RELATIONSHIP BETWEEN
SELF-CONSTRUALS AND MARITAL QUALITY

AYLİN GÜNDOĞDU

DECEMBER 2007

RELATIONSHIP BETWEEN
SELF-CONSTRUALS AND MARITAL QUALITY

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

BY

AYLİN GÜNDOĞDU

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
THE DEPARTMENT OF PSYCHOLOGY

DECEMBER 2007

Approval of the Graduate School of Social Sciences

_____

Prof. Dr. Sencer Ayata
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

_____

Prof. Dr. Nebi Sümer
Head of the Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

_____

Prof. Dr. E. Olcay İmamoğlu
Supervisor

Examining Committee Members

Prof. Dr. E. Olcay İmamoğlu	(METU, PSY)	_____
Prof. Dr. Deniz Şahin	(Hacettepe University, PSY)	_____
Assoc. Prof. Bengi Öner-Özkan	(METU, PSY)	_____

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.

Name, Last Name: Aylin Gündoğdu

Signature　　　　:

ABSTRACT

RELATIONSHIP BETWEEN
SELF-CONSTRUALS AND MARITAL QUALITY

Gündoğdu, Aylin

M.S., Department of Psychology

Supervisor: Prof. E. Olcay Imamoğlu

December 2007, 88 pages

This thesis can be discussed under four main titles. First of all, effects of four different self types (separated-patterned, separated-individuated, related-patterned, and related- individuated), originating from differentiative and integrative needs of individuals based on the Balanced Integration and Differentiation model, on perceived decision making quality, dyadic adjustment and marital satisfaction were examined. Secondly, the effects of three types of marriage named as "arranged marriage", "family- and self-selected marriage" and "self-selected marriage" were investigated regarding perceived decision making quality, dyadic adjustment and marital satisfaction. Thirdly, the interaction effects of aforementioned variables were examined. At last, variables predicting marital quality were analyzed through structural equation modeling technique. Two hundred ninety two married couples with a prerequisite of being married at least for one year participated in the present study with a selection by snowball technique from the cities of Istanbul, Ankara, Mersin, Denizli and Ordu. According to the results, it was concluded that the self types had significant main effects on each variable. Also, it was found that marriage types had significant interaction effects with self-types on dyadic adjustment and marital satisfaction as well; besides it was also revealed from the analyses that marriage type had no main effect on marital satisfaction. Finally, relatedness and

individuation were found to be predictor variables of marital quality directly and/or through mediation of perceived decision making quality.

ÖZ

BENLİK KURGULARI İLE EVLİLİK KALİTESİ İLİŞKİSİ

Gündoğdu, Aylin

Yüksek Lisans, Psikoloji Bölümü

Tez Yöneticisi: Prof. Dr. E. Olcay İmamoğlu

Aralık 2007, 88 sayfa

Bu çalışma, amaçlanan dört ana başlıkta incelenebilir. Birinci olarak, Dengeli Bütünleşme-Ayrışma (Denge) modelinden hareketle insanların ayrışma ve bütünleşme ihtiyaçlarından doğan dört farklı benlik tipinin (kopuk kalıplaşma, kopuk kendileşme, ilişkili kalıplaşma ve ilişkili kendileşme) algılanan karar verme kalitesi, çift uyumu, ile evlilik doyumu üzerindeki etkisi incelendi. İkinci olarak, evlilik tiplerinin üç derecesi olan görücü usulü, aile içerikli anlaşarak ve anlaşarak evlenmenin algılanan karar verme kalitesi, çift uyumu, ile evlilik doyumu üzerindeki etkisine bakıldı. Üçüncü olarak, bu iki değişkenin ortak etkisine bakıldı. Son olarak, evlilik kalitesini yordayan değişkenler yapısal eşitlik modeliyle test edildi. İkiyüzdoksaniki evli çift en az bir yıllık evli olmak önkoşuluyla, kartopu tekniği kullanılarak, İstanbul, Ankara, Mersin, Denizli ve Ordu illerinden seçilerek bu çalışmaya katılmıştır. Sonuçlara göre, benlik tipinin tüm değişkenler üzerinde anlamlı temel etkisinin olduğu bulunmuştur. Benlik tipi ile evlilik tipinin çift uyumu ve evlilik doyumu üzerine ortak etkilerinin anlamlı olduğu; ayrıca, evlilik tipinin evlilik doyumuna temel bir etkisinin olmadığı yapılan analizler sonucunda ortaya çıkmıştır. Son olarak, ilişkili olma ve kendileşmenin doğrudan ve/veya algılanan karar verme kalitesinin aracılığıyla evlilik kalitesini anlamlı şekilde yordadığı bulunmuştur.

Anahtar Kelimeler: Görücü Usulü Evlilik, Anlaşarak Evlilik, Evlilik Doyumu, Benlik Kurgusu, Karar Verme

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER I

INTRODUCTION

"Marriage is the most important act in life. It is the seed of all future existence" is an old Chinese saying (Mace & Mace, 1960, p.165) emphasizing the necessity of intimate relationships. Researchers have paid attention to such societal structures and studies on marital relationships have received a place in psychology literature. As a result, satisfaction from marriage is the most frequently studied aspect in marriage research (Heyman, Sayers, & Bellack, 1994; Spanier, 1976). However, few studies have examined the differences in satisfaction across marriages (Imamoğlu, 1994; Imamoğlu & Yasak, 1997). Actually, marital relationships were generally studied based on the assumption that marriage and love have always gone together (Coltrane, 1998). In various societies around the world, cultural customs in which older family members choose a partner for younger people, determine the basis of marriage. Although most marriages are based on love today in our culture, the other type called arranged marriage is also present mostly in rural parts of Turkey (Atalay, Kontaş, Beyazıt, & Madenoğlu, 1992). For this reason, marital adjustment and marital satisfaction need to be studied across different types of marriages in the present study.

Additionally, self-type is another factor that may influence marital quality besides marriage types. The integration of the concept of self-type with marital quality would give way to explore marriages from a broader perspective.

First, a review of conceptualization of self-types based on the Balanced Integration-Differentiation (BID) model will be presented. Then, mate selection differences across cultures and marriage types will be detailed. Following that, other study variables as decision making process in marital relationships, dyadic adjustment, and marital satisfaction will be examined. Lastly, aims of the present study and its relationship with the current literature will be presented.

1.1   Self-Construal

1.1.1   Individualism-Collectivism Framework

The dimension of individualism-collectivism has been an important axis along which cultures have been differentiated (Hofstede, 1984). Individualist cultures or countries are mostly Western countries as USA, Australia, and Great Britain; while, examples of collectivist countries are Hong Kong, Guetamala, Ecuador, Panama and many other Asian societies (Hofstede, 1980; Bond, 1988). Individualism and collectivism are the most popular concepts, both theoretically and empirically in the cross-cultural psychology literature. Individualism and collectivism are complex constructs and defined in various ways (Markus & Kitayama, 1991; Kağıtçıbaşı, 1997; Triandis, 1995, 1996; Oyserman, Coon, & Kemmelmeimer, 2002). Typical attributes associated with individualism are independence, autonomy, self-reliance, uniqueness, achievement orientation, and competition. Individualists are portrayed as having control over and taking responsibility for their actions, whereas, collectivism is associated with a sense of duty toward one's group, interdependence with others, a desire for social harmony, and conformity with group norms. Behavior and attitudes of collectivists are determined by norms and demands of the ingroup such as extended family of close-knit community.

Cultural-level individualism and collectivism are assumed to have a parallel in individual-level differences (Markus & Kitayama, 1991). Particularly, individuals might differ in terms of their self-representations which are parallel to the individualist-collectivist dimensions. It is assumed that people from individualist cultures typically endorse more independent self-construals and that those from collectivist cultures endorse more interdependent self-construals (Markus & Kitayama, 1991; Triandis, 1995). Markus and Kitayama (1991) have posited that

> Achieving the cultural goal of independence requires construing oneself as an individual whose behavior is organized and made meaningful primarily by reference to one's own internal repertoire of thoughts, feelings, and action, rather than by reference to the thoughts, feelings, and actions of others (p.226).

2

On the other hand, they have defined interdependent self-construal as

Experiencing interdependence entails seeing oneself as part of an encompassing social relationship and recognizing that one's behavior is determined, contingent on, and, to a large extent organized by what the actor perceives to be the thoughts, feelings, and actions of others in the relationship (Markus & Kitayama, 1991, p.227).

Independent and interdependent concepts of person and self are seen as psychological mediators of cultural reproduction, which is formed through socialization processes. These concepts affect cognition, emotion, motivation, and behavior and as a result help to recreate the cultural circumstances in which they arose (Vignoles, Chryssochoou, and Breakwell, 2004).

Besides the study of differences between self-construals, it has been argued that independent and interdependent self-construals can coexist (Kagitçibasi, 1996, 2002; Imamoglu, 1987, 1998, 2003; Vignoles et al., 2004). Kagitçibasi (1996, 2002, 2005) proposes that two underlying dimensions of personality are interpersonal distance and agency. The coexistence of the need for relatedness and the need for agency has been given importance and are considered to be coexistence of opposites. These two separate dimensions (separateness-relatedness and autonomy-heteronomy) allow for four combinations of which the most ideal self-type is autonomous-relational self. In addition, Vignoles et al. (2004) reported in their analysis of interviews with Anglican clergymen and clergywomen that uniqueness and relationships were complementary. One of the interviewers tells that "To be an individual is to realize that one has a voice which is unique and a view which is unique, but which is not isolated. So, it is not about solitariness, it is about having a place amongst others and recognizing it" (p.125). Another model provided by Imamoglu (1995, 1998, 2003) on coexistence of two basic human needs, on which the present study is based, is presented in the next section.

1.1.2 The Balanced Integration and Differentiation (BID) Model

The Balanced Integration-Differentiation Model is derived from the balance coming out from the interdependent integration of differentiated components in the

natural order (Imamoglu, 1995, 1998, 2003). As part of this natural system, individuals need to both differentiate and integrate. These two natural inclinations are executed through the socialization period. The BID model is based on two basic assumptions: (1) each individual is born with a genuine potential; (2) each individual is born in a community. As a result, two basic needs to be met are intrapersonal differentiation and interpersonal integration. In other words "a person needs to develop his or her unique potential as well as relate meaningfully to others" (Imamoğlu, 1998; p.97). For an optimal development these two complementary processes must be achieved satisfactorily.

Two basic orientations of intrapersonal differentiation and interpersonal integration are distinct processes. Individuals have a basic psychological need to actualize their unique potentials to be individuated. One end of this self-developmental orientation refers to individuation in which individuals' abilities, skills, unique potentials, and free will are emphasized, while the other end refers to normative patterning in which social control and normative patterns within group are emphasized. Also, individuals have a tendency to be connected to and integrated with others, which is referred to the interpersonal integration. The low and high ends of this dimension are labeled as separateness and relatedness, respectively.

Since the BID model emphasizes that differentiation and integration are distinct orientations, different combinations of these dimensions set off four self-types as separated-individuation, separated-patterning, related-patterning, and related-individuation. The optimal psychological functioning and the state of balance can be obtained by related-individuation in which both relatedness and individuation are satisfied. Also, as suggested in recent findings, the balanced self represents the most authentic self-type (Imamoğlu, Günaydın, & Selçuk, 2007) and a related self-construal predicts general and relationship-specific attachment security (Imamoğlu & Imamoğlu, 2007). On the other hand, the most unbalanced type is labelled as separated-patterning (Imamoğlu, 2003).

As a result, the BID model differs from bipolar self-construal conceptualizations (e.g. independent and interdependent self-construals) as noted above (Markus & Kitayama, 1991). The BID model does not have equal assumptions

with the individualism-collectivism framework, because the former asserts that individuation is a process not from others but within oneself. Then, the latter dimension refers to highly global constructs of world views (Oyserman, Coon, & Kemmelmeier, 2002). Although individuation is associated with those components of individualism as noted in the previous section (e.g. reliance on internal referents but not in terms of being separate or self-enhancing), while relatedness is considered to be associated with those aspects of collectivism concerning being related with others and valuing affectionate with family and significant others (but not being conforming or group bound), they are distinct self orientations, as recent studies suggest (Imamoğlu & Karakitapoğlu-Aygün, 2004, 2006, 2007; Imamoğlu & Kurt, 2005, Imamoğlu, Günaydın, & Selçuk, 2007).

The BID model is supported by other studies, as mentioned in the previous section that individuation and relatedness are not opposites but complementary orientations (Imamoğlu, 1987; Ryan & Lynch, 1989; Ryan, 1991; Ryan & Deci, 2000). In direct tests of the model by using the BID scale, which will be described later in the second chapter, being distinct orientations individuation and relatedness are not correlated with each other (Imamoğlu, 1998, 2003; Gezici & Güvenç, 2003; Güler, 2004; Imamoğlu & Karakitapoğlu-Aygün, 2004, 2006, 2007; Imamoğlu & Imamoğlu, 2007; Imamoğlu, Günaydın, & Selçuk, 2007). Also, these studies have presented the existence of four self-types cross-culturally with the samples from Turkey, the US, and Canada. Moreover, relatedness and individuation were found to be associated with various domains of self; relatedness with affective-relational variables (e.g., self and family satisfaction, emotional closeness with parents, positive self and other models, perceived love-acceptance, attachment security, positive future expectations, low trait anxiety, authenticity, and trust for self), whereas individuation with intrinsic motivational variables (e.g., need for cognition, need for exploration, curiosity, and tolerance for ambiguity).

Some other interpersonal relationship variables such as marital processes may also be included in the above-listed domains. In this sense, in the next section marriage was investigated starting with selection of a partner. Then, theoretical aspects, types of marriage, and related literature were introduced.

1.2 Marriage

1.2.1 Definition of Marriage

Marriage is a very important type of interpersonal relationship and is a cross-cultural universal. It is a common event in the life course of most men and women. Marriage typically involves economic, social, and reproductive cooperation between the partners (Berscheid & Regan, 2005). The simplest comment on marriage comes from economists that "marriage is popular because it combines the maximum of temptation with the maximum of opportunity" (Batabyal, 1999). Ponzetti and Mutch (2006) defined marriage as both a social institution and a close personal relationship. The social part of marriage is that since it is an institution, it should be stable. The main concern is to establish an economic unit and to give birth to new generations and to nurture offsprings (Ponzetti & Mutch, 2006). For instance, a definition generated by Waite and Gallagher (2000) who notes that

> Marriage is what lovers do when they want to bring their love out of the merely private, internal realm of emotion and make it a social fact, something visible to and acknowledged by everybody from parents to bank clerks (p.187).

They see marriage as a social institution, not just a private love relationship. It is also a creative act which builds a new relation between spouses that changes their behavior toward each other, toward their children, and toward future (Waite & Gallagher, 2000). From a religious view, marriage is defined as the socially approved pathway to sexual access and never-ending commitment which bonds two individuals and their family together (Hojat et al., 2000).

As an overview, the main purpose of marriage is to establish a family which is universal and has four functions which are socialization, economic cooperation, reproduction, and sexual relations (Murdock, 1949; Gupta, 1976).

Since marriage starts with choice of a marriage partner, it should be better to present in the next section, how people choose their partner and what effects are more important. Then, whether there are any other parties who play role in selection of the partner is another essential issue mentioned in the present study.

6

1.2.2   Spouse Selection

Women's and men's preferences and choice of mates and marriage partners have been studied from very different points of views in literature. From an evolutionary perspective, as with other mammals, for human beings parental investment is the central point to choose a mate or marriage partner (Buss, 1994; Lucas, Wendorf, Imamoğlu, Shen, Parkhill, Weisfeld, & Weisfeld, 2004). Cost-benefit analyses of long-term sexual relationships result in the importance of the social status of men when women's choices for a marriage partner are considered (Geary, Vigil, & Byrd-Craven, 2004). Although the indicators of social status may vary from culture to culture, the basic goal is the same, which stresses that culturally successful men (e.g., mature, high social status, material resources, intelligence, and ambitiousness) are preferred as marriage partners (Buss & Schmitt, 1993; Geary, et al., 2004).

From men's point of view, preferences for a long-term relationship turned into physically attractive female partners (Cramer & Schaeffer, 1996). Because attractiveness is a cue to a woman's age and because general health which signals a potential partner's fertility, males can increase their reproductive success by choosing an attractive partner (Symons, 1979; Buss, 1994; Kenrick & Keefe, 1992). Among several physical traits, waist-to-hip ratio (WHR) of 0.7, facial features signaling sexual maturity, body and facial symmetry, and Body Mass Index (BMI) are associated with men's ratings of women's physical attractiveness (Cunningham, 1986; Kenrick & Keefe, 1992; Jones, 1995; Hume & Montgomerie, 2001; Møller, Soler, & Thornhill, 1995). Considering different preferences of men and women, Daly and Wilson (1983) conclude that attractive women tend to marry wealthy men.

In addition, in a survey from 37 countries (Buss, Abbott, Angleiter, Biaggio, Blanco-Villasenor, & Bruchon-Schweitzer, et al., 1990) it was discovered that men and women around the world agree that love and mutual attraction are the most important factors in mate choice. Also, emotional stability, dependability, kindness, and understanding were noted as other factors.

It seems up to now that to marry someone is a decision made only by the two

parties (male and female); however, there are other parties who have a voice on that decision. The differentiation of marriages in terms of initiation and process according to cultures is presented in following sections.

1.2.3 Love and Arranged Marriages: Within A Cross-Cultural Perspective

Even though evolutionary psychologists provide the rationale behind partner selection, the way of marriage also varies from one culture to another. Cultural norms, religious structure, socioeconomic structure have an effect on the institution of marriage and family relationships. "Throughout the world, marriage can be divided along a continuum ranging from those societies where marriage is totally arranged to those where individuals have complete freedom in mate choice" (Goodwin, 1999, p.47).

