır veya doktora) öğrenimi görmüş.	() İlkokul bitmemiş () İlkokul mezunu () Ortaokul mezunu () Lise veya dengi okul mezunu () Üniversite veya yüksek okul mezunu () Lisans üstü (mastır veya doktora) öğrenimi görmüş.

4. Kaç yıldır evlisiniz?

5. Kaçınıcı evliliğiniz?.....

6. Kaç çocuğunuz var?.....
Kaç kız kaç erkek? (.....)Kız (.....)Erkek
Yaşları:
7. İlk çocuğunuz olduğunda kaç yaşındaydınız?.....
8. Evlendikten ne kadar sonra ilk çocuğunuz oldu?.....
9. Ne zamandır Ankara'da yaşıyorsunuz?.....
10. Kaç yıldır büyük şehirde yaşıyorsunuz? (Ankara, İstanbul, İzmir vb.)
.....
11. Daha önce başka bir yerde yaşadınız mı? Evet () Hayır ()
Eğer yaşadysanız nerede/nerelerde yaşadınız?(Bir başka şehir, kasaba veya köy?).....
.....
.....
12. Evinizde eşinizin ve çocuklarınızın dışında sizinle yaşayan yakınınız var mı?
Evet () Hayır ()
Eğer varsa lütfen belirtiniz:
() Anne () Kayınvalide () Kardeş
() Baba () Kayınpeder ()
Diğer.....
13. Kendinizi Türkiye şartlarında sosyoekonomik olarak hangi statüde görüyorsunuz?
() Düşük sosyoekonomik statüde
() Ortanın altı
() Orta sosyoekonomik statüde
() Ortanın üstü
() Yüksek sosyoekonomik statüde

APPENDIX D

GENERALL WELL-BEING

Aşağıdaki sorular hayatınızdan ne kadar memnun olduğunuza yöneliktir.

Lütfen ne kadar katılıp katılmadığınızı işaretleyerek belirtiniz.

	Tamamen Katılıyorum	Katılıyorum	Emin Değilim	Katılmıyorum	Hiç Katılmıyorum
1. Bir çok yönden hayatım idealimdekine yakındır.					
2.Hayatımın şartları- koşulları mükemmeldir.					
3.Hayatımdan memnunum.					
4. Şimdiye kadar hayatımda olmasımı istediğim önemli şeylere sahip oldum.					
5. Eğer hayatımı yeniden yaşayabilseydim, hemen hemen hiçbir şeyi değiştirmezdim.					

APPENDIX E

TURKISH DYADIC ADJUSTMENT SCALE (ÇİFTLER UYUM ÖLÇEĞİ)

Örnek Maddeler:

- 1- Ne sıklıkla boşanmayı, ayrılmayı ya da ilişkinizi bitirmeyi düşünür ya da tartışırsınız?
- 2- Eşinize güvenir misiniz?
- 3- Siz ve eşiniz ev dışı ilgilerinizin/etkinliklerinizin ne kadarına birlikte katılırsınız?

Aşağıdaki olaylar siz ve eşiniz arasında ne sıklıkla geçer?

- 1- Birlikte gülmek.....
- 2- Birşeyi sakince tartışmak.....

Yazışma Adresi: Doç. Dr. Hürol Fıfılođlu, Ortadođu Teknik Üniversitesi,
Psikoloji Bölümü, Ankara.

APPENDIX F

GENDERED PARENTAL ROLE FOR FATHERS

Aşağıdaki sorular anne-babalık rolü hakkındaki fikirlerinize yöneliktir. Lütfen her bir cümle için ne kadar katılıp katılmadığınızı işaretleyerek belirtiniz.

	Tamamen Katılıyorum	Katılıyorum	Emin Değilim	Katılmıyorum	Hiç Katılmıyorum
1.Çocuğun iyiliği (ruh sağlığı) için babanın da çocuğuyla birlikte iletişim kurarak birlikte zaman geçirmesi gereklidir.					
2.Bir erkek için çocuğuna karşı sevecenlik ve sevgi duygularını göstermesi zordur.					
3.Babalar, çocukları büyüdüğünde veya artık çok fazla bakıma ihtiyacı kalmadığında, çocuklarıyla birlikte vakit geçirmekten hoşlanırlar.					
4.Bir baba da, çocuğun bakımıyla bir anne kadar ilgilenmelidir.					
5.Anneler doğal olarak babalardan daha duyarlı bakıcıdırlar.					
6.Bir anne kadar babanın da çocuğun psikolojik ihtiyaçlarına cevap vermesi önemlidir.					

APPENDIX G

GENDERED PARENTAL ROLE FOR MOTHERS

Aşağıdaki sorular anne-babalık rolü hakkındaki fikirlerinize yöneliktir. Lütfen her bir cümle için ne kadar katılıp katılmadığınızı işaretleyerek belirtiniz.

	Tamamen Katılıyorum	Katılıyorum	Emin Değilim	Katılmıyorum	Hiç Katılmıyorum
1. Çocuğun iyiliği (ruh sağlığı) için annenin çocuğuyla birlikte iletişim kurarak birlikte zaman geçirmesi gereklidir.					
2. Bir kadın için çocuğuna karşı sevecenlik ve sevgi duygularını göstermesi kolaydır.					
3. Anneler, çocukları büyüdüğünde veya artık çok fazla bakıma ihtiyacı kalmadığında, çocuklarıyla birlikte vakit geçirmekten hoşlanırlar.					
4. Bir annenin temel görevi çocuğun bakımıyla ilgilenmektir.					
5. Anneler doğal olarak babalardan daha duyarlı bakıcıdırlar.					
6. Bir annenin çocuğun psikolojik ihtiyaçlarına cevap vermesi önemlidir.					

APPENDIX H

CONCEPTS OF DEVELOPMENT QUESTIONNAIRE (CODQ)

Aşağıdaki sorular anne-babalık hakkındaki fikirlerinize/inançlarınıza yöneliktir. Lütfen her bir cümle için ne kadar katılıp katılmadığınızı işaretleyerek belirtiniz.

	Tamamen katılıyorum	Katılıyorum	Katılmıyorum	Hiç Katılmıyorum
1.Çocuklar büyüdükçe onlara daha farklı davranılmalıdır. (P)				
2.İyi bir evin nasıl olacağını tanımlamak kolay değildir, çünkü bir çok farklı şeylerden meydana gelir. (P)				
3.İki yaşındaki çocuğun yaramazlıkları gelişimsel olarak beklenen geçici bir süreçtir. (P)				
4.Babalar, çocuklarını anneler kadar iyi yetiştiremez. (C)				
5.Anne-babalar çocukları nasıl olursa olsun standartlarını ve kurallarını korumalıdır. (C)				
6.Anne-babalar çocukların ihtiyaçlarına duyarlı olmalıdır. (P)				
7.Zor bebeklerin zorlukları büyüdükçe azalacaktır. (P)				
8.Üç yaşındaki bir çocuk hala tuvalet eğitimi almadıysa, mutlaka o çocukla ilgili bir problem vardır. (C)				
9.Kızlar erkeklere göre bakımı daha kolay bebeklerdir. (C)				
10.Duygusal rahatsızlığı olan çocuklara yardımcı olacak pek kimse yoktur. (C)				
11.Çocukların problemleri nadiren tek bir sebebe bağlıdır. (P)				

	Tamamen katılıyorum	Katılıyorum	Katılmıyorum	Hiç Katılmıyorum
12.Anababalar huysuz bir çocuktan soğuyarak ona karşı istedikleri kadar iyi olmayabilirler. (P)				
13.Bir ailede babanın görevi disiplini sağlamak ve annenin görevi de çocuğa sevgi ve ilgi göstermektir. (C)				
14.Çocuğun okuldaki başarısı evde annesinin ona ne kadar öğrettiğine bağlıdır. (C)				
15.Erkek çocuklar kız çocuklarına göre daha az sevecendir. (C)				
16.Çocukları yetiştirmek için tek bir doğru yol yoktur. (P)				
17.Genellikle, ilk doğan çocuklara daha sonra doğan çocuklara kıyasla daha farklı davranılır. (P)				
18.Anne-babalar çocuklarına göre değişirler. (P)				
19.Kolay bir bebek ileride iyi bir çocuk olacaktır. (C)				
20.Bebeklere terbiyeli olmaları öğretilmeli, yoksa sonra kötü çocuklar olurlar. (C)				

Note: **P**: Perspective Belief; **C**: Categoriç Belief

APPENDIX I

SELF-PERCEPTION OF PARENTAL ROLE (SPRR)

Aşağıdaki sorular kendinizi bir anne-baba olarak nasıl gördüğünüze yöneliktir. Doğru veya yanlış cevaplar yoktur. Biz sadece anababalık hakkındaki düşüncelerinizi ve sizin anababalığınızı nasıl yaptığınızla ilgileniyoruz. Lütfen aşağıdaki her soru için sizi en iyi tanımlayacak **4 kutudan yalnızca birini işaretleyiniz**. Örneğin, eğer ıspanak seviyor ama çok fazla değilse aşağıda gösterildiği gibi işaretleyebilirsiniz. Lütfen sadece iki taraftan size uygun olan tarafı seçerek işaretleyiniz.

Örn:

	Tam beni Anlatıyor	Biraz beni Anlatıyor			Tam beni Anlatıyor	Biraz beni Anlatıyor	
	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bazı insanlar ıspanak sever.	AMA	Diğer insanlar ıspanaktan hoşlanmaz.	<input type="checkbox"/>	<input type="checkbox"/>
1.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar nasıl İyi bir ana baba olacağı hakkında çok okurlar.	AMA	Diğer anababalar anababalık hakkında okumaya çok zaman ayırmazlar.	<input type="checkbox"/>	<input type="checkbox"/>
2.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar çocuk yetiştirmek için doğru ve yanlış yollar hakkında net/kesin fikirlere sahiptirler.	AMA	Diğer anababalar kendi çocuklarını yetiştirme yolu (tarzı) hakkında şüpheleri vardır.	<input type="checkbox"/>	<input type="checkbox"/>
3.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar çocuk sahibi olduktan sonra arkadaşlarını yeterince göremediklerini hissederler.	AMA	Diğer anababalar eski arkadaşlarını eskisi kadar sık görürler veya yeni arkadaşlar edinirler.	<input type="checkbox"/>	<input type="checkbox"/>
4.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar sıklıkla çocuk sahibi olmamış olmayı dilerler.	AMA	Diğer anababalar nadiren çocuk sahibi olduklarına pişman olurlar.	<input type="checkbox"/>	<input type="checkbox"/>
5.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar anne-baba olma hakkında mümkün olan herşeyi öğrenmek isterler.	AMA	Diğer anababalar anne babalıkla ilgili ihtiyaçları olan tüm bilgileri zaten bildiklerini hissederler.	<input type="checkbox"/>	<input type="checkbox"/>
6.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar sıklıkla çocuklarının ihtiyaçlarını ve isteklerini anlayamazlar.	AMA	Diğer anababalar çocuklarının istek ve ihtiyaçlarını anlamada hüner sahibidirler.	<input type="checkbox"/>	<input type="checkbox"/>
7.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı insanlar çocukları için çok fazla fedakarlık yaptıklarını hissederler.	AMA	Diğer anababalar çocuklarını yetiştirirken fedakarlık yapmaktan daha çok ödül aldıklarını hissederler	<input type="checkbox"/>	<input type="checkbox"/>

Tam beni Anlatıyor	Biraz beni Anlatıyor			Tam beni Anlatıyor	Biraz beni Anlatıyor		
8.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı yetişkinler anababa olmaktan düşündüklerinden çok daha fazla mennundurlar.	AMA	Diğerleri için, anababa olmaktan onları umdukları kadar tatmin etmemiştir	<input type="checkbox"/>	<input type="checkbox"/>
9.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar nasıl anababa olacağı hakkında çok fazla düşünmezler; sadece yaparlar.	AMA	Diğer anababalar nasıl anababa olacağı hakkında öğrenebildikleri kadar çok şey öğrenmeye çalışırlar.	<input type="checkbox"/>	<input type="checkbox"/>
10.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar çocuklarının ihtiyaçlarını karşılamada iyi iş yaptıklarını hissederler.	AMA	Diğer anababaların çocuklarının ihtiyaçlarını karşılamada ne kadar iyi oldukları konusunda şüpheleri vardır.	<input type="checkbox"/>	<input type="checkbox"/>
11.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar çocuk sahibi olmanın yapmak istedikleri için daha az zamanlarının olacağı gerçeğine içerlerler.	AMA	Diğer anababalar kendileri için daha az boş zamanlarının olmasından rahatsız olmazlar.	<input type="checkbox"/>	<input type="checkbox"/>
12.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar tekrar yaşamak durumunda olsalardı, çocuk sahibi olmaktan tereddüt ederlerdi.	AMA	Tercih hakkı verilse diğer anababalar çocuk sahibi olmadan önce iki kez (çok) düşünmezler.	<input type="checkbox"/>	<input type="checkbox"/>
13.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar en son çocuk yetiştirme tavs.iye ve metodlarını takip etme gereğini hissederler.	AMA	Diğer anababalar zaten bildikleri yolla çocuklarıyla ilgilenmeyi tercih ederler.	<input type="checkbox"/>	<input type="checkbox"/>
14.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar sık sık nasıl anababa oldukları konusunda endişelenirler.	AMA	Diğer anababalar ebeveynlik yetenekleri konusunda kendilerinden emindirler.	<input type="checkbox"/>	<input type="checkbox"/>
15.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar için evlilik çocuk sahibi olduktan sonra da olmadan önceki kadar güçlüdür.	AMA	Diğer anne ve babalar için anababa olmak iyi bir eş olmayı engeller.	<input type="checkbox"/>	<input type="checkbox"/>
16.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar için çocuklar çoğunlukla bir yük olarak hiss edilir.	AMA	Diğer anababalar için çocukları hayatlarında en temel mutluluk kaynaklarıdır.	<input type="checkbox"/>	<input type="checkbox"/>
17.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar anababalık rolleriyle yakından ilgilenerler; üzerinde çok düşünürler veya endişelenirler.	AMA	Diğer anababalar genellikle anababalığı dert etmezler bildikleri gibi yaparlar; işi olurlarına bırakırlar.	<input type="checkbox"/>	<input type="checkbox"/>

