RELATIONAL MODELS THEORY AND THEIR ASSOCIATIONS WITH
CULTURAL ORIENTATIONS AND PERSONAL VALUE PRIORITIES
IN THE TURKISH CULTURAL CONTEXT

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ABSTRACT

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This study aims to investigate elementary models of social relations in
Turkish cultural context and to link these models with horizontal and vertical
individualism and collectivism and personal value priorities. Fiske (1992)
suggested that four elementary relationship models: communal sharing,
authority ranking, equality matching, and market pricing motivate, organize,
generate, coordinate, and evaluate almost all social relations. First, the
Modes of Relationship Questionnaire (MORQ) asessing the four relational
models was adopted to Turkish. Second, systematical associations of
relational models with horizontal and vertical individualism and collectivism
and personal value priorities were examined. It was expected that horizontal
cultural dimensions would predict equality matching and vertical dimensions
would predict authority ranking, individualism would be linked to market
pricing and collectivism would be linked to communal sharing. For personal

value priorities, self-trancendence values would be associatedwith communal sharing, self-enhancement with authority ranking and market pricing, and conservation with authority ranking. Participants (N = 214) completed the MORQ, the Individualism and Collectivism Scale (INDCOL), and the Portrait Values Questionnaire (PVQ). The four factor-structure of the relational models was supported in comfirmatory factor analyses. The hypothesized associations between relaitonal models, cultural orientations, and personal priorities were mostly supported. The results indicated that collectivism predicted communal sharing, vertical dimensions predicted authority ranking, horizontal collectivism predicted equality matching, and vertical individualism predicted market pricing. It was also found that self-trancendence predicted communal sharing and equality matching, self-enhancement predicted authority ranking and market pricing, and conservation predicted authority ranking.Theoretical, methodological, and practical implications of the findings were discussed considering previous work and cultural context.

Keywords: Relational models theory, the Modes of Relationship Questionnaire, individualism and collectivism, personal values

ÖZ

İLİŞKİ MODELLERİ VE TÜRK KÜLTÜRÜ BAĞLAMINDA
KÜLTÜREL YÖNELİM VE KİŞİSEL DEĞER ÖNCELİKLERİ İLE
İLİŞKİLERİ

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Bu çalışmanın amacı Türk kültürü bağlamında sosyal ilişkilerin temel modellerini ve bu modellerin yatay ve dikey bireycilik ve toplulukçuluk ve kişisel değer öncelikleri ile bağlantısını incelemektir. Fiske (1992) hemen hemen bütün sosyal ilişkilerin dört temel ilişki modeli (komünal paylaşım, yetke sıralaması, eşitlik eşlemesi ve piyasa değeri) tarafından oluşturulduğunu, motive edildiğini, düzenlendiğini, koordine edildiğini ve değerlendirildiğini öne sürmüştür. Bu çalışmanın birinci amacı için, İlişki Biçimleri Anketi (İBA) Türkçe'ye uyarlanmıştır. İkinci olarak, ilişki modelleri ile yatay ve dikey bireycilik ve toplulukçuluk ve kişisel değer öncelikleri arasındaki sistematik ilişkiler incelenmiştir. Kültürel yönelim açısından, yatay boyutların eşitlik eşlemesini ve dikey boyutların yetke sıralamasını yordayacağı, bireyciliğin piyasa değeri ile ve toplulukçuluğun komünal paylaşım ile ilişkili olacağı beklenmiştir. Kişisel değer öncelikleri açısından, özaşkınlık değerleri komünal paylaşım ile, özgenişletim değerleri

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yetke sıralaması ve piyasa değerleri ile ve muhafazacılık değerleri yetke sıralaması ile ilişkilendirilmiştir. Katılımcılar (N = 214) İBA, Bireycilik ve Toplulukçuluk Ölçeği (INDCOL) ve Portre Değerler Ölçeği'ni (PDÖ) tamamlamıştır. İlişki modellerinin dört faktörlü yapısı doğrulayıcı faktör analizi ile desteklenmiştir. İlişki modelleri ile kültürel yönelimler ve kişisel değer öncelikleri arasında öngörülen ilişkiler büyük ölçüde desteklenmiştir. Sonuçlar toplulukçuluğun komünal paylaşımı, dikey boyutların yetke sıralamasını, yatay toplulukçuluğun eşitlik eşlemesini ve dikey bireyciliğin piyasa değerini yordadığını göstermektedir. Ayrıca, özaşkınlık komünal paylaşımı ve eşitlik eşlemesi ile, özgenişletim yetke sıralaması ve piyasa değeri ile ve muhafazacılık yetke sıralaması ile ilişkili bulunmuştur. Bu bulguların teorik, metodolojik ve pratik çıkarımları önceki çalışmalar ve kültürel bağlam gözönünde bulunarak tartışılmıştır.

Anahtar Kelimeler: İlişki modelleri teorisi, İlişki Biçimleri Anketi, bireycilik ve toplulukçuluk, kişisel değerler

In memory of my precious NARYA

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INTRODUCTION

1.1 General Introduction

It is highly confirmed that human beings are social and cultural animals. Sociality and enculturation have determined the ways of human living. There are a number of accounts and approaches that question how human beings construct the social world and act in it. One widely accepted assumption of those accounts for social cognition is the categorical thinking; people categorize and attached stereotypes to these categories when thinking on sociality (Macrae & Bodenhausen, 2001). In a similar vein, Fiske (1991) proposed four distinct categories to explain the sociality of human being by proposing Relational Models Theory (RMT). RMT basically claims that people generally organize their social life in terms of their relationships with other people. According to Fiske (1991; 2004) human beings use four relational models to generate the majority of social interactions. They construct complex and different forms of social relations by using certain combinations of these four models. These interactions can be organized due to commonalities, hierarchies, balances - imbalances, or proportions between people. Hence, in respect to these bases, Fiske (1991; 1992) suggested that the most of social relations can be reduced to communal sharing, authority ranking, equality matching, and market pricing. It was asserted that the cultural norms (Fiske, 1991; 2004; Fiske, Kitayama, Markus, & Nisbett, 1998) and individual differences, and preferences determined how these models generate social

relationships (Haslam, 2004; Haslam, Reichert, & Fiske, 2002; Roccas & McCauley, 2004) That's why Fiske (1991)'s relational model was theoretically associated with both cultural dimensions of horizontal and vertical individualism and collectivism (Triandis & Gelfand, 1998) and Schwartz's theory of personal value priorities (Roccas & McCauley, 2004).

Cultural construal and related social cognitive structures have effects on how individuals perceive and interpret themselves and their surroundings and how to act in the social world (Fiske, 1992; Triandis & Gelfand, 1998). Past researchers have developed a number of cultural theories to explain the cultural underpinnings of social cognitive structures. As fundamental syndromes, individualism and collectivism have been used as the main indicators of cultural variations (Fiske et al., 1998), though contrasting societies only on the individualism and collectivism have been criticized recently by many researchers (e.g., İmamoğlu, 2003, Kağıtçıbaşı, 2005). Besides individualism and collectivism, individuals' value priorities have been shown to play a critical role in this social perception by guiding their attitudes and behaviors in many respects and vary across cultures reflecting predictable cultural variations (Schwartz, 1992).

In the present study, possible associations between three theories (relational models, individualism/collectivism, and value priorities) in the domain of interpersonal relationship will be investigated. It was assumed that the three theories are interacting when individuals construct their relationships. First, these three theories are common in their fundamental arguments though they differ in their specific subject matters and their emphasis on different aspects of social cognition. They all have theorized how individuals cognize the social phenomena, and construct relationships with other people. Second, cultural context was implicitly embedded on the theoretical constructs of both relational models and value priorities. As Fiske (2010) asserted, knowledge of cultural context and individual

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properties (personalities, preferences, micro-structural features, etc.) are necessary to understand human sociality. Thus, these commonalities in theories make it possible to associate these theories systematically. Although these three approaches have specific assumptions on cultural variations, so far, there have been a few attempts to test the systematic associations among horizontal and vertical individualism and collectivism, personal values, and the four relational models.

The main aim of this study is to investigate the variation in the preferences of the specific relational models among Turkish participants and the associations between relational models and cultural properties as well as personal value preferences in the Turkish cultural context, which takes place in between the two poles of individualistic Western and collectivistic Eastern cultures. Specifically, this study will test how the relational models relate to horizontal and vertical individualism and collectivism, and personal value types. In addition to testing the proposed hypotheses, the Modes of Relationship Questionnaire will be translated and adapted into Turkish. In the following sections, the theoretical background and previous empirical studies on relation model, horizontal and vertical individualism and collectivism, and personal value priorities will be presented. Then the conceptual associations between the three approaches and specific hypotheses of the study will be stated.

1.2 A Grammar of Human Sociality: Relational Models

The Relational Models Theory (RMT) developed by Alan Fiske (1991; 1992) proposes four relational models that are represented in the cognitive system and that organizes and structures the social relationships that people engage: (1) communal sharing, (2) authority ranking, (3) equality matching, and (4) market pricing. People can categorize or evaluate their relationships by many different concepts from in a wide range of criteria. However, although humans can engage in potentially infinite number of

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relationships (Bolender, 2010), Fiske asserts that all kinds of social relationships can be reduced to these elementary models and the relationships can be analyzed under one or more of these models. In the following parts, first the structure of the relational models as Fiske (1992a) proposed will be discussed, and then the empirical evidence for relational models from a broad range of fields will be presented.

1.2.1 The Structure of Relational Models

Fiske (1991; 2004) distinguishes relational models as 'mods' and 'preos'. In one hand, the modes are the evolutionary adapted models of relationships and they are the elementary structures of all kinds of relationships. On the other hand, the preos are culture specific implementation rules for the mods and they are transmitted within a culture. According to Fiske (2004) the preos, were produced by a culture in history and learned by individuals as they grow up within a cultural context, and act as implementation rules of relational models. The preos are prototypes, customs, and principles of social relations that integrate the mods (Fiske, 2004). Since the mods are only the universal grammar of social relationships, people use preos to implement these models to their social relations. These culturally produced and shared implementations give the determinants of a relational model in a specific domain, such as whether the communality of a relationship in a social group was result of heritage or intense affection, or what is the meaning 'same' within a given situation (Bolender, 2010). Thus, the mods need to be conjoined with preos to operate social relations (Fiske, 2004). In the present study the mods will be examined and how these mods implemented in Turkish culture will be addressed.

Some features of relational models in Fiske's (1991, 2004) conception have essential similarities with Chomsky's Universal Grammar (2006). First, the relational models are cognitive schemas or grammar of human sociality (Bolender, 2010) that they are abstract and generalized knowledge of relating

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(Fiske, 1991). They represent, organize, interpret, and direct attentions and behaviors. (Macrae & Bodenhausen, 2001). Second, the relational models are generative, that is, these elementary models generate new compound relationship models to better represent different social relationships (Fiske, 2004; Fiske et al., 1998). These compound models also represent, organize, and realize more complex relationships. Third, the relational models are innate and have neurological foundations on the human brain (Iacoboni, Lieberman, Knowlton, Molnar-Szakacs, Moritz, Throop, & Fiske, 2004). Thus, Chomsky's generative linguistics can be analogous to understand the nature of the relational models (Fiske, 2004; Bolender, 2010).

The relational models can be best described as a set of related modules or faculties (Fiske, 1992; Haslam & Fiske, 1999) suggesting that relational models are structured in discrete modules. According to Fiske (1992), each relational model is a specialized capacity that is associated with a certain type of representation, used for integrating and interpreting experiences in social relations. The modularity of this theoretical characterization is also supported by a significant amount of empirical research (see Haslam, 2004). As stated by Fiske et al. (1998), extensive research using diverse methods have indicated that people think in terms of discrete relational structures, not on the continuous dimensions. In other words, communal sharing is not the opposite direction of market pricing in one dimension, or authority ranking is not the opposite of the equality matching in another dimension, rather these four models are uni-dimensional relational structures. The previous studies examining structure of relational models revealed that four-factor structures that are represented in each relational model in a single unipolar factor appeared to be 'irreducible' to two-factor structures, and confirmed that the models of social relations are not continuous (see Haslam 2004, for a detailed discussion).

Another important feature of relational models is that relational models operate in a broad range of domains. According to Fiske (1992), relational models focus on all aspects of human relations and sociality in

various domains: from reciprocal exchange, distribution of resources, contribution to common accumulation, work life, meaning of things, significance of time, decision making, social influence, the formation and structure of groups, social identity, motivation and moral judgment, moral interpretations of misfortune, aggression and conflict, and many other social aspects of sociality. The relational models have also been conceptualized in terms of how the models influence the relationship within those domains. In this manner, each relational model is a specialized set of relational properties that govern social relations in a certain way. For example, consider a relationship in an exchange domain; people provide what they can and take what they need from a resource pool in communal sharing; superiors take what they wish from interiors and take the care and responsibility of interiors in authority ranking; people take the same amount they give in equality matching; and people pay for what they take in a proportion in market pricing (for a detailed description see Fiske, 1992).

Furthermore, similar to social relationships, these models are dynamically context dependent. The relationships people construct with others have some consistencies in time (Haslam and Fiske, 1999). In other words, an individual interpreting one of his/her intimate relationship by communal sharing tends to continue using same relational model for that person in different domains. However, this tendency may not be portrayed in all time. It has been also found that individuals do not fix a certain relationship partner into a relational model at different contexts (Fiske, 1991). An individual can implement different relational models (or combinations of models) for the same relating partner in different domains. For example, a husband and wife can share their resources in terms of communal sharing, they also do housework in terms of equality matching, and they can make decisions in terms of authority ranking at the same time. Thus, relational models are not fixed to certain types of social relations, but they are dynamically implemented to all social relations in different domains.

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1.2.2 Four Relational Models

Communal sharing relationships are based on unity and solidarity. People pursuing communal sharing relationship are bounded parts of a set, where individual distinctions and identities are eliminated. Members of the group are perceived as undifferentiated and equivalent. The group members think that they share the same common essence, such as blood and language. Close family (e.g., mother and child relationship) and kinship relations are the typical examples of communal sharing. Intense romantic love also refines the typical example of the model. Ethnic and national identities, small group memberships could be reduced to the implementations of the communal sharing. The repetitive rituals are important for this kind of relationships, such as religious worship and cultural ceremonial activities (Fiske, 1991). As an implementation communal sharing to the work processes that are perceived as common responsibilities and things that are done together (everyone does what they can) and no one shirks and no one count the individual inputs. Simply, no one counts what he/she inputs and what to get in return in communal sharing relationships (Fiske, 1991).

Authority ranking relationships are structured under a hierarchical order. The one is either in the above or in the below in the hierarchy. Higher status provides prestige, power, and eligibility. The relations, responsibilities, duties, rights, and values between super-ordinates and subordinates are asymmetrical. However, the super-ordinates have to ensure protection and care of the subordinates. Hierarchical organization of military is a typical example of the authority ranking. Similarly, ancestor worship in some cultures, ethnic rankings and monotheist religions are the common examples of the authority ranking. The positions in the hierarchy could be expressed by the spatial cues, such as using plural nouns for people in higher status, standing up (or sitting) behind the super-ordinate, providing larger personal space for super-ordinates, etc. (Fiske, 1991).

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Equality Matching relationships are formed on equal power and equal rights of the relating parts. Balance, one-to-one correspondence and turn taking are important features of this model. People keep track of the balance and equality in these relationships. A typical example could be the bridal presents that requires returning with a compatible amount of present in the similar occasions in Turkish society. Cooperatives, democratic voting, turn taking in a game, equal time in an exam, or equal team sizes are the most common examples of equality matching.

Market Placing relationships are constituted in terms of proportions and ratios. People in this kind of relationships evaluate all of the components (even social values) of the relationships to a value metric in order to make comparisons. The wages, cost/benefit analyses, rents, prices etc. are the typical examples of the criteria and work relations, money, and other tools that assess the given proportion of the contributors are main regulators of the relationships.

1.2.3 The Research on Relational Models

In the last two decades, relational models have attained remarkable empirical support from various disciplines, especially from anthropology (Fiske, 1991), social cognition (Fiske, 1995; Fiske, Thomsen, & Thein, 2009), social and organizational psychology (Haslam & Fiske, 1999; Haslam; 2004; Schubert, 2005; Schubert, Waldzus, & Seibt, 2008; Vodosek, 2009; McGraw, Tetlock, & Kristel, 2003; McGraw and Tetlock, 2005; Smith, 2008), brain studies (Iacoboni et al., 2004), clinical research (Sergi, Fiske, Horan, Kern, Kee, Subotni, Nuechterlein, & Green, 2009;Caralis & Haslam, 2004; Haslam et al.,2002). Such research literature emphasizes the theoretical power of relational models in explaining individual social cognition and behavior (Haslam, 2004).

The first group of studies referencing relational models can be examined under social cognition. The relational models theory asserts that

social cognition is "thinking about relationships" (Fiske & Haslam, 1996). A series of studies on action, naming, memory errors, free sorts, similarity, and rating of the attributes of relationships have revealed that four relational models guide social cognition. For instance, participants recalled people that were clustered on the basis of social relationships stronger than those who were clustered on the basis of individual properties (Fiske, 1995). Thus, social error, substitution, and memory studies revealed that representation of others or remembering social events and people are influenced by the nature of individuals' relationships more than the personal attributions (Haslam, 2004).

Previous studies on the implementation of relational models have demonstrated that any social demand or situation that violates a relational model causes distress (Fiske & Tetlock, 1997; Tetlock, Elson, Green, & Lerner, 2000; McGraw et al., 2003; McGraw & Tetlock, 2005). Fiske and Tetlock (1997) have hypothesized that people find it offensive when market pricing valuations were implemented in a communal sharing relations. In a series of studies the participants were tested on some trade-offs in which in some conditions the trade-offs were violating the specific relational models (McGraw et al., 2003). The results indicated that the participants exposed to taboo trade-offs (e.g. buying or selling votes in elections, buying or selling adoption rights of orphans) showed resistance and intense cognitive and emotional reactions. In another study, the findings of Tetlock and McGraw (2005) showed that people want to put clean boundaries of the implementation of market pricing norms within social settings even in a highly individualistic and capitalistic cultural context. So, the studies indicated that the norms of relational schemas can alter the perceptions and reactions of people in a given social setting (i.e. exchange).

Another empirical evidence for relational models comes from clinical and personality research. Haslam and his colleagues (Haslam, et al., 2002; Caralis & Haslam, 2004) have conducted studies to investigate how certain personality types and aberrations influence relational models. In their study

with psychiatric out-patients, Caralis and Haslam (2004) have found that communal sharing was associated with agreeableness and conscientiousness, authority ranking was linked to neuroticism, equality matching to extraversion and openness, and market pricing to neuroticism. The results also revealed that the relational models can differ in motivational and construal levels. In another study with participants having personality disorder, Haslam et al. (2002) reported that people with different personality difficulties had problems in implementing certain types of relational models or differed in their motivations towards different models. They found that narcissistic personality disorder symptoms highly associated with over-implementation of authority ranking and under-implementation of equality matching, and avoidant personality disorders showed low motivations for communal sharing relationships. Thus, the results evidenced the links between individual properties and implementation of relational models.

The relational models were also found to be consistent with the findings on embodiment of the social cognition. Fiske et al. (2009) proposed that three of the relational models were embodied that enabled children to comprehend the social world through innately intuitive understandings of how people construct and interact by each relational model. For instance, contact between bodies, synchrony of movement represents equivalence of social relations (communal sharing); and position of bodies (above-below, in-front-behind) or size of bodies (bigger-smaller, stronger-weaker) represents the hierarchies and dominations (authority ranking); and turn-takings, simultaneous starts etc. represents balance (equality matching) in the relationships (Fiske et al., 2009). Schubert (2005) has found that the vertical position of groups affected perceptions about their relative powers. In another study, Schubert (2004) reported that body force gestures influenced the participants' power perceptions and self-conceptions.