To start with arranged marriage, rules of mate choice are evident in some societies. "I would love the husband my parents choose; that is my duty" (Mace & Mace, 1960, p.143). As in the example of a conversation between Madame Wu who is a Chinese woman and a press reporter from the United States, the decision of who will marry whom is the concern of family approval in an arranged marriage. Also, mate selection is described with a marriage arranged by the families of the individuals (Kurian, 1979; Yelsma & Athappilly, 1968).

In many traditional societies, interdependence of family members is the norm (Zaidi & Shuraydi, 2000). In such societies as China, India, Iran, Pakistan, Bangladesh, and Sri Lanka men place a high value on women's chastity, their desire for home and children, and their abilities as a homemaker (Buss et al., 1990; Kurian, 1991). On the opposite side, women value men's social status. Hence, in the light of such a value system, family, rather than the individual, accomplishes mate selection (Caldwell, Reddy, & Caldwell, 1983).

This type of marriage can be defined as an agreement between two families (Goode, 1963). The spouses' happiness and their interests are not taken into consideration by the family (Dion & Dion, 1993). Additionally, love marriages is perceived as a threat to family honor especially associated with women's chastity

and devalued by the family and the society itself (Fox, 1975; Dion & Dion, 1993). Love was assumed as "an uncontrollable and explosive emotion which makes a young person blind to reality, reason and logic" (Rao & Rao, 1976).

A number of traditional ceremonies are undertaken before marriage. In many parts of the world, the family of the groom gives a payment to the bride's family with logic of compensating the price of the mother's milk (Mace & Mace, 1960). That money is used for providing the bride with clothes, jewelry, and furniture. In some other areas in East, the accepted custom is not bride-price but dowry which is given by the bride's family to her. It refers to self-respect and psychological security of the bride-to-be.

Arranged marriages have also a number of benefits for a society: (1) they have a role in preservation of the social structure of that particular society; (2) make elders available to maintain family control; (3) help to further political linkages and economic consolidation between families; (4) help to preserve family property; (5) help keep families intact over generations; and (6) allow elders to exercise caution and choice over new spouses (Fox, 1975; Rao & Rao, 1976).

The rationale behind arranged marriages according to Goode (1963) is because of limited and restricted social experiences mentioned above; young people generally cannot be trusted to find a suitable spouse for themselves. For instance, in traditional part of India, in selecting a bride the girl's family background, economic status, general character, family reputation, the value of the dowry and family property are taken into consideration by the groom's family (Rao & Rao, 1976). The process of adjustment of the bride to her new family has derived more importance in an arranged marriage (Goode, 1963; Rao & Rao, 1976). Although it is still a way of life, modifications in arranged marriages can be seen among more educated people in urban areas. It is evident that the forces of modernization result in more liberal attitudes toward mate selection, particularly among the male college students (Rao & Rao, 1976). When the economy industrializes, old values are getting weaker and families gradually lose control over their children's marriage choice. For instance, in North America today, Indian families use a modified version of arranged marriage which they call no arrangement, but suggestion (Netting, 2006). Parents seek a

9

suitable partner via personal connections or sometimes newspaper and web site after their children's education is complete. These young couples are also allowed to flirt in order to get to know each other. On the other hand, even if young people propose a self-selected marriage, they promise to keep their family bonds and follow Indian traditions (Netting, 2006).

In Japan, 25 to 30 percent of all marriages are arranged (Kinjo, 1990). Arranged marriage is marrying someone who has an association with a family member, someone at the workplace, or a neighbor. Appropriateness of a prospective mate is determined by several attributes which is called *iegara* or *kakushiki* referring to level of education, income, occupation, social standing, physical appearance, lineage, reputation, and etiquette (Applbaum, 1995). In today's Japan the picture is a bit different, since social change has effected initiation of marriages. Because of declining powers of paternalism, increasing job mobility, and fragmented social relations, arranged marriages face difficulties. This problem is solved by pro *nakado* services where marriage is arranged between strangers (Applbaum, 1995). The pro *nakado*'s job is a good deal of coaching, encouraging, and persuading customers who are unmarried since they are shy, inexperienced, too picky, or too old.

In some other cultures as China and every African society, under the old system, marriage decisions were held by elders of the family, especially by males (Goode, 1963). However, the increasing education and industrialization makes young people less willing to marry someone chosen by parents. Freedom of partner selection is gradually getting accepted in China for the last fifty years. Under the new Communist system, with the Marriage Law, love is considered to be the basis of marriage (Goode, 1963).

Qureshi (1991) theorized three methods of arranged marriages which vary on a continuum of interaction. First one is the planned type wherein parents plan the whole marriage process according to family and cultural norms. The spouses never meet each other and have no interaction until the day of marriage. The only thing they can do is to see a photograph of the prospective mate. Women particularly marry at an early age (Goodwin, 1999). Second, is the delegation type. In this type, the sons, but not the daughters inform their parents about what type of girl they want

10

and then parents look around to find a bride-to-be with defined characteristics. Third type is the Joint-Venture which is more close to the one in individualist societies. Parents are aware of their children dates with the prospective spouse and children have a voice in decision.

Gupta (1976) presented a sociological paradigm of arranged marriages in India. He outlined the sociological factors which are responsible for the growth of arranged marriage or conjugal love. First, arranged marriages are closely associated with closed systems wherein power distance and hierarchy is important. Historical origins, ritual positions, occupational affiliations, and social distance determine the in-group and out-group in marital relationships. Strong ties within individuals' own group should be built. Since continuity and unity of the extended family is preserved, experienced members of the family share the mate-selection decision in order to find a better choice. After marriage, any problems in marital relationship between spouses become the problem of the whole family (Gupta, 1976). Therefore, individuals continue to get support as advice or counseling from the extended family.

Finally, Ghimire, Axinn, Yabiku, and Thornton (2006) present this change towards self-choice marriages with a model that

> The more children are involved in nonfamilial activities, the more parents are likely to become willing to allow children's participation in spouse choice, the more children themselves are likely to prefer to participate in spouse choice, and the more children are likely to actually interact with potential spouses whom they might choose (p.1188).

This change from arranged marriages to self-selected marriages is considered healthy since it reduces marital misery in a society (Xiaohe & Whyte, 1990). In addition, such independence and flexibility of the family unit is functional and required in a modernized, highly mobile society (Goode, 1963).

A large range of research to date has demonstrated a common method of mate selection which was mentioned above. However, in individualistic societies of the West (i.e., Canada and United States), mate selection is autonomous and interpersonal attraction or romantic love is considered the primary basis for marriage (Mace & Mace, 1960; Goode, 1963; Dion & Dion, 1993; Batabyal, 1999; Zaidi & Shuraydi, 2000; Ghimire et al., 2006). In Europe, this freedom of choice was not

11

obtained by the upper middle class or aristocrats because of the strong influence of church until First World War (Goode, 1963).

The decision in a self-selected marriage is made by the young couple who is free to date, court, and fall in love (Zaidi & Shuraydi, 2002). Taking parents' consent is somehow not important for the couple. Greater self-expression and personal fulfillment are what men and women seek (Dion & Dion, 1993). Additionally, love matches involve intense romantic involvement and partner idealization (Xiaohe & Whyte, 1990).

The main difference between arranged and self-choice marriages is the role of love in the beginning. Love comes after marriage for Eastern couples married via arrangement, whereas romantic love comes before marriage for Western couples (Yelsma & Athappilly, 1968). The contrast between love matches and arranged marriages, which is drawn by traditionalists, is like "love matches start out hot and grow cold, while arranged marriages start out cold and grow hot" (Xiaohe & Whyte, 1990). Additionally, the emphasis on emotional intimacy with an individual's spouse is different in societies where arranged marriage is common (Dion & Dion, 1993). The primary ties of intimacy are with other family members as parents, siblings, and other relatives.

Research within Turkish culture illustrates a similar trend with above-mentioned cross-cultural studies. Various examples of marriage types were evident in history of literature. The first Turkish play *Şair Evlenmesi* (The Marriage of a Poet) written by Şinasi in 1860 addresses to the critique of arranged marriages (Duben & Behar, 1991). The hero, Müştak Bey who has a modern view, is in love and wants to marry. On the wedding night, he discovers that the bride is replaced with her elder sister. Such an arrangement is made according to the traditional values and the play continues with his efforts to substitute the bride he loves. In the first examples of Turkish literature, in one way or another, the theme of love and arranged marriages debate has taken place. For instance, the first Turkish novel, *Taaşşuk-i Talât ve Fitnat* (The Love of Talât and Fitnat) by Şemseddin Sami in 1871, *Letaif-i Rivayet* (Finest Stories) by Ahmed Mithat, and *Musammeretname* (Night Entertainment) by Emin Nihat were published with wishes of liberty in spouse

selection process. In one of the stories by Ahmet Mithat, the hero complains about arranged marriages: "When there are still no individual liberties in our country, how can a man choose the girl he wants or a girl the man she desires" (Duben & Behar, 1991, p.32).

Most marriages in the 1920s and 30s were arranged by families as appeared in the themes of novels. An estimated half (56 %) of existing marriages in Turkey is reported as arranged marriages (Atalay, Kontaş, Beyazıt, & Madenoğlu, 1992). Arranged marriages are more frequent in rural areas (60.2 %) compared to the urban areas (52.2 %) and among less educated than among more educated individuals (illiterate, 68 %; literate, 67 %; primary school, 60 %; secondary school, 47 %; high school, 37 %; university, 17 %). Arranged marriages are observed more frequently among old couples (age range: 60-64, 63 %) than young couples (age range: 20-29, 44 %), which implies a change toward love matches (Atalay et al., 1992). Indeed, love marriages have become more frequent especially after First World War in urban cities which is the more modernized segments of Turkey (Duben & Behar, 1991). A recent study with a sample of married individuals in Ankara revealed that 15 % of marriages under 10 years of marital length were arranged (Hortaçsu & Baştuğ, 1996).

"In traditional Turkish society both the selection of spouses and the marriage ceremony were highly routinized and embedded in the wider kinship system" (Magnarella, 1973, p.111). The traditional method is functional in the sense that patriarchy and final authority of the head of household is preserved since a new bride joins the household of her husband's parents. During the whole period before marriage, the couple to be married plays minor roles (Magnarella, 1972). The procedure for an arranged marriage in our country begins with the lack of freedom in such closed traditional cultures and arrangement is made by go-betweens. The female go-between is a woman who ought to be middle-aged, well-known by majority of the neighborhood, trustworthy, debonair, confident, considerate, and especially secret keeper. The go-between can easily visit each household and is shown respect. The news from one family and one of the prospective mates to the other is transferred by go-betweens. Even she brings the candidates together wherein

13

nobody knows about meeting until the day of marriage. If the go-between is successful with the arrangement and the families decide their children to marry, she is given valuable gifts from both families (Balaman, 2002).

Since the bride cannot choose whom to marry under the traditional arrangements, her attention is on her role in the new family not on the gratifying relationship with her husband and not even on sexual satisfaction. This interdependent system of brides in the large family is displayed as calling the bride as "our bride" by all family members (Duben & Behar, 1991). The first few years of marriage are like a trial period of the bride's new life and she is behaved as a subordinate member (Magnarella, 1972).

Studies comparing self-selected and arranged marriages in Turkey, found a number of differences. An early study by Fox (1975) with a sample of 754 married women of which 72 % were involved in arranged marriages in Ankara, Turkey revealed that free-choice matches were more frequent among women of city rather than village origins, as well as among those with exposure to urban areas in childhood. Education is found to be a key variable in spouse selection. The women who were in school between age 15 and age of marriage are more likely to be involved in love marriages than other women (60 % of the more educated choose their spouse compared to 23 % of the less educated). The love match is also found to be more frequent among younger generations. Additionally, Fox (1975) suggests a relationship between type of marriage and type of ceremony. Women who were married in a civil ceremony which is a brief formality adopted from family law of Swiss Civil Code and conducted by a government official where the couple verbally agree to marry (Magnarella, 1973), report their marriages as love matches more frequently than women married in a traditional religious ceremony (in which *imam* asks for parental consent to marry). Magnarella (1973) also noted that compulsory civil ceremony encourages free-choice marriages.

Furthermore, research on husband and wife roles within family relations was conducted by Imamoğlu (1993, 1994, 1995, 2000) and Imamoğlu and Yasak (1997), indicating significant results for marriages in Turkey. Traditional and modern families were differentiated in terms of socioeconomic status, education level,

breadwinning role, participation in decision making, and marriage type. Modern families were associated with increased education level of husbands and wives, occupational status of wives, increased involvement of wives in the breadwinning role, and self-selected marriage. Results based on 456 married couples indicated that beliefs about marriage between two types of families were significantly different. Traditional couples perceived having children as the basic reason of marriage, behaved in accordance with stereotypic gender roles, communicated less with each other, and perceived their marriages as more similar with the parents' marriages as compared to modern families. Whereas, friendship between spouses, sharing home-making tasks, egalitarian attitudes toward occupational status of women, trust in spouse, and spousal insight were found to be higher for modern families relative to traditional families.

More recently, Hortaçsu and Oral (1994) and Hortaçsu (1997, 1999, 2007) investigated marital relationships and differences between couple-initiated and family-initiated marriages in Ankara, Turkey. Hortaçsu and Oral (1994) revealed that couple-and family-initiated marriages differed in terms of educational background, relationship history, context of interactions, and cognitions concerning their relationships. Individuals involved in family-initiated marriages assert more pragmatic and interpersonal reasons for marriage, and have lower educational background than individuals in couple-initiated marriage. Also, individuals involved in couple-initiated marriages report higher frequencies of interaction with friends as a couple rather than interaction with parents and relatives, and more extensive discussions of topics as beliefs, interests, personal past, affect-cognition, marital negotiations (Hortaçsu & Oral, 1994). In her next research with a sample of 469 couples who applied for dates for legal marriage ceremonies at all marriage bureaus of Ankara during May and July in 1994, Hortaçsu (1997) added feelings for spouse and families to the analysis. The results indicate that couples involved in couple-initiated marriages express greater levels of emotional involvement, lower levels of comparative love, and lower levels of enmeshment with families (when type of feeling for family is considered) compared to couples involved in family-initiated marriages. In a longitudinal investigation, Hortaçsu (1999) emphasized the

15

postmarital functioning such as division of labor, marital decision making, and conflict between spouses in their first year of marriage. A small number of similarities between couple-and family-initiated marriages were also found. First, division of labor and marital decision making results are in line with gender stereotypes in both kinds of marriage. Secondly, no difference between couple-and family-initiated marriages in terms of positive feelings and both couples show low rates of conflict. In her last research, 430 married couples at various stages of the marriage cycle were studied. It is revealed that couples involved in family-initiated marriages were less educated, had greater educational level differences between spouses, had more children, expressed lower levels of emotional involvement, higher levels of insecure attachment, had greater spousal discrepancy in feelings, had higher wife satisfaction with task divisions in housework, had less number of marital conflict, and reported lower levels of enmeshment with their families as compared to couples involved in couple-initiated marriages (Hortaçsu, 2007).

1.2.4   Gender Roles and Decision Making

Juni and Grimm (1994) state that "Gender is the socially determined role of the individual that is ascribed as a result of his or her sex" (p.106). Gender role consists of both the individual's private understanding of sexual identity and the public expression of the private understanding (Money & Eckhardt, 1972).

"In marriage, the spouses are not by nature on an equality" (Munk, 1940, p.93). Across the world, such characteristics as assertive, achieving, dominant, individualist, independent, agentic, autonomous, and separate are frequently attributed to men, whereas characteristics as socially responsive, passive, submissive, collectivist, interdependent, ensembled, communal, and relational which are attributed to women (Triandis, 1994). From an evolutionary perspective (Archer, 1996), gender-based personality differences originated from natural selection. In the same way, gender-related social roles emerge as a function of gender-based division of labor in which men's primary task is to obtain the means of nutrition, while women's is to raise children (Eagly, 1987).

In the past decades, a great number of researches have investigated the division of labor between men and women and particularly between husbands and wives (Kalleberg & Rosenfeld, 1990; Ferree, 1991). There are some theoretical models which account for the explanation of division of labor. Social exchange theory proposes that such resources as income, occupational status, education, and time are exchanged to increase satisfaction (Yogev & Brett, 1985). Secondly, the effects of personal and family characteristics might account for division of labor (Barnett & Baruch, 1987). Another model is gender role ideology which introduces traditional gender role specific behavior in housework (Baruch & Barnett, 1981).

With modernization, women are freed of household work to pursue economic activities and get employed outside the home (Springer & Gable, 1981). The related factors which account for the increase in women employment can be stated as (1) increase in socially accepted women working outside; (2) increase in opportunities in business environment; (3) increase in educational opportunity; (4) need for more income to live in certain conditions (Graham, 1958). On the other hand, it is uncertain whether couples are satisfied with shared breadwinning, since the employment of women has a very slight change in wives' responsibilities in housework (Wilkie, Ferree, & Ratcliff, 1998). Women continue to work at home and face a "second shift", a combination of paid and unpaid work (Goldscheider & Waite, 1991).

In a study by Magnarella (1972), a shift from traditional patriarchal family system to a modern industrial system is considered to be influential in decision making process. During August 1969 and August 1970, observations and interviews as a field work were conducted with a number of people from a small town called Susurluk in Turkey. Married men were asked whether they consulted their wives in making important decisions about the family. The results showed that men with higher education consulted their wives more frequently than those with lower levels of education. It was noted that 29 % of the respondents mentioned consulting their wives always, 56 % said that they consult sometimes, whereas 15 % of them claimed never to do so. It can be inferred from these differences that modernization and socioeconomic development has an impact on spousal relationships.