Tam beni Anlatıyor		Biraz beni Anlatıyor		AMA		Tam beni Anlatıyor		Biraz beni Anlatıyor		
18.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar çok iyi/ etkili anne-baba olmadıklarını düşünürler.			Diger anne ve babalar anne babalıklarını yeterince yerine getirdiklerini düşünürler.	<input type="checkbox"/>	<input type="checkbox"/>		
19.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar için, çocuk sahibi olmak daha önceden yapmaktan hoşlandıkları şeyleri yapamayacakları anlamına gelir.			Diğer anababalar için çocuk sahibi olmak yaşam şekillerini çok fazla değiştirmez.	<input type="checkbox"/>	<input type="checkbox"/>		
20.	<input type="checkbox"/>	<input type="checkbox"/>	Ana baba olmak bazıları için tatmin edici (dozurucu) bir deneyimdir.			Diğerleri için, anababa olmak çok da dozurucu, tatmin edici değildir.	<input type="checkbox"/>	<input type="checkbox"/>		
21.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anne ve babalar anababa olmaya uygun olup olmadıkları konusunda emin değildirler.			Anababalık diğer anne babalara kolay ve doğal gelir.	<input type="checkbox"/>	<input type="checkbox"/>		
22.	<input type="checkbox"/>	<input type="checkbox"/>	Bazı anababalar çocuk sahibi oldukları için hayatlarının kısıtlandığını hissederler.			Diğer anababalar yapmaktan hoşlandıkları şeyleri çocukları var diye yapmamazlık etmezler.	<input type="checkbox"/>	<input type="checkbox"/>		

Note: Parental Investment Subscale: Questions 1, 5, 9, 13, 17
Parental Integration Subscale: Questions 3, 7, 11, 15, 19, 22
Parental Competence Subscale: Questions 2, 6, 10, 14, 18, 21
Parental Satisfaction Subscale: Questions 4, 8, 12, 16, 20

APPENDIX J

PARENTAL INVOLVEMENT

Aşağıdaki sorular çocuğunuzla/çocuklarınızla yaptığınız aktivitelere yöneliktir. Lütfen, ne gerektiğini düşündüğünüz değil, gerçekten ne yaptığınızı düşünerek uygun seçeneği işaretleyiniz.

	Hiçbir zaman	Nadiren	Bazen	Genellikle	Çok sık	Hemen hemen hergün
1. Kişisel problemleri hakkında konuşmak.						
2. Sporda, oyunlarda, maçlarda eşlik etmek.						
3. Çocuğunuzla birlikte özel zaman geçirmek (birlikte yemek yemek, gezmek, sohbet etmek vb.)						
4. Arkadaş toplantılarını, arkadaşlarının evinde kalmaya gitmesini düzenlemek/denetlemek.						
5. Arkadaşlarını eve çağırmasını teşvik etmek.						
6. Okul faaliyetlerine çocukla birlikte katılmak.						
7. Okul ödevlerini tartışmak/kontrol etmek.						
8. Okul toplantılarına katılmak.						
9. Dershane/kurs/özel ders vb. için ayarlamalar yapmak.						
10. Kütüphane/müze vb. yerleri birlikte ziyaret etmek.						
11. Müzik, spor, kültürel aktiviteler gibi ekstraları veya eğitim olanaklarını sağlamak						
12. Yeni kavramlar/konular (örn; politika, değerler vb.) hakkında konuşup tartışmak						
13. Cinsellik ve insan ilişkileri eğitimini vermek.						
14. Ev işlerini beraber yapmak.						
15. Kişisel hijyenini/sağlığını takip etmek.						
16. Kılık-kıyafet, kitap vb. için beraber alış-verişe çıkmak.						
17. Doktor/dişçi/okul vb. için randevuları ayarlamak.						
18. Yediğini-içtiğini takip etmek.						
19. Spor öğretmek, birlikte spor yapmak (yüzme, bisiklete binme vb.).						

Note: Socio-emotional Involvement : Questions 1 – 6
Intellectual-academic Involvement : Questions 7 – 13
Physical-athletic Involvement : Questions 14 – 19

APPENDIX K

LOYALA GENERATIVITY SCALE (LGS)

Aşağıdaki sorular ifadeler şeklinde verilmiştir. Lütfen aşağıdaki ifadelerin size hangi sıklıkla uygun olduğunu ilgili seçeneği işaretleyerek belirtiniz.

	Bu ifade size hiç uygun değildir	Bu ifade sizin için nadiren uygundur	Bu ifade sizin için sıkça uygundur	Bu ifade sizin için çok uygundur
1. Deneyimlerimden edindiğim bilgileri bir sonraki kuşağa aktarmaya çalışırım.				
2. Diğer insanların bana ihtiyacı olduğunu düşünmüyorum.				
3. Sanırım bir öğretmen olarak çalışmaktan hoşlanırdım.				
4. Birçok insanın hayatında sanki farklılık yaratmış gibi hissediyorum.				
5. Yardım dernekleri için gönüllü çalışmam.				
6. Diğer insanlara etkisi olan şeyler yaptım-yarattım.				
7. Yaptığım birçok şeyde yaratıcı olmaya çalışırım.				
8. Ben öldükten sonra da uzun bir süre hatırlanacağımı düşünüyorum.				
9. Toplumun, tüm evs.iz insanlara yiyecek ve barınak sağlamak zorunda olamayacağı kanısındayım.				
10. İnsanlar topluma önemli katkılarının olduğunu söylerler.				
11. Eğer kendi çocuğum olmasaydı, evlat edinmeyi isterdim.				
12. Sahip olduğum önemli becerilerimi başkalarına öğretmeye çalışırım.				
13. Ben öldükten sonra adımı sürdüreceğim hiçbir şey yapmadığımı hissediyorum.				
14. Genellikle, davranışlarımın başkaları üstünde olumlu etkisi yoktur.				
15. Başkalarına yarar sağlayacak hiçbir şey yapmamış gibi hissediyorum.				

	Bu ifade size hiç uygun değildir	Bu ifade sizin için nadiren uygundur	Bu ifade sizin için sıkça uygundur	Bu ifade sizin için çok uygundur
16. Hayatım boyunca birçok farklı türden insanlarla, gruplarla birlikte olup, farklı aktivitelere katıldım.				
17. Başkaları çok üretken bir insan olduğumu söylerler.				
18. Yaşadığım mahallenin gelişmesi için sorumluluğum vardır.				
19. İnsanlar öğüt/nasihat almak için bana gelirler.				
20. Ben öldükten sonra da katkılarımın var olacağına inanıyorum.				

APPENDIX L

GENERATIVITY BEHAVIOUR CHECKLIST (GBC)

Aşağıdaki sorular ifadeler şeklinde verilmiştir. Lütfen aşağıdaki ifadelerin size hangi sıklıkla uygun olduğunu uygun rakamı işaretleyerek belirtiniz.

0 = Eğer söz edilen davranışı **son 6 ayda yapmamışsanız**

1 = Eğer söz edilen davranışı **son 6 ayda bir kez yapmışsanız**

2 = Eğer söz edilen davranışı **son 6 ayda birden fazla yapmışsanız**

	Hiç yapmadım (0)	Bir kez yaptım (1)	Birden fazla yaptım (2)
1. Birilerine bir şey yapmayı öğrettim.			
2. Örnek alınacak davranışlarım oldu.			
3. Bir ödül veya müsabaka/yarış kazandım.			
4. Sinemaya veya bir oyun seyretmeye gittim.			
5. Yardım için para verdim.			
6. Bir yardım kurumu için gönüllü çalıştım.			
7. İnsanların dertlerini dinledim.			
8. Yeni bir araba veya büyük eşya (örn; bulaşık makinası, TV seti vb.) satın aldım.			
9. Çocuklara dini bilgiler öğrettim.			
10. Birilerine iyiyi-kötüyü, doğruyu-yanlışını öğrettim.			
11. Birilerine kendi çocukluğumu anlattım.			
12. Bir çocuğa hikaye okudum.			
13. Başka birinin çocuğuna bakıcılık yaptım, çocuğuyla ilgilendim.			
14. Spor yaptım.			
15. Yardım derneklerine kılık-kıyafet veya kişisel sahip olduğum eşyalardan verdim.			
16. Liderliğe terfi edildim veya seçildim.			
17. Bir çok insanı etkileyecek bir karar aldım.			
18. Lokantada akşam yemeği yedim.			
19. Bir sanat veya el işi ürünü ürettim (örn; seramik, resim, yorgan, ağaç boyama vb.).			
20. Kendi ailemin dışında bir organizasyon veya grup için plan ürettim.			
21. Hastane veya bakımevinde kalan akrabam olmayan kişileri ziyaret ettim.			
22. Kitap, roman okudum.			
23. Birileri için bir şeyler yaptım ve yaptıklarımı onlara verdim.			
24. Bir kişinin ortamına uyum sağlamasına yardımcı olabilmek için geçmiş deneyimlerimden örnekler verdim.			
25. Yerde gördüğüm çöpü aldım.			
26. Bir yabancıya nereye nasıl gideceğini tarif ettim.			

	Hiç yapmadım (0)	Bir kez yaptım (1)	Birden fazla yaptım (2)
27. Bir topluluğa veya komşu toplantısına katıldım.			
28. Şiir veya hikaye yazdım.			
29. Evcil hayvan besledim.			
30. Başkalarının önem/değer verdiği bir şeyler yaptım.			
31. Bir arkadaşına veya akrabama fiziksel yardım gerektiren bir işte yardım ettim (örn; taşınmasına, arabasını tamir etmesine vb.).			
32. Bir arkadaşım veya ailemden birisi ile bir konu üzerinde tartıştım.			
33. Bir politik veya sosyal bir amaç uğruna para veya zaman harcadım.			
34. Bir bahçe ile ilgilendim veya çiçek, ağaç ve diğer bitkilerden yetiştirdim.			
35. Sosyal bir konuda bir gazeteye, magazine, milletvekiline mektup yazdım.			
36. Arkadaşlarım için yemek yaptım.			
37. Kan bağışında bulundum.			
38. Reçeteli ilaç aldım.			
39. Giysi veya benzeri türden eşyaları onardım, söküklerini diktim.			
40. Evle ilgili tamirat yaptım.			
41. Bir çocuğa oyuncuğunu kurmasında veya tamir etmesinde yardım ettim.			
42. Bir siyasi adaya seçimlerde oy verdim.			
43. Bir şeyler icat ettim.			
44. Birine ilk yardımda bulundum.			
45. Bir partiye ya da eğlenceye katıldım.			
46. Öğleden sonra şekerleme yaptım.			
47. Yardım amacıyla para toplama faaliyetine katıldım.			
48. Yeni bir beceri öğrendim (örn; bilgisayar, bir müzik aleti vb.).			
49. Ebeveyn oldum (anne-baba oldum, evlatlık aldım veya üvey evlat sahibi oldum).			

APPENDIX M

FACTOR ANALYSIS OF GENERAL WELL-BEING SCALE

The General Well-being Scale was used to measure life satisfaction. An initial Principal Component Analysis was run on the five items and it revealed a single factor structure explaining 65.19 % of the variance for females and 64.46 % of the variance for the males. The highest loading was 0,86 for the female and was 0,83 for the male sample, whereas the lowest loadings were 0,77 and 0,76 for the females and males respectively. Cronbach's alphas for this scale in the mothers' data were .86, and in the father's data were .85.

APPENDIX N

FACTOR ANALYSIS OF TURKISH DYADIC ADJUSTMENT SCALE

The Turkish Dyadic Adjustment Scale had been used and standardized in Turkey (Fıfılođlu and Demir, 2000) with four subscales (i.e., dyadic satisfaction, dyadic cohesion, dyadic consensus, and affectional expression). Since the standardized Turkish form had been used in many studies in Turkey (Çelik, 1997; Eđeci, 2005), the original form was used in this study. Cronbach's alphas for the subscales of the mothers' data were .84 for dyadic satisfaction, .77 for dyadic cohesion, .88 for dyadic consensus and .62 for affectional expression. Cronbach's alphas for these factors in the fathers' data were .79, .78, .89 and .66 respectively. Cronbach's alphas for the whole scale in the mothers' data were .93 and in the fathers' data were .92.

APPENDIX O

FACTOR ANALYSIS OF SELF-PERCEPTION OF THE PARENTAL ROLE SCALE

The Self-Perception of the Parental Role Scale had four subscales (i.e., investment, integration, competence, and satisfaction) and a total of twenty-two items. An initial Principal Component Analysis revealed a six-factor solution for the females explaining total 55.30% and a seven-factor solution for the males explaining total 60.40 % of the variance. Since the original scale have four subscales, the Principal Component Analysis with varimax rotation was forced to four factor solution. When the sum of squared of loadings were examined, it was seen that after the rotation, for the females the total variance explained by the four factors was 44.67 %, of which 12.87%, 11.00%, 10.98%, and 9.81%; for the males the total variance explained by the four factors was 45.34 % , of which 16.96%, 10.27%, 9.63%, and 8.48% were explained by the first, second, third, and four factors respectively.

In the female sample, the rotated component matrix showed that 6 parental role items were included in component 1, called integration, with the highest loading of 0,67 and with the lowest loading of 0,48. Other five items were placed under the component two, competence, with the highest loading of 0,66 and with the lowest loading of 0,44. Since one item on second component loaded under .30 (item number was 8), it was eliminated from the analyses. Component 3 which was called investment, included 6 items with the highest loading of 0,69 and with the lowest loading of 0,44. The last component which was called satisfaction, included 3 items with the highest loading of 0,70 and with the lowest loading of 0,46. Since two items on fourth component crossloaded, they were eliminated from the analyses (item numbers were 10 and 11). Cronbach's alphas for these factors in the mothers' data were .70 for integration, .64 for competence, .60 for investment and .61 for satisfaction. Cronbach's alphas for the whole scale in the mothers' data were .73.