In a series of studies, IJzerman and Semin (2009; 2010) showed that physical and conceptual proximity were linked to temperature differences. They have found that the participants had more relational perspective when

they are in warm condition than they are in cold condition, and warm condition resulted in more social proximity than cold condition. Besides that their findings evidenced Fiske et al. (2009)'s arguments that physical closeness reflect the feelings of emotional warmness (IJzerman & Semin, 2010). Furthermore, Iacoboni et al. (2002) investigated how relational models represented in human brain. The functional magnetic resonance imaging results revealed that when the participants were exposed to communal sharing and authority ranking movie clips bilateral brain regions activated, and these activations differed from when the participants were under a standard cognitive task. Besides, authority ranking activated superior temporal sulcus area of the brain greater than communal sharing did (Iacoboni et al., 2002). The findings indicate that when people observe social relationships certain brain areas were activated, and different relational models can differ in the activation of those areas.

Recently, in two different studies, the associations of four relational models with cultural characteristics, namely horizontal and vertical individualism and collectivism in an organizational setting (Vodosek, 2009) and with the personal value priorities in a European sample (Bieber, Hupfeld, & Meier, 2008) were examined. First, Vodosek (2009) have found significant relationships between cultural orientations and relational models. Specifically, his results indicated that both vertical and horizontal collectivism predicted implementation of communal sharing and vertical dimensions of cultural orientations predicted authority ranking. Similar to Vodosek's study, the link between relational models and cultural orientation will be examined on the Turkish sample. First of all, following Fiske's (1992; 2004) propositions, a proper understanding of relational models within a specific cultural context requires addressing how the cultural structure interacts with the implementation of relational models. Therefore, considering that Turkish culture which seems to integrate both collectivistic and individualistic orientations in a relational manner (Kağıtçıbaşı, 2005; 2007), the pattern of the associations between relational models and cultural

orientaitons may vary in Turkish cultural context. Second, Vodosek (2009) tested the links between cultural orientations and relational models with a restricted sample (the participants were from chemistry research groups from 24 US universities) and he only asked his participants what an ideal group should be like in terms of relationships. That's why; the only evaluated relationships in his study were the participant's group members, which could not represent all kinds of social relationships but relationships in idealized work-groups. Thus, the results on the restricted relationship sample may not be generalized and it can be difficult to conclude that the observed associations between cultural orientations and relational models occur in most kinds of relationships. Therefore, in the current study, the associations between cultural orientations and relational models will be examined with a broader range of participants with more heterogeneous relationship types.

Bieber, et al. (2008) studied the links between implementations of relational models and value priorities. Their findings showed that communal sharing correlated with universalism and benevolence; authority ranking with power, achievement, and conformity; and market pricing with power and achievement. Bieber et al. (2008), however, examined only the correlations between these constructs and did not investigate the unique effects of values in predicting the four relational models. Therefore, the relationship between relational models and value priorities will be investigated in this study by analyzing the systematic associations between value priorities and relational models. In the current study, inclusion of a broad range of relationship domains will also provide a more representative data in testing the assumed associations.

1.3. Cultural Orientations

Past theorists have commonly questioned whether their theories were culturally unique, or have cross-cultural validity (Fiske, 2002). Mountainous empirical evidence have indicated that the psychological functioning could be

different in many societies other than Western Europe and the US, where the majority of the theories were developed and tested (see Fiske, et al., 1998; Oyserman and Lee, 2008). Traditionally, the western European and Northern American societies were qualified by independence, self-determination, and freedom and however, the rest, indeed the majority, of the societies were qualified by interdependence, cooperation, and solidarity (Schwartz, Zamboanga, & Weisskirch, 2008; Markus & Kitayama, 1991; Kağıtçıbaşı, 2005; Fiske, 1991). Thus, the cross-cultural studies in psychology mostly relied on the constructs of individualism and collectivism, and this distinction has dominated the cross-cultural studies in the last decades (Oyserman, Coon, & Kemmelmeier, 2002; Vodosek, 2009; Fiske, 2002; Fischer, Ferreira, Assmar, Redford, Harb, Glazer, Cheng, Jiang, Wong, Kumar, Kartner, Hofer, & Achoui, 2009).

1.3.1 Individualism and Collectivism

Constructs of individualism and collectivism were founded on the theories of Hofstede (2001), Triandis (1995) and Markus and Kitayama (1991). Hofstede (2001) identified the culture under five dimensions: power distance, uncertainty avoidance, individualism versus collectivism, masculinity versus femininity and long-term versus short-term orientations. These dimensions have been defined in contrasting opposites across different cultures (Hofstede, 2001) and individualism and collectivism are two opposing orientations that govern the mental and social world of humans (Imamoglu, 2003; Fiske, 2002; Kağıtçıbaşı, 1997; Triandis, 1995). In this framework, the national cultures were predefined either as individualistic or collectivistic through their cultural orientations. The most of the cross-cultural literature of last century have taken granted that the nations were homogenous in their cultural construal, and developed countries from North America and Western Europe have a unique orientation toward individualism, and the majority of the world cultures, especially developing

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countries of Eastern Asia, Africa, Middle East and South America have an orientation toward collectivism (see Fiske et al., 1998; Oyserman et al., 2002).

The ideals in individualistic and collectivistic cultures differed and these ideals determine the qualities for ideal personalities in societies. As Fiske et al. (1998) have identified, a 'good' person "is a bounded, coherent, stable, autonomous, "free" entity" in individualistic cultures. Furthermore, beliefs, attributions, attitudes, preferences, motivations and goals are the main forces of people's actions for individualistic orientation (Fiske et al., 1998). Fiske, et al also stated that a person from individualistic societies

> is oriented primarily toward independent "success" and
> "achievement," makes (or should make) independent, more
> or less rational choices in the pursuit of these goals, is
> largely in control of —and individually responsible for—
> "personal" behavior and its outcomes, often regards
> relationships as competing with personal needs and
> regards group pressures as interfering with personal goals,
> [and] strives first and foremost to feel good about the self
> (p. 920).

To compare the individualistic cultures, the researchers selected their samples mostly from East Asia cultures (Oyserman et al., 2002; Markus & Kitayama 1991). Thus, the identified ideals for collectivistic cultures mostly represented the ideals of these cultures Belongingness, solidarity, kinship relations, hierarchy, loyalty, respect, and social engagements are the central characteristics of collectivism that the society attach higher worth (Oyserman and Lee, 2008; Fiske et al., 1998). According to Fiske, et al. an ideal person from a collectivistic culture

> is a connected, fluid, flexible, committed being who is
> bound to others, participates in a set of relationships, roles,
> groups, and institutions that are the primary forces that

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enable, guide, or constrain actions, is principally oriented
toward the harmonious functioning of these social entities
(which are centered on collective needs and purposes),
evaluates life with reference to collective needs and one's
contributions to them, conforms (or should conform) to
relational norms and is responsive to group goals, [and]
subordinates personal beliefs and needs to norms and
relationships (p. 922).

However, the signified ideals for individualism and collectivism did not represent all personalities within a society. These constructs have limits to capture the true diversities of societies. In other words, there are individual variations within cultures in terms of individual commitments to the stated typologies (Kağıtçıbaşı, 2005; Imamoğlu, 2003; Oyserman et al., 2002; Fiske, 2002). Furthermore, such typologies mostly ground on the social representations and ideals (Wagner & Hayes, 2005) and there are many societies within a society that individuals share different properties of their different societies (Moscovici, 2000).

For instance, as an old assumption, Turkish population was accepted as being collectivistic. But, Göregenli (1995) revealed that it is not possible to identify Turkish population as either collectivistic or individualistic (cited in Wasti & Erdil, 2007). This condition was also theorized and has been showed in empirical studies by Kağıtçıbaşı (2005) and İmamoğlu (1998; 2003). Thus, contemporary social psychology and cross-cultural studies admitted that not only inter-national differences but also differences within a nation (or society) would affect the psychological processes and mechanisms.

1.3.2 Equality vs. Hierarchy Dimensions within Individualism and Collectivism

Since the individualism and collectivism distinction was too broad and abstract to capture the underlying differences between cultures (Oyserman et al., 2002; Fiske, 2002; Komarraju, Dollinger, & Lovell, 2008) there were various attempts to understand the culture from different perspectives, such as Schwartz's (1992) cultural value orientations, Fiske's (1991; 1992) relational models and Triandis' (1995) cultural syndrome.

Triandis (1995) claimed that the individualism and collectivism was a polythetic conception and there is a need of four attributes to define individualism and collectivism (Triandis & Gelfand, 1998). According to Triandis (1995; Triandis & Gelfand, 1998) there is not only one kind of individualism or collectivism. Different cultures would reveal different patterns of collectivism or individualism. It is indeed the cultural syndromes which create the variations within individualism and collectivism. Triandis (1996) defined cultural syndrome as;

> *a pattern of shared attitudes, beliefs, categorizations, self-definitions, norm, role definitions, and values that is organized around a theme that can be identified among those who speak a particular language, during a specific historic period, and in a definable geographic region* (p. 408).

The innovation Triandis and his colleagues brought into the individualism and collectivism was a new bipolar dimension: equality vs. hierarchy. This perspective made it possible to identify cultures on the basis of the nature of the interpersonal relations. In this perspective, people can prefer interacting with others in egalitarian ways or in a hierarchical manner.

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Hence, the societies could stress on either horizontal or vertical kind of relationships. Horizontal dimension generally emphasize the equality and similarities between people. Vertical construal, in contrast, emphasizes the hierarchies and differences between people (Triandis and Gelfand, 1998; Kağıtçıbaşı, 1997; Kamarraju et al., 2008).

In the light of these, four distinct cultural orientations at the intersection of horizontal vs. vertical and individualism vs. collectivism dimensions can be identified. Horizontal individualism represents people who desire to be unique and distinct from others and who are autonomous; but they don't seek being noticeable and achieving high status in society. On the contrary, vertical individualism represents those who desire to gain high status and want to be noticeable. Thus, they are in competition with others. In horizontal collectivism, individuals perceive themselves similar to others and give importance to the community and group goals. They are interdependent and social, but they don't wish to engage in hierarchical relationships. At last, in vertical collectivism, individuals emphasize the importance of the in-group integration. The goals of identified groups are prior to personal goals and competition between in-group and out-groups is important. It has been noted that all of these aspects could be observed both at the individual and group levels, and different contexts can highlight different aspects of the given dimension (Kamarraju et al., 2008).

It can be argued that Turkish cultural orientation can be best understood by horizontal and vertical dimensions rather than individualism and collectivism dimensions. In the one hand, it can be seen as vertical because of the hierarchical organization of the family and social order, and high power distance. On the other hand, it can be seen as horizontal because of high emotional interdependence and relational characteristics of social relationships (see Kağıtçıbaşı, 2005). Furthermore, as it was discussed above, ideals in Turkish cultural context cannot be captured either individualism or collectivism (Göregenli, 1995). As located between Europe and Middle East, Turkish culture involves both traditional and modern values and properties

(Dirilen-Gümüş & Büyükşahin-Sunal, 2012). Similarly, İmamoğlu (1998) found that the trend in Turkish youth was toward both interrelatedness and individuation in her balanced integration-differentiation model, which indicated that the Turkish youth characterized themselves both with interrelation and interdependence patterns of traditional Turkish culture and individual independence. Besides, as education level and SES increase the importance of traditional values decrease in the society though people mostly identify themselves with universalistic values and egalitarianism (Kağıtçıbaşı, 2007; Karakitapoglu-Aygün & İmamoğlu, 2002). Thus investigating relational models in Turkish cultural context which present a multidimensional culture and value properties would provide critical implications for cross-cultural psychology and social relationships research.

Previous studies have examined horizontal and vertical individualism and collectivism in relation to other major constructs from different theories. For instance, its links with Fiske's (1992) relational models Kamarraju et al., 2008; Vodosek, 2009), and Schwartz (1992) personal values (Smith & Bond, 1993; Oshi, Schimmack, Diener, &Suh, 1998; Oshi, Hahn, Schimmack, Radhakrishan, Dzokoto, &Ahad, 2005) were tested.

Oshi, et al. (1998) empirically supported the hypothesized associations between horizontal and vertical individualism and collectivism and personal value priorities. They observed that horizontal individualism was associated with self-direction and achievement; vertical individualism was associated with power and achievement; horizontal collectivism was positively related to benevolence; and vertical collectivism was closely linked to tradition and conformity. Oshi et al. also reported horizontal dimensions negatively correlated with preference for power, supporting the theoretical associations.

On the other hand, although the theorists often hypothesized links between horizontal and vertical individualism and collectivism and relational models, their empirical relationships have been left unexamined with a few

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exception. Vodosek (2009) was first to test the hypothesized links between two theories. Vodosek showed that collectivistic dimensions associated with communal sharing, vertical dimensions associated with authority ranking, and horizontal collectivism was mainly associated with equality matching.

1.4 Personal Values: Priorities and Structure

Studying values was another route in social psychology considering cultural aspects of cognition, which can be followed from Schwartz (1992) back to Rokeach (1973) (Fiske et al., 1998). The values are accepted to be associated with the daily practices, attitudes, and preferences of people. That's why; social and political scientists and public research agencies frequently improve new forms to measure values and use them in national or international surveys, such as Inglehard's (2008) World Value Survey (http://www.worldvaluessurvey.org/).

Schwartz (1992) defined values as desirable, trans-situational goals, varying in importance that serves as guiding principles in people's lives. Values are "concepts or beliefs", they are related with the desired goals, they are context depended, they lead people to select or evaluate the events and actions, and they are in a hierarchy according to their importance (Schwartz, 1992; 2007; Smith & Schwartz, 1997). Values are different from attitudes by their abstractness (Schwartz, 1992; Smith & Schwartz, 1997) and their centrality to the personality according to attitudes (Biber et al., 2008). Values were also distinguished from traits since they were continuous goals but traits were continuous dispositions (Roccas, Sagiv, Schwartz, & Knafo, 2002). According to Schwartz (1992; Smith & Schwartz, 1997), values meet some universal human needs, in other words, values express needs of individuals as biological organisms, needs of sufficient social relationships, and needs of the survival of groups and society.

Rokeach (1973) stated "The value concept, more than any other, should occupy a central position . . . able to unify the apparently diverse interests of all the sciences concerned with human behavior" (cited in Schwartz, 1992) to highlight the importance of value studies in understanding human behaviors. According to Smith and Schwartz (1997) the value priorities in a society would provide the essential elements of the culture and these priorities are closely related to the ways that people behave. Thus, values are important to understand the underlying processes of cultural and individual reactions to the social events and have clear implications for interpersonal relationships shaped by relational models.

1.4.1 Basic Value Types

Schwartz (1992) identified ten motivationally distinct value types: Self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence and universalism as explained in Table 1.1.

Table 1.1 Definitions of value types of the goals and single values that represent them

Value Type	Goals	Single Values
Self-direction	Independent thought and action-choosing, creation, exploring	Creativity, freedom, independent, choosing own goals, curious
Stimulation	Excitement, novelty and challenge in life	Daring, a varied life, an exciting life
Hedonism	Pleasure and sensuous gratification for oneself	Pleasure, enjoying life, self-indulgence
Achievement	Personal success through demonstrating competence according to social standards	Ambitious, successful, capable, influential

Table 1.1 (continued)

Power	Social status and prestige, control or dominance over people and resources	Authority, social power, wealth, preserving my public image
Security	Safety, harmony and stability of society, of relationships, and of self	Family security, national security, social order, clean, reciprocation of favours
Conformity	Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms	Self-discipline, politeness, honouring parents and elders, obedience
Tradition	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide	Devout, respect for tradition, humble, moderate
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact	Helpful, honest, forgiving, loyal, responsible
Universalism	Understanding, appreciation, tolerance and protection for the welfare of all people and for nature	Equality, social justice, wisdom, broadminded, protecting the environment, unity with nature, a world of beauty

Note: Adapted from Biber, Hupfeld and Meier, 2008

These ten value types are related with each other either in complementary or contrasting way. These relationships elicit the dynamic

structure of the human values. The value theory defined value structure as the consistent conflicts and compatibilities among values (Schwartz, 1992; Schwartz & Boehnke, 2004). First, the values can be classified regarding their interests. In this manner, power, achievement, hedonism, stimulation, and self-direction were grouped as serving individual interests (Schwartz, 1992). Benevolence, tradition and conformity were classified in the opposite direction to serve collective interests. Here, universalism and security seem to be serving to both individual and collective interests.

Second, the values can be classified according to their compabilities and conflicts among their practical, psychological, and social consequences (Schwartz, 1992). For instance, power and achievement are compatible values as both emphasize social superiority, or universalism and benevolence are compatible as both emphasize enhancement of others and transcendence of self-interests (Schwartz & Boehnke, 2004). On the contrary, these two pairs reflect psychological or social conflicts, as power and achievement vs. universalism and benevolence. In this example, acceptance of others as equals and interest in their welfare conflict with interest in one's own success and dominance over others.

The circular structure in Figure 1.3.1 reveals the whole patterns of compabilities and conflicts among values. Spatially, two compatible values fall together and two conflicted values fall apart (Schwartz & Boehnke, 2004; Schwartz, 2007). The circular representation also reflects the motivational continuum, as closer values represent similar underlying motivations. The circular structure also indicates that values that serve individual interest are close to each other, and values that serve collective interest are close to each other and in the opposite direction of the former group.

There exists extensive research assessing the values in different cultures. In order to investigate the nature of values and their structural properties, researchers conducted a great number of studies with more than 200 samples in almost 60 countries (Schwartz & Boehnke, 2004). Schwartz

(2007) reported the summary of structural analyses of the value items in 20 countries with 190 distinct regions, indicating that the structure of the value types were almost same across the European countries. Similarly, such a structural parallelism was also observed with the counties from Africa, Asia, North and South America, and Oceania (Schwartz, 2007; Schwartz, Melech, Lehmann, Burgess, Harris, & Owens, 2001; Schwartz & Boehnke, 2004).

1.4.2 Higher-Order Value Types

Examination of the compatilities and conflicts in the basic values, Schwartz (1992) suggested a two-dimensional value structure: openness-to-change vs. conservation and self-transcendence vs. self-enhancement. The closeness and distinctions between single values constructed the total value structure around two dimensions (see Figure 1.4.1). Two dimensions of value structures composed of four higher order value types.

One higher-order value type combines stimulation and self-direction values and is called as openness to change. The second higher-order value type is called conservation, which consisted security, conformity, and tradition values. The openness to change and conservation constructs one of the bipolar dimensions. This dimension contrasts the values with self-interested motives to preserving the status quo and certainty (Schwartz & Boehnke, 2004). The third higher-order value type combines power and achievement values and is called self-enhancement. The last combination, called self-transcendence, involves universalism and benevolence values. These two higher-order values form the second bipolar dimension. This dimension arranges values as selfish concerns and enhancement of personal interests versus promoting welfare of others and of nature (Schwartz & Boehnke, 20004). Finally, hedonism values cannot be combined with values from either dimensions, but hedonism share some elements from both dimensions.

Schwartz (1992) noted that combining basic values around two dimensions provided a parsimonious way to see the whole pattern and thus it is practical to systematically examine the associations between personal value priorities and other psychological constructs. Thus, the higher-order value types will be used as the predictors of four relational models in the current study.
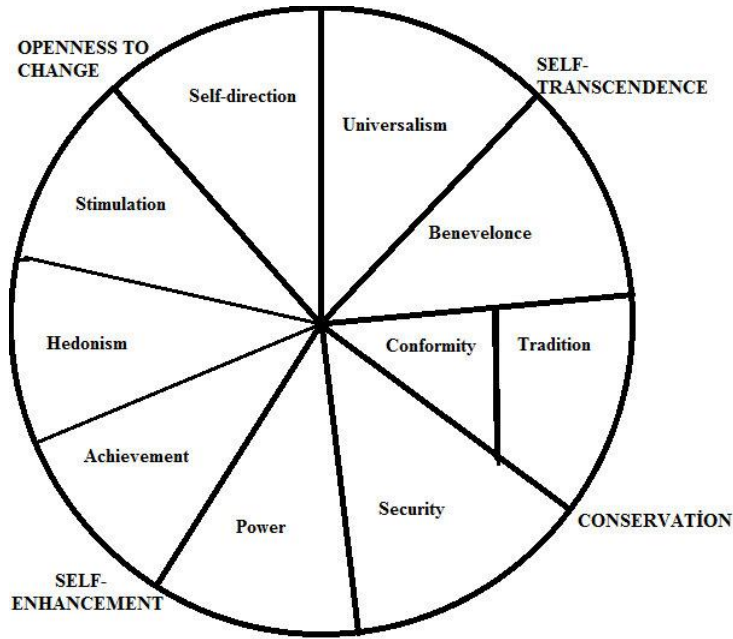
Figure 1. 1 Circular structure of the value types (Adapted from Schwartz, 1992).