Similarly, socioeconomic changes were investigated in terms of marital satisfaction with the data from 456 married couples of different types, lengths, and socioeconomic status groups (Imamoğlu & Yasak, 1997). Participation in decision making, which was grouped with such other dimensions as breadwinning role and age at marriage, loaded on the factor labeled Extent of Socioeconomic Development which in turn tended to increase the wives' marital satisfaction; thereby increasing the husbands' satisfaction (Imamoğlu, 1994, Imamoğlu & Yasak, 1997).

In conclusion, decision making process has been studied so far mostly in terms of gender perspective. Since gender effects influence various aspects of marital relationships, and since success of marriage involves decision making, in the following section, marital satisfaction and marital quality were investigated in detail.

1.3 Marital Quality

1.3.1 Definition and Determinants of Marital Satisfaction

A great amount of research in literature placed importance to marital satisfaction. The rationale behind studying marital satisfaction stems from its centrality in individual and family well-being (Stack & Eshleman, 1998; Binici-Azizoğlu, 2000), from the benefits to society and to new generations when strong marriages are formed (Laub, Nagin, & Sampson, 1998; Rosen-Grandon, Myers, & Hottie, 2004). Additionally, it is reported that married individuals are generally happier and healthier as compared to non-married people (Rosen-Grandon et al., 2004).

Marriage is generally evaluated in two ways: marriage stability and marriage quality (Erbek, Beştepe, Akar, Eradamlar, & Alpkan, 2005). Such issues as divorce, separation, and death of a spouse account for stability of marriage, while marital satisfaction, marital adjustment, and dyadic cohesion account for marital quality. As Spanier (1979) suggests higher marital quality is associated with higher adjustment, gratifying dyadic communication, higher satisfaction, and marital happiness. The term marital satisfaction is used interchangeably with other terms as marital

adjustment and marital happiness. It is better to consider different conceptualizations of marital satisfaction in detail.

According to Fitzpatrick (1988), marital satisfaction involves the extent to which spouses evaluate their marriage of high quality. Higher marital satisfaction refers to higher marital success. Another definition is introduced by Gilford and Bengtson (1979) who notes that marital satisfaction is partners' evaluation of their relationship on two general extents: positive interaction and negative feeling. Alternatively, Burgess and Locke (1945) define marital satisfaction as "satisfaction appears to be a correspondence between the actual and the expected or a comparison of the actual relationship with the alternative, if the present relationship were terminated" (p.439).

On the other hand, Lively (1969) clarified the most commonly used terms of marital interaction, which are marital happiness, marital success, and marital adjustment, in order to minimize the contradicting ideas in marriage literature. Lively (1969) defines marital happiness as a highly pleasant emotional state of an individual in relation to marriage. Additionally, according to him, the characterization of marriage as successful cannot be made meaningful until the base for comparison is established. These bases might be sharing a residence, having children, or husband-wife role sets. He points out that marital adjustment refers to "the continuing development of the relationship between husband and wife and rests on the continuity between them" (p.111). He views marriage as a continuous series of points in which a level of adjustment is represented. One period of marriage such as the period of pregnancy evolves from a previous one and gradually merges into another. Therefore, according to him, it is difficult to isolate the state that is being adjusted, new adjustment states will be faced since larger social system continues to interact with the family. On the contrary to this continuity proposal, Locke and Wallace (1959) argue that marital adjustment is "accommodation of a husband and wife to each other at a given time" (p.251).

A number of determinants of marital satisfaction were detailed in the following parts. For instance, according to Rhyne (1981) "In general, the more satisfied people are with such characteristics as love and affection, friendship,

19

interest, sexual gratification, the more satisfied they are with their marriages as a whole." Although there is a strong positive relationship, men and women differ substantially in levels of marital satisfaction. Particularly, men tend to be more satisfied with their marriages than women (Rhyne, 1981; Shek & Tsang, 1993; Gagnon, Hersen, Kabacoff, & Van Hasselt, 1999). Moreover, Rhyne (1981) argues in his study with a sample of 2190 married Canadians that the relationships between marital satisfaction and satisfaction with interest, friendship, and spouse's time with children are significantly stronger for women rather than for men.

In general, Rollins and Feldman (1970) point out that the wives also seem to be much more affected by the stage of the family life cycle in their evaluations of marital satisfaction than do husbands. Wives have a substantial decrease in general marital satisfaction and a high level of negative feelings from marital interaction during childrearing phase until the children leave home, whereas husbands vary little through the life cycle including childrearing phase. After children are ready to leave home or after children leave home, both husbands and wives indicate an increase in marital satisfaction through the retirement stage. These data suggest a negative effect of childbearing and childrearing on wives' marital satisfaction. In their review Rollins and Cannon (1974) arrived at the same conclusion that marital satisfaction varies over the life cycle. Also, these results support the "U shaped" cycle of marital satisfaction demonstrated by some other research (Burr, 1970; Rhyne, 1981). However, there might be cross-cultural differences in determinants of marital satisfaction. For instance, a recent study demonstrated that the higher the number of children, the lower the love scores for both husband and wife for American and British couples, but not for Turkish and Chinese samples (Imamoğlu, Wendorf, Weisfeld, Weisfeld, Lucas, Parkhill, & Shen, under review).

On the other hand, Vaillant and Vaillant (1993) argue that much of the research of the 1960s and 1970s explained curvilinear marital satisfaction by cross-sectional method. They claim that there are several problems with this approach, limited prediction value in particular. A prospective study with 51 couples was conducted to increase predictive power. No evidence is found that there is a U-curve in marital satisfaction over life course. With years, marital adjustment scores decline

for both husbands and wives. After approximately 16-30 years of marriage, husbands and wives are not significantly different in their global marital adjustment. During the later years, after 31-45 years of marriage, there is still no deterioration in the husbands' marital adjustment scores, while the scores of wives during this life period appear significantly lower than those of their husbands.

As mentioned above, marital satisfaction is associated positively with wives' life satisfaction rather than husbands' (Freudiger, 1983) as well as with wives' and husbands' reports of global happiness (Glenn & Weaver, 1981). A recent research by Proulx, Helms, and Buehler (2007) demonstrates that marital quality is related positively to personal well-being (drawn from the results of 66 cross-sectional and 27 longitudinal studies). They also report that similar to previous studies gender is found to be a significant moderator of the cross-sectional association between marital quality and personal well-being. Particularly, the concurrent association between marital quality and personal well-being is stronger for samples of women than men. However, for the longitudinal association between marital quality and personal well-being moderating effect of gender was not found. In addition, they examined whether marital duration moderates the relationship between marital quality and personal well-being. The results indicate that cross-sectional association between marital quality and personal well-being is stronger for marriages of fewer than eight years of duration than it is for marriages eight or more years in duration.

From a cultural perspective, Turkey might be considered as an ideal setting for exploring marriages (Imamoglu & Yasak, 1997). The concept of marital adjustment and satisfaction is examined in various researches in our culture. For instance, a multidimensional description of Turkish urban marriages was investigated by Imamoglu and Yasak (1997) who claimed that marital satisfaction was affected by the level of education and socioeconomic status of both husbands and wives. Moreover, it is found that spouses' levels of socioeconomic development (i.e. socioeconomic status, modernism, socioeconomic power) appear to be directly related with the wives' marital satisfaction and indirectly related with that of the husbands. The wives' levels of socioeconomic development appeared to be directly associated with their own marital satisfaction. Another predictor of marital

21

satisfaction for both wives and husbands is spouses' harmonious relations with the extended family (i.e. family background and ties, conciliation and good relations with in-laws). Also, wives' desire for sexual possessiveness (i.e. sexual possessiveness and desire for sexual responsiveness) is directly related with wives' marital satisfaction, but not that of husbands.

Another study concerning only women's satisfaction with their marriage was conducted in a more collectivist part of Turkey, Erzurum (Erci & Ergin, 2005). The results from 495 married women demonstrate that women's marital satisfaction increased as both their and their husbands' level of education increased. Also, when employment status of women is considered, the housewives had the lowest level of marital satisfaction. Other determinants of women's marital satisfaction are wives' fulfillment of their husbands' demands, the insults of husbands toward their wives, husbands' physical violence toward their wives, and dating prior to marriage (Erci & Ergin, 2005). Accordingly, the marital satisfaction of women who were exposed to insults and physical violence and wives who fulfilled the demands of their husbands were lower than those who were not in such a situation. On the other hand, Demir and Fışıloğlu (1999) asserted that loneliness was significantly, but negatively correlated with marital adjustment and also marital adjustment increased parallel to an increase in the frequency of premarital dating.

Hünler and Gençöz (2003) discuss the effects of submissive acts on marital satisfaction and the role of perceived marital problem solving abilities on this relationship. In particular, submissive acts contribute to the prediction of decline in marital satisfaction. However, when spouses' problem solving abilities is controlled, the significant effect of submissive acts disappears. That is, being able to solve problems in the marital relationship contributes to marital satisfaction.

Finally, Fışıloğlu (1992) investigated the demographic correlates of marital adjustment with a sample of 70 married graduate students. He concludes that marital adjustment of spouses having a science profession is greater than spouses having a high school or bachelor degree. Likewise, marital adjustment is higher in the group of couples having doctoral degree rather than the ones having bachelor degree. Once again, education is illustrated to be a significant predictor of marital adjustment. In a

more recent research, Fışıloğlu (2001) examined the relationship between consanguineous marriage and marital adjustment in Turkey. It is revealed that individuals involved in consanguineous marriage had lower marital adjustment scores compared to individuals involved in nonconsanguineous marriage.

Besides the importance of predictors of marital satisfaction, how to measure satisfaction and quality of marriage is introduced in the next section. Global, valid and reliable instruments were created within marriage literature.

1.3.2 Measures of Marital Satisfaction

A number of marital quality measures have been developed in the area of marriage research. One of the first measures of the concept is the Marital Adjustment Test (MAT; Locke & Wallace, 1959) which is a 15-item scale considering overall happiness, degree of agreement between spouses, resolving conflict, shared activities, fulfillment of expectations about marriage. Over the years, this measure has been used in countless studies, and Cohen (1985) argues that it has the greatest number of validity and reliability studies of the whole self-report measures of marital satisfaction.

The strongest competition to the MAT comes from the Dyadic Adjustment Scale (DAS; Spanier, 1976) which is a measure of quality of marriage and similar dyads. The 32-item scale suggests the existence of four components of dyadic adjustment which are dyadic satisfaction, dyadic cohesion, dyadic consensus, and affectional expression. He claims that the DAS is an important improvement over the earlier measures such as the MAT and it is better suited for distinguishing distressed and nondistressed couples in clinical treatment. Spanier (1985) also reports that the DAS has been used over 1000 studies in literature. However, Spanier and Thompson (1982) analyzed the DAS in a variety of ways and concluded that although the consensus, satisfaction, and cohesion subscales were replicated fairly well, the affectional expression subscale was problematical since two of the four items had small loadings. As a result, a revision of the DAS was developed by Busby, Crane, Larson, and Christensen (1995). The Revised Dyadic Adjustment Scale (RDAS) is a

14-item scale with three subscales as dyadic consensus, dyadic satisfaction, and dyadic cohesion. Furthermore, the RDAS is an improvement over the DAS for the following reasons: (1) The RDAS, unlike the DAS, has acceptable levels of construct validity; (2) the RDAS is highly correlated with the MAT; (3) the RDAS is successful at discriminating between distressed and nondistressed individuals; (4) the RDAS has adequate internal consistency estimates and excellent split-half reliability coefficients which are larger than those of the DAS; (5) the RDAS can be divided into two forms and used in repeated tests (Busby et al., 1995).

Lastly, a more recent measure of marital quality developed by Fowers and Olson (1993) is a 15-item scale including its marital conventionalization scale and has strong reliability and correlations with other measures of marital satisfaction. The ENRICH (evaluation and nurturing relationship issues, communication, and happiness) Marital Satisfaction (EMS) Scale provides a mean to obtain both dyadic and individual satisfaction scores.

Disagreement about the best marital quality measure has led to researchers working in the same area and using different instruments. In the present study, marital satisfaction will be evaluated and measured on two dimensions in the same way that Hicks and Platt (1970) presented. They have discussed the difficulties in conceptualization and measurement of marital satisfaction and they put forward two alternative approaches to conceptualization. The first is to view marital happiness as a global, subjective evaluation of one's marriage or spouse, while the second is to perceive satisfaction as being associated with specific aspects of married life. Hence, in order to assess a broad view, two forms of marital satisfaction measurement will be applied in the present research, the Revised Dyadic Adjustment Scale comprehending specific aspects of marital relationship, and a global marital satisfaction scale which is described in the next chapter.

It seems apparent from the review of literature that arranged and self-selected marriages differ in their initiation, structures, and occurrences, and such differences may affect marital quality. In the following section, aims and proposed questions of the present study are discussed based on above-mentioned review.

1.4   Aims of the Study

Has the shift toward greater freedom of mate choice in Turkey produced more satisfactory marital relations or less satisfactory ones? This is the starting point of the present study. Since it was a widely accepted method of mate selection in the past 50 years or more, arranged marriages attract attention of researchers dealing with marriage studies. For instance, studies which provide a model of marital relationships (Imamoğlu, 1994; Imamoğlu & Yasak, 1997) propose that with modern marital attitudes, increment in occupational status and education level, occurrence of traditional and arranged marriages has been getting lesser and lesser. Thus, spouses' increased level of social development is associated with marital satisfaction both directly and indirectly.

What is lacking in the current literature, concerning marriage type differences in marital relationships, is the contribution of basic human orientations. Since relatedness and individuation shape individuals' basic pattern of psychological functioning and also marriages constitute one major type of interpersonal relationships, self-types and marriage types should be brought together in order to look from a more broad view at the marriage studies. In other words, the combination of marriage types and self-types with support of some other correlates such as perceived decision making quality would be beneficial in order to understand marital quality and power relations between spouses.

It was aimed in the study to explore the dynamics of marital relationships by examining differences in perceived decision making quality, marital adjustment, and marital satsifaction. The questions raised and the reasons for forming these questions are as follows:

Question 1. In a previous study on American, Turkish, and Chinese samples, it was asserted that parental approval of the marriage was associated with marital satisfaction (Imamoğlu, Wendorf, Weisfeld, Weisfeld, Lucas, Parkhill, & Shen, under review). Particularly, they found that if the respondent's family had initially approved of their marriage, spousal love was greater for both husband and wife.

Also, research implies that boundaries between two types of marriage (i.e. arranged vs. self-selected marriage) are getting less and less clear since arranged marriages may sometimes involve premarital dating after first meeting is organized by families (Qureshi, 1991; Hortaçsu, 2007). In congruity with these findings, general division of marriage into two types may be replaced with a new look. In the present study it was aimed to consider marriage as three types; arranged, family-self-selected, and self-selected, in order to see the effects more precisely. With the importance of approval of couples' parent, in self-selected marriages spouses may not choose their partners on their own. Therefore, by family-self-selected marriage, it is meant that first families find a suitable partner for their child through social contacts or neighborhood, then introduce each other and give way to date before marriage.

Similarly, findings from Turkey and China suggest that spouses' relations with the extended families predicted their marital satisfaction (Xiaohe & Whyte, 1990; Imamoğlu & Yasak, 1997). Hence, a positive relationship was expected between support from the relatives and dyadic adjustment and marital satisfaction. Also as Xiaohe and Whyte (1990) noted, when the cases of arranged and free choice marriages are compared in terms of marriage satisfaction, the main feature is that the curve for love matches is consistently higher than that for arranged marriages. In the same vein, Hortaçsu (2007) stated that people in couple-initiated marriages reported higher levels of emotional involvement with spouse and higher levels of secure attachment toward spouse as compared to those in family-initiated marriages.

The first question to be explored within the study is raised on the basis of these theoretical conceptualizations. What may be the effects of marriage type on marital processes, particularly on perceived decision making quality, dyadic adjustment, and marital satisfaction?

Question 2. The BID model (Imamoğlu, 1995, 1998, 2003), which presents two basic human orientations as individuation and relatedness to be complementary not opposite, suggests presence of four types of self-construals (i.e. separated-patterned, separated-individuated, related-patterned, and related-individuated), as noted in previous section. These four self-types differ in terms of self-satisfaction,

parental acceptance, positive future expectations, actual relatedness with parents, and emotional closeness with parents (Imamoğlu, 2003, Güler, 2004, Imamoğlu & Karakitapoğlu-Aygün, 2006), indicating individuals with related self-types (i.e. both related-patterned and related-individuated types) had higher scores on these dimensions as compared to individuals with separated self-types (i.e. both separated-patterned and separated-individuated types). Therefore, when marital process is considered what will be the role of different self-types on perceived decision making quality, dyadic adjustment, and marital satisfaction?

Question 3. The marital relationships model (Imamoğlu, 1995; Imamoğlu & Yasak, 1997) suggested that changes in spouses' level of social development (i.e. modernism, socio-economic status, and importance of sexuality) directly or indirectly through changes in their effectiveness predicted marital satsifaction. Accordingly, satisfactory marital relationships needed to be based on cooperative interdependence between husbands and wives. Particularly, having egalitarian attitudes towards family roles has been found to be a significant predictor of marital satisfaction. Participation in decision making process and satisfaction with decision making pattern in marriage may be associated with egalitarian relationships between spouses.

On the other hand, relatedness was found to be associated with affective-relational variables (i.e. perceived love-acceptance, positive self- and other models, attachment security), whereas individuation was associated with intrinsic motivational variables (i.e. need for cognition, need for exploration). Assuming, individuation and relatedness as distinct and complementary basic human orientations, as suggested by the BID model, it was expected in the present study that relatedness would be correlated with marital satisfaction.