Table 15: Self Perception of Parental Role (SPPR) Questionnaire: Female
(N=275)

	Factor 1 Integration	Factor 2 Competence	Factor 3 Investment	Factor 4 Satisfaction
3. Bazı anababalar çocuk sahibi olduktan sonra arkadaşlarını yeterince göremediklerini hissederler ama diğer anababalar eski arkadaşlarını eskisi kadar sık görürler veya yeni arkadaş edinirler.	.67	-.02	-.07	-.07
22. Bazı anababalar çocuk sahibi oldukları için hayatlarının kısıtlandığını hissederler ama diğer anababalar yapmaktan hoşlandıkları şeyleri çocukları var diye yapmamazlık etmezler.	.63	.24	-.13	.07
7. Bazı insanlar çocukları için çok fazla fedakarlık yaptıklarını hissederler ama diğer anababalar çocuklarını yetiştirirken fedakarlık yapmaktan daha çok ödül aldıklarını hissederler.	.60	-.02	.05	.21
4. Bazı anababalar sıklıkla çocuk sahibi olmamış olmayı dilerler ama diğer anababalar nadiren çocuk sahibi olduklarına pişman olurlar.	.57	-.09	-.01	.24
19. Bazı anababalar için, çocuk sahibi olmak daha önceden yapmaktan hoşlandıkları şeyleri yapamayacakları anlamına gelir ama diğer anababalar için çocuk sahibi olmak yaşam şekillerini çok fazla değiştirmez.	.56	.23	-.17	.13
6. Bazı anababalar sıklıkla çocuklarının ihtiyaçlarını ve isteklerini anlayamazlar ama diğer anababalar çocuklarının istek ve ihtiyaçlarını anlamada hüner sahibidirler.	.48	.28	.14	.20
18. Bazı anababalar çok iyi/etkili anne-baba olmadıklarını düşünürler ama diğer anne ve babalar anne babalıklarını yeterince yerine getirdiklerini düşünürler.	.08	.66	-.09	.11
14. Bazı anababalar sık sık nasıl anababa oldukları konusunda endişelenirler ama diğer anababalar ebeveynlik yetenekleri konusunda kendilerinden emindirler.	.09	.66	-.30	.10

Table 15 (Continued):

	Factor 1	Factor 2	Factor 3	Factor 4
	Integration	Competence	Investment	Satisfaction
21. Bazı anne ve babalar anababa olmaya uygun olup olmadıkları konusunda emin değildiler ama anababalık diğer anne babalara kolay ve doğal gelir.	.24	.63	-.19	.27
2. Bazı anababalar çocuk yetiştirmek için doğru ve yanlış yollar hakkında net/kesin fikirlere sahiptirler ama diğer anababalar kendi çocuklarını yetiştirme yolu (tarzı) hakkında şüpheleri vardır.	.02	.53	.18	-.17
8. Bazı yetişkinler anababa olmaktan düşündüklerinden çok daha fazla memnundurlar ama diğerleri için. anababa olmaktan onları umdukları kadar tatmin etmemiştir.	.10	.44	.40	.13
5. Bazı anababalar anne-baba olma hakkında mümkün olan her şeyi öğrenmek isterler ama diğer anababalar anne babalıkla ilgili ihtiyaçları olan tüm bilgileri zaten bildiklerini hissederler.	-.23	-.03	.69	.18
17. Bazı anababalar anababalık rolleriyle yakından ilgilenirler; üzerinde çok düşünürler veya endişelenirler ama diğer anababalar genellikle anababalığı dert etmezler bildikleri gibi yaparlar; işi olurlarına bırakırlar.	-.09	-.22	.59	-.02
13. Bazı anababalar en son çocuk yetiştirme tavs.iye ve metodlarını takip etme gereğini hissederler ama diğer anababalar zaten bildikleri yolla çocuklarıyla ilgilenmeyi tercih ederler.	-.03	-.15	.58	.08
20. Ana baba olmak bazıları için tatmin edici (doyurucu) bir deneyimdir ama diğerleri için. anababa olmak çok da doyurucu. tatmin edici değildir.	.26	.23	.52	.04
1. Bazı anababalar nasıl iyi bir ana baba olacağı hakkında çok okurlar ama diğer anababalar anababalık hakkında okumaya çok zaman ayırmazlar.	-.11	.01	.47	.02
15. Bazı anababalar için evlilik çocuk sahibi olduktan sonra da olmadan önceki kadar güçlüdür ama diğer anne ve babalar için anababa olmak iyi bir eş olmayı engeller.	.36	.18	.44	-.23

Table 15 (Continued):

	Factor 1	Factor 2	Factor 3	Factor 4
	Integration	Competence	Investment	Satisfaction
9. Bazı anababalar nasıl anababa olacağı hakkında çok fazla düşünmezler; sadece yaparlar ama diğer anababalar nasıl anababa olacağı hakkında öğrenebildikleri kadar çok şey öğrenmeye çalışırlar.	.08	-.02	.30	.70
16. Bazı anababalar için çocuklar çoğunlukla bir yük olarak hissedilir ama diğer anababalar için çocukları hayatlarında en temel mutluluk kaynaklarıdır.	.23	.29	.09	.63
12. Bazı anababalar tekrar yaşamak durumunda olsalardı. çocuk sahibi olmakta tereddüt ederlerdi ama tercih hakkı verilse diğer anababalar çocuk sahibi olmadan önce iki kez (çok) düşünmezler.	.30	.18	-.03	.61
11. Bazı anababalar çocuk sahibi olmanın yapmak istedikleri için daha az zamanlarının olacağı gerçeğine içerlerler ama diğer anababalar kendileri için daha az boş zamanlarının olmasından rahatsız olmazlar.	.46	.05	.11	.48
10. Bazı anababalar çocuklarının ihtiyaçlarını karşılamada iyi iş yaptıklarını hissederler ama diğer anababaların çocuklarının ihtiyaçlarını karşılamada ne kadar iyi oldukları konusunda şüpheleri vardır.	.01	.41	.08	-.46
% of variance explained	12.87	11.00	10.98	9.81
Eigenvalue	4.24	2.52	1.76	1.30
Alpha	.70	.64	.60	.61

In the male sample, the rotated component matrix showed that 10 parental role items were included in component 1, called integration, with the highest loading of 0,65 and with the lowest loading of 0,48. Other five items placed under component two, called satisfaction, with the highest loading of 0,71 and with the lowest loading of 0,43. Since one item (item number was 2) on the second component loaded under .30, it was eliminated from the analyses. Component 3 which was called competence, included 3 items with

the highest loading of 0,76 and with the lowest loading of 0,46. The last component which was called investment, included 4 items with the highest loading of 0,67 and with the lowest loading of 0,61. Since one item (item number was 4) on fourth component loaded under .30, it was eliminated from the analyses. Cronbach's alphas for these factors in the fathers' data were .80 for integration, .57 for satisfaction, .51 for competence and .56 for investment. Cronbach's alpha for the whole scale in the fathers' data was .70.

Table 16: Self Perception of Parental Role (SPPR) Questionnaire: Male (N=207)

	Factor 1 Integration	Factor 2 Satisfaction	Factor 3 Competence	Factor 4 Investment
9. Bazı anababalar nasıl anababa olacağı hakkında çok fazla düşünmezler; sadece yaparlar ama diğer anababalar nasıl anababa olacağı hakkında öğrenebildikleri kadar çok şey öğrenmeye çalışırlar.	.70	-.13	-.10	.32
11. Bazı anababalar çocuk sahibi olmanın yapmak istedikleri için daha az zamanlarının olacağı gerçeğine içerlerler ama diğer anababalar kendileri için daha az boş zamanlarının olmasından rahatsız olmazlar.	.62	.03	.14	-.12
21. Bazı anne ve babalar anababa olmaya uygun olup olmadıkları konusunda emin değildiler ama anababalık diğer anne babalara kolay ve doğal gelir.	.60	.16	.42	-.07
12. Bazı anababalar tekrar yaşamak durumunda olsalardı, çocuk sahibi olmakta tereddüt ederlerdi ama tercih hakkı verilse diğer anababalar çocuk sahibi olmadan önce iki kez (çok) düşünmezler.	.58	.36	-.07	-.16
6. Bazı anababalar sıklıkla çocuklarının ihtiyaçlarını ve isteklerini anlayamazlar ama diğer anababalar çocuklarının istek ve ihtiyaçlarını anlamada hüner sahibidirler.	.57	.08	.13	-.01

Table 16 (Continued):

	Factor 1 Integration	Factor 2 Satisfaction	Factor 3 Competence	Factor 4 Investment
22. Bazı anababalar çocuk sahibi oldukları için hayatlarının kısıtlandığını hissederler ama diğer anababalar yapmaktan hoşlandıkları şeyleri çocukları var diye yapmamazlık etmezler.	.54	-.01	.37	.06
16. Bazı anababalar için çocuklar çoğunlukla bir yük olarak hissedilir ama diğer anababalar için çocukları hayatlarında en temel mutluluk kaynaklarıdır.	.53	.23	.16	-.20
7. Bazı insanlar çocukları için çok fazla fedakarlık yaptıklarını hissederler ama diğer anababalar çocuklarını yetiştirirken fedakarlık yapmaktan daha çok ödül aldıklarını hissederler.	.52	.02	-.11	-.14
19. Bazı anababalar için, çocuk sahibi olmak daha önceden yapmaktan hoşlandıkları şeyleri yapamayacakları anlamına gelir ama diğer anababalar için çocuk sahibi olmak yaşam şekillerini çok fazla değiştirmez.	.48	-.09	.33	-.03
3. Bazı anababalar çocuk sahibi olduktan sonra arkadaşlarını yeterince göremediklerini hissederler ama diğer anababalar eski arkadaşlarını eskisi kadar sık görürler veya yeni arkadaş edinirler.	.45	-.01	-.01	-.12
20. Ana baba olmak bazıları için tatmin edici (doyurucu) bir deneyimdir ama diğerleri için, anababa olmak çok da doyurucu, tatmin edici değildir.	.03	.75	-.01	.02
8. Bazı yetişkinler anababa olmaktan düşündüklerinden çok daha fazla memnundurlar ama diğerleri için, anababa olmaktan onları umdukları kadar tatmin etmemiştir.	.10	.65	.12	.06
15. Bazı anababalar için evlilik çocuk sahibi olduktan sonra da olmadan önceki kadar güçlüdür ama diğer anne ve babalar için anababa olmak iyi bir eş olmayı engeller.	.10	.58	.17	.31
17. Bazı anababalar anababalık rolleriyle yakından ilgilenirler; üzerinde çok düşünürler veya endişelenirler ama diğer anababalar genellikle anababalığı dert etmezler bildikleri gibi yaparlar; işi <u>oluruna bırakırlar.</u>	-.05	.40	-.28	.35

Table 16 (Continued):

	Factor 1 Integration	Factor 2 Satisfaction	Factor 3 Competence	Factor 4 Investment
18. Bazı anababalar çok iyi/etkili anne-baba olmadıklarını düşünürler ama diğer anne ve babalar anne babalıklarını yeterince yerine getirdiklerini düşünürler.	.27	.03	.64	-.19
14. Bazı anababalar sık sık nasıl anababa oldukları konusunda endişelenirler ama diğer anababalar ebeveynlik yetenekleri konusunda kendilerinden emindirler.	.32	-.04	.64	-.11
10. Bazı anababalar çocuklarının ihtiyaçlarını karşılamada iyi iş yaptıklarını hissederler ama diğer anababaların çocuklarının ihtiyaçlarını karşılamada ne kadar iyi oldukları konusunda şüpheleri vardır.	-.38	.20	.63	.18
2. Bazı anababalar çocuk yetiştirmek için doğru ve yanlış yollar hakkında net/kesin fikirlere sahiptirler ama diğer anababalar kendi çocuklarını yetiştirme yolu (tarzı) hakkında şüpheleri vardır.	-.01	.28	.34	.14
5. Bazı anababalar anne-baba olma hakkında mümkün olan her şeyi öğrenmek isterler ama diğer anababalar anne babalıkla ilgili ihtiyaçları olan tüm bilgileri zaten bildiklerini hissederler.	.01	.21	-.13	.73
13. Bazı anababalar en son çocuk yetiştirme tavs.ıye ve metodlarını takip etme gereğini hissederler ama diğer anababalar zaten bildikleri yolla çocuklarıyla ilgilenmeyi tercih ederler.	-.19	.10	-.01	.55
1. Bazı anababalar nasıl iyi bir ana baba olacağı hakkında çok okurlar ama diğer anababalar anababalık hakkında okumaya çok zaman ayırmazlar.	-.01	.15	.03	.55
4. Bazı anababalar sıklıkla çocuk sahibi olmamış olmayı dilerler ama diğer anababalar nadiren çocuk sahibi olduklarına pişman olurlar.	.07	.37	-.06	-.54
% of variance explained	19.44	11.27	7.31	6.39
Eigenvalue	4.27	2.48	1.61	1.40
Alpha	.80	.57	.51	.56

APPENDIX P

FACTOR ANALYSIS OF CONCEPTS OF DEVELOPMENT QUESTIONNAIRE

The Concepts of Development Questionnaire that was used to measure parental belief, had two subscales (i.e., perspectivistic belief and categorical belief). Factor analysis revealed divergent factor solutions for mothers' and fathers' responses on this scale. An initial Principal Component Analysis revealed a five-factor solution for the females explaining total 47.08% and a six-factor solution for the males explaining total 54.00 % of the variance. Since this scale had two parts (i.e., perspectivistic and categorical), the Principal Component Analysis with varimax rotation was forced on two factors. When the sum of squared of loadings was examined, it was seen that after the rotation, for the female sample the total variance explained by the two factors was 27.41 % , of which 15.67%, and 11.81%; for male the total variance explained by the two factors was 29.21 % , of which 18.49%, and 10.71% were explained by the first and second factors respectively.

In female sample, the rotated component matrix showed that 10 parental belief items were included in component 1, called categorical, with the highest loading of 0,66 and with the lowest loading of 0,40. One item was deleted (i.e., item number was 18), because it's loading under the value of .30. Other ten items placed under component two, perspectivistic, with the highest loading of 0,55 and with the lowest loading of 0,27. Since one item loaded under .30 (i.e., item 17) and one item (i.e., item 4) was cross-loaded, these items were eliminated from the analyses. In last, categorical subscale consisted of nine items and perspective subscales consisted of eight items. Cronbach's alphas for these factors in the mothers' data were .73 for categorical and .61 for perspectivistic. Cronbach's alpha for the whole scale in the mothers' data was .66.

Table 17 : Concept of Development Questionnaire: Female (N=275)

	Factor 1 Categorical	Factor 2 Perspectivistic
13. Bir ailede babanın görevi disiplini sağlamak ve annenin görevi de çocuğa sevgi ve ilgi göstermektir.	.66	.04
12. Anababalar huysuz bir çocuktan soğuyarak ona karşı istedikleri kadar iyi olmayabilirler.	.62	-.09
19. Kolay bir bebek ileride iyi bir çocuk olacaktır.	.61	-.01
14. Çocuğun okuldaki başarısı evde annesinin ona ne kadar öğrettiğine bağlıdır.	.59	.11
10. Duygusal rahatsızlığı olan çocuklara yardımcı olabilecek pek kimse yoktur.	.56	-.04
15. Erkek çocuklar kız çocuklarına göre daha az sevecendir.	.53	-.03
20. Bebeklere terbiyeli olmaları öğretilmeli. yoksa sonra kötü çocuklar olurlar.	.50	-.03
9. Kızlar erkeklere göre bakımı daha kolay bebeklerdir.	.50	.06
11. Çocukların problemleri nadiren tek bir sebebe bağlıdır.	.35	.01
18. Anne-babalar çocuklarına göre değişirler.	.21	.11
1. Çocuklar büyüdükçe onlara daha farklı davranılmalıdır.	.09	.58
6. Anne-babalar çocukların ihtiyaçlarına duyarlı olmalıdır.	-.11	.54
2. İyi bir evin nasıl olacağını tanımlamak kolay değildir. çünkü bir çok farklı şeylerden meydana gelir.	-.10	.53
2. İyi bir evin nasıl olacağını tanımlamak kolay değildir. çünkü bir çok farklı şeylerden meydana gelir.	-.04	.53
7. Zor bebeklerin zorlukları büyüdükçe azalacaktır.	.03	.51
8. Üç yaşındaki bir çocuk hala tuvalet eğitimi almadıysa. mutlaka o çocukla ilgili bir problem vardır.	.09	.50
5. Anne-babalar çocukları nasıl olursa olsun standartlarını ve kurallarını korumalıdır.	.05	.49
4. Babalar. çocuklarını anneler kadar iyi yetiştiremez.	.36	.38
16. Çocukları yetiştirmek için tek bir doğru yol yoktur.	-.27	.37
17. Genellikle. ilk doğan çocuklara daha sonra doğan çocuklara kıyasla daha farklı davranılır.	.11	.19
% of variance explained	17.71	11.49
Eigenvalue	3.54	2.30
Alpha	.73	.61

In male sample, the rotated component matrix showed that 12 parental belief items were included in component 1, called categorical, with the highest loading of 0,66 and with the lowest loading of 0,40. Other seven items placed under component two, perspectivistic, with the highest loading of 0,67 and with the lowest loading of 0,18. Since one item loaded under .30 (item number was 7) and one item was cross-loaded (item number was 8), these two items were eliminated from the analyses. In last, categorical subscale consisted of twelve items and perspective subscales consisted of six items. Cronbach's alphas for these factors in the fathers' data were .77 for categorical and .55 for perspectivistic. Cronbach's alpha for the scale in the fathers' data was .69.

Table 18: Concept of Development Questionnaire: Male (N=207)

	Factor 1 Categorical	Factor 2 Perspectivistic
10. Duygusal rahatsızlığı olan çocuklara yardımcı olabilecek pek kimse yoktur.	.66	-.16
13. Bir ailede babanın görevi disiplini sağlamak ve annenin görevi de çocuğa sevgi ve ilgi göstermektir.	.61	-.04
9. Kızlar erkeklere göre bakımı daha kolay bebeklerdir.	.57	.01
15. Erkek çocuklar kız çocuklarına göre daha az sevecendir.	.55	.10
11. Çocukların problemleri nadiren tek bir sebebe bağlıdır.	.52	.06
12. Anababalar huysuz bir çocuktan soğuyarak ona karşı istedikleri kadar iyi olmayabilirler.	.48	-.08
20. Bebeklere terbiyeli olmaları öğretilmeli, yoksa sonra kötü çocuklar olurlar.	.47	.13
14. Çocuğun okuldaki başarısı evde annesinin ona ne kadar öğrettiğine bağlıdır.	.46	-.01
4. Babalar, çocuklarını anneler kadar iyi yetiştiremez.	.42	.28
17. Genellikle, ilk doğan çocuklara daha sonra doğan çocuklara kıyasla daha farklı davranılır.	.42	.12
19. Kolay bir bebek ileride iyi bir çocuk olacaktır.	.42	-.04
18. Anne-babalar çocuklarına göre değişirler.	.40	.02

Table 18 (Continued):

	Factor 1 Categorical	Factor 2 Perspectivistic
3. İki yaşındaki çocuğun yaramazlıkları gelişimsel olarak beklenen geçici bir süreçtir.	-.04	.67
1. Çocuklar büyüdükçe onlara daha farklı davranılmalıdır.	.04	.58
2. İyi bir evin nasıl olacağını tanımlamak kolay değildir, çünkü bir çok farklı şeylerden meydana gelir.	.05	.54
16. Çocukları yetiştirmek için tek bir doğru yol yoktur.	-.02	.53
6. Anne-babalar çocukların ihtiyaçlarına duyarlı olmalıdır.	-.19	.53
5. Anne-babalar çocukları nasıl olursa olsun standartlarını ve kurallarını korumalıdır.	.14	.40
8. Üç yaşındaki bir çocuk hala tuvalet eğitimi almadıysa. mutlaka o çocukla ilgili bir problem vardır.	.27	.33
7. Zor bebeklerin zorlukları büyüdükçe azalacaktır.	.14	.18
% of variance explained	16.77	10.57
Eigenvalue	3.35	2.11
Alpha	.77	.55

APPENDIX R

FACTOR ANALYSIS OF PARENTAL INVOLVEMENT SCALE

The Parental Involvement Scale had three subscales (i.e., socio-emotional, intellectual-academic and physical-athletic) and total of nineteen items. An initial Principal Component Analysis revealed five-factor solution for females explaining total 57.50% and five-factor solution for males explaining total 59.84 % of the variance. Since the original scale have three subscale, the Principal Component Analysis with varimax rotation was forced on three factor. When the sum of squared of loadings were examined, it was seen that after the rotation, for females the total variance explained by the three factors was 46.05 % , of which 16.76%, 15.09%, and 14.19% ; for males the total variance explained by the three factors was 44.81 % , of which 15.89%, 14.73%, and 14.18% were explained by the first, second, and third factors respectively.

In the female sample, the rotated component matrix showed that 7 parental involvement items were included in component 1, called physical-athletic, with the highest loading of 0,64 and with the lowest loading of 0,54. Other six items placed under component two, intellectual-academic, with the highest loading of 0,72 and with the lowest loading of 0,50. Component 3 which was called socio-emotional, included 6 items with the highest loading of 0,74 and with the lowest loading of 0,43. Cronbach's alphas for these factors in the mothers' data were .76, .76 and .71 respectively. Cronbach's alpha for the whole scale in the mothers' data was .86.

Table 19: Parental Involvement Scale: Female (N=275)

	Factor 1 Physical- athletic	Factor 2 Intellectual- academic	Factor 3 Socio- emotional
9. Dershane/kurs/özel ders vb. için ayarlamalar yapmak.	.64	.30	-.03
8. Okul toplantılarına katılmak.	.64	.14	.06
16. Kılık-kıyafet. kitap vb. için beraber alış-verişe çıkmak.	.63	.15	.05
15. Kişisel hijyenini/sağlığını takip etmek.	.56	-.06	.37
7. Okul ödevlerini tartışmak/kontrol etmek.	.56	-.01	.41
17. Doktor/dışçı/okul vb. için randevuları ayarlamak.	.55	.36	-.02
18. Yediğini-içtiğini takip etmek.	.54	.01	.39
12. Yeni kavramlar/konular (örn; politika. değerler vb.) hakkında konuşup tartışmak.	.10	.72	.26
13. Cinsellik ve insan ilişkileri eğitimini vermek.	.16	.72	.24
10. Kütüphane/müze vb. yerleri birlikte ziyaret etmek.	.23	.57	.26
19. Spor öğretmek. birlikte spor yapmak (yüzme. bisiklete binme vb.)	.23	.55	.26
14. Ev işlerini beraber yapmak.	.01	.53	-.10
11. Müzik. spor. kültürel aktiviteler gibi ekstraları veya eğitim olanaklarını sağlamak.	.44	.50	.24
5. Arkadaşlarını eve çağırmasını teşvik etmek.	.04	-.01	.74
4. Arkadaş toplantılarını. arkadaşlarının evinde kalmaya gitmesini düzenlemek/denetlemek.	-.14	.32	.65
2. Sporda. oyunlarda. maçlarda eşlik etmek.	.13	.38	.52
1. Kişisel problemleri hakkında konuşmak.	.19	.18	.52
6. Okul faaliyetlerine çocukla birlikte katılmak.	.27	.15	.52
3. Çocuğunuzla birlikte özel zaman geçirmek (birlikte yemek yemek. gezmek. sohbet etmek. oyun oynamak vb.)	.37	.27	.43
% of variance explained	30.42	8.40	7.53
Eigenvalue	5.78	1.59	1.43
Alpha	.76	.76	.71

In the male sample, the rotated component matrix showed that 6 parental involvement items were included in component 1, called socio-emotional, with the highest loading of 0,74 and with the lowest loading of 0,53. Other nine items placed under component two, intellectual-academic, with the highest loading of 0,71 and with the lowest loading of 0,35. Component 3 which was called physical-athletic, included 4 items with the highest loading of 0,78 and with the lowest loading of 0,59. Since three of the items (item numbers were 5, 8 and 14) were crossloaded, excluded from the analysis. Cronbach's alphas for these factors in the fathers' data were .78, .71 and .75 respectively. Cronbach's alpha for the whole scale in the fathers' data was .86.

Table 20: Parental Involvement Scale: Male (N=207)

	Factor 1 Socio- emotional	Factor 2 Intellectual- academic	Factor 3 Physical- athletic
2. Sporda. oyunlarda. maçlarda eşlik etmek.	.74	.13	-.02
3. Çocuğunuzla birlikte özel zaman geçirmek (birlikte yemek yemek. gezmek. sohbet etmek. oyun oynamak vb.)	.71	.15	.27
6. Okul faaliyetlerine çocukla birlikte katılmak.	.67	.16	.08
1. Kişisel problemleri hakkında konuşmak.	.62	.11	.05
7. Okul ödevlerini tartışmak/kontrol etmek.	.59	.20	.35
19. Spor öğretmek. birlikte spor yapmak (yüzme. bisiklete binme vb.)	.53	.13	.33
12. Yeni kavramlar/konular (örn; politika. değerler vb.) hakkında konuşup tartışmak.	.21	.71	-.11
13. Cinsellik ve insan ilişkileri eğitimini vermek.	.03	.65	.10
11. Müzik. spor. kültürel aktiviteler gibi ekstraları veya eğitim olanaklarını sağlamak.	.20	.57	.17
10. Kütüphane/müze vb. yerleri birlikte ziyaret etmek.	.29	.54	.26
9. Dershane/kurs/özel ders vb. için ayarlamalar yapmak.	.32	.53	.08
4. Arkadaş toplantılarını. arkadaşlarının evinde kalmaya gitmesini düzenlemek/denetlemek.	.01	.43	.29

Table 20 (Continued):

	Factor 1 Socio- emotional	Factor 2 Intellectual- academic	Factor 3 Physical- athletic
14. Ev işlerini beraber yapmak.	.13	.37	.25
8. Okul toplantılarına katılmak.	.35	.36	.17
5. Arkadaşlarını eve çağırmasını teşvik etmek.	.03	.35	.28
18. Yediğini-içtiğini takip etmek.	.21	.02	.78
15. Kişisel hijyenini/sağlığını takip etmek.	.18	.17	.72
17. Doktor/dişiçi/okul vb. için randevuları ayarlamak.	.01	.24	.66
16. Kılık-kıyafet. kitap vb. için beraber alış-verişe çıkmak.	.30	.19	.59
% of variance explained	29.67	7.87	7.23
Eigenvalue	5.63	1.49	1.37
Alpha	.78	.71	.75

APPENDIX S

FACTOR ANALYSIS OF GENERATIVITY SCALES: LOYALA GENERATIVITY SCALE and GENERATIVITY BEHAVIOUR CHECKLIST

Both Loyala Generativity Scale (LGS) and Generativity Behaviour Checklist (GBC) were used for measuring generativity. Both of the scales were a total scale (i.e., there were no subscales). Therefore, only reliability analyses were run out. For the Loyala Generativity Scale (LGS) Cronbach's alphas was .83 in the female sample and .78 in the male sample. For the Generativity Behaviour Checklist (GBC) Cronbach's alpha was .89 in the female sample and .91 in the male sample.

APPENDIX T

TURKISH SUMMARY

ANNE BABA OLMANIN YETİŞKİN GELİŞİMİNE VE SOSYAL ÜRETKENLİK DÜZEYİNE OLAN ETKİSİ

Giriş:

Gelişim sadece çocukluk veya ergenlik dönemine ait olmayıp, tüm yaşam boyunca devam etmektedir. Yaşam boyu gelişimsel yaklaşım, gelişimin bir süreç olduğunu ve yetişkinlik dönemlerinde de gelişimin devam ettiğini kabul eder (Baltes, 1987). Dolayısıyla ebeveynlik ile gelişim arasındaki ilişkiyi anlamak için, yetişkinliğin gelişimsel sürecin bir parçası olarak değerlendirilmesi gerekmektedir. Şimdiye kadar yapılan çalışmalarda anababa ve çocuk gelişimi arasındaki ilişkiye bakan birçok çalışmaya rastlamak mümkündür. Ancak, anne-babalarla çocuklar arasında iki yönlü bir etkileşim kabul edilse de, bir aileye sahip olmanın yetişkin gelişimi üzerindeki etkisine şimdiye kadar fazla bakılmamış, daha çok ebeveynliğin çocuk gelişimine olan etkisine bakılmıştır (e.g., Parke, 2004; Belsky, 1984). Fakat, yetişkinlik çağında da öğrenmeye ve bir anlamda gelişmeye devam ederiz. Son zamanlarda, araştırmacılar çocuğun yetişkin gelişimine olan etkisi ve çocukların ailelerini ne derecede etkilediklerini de araştırmaya başlamışlardır (Ambert, 1992; Palkovitz, 1996). Bu araştırmanın amacı da orta yetişkinlik döneminde, aile deneyimleriyle bireysel gelişim arasındaki bağlantıyı araştırmaktır.

Özellikle son yıllarda ebeveynliğin yetişkin gelişimine olan etkisi “üretkenlik”(generativity) kavramıyla birlikte çalışılmaktadır. İlk olarak kişilik gelişiminin yaşam boyu teorisi içerisinde Erik Erikson (1963) “üretkenlik” kavramını ortaya koymuştur. Ayrıca, ebeveynlikle ilgili davranışlar yaşamdaki diğer ortamlardan bağımsız bir şekilde meydana gelmez. Dolayısıyla, bu çalışmada yetişkin gelişimini ve anababalardaki gelişimsel değişiklikleri daha yakından anlayabilmek için öncelikle daha

küçük bir örnekleme niteliksel bir çalışma yapılmış, ardından daha geniş bir örnekleme niceliksel çalışma yapılmıştır. Çalışmaların detaylarını aktarmadan önce bu alandaki teorik ve ampirik çalışmalar gözden geçirilecektir.

Üretkenlik (Generativity) Teorileri:

Yaşam boyu süreçte üretkenlik psikolojik ve gelişimsel bir süreçtir. Belki de en iyi bilinen üretkenlik kavramı Erikson'a aittir. Ayrıca, diğer bazı teoristler Erikson'un orijinal üretkenlik kavramını ele almış ve daha da geliştirmişlerdir. Üretkenlik kavramına en önemli ve en derin katkıyı Kotre (1996) ve McAdams (McAdams & de St. Aubin, 1992; McAdams, de St. Aubin & Logan, 1993; McAdams, Ruetzel & Foley, 1986) yapmışlardır.

Erikson'nın Üretkenlik Teorisi:

Erikson (1963), gelişmeyi insan yaşamının tümünü kapsayan bir süreç olarak görmüş ve ergenlik çağından sonraki dönemlerin de temel özelliklerini tanımlamıştır. Erikson'a göre, insanın yaşamında belli başlı sekiz kritik dönem vardır. Her dönemde de atlanması gereken bir kriz, bir çatışma bulunmaktadır. Her evrede benliğin karşılaştığı bir olumlu benlik ögesi bir de bunun karşıtını belirtmiştir. İnsanların sağlıklı bir kişilik kazanmalarında bu dönemlerin başarılı olarak atlanması gerekmektedir. Orta yetişkinlik dönemi Erikson'un 7. evresi olan üretkenliğe karşı durağanlık dönemine denk gelir. Yetişkin bu dönemde üretken, verimli ve yaratıcıdır. İşte üretkenlik, sanatta üretkenlik, meslekte üretkenlik bu devrenin özelliğini oluşturur ve çocuk yetiştirme de üreticiliğin bir yönüdür. Birey üretkenlik durumuna geçemiyorsa, bir işe yaramama duygusuna kapılıp durgunluk içine girebilir. Sonuçta, Erikson'a göre, *üretkenlik temel olarak bir sonraki kuşağı kurma ve yönlendirme ilgisidir*. Birey için çocuklarıyla neslini devam ettirmek önemli olduğu gibi evi dışında da gelecek nesillerin yetişmesine rehberlik ederek üretken olabilir. Genel olarak, anne-babaların çocuk bakımı ve çocuk yetiştirmenin diğer yönleriyle ilgilenmesi sosyal üretkenlik düzeylerini artırmaktadır. Erikson'nın psikososyal gelişim teorisi içerisinde "üretkenliğe karşı durağanlık" evresi kişinin kendi gelişimi ile aile içinde genel iyi olma

hali arasında oldukça yararlı bir bağlantı kurmayı da sağlar. Erikson'a göre anababalık rolleri ve diğer fedakar davranış biçimleriyle, kişiler bir sonraki kuşağı kurma ve yönlendirme eğilimindedirler ve bu yolla "üretkenlik" kavramını bir şekilde geliştirirler. Erikson'un çocuk sahibi olup o çocukla ilgilenmenin kişinin üretkenliğini kolaylaştırdığı yönündeki yaklaşımı bir çok araştırmacı tarafından da desteklenilmiştir (e.g., McAdams & de St Aubin, 1992; Snarey, Son, Kuehne, Hauser, & Valliant, 1987).

Kotre'nin Üretkenlik Teorisi:

Kotre (1984/1996) Erikson'un üretkenlik kavramını temel alarak, kendi üretkenlik teorisini şekillendirmiştir. Kotre niteliksel çalışmasında yaşları 34 ile 76 arasında değişen toplam 8 kişi (4 kadın 4 erkek) ile görüşerek kendi hayat hikayelerini yazmalarını istemiştir. Bu çalışmanın sonunda üretkenliğin kalitesini açıkça gösteren bir takım anlar veya olaylar tespit etmiş ve bu yolla da Erikson'un üretkenlik kavramına daha fazla anlam katmıştır. Ayrıca, Kotre çalışmasının sonunda yaşam döngüsünün daha esnek olduğu görüşünü desteklemiş ve sadece orta yaş dönemiyle sınırlı olmadığını belirtmiştir. Çünkü, Erikson teorisinde üretkenliği orta yaş dönemi içerisinde tanımlar. Kotre, Erikson'un gelişim teorisinin önerdiği gibi gelişimin sabit evreler halinde olmasını da eleştirmiş ve bunun aşırı genellemelere ve önyargılara yol açabileceğini iddia etmiştir. Hem Kotre (1996) hem de McAdams ve ark. (1992) üretkenliği yaşamın belli bir evresine ait olarak görmezler, ama yine de orta yetişkinlik dönemine özellikle önem verirler. Ayrıca, Kotre Erikson'un farklı üretkenlik tiplerini ayrıştıramadığını ve yaşam döngüsü içerisinde üretkenliğin ortaya çıkışı açısından farklı zamanları gözden kaçırdığı sonucuna varmıştır.

Kotre özellikle dört üretkenlik tipi tanımlar: biyolojik üretkenlik, ebeveyn üretkenliği, teknik üretkenlik ve kültürel üretkenlik. Biyolojik üretkenlik bir evlat meydana getirme ve bakma; ebeveyn üretkenliği çocuğu yetiştirme ve disipline etme ve ailenin devamını sağlamak için aile geleneklerini çocuğa öğretme olarak tanımlanmaktadır. Bu iki üretkenlik tipi genellikle biyolojik anne ve baba rolleriyle daha yakından ilişkilendirilse de, Kotre'ye göre biyolojik anne-baba olmak şart değildir. Üçüncü üretkenlik tipi

olan teknik üretkenlik belirli becerileri (örn., okuma, yazma, yemek pişirme vb.) başkalarına öğretme olarak tanımlanır. En son olarak kültürel üretkenlik, toplumdaki kültürel sembolleri ve anlamları bir başkasına aktarmayı veya öğretmeyi içeren en soyut üretkenlik biçimidir. Politik ideolojileri veya dini değerleri aktarma veya daha genç meslektaşlarına önderlik yapma kültürel üretkenliğe örnek olarak sayılabilir.

Kotre ayrıca bu dört tip üretkenlik biçiminin ya “bireysel (agentic)” ya da “toplumsal (communal)” yollarla ifade edildiğini söyler. Bireysel (agentic) kişi kendini ifade etmede daha kişisel yönünü vurgularken, toplumsal (communal) kişi, kendisini de parçası olarak gördüğü daha geniş, karşılıklı ve kişiler arası ilişkilere katılımı daha çok vurgular. Kotre’ye göre, daha çok kendini geliştirmeyi hedef alan bireysel (agentic) kişiler üretkenliğin daha narsistik biçimde olmasına sebep olurlar. Böylece kişi kendi zenginliğine ve ölümsüzlüğüne esas olarak önem verir. Fakat, toplumsal (communion) tipteki kişiler meydana getirilene bakmaya ve geliştirmeye önem verir. Örneğin, bir ebeveyn çocuğunu kendisinin bir uzantısı olarak görür ve ona göre yetiştirirse daha çok bireysel (agentic) tipteki bir ebeveyn üretkenliğini göstermiş olacaktır. Diğer taraftan toplumsal (communion) tipteki ebeveyn, çocuğunun kendi kişilik ve yeteneklerini geliştirmesine olanak sağlayarak gelişimini destekler. Kotre’ye göre bireysel (agency) ve toplumsal (communion) iki ayrı uç noktalarda olsa da birçok üretken insan kişiliklerinde hem bireyselliği hem de toplumsallığı bünyelerinde birleştirirler. Bu yüzden üretken insanlarda aynı zamanda hem güç hem de yakınlığa ihtiyaç duymak mümkündür.

McAdams’ın Üretkenlik Teorisi:

McAdams ve de St. Aubin’nin (1992) teorisi, Erikson’nın önerdiği gibi sıralı evrelerden oluşan gelişim düzenini rededer. Erikson’nın aksine McAdams ve ark. tüm yaşam içerisinde üretkenlik ilgisinin artıp azaldığını ve bu ilginin zaman içerisinde bireysel farklılıklara yol açtığı görüşünü savunmuşlardır. McAdams ve ark. Çalışmalarında, Erikson’nın önerdiği gibi üretkenliği gelişimsel süreçte ayrı/farklı bir evre olarak değil de, yavaş yavaş gelişen ve kültürel isteklerden ortaya çıkan bir bütünsel süreç olarak görülmesini daha uygun olduğunu bulmuşlardır. Bu doğrultuda, üretkenliğin

daha şematik ve bütünsel bir modelini ortaya koymuşlardır. McAdams ve ark. (1992) geliştirdikleri modelde üretkenliğin birbirleriyle ilişkili 7 kısımdan oluştuğunu öne sürmüşlerdir. İlk olarak üretkenlik ifadelerinin hem (1) kültürel talepler hem de (2) içsel isteklerden meydana geldiğini, bu motivasyonların yetişkinlik döneminde (3) gelecek kuşağa karşı ilgiyi sağladığını, (4) biyolojik türe inanma ile birlikte bu ilginin (5) üretkenlik bağını meydana getirebildiğini söylemektedir. Araştırmacılara göre, temelde insanlığın iyiliğine olan inanç bir kimsenin insanlığın gelişimine katkıda bulunması için gerekli olduğunu ve bunun da kişinin bağlılığını, inançlarını ve ilgilerini etkileyebildiğini savunmaktadır. Modelde talepler ve istekler motivasyonel kaynaklar olarak tanımlanırken, ilgi, inanç ve bağlılık daha çok gelecek nesili daha iyiye götürme hakkındaki düşünceleri ve planları temsil eder. Üretkenlik bağından sonra (6) üretkenlik davranışı gelebilir. Modele göre üretkenlik davranışı, kültürel taleplerin ve içsel isteklerin de direk bir sonucu olarak meydana gelebilmektedir. Üretkenlik davranışı bir şeyi meydana getirme (çocuk sahibi olma, yazma, problem çözme vb.), devam ettirme (meydana getirilene bakma ve geliştirme) ve başkalarına sunmayı (bilgi ve becerileri aktarma) içerir. Son olarak model (7) kişinin üretkenlik anlatımını (gelecek nesile aktarmak için kişilerin yarattığı hayat hikayelerini) içerir. Kısaca, McAdams ve arkadaşları, kişiyle sosyal dünya arasında bir bağ kuran bir üretkenlik modeli önermişlerdir. Üretkenliği ölçmek için geliştirdikleri ölçek (LGS: Loyala Generativity Scale- Loyala Üretkenlik Ölçeği) ile kişisel farkları da çok iyi ayırt edebildiklerini göstermişlerdir. Çünkü, yaptıkları çalışmada genç, orta, ve daha yaşlı erkeklerin bu ölçeğe göre farklı düzeyde üretkenlik davranışı gösterdiklerini bulmuşlardır.

Üretkenliğin Aile Ortamında Gelişmesi:

Üretken kişiler hem öğretmen, hem lider, hem önder, hem de George Vaillant'ın (Vaillant ve Milofsky, 1980) söylediği gibi “amacı saklayan veya koruyan kimse (keepers of the meaning)” lerdir. Dolayısıyla Erikson'nın önerdiği gibi gelecek kuşakla ilgilenme, kendinden sonra gelenler için kişinin kendi isteklerinden vazgeçmeyi öne sürer. Erikson üretkenliğin başka yollarla da gösterebileceğini kabul etse de, daha önce de belirtildiği gibi “biyolojik

türe inanma (belief in species)” (Erikson 1950: sf. 267) Erikson’a göre daha çok ebeveynlik rolüyle gösterilebilir. Ayrıca bir kimse sadece çocuk sahibi olarak veya çocuk isteyerek üretkenliği başaramaz; daha çok bir evlat meydana getirmeyi ve bakmayı gerektirir. Gerçekte Snarey ve ark. (1987) çalışmalarında üretkenliğin gelişimi için ebeveynliğin önemli olduğunu kanıtlamışlardır. Snarey ve ark. (1987) babalarla yaptıkları çalışmada Kotre’nin çalışmasını temel alarak üretkenliğin üç tipini tanımlamışlardır: biyolojik üretkenlik (kişinin biyolojik çocuk sahibi olarak gelecek kuşağa katkıda bulunması); ebeveyn üretkenliği (biyolojik çocuğu olup olmadığına bakılmaksızın, herhangi bir çocuk yetiştirme aktivitesi içerisinde bulunma); ve sosyal üretkenlik (toplumda önderlik yapma veya topluma örn. gönüllü çalışmalarla katkıda bulunmak). Snarey ve ark.’nın çalışması bu üç üretkenlik tipleri arasındaki ilişkiyi incelemektedir. Uzunlamasına yaptıkları çalışmada, sosyal üretkenlik düzeyini, evli olan ve isteyerek çocuk sahibi olmayan babaları, çocuk evlat edinen babaları, ve kendi çocuğu olan babaları karşılaştırarak bakmışlardır. Sonuçta, evlat edinen babaların en yüksek sosyal üretkenlik puanına ve daha sonra kendi biyolojik çocuğuna sahip olan babaların bunu başardıklarını, ancak çoğu çocuksuz erkeklerin sosyal üretkenliği başaramadıklarını bulmuşlardır. Bu da göstermiştir ki, sosyal üretkenlik için ebeveyn üretkenliği, biyolojik üretkenlikten daha önemlidir.

Snarey ve ark. (1993) daha sonraki çalışmalarında üretkenlik kavramlarını yeniden tanımlamışlar ve özellikle her ebeveynliğin üretkenliğe yol açmayacağını ama ebeveynliğin de bir çok insan için üretkenliğe giden yolda önemli olduğunu vurgulamışlardır. Sonuçta, Snarey tarafından önerilen üretkenliğin gelişimsel bakış açısı, ebeveynliğin yapısal etkileri içerisinde gelişen yetişkini tanımlar ve bir üretkenlik modeli önerir ki ebeveynlik ile üretkenlik arasında nedensel bir ilişkiyi destekler.

Literatürde daha bir çok çalışma üretkenlik ile ebeveynlik arasındaki ilişkiyi irdelemişlerdir. Kısaca özetlemek gerekirse çalışmalar göstermiştir ki, ebeveynliğin yetişkin gelişimini etkilediği, ebeveynliğin üretkenlik gelişimi için kritik bir önemi olduğu, gelecek nesille ilgilenmenin mutlulukla ve yaşamdan alınan doyumla ilişkili olduğu, yaşamdan, evlilikten ve anne-baba olmadan alınan doyumun ebeveynlik davranışlarıyla yakından ilgili olduğu,

anne-babaların çocuk gelişimine yönelik farklı inançlarının onlarla ilgileniş biçimini etkilediği, kadınların ve erkeklerin ebeveyn rol algıları birbirinden farklı olduğu, ve bunun da çocuklarıyla ilgileniş biçimlerini etkilediği ve üretkenlik gelişiminin kadınlarda ve erkeklerde farklı olduğu bulunmuştur.

Dolayısıyla ebeveynlik ile üretkenlik arasındaki ilişkiyi daha iyi anlayabilmek için bu araştırma daha önce de belirtildiği gibi iki kısımdan oluşmaktadır: anne-babalarla mülakat görüşmesi yapılan niteliksel çalışma ve daha geniş örnekleme anket yoluyla yapılan niceliksel çalışma. Niteliksel çalışma, Erikson'nın yaşam boyu psikososyal gelişim modeli temel alınarak oluşturulmuş, temelde çocuk yetiştirmeye yönelik tutum ve davranışlar araştırılmıştır. Dolayısıyla ebeveyn üretkenliği (parental generativity) niteliksel çalışmanın esas konusunu oluştururken, niceliksel çalışmanın esas konusunu sosyal üretkenlik (sosyal üretkenlik) oluşturmaktadır. Niteliksel çalışma, niceliksel çalışmadan önce yapılarak ebeveynlik ve bununla ilişkili konuların daha derinden anlaşılması hedeflenmiştir. Bu doğrultuda, ebeveynlerin çocuklarının bebeklikten yetişkinliğe kadar olan tüm dönemlerde çocuklarıyla ilgileniş biçimleri, anne babalığın kişilerin yaşantılarında meydana getirdiği değişimler ve/veya gelişimlerin ne olduğu, anne babalığa yönelik rol algıları, anne-babalığın ne demek olduğu, evlilik ilişkilerine olan etkisi ve kendi gelişmelerine olan etkisi araştırılmıştır. Ayrıca, niteliksel çalışmayı, niceliksel çalışmadan önce yaparak niceliksel çalışmada kullanılacak ölçeklere kültüre özgü bazı soru maddelerinin eklenebileceği düşünülmüştür. Ancak, niteliksel çalışmada bütün ebeveynler ebeveynliğin çok genel deneyimlerinden bahsettiklerinden ayırt edici herhangi bir şey elde edilememiştir.

Niceliksel çalışmanın asıl amacı ise üç düzey etkinin olduğu bir modelin değerlendirilmesidir. Modelde, birinci düzeydeki değişkenlerin (genel iyi olma hali, evlilik uyumu, ebeveyn inancı ve algılanan ebeveynlik rolü), ikinci düzey değişkenini (çocukla ilgilenme) etkileyip etkilemediği ve en sonunda tüm bu değişkenlerin sonuç değişkenini (sosyal üretkenlik) etkileyip etkilemediğine bakılmıştır. Ayrıca, ikinci düzey değişkenin, birinci ve sonuç değişkenleri arasında önemli bir aracı değişken olacağı

düşünülmüştür. Bundan sonraki bölümlerde öncelikle niteliksel çalışmanın daha sonra da niceliksel çalışmanın detayları verilecektir.

Niteliksel Çalışma:

Bu araştırmanın amacı anne babalarla mülakat yaparak ebeveynliğin yetişkin gelişimine olan etkisini araştırmaktır. İnsan gelişimini çalışırken en önemli sorulardan biri de çocuk yetiştirmenin ailelerin iş yaşantısına, evlilik yaşantılarına ve kendi kişilik yaşantılarına ne gibi etkilerinin olduğudur. Esasında aile yaşantısı oldukça karışık bir örüntüye sahiptir. Çünkü, iki kişi bir aile kurmak için bir araya geldiğinde her biri sevgi, aile, iş, parasal konular gibi bir çok konuda kendi düşüncelerini ortaya koyacaktır. Daha sonra bir çocuk aileye katıldığı zaman ailelerin rolleri ve sorumlulukları çocuğun ihtiyaçlarına göre yeniden şekillenecektir. Aynı şekilde eşlerin ilişkisi de yeniden şekillenecektir. Her bir aile kendine özgü bir süreç yaşamasına rağmen, her aile gelişimsel süreçte adım adım bir takım geçişleri yaşar. Bundan dolayı küçük yaşta çocuk sahibi olan anne babaların yaşantısıyla, ergen yaşta çocuk sahibi olan anne babaların yaşantıları aynı olmayacaktır. Dolayısıyla bu çalışmada en az bir yetişkin çocuğa sahip olan anne babalarla geriye dönük mülakat çalışılması yapılmıştır. Mülakat soruları oluşturulurken daha önce benzer çalışma yapan Palkovitz (2002) ve Snarey'nin (1993) çalışmalarından faydalanılmıştır.

Çalışmaya birlikte olan 23 anne ve baba (13 anne, 10 baba) Ankara'dan katılmıştır. Bunlardan 12 anne baba (6 anne 6 baba) birbirleriyle evlidirler. Kadınlar ortalama 47 yaşındayken, erkekler ortalama 52 yaşındadır. Kadınların eğitim seviyesi ortalama lise düzeyindeyken, erkeklerin eğitim seviyesi üniversite düzeyindedir. Kadınların yarısı ev hanımı ve yarısı çalışmaktadır (biri emekli), erkeklerin hepsi çalışmakta sadece iki kişi emeklidir. Örnekleme oluşturmak için sadece iki kriter göz önünde bulundurulmuştur: ebeveynler birlikte olacak (boşanmamış veya ayrı olmayan) ve en az bir tane 17 veya daha büyük yaşta çocuk sahibi olacak. Her bir ebeveyn 60 ile 90 dakika süren yarı yapılandırılmış yüz yüze görüşmelere katılmışlardır. Bütün görüşmeler teybe kaydedilmiş ve daha sonra görüşmelerin hepsi yazıya dökülmüştür. Görüşmelerin hepsi genel

demografik bilgilerle başlamış daha sonra neden çocuk istedikleri, çocuktan beklentilerinin neler olduğu, çocuk sahibi olmaya nasıl karar verdikleri, hamileliğin planlı olup olmadığı, her iki tarafın da çocuğu isteyip istemediği, anne baba olduklarında neler hissettikleri, çocuk sahibi olarak ne bekledikleri ve yaşamlarının çocuk sahibi olunca değişip değişmediği gibi sorularla devam etmiştir. Bu sorulardan sonra çocuk sahibi olmanın evlilik ilişkilerine olan etkisi; diğer arkadaşlarla, akrabalarla olan ilişkilerine olan etkisi; iş yaşamlarına olan etkisi; ahlaki, dini ve değer yargılarına olan etkisi; duygularını ifade ediş biçimlerine olan etkisi; anne babalık rol algıları; çocuklarıyla ne şekilde ve nasıl ilgilendikleri ve kendi anne babalarıyla ilişkilerinin nasıl olduğuna yönelik bir takım sınıflandırılmış soru grupları sırayla sorulmuştur.

Niceliksel çalışmanın aksine, niteliksel çalışma istatistiksel analizlere dayanmaz. Bu çalışmanın kodlama stratejisi daha önce niteliksel çalışma yapan Mottram'ın (2003) çalışmasındaki gibi yapılmıştır. Öncelikle çözümlenen textler mülakat başlıklarına göre sınıflandırılmış ve kodlanmıştır. Mülakatta verilen bir cevap bir veya birden fazla kategori altına girebilmiştir, bu yüzden kodlar tamamen birbirinden ayrışık değildir. İçerik kategorileri oluşturulduktan sonra tez danışmanı tarafından kontrol edilmiştir. Dolayısıyla kodlama, oluşturulan anlamların ve kategorilerin sürekli geliştirilmesini ve üzerinde anlaşılmasını içeren bir süreç olmuştur.

Sonuçta daha önce de belirtildiği gibi hemen hemen tüm anne ve babalar benzer söylemlerde bulunmuşlardır. Genellikle çocuklarının iyiliği için kendilerinden fedakarlık ettiklerini ve geleceklerini daha iyi kurmalarını sağlamak için daha çok çalıştıklarını ifade etmişlerdir. Kotre (1996) üretkenlik teorisinde üretkenliğin temelde bireysel (agentic) veya toplumsal (communal) yollarla gösterebileceğini ifade etmiştir. Bu çalışmada da ebeveynlerin hem bireysel (sembolik ölümsüzlük- "symbolic immortality") hem de toplumsal (ihtiyaç duyulmaya ihtiyaç duyma-"need to be needed") isteklerden harekete geçtiklerini söyleyebiliriz. Çünkü, ebeveynler çocuklarına karşı sevgi, muhabbet, ve ilgilerini belirtmişlerdir (toplumsal motivasyon: ihtiyaç duyulmaya ihtiyaç duyma). Ayrıca, yaşantılarının çocuk sahibi olarak ne kadar zenginleştiğini ve anlam kazandığını ifade etmişlerdir.

Aynı zamanda kendilerinin gerçekleştiremedikleri hayallerini çocukları yoluyla yapmak istedikleri de görülmüştür (bireysel motivasyon: sembolik ölümsüzlük). Toplumsal motivasyonun kadınlarda daha güçlü olduğu görülürken, bireysel motivasyonun erkeklerde daha güçlü olduğu gözlemlenmiştir. Bu bulgu Morfei'nin (2004) çalışmasında kadınların daha çok toplumsal üretkenlik davranışlarını gösterdiğine yönelik bulgusuyla da oldukça uyumludur.

Niceliksel Çalışma:

Niteliksel çalışmanın ardından genel olarak bu çalışmanın amacı aile deneyimleriyle kişinin orta yaş dönemindeki bireysel gelişimi arasındaki bağlantıyı anlamaya çalışmaktır. Bu çalışma için oluşturulan model daha önceki aile çalışmaları ve bir aileye sahip olmanın yetişkin gelişimine ve üretkenlik düzeyine olan etkisine kattığı önemi belirten önceki çalışmalar gözden geçirilerek meydana getirilmiştir (bak Figür 1). Figür 1'de de görüldüğü gibi oluşturulan modelde ilk düzey değişkenlerinin (genel iyi olma hali, evlilik uyumu, algılanan ebeveynlik rolü ve ebeveyn inancı) ikinci düzey değişkenini (çocukla ilgilenme) ne ölçüde etkileyeceği ve bunun da sonuç değişkenini (sosyal üretkenlik) ne kadar etkileyeceğine bakılmıştır. Ayrıca çocukla ilgilenme değişkeninin birinci düzey değişkenleri ile sonuç değişkeni arasında önemli bir aracı değişken olacağı düşünülmüştür.

Bu çalışmada temel olarak ergenlik öncesi veya ergen çocuğa sahip orta yaş ebeveynlerin gelişimsel süreçleri ele alınmıştır. Daha önceki çalışmalar çocuk sahibi olmanın ebeveynlerin genel iyi olma hallerini, streslerini ve yaşamdan alınan doyumunu etkilediğini bulmuşlardır. Ayrıca, üretkenliğin de orta yaş döneminde yaşamdan alınan doyumla pozitif olarak ilişkili olduğu belirtilmiştir (Stewart ve ark., 2001). Bir çok çalışma ebeveynlerin çocukla ilgilenmesinin ve ebeveynliğin diğer yönlerinin üretkenliği artırdığını bulmuşlardır (Snarey, 1993; Snarey, Son, Kuehne, Hauser ve Valliant, 1987; Hawkins, Christiansen, Sargent, ve Hill, 1993). Sosyal üretkenlik bir sonraki kuşağa daha iyi bir dünya bırakabilmek için daha geniş sosyal ilgileri içerse de, Erikson kişinin kendi çocuğunu yetiştirmesinin bu gelişimsel işi başarmada en esas yol olduğuna inanır

(Erikson, 1963; Hawkins, Christiansen, Sargent, ve Hill, 1993; Snarey, 1993). Ayrıca, çalışmalar kadınların ve erkeklerin ebeveyn olarak psikolojik rollerini algılamalarında ve göstermelerinde farklı olduklarını ve bu farklılığın çocukla ilgilenme biçimlerini de farklı şekilde etkilediğini bulmuşlardır (Cowan ve Cowan, 1988; Hortaçsu, 1999; McHale ve Huston, 1985). Kadınlarla erkekler arasındaki farkı görebilmek için oluşturulan model kadınlar ve erkekler için ayrı ayrı analiz edilmiştir. Çünkü, çalışmalar üretkenlik gelişiminin de kadınlarda ve erkeklerde farklı olduğunu söylemektedir (McAdams ve de St. Aubin, 1992; Snarey, 1993). Ebeveynlik deneyimlerinin anneler ve babalar tarafından farklı algılanması üretkenlik gelişimlerini de farklı bir biçimde geliştirmelerine sebep olabilir.

Teorik ve ampirik çalışmalar ışığında bu çalışma şu sorulara yanıt aramaktadır:

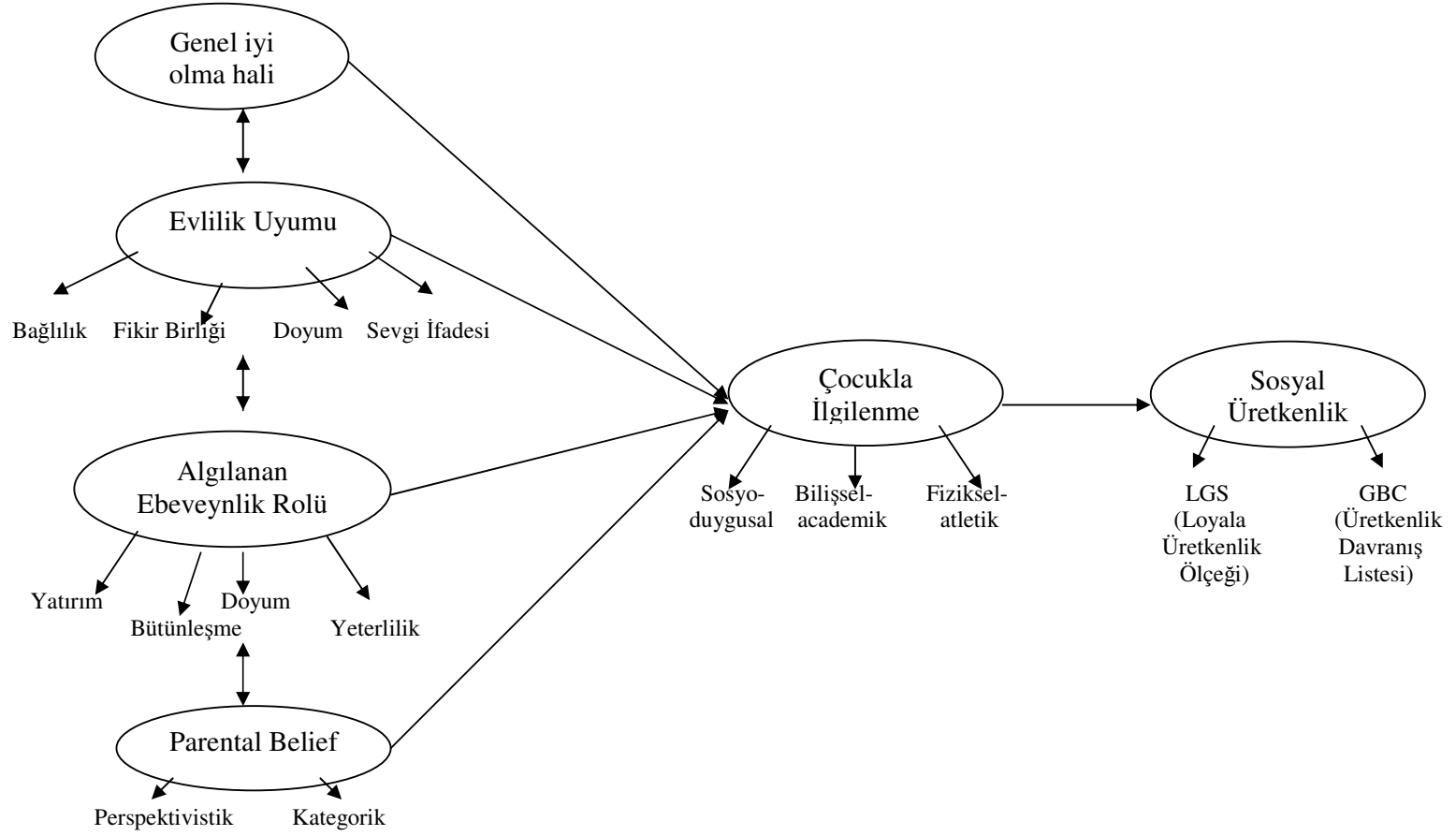
- (1) Genel iyi olma hali, evlilik uyumu, algılanan ebeveynlik rolü ve ebeveyn inancı, çocukla ilgilenme ve sosyal üretkenlik arasında direk veya dolaylı ilişkiler var mıdır?
- (2) İlk düzey değişkenleri içerisinden (genel iyi olma hali, evlilik uyumu, algılanan ebeveynlik rolü ve ebeveyn inancı) hangi değişken sosyal üretkenlik düzeyini daha güçlü yordayacaktır?
- (3) İlk model mi yoksa analizler sonucundaki değiştirilen model mi istatistiksel olarak daha iyi uygunluk verecektir.

Temel hipotezler ise şunlardır:

- (1) Genel iyi olma hali gizil değişkenin ölçümü olan yaşamsal doyum arttıkça çocukla ilgilenme de artacaktır.
- (2) Evlilik uyumu gizil değişkeninin ölçümleri olan çiftlerin doyumu, çift uyumu, çiftlerin fikir birliği, ve sevgi ifadesi arttıkça çocukla ilgilenme de artacaktır.
- (3) Algılanan ebeveynlik rolü gizil değişkeninin ölçümleri olan ebeveynlik yatırımı, ebeveyn doyumu, bütünleşme ve yeterlilik arttıkça çocukla ilgilenme de artacaktır.
- (4) Ebeveyn inancı gizil değişkeninin ölçümleri olan perspektivistik inanç arttıkça çocukla ilgilenme de artacak, ancak kategorik inanç azaldıkça çocukla ilgilenme artacaktır.

- (5) Çocukla ilgilenme gizil deęişkeninin ölçümleri olan sosyo-duygusal alanlarda ilgilenme, bilişsel-akademik alanlarda ilgilenme ve fiziksel-atletik alanlarda ilgilenme arttıkça sosyal üretkenlik düzeyi de artacaktır.
- (6) Çocukla ilgilenme, birinci düzey deęişkenleri (genel iyi olma hali, evlilik uyumu, algılanan ebeveynlik rolü ve ebeveyn inancı) ile sosyal üretkenlik arasında önemli bir aracı deęişken olacaktır.

Figür 1: Hipotez Edilen Model



Katılımcılar ve Procedür:

Niceliksel çalışmaya 275 kadın, 207 erkek katılmıştır. Örneklem orta sosyoekonomik düzeyden, en az lise mezunu olan, çalışan, 10 ile 18 yaşları arasında çocuk sahibi olan evli anne babalardan oluşmaktadır. Kadınlar ortalama 40 yaşındayken, erkekler ortalama 44 yaşındadır. Kadınların ve erkeklerin eğitim seviyesi ortalama lise düzeyindedir.

Veriler anket yoluyla Ankara'daki çeşitli devlet kurumlarında çalışan kişilerden toplanmıştır. Orta sosyoekonomik düzeyi sağlayabilmek için anketler sadece en az lise mezunu olan ve bir devlet kurumunda orta düzey memur olarak çalışan kişilerden toplanmıştır. Gizliliği ve güvenilirliği sağlamak için anketler üzerine hiçbir kimlik bilgisi yazılmamıştır.

Ölçümler:

Çeşitli ölçeklerden oluşan anket hem annelere hem de babalara dağıtılmıştır. Öncelikle tüm anne ve babalar demografik bilgileri vermişlerdir.

(1) Demografik Bilgiler: Bütün katılımcılar yaşlarını; kendilerinin, eşlerinin, kendi anne ve babalarının eğitim düzeylerini; evdeki çocuk sayısını, çocuğun/çocukların cinsiyetlerini, kaç yıldır evli olduklarını; ne kadar zamandır Ankara'da yaşadıklarını; başka bir yerde yaşayıp yaşamadıkları, her hangi bir akrabalarının kendileriyle yaşayıp yaşamadığı ve kendi sosyoekonomik düzeylerini Türkiye koşullarında hangi düzeyde gördükleri belirtmişlerdir (bak Appendix C).

(2) Genel İyi Olma Hali: Beş maddelik Yaşamdan Alınan Doyum Ölçeği (SWLS; Diener, Emmons, Larsen ve Griffin, 1985) genel olarak yaşamdan alınan doyumunu ölçmek için kullanılmıştır. Güvenilirlik sayısı kadınlar için .86 ve erkekler için .85'dir (bak Appendix D).

(3) Evlilik Uyumu: Türkçe'ye uyarlaması ve standardizasyonu Fisiloglu ve Demir (2000) tarafından yapılan Çiftler Uyum Ölçeği evlilik uyumunu ölçmek için kullanılmıştır. Bu ölçek çiftlerin doyumunu, çift uyumu, çiftlerin fikir birliği, ve sevgi ifadesinden oluşan dört alt ölçekten oluşmaktadır.

Fisiloglu ve Demir (2000) 264 evli Türk katılımcılarla yaptıkları çalışmalarında bu ölçek için güvenilirlik değerini (alpha) .92 olarak bulmuşlardır. Benzer bir şekilde bu çalışmada da alpha değeri kadınlar için .93 ve erkekler için .92 olarak bulunmuştur (bak Appendix E).

(4) Ebeveyn İnancı: Çocuk gelişiminin nelerden etkileneceğine yönelik ebeveyn inancı, Gelişimi Anlayış Anketi (Concept of Development Questionnaire: CODQ) ile ölçülmüştür (Sameroff ve Feil, 1985). Bu ölçek 10 maddesi perspektif inanç (çocuk gelişimini daha dinamik ve çok farklı ve çeşitli şeylerden etkilendiğini düşünen görüş) ve 10 maddesi kategorik inanç (çocuk gelişiminde tek bir sonucun tek bir nedenden kaynaklandığını düşünen görüş) olan toplam 20 maddeden oluşmaktadır. Perspektif alt ölçeğinin kadın örnekleminde alpha değeri .61 iken erkek örnekleminde .55'dir. Kategorik alt ölçeğinin kadın örnekleminde alpha değeri .73 iken erkek örnekleminde .77'dir (bak Appendix H).

(5) Algılanan Ebeveynlik Rolü: Algılanan ebeveynlik rolünü ölçmek için MacPhee, Benson ve Bullock'un (1986) geliştirdikleri 22 maddelik Ebeveynlik Rolüne Yönelik Kendilik Algı Ölçeği (Self-Perceptions of the Parental Role Scale) kullanılmıştır. Ebeveynler, ebeveynlik rollerinde kendi yeterlilik algılarını ve göstermiş oldukları rolden ne kadar tatmin olduklarını belirtirler. Bu ölçek ebeveynlik yatırımı, ebeveyn doyumunu, bütünleşme ve yeterlilikten oluşan dört alt ölçekten meydana gelmektedir. Alpha değeri kadın örnekleminde için .73 iken erkek örnekleminde için .70'dir (bak Appendix I).

(6) Çocukla İlgilenme: Ergenlik dönemindeki çocuklarla ilgilenme, Snarey'nin (1993) çalışmasından faydalanarak McKeering ve Pakenham (2000) ergenlik öncesi ve ergenlik dönemine ait 18'er maddelik bir ölçek geliştirmişlerdir. Bu çalışmada da pilot çalışmadan elde edilen 1 madde daha eklenerek 19 maddelik ergenlik dönemine ait ölçek kullanılmıştır. Bu ölçek sosyo-duygusal alanlarda ilgilenme, bilişsel-akademik alanlarda ilgilenme ve fiziksel- atletik alanlarda ilgilenme olarak üç alt ölçekten oluşmaktadır. Hem

kadın hem de erkek örnekleme için bu ölçeğin alpha değeri .86'dır (bak Appendix J).

(7) Sosyal Üretkenlik: Sosyal üretkenlik Loyala Üretkenlik Ölçeği (Loyala Generativity Scale) ve Üretkenlik Davranış Listesi (Generativity Behavior Checklist) ölçekleri ile ölçülmüştür.

a) Loyala Üretkenlik Ölçeği (Loyala Generativity Scale-LGS): McAdams ve de St. Aubin'nin (1992) geliştirdiği 20 maddelik Loyala Üretkenlik Ölçeği (Loyala Generativity Scale) ile sosyal üretkenlik ölçülmüştür. Bu ölçek, kişinin üretken davranışları ile gelecek kuşağa olumlu ve kalıcı bir etki bırakabilmeye yönelik üretken ilgisini ölçmektedir. Ayrıca, hiçbir madde çocuk yetiştirme ve ebeveyn davranışlarıyla açıkça ilgili olmamasına rağmen, anne baba olanlar anne baba olmayanlara kıyasla bu ölçekten daha yüksek puan aldıklarını McAdams ve de St. Aubin (1992) çalışmalarında göstermişlerdir (bak Appendix K).

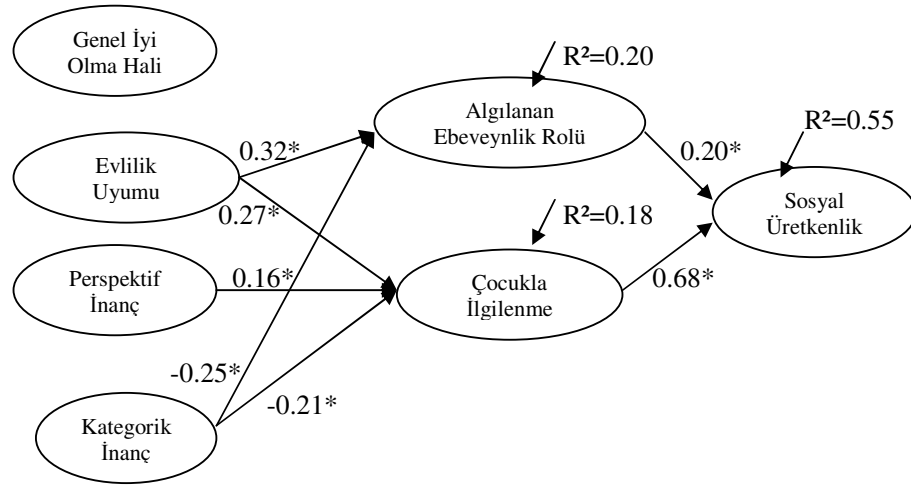
b) Üretken Davranış Listesi (Generativity Behavior Checklist): 50 maddeden oluşan bu davranış listesinin 40 maddesi üretken davranışlarıyla ilgiliyken (örn; “birine bir beceri öğretmek” “bir çocuğa hikaye okumak” “kan bağışında bulunmak”), 10 maddesi üretkenlikle ilgisi olmayan davranışlardan oluşmaktadır (örn; “sinemaya veya bir oyuna gitmek” “spor yapmak”). Orijinal ölçekte her bir davranışın son 2 ay içerisinde ne sıklıkla yapıldığı sorulmasına rağmen, bazı davranışlar bizim ülkemizde son 2 ay içerisinde gerçekleşmeyeceği için bu çalışmada son 6 ay olarak kullanılmıştır. Ayrıca, 1 madde pilot çalışmadan sonra atılarak 49 madde olarak kullanılmıştır (bak Appendix L).

Sonuç ve Tartışma:

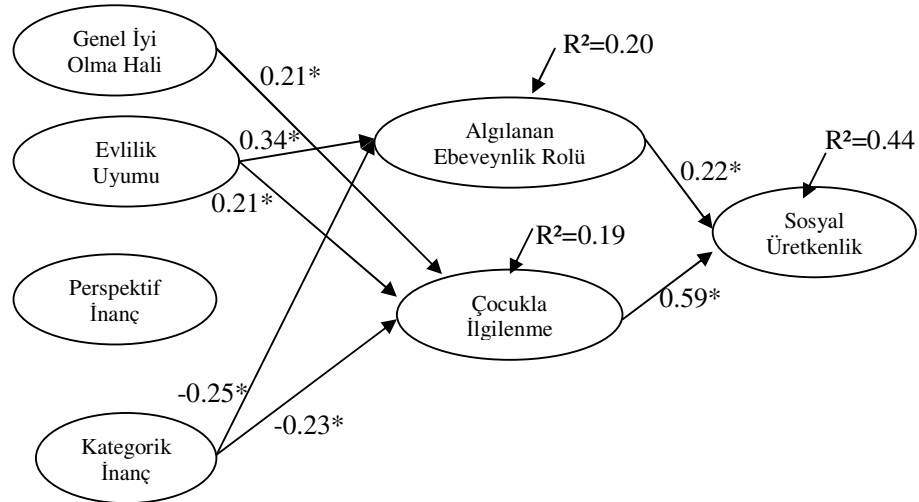
Ebeveynlik ve üretkenlik çalışmalarını göz önünde bulundurularak hipotez edilen model, faktör yapıları farklı olduğu için kadın ve erkek örneklemleri için ayrı ayrı Lisrel analizi kullanılarak analiz edilmiş ve en iyi uygunluk alınana kadar analizler revize edilmiştir. Araştırmanın amacı doğrultusunda genel olarak hem kadın örnekleme için hem de erkek örnekleme için ebeveynlik davranışlarının sosyal üretkenliği önemli derecede yordadığı

bulunmuştur. Lisrel analizleri sonucunda çıkan en son modele göre ilk düzey değişkenleri olan evlilik uyumu, perspektif inanç (erkek örnekleminde yordayıcı olmamıştır), kategorik inanç ve genel iyi olma hali (kadın örnekleminde yordayıcı olmamıştır) ikinci düzey değişkenlerini (çocukla ilgilenme ve algılanan ebeveynlik rolü) etkilemekte ve bu değişkenlerde sonuç değişkeni olan sosyal üretkenlik düzeyini etkilemektedir (kadın örneklemini için bak Figür 2 ; erkek örneklemini için bak Figür 3).

Figür 2: Kadın örneklemini için en son revize edilmiş model



Figür 3: Erkek örneklemini için en son revize edilmiş model



Anne baba olmanın ve ebeveynlik davranışlarıyla yakından ilgili olmanın üretkenlik düzeyine çok önemli etkisinin olduğuna yönelik daha önceki çalışmaların bulgularıyla (McKeering ve Pakenham, 2000; Snarey, 1993; Snarey ve ark., 1987) bu araştırmanın bulguları oldukça uyumludur. Gerçekten de ebeveynlik deneyimlerinin hem algılanan ebeveynlik rolü olarak hem de anne babanın çocukla ilgilenmesi olarak sosyal üretkenliği direk olarak yordaması ebeveynlikle sosyal üretkenlik arasındaki yakın ilişkiyi açıkça ifade etmektedir. Aslında ilk hipotez edilen modelde algılanan ebeveyn rolünün de ilk düzey değişkenleri arasında yer alacağı düşünülmüş, ancak bu değişken çocukla ilgilenme değişkeni gibi modelde aracı değişken olarak yer almıştır. Algılanan ebeveynlik rolünü ilk düzeyde, çocukla ilgilenmeyi ise ikinci düzeyde tanımlanmasının sebebi bu iki değişkenin tutum-davranış ilişkisi çerçevesinde düşünülmüş olmasıdır. Algılanan ebeveynlik rolünün tutum, çocukla ilgilenmenin ise davranış olacağı düşünülmüştür. Ancak bunu destekleyecek sonuçlar her iki örneklem için de elde edilmemiştir. Algılanan ebeveynlik rolü çocukla ilgilenme değişkeni gibi aracı değişken olarak modelde daha iyi uygunluk vermiştir. Büyük bir olasılıkla her iki değişken için kullanılan ölçekler, katılımcılar tarafından ebeveynlikle ilgili davranış biçimleri olarak değerlendirilmiş olmasıdır. Ayrıca Franz ve ark. (1991) ebeveynlik rol doyumuyla üretkenlik arasında korelasyonel bir ilişki bulmuşlardır. Bu çalışmada da algılanan ebeveynlik rolünün bir ölçümü olan ebeveyn doyumunu ile üretkenlik arasında pozitif bir korelasyon özellikle kadın örnekleminde vardır. Dolayısıyla algılanan ebeveynlik rolü değişkeninin çocukla ilgilenme değişkeni ile birlikte modelde aracı değişken olması daha önceki bulgulara da ters düşmemektedir. Fakat modeldeki bu ilişki kadın örnekleminde daha güçlüdür. Büyük bir olasılıkla anne baba rolü olarak annelik kimliği babalık kimliğinden daha güçlü olmasından kaynaklanmaktadır. Gerçektende, niteliksel çalışmada, anne babalık rolleri hakkındaki görüşleri sorulduğunda babalar babalık rolünü ve sorumluluklarını daha genel tanımlarken, anneler ebeveyn sorumluluğu hakkında daha spesifik tanımlar vermişlerdir. Örneğin, babalar sadece babalığı “sorumluluk” olarak tanımlarken, anneler annelik rolünü “bakım” “ilgilenme” gibi daha spesifik tanımlarla ayırtılandırılmışlardır. Dolayısıyla babalık rolü daha çok “evin

reisi” olarak tanımlanırken, annelik rolü daha güçlü bir kimlik yapısı olarak tanımlanmış ve hemen hemen tüm anneler “hayatlarındaki en önemli şey” olduğunu vurgulamışlardır. Ayrıca, anne ve babaların rollerini önemine ve yoğunluğuna göre sıralamaları istendiğinde, katılımcılar tarafından annelerin annelik rolü babaların babalık rolünden daha önce ve daha güçlü olarak sıralanmıştır.

Niceliksel çalışmada ilk hipotez, genel olarak yaşamdan alınan doyumun arttıkça çocukla ilgilenmenin de artacağı ve bunun da sosyal üretkenliği artıracığı yönündeydi. Bu beklenen ilişkiye yönelik bulgu sadece erkek örnekleminde elde edilmiş, kadın örnekleminde böyle bir ilişki bulunmamıştır. Ancak yaşamdan alınan doyumun (genel iyi olma hali) evlilik uyumu ile birlikte aynı zamanda test edilmesi yaşamdan alınan doyumun etkisini azaltmış olabilir. Çünkü, daha önceki çalışmalar kadınların iyi olma halini, göstermiş oldukları rollerle yakından ilişkili olduğunu ve evlilikten alınan doyum hariç her hangi bir roldeki algılanan olumsuzluğun başka rollerle telafi edinebileceğini belirtmişlerdir (Baruch ve Barnett, 1986). Dolayısıyla evlilikte yaşanan uyum ve evlilikten alınan doyum kadınlar için çok önemli olmaktadır. Gerçekten de kadın örnekleminde evlilik uyum değişkeni çıkarılarak yeniden analiz edildiğinde, genel iyi olma hali değişkeni hem algılanan ebeveynlik rolü değişkenine hem de çocukla ilgilenme değişkenine beklenildiği gibi direk olarak etkilemiştir. Bu da göstermiştir ki, kadınlar daha ilişkisel bir benliğe sahip olduklarından (Gilligan, 1982), evlilikten alınan doyum en güçlü kaynak olarak gözükmekte ve yaşamdan genel olarak alınan doyumun (genel iyi olma hali) etkisini gölgelemektedir. Bu bulgu, evlilik uyumunun direk olarak ebeveynlik davranışlarını etkileyeceği yönündeki ikinci hipotezle oldukça örtüşmektedir. Diğer tüm hipotezler de beklenen yönde gerçekleşmiştir. Sadece perspektif inanç erkek örnekleminde yordayıcı olmamıştır. Bu sonuç, genel olarak annelerin çocuklarıyla daha çok ilgilendiklerinden çocuk gelişiminin nelerden etkilenebileceğine yönelik çok daha ayrıntılı bilgiye sahip olmalarından kaynaklanıyor olabilir. Ancak, beklenildiği gibi her iki örnekleminde de kategorik inanç hem algılanan ebeveynlik rolü ile hem de çocukla ilgilenme

değişkeni ile negative olarak ilişkilidir. Bu da daha önceki bulunan bulgularla oldukça uyumludur (Hortaçsu, 1995b).

Sonuçta bu çalışma göstermiştir ki hem kadınlar hem de erkekler için ebeveynlik davranışları üretkenlik rollerini gerçekleştirmek için önemli bir dayanaktır. Genel olarak, bu çalışma (hem niteliksel hem de niceliksel çalışma) orta yaş döneminde ebeveynlik rollerinin ve ebeveynlikle ilgili davranışların kişilik gelişimi için önemli olduğu ve ebeveynlikle ilgilenmenin bir sonraki kuşağa karşı ilgiyi de artırdığı bulunmuştur.

APPENDIX U

CURRICULUM VITAE

PERSONAL INFORMATION

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EDUCATION

Degree	Institution	Year of Graduation
MS	METU Developmental Psychology	2000
BS	METU Psychology	1997
High School	Ankara High School, Ankara	1991

WORK EXPERIENCE

Year	Place	Enrollment
August 2007- Present	Ufuk Üniversitesi	Teaching Member
2003-2007	The Costitution of the Republic of Turkey	Employee
1999-2003	The Costitution of the Republic of Turkey	Psychologist (in daycare)

FOREIGN LANGUAGES

English

PUBLICATIONS ON NATIONAL AND INTERNATIONAL CONGRESS PRESENTATION BOOKS

Karacan; E. and Kazak-Berument, S. (2006). Effects of Parenting on Adult Development and Social Generativity. XIVth National Psychological Congress: oral presentation, 06-08 September, Hacettepe University, Ankara.

Karacan; E. and Kazak-Berument, S. (2002). Maternal Employment and Working Mother's Childrens School Achievement. 17th Biennial ISSBD meeting: poster presentation, 02-06 August, University of Ontario- Ottawa- Canada.

Karacan; E. and Kazak-Berument, S. (2000). Maternal Employment and Working Mother's Childrens School Achievement. XIth National Psychological Congress: oral presentation, 19-22 Eylül, Dokuz Eylül University, İzmir.

HOBBIES

Trekking, Swimming, Movies.