1.5 Rationale and Hypotheses of the Study

The first aim of the present study is to adopt the MORQ into Turkish and examine its psychometric and structure of the relational models in Turkish culture. Then, the patterns of relationships between relation model and cultural orientations as well as personal value dimensions will be examined in this study. Past studies have proposed systematic associations between horizontal and vertical individualism and collectivism and relational

models. Similarly, there are theoretical attempts to link personal value
priorities to relational models.

First, Kağıtçıbaşı (1997) noted that Smith and Bond (1993) suggested
systematic relationships between communal sharing and collectivism,
authority ranking and power distance and hierarchy, equality matching and
femininity and harmony, and market pricing and masculinity and mastery[1].
Similarly, Triandis and Gelfand(1998) and Singelis, Triandis, Bhawuk, and
Gelfand (1995) underlined the associations of horizontal and vertical
individualism and collectivism with relational models. According to this
assumption, collectivism was associated with communal sharing,
individualism with market pricing, horizontal dimension corresponded to
equality matching, and vertical dimension to authority ranking (see Table
1.2).

**Table 1.2 Relationships Between Horizontal and Vertical Individualism
and Collectivism and Relational Models**

Horizontal Individualism	Vertical Individualism	Horizontal Collectivism	Vertical Collectivism
MP	MP	CS	CS
EM	AR	EM	AR

Note: Adapted from Triandis and Gelfand, 1998. CS = Communal Sharing, AR = Authority
Ranking, EM = Equality Matching, MP = Market Pricing

However, there have been a few attempts to test the hypothesized
associations. Recently, Vodosek (2009) tested these hypotheses with
university research groups. The results of his study provided preliminary
support to some of the hypothesized associations between cultural orientation
and relational models. The results indicated that communal sharing was
related both with horizontal and vertical collectivism and authority ranking

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[1]Mastery and harmony are conceptualization of Schwartz's culture analyses, see Smith and
Schwartz (1997) for a detailed discussion.

was related with vertical and horizontal individualism, and equality matching was associated with horizontal collectivism. However, the generalizability of Vodosek's results is limited because of the sample used was only from highly educated small project groups and the participants only evaluated their relationships with the members of their groups with the question of how an ideal group should be. Thus these findings need to be replicated with a sample that is recruited from a broader population with more representative social relations.

In the present study, the systematic associations between horizontal and vertical individualism and collectivism and relational models will be investigated with a more heterogeneous sample in terms of age, education, and SES in Turkey. Together with the notion that the implementations of relational models are determined by specific cultures, it is imperative to address how relational models are reflected and implemented in relation to the cultural orientations in Turkish culture. Thus, examining the systematic associations between cultural orientations and relational models in Turkey would provide valuable contribution to the literature on relational models in general.

Although, Smith and Bond (1993) suggested an association between Schwartz's theory and relational models, they didn't specifically theorize how personal value preferences and structures associate with the specific relational models. It was first that Roccas and McCauley (2004) offered a systematic integration of personal values and relational models. In their approach, each relational model provides a set of opportunities to express values and these sets can only involve certain types of values and exclude others. For instance, people who prefer to compete with others would find difficult to express this preferences in communal sharing, but it would be easy to do this in market pricing or authority ranking.

From the definition of models, it can be inferred that relational models involve specific norms that are embedded into to manage social relations in

practice. Second, as it was previously discussed, in appropriate matches including incompatible value orientations and relational models can lead difficulties in relationships. Harmonious social relations require consistency between behaviors and relational models in a given domain (McGraw & Tetlock, 2005). In a similar vein, Roccas and McCauley (2004) suggest that value implementation to relational models reduces dissonances. Consequently, relational models have to implement certain types of values to some domains, but not to others.

Thus, it appears to be important to analyze associations between personal value priorities and relational models for examining how an individual implements cultural contents in social relations when using one of the models. According to Roccas and McCauley (2004) communal sharing was most compatible with benevolence values. Both express equivalence between relating partners and wellness of others. Also, the honesty, helpfulness, and kindness emphasized by benevolence can be best reflected when implementing communal sharing. Besides that, universalism which highlights welfare of all people and whole natural world can be associated with communal sharing (Roccas & McCauley, 2004). Consequently, the two connections that Roccas and McCauley offered resulted in that implementation of communal sharing can be predicted by self-transcendence value types.

Second, authority ranking appears to be most compatible with power and achievement values (Roccas & McCauley, 2004). Authority had the opportunity to express power social status, dominance, and control over people. Similarly, success and winning can be important for leaders to maintain their status. Beyond that, security, tradition, and conformity are also expressed in authority ranking. The subordinate in a relationship is directed by authority and construct reliable cultural ideas (Roccas & McCauley, 2004). Similarly, tradition is also compatible with dominance in a relationship, especially when the authority figure is an idealized one or is a religious figure. Security values also express safety and stability that can be

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emphasized in authority ranking. Traditionally, it is expected from authority figures to protect and take the responsibility of their subordinates. Consequently, it can be expected that self-enhancement and conservation value priorities can be associated with authority ranking.

Third, power and achievement are compatible with market pricing (Roccas & McCauley, 2004). Both value types emphasize wealth, passion, and high success for oneself. These values can be best implemented in market pricing. Therefore, it can be expected that self-enhancement values may be associated with market pricing.

Bieber et al. (2008) have analyzed the hypothesized relationship between personal value priorities and relational model. They asked their participants to evaluate their five different relationships (their close friend, supervisor, subordinate, business partner and acquaintance). Their correlational analyses indicate that communal sharing was correlated with universalism and benevolence, authority ranking was related with power, achievement and conformity; market pricing was associated with power and achievement, but equality matching was correlated with universalism.

Biber et al.'s (2008) study provided important insights for the link between these constructs. However, since their participants evaluated specific types of relationships (i.e. partner or best friend, supervisor, subordinate, business partner, and acquaintance), Bieber et al.'s (2008) study limited their analyses to test each relational model in an order. Besides that, they reported only correlation analyses for the proposed associations. That's why, there is need to replicate the findings with a broader range of social relations in order to achieve more generalizable results.

In the present study, it is aimed that each participant freely identifies 30 relationships and makes evaluation for 15 of these relationships. Thus, the increased number of the relationships would provide more stable and generalizable results, and the freely listed relationships would provide to

understand the general patterns of the associations between relational models and value priorities in Turkish culture.

1.5.1 Hypotheses of the Study

Hypothesis 1: Four of the relational models will also be observed in the Turkish culture as distinct and correlated factors.

Hypothesis 2: Consistent with the reviewed literature and suggested associations, relational models will be associated with the cultural construal.

Hypothesis 2a: Collectivism (both horizontal and vertical collectivisms) will predict implementation of communal sharing.

Hypothesis 2b: Verticality (both vertical individualism and collectivism) will predict the implementation of authority ranking.

Hypothesis 2c: Horizantalism (both horizontal individualism and collectivism) will predict equality matching.

Hypothesis 2d: Individualism (both horizontal and vertical individualism) will predict market pricing.

Hypotheses 3: In the light of reviewed literature it is expected to observe systematic relationships between higher-order value types and relational models.

Hypothesis 3a: Self-transcendence will positively predict communal sharing.

Hypothesis 3b: Self-enhancement and conservation values will positively predict implementation of authority ranking.

Hypothesis 3c: Self-enhancement values will positively predict implementation of market pricing.

CHAPTER 2

METHOD

Participants

Participants of the study were students from Middle East Technical University (METU) and working adults from various work places. Students were recruited from METU Psychology classes and they received extra course credits for their participation. Others participated in the study through snowball sampling. Final sample consisted of 214 participants who completed the survey package and a demographic information scale fully. The application of the survey lasted about 40 minutes. The study was announced in the classes and participants received the questionnaire package from the researcher. Other participants were handed the questionnaire package and filled out the questionnaires either in their work places or at their home.

As seen in Table 2.1, the sample was consisted of 142 female (66.40 %), and 72 male (33.6 %) participants. The age range of participants varied from 19 to 67 with a mean of 29.10 ($SD = 10.60$). Of participants 113 (52.80 %) were students, 111 of which from the Middle East Technical University, with 56 participants (56.50 %) from the Department of Psychology, 29 participants (26.10 %) from other departments of social sciences, 20 (18.00 %) participants from engineering departments, and 6 participants (5.40 %) from the natural sciences. There were 2 participants from other universities. Of the participants, 103 were not students, and 44 (45.6 %) of them were working in different governmental offices, 42 (40.8 %) of them were working in private sector, 8 (7.8 %) of the participants were unemployed, and 5 (2.30

%) of them were retired. The students were consisted of 6 (5.70 %) freshmen, 72 (67.90 %) sophomore, 8 (7.50 %) junior, 20 (18.80 %) senior students. A total of 113 (52.80 %) participants reported that they spent most of their lives in a big or metropolitan city, 57 (26.60 %) in a province, 26 (12.10 %) in a county, and 18 (8.40 %) in a town or village. Of the participants, 24 (11.20%) reported their family or own income under 1000 TL, 58 (27.10 %) of them reported income between 1000 – 1999 TL, 43 (20.10 %) of them reported income between 2000 – 2999 TL, 27 (12.60 %) of them reported income between 3000 – 3999 TL, 22 (10.30 %) of them reported income between 4000 – 4999 TL, 17 (7.90 %) of them reported income between 5000 – 5999 TL, and 20 (9.30 %) of them reported income above 6000 TL.

Table 2.1 Demographic Characteristics of the Sample

		Freq.	Per.	*M*	*SD*	Min. - Max.
Age		N = 214		29.10	10.60	19 - 67
Sex						
	Female	142	66.40			
	Male	72	33.60			
Occupation						
	Student	113	52.80			
	Employee in Public Sector	44	20.60			
	Employee in Private Sector	42	19.60			
	Unemployed	8	3.70			
	Retired	5	2.30			
Dept. of Students						
	Psychology	56	56.50			
	Social Sciences	29	26.10			

Table 2.1 (continued)

Engineering	20	18.00
Natural Sci.	6	5.40
Class of Students		
Freshmen	6	5.70
Sophomore	72	67.90
Junior	8	7.50
Senior+	20	18.80
Place Lived Longest		
Big or Metropolitan City	113	52.80
Province	57	26.60
County	26	12.10
Town or Village	18	8.40
Income		
Under 1,000 TL	24	11.20
1,000 - 1,999 TL	58	27.10
2,000 - 2,999 TL	43	20.10
3,000 - 3,999 TL	27	12.60
4,000 - 4,999 TL	22	10.30
5,000 - 5,999 TL	17	7.90
Above 6,000 TL	20	9.30
Missing	3	1.40

Instruments

Following the acknowledgment of informed consent form at the beginning of the survey package, participants completed the following measures: the Modes of Relationships Questionnaire, Portraits of Value Questionnaire, Individualism-Collectivism Scale and responded questions about demographic characteristics (APPENDIX B). After completing the questionnaires, participants were debriefed via a written debriefing form that was prepared considering the guidelines of METU Research Center for Applied Ethics.

2.2.1 Relational Models

The recent version of the Modes of Relationship Questionnaire (MORQ, Haslam & Fiske, 1999) was used to assess people's relative tendencies to construe their relationships. This version of the scale consists of 20 items, in which, the participants could evaluate their relationships in terms of four of models in five different domains. The scale includes five items for each relationship models (Communal Sharing, Authority Ranking, Equality Matching, and Market Pricing). Participants evaluate their relationships using these items in five different domains (exchange, morals, influence, identity and miscellaneous). The followings are the examples for the each relationship models: for Communal Sharing 'If either of you needs something, the other gives it without expecting anything in return; for Authority Ranking 'One of you directs the work you do together-the other pretty much does what they are told to do'; for Equality Matching 'If you have work to do, you usually split it evenly'; and for Market Pricing 'If one of you worked for the other, they would be paid in proportion to how long they worked or how much they did'.

The original scale was translated into Turkish and back translated by two independent translators who were fluent in both languages. The final Turkish version of the scale was constructed considering these translations and semantic consistency.

For the assessment of the relationship construal, first of all the participants provided names or other kind of descriptive statements of 30 people that they were interacting in any way. The participants were free in recall of their relationships when they wrote the names. Then, the participants evaluated 15 of those relationships which were written on the even numbers, through those 20 items with a 7-point Likert-type scale (1= '*not true at all of this relationship*' and 7 =*very true of this relationship*'). Thus, the participants evaluated each of their relationships in terms of all relational models. That is, the participants rate their 15 relationships with 20 items. Thus, each item has been rated fifteen times, and the mean of those rates computed as the mean item score. Then the subscale scores (relational model scores) were obtained from these means. The reliability coefficients of the subscales for communal sharing (.67), authority ranking (.80), equality matching (.67), and market pricing (.68) were in an acceptable range. Previous studies reported similar reliability coefficients (e.g., Biber et al., 2008; Vodosek, 2009).

Since the MORQ assesses participant's relative tendency to prefer certain relational models for their relationships, those systematic differences might influence the scores of the MORQ (Caralis & Haslam, 2004). Therefore, past researchers have ipsatized the raw MORQ scores before performing hypothesis testing (Caralis & Haslam, 2004; Biber, et al., 2008). The ipsatized MORQ scores were used for the hypothesis testing in the present study. However, raw scores were given in the report of the analyses (a detailed description of the scale and ipsatization process is provided in the Chapter 3).

2.2.2 Vertical and Horizontal Individualism – Collectivism

The vertical and horizontal individualism and collectivism were measured using the Turkish version of the Individualism-Collectivism Scale (the INDCOL Scale). The scale was first developed by Singelis, Triandis, Bhawuk and Gelfand (1995) and improved by Triandis and his colleagues (Wasti and Eser-Erdil, 2007), and was adopted into Turkish by Wasti and Eser-Erdil (2007). The INDCOL includes 37 items which is rated using 5-point Likert type scales; "1 = strongly disagree' to 5 = strongly agree". The scale constructed four subscales with 9 items for vertical collectivism (e.g. "I would sacrifice an activity that I enjoy very much if my family did not approve of it"), 10 items for horizontal collectivism (e.g. "My happiness depends very much on the happiness of those around me"), 8 items for vertical individualism (e.g. "Winning is everything"), and 10 items for horizontal individualism (e.g. "I like my privacy").

Wasti and Eser-Erdil (2007) have tested the scale in two samples and formed a three factor-structure by removing vertical individualism. They reported average Cronbach alpha values for horizontal collectivism (.73 for both samples), vertical collectivism (.72 and .69 in two samples), and horizontal individualism (.71 and .69 in two samples). In the present study, four subscales were used and reliability coefficients (Cronbach alphas) of the subscales were all satisfactory (.86 for vertical collectivism, .83 for horizontal collectivism, .86 for vertical individualism, and .83 for horizontal individualism).

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2.2.3 Personal Values

The importance of personal values was measured by the Turkish version of the Portrait Values Questionnaire (the PVQ) of Shwartz, Melech, Lehmann, Burgess, Harris and Owens (2001). The scale was adopted by Demirutku and Sümer (2010) into Turkish, and the scale consists 40 items. The items were worded appropriately so that it can easily be administered to samples from low socio-economical or educational status (Demirutku and Sümer, 2010; Shwartz, et. al., 2001). Each item was composed of two propositions which were describing a person's goals and wills (e.g. "It is important to her to show her abilities. She wants people to admire what she does"). The participants were asked to reveal how much the described person was matching to their own goals and wills. 6-point Likert-type scales (from 1 =*very much like me to*6 = *not like me at all" were used in rating the items.'* The scale was constructed around two bipolar dimensions; openness to change versus conversation as one dimension, and self-enhancement versus self-transcendence as the other dimension.

Reliability and validity of the factors corresponding value structures were supported in the in previous studies (Shwartz, et. al., 2001; Demirutku and Sümer, 2010). The reliability coefficients of the subscales in the present study were .81 for self-transcendence, .87 for conservation, .83 for self-enhancement, and .76 for openness-to-change.

CHAPTER 3

RESULTS

Prior to analyses the data were screened and cleaned via PASW Statistics 18. First, the accuracy of data was checked by examining descriptive statistics. In the following sections, first, the descriptive statistics will be stated, and then the factor structure and ipsatization procedure of the MORQ will be presented. Finally, results regarding hypotheses testing will be presented.

3.1 Descriptive Statistics of the Study Variables

3.1.1 Overview of the Study Variables

Then the mean scores of the subscales in each measure were compared via a series of repeated measures ANOVA to see differences in relational models, value structures, and cultural orientations. Means, standard deviations, range (minimum and maximum scores) and reliability coefficients of the study variables were presented in Table 3.1 to Table 3.3.

Examination of observed means as compared to the scale midpoints showed that the means scores in communal sharing ($M = 4.16$) and equality matching ($M = 4.75$) were higher than the midpoint of the scale (3.5). Further, the mean score of the market pricing ($M = 3.61$) was around the midpoint of the scale. However, the mean of authority ranking ($M = 2.94$) was below the midpoint, suggesting that equality matching was the most common and authority ranking was the least common relational model in this sample.

In order to examine the statistical differences between the relational models a series of ANOVA was conducted. The results showed significant differences on the mean scores of different relational models ($F(3, 639) =$ 192.96, $p < .001$). As seen in Table 3.1, post-hoc comparisons using the Bonferroni adjustment indicated that the participants' construe of each relational models were significantly differed from each other. As expected, equality matching was the highest ($M = 4.75$). The communal sharing relationship ($M = 4.16$) was the second most preferred relational model, the market pricing ($M = 3.61$) was the third, and authority ranking ($M = 2.94$) was the least utilized relational model in the reported relationships.

Table 3.1 Descriptive Statistics of the Variables for Relational Models

Variables	*Mean*	*SD*	Minimum	Maximum	Cronbach *α*
Communal Sharing	4.16$_b$	.76	2.45	6.63	.67
Authority Ranking	2.94$_c$	.97	1.11	5.47	.80
Equality Matching	4.75$_a$	.99	1.93	6.84	.67
Market Pricing	3.61$_d$	.93	1.16	5.87	.68

Note: Bonferroni adjustments were used for probing the differences. Values with the same subscript were not significantly different from each other

Analyses on cultural dimensions also yielded significant differences ($F(3, 639) = 102.98$, $p < .001$). Post-hoc comparison using the Bonferroni test (see Table 3.2) indicated that there was no significant differences between horizontal individualism ($M = 3.96$) and horizontal collectivism ($M = 3.90$). Vertical collectivism ($M = 3.58$), however, was significantly lower than horizontal individualism and horizontal collectivism, and, the vertical collectivism was significantly higher than vertical individualism (M = 3.10).

Table 3.2 Descriptive Statistics of the Variables for INDCOL

Variables	*Mean*	*SD*	Minimum	Maximum	Cronbach α
Horizontall Collectivism	3.90_a	.71	1	5	.86
Vertical Collectivism	3.58_b	.78	1	5	.83
Horizontal Iindividualism	3.96_a	.73	1	5	.86
Vertical Individualism	3.06_c	.82	1	5	.83

Note: Bonferroni adjustments were used for probing the differences. Values with the same subscript were not significantly different from each other

ANOVA on the value dimensions revealed significant differences, $F(3, 639) = 91.12$, $p < .001$). Post-hoc comparison using the Bonferroni test indicated that all of the personal value priorities were significantly different from each other (Table 3.3). Self-transcendence ($M = 5.01$) was the highest preferred personal value dimension, followed by openness to change ($M = 4.77$), conversation ($M = 4.36$), and self-enhancement ($M = 3.96$) was the least preferred personal value dimension.