On the basis of these findings, the question raised here is that what will be the role of self-orientations in decision making when predicting marital quality?

CHAPTER II

METHOD

2.1   Participants

Two-hundred-ninety-two married couples participated in the study. Living together and being married for at least for one year were set as the criterion for participation in the study. The mean age was 39.72 (SD = 10.05) ranging from 20 to 72 for women, and was 43.36 (SD = 10.29) ranging from 25 to 75 for men. Marriage length ranged from 1 year to 52 years with a mean of 16.79 (SD = 10.78). Eighty four percent of the participants had children. Sixty four percent of the couples spent most of their lives together with the spouse in metropolis, 33 % in city, 3 % in town, and 1 % in village. The percent of participants having a university or higher degree was much more than those having other degrees (women: university and higher 43 %, high school 27 %, secondary school 9 %, primary school 20 %; men: university or higher 60 %, high school 24 %, secondary school % 9, primary school 8 %). The occupations of participants ranged from no occupation (of the women, homemakers 23 %), to professionals or high-level bureaucrats (9 %). 11 % were workers or farmers, 10 % were retired, and 47 % were government officers. Sixteen percent of the participants were involved in arranged marriage, 32 % were in family-self-selected marriage, and 52 % were in self-selected marriage.

2.2   Instruments

2.2.1   The Balanced Integration-Differentiation Scale (BIDS)

The BID scale developed by Imamoğlu (1998, 2003) is composed of 29 items. Thirteen of the items are related to the first dimension measuring self-developmental orientation. These items assess individuals' tendency to actualize their unique potentials. One sample item is that "It is important for me that I develop

my potential and characteristics and be a unique person." The remaining 16 items are related to the second dimension measuring interrelationship orientation which emphasized being attached to one's family and not feeling disconnected from other personal relations. One sample item is that "I feel emotionally very close to my family." The questions are rated on a 5 point Likert type scale ranging from 1 (not at all) to 5 (very).

The Cronbach's alpha was .74 for self-developmental orientation and .91 for interrelationship orientation and .83 for the whole scale with a sample of university students (Imamoğlu, 1998). In another study, Gezici and Güvenç (2003) delivered the scale to a sample of 235 both employed and unemployed women and computed the Cronbach's alpha as .77 for the whole scale, .81 for the self-developmental orientation, and .80 for the interrelationship orientation subscales. More recent studies have found that Cronbach's alpha values varied between .74 and .82 for the self-developmental and between .80 and .91 for the interrelational orientation subscales (Imamoğlu, 2003; Güler, 2004; Imamoğlu & Kurt, 2005; Imamoğlu, Günaydın & Selçuk, 2007; Imamoğlu & Karakitapoğlu-Aygün, 2004, 2006, 2007; Imamoğlu & Imamoğlu, 2007). Test-retest reliabilities of the subscales, over a period of 3 weeks, were found to be .85 for the former and .84 for the latter subscales (Güler, 2004; Imamoğlu & Güler-Edwards, 2007). In the present study with a sample of 292 married couples the Cronbach's alpha was .70 for self-developmental orientation subscale, .84 for interrelational orientation subscale, and .79 for the whole scale.

2.2.2   The Satisfaction with Marriage Scale (SWMS)

The Satisfaction with Life Scale (SWLS) was developed by Diener, Emmons, Larsen, and Griffin (1985) in order to measure life satisfaction with a short form. In the present study the word "life" at the items in the original version of scale was replaced by the word "marriage" to measure marital satisfaction. Sample items may be that "In most ways my marriage is close to my ideal" and "If I could live my marriage over, I would change almost nothing." The total 5 questions were rated on a

5 point Likert type scale (1 = totally disagree, 5 = totally agree). The test-retest correlation coefficient of the original version of scale was .82, and coefficient alpha was .87. The results of reliability analysis indicated a high Cronbach's alpha value which was .92 for the married couples in this study.

2.2.3   The Revised Dyadic Adjustment Scale (RDAS)

The original version of the Dyadic Adjustment Scale (DAS) composed of 32 items was developed by Spanier (1976). These 32 items were grouped into four dimensions as dyadic satisfaction, dyadic cohesion, dyadic consensus, and affectional expression. The scale was designed for those wishing to use an overall measure of dyadic adjustment and its length served the need for easy administration and fast completion in just few minutes. Also, the scale was useful since it allows researchers to use one of the subscales alone without losing confidence in the reliability and validity of the measure. In order to assess whether the DAS measured the same general construct, correlational analyses between Locke-Wallace Marital Adjustment Scale (MAT, the most frequently used scale) were conducted and the coefficients were .86 for married and .88 for divorced respondents. The total scale reliability analysis revealed a .96 Cronbach's alpha coefficient for the whole scale and .90, .94, .86, and .73 for dyadic satisfaction, dyadic cohesion, dyadic consensus, and affectional expression, respectively.

The DAS has become one of the most widely used instruments in the marriage and family field as noted in the introduction section. However, future studies analyzed the DAS in a variety of ways. It is mostly criticized in the literature that whether the scale is a unidimensional global measure or a multidimensional instrument (Busby, Crane, Larson, and Christensen, 1995). The original definition of dyadic adjustment was multidimensional in nature; however, empirical work failed to validate the subscales of the DAS. Particularly, from factor analysis results of the scale conducted by Spanier and Thompson (1982), it is evident that items of consensus, satisfaction, and cohesion subscales were loaded fairly well, even though the negative and positive items of the satisfaction subscale did not group together.

Also, two of the four items of affectional expression subscale had small factor loadings. A more recent study compared distressed and nondistressed couples and demonstrated similar results that there were problems with the validity of the dyadic satisfaction and affectional expression subscales (Crane, Allgood, Larson, & Griffin, 1990). Therefore, Busby (1995) restructured the scale and reduced the item number to 14 and the all items were rated on 5-point Likert scales with responses ranging from most of the time to never. The RDAS is composed of 3 subscales which are related to dyadic satisfaction (sample items are "Do you ever regret that you married?" and "How often do you and your partner quarrel?"), dyadic cohesion (sample items are "How often do you work together on a project?" and "How often do you calmly discuss something?"), and dyadic consensus (sample items are "consensus on making major decisions" and "consensus on career decisions").

The RDAS, unlike DAS, had acceptable levels of construct validity which was demonstrated by several factor analyses. The correlation coefficient between DAS and RDAS was very high (r = .97, $\underline{p}$ < .01). In addition, the correlation coefficient between RDAS and MAT was .68 ($\underline{p}$ < .01). The data analysis from married couples at a family therapy program showed that the Guttman split-half reliability coefficient was .94 (Busby et al., 1995).

In the present study, reliability coefficients were measured for three subscales with a sample of 584 married females and males (.80 for dyadic satisfaction, .74 for dyadic cohesion, .80 for dyadic consensus, and .87 for the whole scale).

2.2.4 Demographic Information Form

In order to be informed about the married couples' demographic characteristics, a short form was given to the participants with the scales. The form aims to gain information about education level, occupational status of both husbands and wives, and the place where the couple spent their lives mostly.

2.2.5   Marital Relationship Form

There was also a 10-item form concerning marital relationships. Particularly, questions were about the marriage type, relationships with the extended family, important and daily decision making processes in the marital relationship, satisfaction from decision making pattern, perceived equality and traditionality of marriage.

Furthermore, the index of perceived decision making quality was determined by mean scores of participants from satisfaction with decision making patterns (which is also created by the mean of two separate one-item satisfaction scores, satisfaction with daily decision making pattern and satisfaction with important decision making pattern, respectively) and perceived equality questions. Cronbach's alpha value for the newly created 3-item variable was .76 based on the data from 584 married respondents.

2.3   Procedure

The data were collected from five different cities in Turkey (Ankara, Istanbul, Mersin, Denizli, and Ordu) with the snowball sampling procedure (Bailey, 1994). An acquaintance of the researcher in different cities was contacted and received the scales in order to find volunteers to participate in the study by means of his/her personal acquaintances.

A brief instruction section was written at the beginning of the scales. Respondents were informed about the aim of the study and confidentiality. It was guaranteed that the information gathered from the participants would be used only for scientific purposes. Participants were given all the instruments in envelopes and requested to answer alone and returned them in two separate (wife/husband) closed envelopes. It took about 30 minutes to complete the questionnaires.

CHAPTER III

RESULTS

This study, first, investigated differences between the four self-types, which were suggested by the BID model, and three marriage types in perceived decision making quality, dyadic adjustment, and marital satisfaction. Additionally, gender effects on marital quality variables were included in analyses. The variables were analysed through analysis of variance (ANOVA) and multivariate analyses of variance (MANOVA). Finally, it was aimed to find out which factors as interrelationship orientation and self-developmental orientation predict marital quality either directly or indirectly. Causal relationships were tested by using structural equation modeling (SEM) analysis.

3.1   The Effects of Gender, Marriage Type, and Self-Type on Marital Quality

Perceived Decision Making Quality. First, to investigate the effects of four self-types, suggested by the BID model, and effects of marriage types on perceived decision making quality concerning marital relationship, a factorial between-subjects ANOVA was performed.

The four self-types were determined by dividing participants into two groups by using the median of relatedness dimension (Median = 4.25) and the median of individuation dimension (Median = 3.23) as the cutting point. Relatedness-separateness and individuation-normative patterning represent the high and low ends of relatedness and individuation dimensions, respectively. The combinations of these high and low scores on each dimension yield four self-construal types (i.e. separated-patterned, separated-individuated, related-patterned, and related-individuated).

With the aim of exploring the effects of both self-types and marriage types on perceived decision making quality, 2 (gender) X 3 (marriage type; arranged, both arranged and self-selected, self-selected marriage) X 4 (self-type; separated-patterned, separated - individuated, related - patterned, and related - individuated)

factorial between-subjects ANOVA was performed on data from 584 married respondents. Results revealed that the main effects of gender, marriage type, and self-type were significant on perceived decision making quality, $F(1,560) = 9.36$, $p < .01$, $\eta^2 = .02$, $F(2,560) = 8.54$, $p < .001$, $\eta^2 = .03$, and $F(3,560) = 21.44$, $p < .001$, $\eta^2 = .10$, respectively (see Appendix F). On the other hand, no significant interaction effect between variables was found. According to findings, husbands perceived their decision making processes of higher quality than wives (see Table 1).

Table 1. Means and Standard Deviations of Perceived Decision Making Quality Scores of the Participants Grouped by Gender

	Women		Men	
	M	SD	M	SD
Perceived Decision Making Quality	3.93	.94	4.07	.70
N	292		292	

Similarly, main effect of marriage type was significant. Means and standard deviations of perceived decision making quality scores of respondents which were grouped according to marriage type were presented in Table 2. Post-hoc analysis indicated that participants who were involved in arranged marriages perceived their decision making processes of lower quality as compared to respondents involved in family-self-selected and self-selected marriages.

Table 2. Means and Standard Deviations of Perceived Decision Making Quality Scores of the Participants Grouped by Marriage Type

	Arranged		Family-Self-Selected		Self-Selected	
	M	SD	M	SD	M	SD
Perceived Decision Making Quality	3.69[a]	.99	3.97[b]	.88	4.11[b]	.71
N	92		190		302	

Note. Different superscripts denote significant differences on means according to Bonferroni Test.

Another significant main effect on perceived decision making quality was found to be raised from self-type. According to Post-hoc analyses (see Table 3),

respondents who had related-patterned and related-individuated self-types perceive their decision making processes of higher quality than separated-patterned and separated-individuated ones.

Table 3. Means and Standard Deviations of Perceived Decision Making Quality Scores of the Participants Grouped by Self-Type

	Separated-Patterned		Separated-Individuated		Related-Patterned		Related-Individuated	
	M	SD	M	SD	M	SD	M	SD
Perceived Decision Making Quality	3.62[a]	.80	3.83[a]	.88	4.14[b]	.78	4.35[b]	.65
N	132		156		130		166	

Note. Different superscripts denote significant differences on means according to Bonferroni Test.

Dyadic Adjustment. In order to explore the effects of gender, marriage type, and self-type on dyadic adjustment, a 2 (gender) X 3 (marriage type; arranged, both arranged and self-selected, and self-selected marriage) X 4 (self-type; separated-patterned, separated-individuated, related-patterned, and related-individuated) factorial between-subjects MANOVA was performed using dyadic consensus, dyadic satisfaction, and dyadic cohesion as dependent variables.

With the use of Wilks' criterion, the combined DVs were found to be significantly affected by marriage type ($F(6,1116) = 4.89$, $p < .001$, $\eta^2 = .03$), self-type ($F(9,1358) = 10.14$, $p < .001$, $\eta^2 = .05$), and the interaction effect between marriage type and self-type ($F(18,1578) = 2.16$, $p < .01$, $\eta^2 = .02$) but not by gender. Therefore, gender was dropped from further analysis.

A new 3 (marriage type; arranged, both arranged and self-selected, and self-selected marriage) X 4 (self-type; separated-patterned, separated-individuated, related-patterned, and related-individuated) factorial between-subjects MANOVA was conducted on dyadic consensus, dyadic satisfaction, and dyadic cohesion. As shown in Appendix G, the combined DVs were found to be significantly affected by marriage type ($F(6,1140) = 5.18$, $p < .001$, $\eta^2 = .03$), self-type ($F(9,1387) = 9.67$, $p < .001$, $\eta^2 = .05$), and the interaction effect between marriage type and self-type ($F(18,1612) = 2.08$, $p < .01$, $\eta^2 = .02$).

Univariate ANOVAs indicated that main effect of marriage type only on dyadic cohesion, $F(2,572) = 12.05$, $p<.001$, $\eta^2 = .04$, was significant. Accordingly, participants who were involved in arranged marriages had lower levels of dyadic cohesion than respondents involved in other two types of marriages (see in Table 4).

Table 4. Means and Standard Deviations of Dyadic Cohesion Scores of the Participants Grouped by Marriage Type

	Arranged		Family-Self-Selected		Self-Selected	
	M	SD	M	SD	M	SD
Dyadic Cohesion	2.98[a]	.88	3.37[b]	.89	3.44[b]	.74
N	92		190		302	

Note. Different superscripts denote significant differences on means according to Bonferroni Test.

For self-type, all the univariate effects were significant; dyadic consensus, $F(3,572) = 22.11$, $p < .001$, $\eta^2 = .10$; dyadic satisfaction, $F(3,572) = 15.12$, $p < .001$, $\eta^2 = .07$; and dyadic cohesion, $F(3,572) = 17.55$, $p < .001$, $\eta^2 = .08$. As can be seen in Table 5 and from Post-hoc analysis results, means indicated that respondents with related-patterned and related-individuated self-types were more satisfied, displayed more consensus and cohesion with their spouse than respondents with separated-patterned and separated-individuated self-types.

Table 5. Means and Standard Deviations of Dyadic Adjustment Scores of the Participants Grouped by Self-Type

	Separated-Patterned		Separated-Individuated		Related-Patterned		Related-Individuated	
	M	SD	M	SD	M	SD	M	SD
Dyadic Consensus	3.84[a]	.77	3.88[a]	.76	4.30[b]	.52	4.29[b]	.52
Dyadic Satisfaction	3.70[a]	.76	3.71[a]	.74	4.05[b]	.61	4.07[b]	.51
Dyadic Cohesion	2.99[a]	.85	3.19[a]	.84	3.52[b]	.79	3.62[b]	.69
N	132		156		130		166	

Note. Different superscripts denote significant differences on means according to Bonferroni Test

The multivariate marriage type by self-type interaction was found to be significant (see Appendix G). Also, univariate interaction effects on dyadic

consensus, $F(6,572) = 2.55$, $p < .05$, $\eta^2 = .03$ and on dyadic satisfaction, $F(6,572) = 3.81$, $p < .01$, $\eta^2 = .04$, were significant. Furthermore, the marriage type by self-type interaction effect on dyadic consensus was analyzed using a simple main effects analysis. Marriage types influenced dyadic consensus among subjects with separated-patterned self-type, $F(2,572) = 3.73$, $p < .05$, but marriage types did not influence dyadic consensus among respondents with separated-individuated, related-patterned, and related-individuated self-types.

The significant simple main effects of marriage type were further analyzed by pairwise comparisons using the Sidak adjustment for multiple comparisons. For participants with separated-patterned self-type (see Figure 1), dyadic consensus was better in self-selected marriages ($M = 4.00$, $SE = .08$, $p < .05$) than in arranged marriages ($M = 3.61$, $SE = .13$, $p < .05$). Dyadic consensus in family-self-selected marriages ($M = 3.75$, $SE = .09$) fell between arranged and self-selected marriages, but was not significantly different from either of them.

In other words, dyadic consensus was found to be similar in all three types of marriages when subjects had separated-individuated, related-patterned, and related-individuated self-types. In addition, arranged and self-selected marriages differentiated mostly in terms of dyadic consensus among those with separated-patterned self-types. In other saying, dyadic consensus was reported to be higher in self-selected marriages as compared to arranged marriages for respondents with separated-patterned self-type.
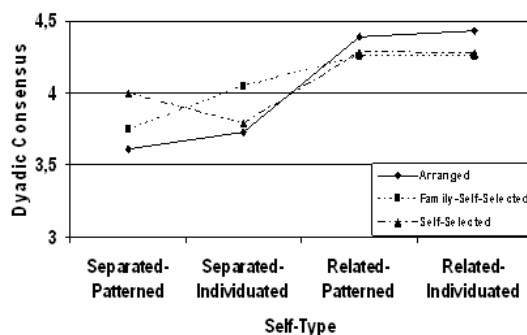
Figure 1. Mean dyadic consensus scores of participants with different self-types and marriage types.
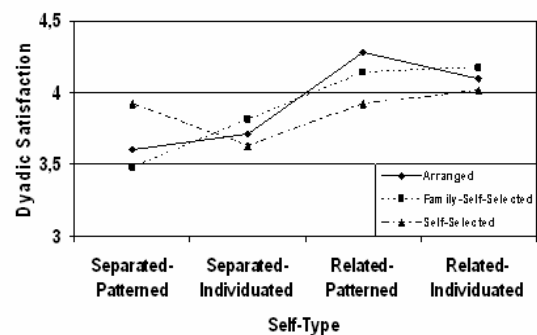
Figure 2. Mean dyadic satisfaction scores of participants with different self-types and marriage types.