Table 3.3 Descriptive Statistics of the Variables for Personal Values

Variables	*Mean*	*SD*	Minimum	Maximum	Cronbach α
Self-transcendence	5.01_a	.66	2.60	6	.81
Self-enhancement	3.96_d	.96	1.43	6	.83
Open change	4.77_b	.71	2.57	6	.76
Conservation	4.36_c	.85	1.77	6	.87

Note: Bonferroni adjustments were used for probing the differences. Values with the same subscript were not significantly different from each other

The reliability coefficients of the study variables were within the acceptable ranges. The Cronbach alphas of relational models varied between .68 and .80. Similarly, the reliability coefficients for horizontal and vertical individualism and collectivism ranged from .83 to .86. Lastly, Cronbach alphas for the personal value priorities were between .76 to .87.

3.2 Psychometric Properties of the MORQ

Psychometric properties of the MORQ was investigated by using both explanatory factor analyses via SPSS and confirmatory factor analyses via LISREL to better understand the construct validity of the underlying factors. The original measure consists of four subscales corresponding to four relational models. Each subscale includes five items describing a relationship in a given domain. The first hypothesis of the study claimed that the underlying factor structure for the relational models would also be observed in the Turkish sample. As explained below, with the exceptions of 3 items that did not load on the targeted factors, the four-factor structure of the MORQ was observed in the Turkish sample consistent with the original factor structure.

3.2.1 Principle Component Analyses of the MORQ

Principle Component Analyses with a varimax rotation were performed to investigate the factorial structure of the MORQ. Initially, to verify that the data was suitable for factor analysis, the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was checked and found to be .81. Furthermore, the Barlett's Test of Sphericity value was also significant ($p < .001$); indicating that the data was appropriate for factor analysis. A cut-off point of .30 was used for factor loadings.

The initial analysis revealed a five factor structure with eigenvalues above 1.0. These five factors explained 60.24% of the total variance. After examining factor loadings on the rotated component matrix, one of the factors could not be interpreted in theoretically meaningful way. Besides that nine items loaded more than one factor which resulted in confusion in

interpretation. Furthermore, examination of Cattell's Scree plot suggested a factor solution.

The analysis was repeated by forcing a 4-factor solution. These four factors explained a total of 54.83% of the variance. Examination of item factor loadings in the rotated component matrix showed that all items except three[2] had loadings under targeted original factors. There were a few cross-loaded items. The fourth item ("You feel a moral obligation to feel kind and compassionate to each other") of the MORQ had a loading of .57 on the authority ranking though it was originally belongs to the communal sharing domain; the eighth ("We keep track of what we give to each other, in order to try to give back the same kind of things in return eventually; we each know when things are uneven) (.55) and nineteenth ("If one person does what the other wants, next time the second person should do what the first person wants") (.67) items loaded on the market pricing, where originally they were under the equality matching domain. Besides that the second item of the MORQ ("One-person, one-vote is the principle for making decisions with this person"), which was originally under the equality matching domains was cross-loaded on the communal sharing domain. Considering that three items that were not loaded on the original factors did not capture the characteristics of the targeted domain in this culture, a principle component analysis was rerun with 17 items after removing these three items.

The result of forced four factor solution explained 58.05% of the total variance, in which the first factor explained 19.68%, the second factor explained 14.04%, the third factor explained 13.44% and the last factor explained 10.90% of the variance. In the reduced item PCA, All items had loadings under their original factors, except the second item ("One-person,

[2] The fourth item of the MORQ that applying communal sharing to the domain of morals, "You feel a moral obligation to feel kind and compassionate to each other"; the eighth item of the MORQ that applying equality matching to the domain of exchange, "We keep track of what we give to each other, in order to try to give back the same kind of things in return eventually; we each know when things are uneven"; and the nineteenth item of the MORQ that applying equality matching to the domain of influence, "If one person does what the other wants, next time the second person should do what the first person wants".

one-vote is the principle for making decisions with this person") of the MORQ again had a cross-loading on the communal sharing (see the item loadings on the Table 3.4).

Table 3.4 Factor Structure for the MORQ

Items	Communal Sharing	Authority Ranking	Equality Matching	Market Pricing
The two of you tend to develop very similar attitudes and values	**.73**	-	-	-
You feel that you have something unique in common that makes you two essentially the same	**.70**	-	-	-
The two of you are a unit: you belong together	**.61**	.46	-	-
If either of you needs something, the other gives it without expecting anything in return	**.60**	-	-	-.32
One of you is the leader, the other loyally follows their will	-	**.80**	-	-
One of you is above the other in a kind of hierarchy	-	**.77**	-	-
One of you makes the decisions and the other generally goes along	-	**.75**	-	-
One of you looks up to the other as a guide and role-model	-	**.71**	-	-
One of you directs the work you do together--the other pretty much does what they are told to do	-	**.60**	-	-
You typically divide things up into shares that are the same size	-	-	**.83**	-
If you have work to do, you usually split it evenly	.32	-	**.77**	-
One-person, one-vote is the principle for making decisions with this person	.56	-	**.44**	-
With this person, you make decisions according to the ratio of the benefits you get and the costs to you	-	.35	-	**.69**
What you get from this person is directly proportional to how much you give them	-	-	-	**.65**
If one of you worked for the other, they would be paid in proportion to how long they worked or how much they did	-	-	-	**.62**
You have a right to a fair rate of return for what you put into this relationship	-	-	.37	**.62**
Your interaction is strictly rational: you each calculate what your payoffs are, and act accordingly	-	.38	-	**.62**

Note: The bold values indicate item loadings in the original factors, and the values under .30 were suppressed.

3.2.2 Confirmatory Factor Analyses

Given that although exploratory factor analyses yielded a similar factor structure with the original measure and it did not provide the fit of the model and three items were removed from the scale, a confirmatory factor analysis (CFA) was conducted to better understand the construct validity of the MORQ. As the confirmatory factor analysis provided differences among different models with different factor structures (Hu and Bentler, 1995 cited in Glutting, Youngstrom and Watkins, 2005), the original four-factor models that consisted all 20 items, and the reduced model consisted of 17 items were tested separately via LISREL 8.30 (Jöreskog and Sörbom, 1993).

First of all, CFA with four (latent) factors each including five items was tested (see APPENDIX D for the item corresponding of the factors). Covariance matrix was used as data entry in testing the model. Maximum Likelihood estimation was employed to estimate the model. Smaller values for the ratio between chi-square and its degrees of freedom ($df/\chi^2 = 1/2$ or $1/3$), larger values of comparative fit index (CFI), non-normed fit index (NNFI), the goodness of fit index (GFI), and smaller values for RMSEA were taken as indicators of model fit (Schermelleh-Engel, Moosbrugger, and Müller, 2003). Considering these criteria, the analyses revealed that the hypothesized model with 20 items fit the data poorly ($\chi^2(164, N = 212) = 698.16$, $p < .001$, $RMSEA = .12$). Moreover, examining item loadings showed that one item from the communal sharing subscale (fourth item of the MORQ) and two items from the equality matching subscale (eighth and nineteenth items of the MORQ) did not load on the targeted factors. The standardized β weights (loadings) for communal sharing changed between .23 to .73 (loading of one item was not significant); for authority ranking changed between .47 to .82; for equality matching varied between .04 to .90

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(loadings of two items were not significant); and for market pricing the range was between .29 to .83.

As the model test indicated that three items did not load to their corresponding factors, these items were deleted from the further models. Besides that the Modification Indices suggested addition of two error covariance that significantly increases the goodness of fit indices of the model. The first recommended error covariance was between first item of communal sharing ("If either of you needs something, the other gives it without expecting anything in return") and the first item of the equality matching ("One-person, one-vote is the principle for making decisions with this person")and the second recommendation was an error covariance between two items of authority ranking ("One of you directs the work you do together--the other pretty much does what they are told to do" and "One of you is above the other in a kind of hierarchy"). Examination of these items indicated that they have similar meaning and responses to these items may be dependent to each other.

The tested modified (revised) model consisted of 17 items, four items for communal sharing, five items for authority ranking and market pricing, and three items for equality matching. The revised model also included two error covariance that were recommended by the Modification Indices. The hypothesized model and factor loadings can be seen on the Figure 3.1. The results indicated that the model fitted the data well (χ^2(111, N = 212) = 280.60, p < .001, $RMSEA$ = .085, GFI = .87, $AGFI$ = .81, $NNFI$ = .82, and CFI = .85). The modified model was also significantly improved with the deletion of three items and addition of the error covariance, ($\chi^2_{difference}$ (53) = 417.56, p < .001). Examining the regression coefficients, the results revealed that all items significantly loaded on their targeting factors. The loadings for communal sharing changed between .43 to .73, for authority ranking changed between .40 to 85, for equality matching changed between .44 to 92, and for market pricing differed between .29 to .72. The results indicated some significant latent factor correlations. The communal sharing highly correlated

with authority ranking (r = .58) and equality matching (r = .50), however did not correlate with market pricing. Authority ranking also correlated with market pricing (r = .48), bud did not correlate with equality matching. The correlation between equality matching and market pricing was not significant.
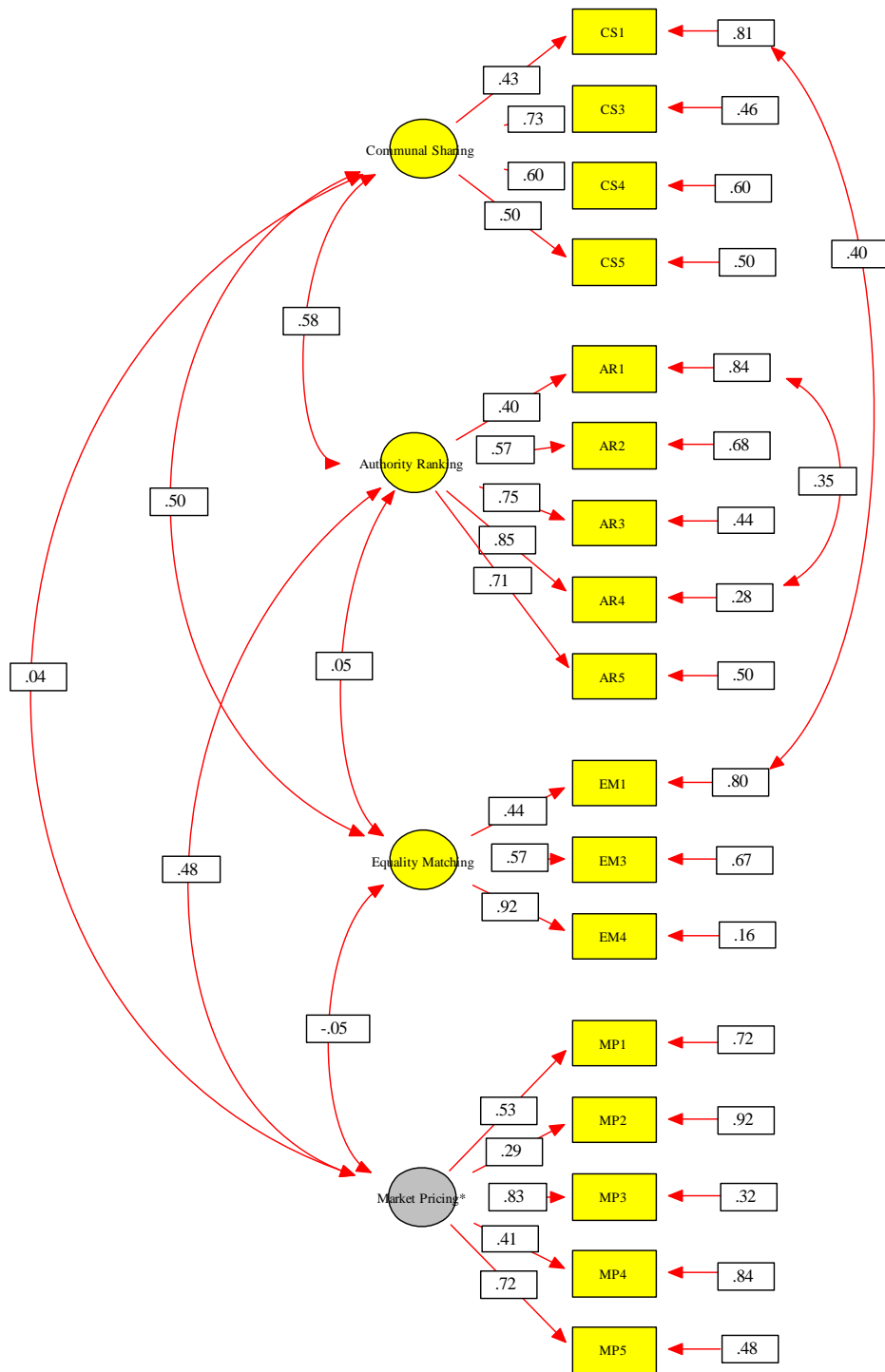
Note: CS = communal sharing, AR = authority ranking, EM = equality matching, and MP = Market Pricing. X^2 (111, N = 212) = 280.60, $p < .001$.

Figure 3.1 Confirmatory Factor Analysis on the item of the Modes of Relationship Questionnaire

3.2.3 Ipsatization of the MORQ Scores

Each item in the MORQ is an implementation of the corresponding relational model in a different domain (i.e., *exchange, decision making, moral judgments, work, distribution of resources and use, social identity, social influence, and miscellaneous*). Participants were asked to report a list of 30 individuals who they interact regardless of the intensity and the frequency of their interaction. The literature suggested that people tend to list their close relationships at first and they mostly report about a maximum of 40 relationships (Haslam and Fiske, 1999). Thus, the number of 30 was conventionally used as the adequate number of relations ranging from close to superficial acquaintances. As explained in the method section, participants were asked to select every second person they listed totaling 15 relationships to "representatively select as broad variety of relationships as possible in a standardized fashion (Haslam and Fiske, 1999). Thus, each participant evaluated 15 of their acquaintances (in total, 3210 relationships were evaluated by the sample) from the list they reported for all of the 20 items. Item scores for each participant were calculated by taking the mean score of these 15 evaluations. The final scores for the relational models were obtained from these mean scores.

Past researchers on the relational models (e.g., Caralis & Haslam, 2004) suggest applying ipsatization procedure for the raw scale scores before finalizing the computation of the model scores due to following reasons. First, the MORQ measures people's priority for each relational model relative to other models (Caralis & Haslam, 2004). Second, the participants repeatedly rate the same relational model's properties for different people, and different relational model's properties to the same person. Finally, the participants could differ in their response styles (acquiescent responding, extreme responding, etc.) or the social desirability could affect the scores

(Fischer & Milfont, 2010; Cheung & Chan, 2002). Thus, systematic differences in the participant's profile of relational features affect the scores of the MORQ (Haslam and Fiske, 1999), and differences in the participants' preferences of relational models and response bias would influence the results. That's why an ipsatization procedure is needed to minimize these limitations. In sum, past studies suggested standardization for reducing the response bias (Fischer & Milfont, 2010; Cheung & Chan, 2002; Caralis & Haslam, 2004), and the researchers that used the MORQ in their studies have ipsatized raw scores to minimize aforementioned limitations (Caralis & Haslam, 2004; Biber, et al., 2008).Therefore, the ipsatized scores were used in testing the hypotheses in the present study.

The ipsatization method used in the present study was offered by Haslam (private conservation via e-mail, 2011). First the four scales were scored with the conventional procedure for all of the relationships. That is, the four relational model scores were computed for each relationship of all participants totaling 15 relations for each participant. Second, all these scores were converted to the standard scores by subtracting the overall mean score of each scale from the raw score of given scale and then dividing it by the overall standard deviation. Third, each participant's mean standard score over all of their relationships and scales were computed. Finally, obtained overall mean score was subtracted from all of the participants' standardized scores. The resulting scores were used as the participant's relational model scores in testing the hypotheses.

3.3 Gender Differences on the Main Study Variables

A series of independent samples t-tests were conducted to analyze the potential gender differences on the main variables. As seen in Table 3.5, of the four relational models, there was significant gender difference on authority ranking only ($t(212) = -3.57$, $p < .001$). Men ($M = 3.27$) had higher levels of authority ranking relationships than women ($M = 2.78$).

Table 3.5 Gender Differences of the Variables

Variables	Male (N = 72)		Female (N = 142)		t (212)	
	Mean	*SD*	**Mean**	*SD*		
Communal Sharing	4.07	0.70	4.20	0.78	1.50	
Authority Ranking	3.27	0.93	2.78	0.95	-3.58	***
Equality Matching	4.69	0.95	4.78	1.01	0.66	
Market Pricing	3.73	0.85	3.55	0.97	-1.20	
Horizontal collectivism	3.90	0.60	3.90	0.76	-0.30	
Vertical collectivism	3.66	0.69	3.54	0.82	-1.05	
Horizontal individualism	3.90	0.65	3.98	0.76	0.76	
Vertical individualism	3.21	0.68	2.99	0.87	-2.08	*
Self-transcendence	4.81	0.76	5.10	0.58	2.86	**
Self-enhancement	4.15	0.87	3.87	1.00	-2.01	*
Openness to change	4.49	0.74	4.91	0.66	4.18	***
Conservation	4.31	0.83	4.38	0.86	0.58	

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

The results of t-tests indicated that there was no significant differences between men and women on the cultural orientation scores except vertical individualism ($t(212) = -2.08$, $p < .05$. Male participants (M = 3.21) had higher levels of vertical individualism than female participants (M = 2.99).

The results revealed significant gender differences in a number of value dimensions including self-transcendence ($t(212) = 2.86$, $p < .01$), openness to change ($t(212) = 4.18$, $p < .001$), and self-enhancement ($t(212) = -2.01$, $p < .05$), but not in conservation. Accordingly, women had higher scores than men in both self-transcendence (M = 5.10 and M = 4.81, respectively) and openness to change (M = 4.91 and M = 4.49, respectively). However, self-enhancement of men (M = 4.15) was greater than that of women (M = 3.87).

3.4 The Effects of the Priority Rank in Relationships

It is expected that the relationship evaluations change as the rank (priority) of relationships reported in the list that the changes. To test the differentiation in relationship evaluations in regard to list rank, a series of ANOVAs were performed. Prior to analyses, the relationship lists were divided into the 3 groups considering the ranking (priority) of the listed relationships. The first five relations reported (listed) constituted the first group, the second 5 relations that were reported in the middle were classified in the second group, and the last five relations were classified in the third Group 3.[3] Scores for communal sharing, authority ranking, equality matching and market pricing were separately computed for each of these three groups.

Three groups were compared to see if participants' evaluation of relationships varies on the basis of the rank order in the list. The result of the ANOVA analysis on communal sharing showed a significant variation among three groups, $F(2, 3) = 174.05$, $p < .001$). As the Table 3.6 depicted, as expected, the post-hoc comparison after the Bonferroni correction indicated that the three groups were significantly different than each other. The Group 1($M = 4.94$) had the highest scores in communal sharing followed by the Group 2 ($M = 3.97$), and Group 3 ($M = 3.56$) had. Examining the Figure 3.2a also suggests that the communal sharing scores for each

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[3]As the relationship list constructed by 15 acquaintances of the participants, it was divided into 3 subgroups as five persons in each group. However, before dividing the groups, a series of factor analyses were performed for each item of the MORQ with the acquaintance lists as factor components, in order to decide how to construct the groups. For communal sharing items, the factor analyses suggested two to four groups. For the authority ranking, two and three factor solution was found. The analyses indicated two and three groups for equality matching items. Lastly, the analyses showed that the acquaintance list was divided into two groups in all items of market pricing. Thus, there was not a unique group structure across and within the four relational models. Thus, in order to construct the groups with same contents (namely, with the same acquaintances in Group 1, Group 2 and Group 3 for all relational models), the list was divided into 3 groups with five acquaintance in each. The Group 1 included the first 5 persons from the list, he Group 2 included the following 5 persons from the list placed in the middle, and the Group 3 included the last 5 persons in the list.

relationship in each domain decreases as the rank (priority) of the person listed changes.

Similarly, the three groups were compared for authority ranking. The results showed that there was significant difference between three groups when the participants evaluated their relationships by authority ranking, (F (2, 392) = 40.03, $p < .001$). The post hoc comparisons after Bonferroni correction suggested that the Group 1(M = 3.24) had significantly higher authority ranking scores than both Group 2 (M =2.84) and Group 3 (M =2.74) and there was no significant difference between the second and third group suggesting that authority ranking is dominated only by the prior relationships. The Figure 3.2b depicted the variation of authority ranking scores among all relationships in the measured domains.

Table 3.6 The Effects of the Priority Rank in Relationships

Effects	**Mean**	*SD*
Communal Sharing		
Group 1	4.94a	0.94
Group 2	3.97b	0.98
Group 3	3.56c	1.05
Authority Ranking		
Group 1	3.24a	1.12
Group 2	2.84b	1.07
Group 3	2.74b	1.07
Equality Matching		
Group 1	5.15a	1.10
Group 2	4.68b	1.11
Group 3	4.41b	1.26

Table 3.6 (continued)

Market Pricing

Group 1		3.27a	0.99
Group 2		3.71b	1.00
Group 3		3.83c	1.06

Note: Group1 = First 5 relationships that were evaluated by the participants, Group 2 = The evaluated relationships from 6 to 10, Group 3 = The last 5 relationships. *Bonferroni adjustments have been applied on the compared means.* Values with the same subscript were not significantly different from each other.

Analyses on the equality matching scores also yielded significant differences ($F(2, 392) = 55.05$, $p < .001$). Post-hoc comparisons after Bonferroni adjustment indicated that Group 1 ($M = 5.15$) had significantly higher equality matching scores than Group 2 ($M = 4.68$) and Group 3 ($M = 4.41$). The Group 2 and Group 3 were not significantly differed. Finally, comparisons on market pricing showed a significant effects ($F(2, 392) = 50.88$, $p < .001$). Post-hoc comparisons indicated that the Group 1 ($M = 3.27$) had the lowest market pricing scores and Group 2 ($M = 3.71$) had lower scores than Group 3 ($M = 3.83$). As seen in Figure 3.2d, there was a sharp decline after the sixth relationship in all domains.

3.5 Domain Differences within the Relational Models

It is expected that the participants construe each relational model differently in different domains. In other words, the scores of relational models were expected to differ in different domains for each relationship. A series of ANOVAs were performed to compare each relational model in different domains. Subdomains (items) of the MORQ, each of which implemented relational models in a different domain, were used in these analyses.

Table 3.7 Domain Differences within the Relational Models

Effects	Mean	SD
Communal Sharing		
Exchange	4.83a	0.98
Miscellaneous	3.59d	1.20
Influence	3.96c	1.08
Identity	4.24b	0.99
Authority Ranking		
Work	3.56a	1.34
Decision	3.22b	1.39
Identity	2.98b	1.25
Influence	2.36d	1.24
Miscellaneous	2.58c	1.24
Equality Matching		
Decision	5.00a	1.08
Distribution	4.54b	1.42
Work	4.74b	1.25
Market Pricing		
Exchange	3.80b	1.29
Work	4.24a	1.60
Decision	3.07c	1.27
Morals	4.33a	1.51
Miscellaneous	2.62d	1.25

Note: *Bonferroni adjustments have been applied on the compared means.* Values with the same subscript were not significantly different from each other.

The participants evaluated their relationships by communal sharing in four sub domains, namely, exchange, social influence, social identity, and miscellaneous domain. ANOVA results showed significant variations among these domains, $F(3, 636) = 78.07$, $p < .001$. As seen in Table 3.6, the post hoc comparisons indicated that communal sharing was used most in

exchange domain (M =4.83), which was followed by identity (M =4.24), influence ($M = 3.96$), and miscellaneous ($M = 3.59$) in order, and all of these domains were statistically significant from each other. The Figure 3.2a also depicts the mean communal sharing scores for each relationship in four sub-domains.
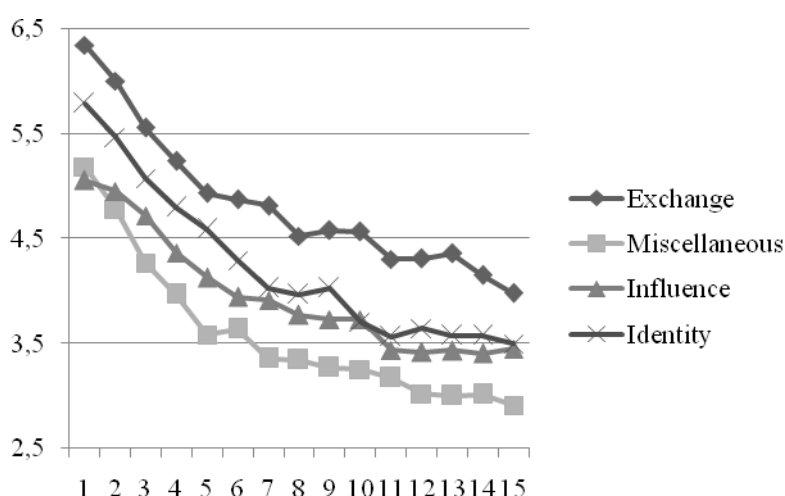
Note: The MORQ consists of four items for communal sharing and each item describes the relationship in a specific domain. Here, the first item describes a relationship in an exchange domain, second item is miscellaneous, third item is on the influence, and the fourth item describes relationships in the identity domain.

Figure 3.2a Effects of Priority Ranks and Relationship Domains on Communal Sharing

The authority ranking was rated in five different domains: work, decision making, social identity, social influence, and a miscellaneous context. The repeated measures of ANOVA were performed to compare the mean scores of these domains. The results revealed significant variation among different domains, $F(4, 852) = 53.46$, $p < .001$. The post hoc comparisons by using Bonferroni correction indicated that the authority

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ranking scores were the highest in the work domain ($M = 3.56$). Domains of decision making ($M = 3.22$) and identity ($M = 2.98$) were not significantly different from each other, but both were higher than influence ($M = 2.36$) and miscellaneous ($M = 2.58$) domains. Last, the authority ranking was rated least in the social influence domain (see Figure 3.2b).
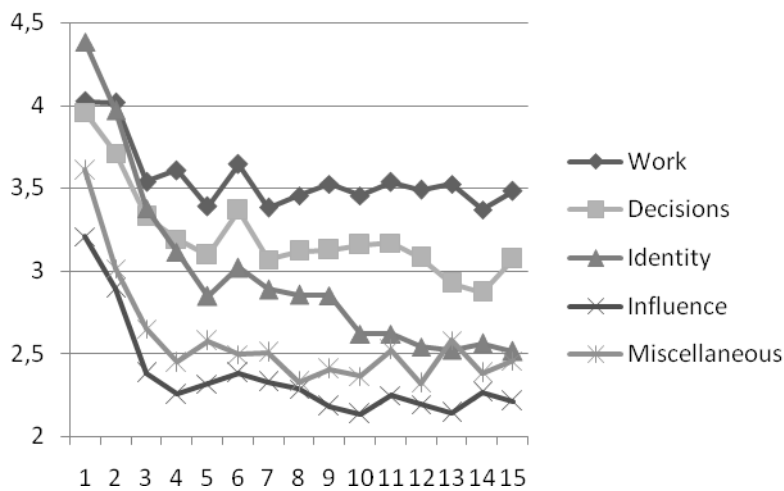

Note: The MORQ consists of five items for authority ranking and each item describes the relationship in a specific domain. Here, the first item describes a relationship in a work domain, second item is decision making, third item is on the identity, the fourth item describes relationships in the influence domain, and the fifth item is miscellaneous.

Figure 3.2b Effects of Priority Ranks and Relationship Domains on Authority Ranking

Equality matching consists of three sub domains, namely, decision making, distribution and use, and work. The ANOVA results revealed that equality matching scores were significantly different from each other ($F(2, 424) = 12.08$, $p < .001$). As seen on Table 3.7, the post-hoc comparisons indicated that the equality matching was implemented significantly higher in decision making domain ($M = 5.00$) than work domain ($M = 4.74$), and

distribution and use domain ($M = 4.54$). The mean scores of work domain and distribution and use were not significantly different (see Figure 3.2c).
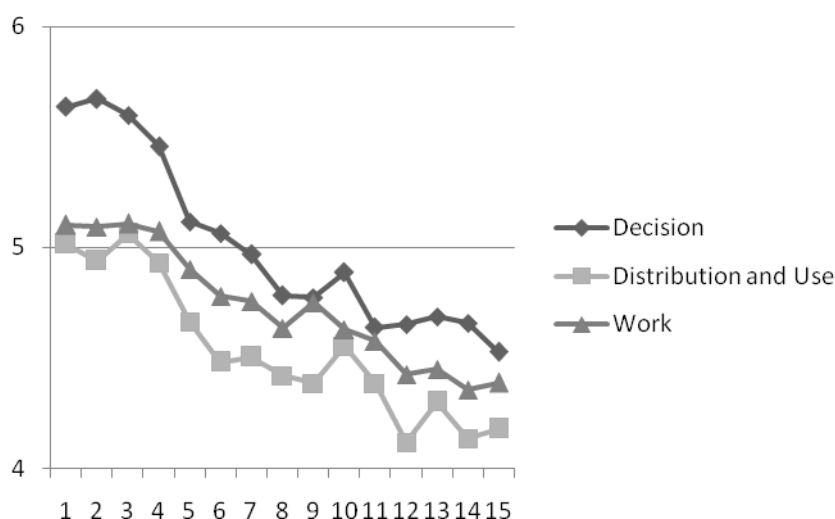
Note: The MORQ consists of three items for equality matching and each item describes the relationship in a specific domain. Here, the first item is describes a relationship in a decision making domain, second item is on distribution an use of the goods, and third item is in a work domain.

Figure 3.2c Effects of Priority Ranks and Relationship Domains on Equality Matching

Finally, market pricing was measured in exchange, work, decision making, moral judgment domains and in a miscellaneous domain. The ANOVA results yielded a significant difference, $F(4, 836) = 86.20$, $p < .001$. The post hoc comparisons indicated that participants used market pricing the most in moral judgments ($M = 4.33$) and work domains ($M = 4.23$), which were not significantly differentiated from each other. Then, exchange domain ($M = 3.80$) was significantly higher than both decision making ($M = 3.07$) and miscellaneous ($M = 2.62$) domains. At last, the decision making was higher than miscellaneous domain (see Figure 3.2d).
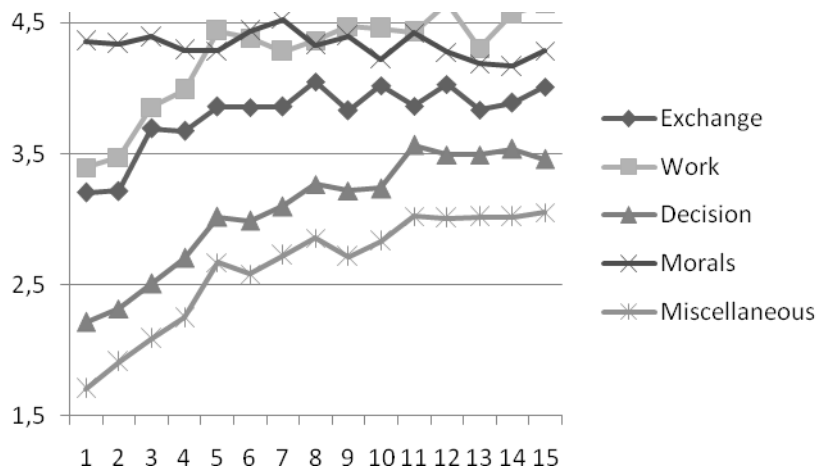
Note: The MORQ consists of five items for market pricing and each item describes the relationship in a specific domain. Here, the first item describes a relationship in an exchange domain, second item is in a work domain, third item is on decision making, fourth item describes relationships in the moral judgments domain, and fifth item is miscellaneous

Figure 3.2d Effects of Priority Ranks and Relationship Domains on Market Pricing

3.6 Bivariate Correlations between Variables

The correlations calculated with the ipsatized scores between the major variables were presented in Table 3.8. All of the associations were in the expected directions and overall, the strength of the correlations was in moderate size.

As seen in Table 3.8, two demographic variables, age and education level, were significantly associated with authority ranking ($r = .26$, and $r = -.29$, $p < .001$, respectively), suggesting that older participants prefer more authority ranking relationships than younger ones, and those with higher education preferred less authority ranking than those with low level of education.

Similarly, age was positively correlated with conservation ($r = .34$, $p < .001$), but negatively correlated with openness to change ($r = -.26$, $p < .001$). Education level was negatively correlated with conservation ($r = -.37$, $p < .001$) and positively and relatively weakly correlated with openness to change ($r = .15$, $p < .05$).

In a similar pattern, age was positively correlated with both vertical collectivism ($r = .27$, $p < .001$) and horizontal collectivism ($r = .14$, $p < .05$), and it was also positively related with vertical individualism, $r = .27$, $p < .01$. Further, education level was negatively correlated with vertical collectivism ($r = -.18$, $p < .01$).

The bivariate correlations indicated that communal sharing was positively correlated with both equality matching ($r =. 42$, $p < .001$) and authority ranking ($r =. 32$, $p < .001$). Besides that, authority ranking was also positively correlated with market pricing ($r = .40$, $p < .001$).

The results revealed that bivariate correlations between relational models and personal value dimensions were in the expected directions. First, communal sharing was positively correlated with self-transcendence ($r = .16$, $p < .05$) and conservation ($r = .16$, $p < .05$). Second, Authority ranking positively correlated with conservation ($r = .24$, $p < .001$) and self-enhancement ($r = .21$, $p < .01$), but negatively correlated with openness to change ($r = -.20$, $p < .01$). Thirdly, equality matching was positively correlated with the self-transcendence ($r = .18$, $p < .01$). Last, market pricing was positively correlated with self-enhancement ($r = .19$, $p < .01$) and negatively correlated with self-transcendence ($r = -.22$, $p < .001$).

The relational models correlated with the cultural orientations in the expected direction. As seen in Table 3.4,, communal sharing was associated with both horizontal and vertical types of collectivism ($r = .23$ for both type of collectivisms, $p < .001$). Authority ranking was significantly correlated with both vertical dimensions of cultural orientations ($r_{vertical\ collectivism} = .29$, and $r_{vertical\ individualism} = .31$, $p < .001$). Equality matching was weakly

correlated with horizontal collectivism ($r = .14$, $p < .05$). Lastly, market pricing was negatively correlated with horizontal collectivism ($r = -.17$, $p < .05$), and positively correlated with vertical individualism ($r = .28$, $p < .001$).

The correlations between cultural orientations and personal values were also in the expected directions. First, both horizontal and vertical collectivisms were significantly associated with conservatism ($r = .26$, $p < .001$ and $r = .50$, $p < .01$, respectively) and self-transcendence ($r = .40$, $p < .001$ and $r = .24$, $p < .01$, respectively). Horizontal individualism was positively correlated with openness to change ($r = .38$, $p < .001$), self-enhancement ($r = .25$, $p < .001$), and self-transcendence ($r = .21$, $p < .01$). Finally, vertical individualism was strongly correlated with self-enhancement ($r = .62$, $p < .001$) and was moderately correlated with conservation ($r = .28$, $p < .001$).

Table 3.8 Bivariate Correlations between Study Variables

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.AGE	1													
2.EDU	**-.59*****	1												
3.CS	.02	-.13	1											
4.AR	**.26*****	**-.29*****	**.32*****	1										
5.EM	-.05	.03	**.42*****	-.06	1									
6.MP	-.01	.01	.09	**.40*****	.11	1								
7.HC	**.14***	-.04	**.23****	0	**.14***	**-.20****	1							
8.VC	**.27*****	**-.18****	**.23****	**.29*****	.09	.05	**.62*****	1						
9.HI	.08	.04	-.03	-.03	-.05	-.09	**.49*****	**.39*****	1					
10.VI	**.23****	-.11	-.03	**.31*****	-.01	**.25*****	**.17****	**.36*****	**.36*****	1				
11.ST	.12	-.04	**.16***	-.09	**.18****	**-.22*****	**.40*****	.24**	**.21****	-.03	1			
12.SE	.03	0	.09	**.21****	.08	**.19****	0	.11	**.25*****	.62***	.02	1		
13.OC	**-.26*****	**.15***	.01	**-.20****	.08	-.13	.1	-.1	**.38*****	.03	**.41*****	**.30*****	1	
14.CON	**.34*****	**-.37*****	**.16***	**.24*****	.1	.04	**.26*****	**.50*****	-.01	**.28*****	.52***	**.22*****	.02	1

*Note. EDU = Education Level, CS = Communal Sharing, AR = Authority Ranking, EM = Equality Matching, MP = Market Pricing, HC = Horizontal Collectivism, VC = Vertical Collectivism, HI = Horizontal Individualism, VI = Vertical Individualism, ST = Self Transcendence, SE = Self Enhancement, OC = Openness to Change, CON = Conservation. * p < .05, ** p < .01, *** p < .001, **** p < .005(2-tailed)*

3.7 Testing Hypotheses regarding Relationships between Relational Models, Personal Values and Cultural Construal

In order to test the hypotheses regarding the associations of relational models with cultural orientations (Hypotheses 2a to 2d) and personal values (Hypotheses 3a to 3c) a series of hierarchical regression analyses were employed. In all analyses, main demographics (sex, age, and education level of the participants) were controlled by entering them into the first step in regression analyses. To test the hypotheses 2a to 2d, horizontal and vertical individualism and collectivism dimensions were entered in the second step. Similarly, when testing the hypotheses 3a to 3c, personal value dimensions (i.e., self-transcendence, openness to change, self-enhancement and conservation) were entered into the second step in predicting the four main relational models, separately.

The result of the hierarchical regression analyses revealed that the demographics (sex, age and education level) in the first step significantly predicted authority ranking only (R^2 = .16, F_{change} (3, 206) = 12.66, p < .001), and 16% variance in the authority ranking was accounted for the demographics of the participants. The results depicted that gender, being men, (β = .26, p < .001) and education levels, as being relatively older, (β = -.24, p < .001) were significant predictors of authority ranking. Demographic variables did not significantly predict other relational models.

In order to test the hypothesized links between relational models and horizontal and vertical individualism and collectivism, four hierarchical regression analyses were conducted after controlling the demographics. In the second steps of the regression equations, four dimensions of the cultural orientations were entered into the regression equations to test their predictive

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powers on relational models, one of which was dependent variable of each regression analysis.

Table 3.9 Education, Sex, Age, Horizontal Collectivism, Vertical Collectivism, Horizontal Individualism and Vertical Individualism were regressed on Communal Sharing, Authority Ranking, Equality Matching and Market Pricing.

Variables	Communal Sharing		Authority Ranking		Equality Matching		Market Pricing	
	β		β		β		β	
Education	-.09		-.24	***	.01		-.03	
Gender								
(Women = 1	-.09		.26	***	-.03		.10	
Men = 2)								
Age	-.03		.08		-.04		-.04	
R2	.03		.16	***	.00		.01	
Education	-.14		-.20	**	.00		.01	
Gender	-.09		.20	***	-.03		.05	
Age	-.11		.01		-.07		-.05	
HC	.25	*	-.15		.16		-.17	*
VC	.19	*	.28	***	.03		-.01	
HI	-.20	*	-.13		-.04		-.12	
VI	-.05		.24	**	-.03		.34	***
R2	.13	***	.28	***	.03		.14	***
R2 Change	.10	***	.12	***	.03		.13	***

Note: HC = Horizontal Collectivism, VC = Vertical Collectivism, HI = Horizontal Individualism, VI = Vertical Individualism. * $p< .05$, ** $p< .01$, *** $p< .001$

Regression predicting communal sharing testing the hypothesis (2a) that both types of collectivisms would significantly predict the communal sharing, yielded a significant effect of cultural orientations on communal sharing. Cultural orientations explained 10% of the variance in communal sharing (F_{change} (4, 206) = 5.90, $p < .001$). Supporting the hypothesis, both horizontal and vertical collectivism significantly predicted communal sharing ($\beta = .22$, $\beta = .20$, $p < .05$, respectively). Furthermore, horizontal

individualism (β = -.18, p < .05) also significantly and negatively predicted communal sharing.

The Hypothesis 2b states that cultural orientations would predict authority ranking. Supporting the hypothesis, regression analyses showed that cultural orientations predicted authority ranking and (F_{change} (4, 206) = 8.40, p < .001). 12% change of authority ranking was explained by cultural orientation. Specifically, considering unique contributions of the variables, both vertical individualism (β = .22, p = .001) and vertical collectivism (β = .31, p < .001) significantly predicted the use of authority ranking. Besides, horizontal collectivism (β = -.18, p < .05) also significantly predicted authority ranking in negative direction.