The other significant univariate effect of marriage type by self-type interaction on dyadic satisfaction was analyzed using a simple main effects analysis. Marriage types influenced dyadic satisfaction among subjects with separated-patterned self-type, $F(2,572) = 6.42$, $p < .01$, and among subjects with related-patterned self-type, $F(2,572) = 3.35$, $p < .05$, but marriage types did not influence dyadic satisfaction among respondents with separated-individuated, and related-individuated self-types.

The significant simple main effects of marriage type were further analyzed by pairwise comparisons using the Sidak adjustment for multiple comparisons. As can be seen in Figure 2, for participants with separated-patterned self-type, dyadic satisfaction was higher in self-selected marriages ($M = 3.92$, $SE = .09$, $p < .01$) than in family-self-selected marriages ($M = 3.47$, $SE = .09$, $p < .01$). Dyadic satisfaction in arranged marriages ($M = 3.60$, $SE = .13$) fell between self-selected and family-self-selected marriages, but was not significantly different from either of them.

On the other hand, for subjects with related-patterned, dyadic satisfaction was higher in arranged marriages ($M = 4.27$, $SE = .13$, $p < .05$) as compared to self-selected marriages ($M = 3.91$, $SE = .08$, $p < .05$). Dyadic satisfaction in family-self-selected marriages ($M = 4.13$, $SE = .11$) fell between arranged and self-selected marriages, but was not significantly different from either of them.

Accordingly, marriage type difference was significant for subjects with separated-patterned self-types who were more satisfied with the spouse in self-selected marriages compared to family-self-selected marriages. On the other hand, marriage type difference was also significant for participants with related-patterned self-types who reported more dyadic satisfaction in arranged marriages relative to self-selected marriages, while those with separated-individuated and related-individuated self-types did not differ.

Marital Satisfaction. Secondly, to investigate gender, marriage type, and self-type differences in marital satisfaction a 2 (gender) X 3 (marriage type; arranged, both arranged and self-selected, and self-selected marriage) X 4 (self-type; separated-patterned, separated - individuated, related - patterned, and related – individuated)

factorial between-subjects ANOVA was conducted. Gender ($F(1,560) = 8.22$, $p <$ .01, $\eta^2 = .01$) and self-type ($F(3,560) = 24.31$, $p < .05$, $\eta^2 = .12$) had significant main effects on marital satisfaction (see Appendix F). Accordingly, husbands were more satisfied with their marriage than wives (see Table 6).

Table 6. Means and Standard Deviations of Marital Satisfaction Scores of the Participants Grouped by Gender

	Women		Men	
	M	SD	M	SD
Marital Satisfaction	3.85	.92	4.01	.80
N	292		292	

Since gender had no interaction effect, it was dropped from further analysis. A new 3 (marriage type; arranged, both arranged and self-selected, and self-selected marriage) X 4 (self-type; separated-patterned, separated-individuated, related-patterned, and related-individuated) factorial between-subjects ANOVA was conducted in order to explore the effects on marital satisfaction. As can be seen in Appendix G, marital satisfaction was found to be significantly affected by only self-type ($F(3,572) = 21.86$, $p < .001$, $\eta^2 = .10$). Means and standard deviations were presented in Table 7 that respondents with related-patterned and related-individuated self-types were more satisfied than participants with separated-patterned and separated-individuated self-types.

Table 7. Means and Standard Deviations of Marital Satisfaction Scores of the Participants Grouped by Self-Type

	Separated-Patterned		Separated-Individuated		Related-Patterned		Related-Individuated	
	M	SD	M	SD	M	SD	M	SD
Marital Satisfaction	3.69[a]	.92	3.62[a]	.88	4.14[b]	.73	4.26[b]	.73
N	132		156		130		166	

Note. Different superscripts denote significant differences on means according to Bonferroni Test

Also, the interaction effect between marriage type and self-type, which can be seen in Appendix G, was significant, ($F(6,572) = 2.12$, $p < .05$, $\eta^2 = .02$). The interaction effect on marital satisfaction was analyzed using a simple main effects analysis. Marriage types influenced marital satisfaction among subjects with separated-patterned self-type, $F(2,572) = 2.91$, $p < .05$, however marriage types did not influence marital satisfaction among respondents with separated-individuated, related-patterned, and related-individuated self-types (see Figure 3).

The significant simple main effects of marriage type were further analyzed by pairwise comparisons using the Sidak adjustment for multiple comparisons. As can be seen in Figure 3, for participants with separated-patterned self-type, marital satisfaction was higher at self-selected marriages ($M = 3.90$, $SE = .11$, $p < .05$) than at arranged marriages ($M = 3.35$, $SE = .17$, $p < .05$). Marital satisfaction at the family-self-selected marriages ($M = 3.60$, $SE = .12$) fell between arranged and self-selected marriages, but was not significantly different from either of them.

Thus, a similar trend with dyadic consensus, as mentioned above, was observed that marriage type differences was significant only for subjects with separated-patterned self-type who were more satisfied with their marriage in self-selected marriages compared to arranged marriages, while those with separated-individuated and related self-types did not differ. In other word, the differentiation in terms of marriage types was only among respondents with separated-patterned self-type; particularly, couples involved in self-selected marriages reported higher marital satisfaction than those involved in arranged marriages.
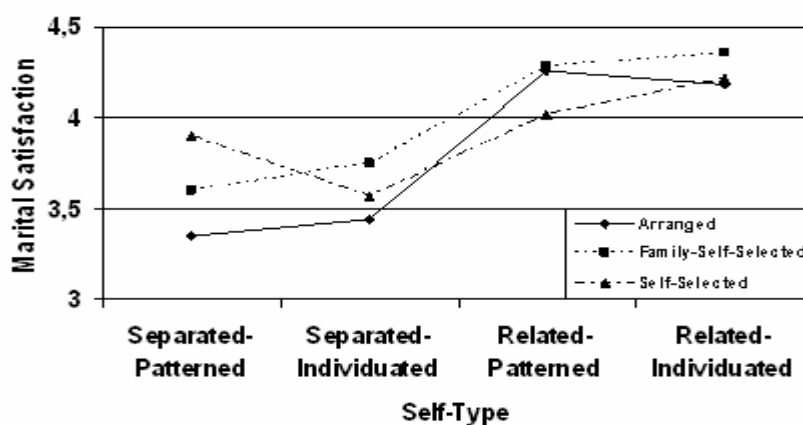
Figure 3. Mean marital satisfaction scores of participants with different self-types and marriage types.

3.2   Correlational Analyses

The correlational analyses indicated that there were significant relationships between variables as presented in Table 8. Initially, the correlation coefficients indicated that perceived decision making quality had significant relationships with dyadic consensus ($r = .56$, $p < .01$), dyadic satisfaction ($r = .47$, $p < .01$), dyadic cohesion ($r = .51$, $p < .01$), and marital satisfaction ($r = .57$, $p < .01$). Hence, it shows that as expected when decision making quality of the participants increases, their level of satisfaction in marriage increases as well. It seemed to be a strong indicator of satisfaction. On the other hand, the correlation of perceived decision making quality with relatedness was also significant ($r = .46$, $p < .01$). Then it could be said that being related with others may play a role in the quality of decision making. Also, the relationship between perceived decision making quality and support of relatives was significant ($r = .26$, $p < .01$). Therefore, it is not surprising in our country that continuing support from the relatives through the life span contributed to decision making process of couples.

The two basic human needs of relatedness and individuation were not significantly correlated, supporting what the BID model proposed as distinct variables. As seen in Table 8, relatedness significantly correlated with almost all marital quality variables, whereas, individuation had significant but weak relationship with marital quality variables except for dyadic consensus, dyadic satisfaction, marital satisfaction, and support from the relatives. Hence, as presented by the BID model, individuation was associated with intrinsic motivational variables such as need for cognition, need for exploration, and curiosity (Imamoğlu, 2003). Then, it is not surprising to find a significant positive relationship between individuation and education level ($r = .34$, $p < .01$). Also, in line with previous findings there was a negative correlation of individuation with perceived traditionality ($r = -.24$, $p < .01$).

Another key variable of the present study, which was stated as marriage type, was found to be negatively correlated with length of marriage ($r = -.32$, $p < .01$), indicating most couples who were involved in arranged marriage had longer

marriage life. In other words, among young couples arranged marriage was not so common. Furthermore, the correlation between marriage type and education level (r = .40, $p <$ .01) was significant. Accordingly, participants who were married by free-choice had higher levels of education than respondents involved in arranged and family-self-selected marriages; on the other hand, they perceived their marriages as less traditional (r = -.24, $p <$ .01).

Lastly, when marital satisfaction and subscales of dyadic adjustment correlations were considered (see Table 8), they were significantly and highly related to each other. What was interesting here, again support from the relatives (r = .20, $p <$ .01) and perceived traditionality (r = .16, $p <$ .01) which were important social dynamics of Turkish culture, had significant relationships with marital satisfaction. This is also in line with the findings from studies indicating that couples' harmonious relations with the extended family were associated with marital satisfaction (Imamoğlu, 1994; Imamoğlu & Yasak, 1997). Additionally, when education level increases marital satisfaction (r = .14, $p <$ .01) increases as well. Finally, participation in important decisions had a role in marital satisfaction (r = .15, $p <$ .01) and gender was also significantly but was weakly correlated with marital satisfaction (r = .09, $p <$ .05).

Table 8. Correlation Matrix for the Variables

Variables	1	1.a	1.b	2	2.a	2.b	2.c	3	4	5	6	7	8	9	10	11	12	13
1. Perceived Decision Making Quality																		
a. Satisfaction With Decision Making	.88**																	
b. Perceived Equality	.91**	.61**																
2. Dyadic Adjustment	.64**	.56**	.58**															
a. Dyadic Consensus	.56**	.52**	.48**	.88**														
b. Dyadic Satisfaction	.47**	.40**	.44**	.74**	.51**													
c. Dyadic Cohesion	.51**	.41**	.50**	.79**	.54**	.37**												
3. Marital Satisfaction	.57**	.55**	.47**	.62**	.55**	.55**	.42**											
4. Relatedness	.46**	.42**	.39**	.52**	.47**	.40**	.38**	.43**										
5. Individuation	.23**	.15**	.25**	.10*	.02	.03	.20**	.07	.07									
6. Gender	.08*	.10*	.05	.05	.06	.07	.01	.09*	-.08	.01								
7. Marriage Type	.18**	.14**	.18**	.07	.03	-.03	.17**	.04	.10*	.15**	.00							
8. Length of Marriage	-.07	-.06	-.07	-.05	.02	.03	-.17**	-.04	.00	-.22**	.00	-.32**						
9. Education Level	.20**	.17**	.19**	.16**	.11**	.02	.24**	.14**	.10*	.34**	.19**	.40**	-.34**					
10. Participation in Important Decisions	.25**	.28**	.17**	.18**	.20**	.10*	.11**	.15**	.12**	.12**	.26**	.05	-.07	.12**				
11. Participation in Daily Decisions	.12**	.14**	.07	.07	.09**	-.01	.05	.00	.10*	.04	-.17**	.02	-.04	.02	.26**			
12. Support from Relatives	.26**	.21**	.25**	.23**	.19**	.16**	.22**	.20**	.24**	-.02	.00	.14**	-.15**	.06	.04	.00		
13. Perceived Traditionality	.08	.04	.10*	.15**	.19**	.16**	.01	.16**	.21**	-.23**	.02	-.17**	.19**	-.21**	.00	-.04	.14**	

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

43

3.3 Overall Analysis of Key Variables

Assuming that individuation and relatedness are distinct and complementary basic human orientations as suggested by the BID model, it was expected that their contributions to predict marital quality would be different based on intercorrelations between theoretical constructs noted above (see Table 8). Specifically, because relational self-orientation has been found to be associated with both self and family satisfaction, perceived love-acceptance, and attachment security and also because of higher correlation of relatedness with dyadic adjustment and marital satisfaction as presented in Table 8, a direct prediction was expected. On the other hand, an indirect association between relatedness and marital satisfaction through mediation of perceived decision making quality was expected, assuming from previous studies as mentioned earlier that decision making quality is a strong predictor of marital satisfaction. In the same way, individuation was expected to have an indirect association with marital satisfaction through mediation of perceived decision making quality, since, as proposed by the BID model, self-developmental orientation represents intrinsic exploration and since decision making requires cognitive process. Additionally, participation in decision making and having egalitarian attitudes have been found to be related to marital satisfaction, as noted before (Imamoğlu, 1995; Imamoğlu & Yasak, 1997). In accordance with previous findings and based on high correlations of perceived decision making quality with dyadic adjustment and marital satisfaction, a direct path between these variables was expected.

Before going into detailed associations between key variables, they should be defined in terms of entrance to the analysis as observed or latent variable. Because relatedness and individuation constructs were measured with the BID scale, they were entered as observed variables. On the other hand, perceived equality and satisfaction with decision making pattern scores of the subjects were measured by one-item questions, indicating a latent variable named as perceived decision making quality. In addition, marital quality, because of the basic concern of the present study, was defined as the other latent variable composed of dyadic adjustment and marital satisfaction.

Overall, above-noted correlational analyses constitute the empirical bases of the model and it was expected that relatedness and perceived decision making quality would predict dyadic adjustment and marital satisfaction. The relationship between relatedness, individuation, and marital quality was expected to be mediated by perceived decision making quality. Particularly, relatedness and individuation were expected to predict perceived decision making quality, and in turn, perceived decision making quality was expected to predict marital quality of participants. In addition, relatedness directly would predict marital quality. In order to analyze these causal relationships among theoretical constructs, structural equation modeling technique was applied using Lisrel, version 8.30 (Jöreskog & Sörbom, 1993). As can be seen in Figure 4, results showing standardized factor loadings supported the hierarchical model, $\chi^2(6, N = 584) = 32.19$, $p < .001$, root mean square error of approximation (RMSEA) = .087, goodness of fit index (GFI) = .98, adjusted goodness of fit index (AGFI) = .94, normed fit index (NFI) = .97, and comparative fit index (CFI) = .98. The significant paths which are shown in Figure 4 indicate that relatedness both directly and through mediation of perceived decision making quality predicted marital quality. On the other hand, individuation predicted marital quality indirectly, through mediation of perceived decision making quality.

Since the BID model maintains that individuation is associated with nonrestrictive family atmosphere and need for cognition, egalitarianism may well be important for individuals who are high in self-developmental orientation. Also, from the findings above, having the second highest correlation with perceived equality ($r = .25$, $p < .01$, see Table 8), it was assumed that people high on intrapersonal differentiation may perceive their marital relationships more equal. Thus, in order to achieve a more acceptable fit, the modification produced by the Lisrel program was made to the model. The error variance between individuation and perceived equality was added to the model. Thus, the goodness of fit statistics indicated an acceptable fit to the data, yielding the following higher values for the fit indexes, $\chi^2(5, N = 584) = 15.23$, $p < .01$, RMSEA = .059, GFI = .99, AGFI = .96, NFI = .99, CFI = .99 (see Appendix H). As a result, standardized path coefficient between perceived decision making quality and marital quality increased with the modification, although

coefficient between individuation and perceived decision making quality decreased.

Hence, even though modification has increased the fit statistics, without modification and restricted results, it still seems to be that perceived decision making quality in marital relationships is a strong predictor of marital quality. Additionally, relatedness and individuation were associated with perceived decision making quality and also relatedness had a direct path to marital quality.
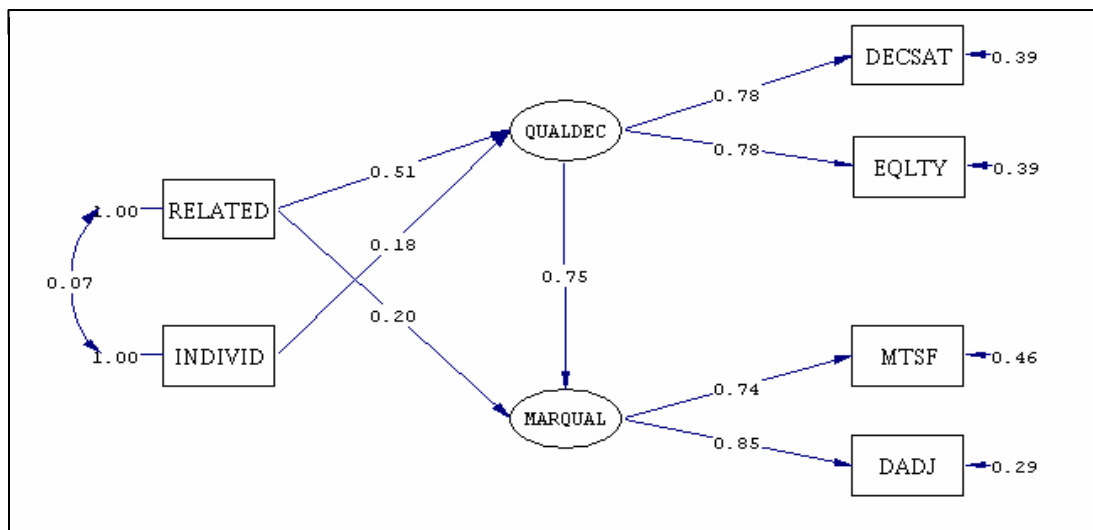
Figure 4. Significant predictors of marital quality tested by using LISREL; $\chi^2(6, N = 584) = 32.19$, $p < .001$, GFI = .98, AGFI = .94, CFI = .98; correlations between the variables considered are shown in Table 8. Standardized path coefficients are shown; all the path coefficients are significant at least at the .05 level. Correlated errors were not added.

Note: Related = Relatedness, Individ = Individuation, Qualdec = Perceived Decision Making Quality, Decsat = Satisfaction with Decision Making Pattern, Eqlty = Perceived Equality, Marqlty = Marital Quality, Mtsf = Marital Satisfaction, Dadj = Dyadic Adjustment.

CHAPTER IV

DISCUSSION

The current study aimed to explore whether marriage types and self-construal types played a role in marital relationships such as perceived decision making quality, dyadic adjustment, and marital satisfaction. In order to achieve this purpose, participants were grouped based on their marriage types whether they have married by free-choice, by arrangement, or by both arrangement and free-choice and also based on their self-types specified by the Balanced Integration Differentiation (BID) model. Then, they were tested on different dimensions concerning marital relationship. In this chapter, the results presented in previous section are discussed on their relevance to the literature and then limitations and suggestions to future research are reported.

4.1   Evaluation of the Results

Results of the present study revealed that perceived decision making quality varied as a result of gender. Accordingly, husbands perceived their decision making processes of high quality. They were more satisfied with their decision making pattern as compared to wives. This may be related to the overall satisfaction of husbands in marriage, since various studies have found that males had higher satisfaction with husband-wife relationships (Imamoglu & Yasak, 1997), had higher general marital satisfaction (Heyman et al., 1994), and those who were involved in arranged marriages reported more emotional affection (Hortacsu, 2007). The present study also have found supporting results with previous studies that husbands reported to be satisfied more than their wives with their marriage (Rhyne, 1981; Shek & Tsang, 1993; Gagnon, et al., 1999).

The first question raised within the study was on the effects of marriage type. It was aimed to explore the differences between three types of marriages on marital processes. Results indicated that participants involved in arranged marriages

47

perceived their decision making pattern of low quality and reported to have less cohesion with the spouse than those involved in family-self-selected marriages and those in self-selected marriages. This is in line with the findings asserting that spousal friendship, trust, communion and sharing are higher in self-selected marriages relative to arranged marriages (Imamoğlu, 1993). Also, it is congruent only for dyadic cohesion with the finding that self-selected marriage group had a higher degree of marital adjustment than the group whose marriages were arranged (Demir & Fışıloğlu, 1999). It was also seen in the findings that marriage type had no direct effect on dyadic consensus, dyadic satisfaction, and marital satisfaction. The present findings support the notion that cooperative interdependence, egalitarian attitudes, and equal participation in decision making between spouses were associated with self-selected marriages (Imamoğlu, 1993). Perceiving their decision making processes of high quality, respondents involved in self-selected and family-self-selected marriages differed from those in arranged marriages.

On the other hand, the expected difference between three types of marriages was not supported. It was stated in the previous section that different from previous studies (Imamoğlu, 1994; Imamoğlu & Yasak, 1997; Hortaçsu, 1997, 1999, 2007; Hortaçsu & Oral, 1994) the present study aimed to emphasize extended family inclusion on decision of marriage. That is, instead of dividing marriage into two types, family-initiated with premarital dating was added as a third type. However, results showed that there is no difference between self-selected and family-self-selected marriage types in terms of main effects. Both types of marriages showed a similar trend on perceived decision making quality as different from arranged marriage.

In a similar vein, Aida and Falbo (1991) note that studies investigating marital satisfaction differences between couples involving free-choice marriages and arranged marriages have conflicting results. Also, they found a small effect of marriage type in their studies. According to traditionalists, arranged marriages give more satisfaction to couples than self-selected marriages (Xiaohe & Whyte, 1990). They claim that since they do not know each other well, since they do not spend time together before marriage, and since they do not have any romantic feelings, the

spouses in arranged marriages have nowhere to go and they have to come up with cohesion. After the marriage, they have chance to learn more about each other. During this process, mutual concern is likely to result in a mature form of love and it is different from the "hot" emotions in love marriages. In this type of marriage, spouses are to be more realistic and to form more durable bonds since the important concern is to survive together in the marriage. On the other hand, Blood (1967) with a sample from Japan and Xiaohe and Whyte (1990) with a sample from China found that spouses in love marriages show consistently more marital satisfaction scores as compared to the individuals involved in arranged marriages.

Furthermore, having self-selected marriage is associated with women's socioeconomic power in the marriage, which in turn tends to be associated with increased marital satisfaction (Imamoğlu, 1994, 2000; Imamoğlu & Yasak, 1997). Similarly, Imamoğlu (1993) have found that individuals involved in self-selected marriages rated their marriages more positive in terms of marital quality relative to those in arranged marriages, which is not totally supported since marriage type had no main effect on marital satisfaction in the present study. However, by the interaction with self-type, marriage type significantly influenced dyadic consensus, dyadic satisfaction, and marital satisfaction, which is the one important contribution of the present findings to the marriage and self-type fields in the literature. That is, dyadic consensus and marital satisfaction were reported to be higher in self-selected marriages as compared to arranged marriages for respondents with separated-patterned self-type. Since separated-patterned self-type represents the most unbalanced psychological state based on the BID model's assertions, marriage type differences may occur among these individuals. Because the families of this separated-patterned group are restrictive and controlling (Imamoğlu, 2003), it is not surprising that they report low levels of marital satisfaction and less consensus with the spouse when they were married by family arrangement as compared to the group married by free-choice. Whereas, individuals who did not differ whether they were married by arrangement or not, show similar trends in each three self-types in terms of consensus with the spouse and marital satisfaction.

On the other hand, regarding dyadic satisfaction, results of interaction effects

indicated that both individuals with separated-patterned and related-patterned self-types illustrated marriage type differences. Accordingly, similar with previous findings in terms of dyadic consensus and marital satisfaction, within the separated-patterned group people who were married by free-choice demonstrated higher satisfaction with the spouse when compared to those involved in family-self-selected marriage. Again, restrictive parental control might have played a role here. On the contrary, within the related-patterned group individuals married by arrangement reported higher dyadic satisfaction than those involved in self-selected marriage. According to the BID model, related-patterned self-type represents being high on interpersonal integration but low in intrapersonal differentiation (Imamoğlu, 1998, 2003), indicating that free will or willful consent are low; on the other hand, extrinsic referents or social control are high. Considering the initiation of arranged marriages, parents decide whom to marry for their children, where social control is high and decision is mostly based on external referents such as family background, economic status, and family property (Goode, 1963; Rao & Rao, 1976). Also, assuming that comparative love, frequency of interactions with spouse, and depth of overall discussion were associated with couple-initiated marriages from the studies comparing arranged and self-selected marriages (Imamoğlu, 1993; Hortaçsu, 2007; Hortaçsu & Oral, 1994), it may be concluded that within related-patterned group individuals married by arrangement reported more satisfaction with the spouse as compared to the ones involved in self-selected marriage.

Analyses conducted to explore the effects of different self-types, which was stated as the second question of the present study, on perceived decision making quality, dyadic adjustment, and marital satisfaction demonstrate that interrelationship orientation of self-construal was associated significantly with perceived decision making quality, dyadic adjustment, and marital satisfaction. In addition, for the subscale of dyadic adjustment, the effect of self-type was significant that interrelated individuals had higher scores on dyadic satisfaction, dyadic consensus, and dyadic cohesion than those with separated self-types. Also, participants with related-self types perceived their decision making process of high quality and had more marital satisfaction relative to the ones with separated self-types. Therefore, it is congruent

50

with the BID model's assertions that relatedness is associated with the positive affective domain such as positive future expectations, attachment security, self and family satisfaction (Imamoğlu, 2003; Imamoğlu & Imamoğlu, 2007; Güler, 2004). Overall, the impact of self-type is greater than those of marriage type and gender in the present study, indicating differentiative and integrative needs as the basis of interpersonal relationships.

The last question of the study was related with predicting marital quality via decision making and self-orientations. Analyses were conducted to explore the correlational model. When the association between the two self-orientations is considered, present findings indicated that relatedness and individuation were not correlated significantly. Congruent with the studies noted in the Introduction section about the BID model, they are distinct orientations and one can be high or low on both (Imamoğlu, 1998, 2003; Imamoğlu & Karakitapoğlu-Aygün, 2004, 2006, 2007; Imamoğlu & Imamoğlu, 2007; Imamoğlu, Günaydın & Selçuk, 2007). Also, based on distinct self-orientations, we expected them to complement one another in terms of their association with perceived decision making quality. Therefore, a structural model was developed to explore the associations between key constructs based on the correlational data. Perceived decision making quality appeared to be predicted by both relatedness and individuation. Then, supporting the association between egalitarianism and marital satisfaction suggested by the past findings (Imamoğlu, 2000), it has been found that perceived decision making quality was associated with marital quality. Moreover, since related self-types were found to have an effect on dyadic adjustment and marital satisfaction in the present study, interrelationship orientation was expected to associate directly with marital quality which is composed of dyadic adjustment and marital satisfaction as well. The marital quality model seemed to be highly acceptable both statistically and theoretically, indicating that of the two self-orientations, relatedness predicted marital quality both directly and through mediation of perceived decision making quality, whereas, individuation predicted it only indirectly. This is what the present study contributes to the marriage literature in line with previous studies.

4.2   Limitations and Recommendations

There are some limitations of the present study that should be taken into consideration. First of all, since the study is about marriage, participants might be unwilling to give the true information about their marital relationships. Also, because of social desirability effect, participants probably wonder how their spouse perceives their marriage and they may become anxious and not give the right information.

Moreover, education level of participants in the current study is relatively high. This might result in more modern viewpoints in spouse selection and shift to individuation and more egalitarian viewpoints in marital interaction. Because of modernization effects in Turkey, the form of arranged marriages changes a bit toward a type in which more spousal involvement rather than only family decision is observed. In this type, spouses are free to date before marriage but the main decision is held by parents as well (Hortaçsu, 2007). That's why three types of marriages were taken into consideration in the current study. Additionally, since participants generally live in cities and metropolis, and since they are only from 5 different regions, the representation of individuals particularly involved in arranged marriages decreases. People from more strict and closed communities should be included to represent more of arranged marriage.

Since expectation of marriage type effect on marital satisfaction was not fulfilled, a deeper research on arranged marriages and its characteristics is needed. The sample should be chosen from various regions where arranged marriages and more traditional values are common.

Another limitation of the study is that analyses were conducted cross-sectionally to understand the current status of marital satisfaction. However, there is need for longitudinal research for comparison of arranged and self-selected marriages in the long-run. The changes in marital satisfaction over the years in marriage may give more information.

The current study contributes to existing literature and expands our knowledge on marriage types, self-types and their relationship with marital quality. Some suggestions for future studies may involve development of a more specific

scale in order to measure spouses' interactions and perceptions about traditionality or equality or decision making processes rather than single-item questions. Finally, in future research, a more representative sample in terms of marriage type and education level can be selected to further explore the impact of marriage types on spouses' marital relationships.

REFERENCES

Aida, Y., & Falbo, T. (1991). Relationships between marital satisfaction, resources, and power strategies. *Sex Roles, 24,* 43-56.

Archer, J. (1996). Sex differences in social behavior: Are the social role and evolutionary explanations compatible? *American Psychologist, 51,* 909-917.

Atalay, B., Kontaş, M., Beyazıt, S., & Madenoğlu, K. (1992). Türk aile yapısı araştırması (Investigation of Turkish family structure). *Devlet Planlama Teşkilatı Sosyal Planlama Genel Müdürlüğü Araştırma Dairesi* (Yayın no: DPT: 313-SPGM: 421). Ankara, Turkey: DPT Matbaası.

Applbaum, K. D. (1995). Marriage with the proper stranger: Arranged marriage in metropolitan Japan. *Ethnology, 34 (1),* 37-52.

Bailey, K. D. (1994). *Methods of social research*. New York: Free Press.

Batabyal, A. A. (1999). A dynamic and stochastic analysis of decision making in arranged marriages. *Applied Economics Letters, 6,* 439-442.

Balaman, A. R. (2002). *Evlilik akrabalık türleri: Sosyal antropolojik yaklaşımla*. Ankara, Turkey: Kültür Bakanlığı.

Barnett, R. C., & Baruch, G. K. (1987). Determinants of fathers' participation in family work. *Journal of Marriage and the Family, 49,* 29-40.

Baruch, G. K., & Barnett, R. C. (1981). Fathers' participation in the care of their preschool children. *Sex Roles, 7,* 1043-1055.

Berscheid, E., & Regan, P. (2005). *The psychology of interpersonal relationships*. New Jersey: Prentice Hall.

Binici-Azizoğlu, S. (2000). *Psikolojik yardım için başvuruda bulunan ve bulunmayan evli çiftlerin evlilik ilişkilerini değerlendirmelerinin karşılaştırılması*.Doktora Tezi, Ankara Üniverisitesi Sosyal Bilimler Enstitüsü Psikoloji Anabilim Dalı, Ankara.

Blood, R. O., Jr. (1967). *Love match and arranged marriage*. New York: Free Press.

Bond, M. H. (1988). Finding universal dimensions of individual variation in multicultural studies of values: The Rokeach and Chinese value surveys. *Journal of Personality and Social Psychology, 55,* 1009-1015.

Burgess, E. W., & Locke, H. J. (1945). *The family: From institution to companionship*. New York: American Book Company.

Burr, W. R. (1970). Satisfaction with various aspects of marriage over the life cycle: A random middle class sample. *Journal of Marriage and the Family, 32 ,* 29-37.

Busby, D. M. Crane, D. R., Larson, J. H., & Christensen, C. (1995). A revision of the DAS for use with distressed and nondistressed couples: Construct hierarchy and multidimensional scales. *Journal of Marital and Family Therapy, 21(3),* 289-308.

Buss, D. M. (1994). *The evolution of desire: Strategies of human mating*. New York: Basic Books.

Buss, D. M., Abbottt, M., Angleitner, A., Biaggio, A., Blanco-Villasenor, A., Bruchon-Schweitzer, M., et al. (1990). International preferences in selecting mates: A study of 37 cultures. *Journal of Cross-Cultural Psychology, 21,* 5-47.

Buss, D. M., & Schmitt, D. P. (1993). Sexual strategies theory: An evolutionary perspective on human mating. *Psychological Review, 100,* 204-232.

Caldwell, J. C., Reddy, P. H., & Caldwell, P. (1983). The causes of marriage change in South India. *Population Studies, 37 (3),* 343-361.

Cohen, P. M. (1985). Family measurement techniques: Locke Marital Adjustment Scale and the Dyadic Adjustment Scale. *American Journal of Family Therapy, 13,* 66-71.

Coltrane, S. (1998). *Gender and Families*. London: Sage.

Cramer, R. E., & Schaeffer, J. T. (1996). Identifying the ideal mate: More evidence for male-female convergence. *Current Psychology, 15 (1),* 157-167.

Crane, D. R., Allgood, S. M., Larson, J. H., & Griffin, W. (1990). Assessing marital quality with distressed and nondistressed couples: A comparison and equivalency table for three frequently used measures. *Journal of Marriage and the Family, 52,* 87-93.

Cunningham, M. R. (1986). Measuring the physical in physical attractiveness: Quasi-experiments on the sociobiology of female beauty. *Journal of Personality and Social Psychology, 50,* 925-935.

Daly, M., & Wilson, M. (1983). *Sex, evolution and behavior*. Boston: Willard Grant Press.

Demir, A., & Fısıloglu, H. (1999). Loneliness and marital adjustment of Turkish couples. *The Journal of Psychology, 133,* 230-240.

Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The satisfaction with life scale. *Journal Personlity Assessment, 49 (1),* 71-75.

Dion, K. K., & Dion, K. L. (1993). Individualistic and Collectivistic Perspectives on Gender and the Cultural Context of Love and Intimacy. *Journal of Social Issues, 49 (3)*, 53-69.

Duben, A., & Behar, C. (1991). *Istanbul households: Marriage, family and fertility 1880-1940*. Cambridge: Cambridge University Press.

Eagly, A. H. (1987). Gender differences in social behavior: A social-role interpretation. In Kashima, Y., Yamaguchi, S., Kim, U., Choi, S., Gelfand, M. J., & Yuki, M. (1995). Culture, gender, and self: A perspective from individualism-collectivism research. *Journal of Personality and Social Psychology, 69 (5),* 925-937.

Erbek, E., Beştepe, E., Akar, H., Eradamlar, N., & Alpkan, R. L. (2005). Evlilik uyumu. (Marital adjustment). *Düşünen Adam, 18 (1),* 39-47.

Erci, B., & Ergin, R. (2005). Women's satisfaction with their marriage in Turkey. *Marriage and Family Review, 37 (3),* 117-131.

Ferree, M. M. (1991). The gender division of labor in two-earner marriages. *Journal of Family Issues, 12,* 158-180.

Fısıloglu, H. (1992). Lisansüstü öğrencilerinin evlilik uyumu. *Turkish Journal of Psychology, 7 (28),* 16-23.

Fısıloglu, H. (2001). Consanguineous marriage and marital adjustment in Turkey. *The Family Journal, 9 (2),* 215-222.

Fowers, B. J., & Olson, D. H. (1993). ENRICH marital satisfaction scale: A brief research and clinical tool. *Journal of Family Psychology, 7 (2),* 176-185.

Fox, G. L. (1975). Love match and arranged marriage in a modernizing nation: Mate selection in Ankara, Turkey. *Journal of Marriage and the Family, 37 (1),* 180-193.

Freudiger, P. (1983). Life satisfaction among three categories of married women. *Journal of Marriage and the Family, 45,* 213-219.

Gagnon, M. D., Hersen, M., Kabacoff, R. I., & Van Hasselt, V. B. (1999). Interpersonal and psychological correlates of marital dissatisfaction in late life: A longitudinal view. *Journal of Consulting and Clinical Psychology, 57,* 47-52.

Geary, D. C., Vigil, J., & Byrd-Craven, J. (2004). Evolution of human mate choice. *Journal of Sex Research, 41 (1),* 27-42.

Gezici, M., & Güvenç, G. (2003). Çalışan kadınların ve ev kadınlrının benlik algısı ve benlik kurgusu açısından karşılaştırılması [Self-perceptions and self-construals of women in relation to employment and domestic status]. *Turkish Journal of Psychology, 18,* 1-17 (in Turkish).

Ghimire, D. J., Axinn, W. G., Yabiku, S. T., & Thornton, A. (2006). Social change, premarital nonfamily experience, and spouse choice in an arranged marriage society. *Ameican Journal of Sociology, 111 (4),* 1181-1218.

Gilford, R., & Bengtson, V. (1979). Measuring marital satisfaction in three generations: Positive and negative dimensions. *Journal of Marriage and the Family, 41,* 387-398.

Glenn, N. D., & Weaver, C. N. (1981). The contribution of marital happiness to global happiness. *Journal of Marriage and the Family, 43,* 161-168.

Goldscheider, F., & Waite, L. (1991). *New families, no families? The transformation of American home*. Berkeley: University of California Press.

Goode, W. J. (1963). *World revolution and family patterns*. New York: Free Press.

Goodwin, R. (1999). *Personal relationships across cultures*. London: Routledge.

Graham, H. M. (1958). Some changes in Thai family life: A preliminary study. In Springer, J. F., & Gable, R. W. (1981). Modernization and sex roles: The status of women in the Thai bureaucracy. *Sex Roles, 7 (7),* 723-737.

Gupta, G. R. (1976). Love, arranged marriage, and the Indian social structure. *Journal of Comparative Family Studies, 7 (1),* 75-85.

Güler, A. (2004). *Relationship between self-construals and future time orientations*. Master's Thesis, Middle East Technical University, Ankara, Turkey.

Heyman, R. E., Sayers, S. L., & Bellack, A. S. (1994). Global marital satisfaction versus marital adjustment: An empirical comparison of three measures. *Journal of Family Psychology, 8 (4),* 432-446.

Hicks, M. W., & Platt, M. (1970). Marital happiness and stability: A review of the research in the sixties. *Journal of Marriage and the Family, 32 (4),* 553-574.

Hofstede, G. H. (1984). *Culture's consequences: International differences in work-related values*. Beverly Hills: Sage.

Hojat, M., Shapurian, R., Foroughi, D., Nayerahmadi, H., Farzaneh, M., Shafieyan, M., & Parsi, M. (2000). Gender differences in traditional attitudes toward marriage and the family: An empirical study of Iranian immigrants in the United States. *Journal of Family Issues, 21,* 419-434.

Hortaçsu, N. (1997). Family-and couple-initiated marriages in Turkey. *Genetic, Social, and General Psychology Monographs, 123 (3),* 325-343.

Hortaçsu, N. (1999). The first year of family-and couple-initiated marriages of a Turkish sample: A longitudinal investigation. *International Journal of Psychology, 34 (1),* 29-41.

Hortaçsu, N. (2007). Family-versus couple-initiated marriages in Turkey: Similarities and differences over the family life cycle. *Asian Journal of Social Psychology, 10,* 103-116.

Hortaçsu, N., & Baştuğ, (1996). *Türk kültürlerindeki kentsel ailede gelenek, görenek ve değerler: Türkiye, Azerbeycan ve Türkmenistan'da aile* (Traditions, customs, and values in urban Turkish cultures: Family in Turkey, Azerbaijan, and Turkmenistan). In Hortaçsu, N. (1999). The first year of family-and couple-initiated marriages of a Turkish sample: A longitudinal investigation. *International Journal of Psychology, 34 (1),* 29-41.

Hortaçsu, N., & Oral, A. (1994). Comparison of couple-and family-initiated marriages in Turkey. *The Journal of Social Psychology, 134 (2),* 229-239.

Hume, D. K., & Montgomerie, R. (2001). Facial attractiveness signals different aspects of "quality" in women and men. *Evolution and Human Behavior, 22,* 93-112.

Hünler, O. S., & Gencöz, T. (2003). Submissive behaviors and marital satisfaction relation: Mediator role of perceived marital problem solving. *Turkish Journal of Psychology, 18 (51),* 99-108.

Imamoğlu, E. O. (1987). An interdependence model of human development. In Kağıtçıbaşı, Ç. (Ed.). *Growth and Progress in Cross-Cultural Psychology.* (138-145). Lisse: Swets and Zeitlinger.

Imamoğlu, E. O. (1993). Değişen dünyada değişen aile-içi roller. *Kadın Araştırmaları Dergisi, 1,* 59-68.

Imamoğlu, E. O. (1995). Değişim sürecinde aile: Evlilik ilişkileri, bireysel gelişim ve demokratik değerler. In The Turkish Family Research Association. (Eds). *1994 Aile Kurultayı.* (33-51). Ankara: Aile Araştırma Kurumu (in Turkish).

Imamoglu, E. O. (1998). Individualism and collectivism in a model and scale of balanced differentiation and integration. *The Journal of Psychology, 132 (1),* 95-105.

Imamoğlu, E. O. (2000). Changing gender roles and marital satisfaction in Turkey. In Acar, F., & Güneş-Ayata, A. (Eds.). *Gender and identity construction: Women of central Asia, the Caucasus and Turkey.* (101-116). Leiden: Brill.

Imamoglu, E. O. (2003). Individuation and relatedness: Not opposing but distinct and complementary. *Genetic, Social, and General Psychology Monographs, 129 (4),* 367-402.

Imamoğlu, E. O., & Güler-Edwards, A. (2007). Self-related differences in future time orientations. *Turkish Journal of Psychology, 22 (60),* 115-132.

Imamoğlu, E. O., Günaydın, G., & Selçuk, E. (2007). Individuation and relatedness as predictors of the authentic self: Kernis and Goldman's model of authenticity in a collectivist context. Manuscript under review.

Imamoğlu, E. O., & Imamoğlu, S. (2007). Relationship between attachment security and self-construal orientations. *The Journal of Psychology, 141 (5),* 539-558.

Imamoğlu, E. O., & Karakitapoğlu-Aygün, Z. (2004). Self-construals and values in different cultural and economic contexts. *Genetic, Social, and General Psychology Monographs, 130 (4),* 277-306.

Imamoğlu, E. O., & Karakitapoğlu-Aygün, Z. (2006). Actual, ideal and expected relatedness with parents across and within cultures. *European Journal of Social Psychology, 36,* 721-745.

Imamoğlu, E. O., & Karakitapoğlu-Aygün, Z. (2007). Relatedness of identities and emotional closeness with parents across and within cultures. *Asian Journal of Social Psychology, 10,* 145-161.

Imamoğlu, E. O., & Kurt, A. (2005). A comparison of allocentric and idiocentric Canadians and Turks in terms of individuation and relatedness. Unpublished data.

Imamoglu, E. O., & Yasak, Y. (1997). Dimensions of marital realtionships as perceived by Turkish husbands and wives. *Genetic, Social, and General Psychology Monographs, 123 (2),* 211-232.

Imamoğlu, E. O., Wendorf, C. A., Weisfeld, C. C., Weisfeld, G. E., Lucas, T. W., Parkhill, M. R., & Shen, J. (under review). Cultural differences in the impact of number of children on marital satisfaction.

Jones, D. (1995). Sexual selection, physical attractiveness, and facial neoteny. *Current Anthropoly, 36,* 723-748.

Jöreskog, K. G., & Sörbom, D. (1993). *Lisrel 8: Structural equation modeling with the SIMPLIS command language*. Lincolnwood, IL: Scientific Software International.

Juni, S., & Grimm, D. W. (1994). Marital satisfaction as a function of dyadic gender-role constellations. *The American Journal of Family Therapy, 22 (2),* 106-112.

Kağıtçıbaşı, Ç. (1996). The autonomous-relational self: a new synthesis. *European Psychologist, 1 (3),* 180-186.

Kağıtçıbaşı, Ç. (1997). Individualism and collectivism. In Berry, J. W., Segall, M. H., & Kagitçibasi, C. (Eds.). *Handbook of cross-cultural psychology: Social behavior and applications*. (Vol.3, pp. 1-49). Boston: Allyn & Bacon.

Kağıtçıbaşı, Ç. (2002). Cross-cultural perspectives on family change. In Liljeström, R., & Ozdalga, E. (Eds.). *Autonomy and dependence in the family*. Istanbul: Swedish Research Institute.

Kağıtçıbaşı, Ç. (2005). Autonomy and relatedness in cultural context: Implications for self and family. *Journal of Cross-Cultural Psychology, 36,* 403-422.

Kalleberg, A. L., & Rosenfeld, R. A. (1990). Work in the family and in the labor market: A cross-national, reciprocal analysis. *Journal of Marriage and the Family, 52,* 331-346.

Kenrick, D. T., & Keefe, R. C. (1992). Age preferences in mates reflect sex differences in human reproductive strategies. *Behavioral and Brain Sciences, 15,* 75-133.

Kinjo, K. (1990). The family relationship. In Applbaum, K. D. (1995). Marriage with the proper stranger: Arranged marriage in metropolitan Japan. *Ethnology, 34 (1),* 37-52.

Kurian, G. (1979). Cross-cultural perspectives of mate-selection and marriage. In Zaidi, A. U., & Shuraydi, M. (2000). Perceptions of arranged marriages by young Pakistani Muslim society women living in a western society. *Journal of Comparative Family Studies, 33 (4),* 495-515.

Kurian, G. (1991). South Asians in Canada. *International Migration, 29 (1),* 421-432.

Laub, J. H., Nagin, D. S., & Sampson, R. J. (1998). Trajectories of change in criminal offending: Good marriages and the desistance process. *American Sociological Review, 63,* 225-238.

Lively, E. L. (1969). Toward concept clarification: The case of marital interaction. *Journal of Marriage and the Family, 31,* 108-114.

Locke, H. J., & Wallace, K. N. (1959). Short marital-adjustment and prediction tests: Their reliability and validity. *Marriage and Family Living, 21 (3),* 251-255.

Lucas, T. W., Wendorf, C. A., Imamoglu, E. O., Shen, J., Parkhill, M. R., Weisfeld, C. C., & Weisfeld, G. E. (2004). Marital satisfaction in four cultures as a function of homogamy, male dominance and female attractiveness. *Sexualities, Evolution & Gender, 6,* 97-130.

Mace, D., & Mace, V. (1960). *Marriage: East and west*. New York: Doubleday and Company.

Magnarella, P. J. (1972). Aspects of kinship change in a modernizing Turkish town. *Human Organization, 31,* 361-371.

Magnarella, P. J. (1973). The reception of Swiss family law in Turkey. *Anthropological Quarterly, 46,* 110-116.

Markus, H., & Kitayama, S. (1991). Culture and the self: Implications for cognition, emotion, and motivation. *Psychological Review, 98,* 224-253.

Møller, A. P., Soler, M., & Thornhill, R. (1995). Breast asymmetry, sexual selection, and human reproductive success. *Ethology and Sociobiology, 16,* 207-219.

Money, J., & Eckhardt, A. A. (1972). *Man and woman, boy and girl*. Baltimore, MD: Johns Hopkins University Press.

Munk, M. (1940). Husband and wife and their property rights in the laws of domestic relations: Proposals for changes toward equal rights. *Living, 2 (4),* 93-99.

Murdock, G. P. (1949). Social structure. In Reiss, I. L. (1965). The universality of the family: A conceptual analysis. *Journal of Marriage and Family, 27 (4),* 443-453.

Netting, N. S. (2006). Two-lives, one partner: Indo-Canadian youth between love and arranged marriages. *Journal of Comparative Family Studies, 37 (1),* 129-146.

Oyserman, D., Coon, H. M., & Kemmelmeier, M. (2002). Rethinking individualism and collectivism: Evaluation of theoretical assumptions and meta-analyses. *Psychological Bulletin, 128,* 3-72.

Ponzetti, J. J., & Mutch, B.H. (2006). Marriage as a covenant: Tradition as a guide to marriage education in the pastoral context. *Pastoral Psychology, 54 (3),* 215-230.

Proulx, C. M., Helms, H. M., Buehler, C. (2007). Marital quality and personal well-being: A meta analysis. *Journal of Marriage and the Family, 69,* 576-593.

Qureshi, R. B. (1991). Marriage strategies among Muslim from South Asia. In Zaidi, A. U., & Shuraydi, M. (2000). Perceptions of arranged marriages by young Pakistani muslim society women living in a western society. *Journal of Comparative Family Studies, 33 (4),* 495-515.

Rao, V. V. P., & Rao, V. N. (1976). Arranged marriages: An assessment of the attitudes of the college students in India. *Journal of Comparative Family Studies, 7 (3),* 433-453.

Rhyne, D. (1981). Bases of marital satisfaction among men and women. *Journal of Marriage and the Family, 43,* 941-955.

Rollins, B. C., & Feldman, H. (1970). Marital satisfaction over the family life cycle. *Journal of Marriage and the Family, 32 (1),* 20-28.

Rollins, B. C., & Cannon, K. L. (1974). Marital satisfaction over the family life cycle: A reevaluation. *Journal of Marriage and the Family, 45 (2),* 691-699.

Rosen-Grandon, J. R., Myers, J. E., & Hottie, J. A. (2004). The relationship between martital characteristics, marital interaction processes, and marital satisfaction. *Journal of Counseling and Development, 82,* 58-68.

Ryan, R. M. (1991). The nature of the self in autonomy and relatedness. In Strauss, J., & Goethals, G. R. (Eds). *The self: Interdisciplinary approaches.* (208-238). New York: Springer-Verlag.

Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development and well-being. *American Psychologist, 55,* 68-78.

Ryan, R. M., & Lynch, J. H. (1989). Emotional autonomy versus detachment: Revisiting the vicissitudes of adolescence and young adulthood. *Child Development, 60,* 340-356.

Shek, D. T., & Tsang, S. K. (1993). The Chinese version of the Kansas marital satisfaction scale: Some psychometric and normative data. *Social Behavior and Personality Journal, 21,* 205-214.

Spanier, G. B. (1976). Measuring dyadic adjustment: Newscales for assesing the quality of marriage and similar dyads. *Journal of Marriage and the Family, 38,* 15-27.

Spanier, G. B. (1979). The measurement of marital quality. *Journal of Sex and Marital Therapy, 5 (3),* 288-300.

Spanier, G. B. (1985). Improve, refine, recast, expand, clarify: Don't abandon. *Journal of Marriage and the Family, 47,* 1073-1074.

Spanier, G. B., & Thompson, L. (1982). A confirmatory analysis of the dyadic adjustment scale. *Journal of Marriage and the Family, 44,* 731-738.

Springer, J. F., & Gable, R. W. (1981). Modernization and sex roles: The status of women in the Thai bureaucracy. *Sex Roles, 7 (7),* 723-737.

Stack, S., & Eshleman, J. R. (1998). Marital status and happiness: A 17-nation study. *Journal of Marriage and the Family, 60,* 527-536.

Symons, D. (1979). *The evolution of human sexuality.* New York: Oxford University Press.

Triandis, H. C. (1994). *Culture and social behavior.* New York: McGraw-Hill.

Triandis, H. C. (1995). *Individualism and collectivism.* Boulder: Westview.

Triandis, H. C. (1996). The psychological measurements of cultural syndromes. *American Psychologist, 51,* 407-415.

Vaillant, C. O., & Vaillant, G. E. (1993). Is the U-curve of marital satisfaction an illusion? A 40-year study of marriage. *Journal of Marriage and the Family, 55,* 230-239.

Vignoles, V. L., Chryssochoou, X., & Breakwell, G. M. (2004). Combining individuality and relatedness: Representations of the person among the Anglican clergy. *British Journal of Social Psychology, 43,* 113-132.

Waite, L. J., & Gallagher, M. (2000). *Case for marriage: Why married people are happier, healthier and better off financially.* New York: Broadway Books.

Wilkie, J. R., Ferree, M. M., & Ratcliff, K. S. (1998). Gender and fairness: Marital satisfaction in two-earner couples. *Journal of Marriage and the Family, 60 (3),* 577-594.

Xiaohe, X., & Whyte, M. K. (1990). Love matches and arranged marriages: A Chinese replication. *Journal of Marriage and the Family, 52,* 709-722.

Yelsma, P., & Athappilly, K. (1968). Marital satisfaction and communication practices: Comparisons among Indian and American couples. *Journal of Comparative Family Studies, 19 (1),* 37-54.

Yogev, S., & Brett, J. (1985). Perceptions of the division of housework and child care and marital satisfaction. *Journal of Marriage and the Family, 47 (3),* 609-618.

Zaidi, A. U., & Shuraydi, M. (2000). Perceptions of arranged marriages by young Pakistani muslim society women living in a western society. *Journal of Comparative Family Studies, 33 (4),* 495-515.

BALANCED INTEGRATION DIFFERENTIATION SCALE

(DENGELİ BÜTÜNLEŞME AYRIŞMA ÖLÇEĞİ)

1. Kendi kendime kaldığımda yapacak ilginç şeyler bulabilirim.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

2. Kendimi aileme hep yakın hissedeceğime inanıyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

3. İnsanlarla ilişki kurmakta güçlük çekiyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

4. Kendi istediklerimi yapabilmek için kendime mutlaka zaman ve imkân tanımaya çalışırım.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

5. Kendimi duygusal olarak toplumun dışında kalmış gibi hissediyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

6. Kendimi duygusal olarak aileme çok yakın hissediyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

7. Farklı olmaktansa, toplumla düşünsel olarak kaynaşmış olmayı tercih ederim.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

8. Kendimi yakın çevremden duygusal olarak kopmuş hissediyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

9. Kendimi insanlardan olabildiğince soyutlayıp, kendi isteklerimi gerçekleştirmeye çalışırım.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

10. Hayatta gerçekleştirmek istediğim şeyler için çalışırken, ailemin sevgi ve desteğini hep yanımda hissederim.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

11. Kendimi yalnız hissediyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

12. Ailemle duygusal bağlarımın zayıf olduğunu hissediyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

13. Ailemle aramdaki duygusal bağların hayatta yapmak istediğim şeyler için bana güç verdiğini düşünüyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

14. Kendimi diğer insanlardan kopuk hissediyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

15. Toplumsal değerleri sorgulamak yerine benimsemeyi tercih ederim.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

16. Kendimi sosyal çevreme duygusal olarak yakın hissediyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

17. Kendimi ilginç buluyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

18. İnsanın kendini, kendi istediği gibi değil, toplumda geçerli olacak şekilde geliştirmesinin önemli olduğunu düşünüyorum.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

19. İnsan geliştikçe, ailesinden duygusal olarak uzaklaşır.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

20. İnsanın en önemli amacı sahip olduğu potansiyeli hakkıyla geliştirmek olmalıdır.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

21. İnsanın kendi özelliklerini geliştirip ortaya çıkarabilmesi gerekir.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

22. Kişinin kendine değil, topluma uygun hareket etmesi, uzun vadede kendi yararına olur.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

23. İnsanın yapmak istediklerini yapabilmesi için, ailesiyle olan duygusal bağlarını en aza indirmesi gerekir.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

24. Çevremdekilerin onayladığı bir insan olmak benim için önemlidir.

    1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

25. Zamanımızda insanlar arasında güçlü duygusal bağların olması, kendileri için destekleyici değil, engelleyici olur.

1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

26. Sahip olduğum potansiyeli ve özelliklerimi geliştirip, kendime özgü bir birey olmak benim için çok önemlidir.

1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

27. Çevreme ters gelse bile, kendime özgü bir amaç için yaşayabilirim.

1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

28. Herkesin kendi özelliklerini geliştirmeye uğraşması yerine, toplumsal beklentilere uygun davranmaya çalışmasının daha doğru olduğu kanısındayım.

1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

29. Toplumlar geliştikçe, insanlararası duygusal bağların zayıflaması doğaldır.

1. hiç ( )   2. biraz ( )   3. orta ( )   4. oldukça ( )   5. çok ( )

SATISFACTION WITH MARRIAGE SCALE

(EVLİLİK MEMNUNİYETİ ÖLÇEĞİ)

1. Kesinlikle katılmıyorum
2. Katılmıyorum
3. Ne katılıyorum ne katılmıyorum
4. Katılıyorum
5. Kesinlikle katılıyorum

1. Birçok bakımdan evliliğim idealime yakın.	**1**	**2**	**3**	**4**	**5**
2. Evlilik koşullarım mükemmel.	**1**	**2**	**3**	**4**	**5**
3. Evliliğimden memnunum.	**1**	**2**	**3**	**4**	**5**
4. Şimdiye kadar evliliğimde istediğim önemli şeyleri elde ettim.	**1**	**2**	**3**	**4**	**5**
5. Eğer evlilik hayatımı yeniden yaşasaydım hemen hiçbir şeyi değiştirmezdim.	**1**	**2**	**3**	**4**	**5**

APPENDIX C

REVISED DYADIC ADJUSTMENT SCALE

(YENİLENMİŞ ÇİFT UYUM ÖLÇEĞİ)

	Hiçbir zaman anlaşamayız 1	Nadiren anlaşırız 2	Bazen anlaşırız 3	Oldukça sık anlaşırız 4	Çoğu zaman anlaşırız 5
1. Dini konular	1	2	3	4	5
2. Muhabbet-sevgi gösterme	1	2	3	4	5
3. Temel kararların alınması	1	2	3	4	5
4. Cinsel yaşam	1	2	3	4	5
5. Geleneksellik (örf ve adetlere uygun davranış)	1	2	3	4	5
6. Mesleki kararlar	1	2	3	4	5

	Hiçbir zaman 1	Nadiren 2	Bazen 3	Oldukça sık 4	Çoğu zaman 5
7. İlişkinizi bitirmeyi ne sıklıkta tartışırsınız?	1	2	3	4	5
8. Eşinizle ne sıklıkla münakaşa edersiniz?	1	2	3	4	5
9. Evlendiğiniz için pişmanlık duyar mısınız?	1	2	3	4	5
10. Ne sıklıkla birbirinizin sinirlenmesine neden olursunuz?	1	2	3	4	5
11. Siz ve eşiniz ev dışı etkinliklerinizin ne kadarına birlikte katılırsınız?	1	2	3	4	5
12. Ne sıklıkla teşvik edici fikir alışverişinde bulunursunuz?	1	2	3	4	5
13. Ne sıklıkla bir iş üzerinde birlikte çalışırsınız?	1	2	3	4	5
14. Ne sıklıkla bir şeyi sakince tartışırsınız?	1	2	3	4	5

DEMOGRAPHIC INFORMATION FORM

(BİLGİ FORMU)

Bu çalışmanın amacı evli çiftlerin benlik kurgularının ve evlilik tiplerinin evlilik doyumu üzerindeki etkilerini araştırmaktır. Araştırmaya katılmak tamamen gönüllüdür. Alınan bilgiler grup halinde değerlendirileceğinden, isminizi yazmanız gerekli değildir. Vereceğiniz tüm bilgiler gizli tutulacakatır. Bu nedenle sorulara olabildiğince samimi karşılıklar vermeniz ve soruları yanıtsız bırakmamanız beklenmektedir. Araştırmaya katıldığınız ve zaman ayırdığınız için şimdiden teşekkür ederiz.

<div align="right">

Aylin GÜNDOĞDU

Orta Doğu Teknik Üniversitesi

Psikoloji Bölümü Yüksek Lisans Öğrencisi

</div>

1.   Cinsiyetiniz   1. Kadın ( )   2.Erkek ( )

2.   Yaşınız   ....

3.   Eğitim düzeyiniz   1. Okuma-yazma bilmiyor ( )   2. Okur-yazar ( )

3. İlkokul ( )   4. Ortaokul ( )   5. Lise ( )

6. Universite ( )   7. Lisansüstü ( )

4.   Eşinizin eğitim düzeyi 1. Okuma-yazma bilmiyor ( )   2. Okur-yazar ( )

3. İlkokul ( )   4. Ortaokul ( )   5. Lise ( )

6. Universite ( )   7. Lisansüstü ( )

5. Mesleğiniz

0. Ev kadını ( ) ; Diğer. (Belirtiniz)....................

1. İşçi, çiftçi, usta, vb. ( )

2. Memur, subay, küçük esnaf, vb. ( )

3. Üst düzey bürokrat, serbest meslek sahibi, tüccar, vb. ( )

6. Eşinizin mesleği

0. Ev kadını ( ) ; Diğer. (Belirtiniz)....................

1. İşçi, çiftçi, usta, vb. ( )

2. Memur, subay, küçük esnaf, vb. ( )

3. Üst düzey bürokrat, serbest meslek sahibi, tüccar, vb. ( )

7. Eşinizle birlikte yaşamınızın çoğunu geçirdiğiniz yer

1. Köy ( )

2. Kasaba ( )

3. Şehir ( )

4. Metropol (İstanbul/Ankara/İzmir) ( )

MARITAL RELATIONSHIP FORM

(EVLİLİK İÇİ İLİŞKİLER FORMU)

1. Eşinizle nasıl evlendiniz?   1. Görücü usülü (hiç veya çok az tanıyarak) ( )

                                                    2. Hem görücü usülü, hem anlaşarak ( )

                                                    3. Anlaşarak ( )

2. Eşinizle kaç yıldır evlisiniz?   ....

3. Çocuğunuz var mı?   1. Evet ( ) ise Sayı..................................

                                                Cinsiyet............................

                                                Yaş....................................

                                2. Hayır ( )

4. Ev içinde aile büyükleriyle mi   1. Evet ( ) (Anne, baba, kayınvalide,

yaşıyorsunuz?   kayınpeder)

                    2. Hayır ( )

5. Aile büyükleri eşinizle olan ilişkinize ne derece karışır?

       1. Hiç ( )   2. Biraz ( )   3. Orta derecede ( )   4. Oldukça ( )   5. Çok ( )

6. Evlilik ilişkinizde **önemli** kararları çoğunlukla kim alır?

       1. Aile Büyükleri ( )   2. Eşim ( )   3. Eşimle Birlikte Kendim ( ) 4. Kendim ( )

Bu durumdan ne derece memnunsunuz?   1. Hiç memnun değilim   ( )

                                                    2. Biraz memnunum   ( )

                                                    3. Orta derecede memnunum   ( )

                                                    4. Oldukça memnunum   ( )

                                                    5. Çok memnunum   ( )

7. Evlilik ilişkinizde **günlük** kararları kim alır?

    1. Aile Büyükleri ( )   2. Eşim ( )   3. Eşimle Birlikte Kendim ( ) 4. Kendim ( )

    Bu durumdan ne derece memnunsunuz?   1. Hiç memnun değilim   ( )

    2. Biraz memnunum   ( )

    3. Orta derecede memnunum ( )

    4. Oldukça memnunum   ( )

    5. Çok memnunum   ( )

8. Akrabalarınız evliliğinizi yürütmenizde size ne derece destek olur?

    1. Hiç ( ) 2. Biraz ( ) 3. Orta derecede ( )   4. Oldukça ( )   5. Çok ( )

9. Evlilik ilişkiniz **önemli** kararların alınmasında ne derece eşitlikçi?

    1. Hiç ( ) 2. Biraz ( ) 3. Orta derecede ( )   4. Oldukça ( )   5. Çok ( )

10. Evliliğiniz ne derece **geleneksel** anlayışa uygun bir evliliktir?

    1. Hiç ( ) 2. Biraz ( ) 3. Orta derecede ( )   4. Oldukça ( )   5. Çok ( )

Table of ANOVA and MANOVA Results Involving Marital Quality Data

Source	MSE	df_1	F	η^2
Differences in perceived decision making quality[a]				
Gender	5.56	1	9.36**	0.02
Marriage Type	5.07	2	8.54***	0.03
Self-Type	12.74	3	21.44***	0.10
Gender * Marriage Type	0.89	2	1.50	0.01
Gender * Self-Type	0.09	3	0.15	0.00
Marriage Type * Self-Type	0.33	6	0.56	0.01
Gender * Marriage Type * Self-Type	0.08	6	0.13	0.00
Differences in dyadic adjustment[b]				
Gender		3	2.25	0.01
Dyadic Consensus	2.31	1	5.52*	0.01
Dyadic Satisfaction	1.68	1	3.98*	0.01
Dyadic Cohesion	0.47	1	0.77	0.00
Marriage Type		6	4.89***	0.03
Dyadic Consensus	0.11	2	0.27	0.00
Dyadic Satisfaction	0.10	2	0.23	0.00
Dyadic Cohesion	7.17	2	11.83***	0.04
Self-Type		9	10.14***	0.05
Dyadic Consensus	9.94	3	23.76***	0.11
Dyadic Satisfaction	6.73	3	15.91***	0.08
Dyadic Cohesion	10.79	3	17.80***	0.09
Gender * Marriage Type		6	0.32	0.00
Dyadic Consensus	0.24	2	0.57	0.00
Dyadic Satisfaction	0.11	2	0.27	0.00
Dyadic Cohesion	0.12	2	0.20	0.00
Gender * Self-Type		9	0.70	0.00
Dyadic Consensus	0.08	3	0.19	0.00
Dyadic Satisfaction	0.61	3	1.45	0.01
Dyadic Cohesion	0.04	3	0.07	0.00
Marriage Type * Self-Type		18	2.16**	0.02
Dyadic Consensus	1.11	6	2.66*	0.03
Dyadic Satisfaction	1.66	6	3.91**	0.04
Dyadic Cohesion	0.98	6	1.62	0.02
Gender * Marriage Type * Self-Type		18	0.84	0.01
Dyadic Consensus	0.21	6	0.50	0.01
Dyadic Satisfaction	0.30	6	0.70	0.01
Dyadic Cohesion	0.21	6	0.35	0.00
Differences in marital satisfaction[c]				
Gender	5.36	1	8.22**	0.01
Marriage Type	1.28	2	1.97	0.01
Self-Type	15.87	3	24.31***	0.12
Gender * Marriage Type	0.01	2	0.02	0.00
Gender * Self-Type	0.90	3	1.38	0.01
Marriage Type * Self-Type	1.43	6	2.20*	0.02
Gender * Marriage Type * Self-Type	0.83	6	1.27	0.01

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

[a] A 2 (Gender) X 3 (Marriage Type) X 4 (Self-Type) ANOVA using perceived decision quality as dependent variable is involved.

[b] A 2 (Gender) X 3 (Marriage Type) X 4 (Self-Type) MANOVA using dyadic consensus, dyadic satisfaction, and dyadic cohesion as dependent variables is involved.

[c] A 2 (Gender) X 3 (Marriage Type) X 4 (Self-Type) ANOVA using marital satisfaction as dependent variable is involved.

Table of Revised ANOVA and MANOVA Results Involving Marital Quality Data

Source	MSE	df_1	F	η^2
Differences in dyadic adjustment[a]				
Marriage Type		6	5.18***	0.03
Dyadic Consensus	0.08	2	0.19	0.00
Dyadic Satisfaction	0.13	2	0.30	0.00
Dyadic Cohesion	7.22	2	12.05***	0.04
Self-Type		9	9.67***	0.05
Dyadic Consensus	9.24	3	22.11***	0.10
Dyadic Satisfaction	6.40	3	15.12***	0.07
Dyadic Cohesion	10.51	3	17.55***	0.08
Marriage Type * Self-Type		18	2.08**	0.02
Dyadic Consensus	1.07	6	2.55*	0.03
Dyadic Satisfaction	1.62	6	3.81**	0.04
Dyadic Cohesion	0.86	6	1.44	0.02
Differences in marital satisfaction[b]				
Marriage Type	1.10	2	1.65	0.01
Self-Type	15.87	3	21.86***	0.10
Marriage Type * Self-Type	1.43	6	2.12*	0.02

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

[a] A 3 (Marriage Type) X 4 (Self-Type) MANOVA using dyadic consensus, dyadic satisfaction, and dyadic cohesion as dependent variables is involved.

[b] A 3 (Marriage Type) X 4 (Self-Type) ANOVA using marital satisfaction as dependent variable is involved.

APPENDIX H

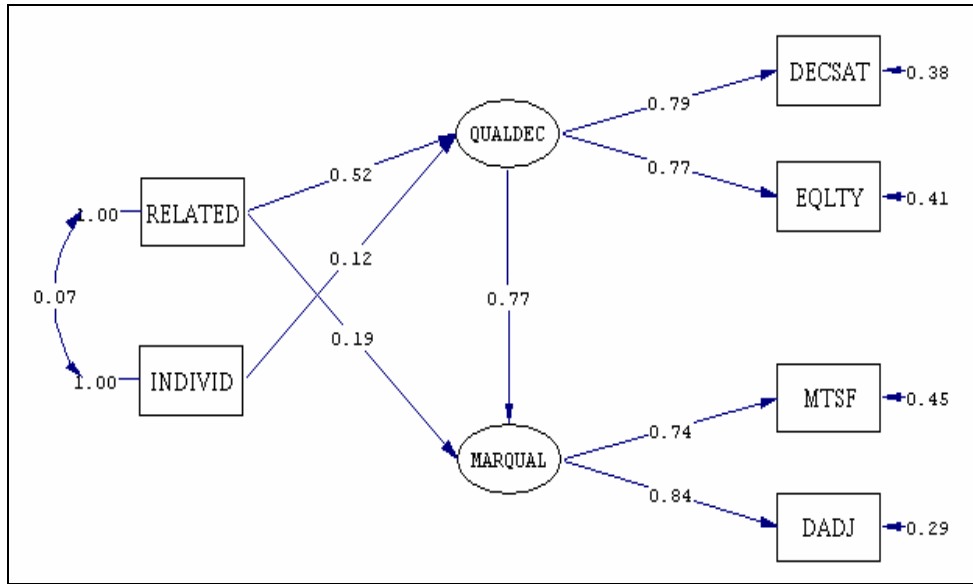## FIGURE OF MARITAL QUALITY MODEL

Figure. Significant predictors of marital quality tested by using LISREL; $\chi^2(5, N = 584) = 15.23$, $p < .01$, GFI = .99, AGFI = .96, CFI = .99; correlations between the variables considered are shown in Table 8. Standardized path coefficients are shown; all the path coefficients are significant at least at the .05 level. Correlated error for individuation and perceived equality was added.

Note: Related = Relatedness, Individ = Individuation, Qualdec = Perceived Decision Making Quality, Decsat = Satisfaction with Decision Making Pattern, Eqlty = Perceived Equality, Marqlty = Marital Quality, Mtsf = Marital Satisfaction, Dadj = Dyadic Adjustment.