The Hypothesis 2c states that horizontal dimensions of cultural orientations would predict equality matching. However, the results did not support this Hypothesis. None of the cultural dimensions significantly predicted equality matching.

Finally, the Hypothesis 2d stated that individualistic dimensions of the cultural orientations would predict the market pricing. The regression analyses revealed significant effects of cultural orientations on market pricing explaining 13% of the total variance (F_{change} (4, 206) = 7.64, p < .001). The unique contributions of the specific cultural dimensions partially supported the Hypothesis 2d. As expected, vertical individualism significantly predicted market pricing (β = .33, p < .001). However, opposite to the expectation, horizontal individualism did not predict market pricing. Furthermore, horizontal collectivism significant but negatively predicted market pricing (β = -.20, p < .05). .

Four hierarchical regression analyses were run to test the hypotheses 3a to 3c on the associations between relational models and personal value priorities following the same procedure explained above. First, it was hypothesized that self-transcendence values would predict communal sharing. As see in Table 3.6, the regression analyses revealed that personal

values significantly predict communal sharing (F_{change} (4, 202) = 2.52, p = .05). Examining the unique effects of personal values indicated that as predicted, self-transcendence (β = .19, p < .05) significantly contributed to the prediction of communal sharing.

Second, the Hypothesis 3b, which suggested that self-enhancement and conservation would predict implementation of authority ranking, was tested. Supported the hypothesis, personal value structures significantly predicted authority ranking, accounting for 7% of the total variance in authority ranking (F_{change} (4, 206) = 4.80, p = .001). Specifically, there were significant associations between authority ranking and conservation (β = .18, p < .05), and self-enhancement (β = .20, p < .01). The results suggested that high levels of conservatism and self-enhancement predict higher tendencies for using authority ranking.

Furthermore, the hypothesis 3c stated that market pricing and self-enhancement would be linked. As expected, overall values predicted market pricing explaining 10% of the total variance (F_{change} (4, 206) = 6.01, p < .001). As expected, self-transcendence (β = -.25, p < .01) and self-enhancement (β = .21, p < .01) significantly predicted market pricing.

Finally, association between personal values and equality matching was marginally significant, F_{change} (4, 206) = 2.15, p = .089. Four percent of the variance in equality matching was accounted for the personal value preferences. Examining the unique effects of specific value dimensions indicated that only self-transcendence (β = .22, p < .05) significantly predicted equality matching, suggesting that those with high self-transcendence values prefer equality matching relationships.

Table 3.10 Education, Sex, Age, Self-Enhancement, Self-Transcendence, Openness to Change and Conservation were regressed on Communal Sharing, Authority Ranking, Equality Matching and Market Pricing.

Variables	Communal Sharing		Authority Ranking		Equality Matching		Market Pricing	
	β		β		β		β	
Education	-.09		-.24	***	-.01		-.03	
Gender								
(Women = 1	-.09		.26	***	-.03		.10	
Men = 2)								
Age	-.03		.08		-.04		-.04	
R2	.02		.16	***	.00		.01	
Education	-.09		-.19	**	-.01		.00	
Gender	-.10		.19	**	-.01		.00	
Age	-.10		.04		-.10		-.02	
ST	.19	*	-.10		.22	*	-.25	**
SE	.14		.20		.09		.21	**
OP	-.13		-.11		-.07		-.06	
CON	-.03		.18	*	-.03		.06	
R2	.07		.23	***	.04		.11	***
R2 Change	.05	*	.07	**	.04		.10	***

Note: ST= Self Transcendence, SE = Self Enhancement, OP = Openness to Change, CON = Conservation. * $p < .05$, ** $p < .01$, *** $p < .001$

CHAPTER IV

DISCUSSION

The primary goal of the current study was to examine the factorial structure of relational models in a Turkish sample and to investigate the associations of relational models with cultural orientations and personal value priorities. Based on the previous theoretical and empirical works on relational models (Fiske, 1992; Haslam & Fiske, 1999) firstly, factor structure of four elementary models was addressed in the present study. Considering theoretical work of Triandis and his colleagues (e.g. Triandis, Kurowski, & Gelfand, 1994; Triandis & Gelfand, 1998) the relationship between horizontal and vertical individualism and collectivism and relational models were examined. Moreover, based on the theoretical works of Roccas and McCauley (2004) the relationship between personal value priorities and relational models were examined. First, whether four-factor structure of relational models is observed on Turkish sample was tested. Second, the pattern of the relationship between relational models, horizontal and vertical individualism and collectivism were investigated. Finally, the relationship between personal values and relational models were investigated. The findings will be discussed by addressing each research question separately. After discussing main findings, limitations of the study and suggestions for future research will be presented. Finally, major contributions of the study will be discussed.

4.1 Descriptive Analyses

The mean scores of each variable were compared to understand the pattern of preferences or tendencies of the participants on the main constructs of the study. Results suggested that, among the four relational models, equality matching and communal sharing were preferred more than market pricing and authority ranking among the participants. Equality matching was the most common type and authority ranking seemed to be the least common relationship type in this sample. These findings imply that Turkish people (mostly university students) tend to construe their interpersonal relations in terms of equality matching (i.e., seeking a balance in the interpersonal interactions, turn-taking, and having equal shares) and communal sharing (i.e., on the basis of solidarity, unity, resemblance, and emotionality). At the same time, referring to hierarchies and domination in the relationships seem to be infrequent among the current participants.

Overall, the results are consistent with the findings of previous studies (Biber, et. al., 2008; Koerner &Fujiwara, 2000; Caralis & Haslam, 2004). For instance, Caralis and Haslam (2004) have found that the participants had difficulties mostly with authority ranking relationships, followed by market pricing, equality matching, and communal sharing.

The frequent use of and/or priority in preference for equality matching and communal sharing can be explained by a number of factors. First, Fiske (1992) claimed that relational models are constructed in an order in the development of individuals and in the historical construction of relationships. According to Fisk, developmental order of the relational models is as follows: communal sharing, authority ranking, equality matching, and market pricing. Developmentally children mainly use communal sharing in most of the relationships since almost all of relations

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are intimate in the early years of life. Indeed, attachment processes are closely related with the implementation of communal sharing via providing emotional closeness, felt security, and trust to world (trustworthiness). Second, fundamental features of communal sharing and equality matching were highly emphasized and commonly apply in Turkish social life because of the frequency of communal relationship style. For instance, national unity and solidarity were not only a political discourse but also one of the widely shared ideological codes of the Turkish societies for a long time. Supporting this, in her interdependent family model Kağıtçıbaşı (2002) asserts that modernization has dissolved extended families in the structural level, but the emotional interdependence between extended family members (even between kin members) survived to serve its function. Similarly, some rituals of the society exemplify how communal sharing and equality matching operate together such as social sharing in weddings. In one hand, solidarity, common work, and share of needs (communal sharing) fulfill the needs of wedding house (düğünevi) within the social network. On the other hand, material and emotional contribution of the social network/support is expected to be reciprocated by the wedding house in the appropriate time (e.g. as equitable presents). Overall, dynamics of Turkish social life, interpersonal style, and cultural context create an appropriate atmosphere and encourage the utilization of equality matching and communal sharing as the most functional relationship models.

Third, egalitarianism was promoted and idealized in the Turkish society via the Westernization period in the foundation process of Turkish Republic. Fiske (1992) emphasized that idealized egalitarianism in the Western society is closely linked to preference of equality matching in relationships. Thus, egalitarianism ideas in Turkish society might also be among the factors that lead frequent use of equality matching in the studied sample.

It should be, however, noted that the majority of the sample consisted of university students or university graduates, who mostly prefer egalitarian

life style. Therefore, the characteristics of the sample might have results in an emphasis on equality matching as most rated and authority ranking as the least rated type of relationships.

Regarding cultural orientation constructs, results demonstrated that there was no difference between horizontal individualism and collectivism and participants reported the highest ratings for these dimensions. Contrary to this, vertical individualism had the lowest mean rating in the present study. These findings suggest that horizontal dimension of the 'cultural syndrome' including both collectivism and individualism characterize the sample. These findings were consistent with the previous studies in Turkish context (e.g. Wasti-Erbil, 2007). Past studies documented that the Turkish cultural context may not be characterized by the collectivistic dimension of the cultural orientations only, rather it depicts a complex structure (Kağıtçıbaşı, 2005; İmamoğlu, 2003; Sunar, 2002), which could be best described by hybrid or commonly relational constructs. According to İmamoğlu (2002), the individualism and collectivism were not distinct features of different nation-cultures; rather they complete each other within a nation-culture. In the same vein, Kağıtçıbaşı (2002) argued that individuals from different backgrounds (SES, education level, etc.) construct their belief systems and lives in different ways, and manifest an integrated cultural constructs. It can be argued that collectivism is not an exclusive property of the Turkish cultural context. In sum, the sample of the present study seems to display both horizontal collectivism and individualism as the dominant patterns representing Turkish cultural orientation.

Lastly, the mean scores of personal value priorities were comparatively examined. The results indicated that self-transcendence was the most common value type, and it was followed by openness-to-change. Conservation was the third preferred personal value and self-enhancement was the least preferred. Observed differences were consistent with the previous findings with some exception. For instance, self-enhancement was higher than conservatism in German cultural context (Biber et. al., 2008).

Previous researchers assert that certain Turkish cultural characteristics, such as the emphasis on the traditional values, conformity to social environment, and trust to close kin network were common (e.g., Aile Yapısı Araştırması 2006, 2010; Bolak-Cihan, 1997, Delaney, 1987), however the present results indicated particularly different patterns. The difference can be due to the structure of current sample which was largely composed of university students or graduates.

Considering the mean differences within relational models, horizontal and vertical individualism and collectivism, and personal values together, the results yielded a consistent pattern. Since the participants more frequently reported characteristics typifying communal sharing and equality matching in their relationships, it is consistent with their preference for horizontal dimensions of cultural orientations as well as with self-transcendence as the most preferred personal values. All of these constructs can be argued to share common underlying properties.

Furthermore, these results also indicated that the present Turkish sample can be characterized by certain qualities. These qualities are determined by high implementations of communal sharing and equality matching in social relations, horizontal orientation in terms of cultural context, and high preference for self-transcendence in the sample. These preferences attest to equality based relationships, helpfulness and sharing, loyalty and conformity to similar and intimate people in Turkish sample.

4.2 Psychometric Properties of the MORQ

Twenty item measure of The Mode of Relationships Questionnaire (MORQ) used in this study was a refined version of the original 33-item scale. The results of both explanatory and confirmatory factor analyses supported the validity of the MORQ. Despite the items represented a broad range of social domains (Haslam & Fiske, 1999), a four-factor structure was

confirmed on the Turkish sample. The confirmation of four factors also supported Fiske (1992)'s claim that relational models are universal elementary models of social relations. However, the confirmed model revealed two main alterations from the original factor structure. First was that some items were cross-loaded or loaded on the untargeted factors. Second, two items one from communal sharing and the other from equality matching were highly correlated. Moreover, one item of market pricing, which implemented the model to moral judgment domain, had a low (but significant) loading value ("If one of you worked for the other, they would be paid in proportion to how long they worked or how much they did"). The MORQ used in the study was originally constructed by five items for each relational model. However in the present study, one item of communal sharing subscale ("You feel a moral obligation to feel kind and compassionate to each other") was loaded on authority ranking factor; and two items of the equality matching subscale ("We keep track of what we give to each other, in order to try to give back the same kind of things in return eventually; we each know when things are uneven", and "If one person does what the other wants, next time the second person should do what the first person wants") were loaded on market pricing. Thus, three items were deleted from the measure for the further analyses.

The observed differences in this study can be explained by several factors. First of all, the unloaded item of communal sharing was applying to the moral judgment domain. The religion, its rituals, and relationships with religious figures are mostly generated and operated under the command of authority ranking (Fiske, 1992; Haslam, 2004). Therefore, the domain of morals could be perceived as subject to religion by the participants in Turkish cultural context. It can be said that people might have perceived moral judgments in association with the religious beliefs. It seems that Turkish participants slightly differ in their perceptions of moral judgments from their western counterparts.

Second, Haslam (2004) mentioned that there was a tendency in equality matching statements to fall closer to communal sharing cluster in two dimensional solutions. Consistent with explanation, in the present study, some items from communal sharing and equality matching were highly correlated and latent variables representing these two dimensions were strongly correlated (.50). Thus, since egalitarian reciprocity was qualified with communal relationships, and communal sharing and equality matching often approach each other (Haslam & Fiske, 1999), the unpredicted covariance between the aforementioned items are theoretically reasonable. On the contrary, the present finding that two equality matching items loaded into market pricing was unexpected. Turkish participants seem to interpret these statements (items) differently from their Western counterparts, and it should be probed further in the future studies.

In conclusion, although there were slight differences on the item loadings, they were probably stemmed from the cultural meaning of the given items, and general pattern of the factor structure were consistent with the original classification and underlying assumptions. The four distinct factor structures were observed in the Turkish cultural context.

4.3 Gender Differences Regarding Relational Models, Cultural Orientations, and Personal Values

A number of *t*-test analyses yielded significant gender differences on a number of the major study variables in the expected directions. First, the only difference between men and women in relational models was observed in authority ranking. As can be expected men reported more authority ranking relationship model than women in their relations. Similarly, men had higher ratings in vertical individualism than women which were the only gender difference in the cultural orientations. Lastly, for personal values, it was found that women preferred self-transcendence and openness-to-change more than men, but men had higher ratings in self-enhancement than women.

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The gender differences were in expected directions, and consistent with the previous studies. For example, Demirutku and Sümer (2010) analyzed gender differences in the unique personal value preferences and found that men reported higher levels of power and achievement (that constituted self-enhancement) than women. Women reported higher ratings for universalism (one of the constituents of self-transcendence) than men Similarly, Schwartz and Rubel (2005) also found that men preferred power, achievement, with stimulation, hedonism and self-direction more than women, and women preferred benevolence and universalism more than men. Although they (Demirutku & Sümer, 2010; Schwartz & Rubel, 2005) did not report any gender differences for higher-order personal value dimensions, the reported differences in basic values were consistent with the findings of the current study. Men's higher scores in self-enhancement relative to women, in the present study, also consistent with their more frequent authority ranking implementation and with their higher scores in vertical individualism, as all three construct imply domination, hierarchy and power relations.

4.4 Patterns of Relational Models

The results on the pattern of relationship models were consistent with the theory and were in the expected directions. When 15 reported relationships were grouped into three categories on the basis of priority rank order, first group including the first five relationships were rated highly in almost all models, except the market pricing showed the reversed pattern. As it can be depicted in Figure 3.2, communal sharing, equality matching, and authority ranking were most frequently rated for the first group of the relationships in the list. The implementation of communal sharing systematically decreased in the second and third groups of relationships. However, the rates of authority ranking and equality matching did not differ in the second and third groups. Contrary to these models, market pricing was most frequently implemented with the relationships from the last (third)

group and least frequently preferred for the relationships from the first group, suggesting that close relationships and acquaintances or strangers are clearly distinguished by Turkish participants.

Haslam and Fiske (1999) emphasized that people first list their closer relationships. These relationships include primary family members and kin members in most societies (Fiske, 1992), romantic relationships, close friends and so on. Besides, the relational models theory posits that people mostly implement communal sharing to their social relations from their closest groups. Thus, the present findings were consistent with the assumptions of the theory and previous research. For instance, Koerner (2006) asked his participant to rate their relationships with their mothers, close friends, and with one of their acquaintance. Consistent with the current results, Koerner reported that the most intimate relationships had the highest communal sharing rates.

RMT also asserts that people implement the rules of authority ranking or equality matching in their communal sharing relations depending to the context (Fiske, 2004). As it was shown in the present study, both authority ranking and equality matching accompany to implementation of communal sharing with their highest rates for the first group of relationships. For instance, intra-family relationships can be best characterized by communal sharing norms. However, parenthood practices in Turkey often involve hierarchical patterns, especially when making important decisions. Even the husband-wife relations comprise dominance implementations in Turkish cultural context (Kandiyoti, 1985). Consistent with the expectations, participants reported communal sharing norms combined with the rules of authority ranking in the given contexts.

The combined implementation of communal sharing and equality matching in close relationships is also consistent with the assumptions of RMT. For instance, Haslam and Fiske (1999) observed that equality matching appeared to occur together with communal sharing. It was found

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that one of the strongest stressors in Turkish family members was perceived imbalances and inequalities when sharing common resources (Kalaycıoğlu & Rittersberger-Tılıç, 2000). However, considering the negative association between equality matching and authority ranking, then people appear to implement equality matching and authority ranking to the same communal sharing relationships in different domains.

When participants continue to list their interactions considering their proximity to the listed relationships, mean rating of the domain changes depending on closeness of the relationships. The relationships that were listed at the end of the list probably involve the most distant ones with whom the participants do not identify themselves and with low emotional warmth. As the physical and emotional proximity decrease, the rules of proportionality of relationships begin to govern the relationships. Thus, the current findings indicating high proportionality but low communality for the last (third) group is consistent with the previous findings (Fiske, 1992).

Besides the list order effect on relational model scores, the effects of different domains for each relational model were examined by four repeated measures of ANOVA. The results revealed that the domain of the relationships significantly altered the ratings of the implemented model (Figure 3.2a to 3.2d). The participants implemented communal sharing most frequently in exchange domain and equality matching in decision making domain. Both authority ranking and market pricing were mostly implemented in the work domain. Market pricing was equally expressed in moral judgments. It was also observed that the participants implemented communal sharing and authority ranking at least when the domain was social influence, and market pricing when they are making decisions.

The results suggest that sharing pooled resources without accounting for individual contributions is the most frequent implementation of communal sharing. Considering that hospitality is among the significant Turkish cultural codes, high rates of communal sharing in exchange domain

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is meaningful. Furthermore, sharing the common resources within group was also emphasized and linked to honor in Turkish family relations (Kalaycıoğlu & Rittersberger-Tılıç, 2000). It was not surprising to find market pricing and authority ranking were most implemented in the work domain. The labor – wage proportionality, hierarchical organizations, ambitions, seeking promotions are the examples of implicit properties of capitalist mode of production. All these properties were also among the norms of both authority ranking and market pricing. Finally, it is imperative to note that the present sample gives importance to equal voice but not to ratios when making decisions and they did not prefer to obey the authorities.

Consequently, these results were in the expected direction and consistent with the assumptions of RMT. According to Fiske (1992), relational models did not operate the same across different domains. The aspects of the relationships and cultural context influence implementation of a relational model to a specific domain, which imply that relationship between the models and a given domain is dynamic. Thus, the present findings supported the complexity of relational models regarding proximity of relating partners and relationship domains.

4.5 Bivariate Correlations between Study Variables

Bivariate correlations between major study variables showed that, first, age and education level of the participants were significantly correlated only with authority ranking. Age was also positively associated with both vertical cultural dimensions and conservatism. However, education level was negatively correlated with vertical collectivism and conservation. Overall, these results suggest that as people get older they endorse authority ranking type of relationships and become more collectivist. Contrary, as they get more educated they also are less likely to endorse authority ranking and collectivism.

Fiske (1992) argued that age and sex form the basis for the authority ranking. As the age increases, people use authority ranking more frequently, especially in their work relations or in their relations with their children. Thus, the correlation between age and authority ranking is consistent with the expectations. On the other hand, education level could be associated with the development of egalitarianism in individuals, which in turn, decreased the use of authority ranking in relationships. For instance, Kağıtçıbaşı (1985; 2002) asserts that education level is closely associated with the egalitarian type of relations and with more democratic parent-child relationship within the family. This is especially the case in Turkey. The current findings regarding the significant link between level of education and authority ranking also support these speculations.

Second, the bivariate correlations between relational models were in the predicted directions and consistent with literature. Communal sharing was positively associated with equality matching and authority ranking; and market pricing was positively correlated with authority ranking. Similarly, Haslam and Fiske (1999) found positive correlation between communal sharing and equality matching, and between authority ranking and market pricing. Also, Vodosek (2009) reported strong link between communal sharing and equality matching. On the other hand, both studies also found positive correlations between equality matching and market pricing, and did not find significant association between communal sharing and authority ranking. Thus, it appears that Turkish participants tend to endorse more authority ranking practices in their intimate relationships and they do not relate equality matching with the market pricing relations.

Third, the correlations between relational models and horizontal and vertical individualism and collectivism were in expected directions. Communal sharing positively correlated with collectivistic dimensions of cultural orientations, and authority ranking correlated with vertical dimensions. Equality matching was only and positively correlated with horizontal collectivism and market pricing was positively correlated with

vertical individualism. . Eventually, the correlations between relational models and cultural orientations were as predicted. The results provided preliminary evidence for the ideas of Triandis and Gelfand (1998).

Lastly, a expected both communal sharing and authority ranking were correlated with conservation, and communal sharing and equality matching were positively correlated with self-transcendence values. Both authority ranking and market pricing were positively linked to self-enhancement. The results were consistent with the ideas of Roccas and McCauley (2004) and the findings of Bieber et al. (2008).

4.6 Regression Analyses

Regression analyses revealed that only authority ranking was significantly predicted by the demographics in the first step, namely gender and education level, suggesting that men use more authority ranking and higher levels of education is associated with a decrement in authority ranking. As discussed in the correlational analyses, they were consistent with previous studies. Considering that masculinity is often associated with power and domination (Collinson & Hearn, 1994) and women are overall less dominant and unassertive than men (e.g., Schubert, 2004), these findings were in line with the gender roles in the Turkish society.

Relying on the ideas of Triandis and Gelfand (1998) it was expected that communal sharing would be associated with collectivistic dimensions of cultural orientations, authority ranking with the vertical dimensions, equality matching with the horizontal dimensions, and market pricing with the individualistic dimensions. Overall, the results were in the predicted directions, except the assumed link between equality matching and horizontal dimensions.

First, it was hypothesized that both horizontal and vertical collectivism would predict using communal sharing. The results revealed that

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both types of collectivisms positively predicted communal sharing, suggesting that collectivistic orientation may result in an increase for the preferences in implementation of communal sharing. The obtained associations in the current study are consistent with the findings of previous studies. In his study with work-groups Vodosek (2009) found similar associations for communal sharing with cultural orientations among the US participants.

Second, the Hypothesis 2b assumed that authority ranking would be predicted by both of vertical individualism and collectivism. Consistent with the theory and previous studies (Vodosek, 2009; Koerner & Fujiwara 2000), the present results also confirmed that vertical cultural orientations strongly and positively predicted the preference to implement authority ranking in the Turkish culture.

Third, it was hypothesized that equality matching would be predicted by horizontal dimensions of culture. However, the regression analyses showed that cultural orientations did not predict equality matching. The association between equality matching and horizontal dimensions seems to be mixed in the previous studies as well. For example, equality matching was associated with horizontal collectivism in Vodosek's (2009) study, but it was related to horizontal individualism in Koerner and Fujiwara'S (2000) study. There may be a number of plausible explanations for this unexpected finding in the current study. In one hand, Turkish sample's frequent use of equality matching as "the cultural norm" in their relationships regardless of their cultural orientations could be one of the reasons for the non-significant effect. In other words, it is possible that equality matching is totally independent from individualism or collectivism to be frequently preferred by individuals. On the other hand, the measurement problems and limitations, in the assessment of equality matching could have let such results in Turkish sample. Two items of equality matching subscale did not load to the original factor and the equality matching was measured by only three items in the

current study. This measurement problem might have decreased the power of the analyses and leading to the rejection of the hypothesis 2c.

Last, the Hypothesis 2d asserted that horizontal and vertical individualism would predict market pricing. Consistent with the expectations, results revealed that vertical individualism positively predicted market pricing, and horizontal collectivism negatively associated with market pricing. However, horizontal individualism was not associated with market pricing. Horizontal dimension express that relationships are more or less equal between the relating parts, but vertical dimension includes hierarchies and differences among the relating parts. Thus, the present findings suggest that when organizing their relationships by market pricing, the current participants did not refer to equality between relating parts, but hierarchies and differences. Considering profit maximization from the interactions in market pricing, its high association with vertical individualism appears to be reasonable. Besides that the previous studies found inconsistent results regarding market pricing. For instance, whereas Vodosek (2009) did not find significant association between cultural orientation and market pricing, Koerner and Fujiwara (2000) found only horizontal individualism and market pricing relationships. It seems that only vertical individualism is associated with market pricing among Turkish participants.

In sum, the findings of the study partially confirmed the theoretical arguments of Triandis and Gelfand (1998) and Fiske (1992) asserting that the dimensions of horizontal and vertical individualism and collectivism are systematically associated with the four relational models. Furthermore, these findings also support Fiske (1992; 2004)'s speculations that the implementation of relational models are culturally dependent and relevant.

In the current study Schwartz's value dimensions were used as the individual level cultural construct. Schwartz's value theory are considered as one of the alternative approaches to testing cultural differences in values. There also exist different perspectives. For instance, Hofstede's (1980)

cultural valuse are among the commonly employed cultural constructs. Although both Hofstede (1980) and Schwartz (1994) attempt to identify national cultural dimensions, there are differences in their conceptualizations. In this study Schwartz's value perspective was used considering its wide applications in recent years.

Specifically it was hypothesized that self-transcendence value preferences would predict communal sharing. The results showed that, self-transcendence predicted the implementation of communal sharing. Since communal sharing was characterized with kindness and helpfulness, the current results were consistent with the expectations. Roccas and McCauley (2004) stated that benevolence is the most compatible value with communal sharing to express kindness and helpfulness. The results were also consistent with the other previous studies. For example, similar to the findings of this study, Bieber et al. (2008) found a strong bivariate correlation between benevolence and universalism and communal sharing, In conclusion, the findings supported the Hypothesis 3a by indicating the more people preferred self-transcendence values, the more they use communal sharing in their relationships.

Second, it was expected that authority ranking would be predicted by self-enhancement and conservation. The results revealed that both self-enhancement and conservation positively predicted authority ranking. Self-enhancement is formed by power and achievement values, which could be emphasized in social interactions by superiors. Similarly, subordinates could express their need of security when implementing authority ranking. The current results were also consistent with the pervious findings (Bieber et al., 2008). The current results imply that if people have high levels of self-enhancement and conservation values they may also tend to construe authority ranking in their relationships.

Third, it was hypothesized that market pricing would be predicted by self-enhancement. As expected self-enhancement positively and self-

transcendence negatively predicted market pricing. Consistently, Bieber et al. (2008) found that market pricing had positive correlations with power and achievement, and negative correlations with universalism and benevolence. The current results suggest that if people desire power and achievement in a relationship they tend to implement the rules of market pricing in their relationship.

Lastly, although there was no specific expectations regarding for the associations between equality matching and personal values, the results showed that self-transcendence positively predicted equality matching, which suggest that t universalism and benevolence values are strongly linked with people's tendency to balance and form turn-taking rules in their relationships. Contrary to current findings, Bieber et al. (2008) found a significant negative association between equality matching and universalism. The inconsistent results could be due to nature of equality matching. According to Roccas and McCauley (2004) the complex nature of equality matching makes it impossible to predict clear linkage between equality matching and certain personal values. However, cultural context may play a critical role in this relationship. For instance, Turkish sample in this study perceived equality matching very close to communal sharing. Hence equality matching may be partially overlapping with communal sharing and it may influence its effect on self-transcendence in the present sample.

To sum up, the results revealed that personal value preferences were associated with the relational models. The current findings have mostly supported the assertion that people socialize with others whom they can reflect and perform their value preferences (Roccas & McCauley, 2004).

4.5 Limitations and Directions for Future Research

The current study has tested the structure of relational models in a Turkish sample, and investigated the power of horizontal and vertical

individualism and collectivism, and personal values in predicting relational models. Although the study has contributed to the current literature on relational models it is not free of its limitations that should be considered when interpreting the presented findings and in designing future research.

The first limitation was the design of the study. The data were collected only one time and the cross-sectional nature of the study prevents any directional or causal interpretations. Although the present study was interpreted from the perspective that cultural orientations and personal value preferences of people predict the implementation of relational models, further studies are needed to examine the directions of the effect and any possible causal relationships. Despite the previous studies (e.g., Vodosek, 2009; Bieber et al., 2008) and theoretical statements (Triandis & Gelfand, 1998; Haslam, 2004) confirmed the same unidirectional effects, bidirectional influences should be also considered. Furthermore, examining the causal interactions between relational models and cultural orientations or personal values was outside the scope of the present study.

Second, sample characteristics of the present study may have influenced the validity or generalizability of the findings. Although the sample was not limited to university students only, students were still dominant and the participants were not randomly selected. They were volunteers of a convenience sample. Thus, the sample may not represent the all population in Turkish culture, and findings should be interpreted cautiously.

Another limitation of the current study was that the MORQ measured relational models in various domains using single item for each domain. The future researchers should use multiple items for each sub-domain in assessing the relational models more reliably and extensively. In a similar vein, the current version of the MORQ asymmetrically measured the models based on sub-domains. For instance, communal sharing was represented in exchange, influence and identity sub-domains, whereas market pricing was represented

in work, decision making, exchange, and moral judgment domains. Such asymmetries in the sub-domains prevented to compare two models under each sub-domain. Thus, future research can consider creating more symmetrical measures that implement each relational model in the same sub-domain.

Fifth, there were limitations in the assessment of equality matching, and measuring relational models in the moral judgment domain which can reflect the cultural differences of Turkish sample. Therefore, there is a need to extensively elaborate assessment and examine how Turkish people construe equality matching in their relationships, how they conceptualize reciprocal equality, and how they keep track the balance in their relationships in Turkish culture. Future research should specifically examine how the moral judgments are perceived and conceptualized in the Turkish cultural context.

Finally, the current study included cultural orientations and personal value preferences only. However, other critical factors interacting from culture to evolution, from developmental processes to neurological processes (Fiske, 2006) should also be examined in future research.

4.5.1 Implications of the Study

The results of this study are consistent with the expectation that relational models are universal elementary models of human relating and they are sufficient to capture the complexity of human relationships, implementation rules of relational models are culturally determined, and people's preferences for relational models to construe their relationships are associated with their preferences for personal values. In other words, this study has shown that the four relational models can be observed and measured in Turkish culture similar to the Western cultures.

The results of this study supported and replicated previously documented associations between relational models and horizontal and vertical individualism and collectivism as well as with personal value presences in the Turkish cultural context. The previous attempts to examine these associations have some limitations because of having to homogenous samples (Vodosek, 2009) or they asked their participants to evaluate only specific social relationships (Bieber et al 2008). However, in the present study, the sample was more heterogeneous which included participants from different age groups, and SES; and participants evaluated social relationships from their own list which was constructed by freely providing a very broad range of social interactions. Thus, both the recruited participants and the evaluated social interactions were more representative for more generalizable results in the current study.

This study has contributed to the current literature by showing that relational models and underlying factors can also be observed in Turkish cultural context for the first time. Second, the results revealed that the people have some preferences for implementing specific relational models to all of their social interactions, but apart from these preferences they implemented all relational models differently in different domains. Thus the current findings revealed the complexity of social relations and the ability of relational models to explain this complexity. Moreover, the current findings have provided preliminary evidence for domain differences in implementing culturally motivated relational models.

The current study was the first empirical attempt to investigate relational models theory in a Turkish sample. Thus, another important contribution of the study to Turkish psychology literature is the adoption of the MORQ into Turkish, as a new measure that can be used by Turkish researchers in future work.

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APPENDICES

Appendix A. Gönüllü Katılım Formu

Sayın Katılımcı;

Bu çalışma ODTÜ Sosyal Psikoloji Yüksek Lisans Programı öğrencisi ve araştırma görevlisi olan İlker Dalğar tarafından Prof. Dr. Nebi Sümer danışmanlığında, kişiler arası ilişki biçimleri ve bu ilişki biçimlerinin insanların sahip olduğu değerler ve benlik yapıları arasındaki ilişkinin incelenmesi amacıyla, yüksek lisans tezi kapsamında yürütülmektedir.

Bu amaçla hazırlanan anket paketi, sahip olunan ilişkilerin değerlendirildiği, ilişki profillerinin ve kişisel değerlerin ölçüldüğü sorular ile demografik bilgi anketini içermektedir. Her bölümdeki ölçeğin nasıl cevaplanacağı konusunda ilgili bölümün başında bilgi verilmiştir. Anketin cevaplanması yaklaşık 20 dakika sürmekte olup herhangi bir süre kısıtlaması bulunmamaktadır.

Bu çalışma kapsamında vereceğiniz tüm bilgiler tamamen gizli kalacaktır. Çalışmanın hiçbir bölümünde isminiz ve kimliğinizi ortaya çıkaran herhangi bir soru sorulmamaktadır. Çalışmanın objektif olması ve elde edilecek sonuçların güvenirliği bakımından anket uygulamalarında içtenlikle duygu ve düşüncelerinizi yansıtacak şekilde yanıtlar vermeniz önemlidir. Çalışmaya katılım tamamiyle gönüllülük esasına dayanmaktadır. Anket genel olarak, kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında herhangi bir nedenden ötürü kendinizi rahatsız hissederseniz, cevaplama işini istediğiniz anda bırakmakta serbestsiniz. Verdiğiniz bilgiler gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayınlarda kullanılacaktır. Katılımınız için şimdiden teşekkür ederiz.

Çalışma hakkında daha fazla bilgi almak için ODTÜ Psikoloji Bölümü Araştırma Görevlisi İlker Dalğar (Tel: 536 596 40 58; E-posta: idalgar@metu.edu.tr) veya Prof. Dr. Nebi Sümer (E-posta: nsumer@metu.edu.tr) ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum. (Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

    İsim Soyad   Tarih

         İmza

_____   ----/----/-----

_____

İlişkiler Ölçeği

Bu çalışmada insanlarla kurduğunuz ilişkiler hakkındaki düşüncelerinizi öğrenmek istiyoruz. Bu nedenle sizden bir şekilde ilişkide olduğunuz kişilerin listesini yazmanız ve bu konuda yazılmış maddeleri değerlendirmeniz istenecektir.

Bu anketin ilk bölümünde en yakınınızdaki kişiden sadece bir kere iletişim kurmuş olduğunuz kişilere kadar aklınıza gelen 30 kişinin ismini (ya da ismini bilmiyorsanız başka bir tanımlayıcı bilgi; örneğin, *"taksici"* gibi) yazmanız istenmektedir. Önce aşağıda verilen boşluklara **isimleri ilişkinizin ne kadar yoğun ya da yüzeysel olduğuna bakmaksızın** 30 kişiye tamamlayacak şekilde yazınız. Eğer 30 kişiye tamamlayamazsanız eksik sayı ile araştırma yapılamayacağı için tanıdığınız/temas ettiğiniz bütün insanları düşünerek lütfen sayıyı tamamlamaya çalışınız.

Anketin ikinci bölümünde yazdığınız bu kişileri ilişki biçimlerini tanımlayan farklı ifade ve görüşler ile değerlendirmeniz istenmektedir.

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DEĞERLENDİRME FORMU

Bu bölümde yazdığınız kişilerden sadece çift rakamlara (2,4,6...) karşılık gelen 15 kişi için aşağıdaki tabloda/formda bulunan yirmi ifadeye göre değerlendirme yapmanız istenmektedir. Her bir ifadeyi veya açıklamayı okuduktan sonra bunun ilgili kişi ile olan ilişkinizi ne kadar iyi tanımladığını aşağıda verilen *7 aralıklı cetvel* üzerinden değerlendirerek işaretleyiniz.

Bunun için en uygun yol, 20 ifadenin ilkini okuyup 15 kişinin tamamını değerlendirmeniz, daha sonra ikinci ifadeyi okuyarak yine 15 kişinin tamamını bu ifade ile değerlendirmeniz ve bu şekilde 20 ifadeyi de tamamlamanız olabilir. Örneğin 1 numaralı ifadeyi okuyun (*Eğer ikinizden birinin bir şeye ihtiyacı olursa diğeri karşılık beklemeksizin bunu karşılar.*) ve daha sonra bu ifadeye göre 2. kişi, 4. kişi, 6. kişi ve diğer kişilerle (toplam 15 kişi) olan ilişkilerinizi değerlendirin (*değerlendirme cetvelindeki 1-7 arası rakamlardan uygun olan değeri yazarak*). Sonra 2. ifadeye geçerek aynı işlemi uygulayın ve diğer ifadeleri de aynı şekilde tamamlayın.

Lütfen kişi ve ilişkileri değerlendirirken üzerinde çok zaman harcamadan hızla yapınız; ancak eksik anketler kullanılamayacağı için bütün kişiler için her bir ifadenin değerlendirildiğinden emin olunuz.

DEĞERLENDİRME CETVELİ

Değerlendirme formunda verilen her bir ifadenin ilişkinizi ne orada tanımladığını aşağıda verilen 7 aralıklı cetveli kullanarak değerlendiriniz. Karşısında ifade bulunmayan rakamları da uygun şekilde kullanabilirsiniz.

Bu ilişki için   **Bu ilişki için**   **Bu ilişki için**

kesinlikle doğru değil   **kısmen doğru**

kesinlikle doğru

1...............2...............3...............4...............5................6.................7

Bu ilişki için kesinlikle doğru değil   **Bu ilişki için kısmen doğru**   **Bu ilişki için kesinlikle doğru**

1.........................2.........................3.........................4.........................5.........................6.........................7

	İFADELER	2. kişi	4. kişi	6. kişi	8. kişi	10. kişi	12. kişi	14. kişi	16. kişi	18. kişi	20. kişi	22. kişi	24. kişi	26. kişi	28. kişi	30. kişi
1	Eğer ikinizden birinin bir şeye ihtiyacı olursa diğeri karşılık beklemeksizin bunu karşılar															
2	Bu kişi ile ortak bir karar almaya çalışırken mutlaka herkesin sözü eşittir.															
3	Bu kişiden ne aldığınız o kişiye ne kadar verebileceğinizle doğrudan ilişkilidir/orantılıdır.															
4	Bu kişi ile birbirinize olan nezaket ve yakınlığınızı ahlaki bir görev olarak hissediyorsunuz.															
5	Beraber yapılan bir işi ikinizden biri doğrudan idare ederken diğeri büyük ölçüde kendisine söyleneni yapar.															
6	Eğer biriniz diğeriniz için çalışıyor olsaydı çalıştığı süre ve yaptığı iş oranında para alırdı.															
7	İkiniz tek bir takım gibi birbirinize aitsiniz.															
8	Gerektiğinde aynı şekilde karşılık verebilmek için birbirinize ne verdiğinizin çetelesini tutarsınız. Böylece bir eşitsizlik olursa bunu ikiniz de anlarsınız.															
9	Biriniz karar verir, diğerleri ise genellikle buna uyar.															
10	Her zaman, her ne varsa aynı boyutta paylara bölersiniz.															
11	Biriniz diğerini bir rehber ve rol modeli olarak görüyor.															
12	Yapılacak bir iş varsa genellikle bunu dengeli bir şekilde paylaşırsınız.															
13	Bu kişiyle ilişkinizde elde edeceğiniz fayda ve ödeyeceğiniz bedeli dikkate alarak karar verirsiniz.															
14	Her ikiniz de benzer tutum, tavır ve değerleri geliştirme egilimindesiniz.															
15	Biriniz lider, diğeriniz ise onun sadık takipçisidir.															
16	Bu ilişkiye verdiğinizin karşılığını adil olarak alma hakkınız vardır.															
17	İkinizi de benzer kılan ortak bir özelliğinizin olduğunu düşünüyorsunuz.															
18	Biriniz hiyerarşik olarak bir şekilde diğerinin üstü bir konumda.															
19	Eğer birisi diğerinin bir isteğini yaparsa, bir sonraki seferde de diğerinin isteği yapılmalıdır.															
20	Bu kişi ile ilişkiniz tam anlamı ile rasyonel; her ikiniz de çıkarlarınızı hesaplayarak davranıyorsunuz.															

Portre Değerler Anketi

Aşağıda bazı kişiler kısaca tanımlanmaktadır. Lütfen her tanımı okuyun ve bu kişilerin size ne derece benzediğini ya da benzemediğini düşünün. Tanımda verilen kişinin size ne kadar benzediğini göstermek için sağdaki kutucuklardan uygun olan birini **[X]** ile işaretleyin.

		BU KİŞİ SİZE NE KADAR BENZİYOR?					
		Bana çok benzi-yor	Bana benzi-yor	Bana az benzi-yor	Bana çok az benzi-yor	Bana benz e-miyor	Bana hiç benz e-miyor
1.	Yeni fikirler bulmak ve yaratıcı olmak onun için önemlidir. İşleri kendine özgü yollarla yapmaktan hoşlanır.	☐	☐	☐	☐	☐	☐
2.	Onun için zengin olmak önemlidir. Çok parası ve pahalı şeyleri olsun ister.	☐	☐	☐	☐	☐	☐
3.	Dünyada herkesin eşit muamele görmesinin önemli olduğunu düşünür. Hayatta herkesin eşit fırsatlara sahip olması gerektiğine inanır.	☐	☐	☐	☐	☐	☐
4.	Onun için yeteneklerini göstermek çok önemlidir. İnsanların onun yaptıklarına hayran olmasını ister.	☐	☐	☐	☐	☐	☐
5.	Onun için güvenli bir çevrede yaşamak önemlidir. Güvenliğini tehlikeye sokabilecek her şeyden kaçınır.	☐	☐	☐	☐	☐	☐
6.	Hayatta pek çok farklı şey yapmanın önemli olduğunu düşünür. Her zaman deneyecek yeni şeyler arar.	☐	☐	☐	☐	☐	☐
7.	İnsanların kendilerine söylenenleri yapmaları gerektiğine inanır. İnsanların her zaman, hatta başkaları izlemiyorken bile, kurallara uymaları gerektiğini düşünür.	☐	☐	☐	☐	☐	☐
8.	Kendisinden farklı olan insanları dinlemek onun için önemlidir. Onlarla aynı fikirde olmadığında bile onları anlamak ister.	☐	☐	☐	☐	☐	☐
9.	Sahip olduğundan daha fazlasını **istememenin** önemli olduğunu düşünür. İnsanların sahip olduklarıyla tatmin olmaları gerektiğine inanır.	☐	☐	☐	☐	☐	☐
10.	Eğlenmek için her fırsatı kollar. Zevk veren şeyleri yapmak onun için önemlidir.	☐	☐	☐	☐	☐	☐
11.	Yaptığı işler hakkında kendi başına karar vermek onun için önemlidir. Faaliyetlerini seçip planlarken özgür olmaktan hoşlanır.	☐	☐	☐	☐	☐	☐
12.	Çevresindeki insanlara yardım etmek onun için çok önemlidir. Onların refaha kavuşmasını ister.	☐	☐	☐	☐	☐	☐
13.	Çok başarılı olmak onun için önemlidir. İnsanlar üzerinde iyi izlenim bırakmaktan hoşlanır.	☐	☐	☐	☐	☐	☐
14.	Ülkesinin güvende olması onun için çok önemlidir. Devletin içeriden ve dışarıdan gelebilecek tehditlere karşı uyanık olması gerektiğini düşünür.	☐	☐	☐	☐	☐	☐

		Bana çok benzi-yor	Bana benzi-yor	Bana az benzi-yor	Bana çok az benzi-yor	Bana benz-e-miyor	Bana hiç benz-e-miyor
15.	Risk almaktan hoşlanır. Her zaman macera peşinde koşar.	☐	☐	☐	☐	☐	☐
16.	Her zaman uygun şekilde davranmak onun için önemlidir. İnsanların yanlış diyeceği şeyleri yapmaktan kaçınmak ister.	☐	☐	☐	☐	☐	☐
17.	İşin başında olmak ve başkalarına ne yapacaklarını söylemek onun için önemlidir. İnsanların onun söylediklerini yapmalarını ister.	☐	☐	☐	☐	☐	☐
18.	Arkadaşlarına sadık olmak onun için önemlidir. Kendisini ona yakın olan insanlara adamak ister.	☐	☐	☐	☐	☐	☐
19.	İnsanların doğayı korumaları gerektiğine gönülden inanır. Çevreyi korumak onun için önemlidir.	☐	☐	☐	☐	☐	☐
20.	Dini inanç onun için önemlidir. Dininin gereklerini yerine getirmek için çok çaba harcar.	☐	☐	☐	☐	☐	☐
21.	Eşyaların düzenli ve temiz olması onun için önemlidir. Her şeyin pislik içinde olmasından hiç hoşlanmaz.	☐	☐	☐	☐	☐	☐
22.	Her şeyle ilgili olmanın önemli olduğunu düşünür. Meraklı olmaktan ve her türlü şeyi anlamaya çalışmaktan hoşlanır.	☐	☐	☐	☐	☐	☐
23.	Dünyadaki bütün insanların uyum içinde yaşaması gerektiğine inanır. Dünyadaki bütün gruplar arasında barışın güçlenmesi onun için önemlidir.	☐	☐	☐	☐	☐	☐
24.	Hırslı olmanın önemli olduğunu düşünür. Ne kadar kabiliyetli olduğunu göstermek ister.	☐	☐	☐	☐	☐	☐
25.	İşleri geleneksel yollarla yapmanın en iyisi olduğunu düşünür. Öğrendiği gelenek ve göreneklerin devam ettirmek onun için önemlidir.	☐	☐	☐	☐	☐	☐
26.	Hayattan zevk almak onun için önemlidir. Kendisini "şımartmaktan" hoşlanır.	☐	☐	☐	☐	☐	☐
27.	Başkalarının ihtiyaçlarına cevap vermek onun için önemlidir. Tanıdıklarına destek olmaya çalışır.	☐	☐	☐	☐	☐	☐
28.	Ana-babasına ve yaşlı insanlara her zaman saygı göstermesi gerektiğine inanır. Onun için itaatkar olmak önemlidir.	☐	☐	☐	☐	☐	☐
29.	Herkese, hatta hiç tanımadığı insanlara bile adil muamele yapılmasını ister. Toplumdaki zayıfları korumak onun için önemlidir.	☐	☐	☐	☐	☐	☐
30.	Sürprizlerden hoşlanır. Heyecan verici bir yaşamının olması onun için önemlidir.	☐	☐	☐	☐	☐	☐

	Bana çok benzi-yor	Bana benzi-yor	Bana az benzi-yor	Bana çok az benzi-yor	Bana benz e-miyor	Bana hiç benz e-miyor
31. Hastalanmaktan kaçınmak için çok çaba gösterir. Sağlıklı kalmak onun için çok önemlidir.	☐	☐	☐	☐	☐	☐
32. Hayatta öne geçmek onun için önemlidir. Başkalarından daha iyi olmaya çalışır.	☐	☐	☐	☐	☐	☐
33. Kendisini inciten insanları bağışlamak onun için önemlidir. İçlerindeki iyi yanları görmeye ve kin gütmemeye çalışır.	☐	☐	☐	☐	☐	☐
34. Bağımsız olmak onun için önemlidir. Kendi ayakları üzerinde durmak ister.	☐	☐	☐	☐	☐	☐
35. İstikrarlı bir hükümetin olması onun için önemlidir. Sosyal düzenin korunması konusunda endişelenir.	☐	☐	☐	☐	☐	☐
36. Başkalarına karşı her zaman kibar olmak onun için önemlidir. Başkalarını hiçbir zaman rahatsız veya huzursuz etmemeye çalışır.	☐	☐	☐	☐	☐	☐
37. Hayattan zevk almayı çok ister. İyi zaman geçirmek onun için önemlidir.	☐	☐	☐	☐	☐	☐
38. Alçakgönüllü ve kibirsiz olmak onun için önemlidir. Dikkatleri üzerine **çekmemeye** çalışır.	☐	☐	☐	☐	☐	☐
39. Her zaman kararları veren kişi olmak ister. Lider olmaktan hoşlanır.	☐	☐	☐	☐	☐	☐
40. Doğaya uyum sağlamak ve onun uyumlu bir parçası olmak onun için önemlidir. İnsanların doğayı değiştirmemesi gerektiğine inanır.	☐	☐	☐	☐	☐	☐

INDCOL Ölçeği

Lütfen her bir ifade ile ne kadar hemfikir olup olmadığınızı sağdaki kutucuklardaki rakamlardan uygun olanını seçerek **[X]** ile işaretleyiniz.

1   **2**   **3**   **4**
5

Kesinlikle   *Biraz*   *Ne katılıyorumBiraz*   *Kesinlikle*

katılmıyorum   *katılmıyorum*   *ne katılmıyorum*   *katılıyorum*
     katılıyorum

Bu ifadeye ne kadar katılıyorsunuz?					
Benim mutluluğum çevremdekilerin mutluluğuna çok bağlıdır.	1	2	3	4	5
Kazanmak herseydir.	1	2	3	4	5
Yakın çevrem için kisisel çıkarlarımdan fedakarlık ederim.	1	2	3	4	5
Baskaları benden daha basarılı olduğunda rahatsız olurum.	1	2	3	4	5
Yakın çevremdekilerin birbiriyle uyumunu muhafaza etmek benim için önemlidir.	1	2	3	4	5
İsimi baskalarından daha iyi yapmak benim için önemlidir.	1	2	3	4	5
Komsularımla ufak tefek seyleri paylasmak hosuma gider.	1	2	3	4	5
İs arkadaslarımın iyiliği benim için önemlidir.	1	2	3	4	5
Rekabet doğanın kanunudur.	1	2	3	4	5
İs arkadaslarımdan biri ödül kazansa gurur duyarım.	1	2	3	4	5
Özgün bir birey olmak benim için önemlidir.	1	2	3	4	5
Baskası benden daha basarılı olduğu zaman kendimi gergin ve kamçılanmıs hissederim.	1	2	3	4	5
Çoğu zaman kendi bildiğim gibi yasarım.	1	2	3	4	5
Yakın çevremin kararlarına saygı göstermek benim için önemlidir.	1	2	3	4	5
Baskalarına güvenmektense kendime güvenirim.	1	2	3	4	5
Ne fedakarlık gerekirse gereksin aile bireyleri birbirlerine kenetlenmelidirler.	1	2	3	4	5

Anne-baba ve çocuklar mümkün olduğu kadar birlikte kalmalıdırlar.	1	2	3	4	5
Baskalarından bağımsız bireysel kimliğim benim için çok önemlidir.	1	2	3	4	5
Kendi isteklerimden fedakarlik yapmak gerekirse de aileme bakmak benim görevimdir.	1	2	3	4	5
Bireysel kimligim benim için cok önemlidir.	1	2	3	4	5
Ben baskalarından ayrı özgün bir bireyim.	1	2	3	4	5
Yakın çevremde çoğunluğun isteklerine saygı gösteririm.	1	2	3	4	5
Kendine özgü ve baskalarından farklı olmaktan hoslanırım.	1	2	3	4	5
Bir karar vermeden önce yakın arkadaslara danısıp onların fikirlerini almak önemlidir.	1	2	3	4	5
Maddi güçlük içinde olan bir akrabama imkanlarım ölçüsünde yardım ederim.	1	2	3	4	5
Rekabet olmadan iyi bir toplum düzeni kurulamaz.	1	2	3	4	5
İnsan hayatını baskalarından bağımsız olarak yasamalıdır.	1	2	3	4	5
Çok hosuma giden birseyden ailem onaylamazsa vazgeçerim.	1	2	3	4	5
Baskalarıyla isbirliği yaptığım zaman kendimi iyi hissederim.	1	2	3	4	5
Baskalarıyla rekabet edebileceğim ortamlarda çalısmak hosuma gider.	1	2	3	4	5
İnsanlara açık ve dosdoğru konusmayı tercih ederim.	1	2	3	4	5
Çocuklara vazifenin eğlenceden önce geldiği öğretilmelidir.	1	2	3	4	5
Benim için zevk baskalarıyla vakit geçirmektir.	1	2	3	4	5
Basarı hayattaki en önemli seydir.	1	2	3	4	5
Eğer basarılı oluyorsam bu benim yeteneklerim sayesindedir.	1	2	3	4	5
Yakın çevremle fikir ayrılığına düsmekten hiç hoslanmam.	1	2	3	4	5
Ailemi memnun edecek seyleri nefret etsem de yaparım.	1	2	3	4	5

Demografik Bilgi Formu

1) Cinsiyet: ☐ K   ☐ E

2) Doğum tarihi:_____

3) Eğitim durumunuz: _____

4) Mesleğiniz ve çalıştığınız alan:_____

5) Öğrenciyseniz; okulunuz, bölümünüz, sınıfınız:_____

6) Medeni durumunuz:
   ☐ ☐ Evli   ☐ Nişanlı   ☐ ☐ Boşanmış/Ayrılmış
   ☐ ☐ Bekar   ☐ ☐ İlişkisi var   ☐ İlişkisi yok

7) Evliyseniz ya da bir ilişkiniz varsa süresini belirtiniz: ____ yıl ve ____ ay

8) Çocuğunuz var mı? Varsa sayısını belirtiniz.
   ☐ ☐ Evet ————☐   ☐ Hayır
   ☐

9) Nerede yaşıyorsunuz?
   ☐ ☐ Aile ile birlikte   ☐ Akraba yanı   ☐ Arkadaşlarla evde
   ☐ ☐ Tek başına evde   ☐Yurt   ☐
   Diğer(belirtiniz)_____

10) Hayatınızda en uzun süre yaşadığınız yer:
    ☐ Köy   ☐ Kasaba   ☐ İlçe   ☐ Şehir   ☐ Büyükşehir
    ☐ Metropol

11) Sizin/Ailenizin gelir düzeyi yaklaşık nedir?
    ☐ ☐ 0 – 999 TL   ☐ 3000 – 3999 TL   ☐ 6000 – 6999 TL
    ☐ 1000 – 1999 TL   ☐ 4000 – 4999 TL   ☐☐ 7000 – 7999 TL
    ☐ 2000 – 2999 TL   ☐ 5000 – 5999 TL   ☐ 8000 TL ve üzeri

12) Annenizin en son mezun olduğu okul:

    ☐ Okur-yazar değil   ☐ Sadece okur-yazar   ☐☐
    İlkokul ☐

□ Ortaokul □ Lise □ Üniversite
□ Lisansüstü □ □ Diğer belirtiniz_____

13) Babanızın en son mezun olduğu okul:

□ Okur-yazar değil □ Sadece okur-yazar □□ İlkokul □
□ Ortaokul □ Lise □ Üniversite
□ Lisansüstü □ □ Diğer belirtiniz_____

Appendix C. Katılım Sonrası Bilgi Formu

Bu çalışma ODTÜ Sosyal Psikoloji Yüksek Lisans Programı öğrencisi ve araştırma görevlisi olan İlker Dalğar tarafından Prof. Dr. Nebi Sümer danışmanlığında yüksek lisans tezi kapsamında yürütülmektedir.

İlişki Modelleri Teorisini kullanarak yürütülen çalışmalar kişiler arası ilişkilerin kişisel değerler ve bireycilik – toplulukçuluk yönelimleri ile bağlantılı olduğunu göstermiştir. İlişki biçimleri farklı kültürlerde aynı şekilde gerçekleşmektedir, ancak bu modellerin içeriği ve gösterdiği yaygınlık farklı kültürlerde o kültürün özelliklerine göre farklılaşmaktadır. Toplulukçu kültürlerde komünal, eşitlikçi ve hiyerarşik ilişkiler daha sık görünürken bireyci kültürlerde serbest piyasacı ve eşitlikçi ilişkiler daha sık gözlemlenmektedir. İlişki modellerinin kişileri sınıflandırma ve o kişilere ait özelliklere dair yargıda bulunmamızı belirlediğini de göstermektedir. Bu açıdan kurulan ilişkilerin benlik yapıları ile ilişkisinden sözedilebilir.

Aynı zamanda, bireycilik – toplulukculuk çalışmaları kişilerin içinde yer aldığı kültürün bireyci ya da toplulukçu özellikler göstermesinin benlik kurgularını etkilediğini göstermektedir. Toplulukçu toplumlarda benlik kurguları daha çok ilişkiler ve topluluk odaklı olma eğilimindeyken bireyci toplumlarda benlik kurguları ağırlıklı olarak kişi odaklı ve özerklik eğilimindedir. Bu çalışmada ilişki biçimleri ile kişisel değerler sistemi ve bireycilik – toplulukçuluk özellikleri arasındaki bağın incelenmesi amaçlanmıştır. Ayrıca, çalışmada ilişki modelleri ile benlik yapıları arasındaki ilişkinin incelenmesi de amaçlanmaktadır.

Katıldığınız çalışmadan elde edilecek sonuçlar, araştırmacı tarafından yüksek lisans tezi için kullanılacaktır. Sadece gruplardan elde edilen sonuçlar rapor edilecek, bireysel sonuçlar rapor edilmeyecektir. Çalışmanın sonuçlarını öğrenmek ya da daha fazla bilgi sahibi olmak için İlker Dalğar (Tel: 536 596 40 58, e-posta: idalgar@metu.edu.tr) ile iletişime geçebilirsiniz. Araştırmaya katıldığınız için çok teşekkür ederiz.

Appendix D. Subscales of the Modes of Relationship Questionnaire (MORQ)

Communal Sharing

There are four communal sharing item in the MORQ. The first item represents exchange, second identity, third influence, and the last item is miscelleanous.

CS1. Eğer ikinizden birinin bir şeye ihtiyacı olursa diğeri karşılık beklemeksizin bunu karşılar

CS2. İkiniz tek bir takım gibi birbirinize aitsiniz.

CS3. Her ikiniz de benzer tutum, tavır ve değerleri geliştirme egilimindesiniz.

CS4. İkinizi de benzer kılan ortak bir özelliğinizin olduğunu düşünüyorsunuz.

Authority Ranking

There are five items measuring authority ranking. The first item implements authority ranking in work domain, the second in decision making, third in identity, fourth in influence, and the fifth in miscellaneous.

AR1. Beraber yapılan bir işi ikinizden biri doğrudan idare ederken diğeri büyük ölçüde kendisine söyleneni yapar.

AR2. Biriniz karar verir, diğerleri ise genellikle buna uyar.

AR3. Biriniz diğerini bir rehber ve rol modeli olarak görüyor.

AR4. Biriniz lider, diğeriniz ise onun sadık takipçisidir.

AR5. Biriniz hiyerarşik olarak bir şekilde diğerinin üstü bir konumda.

Equality Matching

There are three items implementing equality matching in three different domains. There items represents decision making, distribution and use, and work domains, respectively.

EM1. Bu kişi ile ortak bir karar almaya çalışırken mutlaka herkesin sözü eşittir.

EM2. Her zaman, her ne varsa aynı boyutta paylara bölersiniz.

EM3. Yapılacak bir iş varsa genellikle bunu dengeli bir şekilde paylaşırsınız.

Market Pricing

There are five items implementing market pricing in five different domains. These items implements market pricing in exchange, work, decision making, moral judgment, and missellaneous, respectively.

MP1. Bu kişiden ne aldığınız o kişiye ne kadar verebileceğinizle doğrudan ilişkilidir/orantılıdır.

MP2. Eğer biriniz diğeriniz için çalışıyor olsaydı çalıştığı süre ve yaptığı iş oranında para alırdı.

MP3. Bu kişiyle ilişkinizde elde edeceğiniz fayda ve ödeyeceğiniz bedeli dikkate alarak karar verirsiniz.

MP4. Bu ilişkiye verdiğinizin karşılığını adil olarak alma hakkınız vardır.

MP5. Bu kişi ile ilişkiniz tam anlamı ile rasyonel; her ikiniz de çıkarlarınızı hesaplayarak davranıyorsunuz.

Appendix E. TEZ FOTOKOPİSİ İZİN FORMU

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü ☐

Sosyal Bilimler Enstitüsü ☐

Uygulamalı Matematik Enstitüsü ☐

Enformatik Enstitüsü ☐

Deniz Bilimleri Enstitüsü ☐

YAZARIN

Soyadı : Dalğar
Adı   : İlker
Bölümü : Psikoloji

TEZİN ADI (İngilizce) :

TEZİN TÜRÜ : Yüksek Lisans ☐   Doktora ☐

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir. ☐

2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir. ☐

3. Tezimden bir bir (1) yıl süreyle fotokopi alınamaz. ☐

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: