

SEARCHING FOR THE CONTENT AND SCOPE OF MORALITY  
WITH A FRAMEWORK OF MORAL FOUNDATIONS THEORY

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Approval of the Graduate School of Social Sciences

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## ABSTRACT

### SEARCHING FOR THE CONTENT AND SCOPE OF MORALITY WITH A FRAMEWORK OF MORAL FOUNDATIONS THEORY

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What does morality entail? This question has been answered with a rather narrow outlook in psychological literature for years that is not harming and being fair. With the advance of research on emotions and neuroscience and taking the contribution of anthropological data into account, the understanding of morality has been quite expanded. Recent advances in different fields enabled a more comprehensive outlook to morality, specifically, moral foundations theory (MFT) claimed the existence of other additional moral principles, such as loyalty, authority and sanctity. The aim of this thesis is of threefold: a) adapting the two questionnaires of MFT and testing the theory in Turkish, b) explore lay people's understanding of morality and MFT, c) in light of these, offer two new questionnaires and updates for the MFT. It is hoped that the study would contribute to the developments in morality with qualitative and quantitative techniques. The implications of the results will be discussed.

**Keywords:** Morality, Moral Foundations, Lay Moral Theories, Liberty, Hierarchy, Values

## ÖZ

### MORAL TEMELLER KURAMI ÇERÇEVESİNDE MORALİTENİN İÇERİK VE KAPSAMINI ARAŞTIRMAK

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Ahlak kavramının içeriği nedir? Bu soru yıllar boyu psikoloji literatüründe kısmen dar bir bakış açısı ile zarar vermemek ve adil olmak şeklinde yanıtlanmıştır. Duygular ve sinirbilim hakkındaki araştırmaların gelişmesi ve antropolojik verilerin de hesaba katılmasıyla ahlak/moralite hakkındaki anlayış oldukça genişlemiştir. Bu konudaki son gelişmeler moralitede daha bütüncül bir bakış açısı sunarken, özellikle Moral Temeller Kuramı (MTK), sadakat, otorite, kutsallık gibi başka moral ilkeler önermiştir. Bu tezin 3 temel amacı vardır: a) MTK'nin 2 temel ölçeğini Türkçe'ye uyarlamak ve kuramı Türkçe'de test etmek, b) sıradan insanların ahlak ve MKT algısını incelemek, c) bu bilgiler ışığında, 2 yeni ölçüm ve MTK için güncellemeler önermek. Çalışmanın moralite yazınına niteliksel ve niceliksel çalışmalarla katkıda bulunması umulmaktadır. Bulgular sonuçları açısından tartışılacaktır.

**Anahtar Kelimeler:** Ahlak/Moralite, Moral Temeller, Sıradan İnsanların Moralite Algısı, Özgürlük, Hiyerarşi, Değerler

*To beautiful young persons of this country who lose their lives untimely...*

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Türkçe de söylemeli: tüm anonim katılımcılara ve özellikle nitel çalışmalara emek veren, dürüstçe fikirlerini paylaşan, kalbini açanlara teşekkürler, umarım içgöruları literatürde yeni bilgiler olarak yer alacaktır.

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## TABLE OF CONTENTS

PLAGIARISM.....	iii
ABSTRACT.....	iv
ÖZ .....	v
DEDICATION.....	vi
ACKNOWLEDGEMENTS .....	vii
TABLE OF CONTENTS.....	ix
LIST OF TABLES.....	xiii
LIST OF FIGURES.....	xvii
CHAPTER	
1. INTRODUCTION.....	1
Literature.....	3
Intuitions of morality.....	4
Different moralities.....	6
Moral foundations.....	8
Premises of the current literature.....	11
Aim, research questions and expectations of the current thesis.....	13
2. STUDY 1.....	17
Method.....	17
Measurement devices.....	17
Procedure.....	23
Sample characteristics.....	23
Analyses concerning MFQ.....	25
Analyses concerning MFQ Liberty Scale.....	36
Analyses concerning MSQ.....	42
Relations among MFQ, MFQ Liberty and MSQ.....	51
Relations of MFQ, MFQ Liberty and MSQ with Demographic Variables.....	55
Relations of MFQ, MFQ Liberty and MSQ with the Other Variables.....	59
Discussion.....	75
3. STUDY 2.....	80

Method.....	80
Results and discussion.....	81
Qualitative analysis.....	81
Consistency throughout the answers.....	92
Emotions, feelings, & senses.....	94
Possible categorization in MFT.....	95
Conclusion.....	98
4. STUDY 3.....	99
Method.....	99
Results and discussion.....	100
Qualitative analysis.....	100
Care.....	102
Fairness.....	105
Loyalty.....	108
Authority.....	111
Sanctity & Purity.....	115
Liberty.....	118
Quotations from respondents.....	122
On the perception of moral foundations.....	124
Emotions, feelings & senses.....	127
Common notions / recurring units throughout the foundations.....	129
The extent to which foundations are perceived moral.....	129
Conclusion.....	138
5. STUDY 4.....	139
Method.....	139
The development of measurement devices.....	139
Procedure.....	141
A. Results Concerning Moral Characteristics Inventory (MCI).....	141
Sample characteristics.....	141
Item characteristics & factor analyses.....	144
Scale means, alpha values and correlations among subscales of MCI.....	154
Relationship of MCI with Demographic Variables.....	154

Relationship of MCI with MFQ & MSQ.....	156
Relationship of MCI with Other Variables.....	157
B. Results Concerning Moral Values Survey (MVS).....	165
Sample characteristics.....	165
Item characteristics & factor analyses.....	167
Scale means, alpha values and correlations among subscales of MVS.....	184
Relationship of MVS with Demographic Variables.....	187
Relationship of MVS with MFQ & MSQ.....	187
Relationship of MVS with Other Variables.....	190
Discussion.....	202
6. GENERAL DISCUSSION .....	208
REFERENCES.....	218
APPENDICES	
Appendix A Questionnaires Of Study 1.....	223
Appendix A 1 – Moral Foundations Questionnaire.....	224
Appendix A 2 – Moral Foundations Questionnaire - Liberty.....	226
Appendix A 3 – Moral Sacredness Questionnaire.....	227
Appendix A 4 – Disgust Scale.....	228
Appendix A 5 – Attitudes Towards Freedom & Democracy.....	229
Appendix A 6 – In-Group Identification Items (Items Related To National Identification).....	231
Appendix A 7 – HEXACO Honesty Humility Scale.....	232
Appendix A 8 – PVQ5X.....	233
Appendix A 9 – Attitudes Toward Social Groups.....	235
Appendix A 10 – Demographic Questions.....	237
Appendix B Analyses Of MFQ Without Item 14.....	239
Appendix C Questions Of Study 2.....	245
Appendix D Thematic Units Of Study 2.....	246
Appendix E Questions Of Study 3.....	248
Appendix F Thematic Units Of Study 3.....	252
Appendix G Moral Characteristics Inventory (Turkish).....	264
Appendix H Moral Characteristics Inventory (English).....	266

Appendix I Moral Values Survey (Turkish).....	268
Appendix J Moral Values Survey (English).....	272
Appendix K Tables Related To Factor Analyses Of MCI.....	275
Appendix L Tables Related To Factor Analyses Of MVS.....	282
Appendix M Last Versions of MCI & MVS.....	296
Appendix N Curriculum Vitae.....	302
Appendix O Turkish Summary.....	305
Appendix P Tez Fotokopisi İzin Formu.....	334

## LIST OF TABLES

### TABLES

Table 1. Explanation of Values of PVQ5x, Study 1 .....	22
Table 2. Demographic Information of Participants, Study 1 .....	24
Table 3. Settlement Information of Participants, Study 1 .....	26
Table 4. Alpha Values, Means and Standard Deviations for Relevance and Judgment Scales of MFQ, Study1 .....	26
Table 5. Inter-correlations Between Relevance and Judgment Subscales of MFQ, Study 1 .....	28
Table 6. Reliability Analysis of MFQ Subscales, Study 1 .....	29
Table 7. Confirmatory Factor Analyses Results and Fit Indices of the MFQ Models, Study 1 .....	30
Table 8. Exploratory Factor Analysis and Reliability Analysis of MFQ, Study 1 ....	34
Table 9. Zero Order Correlations Among MFQ Subscales, Study 1 .....	36
Table 10. Partial Correlations Among MFQ Subscales Controlled by Political View & Religious Feeling, Study 1 .....	37
Table 11. Mean Values, Alpha Coefficients and Item-total Correlations of MFQ-Liberty Scale, Study 1 .....	38
Table 12. Confirmatory Factor Analyses Result and Fit Indices of the MFQ-Liberty Items, Study 1 .....	39
Table 13. Exploratory Factor Analysis Result of MFQ-Liberty Items, Study 1 .....	41
Table 14. Inter-correlations Among Subscales and Total Scales of MFQ-Liberty, Study 1 .....	42
Table 15. Partial- correlations Among Subscales and Total Scales of MFQ-Liberty, Study 1 .....	42
Table 16. Correlations of Liberty Scales with MFQ Subscales, Study 1 .....	42
Table 17. Reliability Analyses and Mean Values of MSQ, Study 1 .....	44
Table 18. Confirmatory Factor Analyses Results and Fit Indices of the MSQ Models, Study 1 .....	45
Table 19. Exploratory Factor Analysis Results and Reliability Information of	

MSQ, Study 1 .....	49
Table 20. Reliability Analyses of New Factors of MSQ, Study 1 .....	50
Table 21. Inter-correlations Among MSQ Subscales, Study 1 .....	52
Table 22. Inter-correlations Among MSQ Subscales When Controlled for Political Ideology and Religiousness, Study 1 .....	53
Table 23. Relations Among MFQ and MSQ Subscales, Study 1 .....	54
Table 24. Correlations of MFQ and MSQ Subscales with Demographic Variables, Study 1.....	56
Table 25. Mean Differences According to Gender and Religious Feeling, Study 1 ..	57
Table 26. Mean Differences According to Political Ideology, Study 1 .....	58
Table 27. Correlational Relations of MFQ and MSQ with Some Variables, Study 1.....	60
Table 28. The Number and Percent of Respondents Selecting Most and Second Important Objectives of the Country, Study 1 .....	61
Table 29. SVS Items Used to Predict MFQ by Graham et al. (2011) and Their Counterparts in PVQ5X, Study 1 .....	66
Table 30. Comparison of Correlations between Schwartz Values Scales and PVQ5x with MFT Scales, Study 1 .....	67
Table 31. Correlational Relations of MFQ and MSQ with PVQ5x, Study 1.....	68
Table 32. Social Groups Related with MFQ Morality Foundations, Study 1 .....	70
Table 33. Social Groups Related with MSQ Moral Foundations (non-moral items subtracted), Study 1 .....	73
Table 34. Demographic Information of Participants, Study 2 .....	81
Table 35. Themes emerged as a result of the correspondence of categories of four questions, Study 2 .....	93
Table 36. Demographic Information of Participants, Study 3 .....	100
Table 37. The N and Frequency of Thematic Units Related to Emotions, Feelings and Senses, Study 3.....	128
Table 38. Recurring Notions Throughout Different Moral Foundations, Study 3...	130
Table 39. Correlations between Moral Foundations, Study 3.....	138
Table 40. Examples Pertaining to the Development of MCI and MVS Items, Study 4.....	140

Table 41. Demographic Information of Participants, Study 4A .....	142
Table 42. Settlement Information of Participants, Study 4A .....	143
Table 43. Some MCI Items with Extreme Descriptive Values Study 4A.....	144
Table 44. EFA Result of Common Items (items common to three to six moral foundations) of MCI, Study 4A .....	146
Table 45. Exploratory Factor Analyses with Unique and Extra Items of MCI, Study 4A .....	147
Table 46. Final Factor Analyses on MCI, Study 4A.....	152
Table 47. Final Factor Analyses on Items of First Factor of MCI, Study 4A.....	153
Table 48. Scale Means and Alpha Values of Subscales of MCI, Study 4A .....	153
Table 49. Correlations Among Subscales of MCI, Study 4A .....	154
Table 50. Relationship of MCI with Demographic Variables, Study 4A .....	155
Table 51. Relationship of MCI with MFQ and MSQ, Study 4A.....	156
Table 52. Correlational Relations of MCI Subscales With Some Variables, Study 4A .....	158
Table 53. The Number of Respondents Selecting Most and Second Important Objectives of the Country, Study 4A .....	159
Table 54. Social Groups Related with MCI Subscales, Study 4A.....	162
Table 55. Demographic Information of Participants, Study 4B.....	166
Table 56. Settlement Information of Participants, Study 4B .....	167
Table 57. Some MVS Items with Extreme Descriptive Values, Study 4B.....	168
Table 58. Some MVS Items with Extreme Descriptive Values, Study 4B.....	169
Table 59. Factor Analysis Results of Common Items of MVS-Importance Scale, Study 4B.....	170
Table 60. Factor Analyses with Unique and Extra Items of MVS-Importance, Study 4B.....	171
Table 61. Final Factor Analysis of MVS-Importance , Study 4B.....	176
Table 62. Factor Analysis Results of MVS-Uneasiness Scale's Common Items, Study 4B.....	178
Table 63. Exploratory Factor Analyses with Unique and Extra Items of MVS-Uneasiness, Study 4B.....	180
Table 64. Final Factor Analysis of MVS-Uneasiness Items, Study 4B.....	182

Table 65. Scale Means and Alpha Values of MVS Subscales, Study 4B .....	185
Table 66. Correlations Among Subscales of MVS, Study 4B .....	186
Table 67. Relation of MVS with Demographic Variables, Study 4B .....	188
Table 68. Relationship of MVS with MFQ and MSQ, Study 4B .....	189
Table 69. Relationship of MVS with Some Variables, Study 4B .....	191
Table 70. The Number of Respondents Selecting Most and Second Important Objectives of the Country, Study 4B .....	193
Table 71. Social Groups Related with MVS-Importance Subscales, Study 4B.....	198
Table 72. Social Groups Related with MVS-Uneasiness Subscales, Study 4B.....	200
Table 73. Summary Table of Moral Foundations, General Discussion .....	216
Table 74. Suggestive Conceptualization of Moral Foundations, General Discussion .....	217

## LIST OF FIGURES

### FIGURES

Figure 1. Confirmatory Factor Analyses with MFQ Full Scale, Study 1 .....	31
Figure 2. Confirmatory Factor Analyses with MFQ-Liberty Scale, Study 1.....	40
Figure 3. Confirmatory Factor Analyses with MSQ, Study 1 .....	46
Figure 4. Categorical Information of Morality and Example Moral Act, Study 2 ....	84
Figure 5. Categorical Information of Moral Person & Immoral Person, Study 2.....	87
Figure 6. Possible Categorization of Participants' Answers According to MFT, Study 2 .....	96
Figure 7. Categorical Information of Care, Study 3 .....	103
Figure 8. Categorical Information of Fairness, Study 3.....	106
Figure 9. Categorical Information of Loyalty, Study 3.....	109
Figure 10. Categorical Information of Authority, Study 3.....	112
Figure 11. Categorical Information of Sanctity / Purity, Study 3 .....	116
Figure 12. Categorical Information of Liberty, Study 3 .....	119
Figure 13. Common and Distinct Items of MCI, Study 4A.....	150
Figure 14. Common and Distinct Items of MVS-Importance, Study4B .....	174
Figure 15. Common and Distinct Items of MVS-Uneasiness, Study 4B.....	182

## CHAPTER I

### INTRODUCTION

The usual assumption about the development of the civilization is that after the last ice age, human beings started farming which caused hunter-gatherers settle, have plenty of food, reproduce and grow in number (Göbeklitepe, 2012). During this time, people gained a mastery in pottery, discovered the wheel, and writing. These developments enabled humanity to think, plan and learn in groups; religions emerged. People built temples and then cities. It has been thought that, most probably, social conventions, group rules, regulations also emerged during post-agricultural societies.

However logical it may sound, recent findings indicate that this was not the case. Just after the last ice age, about 9600 BC, when people had been still hunter-gatherers, not domesticated any animal, have limited capacity and knowledge to use tools and build structures, when there is no structure built by human beings on earth and when there is thousands of years ahead to invent the wheel and writing; they built Göbeklitepe. Göbeklitepe is now an archeological site outside Şanlıurfa, Turkey where “massive stones had been cut using stones and engraved again using stones” (Yeşiltepe, 2014). Dating back to 5000 years earlier than farming, Göbeklitepe consists of circular areas where the borders of the circles are marked by twelve large t-shaped stones, like pillars. In the middle of the circular area, there are two t-shaped stones that are much larger than the others. Different symbols and animal figures (some of them are relief, i.e. 3-dimensional) had been carved on the surrounding t-shaped stones indicating a fine understanding of aesthetics. The two massive t-shaped stones (about 5-6 meters) in the middle, on the other hand, are like standing human beings with their hands above their belt. They have no faces; it is thought that they are human like deities representing a male and a female. Göbeklitepe is unique in many ways, most importantly it is not a settlement area, but a sanctuary. People

visited it only for ritualistic and worship purposes, it is away from the nearest settlement area. In this temple, human beings are in the center (Schmidt, 2014), although in many oldest sanctuaries animals are dominant. Animals are used as attributes and guardians of the humans. For a few thousand years, Göbeklitepe people have buried their temple and built new ones over the old temples, so the whole region is a multilayered artificial mount (Schmidt, 2014). Each new temple is smaller than the previous.

It is probably more than a coincidence that the oldest known human-made structure is the oldest sanctuary. Why did they bother to build a massive structure when in fact they do not have enough food to eat, in the first place? The first structure people needed to build is a formidable temple. Both building such a huge structure and attending rituals require collective activity, organized human groups, and trust among the members of the group. It seems that it is the first time that human beings had some sort of control over nature, put themselves above other animals and nature. They first “visioned” their potential capacity over the world. People were questioning the position of human in the universe; trying to understand the world, give a meaning to it. Only after such a step, they domesticated animals, started farming, or building cities (Notroff et al., 2015).

The aim of this introduction is not to emphasize the importance of religion to humanity, but to point out the fact that the urge to make sense of the world, control it, and regulate the environment date back to much earlier than we have been thinking.

As a way to regulate social life and the world, morality has been associated with two concepts in the psychology literature: justice and care. Nevertheless, a wide array of subjects that are associated with morality to differing degrees have been frequently investigated especially within social psychology, such as altruism, prosocial behavior, aggressiveness, empathy, or prejudice (Haidt & Kesebir, 2010). Over the years, with the developments and changes in different areas of science such as psychology, anthropology, or neuroscience; it has been suggested that a wider perspective is needed to understand morality fully. Factors like intuitions, emotions, or the function of morality in human life have become increasingly important for the

field. Finally, the rise about morality resulted in having a place as a book chapter in the last edition Handbook of Social Psychology, for the first time (Chapter 22, Haidt, & Kesebir, 2010).

The current thesis focuses on the recent advances about morality. Specifically, it aims to contribute to the understanding of morality by taking one of the most influential and recent theories as a basis. First, the developments about the understanding of morality, in particular recent theories will be covered. Secondly, a series of quantitative and qualitative studies will be presented. The studies will cover the testing of the current measurement devices in use, searching for the lay people's conception of morality, and their understanding of the scholarly outlook. New measurement devices will be offered, hoping that previously unattended themes will be more prominent. Lastly, the current status of the literature and implications of the present study will be discussed.

### **Literature**

Throughout history, the tendency of human beings to shape the self, groups, or social life has been referred with various names, such as virtues, morality, or social conventions. The examination of this tendency can be traced back to ancient philosophers (e.g., Aristotle, 2009). While early examinations of morality have a broader outlook; within the psychological literature, for a long time, it has been understood rather by principles of justice.

The justice based outlook toward morality stems from Kohlberg's (Power, Higgins, & Kohlberg, 1989) work, in 1958. Based on the cognitive developmental theory of Piaget (1932 as cited in Kohlberg, 1973), Kohlberg claimed a developmental-moral trajectory common to all humans. He used different moral dilemmas with his participants; their moral reasoning in response to these moral dilemmas gave the way to stages of moral development. He determined three levels of moral development, each level having 2 stages in itself. From the first to the last stage, a person's moral reasoning is liberated from the external standards and reaches universal abstract principles. In the early stages of moral development, avoiding punishment and getting rewards is the main motive for moral behavior. In the middle stages, the

individual tries to be in line with expectations of the society and follows rules and authority. The need to maintain the approval of others turns to a genuine defense of rules. In the last stages, the individual may question the laws and the system, think of alternatives and more fair procedures than existing ones. Lastly, freely chosen moral principles related to conscience are adopted. These abstract principles are free from laws and they are universal. Gilligan (1977, 1982) criticized Kohlberg due to overemphasis of justice and ignoring the role of care in moral judgments. Thus she contributed to the understanding of morality by adding the principle of care and responsibility. She pointed out that there are elements of “care” in moral dilemmas of Kohlberg, such as being a victim of exploitation by society and hurt. She argued that nonviolence, care, and responsibility are equally important elements of morality. Later, the duality in moral principles has been accepted in Kohlberg’s theory, too (Kohlberg, Levine, & Hower, 1983 cited in Shweder, & Haidt, 1993). Thus the first two and by now, most widely known components of morality in psychological terms have been settled: fairness/ reciprocity (concerns about justice) and care (concerns about nurturance, welfare of people). Also, the widely supported belief is that moral judgment results after a long, conscious deliberation, and reasoning. Although justice-care duality and reasoning based outlook have been the domineering understanding of morality, alternative views about morality emerged in the beginning of 1990’s, for instance Shweder and Haidt (1993) were discussing alternative explanations regarding the origin of morality, such as intuition and other additional components of morality (such as maintaining group harmony).

### **Intuitions of Morality**

Studies beginning from 1980’s increasingly showed the role and importance of emotions, intuitions, and automatic processes. Human beings are not always rational as once thought and there are limits to conscious reasoning. For instance people may not have an accurate and direct connection to the cause of their behavior (Nisbett & Wilson, 1977); the gut response is most likely to be affective and mental activity has an emotional component (Zajonc, 1980); our understanding of world depends mostly on implicit cognition in an automatic manner (Greenwald & Banaji, 1995). Furthermore, the fact that brain damage in the emotional functioning related areas

results in impairment in moral judgments (Damasio, 2006) and brain imaging techniques showed that moral judgments differ in emotional processing (Greene, Sommerville, Nystrom, Darley, & Cohen, 2001) indicated the neurological bases of the effect of emotion in moral judgments. These studies show that human mind has the tendency to evaluate, evaluation is a crucial and primary part of judgment (Zajonc, 1980; Haidt, 2001). Haidt (2001) argued for a gut response in an approval-disapproval nature regarding any stimulus.

The Social Intuitionist Model (SIM, Haidt, 2001) assumes that intuitions and emotions - not reasoning – play the critical role in moral judgments. Accordingly, as soon as we come across with a morality concerning situation, we have a gut feeling even if we may not be able to articulate it with our reasoning. SIM argues that researchers of rational moral reasoning do not emphasize emotional processes in moral judgments sufficiently (Haidt & Bjorklund, 2008). Having a broader look, moral judgment takes place before moral reasoning and its articulation.

Making an analogy with vision, Haidt and Joseph (2004) argue that just as we do not know the mechanism of vision, we know we see things; so too we may not know the reasons behind our judgment. But if it is asked, we will work on it to give an answer (whether it is correct or not, Nisbet & Wilson, 1977). In situations, where we cannot give a reason for our judgment and conclude with “it is wrong” moral dumbfounding occurs (Haidt, 2001).

The model sees moral intuitions at the heart of moral judgments. Accordingly, moral intuition is defined as “the sudden appearance in consciousness, or at the fringe of consciousness, of an evaluative feeling (like-dislike, good-bad) about the character or actions of a person, without any conscious awareness of having gone through steps of search, weighing evidence, or inferring a conclusion” (Haidt & Bjorklund, 2008). SIM does not exclude reasoning or rationalism; rather, according to the model, feelings and intuitions gain the upper hand over reasoning and reason (Haidt, 2001; Haidt & Bjorklund, 2008).

The model offers six steps in a moral judgment. According to the model, a moral judgment is intuitive in that it is effortless, automatic and does not require any

conscious processing. It is a gut reaction to a moral stimulus (first step). Only after an intuitive judgment is made, the person engages in moral reasoning (second step). Therefore this reasoning is post-hoc. The person tries to support their judgment with related information. In the third step, this judgment is conveyed to others, with its reasoning behind. However, Haidt (2001) argues that affective arguments –rather than reasoned ones- are more effective in persuading others about a moral judgment. As being social animals, individuals affect others through mechanisms such as gossip, conformity, need to belong, and so on. This sociality ends up with the effect of abstract judgments of society on an individual. Namely, others' judgments are readily accepted by the individual (fourth step). The last two steps occur rarely according to Haidt (2001). After a person has a moral judgment, at the end of a reasoning process, the judgment may change (even if initial intuitive one may not). This may result with a dual attitude; for instance although a person articulates that discrimination against homosexuals is wrong, she/he may not be very comfortable with homosexual friends of her/his child. As the last step, post-hoc reasoning may change one's first intuition and activate a new intuition. This happens mostly when a person takes the perspective of an other, empathizes with others, or obtains new information. With having more than one intuition, the person engages in a new judgment and reasoning process. While rationalist models focus on last two links only (Haidt, 2001); SIM claims that most of the judgment process takes in the first 4 steps. Also, SIM adds intuition (gut reactions) and sociality (interaction between individual and society each other) to moral judgment process.

### **Different Moralities**

Another major breakthrough was the inclusion of new principles in the field of morality.

Anthropologically, 3 discourses of morality were offered (Shweder, Much, Mahapatra, & Park, 1997): ethics of autonomy, community and divinity. Each type of ethic has the function of regulating, protecting and promoting different concepts. Ethics of autonomy regulates concepts such as harm, rights, and justice. The self is conceptualized in terms of individuality and distinctness. This type of ethics refers to the maximization of individuals' autonomy and protection of it. The principle is to

protect the individual will, their rights and responsibilities. Shweder (1990) interpreted that Kohlberg and Gilligan's view of morality is just one type of moral discourse, ethics of autonomy. Ethics of community sees the world consisting of individuals as members of different groups and institutions. So, the self is an actor in different settings only and it is conceptualized in terms of statuses and relationships. The regulative moral concepts are duty, hierarchy, and interdependency. The purpose of moral regulation is to protect the group; therefore virtues such as obedience, loyalty, respect or interdependence are associated with this type of ethics. Lastly, ethics of divinity relies on regulatory concepts related to sacred orders, natural order, tradition, sanctity, sin, and pollution. It refers to realization of one's spiritual nature. Divinity ethics is concerned with protecting the soul and the spiritual aspect of human or nature, from degradation.

Such a model paved the way to further enlargement of the morality research. The traditional moral emotions which are directed towards self (and therefore called self-conscious emotions) make the individual to accommodate oneself with the social world. These can be listed as shame, embarrassment, and guilt. Some studies argued for an additional group of emotions that are other-condemning and that are specific for each ethics discourses ("CAD triad hypothesis", Rozin, Lowery, Imada, & Haidt, 1999). These are contempt, anger and disgust, for violations of ethics of community, autonomy, and divinity, respectively. These emotions can be seen as signs of disapproval of others' actions. Other studies supported CAD triad hypothesis as well (Guerra, & Giner-Sorolla, 2010). At the same time, emotions may be permeable between violations (Russell, Piazza, & Giner-Sorolla, 2013).

The number of morality related emotions can be increased by the addition of other-suffering (e.g., compassion) and other-praising (e.g., gratitude, awe) emotions, or non classified emotions such as serenity, or love (Haidt, 2003).

Another influential anthropological model is relational models by Fiske (1991). According to this model, there are 4 main relational models people engage in. Communal sharing relations refers to the type of relations in which people are equivalent. Treatment to each other is the same, and the commonalities between members of the group are more important than differences. In authority ranking, the

relationship is characterized by hierarchical relations. The relative standing of the people involved in the relation is asymmetrical. Equality matching relationships involve balanced, reciprocal, egalitarian exchanges. Last relationship model, market pricing involves proportionality and cost-benefit calculations. Stemming from this model, it is argued that morality is a type of relationship regulation (Rai, & Fiske, 2011). Morality is the element to regulate and maintain the relations within four moral motivations: unity, hierarchy, equality, and proportionality.

### **Moral Foundations**

Adopting a nativistic approach but also acknowledging the effect of learning (Haidt & Joseph, 2004; Graham et al., 2013) on morality, Haidt and his colleagues reviewed a number of works on morality, cultural and universal values (including work of Brown, Schwartz, de Waal, Fiske and Shweder). Mainly stemming from moral discourses (Shweder et al., 1997), Haidt and Joseph (2004) determined 4 moral foundations that are common to most of these works. Later one of the dimensions (hierarchy / respect) has been further divided into 2, constituting 5 moral foundations (Haidt, & Graham, 2007). Below the explanation of each foundation is reported (Haidt, & Graham, 2007; Haidt, 2012), with the previously used names for each foundation (foundations will be referred with the first part of their names hereafter).

Care / harm (previously called suffering / compassion, harm / care): Care concerns about suffering, nurturance, welfare of people and animals. Generally, works on care involve altruism toward strangers, antisocial and prosocial behaviors. Virtues of kindness, compassion, nonviolence, and care are based on this foundation. It includes virtues of caring and compassion.

Fairness / cheating (previously called reciprocity / fairness, ): Based on principles of justice, equity, and rights; Fairness foundation involves making sure that people get what they deserve and do not get things they do not deserve. Reciprocity (including exchanges, reciprocal altruism), equality, proportionality, unfairness, cheating are important notions for this foundation.

Loyalty / betrayal (previously called ingroup / loyalty): Loyalty foundation refers to people's gregarious nature: people live in groups, they value these groups, and they

sacrifice for their in-groups. Being loyal to the group is a virtue for this foundation. Loyalty related concerns are obligations of group membership, self-sacrifice, and being vigilant against betrayal.

Authority / subversion (previously called hierarchy / respect, respect for authority): People live in groups and groups have a hierarchical structure in society. The hierarchical structure results in some virtues such as respect, obedience, and duty for the people in lower levels and magnanimity, fatherliness, wisdom, maintaining order and justice for the higher levels. Authority mainly refers to concerns about social order and the obligations of hierarchical relationships, such as obedience, respect, and the fulfillment of role-based duties.

Sanctity / degradation (previously called purity, purity / sanctity): The last moral foundation, sanctity is specific to human beings and it refers to virtues regarding bodily and religious activities. It refers to concerns about physical and spiritual contagion, including virtues of chastity, wholesomeness, and control of desires. Although original triggers of emotion of disgust is smells, sights of pathogens, parasites and the like; at present, they are out-group members or sexual deviants. Sanctity has an impurity avoidance function. This foundation is used by the religious right and spiritual left (environmental movements criticizing industrial capitalism, natural products: humanity's original nature, and protecting nature).

Sometimes, the five foundations have been grouped into two clusters of individualizing (care and fairness) and binding foundations (loyalty, authority, and sanctity) as well (e.g. Graham et al., 2009). Moral Foundations Theory (MFT) is flexible in that there may be other moral foundations such as efficiency / waste, ownership / theft, honesty / deception, or self control (Challenges, 2009; Graham et al., 2013; for the last two also, Hofmann, Wisneski, Brandt, & Skitka, 2014) as long as they meet the five criteria for being a moral foundation: common concern in third-party normative judgments, automatic affective evaluation, culturally widespread, evidence of innate preparedness, and evolutionary adaptiveness (Graham et al., 2013). Among the new candidates, liberty / oppression is the most powerfully offered one (Challenges, 2009; Haidt, 2012; Iyer, Koleva, Graham, Ditto, & Haidt, 2012).

Liberty foundation evolved in response to the adaptive challenge of living in groups with individuals who would, if given the chance, dominate, bully, and constrain others. Those who cannot respect group norms, who acted like bullies, were removed from the gene pool by being shunned, expelled, or killed. Feelings of being dominated or oppressed by a bully evokes the liberty foundation, therefore liberty supports egalitarianism and antiauthoritarianism. Liberty foundation is specifically included in the theory mainly to understand the case of libertarians in the American political context (Iyer et al., 2012). Therefore congruent with the political attitude of libertarians, it is thought that liberty consists of two components: economic - governmental and lifestyle liberty.

Mainly, MFT expanded and applied Shweder's moral discourses to social psychology. As a successor of SIM, MFT offers an evolutionary root for each foundation, original trigger and modern triggers of the them. It is believed that every foundation is underneath a virtue (Haidt, & Joseph, 2004; Haidt, & Bjorklund, 2008); for instance, care foundation is conducive to kindness or fairness is conducive to justice. To measure moral foundations, methods such as content analysis (e.g., Haidt, & Graham, 2007; Graham et al., 2009), or questionnaires (e.g., Moral Foundations Questionnaire-MFQ, Graham et al., 2009; Graham et al., 2011; Moral Sacredness Questionnaire- MSQ, Graham, & Haidt, 2012) were used most frequently. MFQ has been translated in many languages (Questionnaires, 2013) and tested in different cultures (e.g., in Sweden; Nilsson, & Erlandsson, 2015).

MFT has been most effective in predicting the political attitudes in American political context. Very shortly, findings indicate that political left (social democrats) values care and fairness, while political right (conservatives) values all five of them (e.g., Graham, & Haidt, 2007; Graham et al., 2009). The theory is also a vanguard in explaining the political position of libertarians whose major moral value is liberty (Iyer et al., 2012). It could also be a means to understand idealistic violence (Graham, & Haidt, 2012) of extreme political groups.

The theory does not rank foundations, nor does it give precedence to any foundation over the others. Also, the prevalence and acceptance of foundations are dependent on the culture in question.

## Premises of the Current Literature

There are four main and interrelated premises of the current literature that are important in terms of aims the present thesis.

The first premise is the contribution of taking intuitions into account regarding moral judgments. Human beings' gut reactions to approval-disapproval situations indicate that intuitions rather than reasoning are more active (Haidt, 2001). Intuition plays a major role in evaluative judgment however the resulting reasoning of the individual does not necessarily have to be in line with the gut reactions (Haidt, 2007), therefore the major but flexible effect of intuitions is called "intuitive primacy but not dictatorship" principle.

The second premise is the changing definition of morality. Previously, congruent with the domineering subjects of justice and care, morality referred to these subjects: "the moral domain refers to prescriptive judgments of justice, rights, and welfare pertaining to how people ought to relate to each other" (Turiel, 1983, p. 3). While these subjects constitute morality, later suggested morality elements such as authority, sanctity, and the like have been accepted as social conventions.

Rather than focusing on the content of morality, developments in the field indicated the necessity to emphasize the function of it. Therefore Haidt and Kesebir (2010) offered a new definition of morality: "Moral systems are interlocking sets of values, virtues, norms, practices, identities, institutions, technologies, and evolved psychological mechanisms that work together to suppress or regulate selfishness and make cooperative social life possible" (p. 800). Accordingly, morality is a good that is used to preserve and live in the social order. Also, the theory claims that morality has a function of binding people together and building new groups; these group level functions were ignored by psychology for a long time.

The third premise, important for the current thesis, is that morality is not a unitary concept. An action can be evaluated in terms of different moralities. Regarding the triad of morality, Shweder and colleagues (1997) state that the morality discourse explaining an experience is not necessarily a single one, in fact it could be beneficial to use more than one discourse to have a thorough understanding. Although different

moral discourses may be in conflict or may not be maximized at the same time, they all enhance human dignity and self-esteem. An action can be conceptualized in multiple discourses, for instance caring about living things is related to ethics of autonomy and ethics of divinity, at the same time. Hurting a baby could mean a violation of care and sanctity foundations at the same, for the same or different people. The very same experience may have multiple meanings. A natural implication of this statement is that there are multiple moral principles. The plurality of morality has been supported by different scholars within different theoretical frameworks (e.g., Shweder et al., 1997; Rai, & Fiske, 2011; Sunar, 2009; Haidt, & Joseph, 2004). As stated previously, within the framework Moral Foundations Theory, there are at least three more moral principles (loyalty, authority, and sanctity) apart from justice and care.

The last premise of the literature is rather a standing resulting from the first three premises: the more realistic outlook towards morality. With recent advances, the scholarly understanding of morality is more convergent with the lay understanding of good and bad.

People like those who follow the rights (of themselves) and do not like those who follow the wrongs (of themselves). We easily decide that another person is bad if they are incongruent with our world view. We think, some behaviors or people are good; some others are bad. We do not elaborate on why some people or acts are bad or good, we just feel it.

With the inclusion of gut reactions, it is now possible to include such judgmental evaluations in the morality literature. Also, it is possible to give a variety of answers to these questions owing to the plurality of morality. Specific to MFT, we think it is bad or there is something wrong, if an animal is tortured, if there is fraud in an organization, if there is treason, if someone swears an older person, there is an insult to the religion, or someone is bullying others. How is this psychologically explained? What makes them good or bad, what are the rights or wrongs? MFT explains the reason as morality. As compared to previous narrower understanding of morality, now it is more successful at addressing usual concerns of daily life.

An important point about the more realistic outlook towards morality is that the aim in adopting such a realistic outlook is not to define universal rights or wrongs or good and bad behaviors, but understand the so called right and wrong, good and bad. In other words, it is the descriptive view towards morality rather than normative. In fact, the descriptive characteristic liberates the previously dominant outlook, which could be evaluated as normative. The new definition of morality emphasizes the function of moral principles (as regulating selfishness and making social life possible), rather than defining the content of right and wrongs. Again, specific to MFT, the theory explicitly states that it is descriptive (e.g. Graham et al., 2013) and morality is related to acts of a social agent in a social order (Haidt, & Kesebir, 2010). Being “moral” or “immoral” depends on certain conditions and the current literature is more successful than ever to describe these conditions.

In this study, the pluralistic and functionalistic outlook towards morality is adopted. With the intuitive primacy and the importance of people’s understanding of good or bad in mind, the representation of morality is investigated.

### **Aim, Research Questions and Expectations of the Current Thesis**

#### **Aim, Research Question and Hypotheses Related to Study 1**

In the first study, one of the aims is to test MFT in a Turkish sample. Another adjacent aim is to adapt the main measurement devices of the theory and determine their psychometric characteristics: Moral Foundations Questionnaire (including the main scale and later added Liberty scale) and Moral Sacredness Questionnaire in Turkish. Throughout the study, some studies (Graham et al., 2011; Graham et al., 2009; Graham, & Haidt, 2012) will be taken as anchors and the same analyses will be carried out as long as possible, as these studies describe and test the MFQ and/or MSQ in detail. In general, congruent results with the literature are expected and some specific expectations are noted as follows:

In line with the literature, it is expected that care and fairness are more common concerns than loyalty, authority and sanctity.

As a late addition, liberty is expected to be more closely related to care and fairness, rather than to binding foundations. At the same time, there may not be a

salient economic-governmental vs. life style liberty distinction; as such a distinction may not be a characteristic of Turkish political context.

It is expected that MFQ and MSQ maintain a flexible parallelism in their relations with each other and with other variables. That is, although they measure the same constructs, they point out different aspects of them, hence they are not redundant scales. Therefore variability is expected as well as parallelism.

The filler scale of MSQ may form significant relations with other items as it involves items related to self-harm or one's dignity.

It is expected that binding foundations would have positive relations with religiousness and right wing political orientation.

Liberty is expected to form strongest positive relations regarding questions related to freedom and locus of control.

High scores on liberty and fairness are expected to be related with low satisfaction in current status of democracy in Turkey. In contrast, high scores on binding foundations are expected to have positive relations with satisfaction in democracy in Turkey.

Generally, honesty is expected to be most closely related to fairness (as fairness foundation is related to cheating), disgust to sanctity and national identification, to binding foundations, in line with the literature.

## Aim, Research Question and Hypotheses Related to Study 2

The second study looks for an answer related to the representation of morality in lay people's minds, particularly moral person and immoral person. It will also explore the level of consistency between concepts of morality, moral person and immoral person. Another aim of the study is to determine the similarities and differences of mental representations of morality with the literature, particularly with MFT.

It is expected that notions of morality, moral person and immoral person will be parallel.

It is possible that the expressions of participants may not be in complete congruence with the literature. They may stress more abstract and general notions of honesty, propriety, or politeness more.

It is expected that notions of MFT related to care, fairness, and religion will be indicated as morality elements. However at the same time, group based elements of morality such as loyalty, treason or subversion may not be indicated. So, rather individual level elements are expected to form the concept of morality.

#### Aim, Research Question and Hypotheses Related to Study 3

What is the representation of each moral foundation in people's minds? Are there any differences between scholarly defined moral foundations and lay people's understanding of them? To what extent are these moral foundations considered moral? Study 3 aims to explore the answers of these questions.

The expectation is that the perception of moral foundations is broader as compared to theoretical definitions. That is, participants' understanding of moral foundations will contain theoretical notions, their own morality definition and non-moral units as well.

Respondents' association of authority with morality would be weaker as compared to other moral foundations, mainly because other foundations would dominate.

#### Aim, Research Question and Hypotheses Related to Study 4

The last study aims to develop two new measurement devices based on Study 2, Study 3, and literature, particularly MFT. These two new measurements are planned to tackle morality related characteristics and values. It is anticipated that these two measures give more information about the nature of the moral foundations, for instance their transitional or overlapping features. Based on the Study 2 and 3, a) new foundations may be offered, b) broader spectrum of characteristics and values pertaining to individuation may emerge, particularly related to liberty and fairness.

For some items social desirability may come into play, nevertheless some values are expected to be shared more widely (e.g. honesty) than others (e.g. religious faith).

In the following chapters (II to V), four studies are described to investigate the research questions. For all four studies, Human Subjects Ethics Committee approval was obtained before collecting the data. Participants were presented an informed consent form before taking part in the studies. The form included brief information about the consent and purpose of the study, states that the study is based on voluntary participation. The principles related to confidentiality and participant rights were reminded. Participants received a short debriefing form that explains the purpose and question of the study after the completion of each study. Approval form, informed consent and debriefing forms can be requested from the author.

## CHAPTER II.

### STUDY 1

Study 1 aims a) to test the structure of Moral Foundations Questionnaire (MFQ), Moral Foundations Liberty Scale (MFQL) and Moral Sacredness Questionnaire (MSQ) in Turkish, b) to test moral foundation theory with a sample from Turkey. All analyses except for confirmatory factor analyses (CFA) were carried out with SPSS 20. All CFA's were carried out with Lisrel 9.1, using covariance matrix and maximum likelihood of prediction unless otherwise indicated.

#### Method

##### Measurement Devices

All measurement devices are presented in the same order in Appendix A.

**Moral Foundations Questionnaire (MFQ):** MFQ is one of the two questionnaires of the moral foundation theory (Graham et al., 2009; Graham et al., 2011). The questionnaire consists of two parts and 5 subscales. First part (“moral relevance”) asks respondents the extent to which they take each item into account when deciding whether something is right or wrong. This section consists of 15 items and one filler item. An example item is “whether or not someone suffered emotionally (item 1, care). The second part (moral judgments) consists of statements that are supposedly related to each foundation. Respondents rate their level of agreement with each item. The section consists of 14 items and one filler item. An example item is “chastity is an important and valuable virtue” (item 32, sanctity).

The translation process has taken a number of steps. MFQ had a partial Turkish translation at [www.moralfoundations.org](http://www.moralfoundations.org). Taking this partial translation into account too, I translated the scale into Turkish. Then another bilingual psychologist checked the original and the Turkish version, corrections were made if necessary. A third bilingual psychologist back translated the Turkish version. Next, a tutor (a linguist)

at Academic Writing Center of Middle East Technical University and I checked original, Turkish and back-translated versions over a few sessions and made necessary corrections. Finally, I and another bilingual psychologist checked for the last time, corrections were made if necessary.<sup>1</sup>

The characteristics of MFQ are explained in detail in the next section.

**Moral Foundations Questionnaire- Liberty (MFQ-L):** The liberty questionnaire was added later with the rise of the possibility that liberty might be an additional foundation (Iyer et al., 2012). Congruent with the MFQ, it consists of two parts and two subscales. The moral relevance section consists of two items; the moral judgment section consists of seven items. Liberty is comprised of two subscales: economic/government and life-style liberty.

Economic liberty is represented with 6 items and refers to concerns related to economic and governmental liberty (e.g., item 4: “People who are successful in business have a right to enjoy their wealth as they see fit.”). Life-style liberty is represented with 3 items and is related to a more general concept of liberty (e.g., item 3: “I think everyone should be free to do as they choose, so long as they don’t infringe upon the equal freedom of others.”).

The translation steps were the same of those of MFQ. Detailed analyses concerning MFQ-L’s psychometric properties are presented in the next section.

**Moral Sacredness Questionnaire:** The second measurement tool of MFT is Moral Sacredness Questionnaire (MSQ) (Graham et al., 2009; Graham, & Haidt, 2012). MSQ measures the willingness of respondents to violate moral foundations in exchange for money. The rationale behind the questions is that the more the behavior is accepted as a moral sacred value, the harder to sacrifice it for money. Respondents can choose varying amounts of money (from 10 dollars to 1 million dollars) in exchange for violation of a moral foundation. There are two additional options, doing for free and never doing it for any amount of money. The increment in the amount of

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<sup>1</sup> Despite these careful stages, the 14th item (whether or not someone showed a lack of loyalty- Birinin sadakatsizlik gösterip göstermediği) was translated incorrectly as whether or not someone showed loyalty (“Birin sadakat gösterip göstermediği”). See “Analyses Concerning MFQ” and “Appendix B” for relevant information.

money (or choosing “never for any amount of money”) represents that the respondent has a hard time violating this particular foundation and sacralizes it. MSQ consists of 24 items (4 items for each moral foundation and 4 filler items). An example item for Loyalty foundation is “burn your country’s flag in private (nobody else sees you)”. The translation steps of MSQ are the same with those of MFQ. Detailed information about the characteristics of it is presented in the following section.

**Disgust Scale:** Originally, disgust scale has been developed by Haidt, McCauley and Rozin (1994) consisting of 32 items referring to seven components of disgust: food, sex, animals, body products, body envelope violations (violations of ideal body integrity), hygiene and death. After a series of revisions, the scale has been finalized (Olatunji, Haidt, McKay, & David, 2008) so as to consist of 27 items. The scale consists of two parts. The first part (14 items) asks to rate each statement to what extent they agree or disagree (0 = strongly disagree, very untrue about me, 4 = strongly agree, very true about me). The second part (13 items) consists of statements to be rated on a 5 point scale to what extent they are disgusting (0 = not disgusting at all, 4 = extremely disgusting). Each part has one filler item and 1<sup>st</sup>, 6<sup>th</sup>, and 10<sup>th</sup> items are reverse scored. The subscales are core disgust, animal reminder, and contamination (Olatunji et al., 2008; Rozin, Haidt, & McCauley, 2008). The total disgust score is also calculated. Core disgust refers to the disgust feelings towards threatening food intake (such as spoiled milk, poisonous food), body products (e.g. feces), or potential food even if it briefly contacted a disgusting entity (such as food touched by an insect). An example item for core disgust is “If I see someone vomit, it makes me sick to my stomach.” (item, 8). Animal reminder refers to disgust feeling towards anything that reminds our mortality, such as dead bodies, violations of ideal body integrity, or blood. An example item is “It would not upset me at all to watch a person with a glass eye take the eye out of the socket.” (item 10, reverse). Contamination refers to the disgust feeling in the absence of hygiene, avoidance from strangeness and potential disease causing acts. An example item for contamination is “You take a sip of soda, and then realize that you drank from the glass that an acquaintance of yours had been drinking from.” (item 18). The scale has been

adapted into Turkish by İnözü and Eremsoy (2013). Their results indicate that the subscales and total scale have acceptable internal consistency and test re-test results. The scale can be used as 3 separate factors as well as a total disgust variable although 3 factor structure yielded in better results. In the current study, the internal reliability coefficients for the subscales are .80, .75, and .60 respectively. The total scale's alpha is .88.

**Attitudes Toward to Freedom and Democracy:** Third wave (2008) European Values Survey (EVS, GESIS, 2010) provides a number of questions related to a wide range of topics such as politics, religion, family, and work aiming to measure human values. It is a multinational, large scale and longitudinal research. As the survey is applied in many countries, the Turkish version of it was ready to use. For this study, 10 questions related to freedom and democracy, 5 for each, have been selected (questions 10, 17, 58A, 60, and 61 for freedom and 64, 67A-to-67D for democracy). Freedom related questions refer to belief in free will, freedom in job settings, individual-state responsibility for providing a living, and priorities of objectives for the countries. During analyses, question related to freedom in job settings was excluded due to large number of missing values (a combination of naturally occurring missing values and number of unemployed participants). Democracy related questions refer to the level satisfaction with the democracy in the country, belief in democracy as a suitable regime and beliefs related to the weaknesses of democracy in relations with economics, political stability and public order. The belief that democracy is weak in these relations (economics, political stability, and public order) has an internal consistency of .76 in this study.

**In-group Identification Items (Items related to National Identification):** The literature approached identification with the in-group differently, such as in terms of emotional commitment or centrality. Leach, van Zomeren, Zebel, Vliek, Ouwerkerk and Spears (2008) tried to combine these different aspects of identification in a model. This model argues that in-group identification has 5 components under two main categories. Solidarity, satisfaction and centrality are elements of group level self-investment. Individual self-stereotyping and in-group homogeneity are elements of group level self-definition. The researchers selected best working items for each

component of identification. Solidarity refers to a psychological bond and cooperation with and also commitment to the in-group (3 items, “I feel a bond with (in-group)”). Satisfaction is having positive feelings towards the in-group (4 items, “I am glad to be (in-group)”). Centrality refers to the extent that in-group identity is the in the center of one’s self-concept (3 items, “I often think about the fact that I am (in-group)”). Individual self-stereotyping means the extent to which individuals perceive themselves similar to an average in-group member (2 items, “I have a lot in common with the average (in-group) person.”). In-group homogeneity refers to one’s elaboration of in-group as homogeneous, sharing common characteristics, being different from out-group members (2 items, “(In-group) people have a lot in common with each other.”). The whole scale consists of 14 items.

In this study the in-group identification items are arranged so that they measure commitment to country and society. Instead of the “in-group” phrase, expressions such as “my country”, “Turkey” “citizen of Republic of Turkey” have been used. The internal consistency values of the scales are .91, .97, .70, .95, and .86 respectively.

**HEXACO Honesty-Humility Scale:** Honesty-humility scale is one of the 6 subscales of HEXACO Personality Inventory (Lee and Ashton, 2004). It consists of 4 subscales and each subscale has 4 items. The scale in general measures the tendency to be honest, to avoid manipulating people and to break rules, to feel equal with others. Sincerity subscale refers to being sincere and not manipulative in relationships. An example item is “If I want something from a person I dislike, I will act very nicely toward that person in order to get it” (reverse item). Fairness subscale refers to people’s tendency to avoid fraud and corruption. An example item is “I would never accept a bribe, even if it were very large.” Greed avoidance subscale intends to measure one’s unwillingness to possess different goods, high social status and wealth. An example item is “I would like to live in a very expensive, high-class neighborhood” (reverse item). The last subscale, Modesty refers to being humble and not pretentious, not claiming special treatment or superiority. An example item is “I am an ordinary person who is no better than others.” The Turkish version of the general HEXACO Personality Inventory has been adapted by Wasti et al. (2008).

The study reports that the internal consistency of the Turkish version of the Honesty-Humility scale was .84. In the current study, the internal consistency coefficients of the subscales are .55, .71, .72, .47, respectively. The alpha coefficient for the total scale is .80.

**Portrait Values Questionnaire 5X:** Portrait Values Theory developed by Schwarz (1992) aims to determine the comprehensive and universal basic human values. The theory and the Portrait Values Questionnaire have been revised recently and accordingly 19 universal values have been determined (Schwartz, Cieciuch, Vecchione, Davidov, Fischer, Beierlein, Ramos, Verkasolo, Lönnqvist, Demirutku, Dirilen-Gümüő, & Konty, 2012, see table 1 for explanation of each value). PVQ5X has been used in Turkish in the same study. The scale consists of 57 items, and each value is measured by 3 items, with two exceptions (Benevolence-dependability value is measured by 2 items, Benevolence-caring value is measured by 4 items). In the current study, the internal consistency values of the subscales changed between .61 and .90, except for Humility whose alpha value is .36.

Table 1. Explanation of Values of PVQ5x, Study 1

Value	Conceptual definitions in terms of motivational goals
Self-direction–thought	Freedom to cultivate one’s own ideas and abilities
Self-direction–action	Freedom to determine one’s own actions
Stimulation	Excitement, novelty, and change
Hedonism	Pleasure and sensuous gratification
Achievement	Success according to social standards
Power–dominance	Power through exercising control over people
Power–resources	Power through control of material and social resources
Face	Security and power through maintaining one’s public image and avoiding humiliation
Security–personal	Safety in one’s immediate environment
Security–societal	Safety and stability in the wider society
Tradition	Maintaining and preserving cultural, family, or religious traditions
Conformity–rules	Compliance with rules, laws, and formal obligations
Conformity–interpersonal	Avoidance of upsetting or harming other people
Humility	Recognizing one’s insignificance in the larger scheme of things
Benevolence–dependability	Being a reliable and trustworthy member of the ingroup
Benevolence–caring	Devotion to the welfare of ingroup members
Universalism–concern	Commitment to equality, justice, and protection for all people
Universalism–nature	Preservation of the natural environment
Universalism–tolerance	Acceptance and understanding of those who are different from oneself

Source: Schwartz, H. S., Cieciuch, J., Vecchione, M., Davidov, E., Fischer, R., Beierlein, C., Ramos, A., Verkasolo, M., Lönnqvist, J. E., Demirutku, K., Dirilen-Gümüő, Ö., Konty, M. (2012). Refining the theory of basic individual values. *Journal of Personality and Social Psychology*, 103, 663-688.

**Attitudes toward Social Groups:** Graham et al. (2011) evaluated the feelings of respondents towards various social groups on a 7-point scale [1= very cold (unfavorable), 7 = very warm (favorable)]. They hypothesized that feelings toward certain groups are related to moral foundations. In the present study, new social groups have been added to the scale, such as “children” or “opponents of abortion”. Also, some social groups have been adapted to the Turkish context; for instance “US Military” has been used as “army”. In total, feelings related to 69 social groups were asked.

**Demographic Questions:** To determine the demographic characteristics of the respondents, questions such as age, gender, education, settlement, religious feelings and political orientation were asked.

### **Procedure**

600 questionnaire batteries were formed. The completion of battery lasted about 40-50 minutes.

A group of participants were recruited via a group of psychology majors who also took part in data entry. Persons who would apply the questionnaires or enter data were informed about the steps carefully. Data files from different sources were merged when data collection finished.

### **Sample Characteristics**

The fact that the participants would form a heterogeneous sample is important in terms of testing the Turkish use of the moral foundation theory scales. Therefore I tried to reach as many and various people as possible in terms of background, age, sex, education or occupation.

The sample consisted of 493 participants whose age ranged between 15 and 74 ( $M=31.42$ ,  $SD = 12.14$ ) (see table 2, for a summary of demographic information). The majority of the sample (80 %) is between 15 and 35; and 64 respondents did not give any information related to their age. Gender distribution is comparable (females 56 %, males 42.4 %). While the education range is from literate to graduate degree, the densest groups are high school and university graduates (142 and 183 people, respectively). As for the job status, most people selected “other” which included

Table 2. Demographic Information of Participants, Study 1

Variable	Frequency	Percent
Sex		
Female	276	56
Male	209	42.4
No information	8	1.6
Education (Last Degree Completed)		
Literate	3	.6
Primary School	27	5.5
Elementary school	52	10.5
High School	142	28.8
Associate Degree	34	6.9
University	183	37.1
Graduate Degree	48	9.7
No information	4	.8
Student or Not		
Not student	309	62.7
High School student	36	7.3
University student	107	21.7
Graduate student	30	6.1
Degree not indicated	5	1.01
No information	6	1.22
Job Status		
Unemployed	57	11.6
Blue-collar, Worker, craftsperson	55	11.2
White-collar, small business owner	99	20.1
High level bureaucrat, entrepreneur	17	3.4
Other	218	44.2
No information	47	9.5
City status		
Village	26	5.3
Town	29	5.9
City	203	41.2
Metropolis	231	46.9
No information	4	.8
Marital Status & Type		
Single	306	62.1
Married	179	36.1
Prearranged	50	10.1
Self-initiated	108	21.9
Other	20	4.1
Not indicated	1	.2
No information	8	1.6
Number of Children		
Non	278	56.4
1	42	8.5
2	78	15.8
3	26	5.3
4-5	7	1.4
Not indicated	1	.2
No information	61	12.4
Membership to NGO		
Yes	83	16.8
No	396	80.3
No information	14	2.8

unsorted jobs along with “student”, “homemaker”, and “retired”. When asked for the specific occupations, 234 participants responded with a wide range of occupations from baker (pideci) to technical painter, from janitor to cleric (imam). Most frequent occupations are homemaker (24), engineer from various fields (23), public sector employee (21), teacher (19), student (18), psychologist (12), blue collar worker (9), technician from various fields (7), research assistant (6), administrative official/ CEO (6), and nurse (5). Residency information participants provided indicates that most of them are of urban origin. With respect to current city they live in, participants indicated 19 cities of Turkey and one city of the U.S. They indicated 48 cities of Turkey as the city they spent most of their lives. In addition, 3 people indicated Baku (Azerbaijan), Germany and Refah (Palestine) (see table 3). While most of the participants were single, marital year of the married participants changed between one month and 52 years. Most participants live with their spouse and/or children (169 respondents) or parents and/or siblings (166 respondents). The rest live in dorm or live alone, with friends, extended family or other. As for the monthly income, most of the participants (280 persons) have an income of up to 2999 Turkish liras (TL) on a 9-point scale. 71 participants have an income up to 3999 TL, 42 participants 4999 TL, 26 participants 5999 TL, 13 participants 6999 TL, 9 participants 7999 TL and 25 participants 8000 and higher. 27 participants did not give information. Participants were asked indicate on a 7-point scale (1=not at all, 7=very much) to what extent they feel religious. Results formed a relatively positively skewed distribution ( $M = 3.88$ ,  $SD = 1.92$ ). They also rated their political ideology on a 7-point scale (1 = radical left, 7 = radical right). Results of this question formed a positively skewed distribution, too: there were 272 participants, who described themselves as radical left, left, close to left, there were 103 participants who described themselves radical right, right or close to right. There were 98 respondents who described themselves as center.

### **Analyses Concerning MFQ**

Throughout the analyses concerning MFQ; the full MFQ, relevance, and judgment scales of it were analyzed separately.

Table 3. Settlement Information of Participants, Study 1

City	Number of Participants who spent most of their lives in	Number of Participants currently living in
Ankara	89	184
İstanbul	71	101
Aydın	35	44
İzmir	33	40
Diyarbakır	34	28
Eskişehir	23	21
Kocaeli	20	16
Manisa	19	15
Sakarya	8	12
Bursa	11	4
Samsun	5	2
Mersin	7	
Amasya	6	
Muğla	5	
Adana	5	
Mardin	4	
Konya	4	
Balıkesir	4	
Other	48	9

**Scale Means and Alpha Values:** Relevance subscales have a relatively higher internal consistency compared to judgment subscales (except for the Sanctity subscale). The total subscales' alpha is lower than the alpha value of Care and Fairness foundations while it is higher for the remaining three foundations (table 4).

Table 4. Alpha Values, Means and Standard Deviations for Relevance and Judgment Scales of MFQ, Study1

Foundation	Subscale	Alpha	Mean (SD)
Care	Relevance	.66	11.05 (3.04)
	Judgment	.49	12.45 (2.53)
	<b>Total</b>	<b>.64</b>	<b>23.52 (4.49)</b>
Fairness	Relevance	.73	12.49 (2.64)
	Judgment	.45	12.30 (2.26)
	<b>Total</b>	<b>.70</b>	<b>24.79 (4.09)</b>
Loyalty	Relevance	.63	9.73 (3.36)
	Judgment	.44	8.83 (3.22)
	<b>Total</b>	<b>.66</b>	<b>18.55 (5.59)</b>
Authority	Relevance	.70	8.50 (3.50)
	Judgment	.66	8.98 (3.62)
	<b>Total</b>	<b>.78</b>	<b>17.48 (6.33)</b>
Sanctity	Relevance	.65	8.26 (3.85)
	Judgment	.67	9.71 (3.67)
	<b>Total</b>	<b>.79</b>	<b>17.94 (6.82)</b>

Total scale's alpha is shown in bold.

The pattern of internal consistency coefficients is similar to the original results where MFQ was tested on a large sample (Graham et al., 2011). That is, in the original

study, relevance scales' internal consistencies are slightly higher (except for Sanctity) than those of the judgment scales. The alpha coefficients of the total scales are lower for Care as compared to relevance scales, the same for Fairness and Loyalty and higher for Authority and Sanctity foundations.

The means of Care and Fairness subscales are higher than Loyalty, Authority and Sanctity subscales, implying that the former subscales are a more common concern for morality. The least valued foundation is Authority. This pattern is in congruence with the Graham et al. (2011) study.

**Relations Between Relevance and Judgment Subscales:** The relations between relevance and judgment subscales reveal that Relevance subscale of Care have a higher correlation with Judgment subscales of Care as well as Fairness than the remaining foundations (see table 5). Also Relevance subscale of Authority has the highest correlations with the Judgment subscales of Authority and Sanctity. As the bottom panel of the table shows, when the variance shared with political ideology is controlled, though not much affected in terms of magnitude, the highest correlations of relevance subscales of each foundation are with those of the judgment subscales, except for Authority subscale. Relevance subscale of Authority has higher correlations with Judgment subscales of Authority and Sanctity than with other foundations. Also, while Care and Fairness subscales have higher correlations with each other, Loyalty, Authority and Sanctity subscales have the lowest correlations with Fairness subscales. In other words, contrary to the literature, the structure of individualizing-binding foundations of morality did not occur.

In the original study, the pattern is more congruent with the expectations (Graham et al., 2011), that is each relevance subscale has the highest correlation with the corresponding judgment subscale, thereby providing evidence for both convergent and divergent validity. Also the inter-correlations between subscales drew a clearer picture of individualizing and binding foundations.

**Reliability Analysis:** The general reliability analysis of the scale indicated that five subscales have acceptable level of internal consistency scores, although some items have low item-total correlations (see table 6).

Table 5. Inter-correlations Between Relevance and Judgment Subscales of MFQ, Study 1

	MFQ Relevance subscales				
	Care	Fairness	Loyalty	Authority	Sanctity
MFQ Judgment subscales					
Care	.30***	.30***	.32***	.31***	.32***
Fairness	<b>.31***</b>	<b>.39***</b>	.12**	.00	.05
Loyalty	.02	-.03	<b>.44***</b>	.51***	.49***
Authority	-.06	-.06	.39***	<b>.57***</b>	.54***
Sanctity	.05	.01	.41***	<b>.57***</b>	<b>.63***</b>
Controlling for Political Ideology					
Care	<b>.33***</b>	.34***	.30***	.28***	.30***
Fairness	.30***	<b>.38***</b>	.15**	.05	.11*
Loyalty	.05	.03	<b>.40***</b>	.43***	.38***
Authority	-.02	-.00	.35***	<b>.50***</b>	.43***
Sanctity	.09*	.08†	.37***	<b>.50***</b>	<b>.55***</b>

† p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001. The highest correlation is shown in bold.

**Confirmatory factor analyses (CFA):** Confirmatory factor analyses were performed on the relevance scales, judgment scales and the full MFQ. Single factor, two-factor (care-fairness, loyalty-authority-sanctity), three-factor (care-fairness, loyalty-authority, sanctity), and the five-factors (care, fairness, loyalty, authority, sanctity) models were compared. Following Graham et al. (2011), for the whole questionnaire, six factor (care, fairness, loyalty, authority, tradition, and sanctity; in which authority foundation is divided into two, i.e., authority and tradition) and hierarchical models (care-fairness as individualizing foundations, loyalty-authority-sanctity as binding foundations) were also tested.

Among the models constructed with Relevance and Judgment Scales, the five factor model was the best fitting one, though for both scales, they have relatively low fit indices and high error coefficients (see Table 7). The examination of the standardized loadings and t values indicated that magnitude of them were significant at  $p < .05$ .

Similarly, the five-factor, six-factor and hierarchical models resulted in a relatively fair fit with the data, with the full MFQ (see Table 7). Standardized loadings were significant (see Figure 1). Among these models, the six-factor model has a lower  $\chi^2/df$  ratio and lower error coefficient. However, it has also quite high correlations among latent variables indicating a strong overlap. Due to high correlations among latent variables in the hierarchical model, five-factor model may be the best fitting one. However, it should be noted that none of the models reached a desirable and

Table 6. Reliability Analysis of MFQ Subscales, Study 1

Scale/ Item	$\alpha$ (N)	$\alpha$ if item deleted	Item total corr.	M (SD)
Care	.64 (489)			3.91 (.75)
1. someone suffered emotionally		.58	.40	3.52 (1.28)
7. someone cared for someone weak or vulnerable		.56	.45	3.73 (1.32)
12. someone was cruel		.56	.45	3.81 (1.34)
17. compassion for sufferer most crucial virtue		.60	.36	3.90 (1.19)
23. one of the worst things is hurt a defenseless animal		.60	.35	4.38 (1.09)
<b>28. never be right to kill a human being</b>		.65	.22	4.18 (1.28)
Fairness	.70 (485)			4.13 (.68)
2. some people were treated differently than others		.58	.46	3.84 (1.24)
8. someone acted unfairly		.57	.51	4.34 (1.00)
13. someone was denied his or her rights		.55	.56	4.31 (1.04)
18. government ensure everyone treated fairly when making law		.60	.43	4.54 (.90)
24. justice most important requirement for a society		.63	.36	4.59 (.72)
<b>29. that rich inherit a lot of money while poor nothing morally wrong</b>		.73	.18	3.18 (1.65)
Loyalty	.66 (472)			3.10 (.93)
3. someone's action showed love for his or her country		.55	.57	2.69 (1.65)
9. someone did something to betray his or her group		.63	.38	3.35 (1.50)
14. someone showed a lack of loyalty		.62	.40	3.67 (1.28)
19. proud of my country's history.		.61	.44	3.33 (1.71)
25. loyal to the family members, even when they have done something wrong.		.63	.39	3.41 (1.43)
<b>30. more important being a team player than expressing oneself.</b>		.68	.21	2.10 (1.55)
Authority	.78 (481)			2.91 (1.06)
4. someone showed a lack of respect for authority		.73	.63	2.45 (1.54)
10. someone conformed to the traditions of society		.73	.63	2.44 (1.61)
<b>15. an action caused chaos or disorder</b>		.79	.37	3.60 (1.26)
20. all children need to learn respect for authority		.74	.60	2.52 (1.68)
26. men and women have different roles in society		.75	.56	3.41 (1.50)
31. If I were a soldier and disagreed with my commanding officer's orders, I would obey anyway because that is my duty.		.78	.42	3.05 (1.51)
Sanctity	.79 (476)			3.00 (1.13)
5. someone violated standards of purity and decency		.76	.54	3.19 (1.56)
11. someone did something disgusting		.78	.46	2.70 (1.60)
16. someone acted in a way that God would approve of		.74	.61	2.27 (1.86)
21. should not do disgusting things, even if no harmed.		.74	.61	3.44 (1.58)
<b>27. I would call some acts wrong on the grounds that they are unnatural.</b>		.79	.42	2.70 (1.50)
32. Chastity is an important and valuable virtue.		.74	.62	3.56 (1.63)

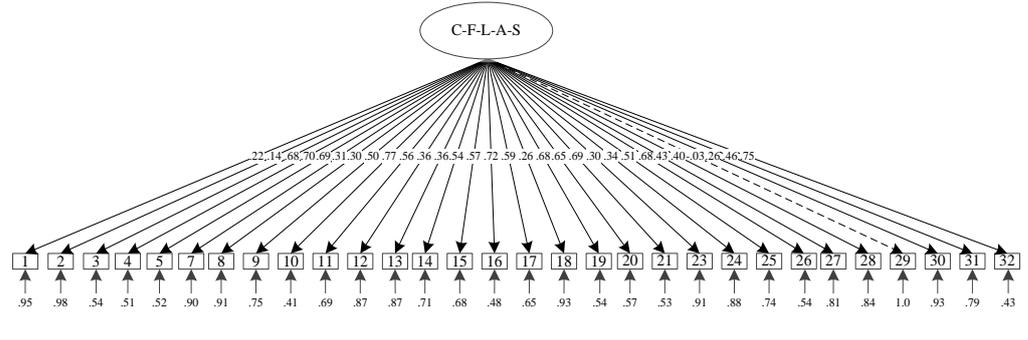
Weakest items shown in bold.

Table 7. Confirmatory Factor Analysis Results and Fit Indices of the MFQ Models, Study 1

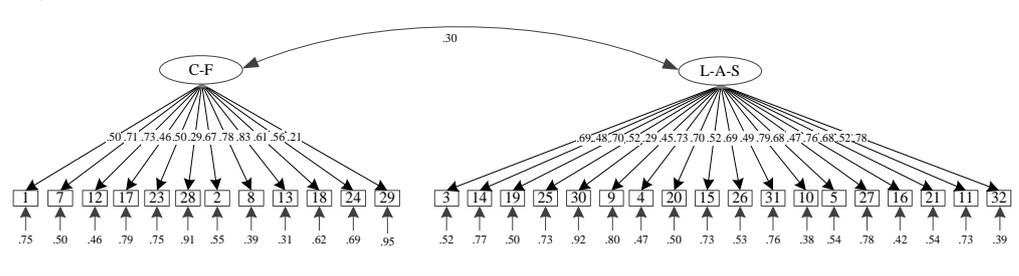
Model	X <sup>2</sup>	df	X <sup>2</sup> /df	RMSEA	GFI	AGFI	CFI	NNFI	ΔX <sup>2</sup> /Δdf	95 % CI of RMSEA
Relevance Items (N=493)										
1. Single factor	1573.92 <sup>***</sup>	90	17.49	.183	.58	.45	.81	.78		.175-.191
2. Two factor	835.66 <sup>***</sup>	89	9.39	.130	.80	.73	.91	.90	738.26/1	.122-.139
3. Three factor <sup>a</sup>	830.86 <sup>***</sup>	87	9.55	.132	.80	.73	.91	.89	4.8/2	.124-.140
<b>4. Five factor<sup>a</sup></b>	722.69 <sup>***</sup>	80	9.03	.128	.83	.75	.92	.89	108.1/7	.119-.136
Judgment Items (N=493)										
1. Single factor	1079.51 <sup>***</sup>	90	11.99	.149	.76	.68	.80	.77		.141-.157
2. Two factor	712.15 <sup>***</sup>	89	8.00	.119	.86	.81	.88	.85	367.36/1	.111-.127
3. Three factor	706.72 <sup>***</sup>	87	8.12	.120	.86	.80	.88	.85	5.43/2	.112-.128
<b>4. Five factor<sup>a</sup></b>	589.38 <sup>***</sup>	80	7.37	.114	.88	.82	.90	.87	117.34/7	.105-.122
Full MFQ (30 items, filler items excluded, N=493)										
1. Single factor	4679.34 <sup>***</sup>	405	11.55	.146	.46	.38	.79	.78		.143-.150
2. Two factor	3298.89 <sup>***</sup>	404	8.17	.121	.63	.57	.86	.86	1380.45/1	.117-.124
3. Three factor	3296.99 <sup>***</sup>	402	8.20	.121	.62	.57	.86	.85	1.9/2	.117-.125
4. Five factor <sup>a</sup>	3198.58 <sup>***</sup>	395	8.10	.120	.62	.56	.86	.85	98.41/7	.116-.124
<b>5. Six factor<sup>a</sup></b>	3119.19 <sup>***</sup>	390	7.99	.119	.63	.56	.87	.85	79.39/5	.115-.123
6. Hierarchical <sup>ab</sup>	3236.47 <sup>***</sup>	399	8.11	.120	.62	.56	.86	.85		.116-.124
Model After EFA, Full MFQ (32 items, filler items included, N=493)										
1. Three factor	2726.44 <sup>***</sup>	402	6.78	.108	.73	.68	.89	.88		.104-.112

\*\*\* p < .001, <sup>a</sup>Latent variable matrix is not positive definite" warning. <sup>b</sup>"Error variance is negative" warning.

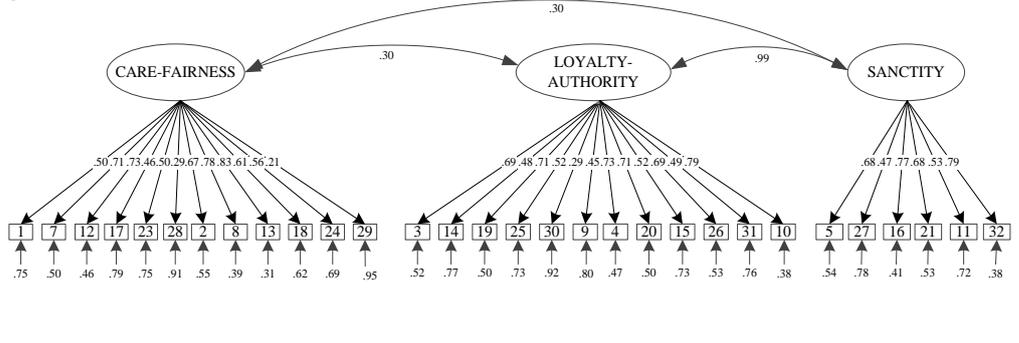
MFQ Single Factor Model



MFQ Two Factor Model



MFQ Three Factor Model



MFQ Five Factor Model

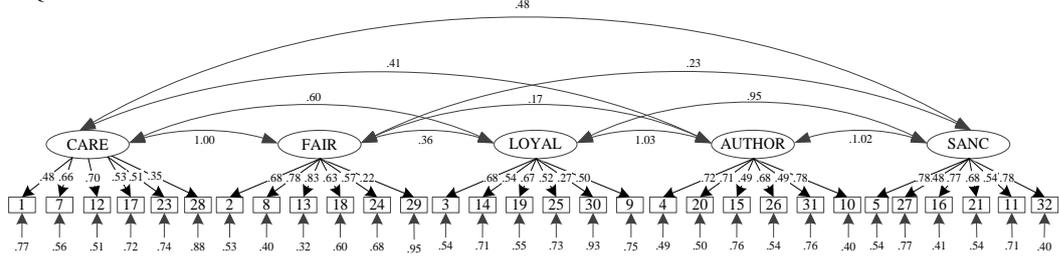
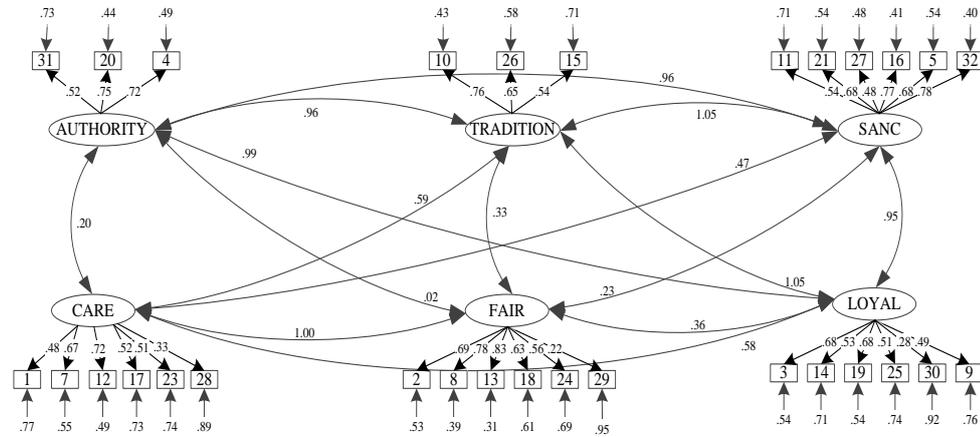
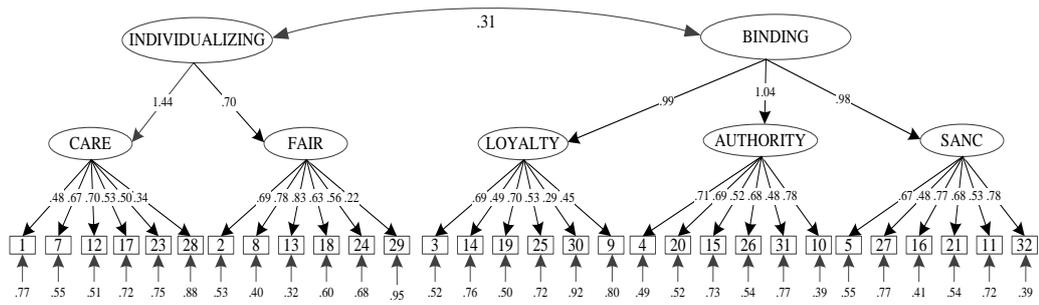


Figure 1. Confirmatory Factor Analyses with MFQ Full Scale, Study 1 (C: Care, F: Fairness, L: Loyalty, A: Authority, S: Sanctity)

MFQ Six Factor Model



MFQ Hierarchical Model



MFQ 3 Factor Solution According to EFA

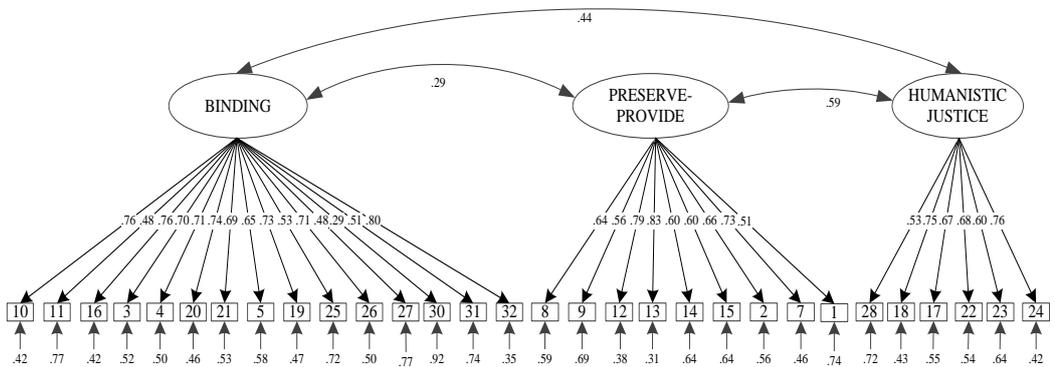


Figure 1. Continued (Confirmatory Factor Analyses with MFQ Full Scale, Study 1)

acceptable fit with the data. Co-occurrence of significant standardized loadings and low fit indices indicates a flaw or a short-coming in the five factor model. Results indicate a similarity with the Graham et al's (2011) findings in that five factor models were comparatively the best fitting models.

**Exploratory Factor Analysis:** An exploratory factor analysis was conducted as a result of the irregularities of the correlations between relevance and judgment subscales and relatively poor model fit indices in CFA's. Correlation matrix of 32 items showed that especially one of the filler items (item 22) is significantly related to other items. Therefore the exploratory factor analysis was run with 32 items, 2 of them being non-moral items.

In the first phase, principal axis factoring with oblimin rotation was performed on the 32 item MFQ to estimate factorability of the items and number of factors. Results of the KMO Measure of Sampling Adequacy was .902 and Bartlett's Test of Sphericity was significant,  $\chi^2(496) = 5752.56, p < .000$ .

The examination of scree plot, eigenvalues and the results of parallel analysis showed three factors, in a converging manner. According to the eigenvalue-greater than-one criterion, the analysis revealed three factors explaining 41.13 % of the variance (eigenvalues are 7.75, 3.62, and 1.79, respectively).

A second principal axis factoring with oblimin rotation with a three factor solution explained 40.69 % of the variance. A number of communalities were lower than .30 (for the items 1, 6, 23, 25, 27, 28, 29, 30 and 31; .25, .14, .25, .28, .19, .21, .06, .09, and .26, respectively). Factor loadings and internal consistency information of these factors are presented in Table 8.

The first factor was labeled as Binding Foundation because the items loaded on the factor consisted mostly of loyalty, authority and sanctity foundations, emphasizing the binding function of these foundations. It explained 24.09 % of the variance and had an eigenvalue of 7.71. The alpha value for the subscale was .90. The item-total correlations were acceptable.

Table 8. Exploratory Factor Analysis and Reliability Analysis of MFQ, Study 1

Item	Orig. Factor <sup>a</sup>	F-1	F- 2	F-3	Item-Total Corr.	M (SD)
20. Respect for authority is something all children need to learn.	A	.78			.69	2.54 (1.68)
32. Chastity is an important and valuable virtue.	S	.77			.72	3.58 (1.61)
10. Whether or not someone conformed to the traditions of society	A	.74			.71	2.45 (1.61)
16. Whether or not someone acted in a way that God would approve of	S	.73			.68	2.24 (1.85)
4. Whether or not someone showed a lack of respect for authority	A	.69			.65	2.44 (1.54)
19. I am proud of my country's history.	L	.68			.63	3.33 (1.71)
3. Whether or not someone's action showed love for his or her country	L	.66			.64	2.64 (1.65)
26. Men and women each have different roles to play in society.	A	.65			.64	3.39 (1.52)
21. People should not do things that are disgusting, even if no one is harmed.	S	.62			.62	3.44 (1.59)
5. Whether or not someone violated standards of purity and decency	S	.55	.35		.57	3.19 (1.55)
25. People should be loyal to their family members, even when they have done something wrong.	L	.50			.48	3.40 (1.44)
31. If I were a soldier and disagreed with my commanding officer's orders, I would obey anyway because that is my duty.	A	.49			.46	3.03 (1.51)
11. Whether or not someone did something disgusting	S	.47	.37		.47	2.73 (1.60)
27. I would call some acts wrong on the grounds that they are unnatural.	S	.45			.43	2.70 (1.50)
30. It is more important to be a team player than to express oneself.	L	.32			.29	2.11 (1.55)
12. Whether or not someone was cruel	C		.74		.65	3.82 (1.33)
7. Whether or not someone cared for someone weak or vulnerable	C		.73		.62	3.73 (1.32)
13. Whether or not someone was denied his or her rights	F		.71		.67	4.30 (1.04)
8. Whether or not someone acted unfairly	F		.63		.59	4.35 (1.00)
2. Whether or not some people were treated differently than others	F		.62		.55	3.84 (1.23)
14. Whether or not someone showed a lack of loyalty*	L	.32	.51		.52	3.70 (1.28)
9. Whether or not someone did something to betray his or her group	L	.30	.49		.48	3.37 (1.50)
1. Whether or not someone suffered emotionally	C		.48		.48	3.51 (1.29)
15. Whether or not an action caused chaos or disorder	A	.33	.48		.52	3.61 (1.26)
29. I think it's morally wrong that rich children inherit a lot of money while poor children inherit nothing.	F					

Table 8. (Continued)

Item	Orig. Factor <sup>a</sup>	F-1	F- 2	F-3	Item-Total Corr.	M (SD)
18. When the government makes laws, the number one principle should be ensuring that everyone is treated fairly.	F			.69	.36	4.53 (.90)
24. Justice is the most important requirement for a society.	F			.62	.35	4.56 (.72)
22. It is better to do good than to do bad.	Filler	.31		.52	.30	4.31 (1.06)
17. Compassion for those who are suffering is the most crucial virtue.	C	.36		.44	.25	3.91 (1.19)
23. One of the worst things a person could do is hurt a defenseless animal.	C			.44	.21	4.37 (1.12)
28. It can never be right to kill a human being.	C			.37	.18	4.16 (1.30)
6. Whether or not someone was good at math	Filler					
<b>Eigenvalue</b>		<b>7.71</b>	<b>3.55</b>	<b>1.76</b>		
<b>Variance Accounted for (%)</b>		<b>24.09</b>	<b>11.11</b>	<b>5.50</b>		
<b><math>\alpha</math></b>		<b>.90</b>	<b>.85</b>	<b>.76</b>		
<b>N</b>		<b>454</b>	<b>479</b>	<b>484</b>		

<sup>a</sup>Original Factors: C (Care), F (Fairness), L (Loyalty), A (Authority), S (Sanctity), & Filler subscale. F: Factor. Loadings lower than .30 are not shown. No item caused an increment in alpha if deleted.

\*This item has been translated wrongly as “whether or not someone showed loyalty”. When realized the mistake during analysis, all analyses were repeated without the item. Exclusion of this item caused a decrease in the reliability, however the general pattern remained unchanged. As for the correlations, Loyalty relevance subscale has the highest correlation with loyalty judgment scale (also after controlling for the political ideology). The EFA structure remained unchanged. Loyalty subscale without item 14 had a slight decrease in correlations with the other MFQ subscales. See Appendix B, for analyses without this item.

The second factor, labeled as Preserve-Provide Foundation is related to preserving the balance or status quo, protection of those who are in need, keeping them safe and away from harm, and providing necessary means to restore balance. It included 9 items and explained 11.11 % of the variance. Its eigenvalue is 3.55 and internal consistency coefficient is .85.

The third and the last factor, included 6 items, was labeled as Humanistic Justice Foundation and explained 5.50 % of the variance. The factor implies a mixture of care and justice. Its eigenvalue is 1.76 and the related alpha value was .76. Some of the items in this factor had quite low item-total correlations.

Care and fairness foundations are conceptualized as Individualizing foundations while the combination of loyalty, authority and sanctity are conceptualized as binding foundations. Sometimes a three-factor structure is used, by separating the

sanctity foundation. The current factor analysis indicates a three-factor solution which has not been suggested before. Contrary to the literature, the binding foundations stick together while care and fairness come together and divide into two.

The confirmatory factor analysis (CFA) of such a factor structure indicates a fair fit with the data (see Table 7 and Figure 1). All the standardized loadings are significant at  $p < .05$  and there is only one indicator (item 30) whose standardized loading is below .40 (.29). Items 6 and 29 were not included in the confirmatory factor analysis as they were not loaded in the EFA.

**Correlations among MFQ subscales:** The zero order correlations, the partial correlations (when political ideology and religiousness are controlled) among original and new subscales of MFQ are shown in Table 9. Particularly, when controlled for ideology or religiousness, the correlations of care and fairness with the other scales increase, suggesting a suppression effect. On the other hand when controlled for ideology or religiousness, the correlations of loyalty, authority and sanctity generally decrease. This pattern suggests influence of political ideology and religiousness on the relations among loyalty, authority and sanctity foundations.

Table 9. Zero Order Correlations Among MFQ Subscales, Study 1

	Variable	1	2	3	4	5	6	7
Original MFQ Subscales	1. Care	-						
	2. Fairness	.66***	-					
	3. Loyalty	.41***	.21***	-				
	4. Authority	.31***	.07	.76***	-			
	5. Sanctity	.37***	.12**	.69***	.81***	-		
New MFQ Subscales According to EFA Results	6. Binding F.	.33***	.07	.84***	.94***	.92***	-	
	7. Preserve & Provide F.	.81***	.72***	.55***	.42***	.47***	.41***	-
	8. Humanistic Justice F.	.73***	.55***	.37***	.34***	.36***	.37***	.46***

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

### Analyses Concerning MFQ Liberty Scale

The Liberty scale was developed later than MFQ, with the emergence of Liberty as another possible moral foundation (Iyer et al., 2012). This scale's structure is consistent with that of the classical MFQ; that is, it contains both relevance and

judgment items. Also, it consists of two subscales: economic-government liberty and life style liberty scales<sup>2</sup>.

Table 10. Partial Correlations Among MFQ Subscales Controlled by Political View & Religious Feeling, Study 1

	Variable	1	2	3	4	5	6	7	8
Original MFQ Subscales	1. Care	-	.67	.40	.29	.38	.36	.81	.72
	2. Fairness	.67	-	.27	.14	.21	.15	.74	.57
	3. Loyalty	.41	.28	-	.68	.56	.79	.55	.31
	4. Authority	.32	.15	.72	-	.69	.90	.42	.29
	5. Sanctity	.40	.21	.63	.75	-	.87	.50	.31
New MFQ Subscales According to EFA Results	6. Binding F.	.36	.17	.82	.92	.90	-	.42	.33
	7. Preserve & Provide F.	.81	.73	.57	.45	.51	.45	-	.43
	8. Humanistic Justice F.	.74	.59	.35	.33	.35	.36	.46	-

All correlations are significant at  $p < .001$ . Left bottom indicates partial correlation scores when political orientation is controlled, right top indicates partial correlation scores when religious feeling is controlled.

**Scale Means and Reliability Analysis:** The reliability analysis of the subscales of and total Liberty Scale indicates that while Life style Liberty and total Liberty scales have acceptable levels of internal consistency, Economic Liberty has a quite low alpha value. For the total Liberty scale, a number of items have low contribution to the overall consistency, specifically the exclusion of item 8 increases alpha value (see Table 11).

**Confirmatory Factor Analyses:** Confirmatory factor analyses were performed on the liberty scale items. Single factor, two factor (economic-government liberty and life style liberty), and hierarchical models were compared (see Table 12 & Figure 2).

Both single factor and two factor models yielded fair fit indices and high error coefficients. Also, item 8 is not predicted by latent variables, i.e. liberty and economic-governmental liberty respectively. Hierarchical model in which item 7 is not predicted by Economic-governmental Liberty displayed lower Chi-square and RMSEA coefficient, however CFI was also lower.

**Exploratory Factor Analysis (EFA):** As the CFA's did not yield the expected results, an EFA was conducted (see Table 13). In the first phase, principal axis

<sup>2</sup> Liberty is still being tested as a candidate foundation, therefore as a scale it is thought to be separate from the MFQ (J. Graham, personal communication, November 24, 2014). For that reason, Liberty Scale is analyzed separately in the current study, too.

Table 11. Mean Values, Alpha Coefficients and Item-total Correlations of MFQ-Liberty Scale, Study 1

Item	Economic Liberty			Total Liberty Scale		
	M (SD)	$\alpha$ if item deleted	Item-total correlation	M (SD)	$\alpha$ if item deleted	Item-total correlation
1. Whether or not private property was respected	3.67 (1.41)	.22	.21	3.68 (1.40)	.52	.25
4. People who are successful in business have a right to enjoy their wealth as they see fit.	3.15 (1.54)	.18	.25	3.16 (1.54)	.51	.29
5. Society works best when it lets individuals take responsibility for their own lives without telling them what to do.	3.74 (1.15)	.20	.27	3.75 (1.15)	.49	.36
7. The government interferes far too much in our everyday lives.	3.93 (1.35)	.28	.14	3.93 (1.35)	.53	.24
8. The government should do more to advance the common good, even if that means limiting the freedom and choices of individuals. (R)	2.63 (1.66)	.49	-.14	2.63 (1.66)	.64	-.07
9. Property owners should be allowed to develop their land or build their homes in any way they choose, as long as they don't endanger their neighbors.	3.41 (1.42)	.22	.21	3.41 (1.42)	.53	.23
Life style Liberty						
	$\alpha$ = .56, N= 481, M= 4.18, SD= .74					
2. Whether or not everyone was free to do as they wanted.	3.93 (1.14)	.46	.37	3.93 (1.15)	.49	.35
3. I think everyone should be free to do as they choose, so long as they don't infringe upon the equal freedom of others.	4.43 (.91)	.37	.43	4.42 (.90)	.48	.45
6. People should be free to decide what group norms or traditions they themselves want to follow.	4.18 (.99)	.53	.31	4.19 (.99)	.48	.43

R: reverse item

Table 12. Confirmatory Factor Analyses Results and Fit Indices of the MFQ Liberty Items, Study 1

Liberty Models	$\chi^2$	df	$\chi^2/df$	RMSEA	GFI	AGFI	CFI	NNFI	95 % CI of RMSEA
Liberty Scale Original Structure									
1. Single factor	257.68***	27	9.54	.132	.87	.76	.79	.72	.118-.147
2. Two factors	257.68***	26	9.91	.135	.87	.77	.79	.71	.120-.150
3. Hierarchical model <sup>a</sup>	181.23***	26	6.97	.111	-	-	.70	-	.096-.126
Results According to EFA and Reliability Analysis									
4. Two new factors	136.88***	26	5.26	.093	.94	.89	.90	.86	.078-.109
5. Hierarchical, new factors, item 8 not reversed <sup>a</sup>	96.06***	26	3.69	.074	-	-	.87	-	.059-.090
6. Single factor item 8 not reversed	264.51***	27	9.80	.134	.86	.77	.77	.69	.120-.149
7. Single factor, item 8 excluded	169.17***	20	8.46	.124	.91	.83	.85	.79	.107-.141

\*\*\*  $p < .001$ . For all models,  $N = 488$ . <sup>a</sup> conducted with MPlus, following the recommendations of Bentler about confirmatory factor analysis with two first order factors (2006, pp.43-45).

factoring with oblimin rotation was performed on the 9 items of the MFQ-Liberty to estimate factorability of the items and number of factors. Results of the KMO Measure of Sampling Adequacy was .745 and Bartlett's Test of Sphericity was significant,  $\chi^2(36) = 533.891, p < .000$ . According to the eigenvalue-greater than-one criterion, the analysis revealed one factor explaining 19.10 % of the variance, its eigenvalue is 1.72. The second highest eigenvalue is .95, explaining 10.60 % of the variance. The scree plot, however, indicated two factors.

A second principal axis factoring with oblimin rotation with a two factor solution explained 29.69 % of the variance. Factor loadings and internal consistency information of these factors are presented in Table 13. Although being a reverse item, Item 8 did load on the same direction with the other items in the factor. The internal consistency coefficients of the factors are .64 and .58 for the two factors respectively.

A series of confirmatory factor analyses were conducted to see whether or not this new structure fits with the data (see Table 12, models 4 to 7; Figure 2). The two new factors obtained from EFA, hierarchical model with the new factors and single factor models (item 8 not reversed and without item 8) were tested. The two new factors

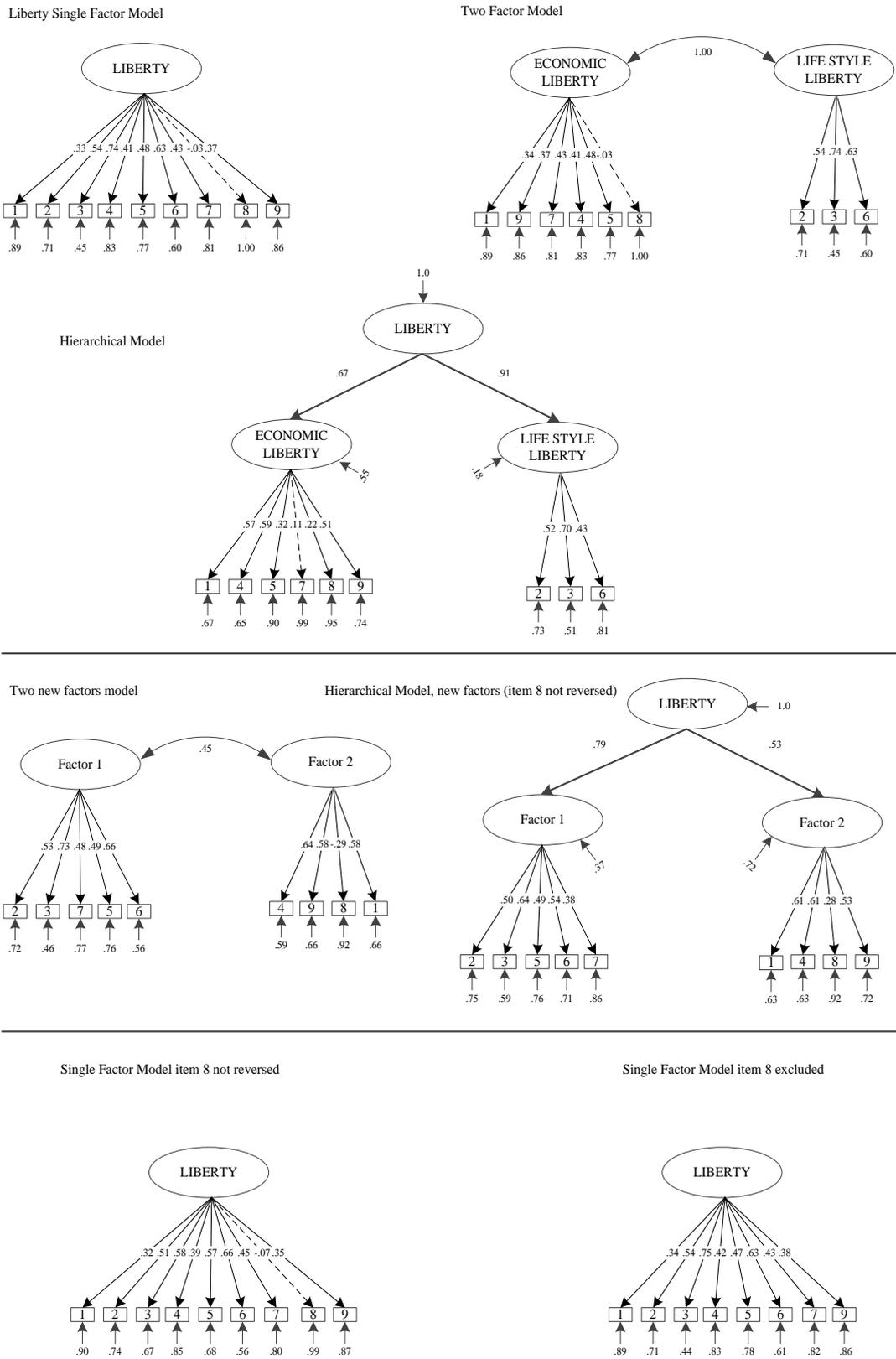


Figure 2. Confirmatory Factor Analyses with MFQ-Liberty Scale, Study 1

and the hierarchical models were best fitting models. As the study has no aim in producing new subscales of liberty, these variables were not formed.

For the analyses, original liberty subscales and the total scale were kept. Additionally considering the problematic nature of item 8, a new liberty variable, excluding item 8, was composed and used for the following analyses.

Table 13. Exploratory Factor Analysis Result of MFQ-Liberty Items, Study 1

Item	Original Factor <sup>a</sup>	Factor 1	Factor 2	Item-Total Corr.	$\alpha$ if item deleted
6. People should be free to decide what group norms or traditions they themselves want to follow.	L	.603		.44	.55
3. I think everyone should be free to do as they choose, so long as they don't infringe upon the equal freedom of others.	L	.527		.44	.55
7. The government interferes far too much in our everyday lives.	E	.502		.33	.60
5. Society works best when it lets individuals take responsibility for their own lives without telling them what to do.	E	.479		.37	.57
2. Whether or not everyone was free to do as they wanted.	L	.426		.35	.58
1. Whether or not private property was respected	E		.589	.42	.46
4. People who are successful in business have a right to enjoy their wealth as they see fit.	E		.524	.40	.47
9. Property owners should be allowed to develop their land or build their homes in any way they choose, as long as they don't endanger their neighbors.	E		.509	.38	.49
8. The government should do more to advance the common good, even if that means limiting the freedom and choices of individuals. (R)	E		.450	.26	.59
<b>Eigenvalue</b>		<b>1.72</b>	<b>.95</b>		
<b>Variance Accounted for (%)</b>		<b>19.10</b>	<b>10.60</b>		
<b><math>\alpha</math></b>		<b>.64</b>	<b>.58</b>		
<b>N</b>		<b>475</b>	<b>481</b>		

<sup>a</sup>L: Life style liberty, E: Economic /governmental liberty. R: Reverse item

**Correlations among Liberty Scales:** The correlation between original and new liberty scales is quite high ( $r = .91, p < .001$ ) (see Table 14). The correlation between economic and life style liberty scales are moderate ( $r = .49, p < .001$ ). In the original study (Iyer et al., 2012) the correlation between these scales was .27. The controlling of the effect of political ideology and religiousness caused minor changes in correlations implying the relations are not affected by these variables (Table 15).

**Correlations of Liberty Scales with MFQ Subscales:** Relations between Liberty Scales and other subscales of MFQ is shown in Table 16. Accordingly, Liberty is most strongly associated with Fairness ( $r = .35, p < .001$ ), and then Care ( $r = .31, p < .001$ ). It is also weakly and positively associated with Loyalty ( $r = .11, p < .001$ ). The new liberty variable (excluding item 8) draw quite different results than the original liberty scale. While it is expected that liberty is positively correlated with care and fairness, the new liberty scale has also positive correlations with the other subscales.

Table 14. Inter-correlations Among Subscales and Total Scales of MFQ-Liberty, Study 1

Variable	1	2	3
1. Liberty			
2. Economic Liberty	.94 <sup>***</sup>		
3. Life style Liberty	.77 <sup>***</sup>	.49 <sup>***</sup>	
4. New Liberty	.91 <sup>***</sup>	.82 <sup>***</sup>	.74 <sup>***</sup>

<sup>\*\*\*</sup>  $p < .001$ .

Table 15. Partial- correlations Among Subscales and Total Scales of MFQ-Liberty, Study 1

Variable	1	2	3	4
1. Liberty		.94 <sup>***</sup>	.76 <sup>***</sup>	.93 <sup>***</sup>
2. Economic Liberty	.93 <sup>***</sup>		.48 <sup>***</sup>	.84 <sup>***</sup>
3. Life style Liberty	.75 <sup>***</sup>	.46 <sup>***</sup>		.76 <sup>***</sup>
4. New Liberty	.93 <sup>***</sup>	.83 <sup>***</sup>	.76 <sup>***</sup>	

<sup>\*\*\*</sup>  $p < .001$ . Left bottom indicates partial correlation scores when political orientation is controlled, right top indicates partial correlation scores when religious feeling is controlled.

Table 16. Correlations of Liberty Scales with MFQ Subscales, Study 1

Variable	Care	Fairness	Loyalty	Authority	Sanctity
1. Liberty	.31 <sup>***</sup>	.35 <sup>***</sup>	.11 <sup>*</sup>	.04	-.05
2. Economic Liberty	.24 <sup>***</sup>	.24 <sup>***</sup>	.11 <sup>*</sup>	.07	-.03
3. Life style Liberty	.37 <sup>***</sup>	.44 <sup>***</sup>	.08 <sup>†</sup>	.00	-.06
4. New Liberty	.34 <sup>***</sup>	.29 <sup>***</sup>	.29 <sup>***</sup>	.28 <sup>***</sup>	.19 <sup>***</sup>

<sup>†</sup>  $p < .10$ , <sup>\*</sup>  $p < .05$ , <sup>\*\*\*</sup>  $p < .001$ .

### Analyses Concerning MSQ

Moral Sacredness Questionnaire (MSQ) measures five moral foundations in terms of to what extent the respondent is willing to violate each foundation for changing amounts of money. Besides money, the questionnaire has also two other options at the two ends of the scale, as acceptance of violation for free and refusal to violate for any amount of money. Participants also are assured that they will not get caught.

**Scale Means and Reliability Analysis:** The internal consistency of each subscale corresponding each moral foundation is acceptable (see Table 17).

Higher mean values indicate the difficulty to violate that specific foundation. Accordingly, while the most taboo moral foundation is Care, the most easy to violate moral foundation is (Respect for) Authority, particularly the lowest mean score among the scale items belongs to an Authority item (“throw a rotten tomato at a political leader you dislike”) in which the respondent reminded twice that they will not get caught. Surprisingly four filler items of the scale have an acceptable level of internal consistency, too. The filler subscale is the second taboo subscale after Care. While the internal consistency levels are acceptable and similar with the original study (Graham et al., 2009), the current participants differ from those of the original study in that the original study participants were most unwilling to violate Fairness foundation.

**Confirmatory Factor Analyses (CFA):** Single factor, two factor (individualizing and binding), three factors (individualizing, loyalty-authority, sanctity) and original five factor models were tested and compared by testing the models a) with 20 item, (excluding non-moral items) b) controlling the 20 item scale using 4 non-moral items (see Table 18, Figure 3). The two, three and five factor models tested with 20 items controlled by 4 non-moral items were best fitting models although the fit indices were fair and RMSEA is higher than expected. The examination of the standardized loadings and t values indicated that magnitude of them were significant at  $p < .05$ .

**Exploratory Factor Analyses (EFA):** The fair fit indices and relatively high error coefficients of the models led the examination of the factor structure of the scale through exploratory factor analysis. Correlation matrix of 24 items showed that filler (non-moral) items have significant correlations with the other scale items. Therefore EFA was run with the 24 items, 4 items being non-moral filler items.

In the first phase, principal axis factoring with oblimin rotation was performed to estimate factorability of the items and number of factors. Results of the KMO Measure of Sampling Adequacy was .933 and Bartlett’s Test of Sphericity was significant,  $X^2 (276) = 4162.697, p < .000$ . The examination of scree plot and the

Table 17. Reliability Analyses and Mean Values of MSQ, Study 1

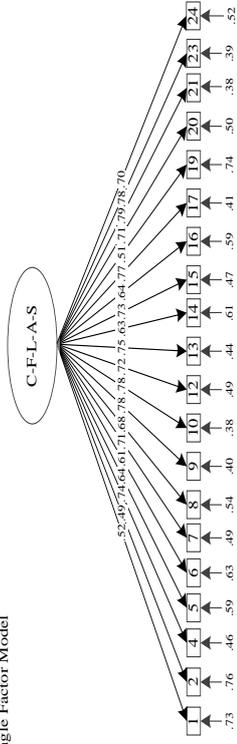
Scale/ Item	$\alpha$ (N)	$\alpha$ if item deleted	Item total correlation	M (SD)
Care	.75 (486)			7.05 (1.29)
1. make cruel remarks to an overweight person		.68	.53	6.51 (2.22)
6. stick a pin into the palm of a child you don't know		.62	.36	6.71 (2.01)
9. shoot and kill an animal, a member of an endangered species		.68	.31	7.51 (1.27)
15. kick a dog in the head, hard		.68	.32	7.46 (1.27)
Fairness	.69 (475)			6.72 (1.37)
7. cheat in a game of cards played for money with some people you don't know well.		.62	.49	6.18 (2.20)
12. throw out a box of ballots, during an election, to help your favored candidate win		.61	.49	7.03 (1.89)
14. sign a secret but binding pledge to only hire people of your race in your company		.65	.44	7.11 (1.63)
24. say no to a friend to help him move into a new apartment after he helped you move the month before		.62	.49	6.64 (1.90)
Loyalty	.73 (482)			6.80 (1.41)
10. say something bad about your nation (which you don't believe to be true) while calling in, anonymously, to a talk-radio show in a foreign nation		.60	.64	6.51 (2.22)
13. break off all communications with your immediate and extended family for 1 year		.70	.48	7.25 (1.45)
16. leave the social group, club, or team that you most value		.72	.44	6.51 (1.90)
21. burn your country's flag in private (nobody else sees you)		.64	.57	6.97 (1.96)
Authority	.63 (482)			6.23 (1.48)
8. slap your father in the face (with his permission) as part of a comedy skit		.47	.41	6.19 (2.47)
17. make a disrespectful hand gesture to your boss, teacher, or professor		.45	.46	6.82 (1.85)
19. throw a rotten tomato at a political leader you dislike (remember, you will not get caught)		.59	.32	4.36 (2.96)
23. curse your parents, to their face (you can apologize and explain one year later)		.53	.39	7.52 (1.24)
Sanctity	.62 (457)			6.62 (1.41)
2. blood transfusion from a convicted child molester		.54	.33	5.06 (3.08)
4. performance art piece act like animals for 30 min., (crawling around naked and urinating on stage)		.44	.41	7.31 (1.49)
5. 2-inch tail to the end of your spine, remove it in 3 years		.51	.34	7.58 (1.07)
20. Sign a piece of paper that says "I hereby sell my soul, after my death, to whoever has this piece of paper"		.39	.42	6.53 (2.36)
Filler	.69 (481)			6.93 (1.11)
3. sit in a bathtub full of ice water for 10 minutes		.64	.44	6.03 (1.99)
11. lose your sense of hearing for one year		.62	.45	7.57 (1.09)
18. experience a severe headache for 2 weeks		.52	.58	7.12 (1.38)
22. wear a sign on your back for one month that says, in large letters "I am an idiot."		.62	.41	7.08 (1.42)

Table 18. Confirmatory Factor Analyses Results and Fit Indices of the MSQ Models, Study 1

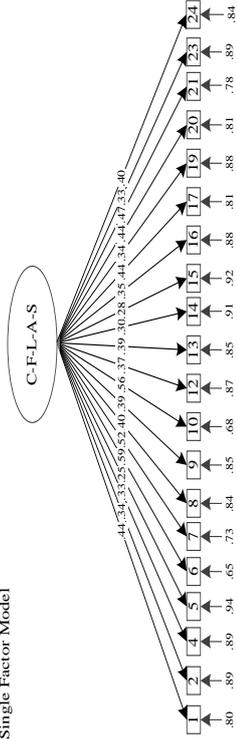
Model	$\chi^2$	df	$\chi^2/df$	RMSEA	GFI	AGFI	CFI	NNFI	$\Delta \chi^2/\Delta df$	95 % CI of RMSEA
			20 item (N=493)							
1. Single factor <sup>b</sup>	1473.70 <sup>***</sup>	170	8.67	.125	.77	.71	.94	.93		.119-.131
2. Two factor <sup>b</sup>	1348.53 <sup>***</sup>	169	7.98	.119	.78	.73	.95	.94	125.17/1	.113-.125
3. Three factor	1328.39 <sup>***</sup>	167	7.95	.119	.78	.73	.95	.94	20.14/2	.113-.125
<b>4. Five factor<sup>ab</sup></b>	1290.38 <sup>***</sup>	160	8.06	.120	.78	.72	.95	.94	38.01/7	.114-.126
			20 item controlled by 4 non-moral items (N=493)							
1. Single factor	624.34 <sup>***</sup>	170	3.67	.074	.88	.86	.84	.82		.068-.079
<b>2. Two factor</b>	569.62 <sup>***</sup>	169	3.37	.069	.90	.87	.86	.84	54.72/1	.063-.076
<b>3. Three factor<sup>a</sup></b>	569.38 <sup>***</sup>	167	3.40	.070	.90	.87	.86	.84	.24/2	.064-.076
<b>4. Five factor<sup>a</sup></b>	552.73 <sup>***</sup>	160	3.45	.071	.89	.87	.86	.83	16.65/7	.064-.077
			Models After Exploratory Factor Analysis (N=493)							
1. Two factor, 24 items (original EFA) <sup>b</sup>	2001.99 <sup>***</sup>	251	7.98	.119	.76	.71	.94	.94		.114-.124
2. Two factor, 20 items, fillers excluded <sup>b</sup>	1332.75 <sup>***</sup>	169	7.89	.118	.79	.74	.95	.94	669.24/82	.112-.124
<b>3. Two factor, controlled by filler items</b>	581.60 <sup>***</sup>	169	3.44	.070	.89	.87	.85	.83	751.15/0	.064-.077

\*\*\*p < .001, <sup>a</sup>“Latent variable matrix is not positive definite” warning, <sup>b</sup>“The condition number indicates severe multicollinearity” warning. For the models that are controlled by non-moral items, correlation matrix is used. Best fitting models are shown in bold.

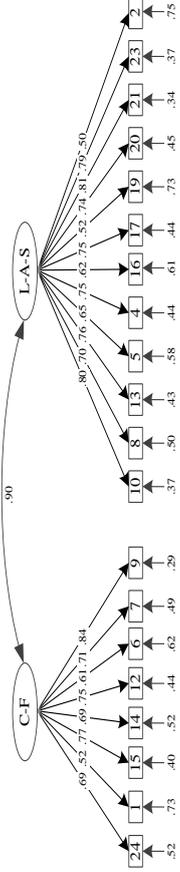
MSQ, 20 Item,  
Single Factor Model



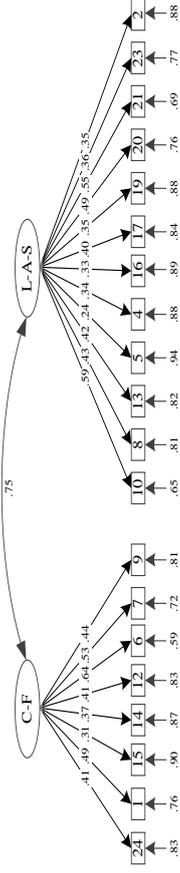
MSQ, 20 Items controlled by 4 nonmoral items  
Single Factor Model



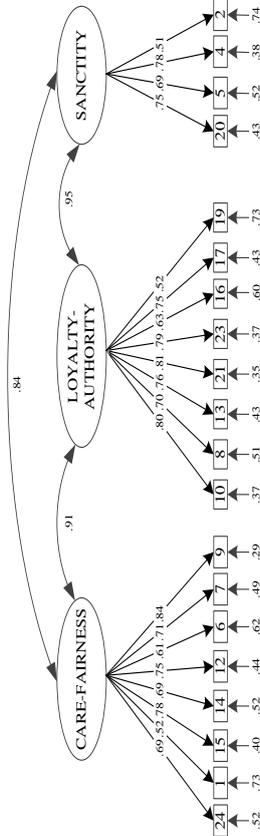
MSQ, 20 Item,  
Two Factor Model



MSQ, 20 Items controlled by 4 nonmoral items,  
Two Factor Model



MSQ, 20 Item,  
Three Factor Model



MSQ, 20 Items controlled by 4 nonmoral items,  
Three Factor Model

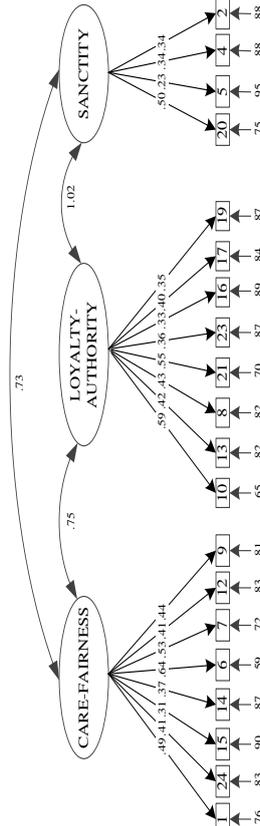
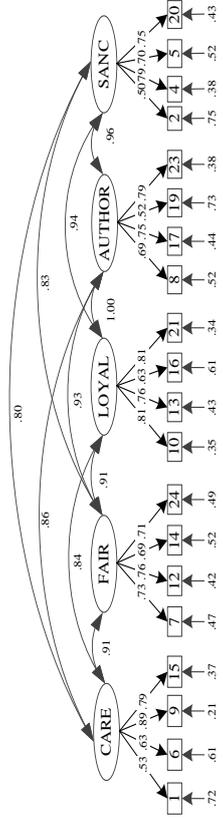
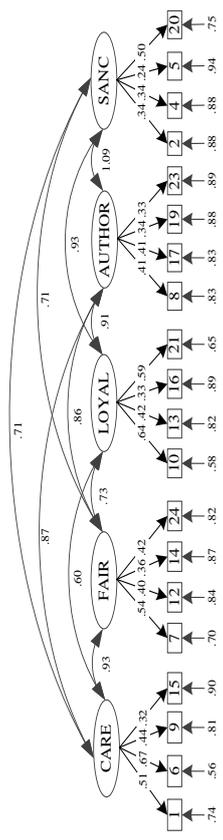


Figure 3. Confirmatory Factor Analyses with MSQ, Study 1 (C: Care, F: Fairness, L: Loyalty, A: Authority, S: Sanctity)

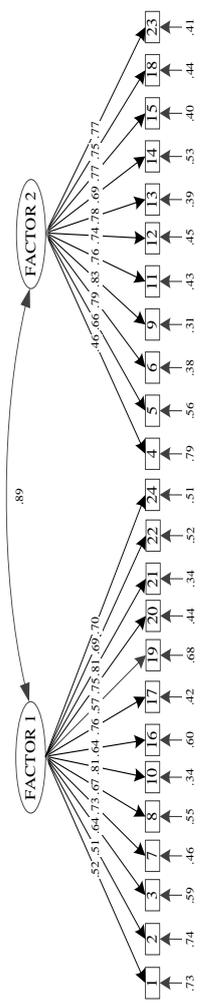
MSQ, 20 Item, Five Factor Model



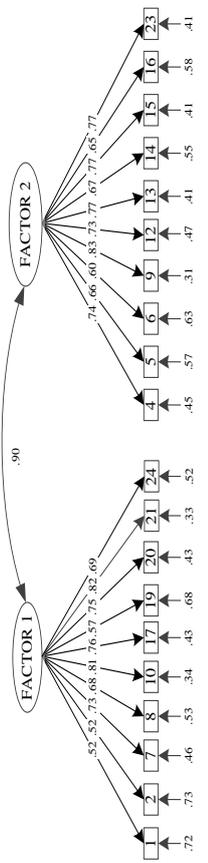
MSQ, 20 Items controlled by 4 nonnormal items, Five Factor Model



MSQ, 24 Items, Two Factor Model According to EFA



MSQ, 20 Items, Two Factor Model According to EFA



MSQ, 20 Items controlled by nonnormal items Two Factor Model According to EFA

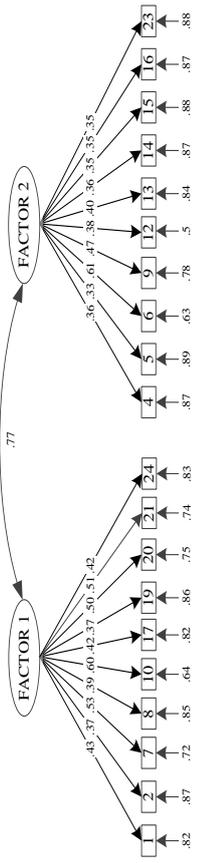


Figure 3. (Continued)

results of parallel analysis showed two factors, in a converging manner. Also, according to the eigenvalue-greater-than-one-criterion, the analysis revealed two factors explaining 40.12 % of the variance (eigenvalues and explained variances are 8.364, % 34.85 and 1.27, % 5.27, respectively). A number of items have low communality values (for items 2, 16, and 19; .23, .29 and .29, respectively).

A second principal axis factoring with oblimin rotation with a two-factor solution explained 39.71 % of the variance (see Table 19). The first factor consisted of mostly binding foundation items, with additional 2 filler, 1 care, and 2 fairness items. It explained 34.63 % of the variance and had an eigenvalue of 8.31. The second factor consisted of 11 items four of which had cross loadings with the first factor. It explained 5.07 % of the variance and its eigenvalue is 1.22. The factors were difficult to label as they are not referring to one construct only.

In the second phase, a second principal axis factoring with 20 items excluding non-moral items was performed to see the sheer relations between moral items. Results of the KMO Measure of Sampling Adequacy was .929 and Bartlett's Test of Sphericity was significant,  $\chi^2(190) = 3220.012, p < .000$ . The examination of scree plot and the results of parallel analysis showed two factors, in a converging manner. However according to the eigenvalue-greater than-one criterion, the analysis revealed only one factor whose eigenvalue is 6.947 explaining 34.73 % of the variance. The second highest eigenvalue is .946. Three items had low communalities below .30 (items 2, 16 and 19; .22 .28 and 29, respectively). Following the scree test, parallel analysis results and previous factor analysis, a second principal axis factoring with oblimin rotation with a two-factor solution explained 39.15 % of the variance (see Table 19). The first factor explained 34.58 % of the variance and had an eigenvalue of 6.92. The second factor explained 4.57 % of the variance and had an eigenvalue of .91.

**Reliability and Confirmatory Factor Analyses of the New Factors:** New factors developed according to the EFA results have high and acceptable internal consistencies (see Table 20). Both the contribution of items to the alpha and their item-total correlation are satisfying. As with the CFA's, three models were compared: the two factor model with 24 items originated from the first EFA,

Table 19. Exploratory Factor Analysis Results and Reliability Information of MSQ, Study 1

Item (Short form)	Original Factor <sup>a</sup>	24 Item		20 Item	
		Factor 1	Factor 2	Factor 1	Factor 2
21. Burn your country's flag in private (nobody sees).	L	.77			.72
20. Sign a piece of paper that says "I hereby sell my soul, after my death, to whoever has this paper".	S	.72			.75
10. Say something bad about your nation (which you don't believe to be true) while calling in, anonymously, to a talk-radio show in a foreign nation.	L	.63			.58
22. Wear a sign on your back for one month that says, in large letters "I am an idiot."	Filler	.60			
19. Throw a rotten tomato at a political leader you dislike (remember, you will not get caught).	A	.57			.55
7. Cheat in a game of cards played for money with some people you don't know well.	F	.54			.47
1. Make cruel remarks to an overweight person about his or her appearance.	C	.49			.38
2. Get a blood transfusion of 1 pint of disease-free, compatible blood from a convicted child molester.	S	.49			.46
24. Say no to a friend's request to help him move into a new apartment after he helped you move before.	F	.48			.44
17. Make a disrespectful hand gesture to your boss, teacher, or professor.	A	.46		.34	.38
8. Slap your father in the face (with his permission) as part of a comedy skit.	A	.43			.38
3. Sit in a bathtub full of ice water for 10 minutes.	Filler	.40			
16. Leave the social group, club, or team that you most value.	L	.33		.33	
11. Lose your sense of hearing for one year.	Filler		-.88		
9. Shoot and kill an animal that is a member of an endangered species.	C		-.81	.88	
5. Get plastic surgery that adds a 2-inch tail to the end of your spine (you can remove it in 3 years).	S		-.61	.66	
14. Sign a secret but binding pledge to only hire people of your race in your company	F		-.57	.62	
13. Break off all communications with your immediate and extended family for 1 year.	L		-.50	.50	
15. Kick a dog in the head, hard.	C		-.48	.55	
12. Throw out a box of ballots, during an election, to help your favored candidate win.	F		-.48	.50	
18. Experience a severe headache for 2 weeks.	Filler	.33	-.44		
6. Stick a pin into the palm of a child you don't know.	C	.37	-.41	.51	
23. Curse your parents, to their face (you can apologize and explain one year later).	A	.31	-.38	.43	
4. Attend a performance art piece in which all participants (including you) have to act like animals for 30 minutes, including crawling around naked and urinating on stage.	S	.34	-.34	.45	
<b>Eigenvalue</b>		<b>8.31</b>	<b>1.22</b>	<b>6.92</b>	<b>.91</b>
<b>Variance Accounted for (%)</b>		<b>34.63</b>	<b>5.07</b>	<b>34.58</b>	<b>4.57</b>
<b><math>\alpha</math></b>		<b>.87</b>	<b>.88</b>	<b>.87</b>	<b>.85</b>
<b>N</b>		<b>440</b>	<b>463</b>	<b>466</b>	<b>446</b>

<sup>a</sup>C: Care, F: Fairness, L: Loyalty, A: Authority, S: Sanctity.

Table 20. Reliability Analyses of New Factors of MSQ, Study 1

Item	MSQ Items with non-moral items included				MSQ Items non-moral items excluded				
	Factor 1 $\alpha = .87, N = 440$		Factor 2 $\alpha = .88, N = 463$		Factor 1 $\alpha = .85, N = 446$		Factor 2 $\alpha = .87, N = 466$		
	$\alpha$ if item deleted	Item total correlation	M (SD)	$\alpha$ if item deleted	Item total correlation	M (SD)	$\alpha$ if item deleted	Item total correlation	M (SD)
1	.85	.53	6.51 (2.24)	.82	.52	6.50 (2.24)	.84	.43	5.05 (3.08)
2	.86	.43	5.05 (3.09)	.84	.43	5.05 (3.08)	-	-	-
3	.85	.50	6.04 (2.02)	-	-	-	.82	.58	6.16 (2.23)
7	.85	.61	6.14 (2.24)	.83	.49	6.21 (2.46)	.81	.64	6.51 (2.23)
8	.86	.50	6.22 (2.46)	.81	.64	6.51 (2.23)	-	-	-
10	.84	.67	6.53 (2.23)	-	-	-	.82	.56	6.84 (1.84)
16	.86	.46	6.53 (1.89)	.82	.56	6.84 (1.84)	.83	.45	4.33 (2.98)
17	.85	.59	6.86 (1.83)	.83	.45	4.33 (2.98)	.81	.63	6.53 (2.36)
19	.86	.45	4.33 (2.98)	.81	.63	6.53 (2.36)	.82	.62	6.98 (1.96)
20	.85	.62	6.54 (2.35)	-	-	-	-	-	-
21	.85	.63	6.98 (1.96)	.82	.62	6.98 (1.96)	.82	.52	6.64 (1.91)
22	.85	.55	7.09 (1.42)	-	-	-	.86	.54	7.29 (1.49)
24	.85	.54	6.64 (1.90)	.82	.52	6.64 (1.91)	.86	.54	7.29 (1.49)
4							.86	.54	7.29 (1.49)
5							.86	.54	7.55 (1.13)
6							.86	.61	6.71 (2.01)
9							.85	.66	7.53 (1.23)
11							.85	.66	7.56 (1.13)
12							.86	.54	7.05 (1.88)
13							.86	.60	7.30 (1.37)
14							.86	.56	7.12 (1.61)
15							.86	.57	7.46 (1.24)
18							.86	.59	7.12 (1.39)
23							.86	.54	7.56 (1.16)

Although Factor 1 (and Factor 2) in the first EFA (with 24 items) emerges as the Factor 2 (and Factor 1) in the second EFA (with 20 items), they are called with the same order as the first EFA, to be parsimonious.

two factor model with 20 items originated from the second EFA, and two factor model with 20 items controlled by 4 non-moral items originated from the second EFA (Table 18, Figure 3). The latter two models had a fair fit with the data.

**Correlations among MSQ Subscales:** The zero order correlations, and the partial correlations (when political ideology and religiousness are controlled) among original and new subscales of MSQ are shown in Table 21 and 22, respectively. The zero order correlations are quite high among subscales, the lowest being .59. Also, one should note that the filler subscale has high correlations with the other subscales. However when the non-moral subscale scores are subtracted from each subscale, the correlation coefficients decrease and they are in line with the literature mostly. Accordingly, Care and Fairness are highly and positively correlated ( $r = .50, p < .001$ ). Although not clear cut, the subscales have a structure of individualizing and binding foundations in correlation.

When controlled for ideology or religiousness, the correlations of care and fairness with the other scales increase, while the correlations of loyalty, authority and sanctity generally decrease. This pattern suggests influence of political ideology and religiousness on the relations among loyalty, authority and sanctity foundations. The increase in partial correlation indicates a suppression effect.

### **Relations Among MFQ, MFQ Liberty and MSQ**

The relations among three measurement devices of MFT (MFQ, MFQL, and MSQ) is shown in Table 23. Three types of MSQ scales are depicted. First type of the MSQ is the average of items for all foundations (plus filler scale), the second type has been constituted subtracting non-moral subscale's scores from each foundation score. Third type of MSQ is scored according to "never" responses for each moral foundation. That is, following Graham and Haidt (2012), to get a clearer picture of MSQ, respondents are grouped according to their tendency to answer "never" for the moral challenges. As each subscale consists of four behavior-money trade-off's, the number of answers with "never" is 4 at most. In this way, the extreme responses (or respondents with highest concerns) can be detected in line with the sacralization. As liberty has been added later as a foundation, MSQ has no Liberty subscale.

Table 21. Inter-correlations Among MSQ Subscales, Study 1

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1. Care																		
2. Fairness	.70***																	
3. Loyalty	.62***	.66***																
4. Authority	.60***	.60***	.68***															
5. Sanctity	.59***	.56***	.64***	.62***														
6. Filler	.66***	.65***	.65***	.61***	.60***													
7. Care_S	.56***	.18***	.08†	.10*	.09*	-.26***												
8. Fair_S	.22***	.61***	.17***	.15***	.11*	-.21***	.50***											
9. Loyal_S	.15***	.20***	.64***	.26***	.23***	-.17***	.37***	.42***										
10. Author_S	.13**	.15***	.23***	.68***	.22***	-.18***	.37***	.37***	.48***									
11. Sanc_S	.08†	.07	.15***	.18***	.64***	-.23***	.36***	.33***	.44***	.43***								
12. F1 (24i)	.73***	.76***	.84***	.86***	.82***	.74***	.12**	.21***	.34***	.37***	.28***							
13. F2 (24i)	.84***	.80***	.72***	.64***	.65***	.79***	.20***	.21***	.15**	.06**	.03**	.71***						
14. F1 (20i)	.71***	.75***	.81***	.87***	.83***	.66***	.18***	.28***	.38***	.45***	.37***	.99***	.68***					
15. F2 (20i)	.85***	.81***	.77***	.65***	.65***	.74***	.27***	.27***	.25**	.12**	.08†	.74***	.98***	.70***				
16. F1 (24i)_S	.31***	.37***	.48***	.56***	.51***	-.08†	.49***	.56***	.71***	.77***	.70***	.60***	.12**	.68***	.22***			
17. F2 (24i)_S	.15***	.11*	-.01	-.05	-.03	-.47***	.71***	.63***	.46***	.37***	.42***	-.17***	.17***	-.09**	.22***	.30***		
18. F1 (20i)_S	.31***	.37***	.44***	.56***	.52***	-.09*	.50***	.57***	.67***	.78***	.72***	.59***	.13**	.68***	.21***	.99***	.34***	
19. F2 (20i)_S	.18***	.14**	.08†	-.00	.00	-.46***	.72***	.65***	.57***	.42***	.44***	-.09*	.16**	-.03	.26***	.41***	.96***	.40***

† p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001. Variables 7 to 11 with an “\_S” denote the subtraction of the non-moral scale’s value from the scale’s value. F: Factor.

Variables 12, 13 and 16, 17 are formed according to the first EFA results with 24 item, the latter pair indicates the values after the subtraction of the non-moral scale’s values. Variables 14, 15, and 18, 19 are formed according to the first EFA results with 20 item, the latter pair indicates the values after the subtraction of the non-moral scale’s values.

Table 22. Inter-correlations Among MSQ Subscales When Controlled for Political Ideology and Religiosity, Study 1

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1. Care		.69***	.62***	.62***	.57***	.63***	.58***	.24***	.15***	.18***	.09 <sup>†</sup>	.75***	.83***	.73***	.83***	.35***	.15***	.35***	.18***
2. Fairness	.70***		.65***	.61***	.55***	.63***	.20***	.63***	.19***	.16***	.07***	.77***	.79***	.76***	.80***	.39***	.11***	.39***	.14***
3. Loyalty	.63***	.65***		.65***	.61***	.63***	.10***	.19***	.64***	.21***	.14***	.83***	.71***	.79***	.77***	.47***	.00***	.43***	.10***
4. Authority	.60***	.59***	.63***		.61***	.60***	.14***	.17***	.22***	.67***	.17***	.85***	.65***	.85***	.67***	.55***	-.03***	.55***	.02***
5. Sanctity	.58***	.55***	.61***	.59***		.57***	.11***	.13***	.20***	.21***	.65***	.80***	.63***	.82***	.63***	.51***	-.02***	.52***	.01***
6. Filler	.65***	.64***	.65***	.59***	.58***		.27***	.21***	.20***	.20***	.25***	.74***	.77***	.65***	.72***	-.10***	.50***	-.11***	.48***
7. Care_S	.57***	.20***	.10***	.13***	.10***	-.25***		.58***	.40***	.43***	.37***	.15***	.21***	.22***	.28***	.54***	.71***	.55***	.73***
8. Fair_S	.22***	.62***	.16***	.15***	.10***	-.21***	.51***		.44***	.40***	.34***	.23***	.23***	.30***	.30***	.58***	.63***	.59***	.66***
9. Loyal_S	.12***	.16***	.60***	.19***	.16***	-.22***	.40***	.43***		.46***	.42***	.31***	.13***	.35***	.26***	.69***	.49***	.65***	.60***
10. Autho_S	.11***	.12***	.15***	.65***	.16***	-.23***	.40***	.38***	.44***		.43***	.36***	.08 <sup>†</sup>	.44***	.15***	.75***	.42***	.77***	.46***
11. Sanc_S	.06***	.04***	.10***	.13***	.63***	-.27***	.36***	.33***	.41***	.41***		.27***	.03***	.36***	.09 <sup>†</sup>	.69***	.43***	.71***	.45***
12. F1 (24 i)	.75***	.76***	.82***	.84***	.80***	.74***	.12***	.21***	.27***	.31***	.24***	.72***	.72***	.99***	.74***	.63***	.16***	.59***	-.08 <sup>†</sup>
13. F2 (24 i)	.84***	.80***	.73***	.64***	.64***	.79***	.21***	.21***	.10***	.03***	.00***	.72***	.68***	.68***	.98***	.14***	.17***	.15***	.16***
14. F1 (20 i)	.73***	.75***	.81***	.85***	.81***	.66***	.22***	.28***	.31***	.40***	.33***	.99***	.69***	.69***	.70***	.68***	-.08 <sup>†</sup>	.68***	-.02***
15. F2 (20 i)	.84***	.81***	.78***	.66***	.64***	.74***	.28***	.27***	.23***	.09***	.06***	.75***	.98***	.70***	.25***	.25***	.22***	.23***	.27***
16. F1 24i_S	.29***	.34***	.41***	.50***	.46***	-.15***	.53***	.58***	.68***	.75***	.68***	.55***	.08 <sup>†</sup>	.64***	.19***	.34***	.34***	.99***	.45***
17. F2 24i_S	.17***	.14***	.02***	-.02***	-.00***	-.46***	.71***	.64***	.50***	.41***	.43***	-.15***	.20***	-.06***	.24***	.35***	.38***	.96***	.96***
18. F1 20i_S	.29***	.34***	.37***	.51***	.47***	-.16***	.54***	.59***	.64***	.76***	.71***	.53***	.10***	.64***	.17***	.99***	.39***	.39***	.44***
19. F2 20i_S	.19***	.16***	.11***	-.02***	.02***	-.45***	.73***	.66***	.61***	.45***	.45***	-.07***	.17***	-.00***	.27***	.46***	.97***	.45***	.45***

† p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001. Left bottom indicates partial correlation scores when religious feeling is controlled, right top indicates partial correlation scores when political ideology controlled.

Variables 7-11 with an “\_S” denote the subtraction of the non-moral scale’s value from the scale’s value. F: Factor.

Variables 12, 13 and 16, 17 are formed according to the first EFA results with 24 item, the latter pair indicates the values after the subtraction of the non-moral scale’s values. Variables 14, 15, and 18, 19 are formed according to the first EFA results with 20 item, the latter pair indicates the values after the subtraction of the non-moral scale’s values.

Table 23. Relations Among MFQ and MSQ Subscales, Study 1

	Variables	MFQ Subscales					
		Care	Fairness	Loyalty	Authority	Sanctity	Liberty
MSQ Subscales	Care	.24***	.16***	.11*	.06	.14**	.07
	Fairness	.21***	.14***	.19***	.16***	.19***	.04
	Loyalty	.19***	.14**	.37***	.35***	.36***	.07
	Authority	.17***	.08†	.32***	.34***	.40***	.02
	Sanctity	.23***	.10*	.31***	.34***	.37***	-.01
	Filler	.17***	.14**	.17***	.19***	.21***	.16***
MSQ subscales non-moral items subtracted	Care	.12**	.04	-.05	-.13**	-.05	-.08†
	Fairness	.09*	.04	.07	.01	.04	-.11*
	Loyalty	.08†	.04	.31***	.27***	.26***	-.07
	Authority	.05	-.04	.24***	.25***	.30***	-.12**
	Sanctity	.11*	-.01	.21***	.23***	.26***	-.15**
MSQ Subscales (Never)	Care	.26***	.15***	.18***	.13**	.19***	.11*
	Fairness	.20***	.13**	.19***	.18***	.22***	.07
	Loyalty	.19***	.11**	.39***	.39***	.39***	.11*
	Authority	.22***	.10*	.31***	.36***	.37***	.08†
	Sanctity	.25***	.17***	.29***	.30***	.35***	.02
	Filler	.15***	.08†	.25***	.29***	.30***	.11*

†  $p < .10$ , \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

The correlations between MFQ and MSQ indicate that the scales are to some extent parallel. MFQ Care and Loyalty scales have highest correlations with their corresponding counterparts in types of MSQ; however MFQ Care is also highly correlated with MSQ Sanctity. Moreover, Fairness, Authority and Sanctity have higher correlations with other subscales rather than their own counterparts. Although MFQ-Liberty diverges from other subscales of MFQ, surprisingly it is related to MSQ Filler subscale ( $r = .16, p < .001$ ), MSQ Care-never ( $r = .11, p < .05$ ), MSQ Loyalty-never ( $r = .11, p < .05$ ), and MSQ Filler-never ( $r = .11, p < .05$ ). The filler scale itself has significant correlations with all subscales of MFQ, especially with Sanctity. The magnitude of correlations increase with the Filler-never and binding foundations of MFQ. Filler subscale has items related to body and health, this may create a conceptual overlap with Sanctity.

Although both scales measure moral foundations, they are different in that MFQ measures the relevance of each to morality and MSQ measures the easiness of violation of each foundation. Certainly, this would create a divergence. A strict matching between subscales of two questionnaires may not be a necessary condition for validity, however strongest relations between the same foundations and a regular

pattern throughout the correlations would be needed. The partial correspondence among foundations between MFQ and MSQ accompany unexpected relations of filler and liberty scales with each other and with others. This pattern may be a shortage in terms of both converging and divergent validity of the scales.

### **Relations of MFQ, MFQ-L, and MSQ with Demographic Variables**

The relations between MFQ, MFQ-L, MSQ and demographic variables are depicted in table 24. The MSQ with non-moral items subtracted is taken into account. According to the results, concerns over binding foundations (all three subscales of MFQ and Authority of MSQ) tend to increase as age increases, while the pattern is reverse for liberty. As the education level increases, the concern over binding foundations decreases and over liberty increases. Job status is related to liberty; specifically, high paying jobs are linked to liberty. On the other hand, for the MSQ, jobs with lower status are linked to loyalty (marginally) and authority. Similarly, as the settlement area gets urban, the concern over liberty increases. The scales are in general not related with income. However, for MSQ only, as the income increases, fairness and loyalty increase too. Regarding marital status, married respondents reported higher concerns about care, loyalty, authority and sanctity (of MFQ), loyalty and authority (of MSQ) than singles. Single people scored marginally higher on liberty ( $r = .09, p < .10$ ). As marital year increases, loyalty (of MFQ) increases ( $r = .16, p < .05$ ) and fairness (of MSQ) decreases marginally ( $r = -.13, p < .10$ ). Having children is associated with high scores on care, loyalty, authority, and sanctity (of MFQ) and authority (of MSQ). Being a member of a political party, labor union, or an NGO is associated with lower concerns in loyalty and authority (of MSQ) only.

To investigate the differences and similarities in detail; mean values of gender, religious feeling and political view is depicted in Table 25 and 26. For religious feeling, the seven point scale is decreased to a five point one. Both for political orientation and religious feeling, no significance testing has been carried out because the distributions are highly skewed.

Accordingly, while women tend to score higher in Care and Fairness in MFQ and only marginally in Fairness in MSQ, there is no gender difference in binding

Table 24. Correlations of MFQ and MSQ Subscales with Demographic Variables, Study 1

	Age	Sex	Educ.	Job Status	City Status	Income	Marital Status	Marital Year	Having Children	Rel. Feel.	Pol. View	Activism
Original MFQ	.08 <sup>†</sup>	-.15 <sup>***</sup>	.00	.02	.04	.00	-.09 <sup>*</sup>	.12	-.12 <sup>*</sup>	.10 <sup>*</sup>	.00	.03
Fairness	-.03	-.10 <sup>*</sup>	.06	.02	.00	.00	.03	.12	.02	-.08 <sup>†</sup>	-.16 <sup>***</sup>	.05
Loyalty	.24 <sup>***</sup>	.05	-.16 <sup>***</sup>	-.03	-.02	.03	-.32 <sup>***</sup>	.16 <sup>*</sup>	-.34 <sup>***</sup>	.47 <sup>***</sup>	.34 <sup>***</sup>	.04
Authority	.23 <sup>***</sup>	.02	-.24 <sup>***</sup>	-.05	-.08 <sup>†</sup>	-.03	-.36 <sup>***</sup>	.00	-.34 <sup>***</sup>	.58 <sup>***</sup>	.45 <sup>***</sup>	-.01
Sanctity	.27 <sup>***</sup>	-.03	-.27 <sup>***</sup>	-.04	-.08 <sup>†</sup>	-.04	-.40 <sup>***</sup>	.09	-.39 <sup>***</sup>	.62 <sup>***</sup>	.45 <sup>***</sup>	.00
Liberty	-.10 <sup>*</sup>	-.03	.10 <sup>*</sup>	.14 <sup>**</sup>	.15 <sup>***</sup>	.03	.09 <sup>†</sup>	-.03	.09 <sup>†</sup>	-.16 <sup>***</sup>	-.26 <sup>***</sup>	.02
Econ.	-.07	-.03	.07	.14 <sup>**</sup>	.16 <sup>***</sup>	.05	.05	-.06	.05	-.13 <sup>***</sup>	-.19 <sup>***</sup>	.00
Life.	-.11 <sup>*</sup>	-.03	.09 <sup>†</sup>	.09 <sup>*</sup>	.11 <sup>*</sup>	-.02	.13 <sup>**</sup>	.02	.11 <sup>*</sup>	-.19 <sup>***</sup>	-.30 <sup>***</sup>	.06
Original MSQ	.06	-.21 <sup>***</sup>	-.05	.00	.07	.07	-.09 <sup>*</sup>	.00	-.11 <sup>*</sup>	.12 <sup>*</sup>	-.01	.05
Fairness	.08 <sup>†</sup>	-.18 <sup>***</sup>	.00	-.01	.05	.10 <sup>*</sup>	-.16 <sup>***</sup>	-.05	-.13 <sup>**</sup>	.16 <sup>***</sup>	.07	.01
Loyalty	.14 <sup>**</sup>	-.11 <sup>*</sup>	-.07	-.03	.00	.10 <sup>*</sup>	-.21 <sup>***</sup>	.05	-.20 <sup>***</sup>	.33 <sup>***</sup>	.19 <sup>***</sup>	-.04
Authority	.24 <sup>***</sup>	-.12 <sup>*</sup>	-.11 <sup>*</sup>	-.04	-.04	.03	-.29 <sup>***</sup>	.12	-.30 <sup>***</sup>	.33 <sup>***</sup>	.27 <sup>***</sup>	-.07
Sanctity	.13 <sup>**</sup>	-.15 <sup>***</sup>	-.16 <sup>***</sup>	.00	.03	.00	-.19 <sup>***</sup>	.11	-.22 <sup>***</sup>	.27 <sup>***</sup>	.15 <sup>***</sup>	.00
Filler	.13 <sup>**</sup>	-.16 <sup>***</sup>	-.07	.04	.03	.02	-.16 <sup>***</sup>	.05	-.18 <sup>***</sup>	.17 <sup>***</sup>	.08 <sup>†</sup>	.06
MSQ cont.by non-moral items	-.08	-.09 <sup>†</sup>	.01	-.05	.06	.06	.06	-.07	.06	-.04	-.11 <sup>*</sup>	.00
Fairness	-.04	-.07	.07	-.06	.04	.10 <sup>*</sup>	-.04	-.13 <sup>†</sup>	.03	.04	.00	-.04
Loyalty	.05	.02	-.02	-.09 <sup>†</sup>	-.02	.11 <sup>*</sup>	-.11 <sup>*</sup>	.00	-.07	.26 <sup>***</sup>	.16 <sup>***</sup>	-.10 <sup>*</sup>
Authority	.17 <sup>***</sup>	.00	-.08 <sup>†</sup>	-.10 <sup>*</sup>	-.08 <sup>†</sup>	.02	-.21 <sup>***</sup>	.10	-.20 <sup>***</sup>	.25 <sup>***</sup>	.26 <sup>***</sup>	-.13 <sup>**</sup>
Sanctity	.02	-.02	-.13 <sup>**</sup>	-.04	.01	-.02	-.07	.07	-.08 <sup>†</sup>	.16 <sup>***</sup>	.10 <sup>*</sup>	-.06

† p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001. For sex, 1 = female, 2 = male. Educ.: Education Level, Marit: Marital Status (1 = married, 2 = single). For having children, 1 = yes, 2 = no. Rel. Feel: Religious Feeling-Religiosity, Pol. View: Political Ideology, Activism: being a member of political party, labor union, NGO or not (1 = yes, 2 = no).

Table 25. Mean Differences According to Gender and Religious Feeling. Study 1

Foundation	Total		Women		Men		Gender		F	$\eta^2$	None N= 96	Religious Feeling			
	M (SD)	M (SD)	M (SD)	M (SD)	df	MS	A bit N= 88	Moderate N= 77				Pretty Much N= 193	Very Much N= 34		
	M (SD)	M (SD)	M (SD)	M (SD)			M (SD)	M (SD)				M (SD)	M (SD)		
Care	3.91 (.76)	4.00 (.72)	3.78 (.79)	1, 483	5.966	10.646**	.022	3.82 (.82)	3.84 (.87)	3.95 (.69)	4.14 (.74)	MFQ Subscales			
Fairness	4.13 (.68)	4.19 (.65)	4.06 (.72)	1, 482	2.068	4.502*	.009	4.23 (.75)	4.08 (.80)	4.11 (.59)	4.05 (.73)	MSQ Subscales			
Loyalty	3.09 (.94)	3.05 (.92)	3.14 (.95)	1, 482	.889	1.012	.002	2.41 (.99)	3.19 (.93)	3.44 (.71)	3.70 (.86)				
Authority	2.91 (1.06)	2.89 (1.06)	2.94 (1.06)	1, 482	.285	.254	.001	1.88 (1.04)	3.06 (.94)	3.40 (.73)	3.68 (.81)				
Sanctity	3.00 (1.13)	3.03 (1.15)	2.97 (1.12)	1, 483	.429	.333	.001	1.8 (1.06)	3.23 (.94)	3.54 (.78)	3.96 (.78)				
Liberty	3.68 (.61)	3.69 (.58)	3.65 (.64)	1, 470	.185	.497	.001	3.72 (.63)	3.66 (.58)	3.57 (.65)	3.55 (.53)				
Care	7.04 (1.29)	7.28 (1.13)	6.73 (1.43)	1, 483	35.122	21.879***	.043	6.92 (1.29)	7.02 (1.36)	7.06 (1.32)	7.79 (.47)	MSQ Subscales			
Fairness	6.72 (1.38)	6.94 (1.21)	6.43 (1.53)	1, 481	30.922	16.822***	.034	6.40 (1.46)	6.84 (1.43)	6.79 (1.33)	7.48 (1.04)				
Loyalty	6.80 (1.41)	6.93 (1.30)	6.62 (1.54)	1, 482	11.103	5.613*	.012	6.06 (1.78)	6.83 (1.33)	7.12 (1.17)	7.78 (.39)				
Authority	6.22 (1.48)	6.37 (1.37)	6.03 (1.60)	1, 482	14.146	6.529*	.013	5.52 (1.60)	6.59 (1.49)	6.43 (1.32)	7.49 (.65)				
Sanctity	6.61 (1.41)	6.79 (1.34)	6.37 (1.47)	1, 481	20.729	10.627***	.022	5.87 (1.57)	6.98 (1.30)	6.81 (1.27)	7.16 (1.05)				
Non-moral	6.93 (1.11)	7.09 (.99)	6.72 (1.20)	1, 482	15.935	13.305***	.027	6.67 (1.04)	7.03 (1.18)	6.99 (1.14)	7.57 (.62)				
Care	2.73 (1.41)	2.95 (1.29)	2.45 (1.52)	1, 483	29.676	15.265***	.030	2.63 (1.30)	2.70 (1.45)	2.73 (1.50)	3.35 (.69)	MSQ Subscales (Never)			
Fairness	2.21 (1.48)	2.37 (1.45)	1.99 (1.50)	1, 483	16.667	7.687**	.016	1.90 (1.36)	2.36 (1.61)	2.22 (1.50)	3.29 (1.03)				
Loyalty	2.30 (1.47)	2.43 (1.44)	2.12 (1.49)	1, 483	11.192	5.246*	.011	1.67 (1.48)	2.34 (1.43)	2.55 (1.41)	3.53 (.61)				
Authority	2.07 (1.33)	2.17 (1.31)	1.93 (1.33)	1, 483	6.696	3.832†	.008	1.56 (1.26)	2.31 (1.40)	2.20 (1.26)	3.12 (.91)				
Sanctity	2.48 (1.34)	2.61 (1.26)	2.23 (1.41)	1, 483	16.65	9.452**	.019	1.88 (1.33)	2.57 (1.32)	2.63 (1.31)	3.18 (.97)				
Non-moral	2.21 (1.38)	2.36 (1.32)	2.01 (1.43)	1, 483	14.799	7.945**	.016	1.72 (1.30)	2.42 (1.40)	2.32 (1.35)	3.24 (.96)				

† p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001.

Table 26. Mean differences According to Political Ideology, Study 1

Foundation	Total N=471		Radical Left N= 32		Left N= 118		Close to Left N= 122		Center N= 97		Close to Right N= 50		Right N= 45		Radical Right N= 7		
	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	
	MFQ Subscales																
Care	3.91 (.75)	3.74 (.97)	4.07 (.63)	3.82 (.69)	3.82 (.89)	4.00 (.71)	3.95 (.70)	4.14 (.74)									
Fairness	4.13 (.68)	4.05 (.94)	4.37 (.55)	4.14 (.69)	4.00 (.68)	4.06 (.67)	3.89 (.58)	4.19 (.65)									
Loyalty	3.09 (.93)	2.39 (1.11)	2.96 (.91)	2.80 (.85)	3.34 (.85)	3.50 (.74)	3.60 (.76)	3.5 (.42)									
Authority	2.90 (1.05)	1.78 (1.28)	2.60 (1.05)	2.60 (.84)	3.32 (.93)	3.45 (.72)	3.61 (.72)	3.90 (.43)									
Sanctity	2.99 (1.13)	2.02 (1.51)	2.71 (1.10)	2.56 (.95)	3.36 (.96)	3.65 (.72)	3.88 (.65)	4.09 (.66)									
Liberty	3.67 (.62)	3.47 (.76)	3.91 (.48)	3.87 (.48)	3.53 (.59)	3.32 (.70)	3.31 (.63)	3.86 (.67)									
	MSQ Subscales																
Care	7.05 (1.26)	7.04 (1.44)	7.13 (1.11)	6.88 (1.21)	7.26 (1.27)	6.91 (1.18)	6.94 (1.62)	7.36 (.84)									
Fairness	6.73 (1.35)	6.16 (1.73)	6.80 (1.16)	6.50 (1.36)	7.16 (1.09)	6.74 (1.26)	6.53 (1.85)	7.39 (.83)									
Loyalty	6.80 (1.38)	5.91 (1.87)	6.77 (1.32)	6.50 (1.44)	7.20 (1.12)	7.16 (.96)	6.95 (1.56)	7.61 (.66)									
Authority	6.24 (1.47)	5.55 (1.63)	5.99 (1.27)	5.83 (1.53)	6.76 (1.23)	6.57 (1.31)	6.77 (1.66)	7.71 (.51)									
Sanctity	6.61 (1.38)	5.61 (1.60)	6.68 (1.35)	6.37 (1.33)	6.94 (1.32)	6.0 (1.12)	6.85 (1.55)	6.89 (.84)									
Non-moral	6.94 (1.07)	6.47 (1.32)	7.08 (.83)	6.74 (.99)	7.05 (1.16)	7.02 (.97)	7.02 (1.43)	7.68 (.59)									
	MSQ Subscales (Never)																
Care	2.72 (1.42)	2.60 (1.43)	2.72 (1.43)	2.49 (1.43)	3.09 (1.27)	2.54 (1.50)	2.76 (1.48)	3.00 (1.53)									
Fairness	2.21 (1.48)	1.75 (1.36)	2.16 (1.47)	1.92 (1.52)	2.63 (1.36)	2.16 (1.49)	2.44 (1.53)	3.14 (1.22)									
Loyalty	2.29 (1.46)	1.41 (1.48)	2.20 (1.46)	1.96 (1.49)	2.70 (1.33)	2.54 (1.31)	2.70 (1.41)	3.43 (.79)									
Authority	2.06 (1.32)	1.38 (1.34)	1.87 (1.23)	1.76 (1.33)	2.44 (1.19)	2.32 (1.25)	2.54 (1.33)	3.14 (1.46)									
Sanctity	2.46 (1.34)	1.63 (1.31)	2.51 (1.29)	2.15 (1.28)	2.73 (1.29)	2.62 (1.32)	2.89 (1.42)	2.86 (1.35)									
Non-moral	2.21 (1.38)	1.72 (1.33)	2.17 (1.33)	1.88 (1.34)	2.51 (1.33)	2.32 (1.39)	2.61 (1.44)	3.43 (.98)									

foundations (Table 24). On the other hand, if MSQ-never responses are taken into account, there is a clear gender difference in all of the five foundations (including non-moral subscale): women tend to reject money offers in exchange of a violation (Table 25). As for religious feeling, Loyalty, Authority and Sanctity scales of both MFQ and MSQ have positive relations, indicating higher concerns for these foundations are associated with higher scores on religious feelings. On the other hand, MFQ Fairness ( $r = -.08, p < .10$ ) and Liberty ( $r = -.16, p < .001$ ) have negative relations with religious feelings and Care has a positive relation ( $r = .10, p < .05$ ). Similarly, as the political orientation tends to be right, concerns for Loyalty, Authority and Sanctity increase both for MFQ and MSQ. However, the relations of Care and Fairness are not parallel for both scales. MFQ Care, and MSQ Fairness have no relation with political orientation while MFQ Fairness and MSQ Care have a negative correlation. Lastly, Liberty has a negative relation with political orientation as well ( $r = -.26, p < .001$ ).

Relations of the scales with the demographic variables were mostly as expected. As a new contribution, liberty concerns decrease with age and religiousness. High income jobs and more urban areas are associated with higher liberty concerns. While a conservative political tendency is associated with binding foundations (especially with Authority), a left-leaning political orientation is associated with fairness, liberty or care. While care and fairness (and liberty) is not affected by political orientation and religiousness; loyalty, authority and sanctity do. The care and fairness is free from political effect in the current study which is different from MFT literature (e.g., Graham et al., 2009; Graham et al., 2011), in which all five foundations are affected especially by political orientation.

### **Relations of MFQ, MFQ-L and MSQ with the Other Variables**

EVS Questions Related to Freedom and Democracy:

As expected, Liberty is positively related to freedom item about locus of control implying that respondents who are high on Liberty have also high scores on the belief that people are free to control their lives (see Table 27). The scales have no consistent pattern regarding responsibility of individual-versus-state providing for

Table 27. Correlational Relations of MFQ and MSQ with Some Variables, Study 1

Variables	MFQ Subscales					MSQ Subscales					MSQ Subscales non-moral items subtracted						
	Care	Fairness	Loyalty	Authority	Sanctity	Liberty	Care	Fairness	Loyalty	Authority	Sanctity	Filler	Care	Fairness	Loyalty	Authority	Sanctity
<b>Freedom &amp; Democracy</b>																	
Free to control	.08†	.00	.07	.04	.00	.16***	.10*	.07	.01	.01	.04	.07	.05	.01	-.06	-.05	-.02
Responsibility	.09†	.10*	-.04	-.05	-.04	.00	.07	.04	-.04	-.09†	-.01	.04	.05	.00	-.09†	-.14**	-.06
Satisfaction	.05	-.16***	.26***	.36***	.41***	-.29***	.02	.02	.15***	.22***	.14**	.07	-.06	-.04	.14**	.21***	.09
Belief	.14**	.03	.25***	.23***	.22***	.11*	.02	.06	.19***	.14**	.11*	.07	-.05	.00	.18***	.11*	.07
Weakness	.16***	.13**	.10*	.00	.02	.13***	.05	.05	.10*	.09*	.00	.02	.05	.04	.11*	.10*	-.0**
<b>Honesty</b>																	
Sincerity	.23***	.17***	.07	.03	.02	.11*	.25***	.22***	.20***	.13**	.19***	.21***	.09*	.07	.04	-.03	.04
Fairness	.27***	.16***	.36***	.29***	.33***	.08†	.29***	.32***	.41***	.38***	.33***	.30***	.05	.11*	.23***	.19***	.12
Greed Avoid.	.18**	.18***	.08†	.02	.08†	-.11*	.24***	.26***	.19***	.13**	.12*	.19***	.10*	.13**	.05	-.02	-.04
Modesty	.10*	.08†	-.01	-.04	.01	-.04	.14**	.14**	.08†	-.01	.02	.09†	.08†	.09*	.02	-.10*	-.07
Total	.27	.21***	.18***	.11*	.16	.01	.32	.33***	.31***	.23	.23	.27	.11*	.14**	.13**	.03	.02*
<b>Disgust</b>																	
Core	.21	.13**	.14**	.18**	.30**	.02	.17**	.20**	.20**	.24**	.23**	.17***	.03	.08†	.10*	.14**	.11**
Contamination	.17**	.04	.23***	.30***	.45***	-.05	.19	.23***	.25***	.32***	.29***	.24**	-.03	.05	.08†	.17***	.12
Animal	.23	.13**	.11*	.15**	.24**	.04	.16	.13**	.14**	.18**	.21**	.16**	.04	.00	.03	.08†	.11**
Total	.25	.13**	.17	.21	.35	.01	.19	.21	.22	.26	.26	.20	.02	.06	.08†	.14	.13*
<b>National Identification</b>																	
Solidarity	.18**	-.01	.63***	.63***	.62**	.01	.19**	.22***	.48***	.42***	.34***	.24***	-.02	.05	.38***	.30***	.18**
Satisfaction	.10*	-.14**	.62***	.67***	.61***	-.03	.17**	.20***	.44***	.40***	.28***	.22***	-.03	.03	.36***	.29***	.12
Centrality	.11*	-.03	.54***	.54***	.50***	-.05	.07†	.13**	.33***	.30***	.18***	.12**	-.04	.04	.30***	.25***	.10
Self Stereo	.13**	-.09†	.51***	.55***	.53***	-.08†	.07	.09*	.27***	.32***	.22***	.14**	-.07	-.03	.21***	.27***	.13
In-group Homogeneity	.06	-.05	.32***	.39***	.28**	.05	-.06	-.06	.10	.16**	.04	.04	-.12**	-.13**	.09*	.16***	.00

† p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001.

themselves / people. High scores on Care (marginally) and Fairness on MFQ are associated with the idea that the state has the responsibility to ensure that everyone is provided for, on the other hand high scores on Loyalty (marginally) and Authority on MSQ are associated with the idea that the individuals should take more responsibility for providing themselves. High scorers on Loyalty, Authority and Sanctity on both scales are also satisfied with the development of democracy in the country. On the contrary, high scorers on Fairness and Liberty (on MFQ) are not satisfied with it. Belief in democracy as a regime is associated with high scores on Loyalty and Authority on both scales and high scores on Care, Sanctity, and Liberty on MFQ. High scores on MFQ subscales of Care, Fairness, Loyalty (also on MSQ), Liberty and on MSQ-Authority subscale are associated with disbelief in weaknesses of democracy related to economics, public order or indecisiveness.

Lastly, respondents ranked the objectives of the country according to priority. Of the four objectives (maintaining order in the nation, giving people more say in important government decisions, fighting rising prices, and protecting freedom of speech), they listed the most and second important ones. Table 28 depicts the choices of the respondents (for MFQ scorers higher than mean and for MSQ respondents with four “never” answers).

Accordingly, without exception, the first objective of the country should be freedom of speech and thought, for all groups high on different foundations of morality (also high on filler subscale of MSQ). For MFQ, the most coherently freedom demanding group is high scorers on Liberty (followed by Fairness, Care, Loyalty, Authority and Sanctity, in a descending order). Respondents high on binding foundations have a more balanced distribution among 4 objectives. Also, maintaining order and fighting rising prices is more important for respondents high on Loyalty, Authority, and Sanctity. The second most frequently selected first objective in order and more say. For MSQ, the most coherently freedom demanding group is high scorers on Fairness (followed by Loyalty, Care and Authority, Filler, and Sanctity, in a descending order). Maintaining order is more important for respondents high on Care, Authority, Sanctity, and Filler; while fighting against rising prices is more important

Table 28. The Number and Percent of Respondents Selecting Most and Second Important Objectives of the Country, Study 1

Moral Foundations		Objectives*							
		Order	%	More Say	%	Prices	%	Freedom of speech	%
MFQ Foundations	Care	59	21.4	59	21.4	14	5.1	<b>144</b>	52.2
		56	20.3	<b>104</b>	37.7	47	17.0	69	25.0
	Fairness	62	20.7	60	20.0	15	5.0	<b>163</b>	54.3
		58	19.3	<b>114</b>	38.0	50	16.7	78	26.0
	Loyalty	67	25.0	60	22.4	22	8.2	<b>119</b>	44.4
		<b>78</b>	29.2	<b>78</b>	29.2	42	15.7	69	25.8
	Authority	72	28.2	61	23.9	23	9.0	<b>99</b>	38.8
		72	28.3	67	26.4	40	15.7	<b>75</b>	29.5
	Sanctity	74	28.9	65	25.4	22	8.6	<b>95</b>	37.1
		71	27.7	67	26.2	42	16.4	<b>76</b>	29.7
Liberty	43	17.3	40	16.1	14	5.6	<b>152</b>	61.0	
	55	22.1	<b>98</b>	39.4	37	14.9	59	23.7	
MSQ Foundations (Never)	Care	56	25.7	39	17.9	14	6.4	<b>109</b>	50.0
		57	26.1	<b>77</b>	35.3	31	14.2	53	24.3
	Fairness	32	22.7	28	19.9	7	5.0	<b>74</b>	52.5
		39	27.9	<b>50</b>	35.7	19	13.6	32	22.9
	Loyalty	33	22.1	27	18.1	12	8.1	<b>77</b>	51.7
		41	27.5	<b>54</b>	36.2	17	11.4	37	24.8
	Authority	24	27.9	12	14.0	7	8.1	<b>43</b>	50.0
		28	32.6	<b>30</b>	34.9	10	11.6	18	20.9
	Sanctity	35	26.7	29	22.1	11	8.4	<b>56</b>	42.7
		27	20.6	<b>42</b>	32.1	22	16.8	40	30.5
Filler	34	29.1	23	19.7	9	7.7	<b>51</b>	43.6	
	30	25.6	<b>39</b>	33.3	20	17.1	28	23.9	
Political View	Radical left	1	3.1	4	12.5	1	3.1	26	81.2
		2	6.2	18	56.2	6	18.8	6	18.8
	Left	9	7.6	27	22.9	4	3.4	78	66.1
		23	19.5	52	44.1	13	11.0	30	25.4
	Close to left	12	9.8	22	18.0	7	5.7	81	66.4
		25	20.5	50	41.0	19	15.6	28	23.0
	Center	24	25.0	26	27.1	13	13.5	33	34.4
		27	28.4	26	27.4	18	18.9	24	25.3
	Close to right	22	44.0	13	26.0	4	8.0	11	22.0
		13	26.5	11	22.4	11	22.4	14	28.6
Right	26	59.1	5	11.4	4	9.1	9	20.5	
	13	29.5	8	18.2	10	22.7	13	29.5	
Radical right	2	33.3	1	16.7	0	0.0	3	50.0	
	1	16.7	3	50.0	1	16.7	1	16.7	

\* Order: maintaining order in the nation, More say: giving people more say in important government decisions, Prices: fighting rising prices, Freedom of speech: protecting freedom of speech.  
Notes: Frequency of responses of participants scoring equal or higher than scale mean. First row indicates the first objective, the second row indicates the second objective for each subscale. The most frequent choices are shown in bold.

for high scorers on Loyalty, Authority, Sanctity, and Filler, than others. The second most frequently selected first objective is maintaining order.

The second objective of the country is giving people more say in important government decisions, followed by freedom of speech and thought. For MFQ, high scorers on Loyalty value maintaining order and giving people more say equally. Also, high scorers on Authority and Sanctity rate freedom of speech as the second objective of the country, most frequently. Respondents high on binding foundations have again a more balanced distribution across 4 objectives. The second most frequently selected second objective is maintaining order for binding distributions, and freedom of speech and thought for Care, Fairness and Liberty. For MSQ, giving people more say in important government decisions is uniformly the second objective of the country. The second most frequently selected second objective is maintaining order in the country, except for high scorers on Sanctity. They rate freedom of speech and thought as the second most frequently selected second objective and they have a more balanced distributions across four objectives than high scorers on other foundations.

In sum, according to the participants, the first objective of the country should be providing freedom of speech and thought; it should be followed by giving people more say in important government decisions. The pattern remains the same for all morality groups, except for MFQ Authority and Sanctity in which both objectives are the same: freedom of speech & thought. As the prioritization of state objectives is related to political view as well, the bottom part of Table 28 depicts the distribution according to political view. For left wingers and those describing themselves as center, freedom of thought is the first objective; for right-wingers it is order or prices. The second objective is giving people more say in important government decisions for most of the groups.

#### HEXACO Honesty Humility Scale

The relations of MFT questionnaires with HEXACO Honesty Humility Scale (and its subscales: sincerity, fairness, greed avoidance, and modesty) is depicted on Table 27. Although the total Honesty-humility scale is positively correlated with MFQ subscales (except for Liberty), it is positively associated with Care, Fairness and Loyalty of MSQ only. The detailed outlook to subscales reveals that while being sincere in relationships is linked to high scores on Care, Fairness and Liberty of

MFQ, and Care of MSQ only, Fairness (to avoid fraud and corruption) is related positively to all subscales except for MSQ-Care. High scores on Greed avoidance is positively related to Care and Fairness (of both scales) and Liberty. The fact that Modesty has generally weak correlations with the subscales may result from the low internal consistency of the Modesty.

Relationships of moral foundations with honesty-humility scale indicate that while greed avoidance and sincerity is related to individualizing foundations, fairness is related to both individualizing and binding foundations, especially loyalty. One may expect that honesty scale and fairness subscale of it would have the strongest relation with the fairness foundation, since fairness foundation is related to not cheating. Different from the expectation, the total scale of honesty and its subscales are related to care rather than fairness. The connection between care and loyalty with honesty scale indicate the interpersonal nature of it. This is also an indicator of the overlap between moral foundations. Another finding related to honesty scale is that authority and liberty are least related foundations to honesty. While relatively lower correlations may be expected for authority, the absence of relation between liberty and honesty is confusing. As liberty is related to rights of people, the expectation is that fairness subscale is positively related to liberty. To understand its relations with honesty or fairness, further studies with an improved liberty scale would be helpful.

#### Disgust Scale

In line with the existing literature, disgust is most closely associated with Sanctity, followed by Care (for MFQ) (see Table 28). Liberty has no significant relations with components of disgust scale or the total scale. The MSQ subscales, however draw a different picture than expected. Care and Fairness subscales has no significant relations with subscales or total scale of disgust. On the other hand, Authority and Sanctity have positive relations with the scales.

#### National Identification

The identification items measure a number of components such as solidarity with the nation, satisfaction of being a member of the nation, the nation's centrality in one's self-concept, whether one sees himself /herself as a typical member and whether one

sees in-group homogeneity in nation's members. As expected, both MFQ and MSQ scales of binding foundations, Loyalty, Authority and Sanctity, have positive relations with the national identification (Table 28). Sometimes Authority is more strongly related to the component in question. Also, MSQ-Sanctity is not related to in-group homogeneity. As for the MFQ, liberty has no significant relations with the national identification components. Care is positively associated with Solidarity, Satisfaction, Centrality, and Self-stereotyping. Fairness is negatively related to Satisfaction and Self-stereotyping.

### PVQ5X

Previous studies (e.g. Graham et al., 2011) tested MFQ with SVS (Schwartz, 1992) which is an earlier version of PVQ5X (Schwartz et al., 2012). Current study uses PVQ5X, nevertheless the parallelism between two versions (see table 29) gives the opportunity to compare the results. In line with Graham et al. study (see Table 30), benevolence caring and benevolence dependability is most strongly related to MFQ-Care and MSQ-Loyalty. Additionally, benevolence-caring is most closely related to Liberty (which is not included in the Graham et al. study). While universalism concern (social justice in SVS) is related to Care and Fairness previously; in the current study, it is most strongly related to Care (of both MFQ and MSQ). Societal security (national security, social order in SVS) is related to Loyalty and Authority in Graham et al. study, it is related to Loyalty (of both MFQ and MSQ) and Authority (of MFQ) in the current study. While personal security (clean, family security in SVS) is related to Loyalty and Sanctity previously, it is most closely related to Authority (of both MFQ and MSQ). Power dominance (authority in SVS) is related Authority in the Graham et al. study, it is related to MFQ-Authority scale only, in the current study. Also, it is negatively related to MSQ-Care. Conformity rules (self-discipline and obedience in SVS) is related to Authority and Sanctity originally, it is most strongly related to Authority in the present study (of both scales). While interpersonal conformity is related to Authority in Graham et al. study, it is related to Care (of MFQ) and Loyalty (of MSQ) in the current study. Tradition (devout and respect for tradition) is reported to be related to Authority and Sanctity in Graham et al. study, it is most closely related to Authority (of both scales) and Sanctity (of

Table 29. SVS Items Used to Predict MFQ by Graham et al. (2011) and Their Counterparts in PVQ5X, Study 1

SVS Items	PVQ5X Values
Benevolence	Benevolence-care, Benevolence-dependability
Social Justice	Universalism Concern
Loyalty	Benevolence-dependability
National Security	Societal-security
Family Security	Personal-security, Benevolence-care
Social Order	Societal-security
Authority	Power-dominance
Respect for Tradition	Tradition
Honoring Parents	Conformity-interpersonal
Obedience	Conformity-rules
Self-discipline	Conformity-rules
Clean	Personal-security
Devout	Tradition

MFQ), in the current study. The results therefore indicate that to a large extent, the relationships are parallel taking the minor differences in both value measurements into account.

As seen in Table 31, there is no on-to-one correspondence in correlations between MFQ and MSQ (non-moral items subtracted), especially for Care, Fairness and Sanctity. For both of the MFT scales, Care is mostly associated with humility, universalism-nature (preservation of environment, nature), and conformity interpersonal (avoidance harming others). Fairness is most strongly associated with benevolence caring (caring about welfare of in-group members) and universalism concern in MFQ and most strongly and negatively related to personal security, hedonism and power resources in MSQ. Loyalty is related to benevolence and security values, conformity values and tradition, humility and face value (public image). Both questionnaires of Authority and Sanctity subscales are related to conformity values (conformity rules and interpersonal), tradition, humility, social security, and face value. Authority scales are additionally related to personal security as well. Different from MFQ-Sanctity, MSQ-Sanctity is negatively related to Stimulation and Self-direction-thought. Liberty is most strongly associated with universalism concern, benevolence dependability, benevolence caring, self-direction-thought and hedonism.



Table 31. Correlational Relations of MFQ and MSQ with PVQ5x, Study 1

PVQ	MFQ Subscales					MSQ Subscales					MSQ Subscales non-moral items subtracted						
	Care	Fairness	Loyalty	Authority	Sanctity	Liberty	Care	Fairness	Loyalty	Authority	Sanctity	Filler	Care	Fairness	Loyalty	Authority	Sanctity
SDT	.22***	.22***	.04	.01	.05	.27***	.24***	.14***	.13***	.09*	.03	.20***	.09†	-.02	-.02	-.07	-.15***
SDA	.22***	.26***	.02	-.01	.01	.37***	.14**	.06	.07	.02	.05	.14**	.02	-.07	-.05	-.10*	-.08†
ST	.13**	.11*	.06	.04	.02	.24***	.08†	.02	.02	-.03	-.06	.04	.06	-.01	-.01	-.07	-.11*
HE	.13**	.12**	.07	.07	.05	.39***	.08†	-.01	.06	-.04	.01	.10*	-.01	-.12**	-.02	-.14**	-.09†
AC	.06	-.02	.27***	.32***	.29***	.19***	.05	.01	.14**	.12**	.11*	.09*	-.04	-.07	.09*	.06	.05
POR	-.06	-.12**	.18***	.23***	.19***	.16***	-.11*	-.13**	.00	.00	-.01	-.01	-.13***	-.15***	.01	.01	-.01
POD	.04	.04	.17***	.25***	.23***	.14**	-.14**	-.08†	.01	.00	-.06	-.02	-.15***	-.07	.04	.02	-.06
FAC	.30***	.18***	.45***	.49***	.50***	.23***	.14**	.11*	.29***	.25***	.31***	.21	-.06	-.07	.17***	.11*	.18***
SEP	.25***	.11*	.39***	.47***	.43***	.23***	.15***	.15***	.33***	.33***	.30***	.28**	-.13**	-.10*	.14**	.15***	.09†
SES	.27***	.10*	.62***	.62***	.60***	.18***	.15***	.16***	.42***	.36***	.36***	.25***	-.08†	-.05	.29***	.21***	.20***
TR	.13**	-.06	.58***	.72***	.71***	-.09*	.09†	.11*	.35***	.37***	.16***	-.06	-.06	-.02	.30***	.31***	.27***
COR	.11*	-.11*	.54***	.64***	.61***	-.07	.05	.13**	.28***	.32***	.24***	.10*	-.05	.07	.27***	.30***	.20***
COI	.41***	.23***	.34***	.32***	.32***	.20***	.19***	.17***	.26***	.22***	.27***	.18**	.04	.03	.16***	.11*	.15***
HU	.30***	.13**	.37***	.40***	.39***	.05	.27***	.19***	.26***	.25***	.33***	.20***	.12**	.03	.14**	.13**	.20***
UNC	.51***	.47***	.21***	.16***	.18***	.34***	.25***	.16***	.20***	.15***	.15***	.20***	.10*	.00	.06	.01	-.01
UNN	.35***	.26***	.18***	.13***	.16***	.21***	.20***	.17***	.13**	.10*	.08†	.14**	.10*	.07	.03	-.01	-.04
UNT	.30***	.23***	.18***	.16***	.16***	.24***	.25***	.18***	.22***	.18***	.18***	.23***	.07†	.00	.06	.01	.00
BED	.35***	.29***	.30***	.26***	.24***	.34***	.21***	.20***	.30***	.21***	.23***	.21***	.05	.04	.18***	.07	.08†
BEC	.39***	.30***	.34***	.31***	.28***	.41***	.19***	.12**	.27***	.20***	.21***	.21***	.00	-.06	.13**	.05	.05

† p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001. Long versions of values are respectively: Self-direction thought, Self-direction action, Stimulation, Hedonism, Achievement, Power-resources, Power-dominance, Face, Security – personal, Security – societal, Tradition, Conformity-rules, Conformity- interpersonal, Humility, Universalism- concern, Universalism –nature, Universalism-tolerance, Benevolence –dependability, Benevolence –caring.

## Social Groups

Participants' emotional reactions to various social groups have been measured. For moral foundations measured by MFQ correlations higher than  $\pm.20$ , for moral foundations measured by MSQ (non-moral scale subtracted) correlations higher than  $\pm.10$  are depicted in Tables 32 and 33, respectively. Also, correlations in bold in each moral foundation indicate the most powerful relation with the social group and foundation, among all moral foundations.

For MFQ subscales the social groups are listed as follows: Care is most closely related to people accepting bribes (r), executioners (r), athletes taking steroids (r), pacifists and children. Fairness related groups are officials using torture during interrogation (r), executioners (r), and right wing people (r). Liberty is most closely related to people spanking their children (r), dictators (r), harassers (r), ascetics, highly religious people (r), people using animals in circuses (r), government officials (r), left wing people, opponents of nuclear plants, scientists, and people fighting for the independence of the country. Loyalty is most closely and distinctively related to upper management, only. Authority is most *negatively* related to unwed mothers, flag burners, hippies, protestors, feminists, illegal immigrants, socialists, Turkish expatriates, and opponents of nuclear plants; most *positively* related to hunters, sick people, world leaders, court judges, supreme court (Anayasa Mahkemesi, in Turkish), right wing people, government officials, soldiers, army, and Turks. Sanctity is most *negatively* related to anarchists, atheists, homosexuals, prostitutes, people having casual sexual relations, people who cheat on taxes, people with tattoos and piercings, left wing people, thieves, Jews, and disrespectful children; most *positively* related to poor people, nurses, sick people, people, world leaders, virgins, elderly, opponents of abortion, ascetics, highly religious people, police officers, people with high psychological power (spiritual), Muslims, and clerics.

For MSQ subscales, Care is most closely related to harassers (r), opponents of nuclear plants, feminists, unwed mothers, socialists, hippies, Jews, homosexuals, and vegetarians. Fairness related groups are people using animals in circuses (r), athletes taking steroids (r), upper management (r), and poor people. Loyalty is most negatively related to flag burners, anarchists, unwed mothers, prostitutes, people who



Table 32. (Continued)

	<b>Loyalty</b>	<b>Authority</b>	<b>Sanctity</b>
World leaders			
Children		Opponents of nuclear plants	Turkish Expatriates
Upper management	.24	Jews	Disrespectful children
Court judges	<b>.25</b>	Disrespectful children	Poor people
Ascetics, highly religious people	.26	Hunters	Nurses
Virgins	.28	Nurses	Upper management
Right wing people	.29	People	Sick people
Government officials	.30	Sick people	People
Supreme court (Anayasa Mah.)	.32	Upper management	World leaders
Police officers	.32	Children	Children
Elderly	.34	World leaders	Supreme court (Anayasa Mah.)
Clerics	.35	Opponents of abortion	Court judges
Muslims	.39	Virgins	Virgins
People with high psychological power	.39	Court judges	Elderly
Soldiers	.41	Supreme court (Anayasa Mah.)	Opponents of abortion
Army	.45	Elderly	Right wing people
Turks	.47	Ascetics, highly religious people	Ascetics, highly religious people
	.48	Right wing people	Soldiers
		Government officials	Government officials
		Police officers	Police officers
		People with high psychological power	Army
		Soldiers	Turks
		Army	People with high psychological power
		Muslims	Muslims
		Turks	Clerics
		Clerics	Clerics

Note: All correlation coefficients are significant at least at  $p < .01$ . Correlations in bold represent the highest absolute value of the group among different foundations.

cheat on taxes, protestors, illegal immigrants, thieves, feminists, labor unions, and people on welfare (r); most positively related to upper management, people, world leaders, official using torture during interrogation, fans of your favorite team, nurses, sports referees, virgins, court judges, supreme court (Anayasa Mahkemesi, in Turkish), army, people with high psychological power (spiritual), soldiers, and Turks. Authority is most negatively related to Turkish expatriates, left wing people, homosexuals, hippies, opponents of nuclear plants, socialists, people defending democracy, environmentalists, and Christians; most positively related to dictators, rich people, lawyers, people spanking their children, world leaders, elderly, opponents of abortion, government officials, right wing people, police officers, Muslims, ascetics, highly religious people, and clerics. Sanctity is not exceptionally related to any social group positively, however it is most negatively related to atheists and people having casual sexual relations.

Again, there is no one-to-one correspondence about social groups between two MFT scales. Binding foundations, especially authority and sanctity are more acute than others to build emotional reactions to various social groups. Also, high scorers on Authority and Sanctity dimensions share the same feelings for most of the groups. As displayed with the other variables, the reactions to social groups are not strictly parallel with the theoretical premises. For instance, people scoring high on Care are expected to have most powerful feelings towards those who need care (e.g. children) or who harm living things (e.g. hunters). However data show that people scoring high on care are concerned about groups that do not necessarily need care, but somehow discriminated as well, such as homosexuals. Also, they have negative feelings towards groups that are theoretically related to Fairness, such as people accepting bribes or athletes taking steroids. Similarly, verifying the EFA structure, Fairness is related to theoretically unexpected groups, such as people using animals in circuses. Since the reactions to social groups are expected to build upon the moral sensitiveness of the participant, the pattern of feelings related to social groups indicate a) the range of groups that each moral foundation is “sensitive” is wider than the theoretical assumptions, b) there are overlapping notions between care-fairness-liberty, loyalty-authority, and authority-sanctity as indicated with their favorite and

Table 33. Social Groups Related with MSQ Moral Foundations (non-moral items subtracted), Study 1

	<b>Care</b>		<b>Fairness</b>			
People using animals in circuses						
Harassers		-.14	People using animals in circuses		<b>-.16</b>	
Opponents of nuclear plants		<b>-.11</b>	Athletes taking Steroids		<b>-.15</b>	
Feminists		<b>.11</b>	People defending democracy/Prodemocratics		-.12	
Unwed mothers		<b>.11</b>	Upper management		<b>-.11</b>	
Socialists		<b>.11</b>	Labor unions		-.10	
Hippies		<b>.12</b>	Poor people		<b>.11</b>	
Jews		<b>.12</b>				
Homosexuals		<b>.13</b>				
Vegetarians		<b>.13</b>				
		<b>.14</b>				
	<b>Loyalty</b>		<b>Authority</b>		<b>Sanctity</b>	
Flag burners	<b>-.34</b>	Turkish Expatriates	<b>-.26</b>	Atheists		<b>-.24</b>
Anarchists	<b>-.26</b>	Anarchists	-.24	Unwed mothers		-.21
Unwed mothers	<b>-.25</b>	Left wing people	<b>-.23</b>	People having casual sexual relations		<b>-.19</b>
Turkish Expatriates	-.24	Unwed mothers	-.23	Prostitutes		-.18
Atheists	-.24	Atheists	-.22	Anarchists		-.17
Prostitutes	<b>-.23</b>	Prostitutes	-.21	Protestors		-.16
People who cheat on taxes	<b>-.21</b>	Homosexuals	<b>-.20</b>	Hippies		-.15
Protestors	<b>-.19</b>	Hippies	<b>-.18</b>	Turkish Expatriates		-.15
Illegal immigrants	<b>-.17</b>	Opponents of nuclear plants	<b>-.17</b>	Opponents of nuclear plants		-.11
Homosexuals	-.17	Protestors	-.17	Homosexuals		-.11
Thieves	<b>-.16</b>	Socialists	<b>-.16</b>	Flag burners		-.10
Feminists	<b>-.14</b>	People defending democracy	<b>-.14</b>	Official using torture during interrogation		.10
Labor unions	<b>-.14</b>	Flag burners	-.14	Opponents of abortion		.11
People having casual sexual relations	-.12	People having casual sexual relations	-.13	Elderly		.11
Socialists	-.12	Feminists	-.13	Supreme court (Anayasa Mah.)		.11
Opponents of nuclear plants	-.12	Environmentalists	<b>-.12</b>	Police officers		.12
Left wing people	-.11	Christians	<b>-.10</b>	Army		.12
People on welfare	<b>-.11</b>	Dictators	<b>.10</b>	Soldiers		.13
Hippies	-.10	Rich people	<b>.10</b>	Turks		.14

Table 33. (Continued)

	<b>Loyalty</b>	<b>Authority</b>	<b>Sanctity</b>
Elderly	.11	Nurses	Muslims
Upper management	<b>.12</b>	Lawyers	Right wing people
People	<b>.13</b>	Upper management	Government officials
World leaders	<b>.13</b>	People spanking their children	Ascetics, highly religious people
Official using torture during interrogation	<b>.13</b>	Officials using torture during interrogation	Virgins
Fans of your favorite team	<b>.13</b>	World leaders	People with high psychological power
Opponents of abortion	.14	Elderly	(spiritual)
Nurses	<b>.16</b>	Supreme Court (Anayasa Mah.)	Clerics
Sports referees	<b>.16</b>	Court judges	
Government officials	.16	Army	
Right wing people	.18	Virgins	
Ascetics, highly religious people	.19	Opponents of abortion	
Virgins	<b>.19</b>	Soldiers	
Court judges	<b>.20</b>	Turks	
Muslims	.20	Government officials	
Clerics	.21	Right wing people	
Police officers	.22	People with high psychological power	
Supreme court (Anayasa Mah.)	<b>.23</b>	(spiritual)	
Army	<b>.24</b>	Police officers	
People with high psychological power	<b>.25</b>	Muslims	
(spiritual)		Ascetics, highly religious people	
Soldiers	<b>.27</b>	Clerics	
Turks	<b>.32</b>		

Note: All correlation coefficients are significant at least at  $p < .05$ . Correlations in bold represent the highest absolute value of the group among different foundations.

unfavorite social groups (which has also been indicated by the EFA factor structure, too). Loyalty of MFQ does not particularly stand out, however the favorable and unfavorable groups are in the expected way. MSQ-Loyalty is more in line with the theoretical premises than MFQ-Loyalty. Surprisingly Authority and Sanctity dimensions are more acute about social groups than loyalty.

### **Discussion**

The purpose of the Study 1 is to investigate MFT Questionnaires in detail and compare the pattern of results with the existing literature. For this purpose, the scales have been tested in Turkish with a community sample.

For MFQ, the relevance subscales are better in terms of internal consistency than judgment scales. Also, different from the theoretical assertion, there is no correspondence between relevance and judgment subscales of each moral foundation. For both MFQ and MSQ, the reliability coefficients are satisfactory, however CFA results do not support a five-factor structure very firmly. Although paths are significant, model fit indices are not very promising, which indicates a possible deficit with the five-factor structure. This may be an artifact of a purposeful choice of items by the theoreticians of MFT as they would prefer to enrich the content and format of items in questionnaires in exchange of redundancy, hence alpha values (Graham et al., 2011). Whether this choice results in a content-validity problem or not should be investigated with further studies.

Exploratory factor analyses indicated a three-factor structure for MFQ and two-factor structure for MSQ. For MFQ, binding foundations seem to form one factor, on the other hand care and fairness foundations split into two factors. Although a possible two factor (individualizing and binding foundations) and a three factor structure (stemming from two factor structure: individualizing, binding, and purity) are argued in the literature, the current study's 3 factor structure has not been suggested before. Conservative values of loyalty, authority and sanctity are perceived almost as an entity. One should also note that loyalty and care share some common grounds therefore loyalty has a transitory role between individualizing and binding foundations. Similarly for MSQ, the EFA resulted in a different structure than its

original. However, it was harder to interpret because individualizing-binding foundations distinction was not as clear as they were in MFQ. Graham et al. (2011) also found two-factor results (individualizing-binding) in the EFA rather than a five-factor structure, indicating a converging evidence related to grouping tendency of various foundations by the respondents.

The specific characteristics of MFQ and MSQ are the later-added Liberty scale of MFQ and filler subscale of MSQ. The internal consistency of the MFQ-Liberty scale should be enhanced with new items as the values are rather unsatisfactory. In terms of exploratory factor structure, the perception of liberty is not of two fold as governmental/economic and life style, different from the theory; rather governmental interventions/life style liberty and economic liberty. The reason behind such a structure may be current political conjuncture of the country as well as culture-boundedness of the economy items. It is possible that economic liberty items did not address what they are theoretically should. Similarly, the benchmark of libertarians in the US context, i. e. economic liberty, may not be so salient in the Turkish context. Another reason may be a holistic perception of liberty. Under any circumstances, the revision and improvement of the existing liberty scale and also development of a Liberty scale for MSQ is a need for a thorough measure. The filler subscale of MSQ works like a regular subscale and has significant correlations with many variables. As the measurement is related to some amount of money, the filler scale's scores should be subtracted from the other subscales so that it can be controlled. This makes its existence crucial. Therefore the subscale may be revised so that it has minimal overlapping relations with other variables.

The most valued foundations and foundations' relations with each other are mostly in line with expectations. According to means, care and fairness (also liberty for MFQ) is valued more than the rest of the foundations, and consistent with some other studies (Graham et al., 2009), authority is the least important or easiest to waive.

The correlations between subscales indicate that in general they are positively correlated with other. Different from the premise of moral foundations theory (excluding Liberty), the positive relation pattern expanded through the foundations, rather than accumulating on two blocks of individualizing and binding foundations.

For the MFQ, Care has stronger correlations with Fairness and Loyalty; Fairness has stronger correlations with Care and Liberty. Loyalty, Authority and Sanctity (especially the latter two) is quite strongly related with each other. Authority is not related to Fairness and Liberty, also Liberty is not associated with Sanctity either. As expected Liberty is most related to Fairness (positively). Counter to the expectation that Liberty is negatively related to Authority and Sanctity, it is not related to them. As for MSQ, while the positive pattern among foundations remains; different than MFQ, the correlations are much closer to each other. This may stem from the provocative nature of the scale; foundations may have different degrees of importance for respondents, however they may not be willing to violate any of them themselves.

The expectation that same foundations of two scales would have the highest correlations is fulfilled with Loyalty subscales (and partially with Authority and Sanctity subscales) only. This may be another deficit about the measurement properties of the scales.

As noted earlier, the two scales are not totally the same, so difference to some extent is acceptable and expected. However the pattern of relationships with various variables indicate that the parallelism between two scales of MFT is lower than expected. Further studies may improve the similarity between scales by adding new items or subtracting some of them. Another peculiar point about the similar patterns of the two scales is that, both scales' binding foundations display a more similar relationship structure with various variables than individualizing foundations scales. This may be further support for the perception of conservative values as a block. On the other hand, the difference between individualizing subscales of MFQ and MSQ is larger. As the nature of the scales dictates, value of binding foundations (MFQ) and giving them up in favor of money (MSQ) are not much different, however valuing individualizing foundations and violation of them are perceived as more distinct. Scales of binding foundations seem to have better measurement qualities in this sense.

Generally, all five foundations (and later the sixth foundation) are affected by political orientation (e.g. Graham et al., 2009; Graham et al. 2011.), but results

indicated that in the current context, religion and political orientation is especially related to three binding foundations. Additionally, low levels of religiousness is associated with being high on Liberty dimension, also left-wing political orientation is associated with being high on Fairness and Liberty. The rest of the relationships are generally in line with the expectation, except for honesty-humility and portrait values. Due to the emphasis on equity and cheating in Fairness foundation, one may expect that Honesty-humility is most closely related to Fairness. However results indicate that honesty is equally important for other foundations, especially for care and loyalty. Lastly, relations between portrait values and foundations indicate that, some values that are not necessarily considered “moral” are equally related to moral foundations. These values denote the development of self or individual in general (e.g. self-direction action). It seems that values regarding the development and flourishing of the self is important for individualizing and liberty foundations.

All in all, the flaws and weakness of the MFQ, MFQ-L and MSQ can be ruled out by strengthening both scales. Doing this, one should take a few points into account: a) in general, items of binding foundations generally meet the needs, however individualizing and liberty foundations are weaker, b) there are possible differences between definition of concepts (what we mean by them) and measurements (how we measure them) (definition vs. items) (for instance the definition of fairness emphasizes reciprocity, however the items tap into equality, unfairness as well), c) both loyalty and liberty may have both individualizing binding elements, d) a finer definition especially for fairness, liberty, loyalty and sanctity may be beneficial, e) the differences and similarities between fairness and liberty need to be made more clearly, f) the overlapping nature of the foundations should be taken into account.

The questionnaires can be utilized in the Turkish culture as well. Despite the weaknesses of the scales; considering a) the theoretical basis, b) different sets of questions (i.e., relevance and judgment) for MFQ and MFQ-L, c) acceptable internal consistency values, d) significant paths in the CFA’s, and e) the necessity of a filler scale with MSQ; scholars are advised to use the five-factor structure of the MFQ and MSQ, and total scale of MFQ-L (rather than its subscales). MSQ can be used by

subtracting the filler scores from each foundation or by calculating the never answers as in the present study, as well.

## **CHAPTER III**

### **STUDY 2**

The second study aims to a) explore the mental representation of morality via open-ended questions and their content analysis and b) compare the similarities and differences of the representations with the literature.

#### **Method**

##### **Participants**

The sample consisted of 41 (20 females, 18 males, 3 unknown) participants from 24 different occupations (see table 34). Their age ranged between 18- 68 (3 unknown), most of them are between 20 and 40. Participants were residents of 10 different cities of Turkey; most of them are from Ankara and İstanbul. The education ranged between literate to graduate education, but 32 of them were at least high school graduates.

##### **Measurement Device**

Participants answered four questions: a) what is morality in your opinion, what comes to your mind when you hear the word “morality”, b) what comes to your mind when you hear “moral person”, what are the adjectives that can describe a moral person, and c) how would you describe a person who is immoral and behaves wrongly? The fourth question asked them to d) give an example of an immoral act either they know, witnessed or heard of. Demographic questions (sex, age, education, city, occupation) were asked at the end (see Appendix C for questions of Study 2).

##### **Measurement Process**

Twenty-nine participants were approached, informed about the study and the confidentiality. Question sheets were given in a closed envelope. Twelve participants answered the questions online via the online survey service of the university. Some participants preferred not to answer some of the questions; nevertheless they were

not excluded from the analysis. At the end, they were given brief information about the purpose of the study.

Table 34. Demographic Information of Participants, Study 2

Education (Last Degree Completed)			
Literate	1	Open Uni. (Distance learning)	1
Primary School	2	University	16
Elementary school	3	Graduate Degree	5
High School	7	No information	3
Associate Degree	3		
Occupation			
Homemaker	4	Lawyer	1
Engineer	3	Female hairdresser	1
White-collar	3	Mosque attendant	1
Teacher	2	Retired	1
Academician	2	Worker at customs	1
Baby-sitter	2	Vice customs consultant	1
Worker	2	Silver Jewelry designer	1
Doctor	2	Cosmetician	1
Student	2	Export specialist	1
Janitor	2	HR specialist	1
Trainer	1	Employer	1
TV program producer	1	Export import specialist in private sector	1
No information	3		
Settlement (Number of Participants who spent most of their lives in)			
Afyonkarahisar	1	İzmir	2
Amasya	1	Isparta	1
Ankara	23	İstanbul	5
Aydın	1	Kırşehir	1
Bursa	2	Ordu	1
No information	3		

## Results and Discussion

### Qualitative Analysis

#### Analysis Units: Thematic Units and Categories

The data were saved and analyzed in MAXQDA 11. The answers of the participants mostly consisted of one to three words (adjectives) or short explanations. The data were coded according to the smallest meaningful units, or thematic units. A *thematic unit* consists of the words that are articulated once or repeated more than once, that are synonyms or whose meanings are as close as possible, articulated with varying frequencies. In other words, thematic units are defined as narrow as possible. Each thematic unit was recorded in terms of number of respondents and frequency of articulation. For instance the thematic unit “dürüst (15, 16)” (honest) of Moral

Person (Question-2) consisted of words such as “dürüst” (honest) and “çevresine dürüst” (honest to their social environment), “dürüstçe konuşan” (someone who speaks honestly) and articulated by 15 participants, 16 times. As the answers were composed of short explanations, most of time the number of people and articulation times are the same. After all the content was designated for thematic units, the data were checked for any erroneous, conflicting or redundant coding, changes were made where necessary. In the second step, the thematic units were gathered together and categories were formed. A *category*, a higher order unit (of thematic units), consisted of thematic units a) whose meaning is semantically close, b) which express the same notion, c) which gained an extra meaning within the category context d) which has a close meaning –to the category information- in the relevant subject’s answers. In other words, categories are more abstract units. To give an example of a category, “Dürüst” (Honest), a category of Moral Person, consists of the following thematic units: dürüst, doğru, düzgün, güvenilir, adil, namuslu, yalansız, saptırmadan, açıksözlüce, temiz (honest, right, righteous, trustworthy, fair, upright/decent, without lying, without twisting words, forthright, clean, respectively). The category names are given a) according to the mostly used thematic unit/s (thematic unit/s with highest frequencies) or b) according to the meaning of the category in general. The words the respondents used, thematic units and categories were carefully investigated in terms of their dictionary meanings. Some of the thematic units were used in two or three categories due to their multiple meanings and/or due to their coherence with the context of the category. Such cases are denoted with an asterisk in the related figures and tables. Lastly, there were some thematic units that did not form a category. Such units are depicted under the title of “ungrouped”.

Inter-coder agreement of the study has been tested on the question related to “moral person”. Two different coders coded the answers given to the second question. The results indicated that the coders used the same codes up to 93 %. The code agreement was 60 %. One respondent provided a definition of morality instead of moral person. The main disagreement stemmed from the fact that one coder did not included this response in the analysis, the other did. The rest of the disagreements were minor.

Below, most frequent thematic units for each question are presented. They are followed by explanation of categorical information. Considering the indigenouness of the qualitative information, the thematic units are not translated into English in the tables/figures. Category names are translated into English and all categories are explained in the following sections. While doing this, literal or free translation was pursued, depending on the context (also see Appendix D for all thematic units of four questions, in Turkish).

### **Question 1: What is morality?**

When explaining what morality is, the most frequently used thematic units are honesty (dürüslük, 11, 14), societal rules (toplumsal kurallar, 11, 12), that morality is affecting behaviors (davranış ve davranışı etkilemesi, 9, 11), that it is relative and variable (göreceli, değişken, 5, 9). Participants also frequently indicated that morality is righteousness (doğruluk 8, 8), kindness (iyilik, iyi 7, 7), beauty (güzellik 6, 6), and related to the rights of people (hak 5, 6).

The categorical information is presented in Figure 4. The most powerful category is *honesty*. This category consists of thematic units such as honesty (11, 14), righteousness (8, 8), transparency (1, 1), uprightness (4, 4), not being hypocrite (2, 2), sincerity (2, 2), and clean (1, 1). Participants articulated it with the following words:

Kişinin kendi ve çevresi ile olan ilişkilerinde, dürüslük ve samimiyet çerçevesinde sürdürmesi (Kadın, 38, Temizlik elemanı). Başkasının ahlakı ile ilgili yorum yapmadan, kendi doğru bildiğini yapmak, yaşamak (Kadın, 26, Doktor). (Morality is) to keep the relations with oneself and others within the frame of honesty and sincerity (F, 38, Janitor). (Morality is) without criticizing others' morality; living and acting, as one believes right (F, 26, Doctor).

Another category describing morality is *goodness*. It is characterized by thematic units such as goodness-kindness (7, 7), beauty (6, 6), not harming (2, 2), not being selfish (1, 1), tolerance (1, 1), not being arrogant (1, 1), being useful to the society (1, 1), not being mean (1, 1), and courteous (well behaved) (1, 1).

İyi, güzel huylardır (Erkek, 29, Gümrük elemanı). Toplumda, insanlara güzel davranış şeklini benimsemesidir (Kadın, 24, Ev hanımı). It is good, beautiful attributes (M, 29, Worker at



Customs). It is internalizing/adopting the manner to treat others beautifully, in the society (F, 24, Homemaker).

The category *to know manners* implies that morality is a set of social rules (11, 12), ethics, ethical values (5, 6), and that it is behavior and affects behavior (9, 11). It also refers to manners (1, 1), grace (graceful) (5, 5), being well behaved (courteous) (1, 1) and uprightness (4, 4).

Uzun yıllar içinde gelişmiş, insanların hayatını denetleyen bir toplumsal denetim mekanizması (Erkek, 24, Öğrenci). Kişiden kişiye, toplumlardan toplumlara göre değişen/değişebilecek olan neyin iyi, neyin doğru olduğu kavram/ kavramları (Demografik bilgi bulunmuyor). It is a societal supervisory mechanism developed in long years and supervises people's lives (M, 24, Student). Concept/concepts that show/s what is good and right and that changes –or will be able to change- person-to-person, society-to-society (No demographic information).

*The nature of morality* also formed a category. It explains that the morality is innate (1, 2); nevertheless it is relative and variable (5, 9). Participants also stated that morality is a societal concept (3, 3).

Ahlak, fitratta vardır, yani kişiye potansiyel olarak verilen nitelikler. Bir insan hangi dil, hangi toplumdaki olursa olsun, insan doğuştan doğruyu bilir. Tüm insanlık için ortak ahlak var mıdır, medeniyetlere göre farklı mıdır? Farklılıklar olsa bile, temel şeyler aynıdır. (Erkek, 48, Öğretim Üyesi). Kişiye göre değişir, tanımlayana bağlı (Erkek, 59, Emekli). Morality is nativistic, that is, it is given potentially to the individual. An individual knows what is right innately, no matter which society they belong which language they speak. Is there a common morality for humanity, or is it different in different civilizations? Even if there are differences, the basic things are common (M, 48, Academician). It changes person to person, depends on the person defining (M, 59, Retired).

Some of the participants equated morality with *Sanctity*. This category refers to morality as an entity related to religion (3, 4), physical purity (1, 2), cleanliness/purity (1, 1) and uprightness (4, 4).

Ahlak = din (Erkek, 39, Memur). Beden olarak saflık, bir kişiye ait olma gibi (K, 38, Temizlik elemanı). Morality = religion (M, 39, Public Sector Employee). It is purity in terms of body, such as belonging to one person (F, 38, Janitor).

The *Freedom* category entailed thematic units related to fairness/justice (3, 4), rights (of the person and others) (5, 6), not judging others or interfere with them and freedom(s) (2, 2).

Ahlak kendi çıkarlarını koruyarak toplumda diğer bireylerin haklarına, özellerine, yaşam kalitelerine tecavüz etmemektir (36, E, TV Programı Yapımcısı). Adalet, kul hakkı ve özgürlüğe saygı (26, K, Öğretmen). Morality is not to invade others' rights, privacy and life standards and to protect one's benefits (M, 36, TV Programmer). Justice, respect for freedom and rights people have on each other (F, 26, Teacher).

*Respect and self-esteem* category refers to respecting others (4, 4) and oneself (1, 2).

Özsaygı geliyor aklıma, kendisini seven ve kendisine saygı duyan bir kişinin ahlaklı olacağını düşünüyorum (33, E, İhracat sorumlusu). I think of self-esteem (self-respect), I think one who is self-loving and has self-esteem is moral (M, 33, Export Specialist).

The last category, *loyalty*, refers to thematic units such as honesty (11, 14), loyal/loyalty (3, 3) and trustworthy (1, 1).

Güvenilir, sadık, etik değerlere sahip, iyi (25, K, Avukat). Trustworthy, loyal, has ethical values, and good (F, 25, Lawyer).

## **Question 2: Describing Moral Person**

Respondents' most frequent descriptions of a moral person can be grouped in thematic units of honest (15, 16), kind/good (14, 15), respectful (8, 10), beautiful (someone who thinks/ speaks/ acts beautifully) (7, 7), righteous/decent (5, 6), trustworthy (5, 5), and fair (5, 5).

The categorical information describing moral person is presented in Figure 5. As in the question one, the most powerful category is "*honest*". The honest category consisted of the thematic units such as honest (15, 16), right/ righteous (5, 6), fair (5, 5), trustworthy (5, 5), upright/decent (4, 4), without lying, without twisting words/forthright (2, 2), and clean (2, 2).

The second powerful category is *good, kind*. It is explained with thematic units such as kind, good (14, 15), helpful (3, 3), afraid of evil, not being self-interested (self-seeking) (1, 1).

The category *respecting self and others* refers to the idea that a moral person is respectful (8, 10) and has high self-esteem (2, 2).

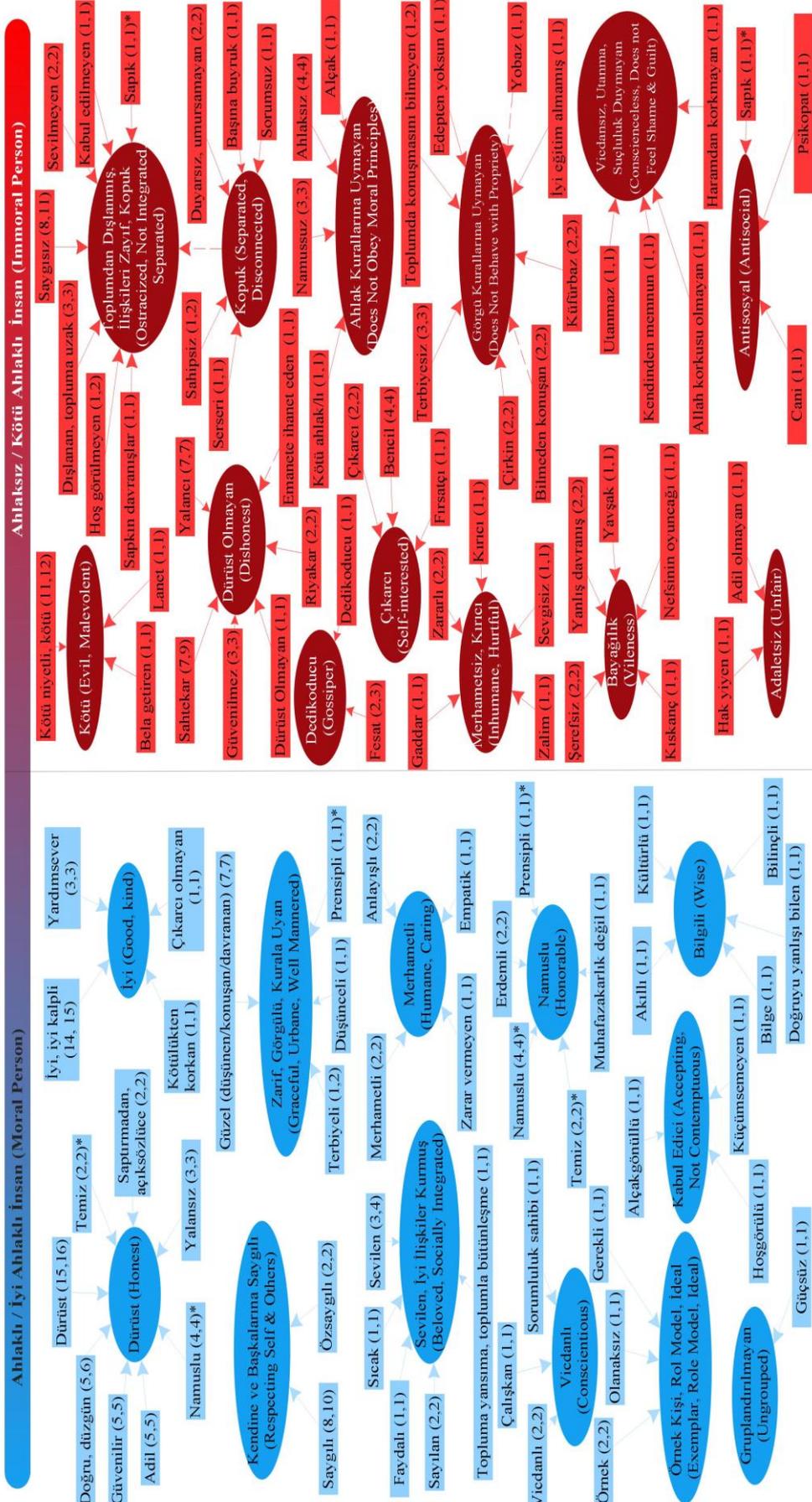


Figure 5. Categorical Information of Moral Person & Immoral Person, Study 2

Participants explained that a moral person is beautiful (someone who thinks/ speaks/ acts beautifully) (7, 7), graceful (1, 2), considerate (1, 1), someone who has principles (1, 1), therefore this category is named *graceful, urbane, well mannered*.

The category *beloved, socially integrated* refers to the fact that a moral person is socially integrated with the society they live in (1, 1), beloved (3, 4), respected (2, 2), warm (1, 1), and useful/beneficial (1, 1).

Another category describing a moral person is *humane, caring*. This category consisted of four thematic units: humane/caring/compassionate (merciful) (2, 2), understanding (2, 2), empathetic (1, 1), and does not cause harm (1, 1).

Thematic units conscientious (2, 2), responsible (1, 1), and industrious (1, 1) constituted the category of *conscientious*.

Another category is *honorable (uprightness)*. It is explained with thematic units such as honorable/upright (4, 4), virtuous (2, 2), and clean (2, 2).

Participants also added that a moral person is humble (1, 1), tolerant (1, 1) and not contemptuous (1, 1), hence the category is named *accepting, not contemptuous*.

A moral person is seen as intelligent (1, 1), cultured (1, 1), wise (1, 1), cognizant (1, 1), someone who knows right and wrong (1, 1). These units constituted the category of *wise*.

Lastly, according to the *exemplar, role model, ideal* category, a moral person is an example (2, 2), their existence is necessary (1, 1), but at the same time impossible (1, 1).

### **Question 3: Describing Immoral Person**

Respondents used evil/malevolent (11, 12), disrespectful (8, 11), fraud (7, 9), and liar (7, 7) most frequently, when explaining an immoral person.

According to the categorical information (Figure 5), the most powerful category describing an immoral person is *not being honest*. It is composed of thematic units such as fraud (7, 9), liar (7, 7), hypocrite (2, 2), not honest (1, 1), not trustworthy (3, 3), and someone who abuses others' trust (1, 1).

The second powerful category was *ostracized, not integrated, separated* along with *separated, disconnected*. Participants explained this notion with thematic units such as disrespectful to their environment (8, 11), ostracized/ away from society (3, 3), not liked (2, 2), not accepted (1, 1), not welcomed (1, 2), pervert (1, 1), deviant behaviors (1, 1). The closely related category *separated, disconnected* refers to does not care, unresponsive (2, 2), irresponsible (1, 1), maverick (başına buyruk) (1, 1), vagabond (serseri) (1, 1), unprotected (sahipsiz) (1, 2).

The *evil, malevolent* category refers to being evil/malevolent (11, 12), displaying trouble causing behaviors (1, 1) and damned (1, 1).

The *gossiper* category is composed of gossiper (1, 1) and destroys the relationships (fesat) (2, 3).

In another category, *does not obey moral principles*, the respondents described an immoral person who is not honorable, not upright (namussuz) (3, 3), immoral (4, 4), vile (alçak) (1, 1), bad morality (kötü ahlak) (1, 1).

According to *self-interested* category, an immoral person is seen as selfish (4, 4), self-interested (self-seeking) (2, 2), and opportunist (1, 1).

The category *does not behave with propriety* implies that an immoral person does not know any manners (1, 1) or how to talk in society (1, 2), is graceless (3, 3), ugly (2, 2), rude (1, 1), and not well educated (1, 1), also uses swear words (2, 2) speaks without knowledge (2, 2).

An immoral person is seen harmful (2, 2), brutal (1, 1), cruel / tyrant (1, 1), hurtful (1, 1), and unloving (1, 1). These thematic units are called *inhumane, hurtful* category.

Thematic units inglorious (2, 2), wrong behavior (2, 2), oily (1, 1), jealous (1, 1), having low self-control on one's desires (1, 1) constituted *vileness* category of immoral person.

The *conscienceless, does no feel shame or guilt* category refers to being content with oneself (1, 1), being shameless (1, 1), having no fear of God (1, 1) and having no fear of possessing/doing things forbidden by religion (1, 1).

*Unfair* category refers to an immoral person's attitude toward justice: not being fair (1, 1) and denying rights of others (1, 1).

Lastly, thematic units of pervert/deviant (1, 1), psychopath (1, 1), murderer /cruel (1, 1) indicated the *antisocial* category.

#### **Question 4: An Example for an Immoral Behavior**

Participants' answers to the fourth question related to example for an immoral behavior can be summarized in 6 categories (see Figure 4). The first category refers to *general information* related to immoral behaviors. Participants articulated that immorality is prevalent in everyday life (3, 3). Bad behaviors (1, 1) and gracelessness (3, 3) is immorality. One participant stated that individuals who are not fit in the society they live in are examples of immoral behaviors:

Faşist bir devleti eleştiren bir insan veya demokratik bir ülkede monarşiyi savunan bir insan (24, E, Öğrenci). An individual criticizing a fascist state or a person defending monarchy in a democratic nation (24, M, Student).

The second category of example behaviors is related to not being honest. Lying (2, 2), cheating (2, 3), slandering (1, 2), not being honest (1, 1) being hypocrite (4, 4), disclosing a secret (1, 1), and abusing other's trust (1, 1) are examples of not being honest.

Kendisine emanet edilen herhangi bir malzemeyi korumayıp kendi işleri veya başkasının işleri için kullanmak (41, E, Memur). Using a material that has been entrusted to you, for your own or others' purposes (41, M, Public Sector Employee).

Another category is *contentment with immoral behaviors*. This category included a kind of double immorality: it emphasizes narrating immoral behavior comfortably (1, 1), being reckless when behaving immorally towards women (1, 1), trying to count the crime of rape excusable (1, 1).

The next category is related to *violation of rights*. This category included units such as criticizing others unfairly (1, 1), attacks on personal rights (2, 3), unfairness, injustice (1, 1). The category of *unfair advantage* can be thought of a branch of violation of rights. Unfair advantage is explained through doing the job perfunctorily (1, 1), theft (1, 1), getting an advantage by being unfair (1, 1), taking advantage of

people who are in need (1, 1), being unfair towards woman (1, 1), and asking for favoritism/nepotism (1, 1).

Sırf mevki sahibi bir yakını olduğu için öncelik isteyen insan. Her gün ve her gün görüyorum (26, K, Doktor). Demanding precedence because of solely having a significant other who has power. I see every single day (F, 26, Doctor).

Kişinin işini özveriyle değil de öylesine, “aman bu iş çok bile” diye düşünerek, (işini (temizlik)) yüzeysel yapması. Toz alırken masanın üstündeki her şeyin tozunu almak yerine sadece masanın önlerini şöyle bir üstten geçmek gibi. O masanın sahibi görmese de vicdanı nasıl rahat ediyor bilemiyorum. Ben yapamıyorum (38, K, Temizlik Elemanı). Doing one’s job not with devotion but perfunctorily, thinking: “this is even too much”. For instance, when dusting, instead of dusting everything on the table, wiping carelessly part of the table. Even if the owner of the table is not aware of it, I don’t know, how such a person does not feel guilt. I cannot do that. (F, 38, Janitor).

The last category related to immoral behaviors is *harming one’s reputation*. Participants explained the ways through which one’s reputation is harmed. One way is to attack on personal rights (2, 3). Another way is to *ruin interpersonal relations* by gossip (2, 2), slander (1, 2) or play people off against each other (1, 1). The last way is *abusing one’s position/exploiting* by giving a hard work (to employees) (1, 1), mistreating the novice at work (1, 1), asking for favoritism/nepotism (1, 1), misbehaving the elderly (1, 2), harassing teenage girls (1, 2), getting advantage of people in need (1, 2) and raping young girls (1, 1).

İş yerinde üst-alt ilişkisinde çömeze kötü davranılması. Tüm angaryayı ona yaptırmak. Onun üstünden kendi işlerini yürütmek. (26, K, Doktor). In work settings, in hierarchical relations, treating the novice badly. Making the novice do all the work. Making the novice do all your own work or duties (F, 26, Doctor).

The examples of immoral behaviors revealed an unexpected bonus category as well: *immoral behaviors that women face*. Most frequent example themes were related to being female as an oppressed group of society. Such behaviors seem to be easily accessible when thinking of immoral behaviors. These immoral behaviors are mostly directly related to sexual assaults: harassing teenage girls (1, 2), verbal molestation of women (2, 2), raping young girls (1, 1), or trying to count the crime of rape excusable (1, 1). More general thematic units were graceless behaviors towards women (2, 2), swearing when there are women around (1, 3), being reckless when behaving immorally towards women (1, 1), and denying a woman’s rights (1, 1).

Genç kızları taciz edenler. Mesela ben de genç kızken başıma böyle bir şey geldi. Yolda yürürken dondurma yiyordum 15 yaşındaydım. Çok terbiyesiz laflar söyledi. Daha da dondurma yemedim dışarda. Bence ahlaksız onun gibi adamlar. (56, K, ev hanımı). Those harassing young (teenage) girls. For instance, I myself experienced something like this. I was eating ice cream and walking, I was 15. That man used very dirty words. I have never eaten ice cream outside anymore. I think men like him are immoral (F, 56, Homemaker).

Çevremizde duyduğumuz, gördüğümüz, bir çok ahlaksız davranış örnekleri vardır. Ama ben gördüğüm ve üzüldüğüm bir olayı anlatmak istiyorum. Çok yakın bir zamanda yan komuşumun eşi vefat etti. Henüz kendisi de 4 aylık hamile. Yalnız eşinin babası olacak kişi oğlunun tüm mallarına ortak olmak istediği gibi bir de maaşımı istiyor. yani kızcağz o kadar perişan bir duruma geldi ki ve o kadar çaresiz ki hangi vicdan sahibi hangi ahlak sahibi böyle bir duruma gelmesini ister ki gelinin (41, K, işçi). There are many examples of immoral behaviors around us. But I would like to tell something I witnessed and feel sorry for. Recently, my neighbor's husband died. She is only 4 months pregnant. But that man who is supposed to be her husband's father wants all of his son's property as well as his wage. She is in such a miserable state; she is so miserable that what kind of a person who has conscience, who has morals wants his daughter-in-law to be in such a state? (F, Worker, 41).

### **Consistency Throughout the Answers**

The outlook to morality, moral and immoral persons are consistent, overall (see table 35). Firstly, honesty is a strong and common theme in morality; it is also strong as a characteristic in moral person (honest) and immoral person (dishonest). Also, respondents gave some example behaviors about not being honest. Honesty emerges as a strong notion and as an additional candidate foundation on its own. There are some views (Iyer, 2010) and preliminary studies (Hofmann et al., 2014) that support this claim as well. Secondly, participants mentioned that morality is a set of rules; it is to know how to behave. These notions are represented as graceful and wise in moral person and as not behaving with propriety in immoral person. The third common notion is kindness (goodness). A moral person is kind, altruistic, caring, tolerant, and empathetic whereas an immoral person is described as evil, inhumane, self-interested (self-seeking) and hurtful. Another common theme was freedom and respect (for others and oneself). While morality involves freedom such as rights, justice, liberties, the moral person involves respecting oneself and others, which can be interpreted in the same way. Correspondingly, an immoral person involves being unfair, disrespectful to the rights and dignity of people.

Table 35. Themes Emerged as a Result of the Correspondence of Categories of Four Questions, Study 2

Theme	Morality Categories	Moral Person Categories	Immoral Person Categories	Example Categories
Honesty	Honesty	Honest	Not being honest	Not being honest
Manners	To know manners	Graceful, urbane, well-mannered Wise	Does not behave with propriety	Immoral behaviors women face
Kindness	Goodness	Good, kind Accepting, not contemptuous Humane, caring	Evil, malevolent Inhumane, hurtful Self-interested (self-seeking)	
Freedom and Respect	Respect (for oneself and others) Freedom	Respecting self and others	Unfair Gossiper	Immoral behaviors women face Violation of rights Harming One's reputation
Sanctity	Sanctity	Honorable (upright)	Vileness	
Loyalty	Loyalty	Honest	Does not obey moral principles Not being honest	Not being honest
Positive Social Relations	-	Beloved, socially integrated	Separated, disconnected Ostracized, not integrated, separated	
Conscience	-	Conscientious	Conscienceless, does not feel shame or guilt Antisocial	Contentment with immoral behaviors
Independent themes	The nature of morality	Exemplar, role model, ideal		General Information

The least frequent common notions were sanctity and loyalty. Morality entails religion, cleanliness and honor/chastity. Moral person is seen honorable, clean, and virtuous. On the contrary, an immoral person is dishonorable, indecent, and also vile. Lastly, the theme loyalty takes place as honesty, loyalty, and reliability under morality. With a loyalty theme, a moral person is described as being honest and trustworthy, on the other hand an immoral person is described as being dishonest. Honesty and dishonesty categories were used for honesty theme, too; nevertheless, this kind of a connection emphasizes loyalty, in terms of honesty and trustworthiness.

There are some inconsistencies between representations of morality, moral and immoral persons, too. When asked about the im/moral person, participants mentioned the importance of being socially integrated, beneficial for the society, warm and being a beloved member of the society. They also associate being ostracized, not welcomed, and being unresponsive to the environment with immorality. A corresponding theme such as social integration did not occur in the definition of morality directly. Goodness and manners are close to having positive social relations however they are not direct correspondences. The fact that such categories did not come up in the morality question may be due to the more abstract nature of the question. It may be easier to picture a moral / immoral person than imagine what morality is. Nevertheless this emphasis indicates that living harmoniously in groups is one of the keys of morality. This is in accordance with binding function of morality stressed especially by MFT (e.g., Haidt & Kesebir, 2010). Another inconsistency is related to conscience. Being conscientious / conscienceless, reference to shame or guilt, or being antisocial appeared as characteristics of an individual. Participants did not articulate conscience itself as an element of morality. Only one participant reported, “being shy (ashamed/embarrassed)” as a thematic unit of morality, however it was not included in a category. The rest of the categories were relatively independent of each other.

### **Emotions, Feelings, & Senses**

The role of emotions, feelings and senses in evaluating morality related phenomena is another aspect of the qualitative information. Having a comprehensive outlook and

reviewing emotions, feelings and senses and words used with “to feel” in Turkish, it seems that empathy, trust (confidence, trustworthiness, reliability), tolerance, pity, compassion, respect / disrespect (respecting / not respecting one self, others, people), responsibility, honor, conscience, jealousy / envy, arrogance, shame and contempt are seen as related to morality.

### **Possible Categorization in MFT**

As one of the aims of the study was to compare the similarities and differences of literature and respondents’ representation of morality, all the categories (the summary units of the responses) of four questions were considered in terms of possible notions of each moral foundation (see Figure 6). This tentative placement indicates two critical points: there may be additional foundations as well as there is permeability among foundations.

The Care foundation mostly consisted of caring or brutal acts that are consisted with the definition. Additionally, as an extension of care, a tolerant and accepting attitude may be considered in this foundation as well. Considering loyalty’s relation to building alliances and positive social relations, this last element may be considered under Loyalty, too. Fairness foundation consisted of violation of rights and being unfair, only. While the scholarly definition emphasizes reciprocity, the respondents did not mention it, but they emphasized violation of rights or gaining unfair advantages. This may be interpreted as a form of reciprocity (or lack of reciprocity), as well. The Loyalty foundation referred to being loyal in terms of being trustworthy and not cheating. Also, as the foundation symbolizes binding function of morality, being integrated (or not integrated) in the society can be thought as a reflection, too. Treason or betrayal did not come up in the answers however, living harmoniously in groups may be associated with loyalty.

According to MFT, the trademark of Authority foundation is respect. Authority foundation did not appear as a category in the responses in terms of hierarchical relations and respecting authority figures. On the other hand, respect itself has been one of the most frequent themes throughout the study. As it did not include any specific authority figure and it included self-respect (self-esteem, self-worth) too, it is considered as another foundation. Being antisocial (considered under Care) or



elements of Immorality can be considered vices of Authority, too; due to their destructive function of social life. Sanctity foundation is represented by sanctity and religion itself. Also, vileness such as low self-control can be listed as a sanctity element because the bodily wishes, failure in resisting temptation, or greediness are considered vices of sanctity. Liberty foundation is represented by freedoms such as not interfering with others' liberties, respect for freedom or violation of rights. As mentioned before, immoralities toward women as an oppressed group, are considered in liberty foundation. Also, harming one's reputation can be related to limiting one's liberty. The MFT specifically mentions tyranny as a vice of liberty. In the study, notions such as hard work, mobbing, abusing one's position can be close to tyranny and therefore can be considered within liberty. It should be noted that in participant's minds, justice, rights, and fairness are closely related with liberty.

The thematic units related to dishonesty / honesty are among the most frequent units, indicating their importance for participants. One should note that, the participants did not mention any specific circumstance considering honesty, therefore it is considered as a distinct group (or foundation). However this also indicates that there may be specific forms of honesty for each foundation. Also, honesty is important for both individualizing and binding functions of morality. It is important in terms of both being true to oneself and building reliable relations. Lastly, the MFT does not mention graceful behavior or being polite as a form of morality. However the data indicated a strong emphasis related to manners and propriety. This lead to another additional foundation: propriety. Nevertheless such behaviors may be thought as extensions of existing foundations as well. One last interesting implication is that respondents explain lack of morality with evil, gossip, being self-interested (being self-seeking), lack of conscience/shame/guilt, not obeying moral principles, and not being honorable. These general expressions may apply to any foundation MFT suggests. Looking from a different point of view, an immoral person is a general term; all "immoralities" are associated with each other.

In general, this tentative taxonomy indicates there may be new moral foundations, such as honesty. Also, in the cognitive map of respondents morality may be a

complex entity, with its pillars overlapping with each other. It is not easy to define and detect separate foundations of it.

### **Conclusion**

This study aimed at exploring the mental representation of morality, moral person, and immoral person. In general, morality is a positive, socially desirable phenomenon as well as complex and various in meaning. It is associated with honesty, societal rules and behaving in accordance with these rules, kindness, respect for others and self, freedom, and rights, primarily. Secondly, it is associated with loyalty and sanctity. There is an overlap between current results and the classification of MFT to some extent, additionally data also suggest that foundations are closely related to each other and there may be additional foundations. The representations of morality, moral and immoral mostly overlap with each other. Morality is important in terms of honesty, manners, living harmoniously. In general, very frequently mentioned notions of honesty, kindness, conscience and the like are low in precision and quite abstract in terms of their meaning. Lastly, especially immoral characteristics & notions (or moral characteristics & notions) are perceived as one entity or block; each unit is closely associated with the others; as if one unit is attached to the other.

## CHAPTER IV.

### STUDY 3

The third study aims to a) explore the mental representation of moral foundations as defined by MFT (Haidt & Graham, 2007; Haidt, 2007), b) to compare the perception of the content and the mental representations of moral foundations, c) to obtain preliminary and direct information about the extent to which these foundations are seen related to morality.

#### Method

##### Participants

The sample consisted of 47 participants, 4 of them did not answer questions related to demographic information. Therefore as for the 43 respondents (28 female, 15 male), age ranged between 22 and 61 ( $M=35.93$ ,  $SD= 8.25$ ). Education level ranged between primary school and graduate degree, but 39 respondents were at least university graduates. Their residency and occupation information is given in Table 36. The political self-positioning on a 9 point scale (1= left, 5=center, and 9=right) yielded a positively skewed distribution, with  $M= 3.53$  ( $SD= 1.42$ ).

##### Measurement Devices

Participants were given descriptions of each moral foundation, including liberty<sup>3</sup>. They were asked to write at most 5 words the definitions prime. Secondly, they were asked the specific words and adjectives they would use to define each concept (independent of the definition). They were free to use the words in paragraphs. Next, having read the definitions of foundations twice, participants rated

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<sup>3</sup> Throughout data collection, care has been translated as “ilgi, özen” but later on, “(sosyal) bakım, ilgi, özen” has been decided to be more suitable. Similarly fairness has been translated as “adalet”, however “adalet” is more suitable for justice and “hakkaniyet” is more suitable for fairness.

Table 36. Demographic Information of Participants, Study 3

Education (Last Degree Completed)			
Primary School	1	University	17
Elementary school	1	Graduate degree	22
High School	2	Missing	4
Occupation			
Academician	4	Psychologist/ Interpreter	1
Research Assistant	1	Public sector employee	2
Dentist	2	Architect	1
Doctor	2	Engineer	3
Retired	1	Engineer/Artist	1
Homemaker	1	Teacher	6
Finance	1	Pilates Trainer	1
Graphic designer	1	Psychologist/ Police officer	1
Real estate	1	Psychologist	1
Public relations	1	Sales specialist	2
Law	1	Sales manager	1
Interior Architect	1	Prosecutor	1
Internet Tech.	1	International Relations	1
PhD. in Statistics	1	Unemployed	1
Author	1	Missing	4
Settlement (Number of Participants who spent most of their lives in)			
Ankara	23	Afyonkarahisar	1
İstanbul	7	Mersin	1
İzmir	4	Diyarbakır	1
Bursa	3	Eskişehir	1
Adana	1	Almanya (Germany)	1
Missing	4		

the extent to which they relate each definition to the morality. Lastly, participants answered demographical questions (see Appendix E for questions of Study 3).

### Measurement Process

An online data collection web site was used.

## Results and Discussion

### Qualitative Analysis

#### Analysis Units of Qualitative Information: Thematic Units and Categories

The data were saved and analyzed in MAXQDA 11. Consistent with the instruction, the answers of the participants mostly consisted of words only. Participants rarely formed sentences or made explanations. The data were coded according to the smallest meaningful units, or thematic units, and then according to the categories, as in Study 2 (see Study 2 for explanation). This time, as the data consisted of words

only, the category information is more subjective and abstract. For instance, some thematic units of fairness were equality (eşitlik), impartiality (tarafsızlık), balance (denge) and scale (terazi). They later constituted the category of “equality”. Another example is related to loyalty. Thematic units Galatasaray (a sports club) and knight is thought to constitute the category of “symbols of loyalty”. Also, for most of the cases, hierarchical (higher-level) categories were formed. For convenience, although categorical information was formed later than thematic units, below, categorical information is explained, by looking at the thematic units.

Inter-coder agreement has been tested on the answers to definition of care and the concept of care. Two different coders coded the answers to the first and second parts of the “Care” question. For the answers to the definition of care, the results indicated that the coders used the same codes up to 93 %. The different codes mostly stemmed from the fact that one coder used “I do not agree with the definition” code for a group of responses, while the other coder used some additional codes such as “do not agree”, “meaningless”, or “limited” for the same answers. The code agreement was 80 %. For the answers related to the concept of care, the results indicated that the coders used the same codes up to 90 %. The different codes mostly stemmed from the fact that 4 answers were represented with different codes by different coders. The codes on the other hand, mostly represent the same meaning indicating a redundant coding on the part of one of the coders. For instance answers such as “to love”, “full of love” was coded with “love” by one coder, “to love” and “full of love” by a second coder. The code agreement was 70 %. For both of the questions, disagreements were determined and discussed.

Below, for each foundation, the information related to the scholarly definition and then free association is presented, under definition and conception titles. Each explanation starts with the most frequent thematic units<sup>4</sup>, proceeds with categorical information (also see Appendix F, for all thematic units of six foundations, in Turkish). The number of respondents and the frequency of articulation of each thematic unit is indicated in parenthesis. Considering the indigenouslyness of the

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<sup>4</sup> As I believe that Liberty is both characterized by individualizing and binding functions, questions related to Liberty are followed by Fairness and precedes Loyalty. However throughout the text, I presented it as the last foundation.

qualitative information, the thematic units are not translated into English, in tables or figures. Category names are translated into English and all categories (depicted in italics) are explained in the following sections. While doing this, literal or free translation was pursued, depending on the context. Generally, for all moral foundations, an emotion category is formed. This category entails, emotions, senses, feelings and concepts used with “to feel” in Turkish.

## Care

**Definition:** The most frequent thematic units associated with the definition of care are feeling pity/mercy/sorry for someone, compassion (12, 12), affection (12, 12), compassion (11, 11), helping (9, 9), I do not agree with the definition (2, 7), preserve/protect (6, 7), goodness (7, 7), attention (5, 5), child (5, 5), parenting (4, 5), conscience (4, 4). See Figure 7 for categorical information.

*Settings Where Care Does and Does not Exist:* The thematic units order and essentiality are thought to be settings where care exists. On the other hand, settings where care does not exist are described as tyranny, mobbing, domestic violence and evil.

*Showing Care:* The thematic units of conscience and patience are thought to be *requirements for care*. Also thematic units such as responsibility, sensitive, awareness, responsiveness, tolerance, justice, information and wish are possible *characteristics of people who show care*. There are a number of *contexts, individuals, institutions and roles* that care is shown (or individuals who show care) such as love, parenting, family, relationship, human being, and a nurturing attitude.

*People who are Cared:* The thematic units of human being, elderly, post-war, child, illness, and weak can be grouped as *to whom, when to show, who needs?* On the other hand, vulnerability, neediness and requisite / need can be described as *characteristics of the cared*. *The feelings of the cared* are elegance and feeling special.

*Care Related Emotions:* Compassion, love/affection, feeling pity/mercy/sorry can be summarized as care related emotions.



*The Process of Showing Care:* This category indicates the ways to care. Care may involve *affection* (affection, intimacy), *understanding* (empathy, compassion, feeling pity), *kindness* (humanism, goodness, politeness), *preserve* (helping, protecting, possessiveness), *attentiveness, meticulous care* (attention, concern, detail, care, perfectionism), *giving life, forming, promoting* (giving life, reproduce, rearing, fostering), *investment, effort* (allocating time, investment, self-sacrifice), *not being unresponsive or indifferent* (to show, reaction), and *mind, care* (valuing, care about).

**Concept:** The most frequent thematic units associated with the concept of care are affection (20, 20); attention (10, 10); compassion (8, 8); value (7, 8); helping, being helpful (6, 7); self-sacrifice (5, 6); order, regularity (4, 5); protect/preserve (3, 4); interest (3, 4); and allocate time for (4, 4).

*The Background of Care:* A number of thematic units are thought to indicate the background for care. The background may involve *affection, commitment* (affection, intimacy, loyalty), *accepting as it is* (tolerance, embrace, respecting others and oneself, family), *valuing* (valuing, caring about), *enduring, being patient* (being patient), and *paying attention, being aware* (detail, attention, meticulousness, sensitiveness, and awareness).

*Ways to Show Care:* Some thematic units have been gathered to indicate ways to show care. These ways are *investment* (investment, care, concern, self-sacrifice), *helping* (being helpful, goodness, altruism), *compassion, protection, preservation* (compassion, protecting, possession, keeping safe, not hurting/nor harming, satisfy the needs, care), and *constructive communication* (communicate, allocating time, empathy, encourage, showing, trying to understand, listening to). Respondents also articulated *some tangible, active ways to show care:* giving ideas, talking, warning, guiding, or giving advice.

*Care Related Emotions:* Compassion, love/affection, happiness, curiosity and respecting other & one self can be summarized as care related emotions.

*The Elements Related to Individual Showing Care:* A number of thematic units can be interpreted as characteristics related to the person who cares about something. These can be specified as *being neat and organized* (orderliness, strategy, plan),

*being gentle* (educated, considerate, delicacy), *being well groomed* (cleanliness, dressing well, admiration), *conscience* (conscience, responsibility), *essence and sincerity* (essence of the humanity, sincerity, genuineness, respect others & one self). Justice, success, wish to reach a desired end state, make someone/something to live, curiosity and fulfill the duty properly can be listed as *motivations to care*. Family, work, marriage and needy can be listed as *settings in which care is shown*.

## **Fairness**

**Definition:** The most frequent thematic units associated with the concept of fairness are equality (19, 19); behaving honestly (7, 7); trustworthiness (7, 7); collaboration, cooperation, partnership (4, 7); I do not agree with the definition (2, 6); law (6, 6); right (5, 5); conscience (4, 4). See Figure 8 for categorical information.

*Ways to Achieve Fairness:* The definition of fairness primed a number of thematic units that can be grouped as ways to achieve fairness. These ways are *equality* (equality, balance, impartiality, scale), *being fair* (treating fairly, fairness, rights, just), *honesty* (acting honestly, righteousness, right), *reciprocity* (collaboration, cooperation, partnership, expecting something in return, law, right, scale, equal share/ being in favor of sharing, to be recompensed for your efforts), *protecting others* (empathy, helpful, humanism, protection), *protecting one self* (survive, protecting one self), and *reasoning about right and wrong* (judging, acting reasonably, distinguishing good and bad, being able to select a person). Participants also indicated *passive ways to achieve justice*, that is, they described what not to do to achieve justice: not abusing, not to deny someone's rights, not to treat conditionally, not to be unfair, not to show favoritism/nepotism.

*Concepts Related to Judiciary:* Respondents articulated some concepts related to *law & sanction* (law, court, punishment, to judge, prison, right) and *judiciary* (lawyer, courthouse, prosecution, judge).

*Injustice:* Concepts related to injustice boil down to three points: *unjust person* (selfishness, untrustworthy, men, spy), *actions of injustice* (self-interest / (self-seeking), unresponsiveness, nepotism, abuse) and *result of injustice* (overreaction, extremism, reaction to injustice / resistance to injustice).



*State When Fairness Achieved:* Thematic units related to a fair state can be listed as gain, right, essentiality, order, seriousness/reality/reliability.

*Fairness Related Contexts:* Some thematic units are thought to describe fairness related contexts, such as group, society, nation, world, relationship, men, there in none in this country (the fact that there is no justice in Turkey).

*Emotions, Intuitions & Cognitions Related to Fairness:* There are some thematic units that can be listed as fairness related emotion, cognition or intuitions; for instance, trustworthiness, conscience, respect, hope, morality, self-respect/self-esteem, affection, essence of humanity, friendship, emotion, personality, honor, and self-love.

*Absolute Justice/ Justice Belief Relying on Religious Faith:* Some thematic units seem to relate fairness with religion and absolute fairness. These are world, god, after-world, and faith.

**Concept:** The most frequent thematic units associated with the concept of fairness are equality (17, 17); right (8, 8); fair (6, 6); society (3, 5); conscience (5, 5); law (5, 5); trustworthiness (5, 5); honest (5, 5); the fact that it does not exist in countries like Turkey (3, 4); fairness (4, 4).

Participants described fairness as an *ideal one wants to achieve* (abstract, not reachable, difficult, wish, ideal, utopia, lofty). Also it is associated with *equality*, (equality, impartiality, scale), *honesty* (not lying, trustworthiness, righteousness, not cheating, fairness, honest), *essence, expressing one self* (right/righteousness, austerity, freedom, being able to be an individual, fundamental to humanity-essence of humanity, be at peace with one-self, individual), *being fair, fairness* (right, fairness, just), *sincerity, transparency* (sincerity, being open, not being sneakiness), *kindness, understanding* (empathy, not harming, kindness, goodwill, fundamental to humanity-humanly), *morality* (virtue, morality), and *fair distribution/sharing* (rights, a fair distribution of effort/labor, value and love). Maturity, respecting and liking others, tolerance and not judging or not holding in contempt indicates the idea of “*accepting as it is*”. While *contexts of justice* can be gathered as interpersonal, mother-father, everyone, society, social state, and fundamental to humanity (basis of

humanity), *justice system* can be described with thematic units of punishment, law, an area of work, judging, system, authority, and judiciary. Some participants stressed *the state factor in justice* by referring to the facts that justice system is insufficient, justice should be just, the fact that it does not exist in countries like Turkey, that it is relative (changes person to person). Reaction, not accepting injustice and conscience can be grouped as “*when there is injustice*”. *Emotions caused by fairness* can be summarized as trustworthy/reliable, happy, composure, respect, and serenity. Participants also mentioned being knowledgeable, discerning right and wrong, giving the right decision, intellect, and consciousness referring to fairness is *elaborating and deciding on what is right & wrong*. There are some additional thematic units that did not form any category, such as the struggle of right and wrong, struggle of goodness and evil, order, and appropriateness.

### **Loyalty**

**Definition:** The most frequent thematic units associated with the concept of loyalty are honesty (7, 7); belongingness (7, 7); betrayal (6, 6); loyal (6, 6); trustworthiness (5, 5); unity/solidarity (5, 5); family (5, 5); fanaticism, fascism (1, 4); harmony, cohesiveness (3, 4). See Figure 9 for categorical information.

*What is Loyalty?* : *Keeping promise and being honest* (reliability, honesty, *pacta sunt servanda/ keeping promise*), *commitment* (loyal, commitment, loyalty), *discipline* (discipline, principled, education, order), *investment/effort* (investment, investing time), *keeping a secret* (secrecy, keeping a lot of secrets), and *dedicate, sacrifice* (dedicate, sacrifice, self-sacrifice) are thought to define loyalty.

*Contexts of Loyalty:* A number of thematic units that are associated with loyalty are gathered as contexts of loyalty, that is women, family, marriage, spouse, identity, past, friends, friendship, nation, love, and soldier.

*Emotions Related to Loyalty:* Emotions associated with loyalty are affection, reliable/confident, honor, self-esteem / self-respect, fear, trust, and respect for the group.

*Symbols of Loyalty:* Galatasaray (a sports club) and knight can be grouped as symbols related to loyalty.



*A Part of Life:* Participants explained that loyalty is a must for life, a necessity for existence.

*Loyal Person:* Some thematic units described a loyal person, that is honor, self-esteem / self-respect, firm, principled, and respect for the group.

*Building Alliances & Its Results:* Participants strongly referred to *forming groups, creating belongingness* (relations, uniting, belongingness, group, grouping). They also mentioned sincerity, fairness, trust, affection, reliable / confident, feeling good that may refer to *an environment of affection, trust and justice. Harmony, extended self* (harmony, sensitivity, seeing a part of self), *being powerful and having power* (power, uniting forces) are also related to building alliances.

*Abusing Loyalty:* There are some negatively valenced thematic units that referred to several aspects of abusing loyalty. *Building an oppressive regime* is explained through prime minister (most probably referring to PM of Turkey during data collection, Recep Tayyip Erdoğan), monotony, oppression, authoritarianism, fanaticism and fascism. *The individual and/or society in an oppressive regime* is explained through fear, sheep (referring to being docile, submissive), uncolored (dull), simplicity, uniformly, and obedience. *Benefiting*, a possible act of abusing loyalty, can be described as utilization and self-interest / self-seeking. *The result of abusing loyalty* is evil and punishment / penalization. As a part of abusing loyalty, participants also mentioned betrayal: *disloyal people* (murderer, thief, liar), *treason* (treason, stab in the back), and *traitor* (traitor, renegade).

Some additional units such as romanticism or struggle did not form a category.

**Concept:** The most frequent thematic units associated with the concept of loyalty are trust (7, 7); group (3, 7); taking a joint action (6, 6); trustworthy (6, 6); honesty (6, 6) belongingness, feeling belonging to/ a bond between (6, 6); self sacrifice (5, 6); good communication (1, 4); affection (4, 4).

*Types of Loyalty:* Participants explained different types of loyalty that boiled down to two groups. *Restricting Loyalty* refers to obedience culture, oppression, slavery, and nonexistence of risk. This type of loyalty is dependence and away from individualism. In this kind of loyalty, people cannot act independently and they are

just sheeps in a herd (are not able to leave the herd). On the other hand, *optimum loyalty* is constructed as a result of a choice, it is genuine. In a relation where there is optimum loyalty, obedience is negotiable; individual has freewill and is able to express herself/himself.

*Contexts of Loyalty:* There are some thematic units that explained where loyalty is expected, such as family, love, faith, group, past, and homeland.

*Emotions Related to Loyalty* can be listed as honor, respect, trust, love, and affection.

Loyalty is associated with *honesty, trustworthiness* (trust, reliable, not betraying or cheating on, honesty), *acting collectively* (cooperation, acting collectively, acting together, forming association), *commitment* (commitment, being loyal, faithfulness / loyalty), *constructive communication* (good communication, sincerity, affection, harmony/congruence, consensus, delicacy), *contributing to the group* (in favor of the group, contributing to the group, sacrifice, defending the group), *being able to live together* (living together, togetherness/association, having a team spirit, unity, safety in numbers), *belongingness and integration* (belongingness, feeling belongingness, surrender/devotion, integration with the society), *and having an active role in the group* (decisiveness, being able to guide individuals). Participants mentioned that loyalty provides with a *protective environment* (possessiveness, the state of non-risk, supporting someone in dark days), brings *discipline and responsibility* (discipline, responsibility, principle), requires *compromise* (being able to give up own choices, waiving freedom half-willingly, disclaim), and *respect for others and oneself* (respect, honor).

Thematic units such as necessity and conscience have not been included in a category.

## **Authority**

**Definition:** The most frequent thematic units associated with the concept of authority are order (8, 10); hierarchy, status (8, 8); obedience (6, 6); harmony (4, 5); position/rank (3, 4); and state (4, 4). See Figure 10 for categorical information.

*Examples of Authority:* Law, state, regulation, supervisor, education, leader, prime minister, soldier and police are listed as examples of authority.



*Symbols of Authority:* Court / courthouse, father, uniform, chain of command, position, baton (nightstick).

*Emotions Related to Authority* are respect, trust, anger, and fear.

*The Existence of Authority is Natural:* This category indicates that authority is a natural part of life referred by thematic units of need and present everywhere.

*Condition Without Authority:* Participants described a condition without authority with thematic units such as disorder, anarchy and without authority.

*Hierarchical Relations / Structure:* Respondents referred to hierarchical nature of relationships with thematic units such as position, hierarchy, being led, and class characteristics.

*The Function of Authority:* The thematic units referring to the function of authority boiled down to three types. *Establishing rules* involves discipline, prohibition, rule, and limits. *The executive function* refers to management and execution. The last function, *establishing justice, maintaining order* refers to order, public order/security, justice, fairness, and maintaining the order.

*Side Benefits of Authority:* Apart from the function of authority, there are some side benefits, such as power, authority (capability), and power of execution.

*Authority & Follower:* Respondents explained *those who do not like authority* with thematic units such as, if the conditions are not met, it is not a concept to respect, some people do not respect authority at all, and unconformity. They also described *conditions under which authority can be respected for:* legitimacy/ acceptance, reciprocal respect, reciprocal trust, information, justice, responsibility, maintaining the order, and deservable. *Negative authority / negative follower* refers to disrespectful and irresponsible which could be indicated either the authority or the follower. Similarly, *characteristics an authority and follower should have* is not discernible, therefore attributed to both: harmony / conformity, following rules, responsibility, duty, and appropriate behavior.

*Abusing the Position:* Respondents described some conditions under which power is abused: *slavery* (slavery, slave-master rules, gratitude/negative feeling of being

indebted, the fools' try to guide you), *restricting liberties* (being restricted or inhibited, oppression, prohibition) and *not being developed* (not being developed, not being cognizant).

*Attitudes Towards Authority*: The outlook to authority boiled down to five types, that is *loyalty to the leader* (commitment, loyalty to the leader, and protecting the authority figure), *deindividuation* (obedience, dependence, blind obedience/trust, submissiveness), *pro-power* (defending the people on power, taking the powerful's side), *subversiveness* (revolt, uprising, rebels, rebellion), *questionerness / questionicalness* (taking a questioning attitude) (questioning, resistance).

**Concept**: The most frequent thematic units associated with the concept of authority are order (4, 5); respect (3, 3); if it is too much, it is not natural (2, 3), limits freedom (3, 3); obedience (3, 3); power (3, 3); fear (3, 3); submission (3, 3), and responsibility (3, 3).

*Contexts and Examples of Authority* are school system, the societal order, state order, Atatürk<sup>5</sup>, law texts, leader, the system of chain of command, taboo, family and citizenship.

*Respect for Authority and Authority are Part of Life*: This category consisted of thematic units of necessity, respect for authority, conformity with the hierarchy, hierarchical relations in daily life, professionalism, present everywhere and anytime, and need to be protected.

*Hierarchical Structure*: Respondents referred to hierarchical structure with thematic unit such as hierarchy, status, position/level, and rank.

*Emotions for Authority* are respect, fear, trust, awe, and respect for power.

*The Function of Authority* is listed as following rules, providing with the protection of the feeling of unity/ wholeness, providing peace, order, needed for collective life, balancing group dynamics, internalizing group dynamics, and fairness, fair.

*Optimum Authority* is described as with the following thematic units: approaching the society, responsibility, legitimacy, reinstatement (being fair, not denying rights),

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<sup>5</sup> Mustafa Kemal Atatürk: the founder and first president of Republic of Turkey

respectful for individual liberties, knowledge, to be able to direct/manage in a tangible way, not using weapons, respect is not demanded it is deserved, having limits and rules, persuading with intellect and information/knowledge, and reciprocal respect.

Authority is associated with *having power* (being able to make decisions, power, reasoning), and *rules and discipline* (rules, discipline, being limited). Some respondents think that *respect for authority is wrong* (unnecessary, ignorance, wrong), most probably because of *misuse of authority* (restricts freedom, tyranny, limiting, bullying, to be bullied, abuse, violence) or the possibility of *being patterned or pacified* (disability of personal decision taking skill, submission, obedient, not questioning, obedience, being passive, giving up / waiving yourself)<sup>6</sup>.

*The relation between authority and follower* is explained through possess/protect, honesty, empathy, commitment, loyalty and acceptance, indicating a mutual nature. Some respondents think that using an appropriate language and dosage; one should *criticize authority when necessary*. They also mentioned *when authority does not fulfill its functions*, there would be loss of confidence, violence, and revolt.

### **Sanctity & Purity**

**Definition:** The most frequent thematic units associated with the concept of sanctity are religion (10, 10); child, baby (5, 6); cleanliness (5, 5); morality, moral value (4, 4); nobility (4, 4); and spirituality (4, 4). See Figure 11 for categorical information.

*Sanctity in Different Bases:* There are many bases with which sanctity/purity can be explained, these are *religion based* (religion, faith, god, religious belief, sacred, after world), *child based* (my childhood, a little girl, child, baby), *home/family relations based* (family love, family, mother, home), *nature and natural cycle based* (death, water, nature, life), *homeland based* (flag, homeland), *body based* (body, virginity, protection), and *morality based* (morality, moral value) sanctities.

*Negative Notions About Sanctity:* The negative connotations about sanctity are listed as *dogmatic, patterned* (taboo, cannot be criticized, dogma), *limits freedom* (slavery, captivity), *distant from human nature* (artificialism, distant from

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<sup>6</sup> The term (patterned) has been borrowed from Balance Model of self (Imamoğlu, 1994, 2003).



humanity/humanism), *unnecessary*, *wrong* (wrong, unnecessary), *constructed* (being socialized; there is no sacred, this is made up by humans; using uprightness/honor in a wrong way), and *radicalness* (devoutness, deviance).

*The Regulatory Function of Sanctity*: Participants listed two regulatory functions of sanctity. *Inhibitory* function refers to sin, avoidance, and forbidden things (by religion). The *preservative* function refers to protect, to be protected, sacred (things that are preserved), and untouchable.

*Emotions Related to Sanctity* are disgust, love, pure love, family love, and happiness.

*The Factors of Sanctity*: Respondents defined sanctity (and purity) with a wide range. Accordingly, sanctity refers to a *value* (valuable), *cleanness*, *purity* (cleanness, not being dirty, clean, bathroom, contamination, crystalline), *pure*, *not changed* (pure, not mixed, unadulterated, not changed), *nobility* (heroes, nobility, loftiness), *naturalness* (natural, genuine emotions, originality), *affection* (kindness, sacred/loved, affect, pure love), *perfection* (perfection, divine), *transcendence* (psychological power, away from ambitions and bad thoughts, less earthly), and *perfect, complete being* (maturity, wisdom, being balanced, humbleness, high in ranking).

**Concept**: The most frequent thematic units associated with the concept of sanctity are child, children (5, 5); goodness (5, 5); an emotion (1, 4); and pure (3, 4).

*Sanctity in Different Bases*: *Religion* based (religiosity, angel, faith, religion, holy book, divine power, god, sinless), *body* based (virgin, an idea's purity is more important than a body's purity), *investment* based (effort), *nature* based (nature, animals, finding human being sacred), *tradition* based (tradition, grace), *child* centric (child, children, loving children), *family* based (mother, family), *justice* based (justice), *self* based (striving for being a good person, the search for self, being self, searching for the truth inside, not outside, staying away from evil) sanctity types are noted.

*Perceptions of Sanctity*: Participants stated that sanctity is *valued* (special, valued, important, esteemed), *ideal* (does not exist in reality, not very probable; ideal; lofty; abstract, desirable to be), and a *feeling* (it is an emotion, to be felt). They also noted

that *sanctity and purity remind different things*. The *attitudes towards the sacred* indicate that sacred things are worth protection, indispensable, the common eternal and ultimate wish of humanity.

*Emotions Related to Sanctity and Purity* are love, fear, composure, affection, respect, and feeling pity.

*Symbols Related to Sanctity and Purity* are taboo, white, and milk.

*Definitions Related to Sanctity and Purity*: Participants explained sanctity quite widely. Their answers are summarized as *compassion* (acting with good intentions, to be likeable, kindness, compassion), *free thought* (free thought, enlightenment), *balance* (balance, neutral), *pure* (pure; not mixed, unadulterated; not changed; pureness), *being conscientious* (moral, conscientious), *simple, natural* (natural, simple, just like the first day), *pure love, loyalty, sacrifice* (to love without an expectation in return, affection, sacrifice, not thinking any benefits, being altruistic, allocating time), *spirituality, psychological power, transcendence* (detachment from time, psychological power, be reset, beyond dimension), *honesty* (honesty, not lying, always true, genuineness), *innocence* (sinless, innocence, the innocence felt inside the self) and *being clean, not contaminated* (not contaminated by, cleanness, transparent, being very clean).

## **Liberty**

**Definition:** The most frequent thematic units associated with the concept of liberty are resistance (8, 8); equality, eliminating inequality, defending equality (7, 7); individual (7, 7); rebellion (4, 5); independence (4, 5); composure (2, 4); right (4, 4); unity (4, 4); respect (3, 4); opposition (4, 4); and oppression (4, 4). See Figure 12 for categorical information.

*Levels of Liberty*: Participants' perceptions of liberty can be grouped in three levels. *Individual Level* of Liberty refers to *self* (psyche, individual, self), *staying authentic* (not compromising on your beliefs, inner resistance) and *expressing oneself* (expressing self, freedom). *Non-human Level* of Liberty is indicated by nature. *Societal and Interpersonal Level* of Liberty refers to community, unity, peace, and human rights.



*Symbols Related to Liberty:* This category refers to *symbols of oppression* (Tayyip Erdoğan<sup>7</sup>, pharaoh) and *symbols of liberty* (nature, bird, monk, Atatürk<sup>8</sup>, Çılgın Türkler<sup>9</sup>, limitlessness, and Gezi Park<sup>10</sup>).

*Emotions Related to Liberty* are respect, trust, happiness, and relaxation.

*Elements of Liberty:* Respondents associated liberty with *freedom of speech* (opposition, objection), *free thought* (to be able to question, free thought, consciousness), *democracy, free will* (free will, democracy, opponent to authoritarianism), *acceptance* (accepting people as they are, empathy, not patterning or stereotyping), *being active, agentic* (to be able to interfere, being powerful), and *fairness, equality* (right, effort, justice, the right to elect and to be elected, equality, elimination of inequality, defending equality). The participants also mentioned that *liberty requires rule and discipline*, referring to rule, discipline, limits and trust.

*A Process Where Liberty is Restricted:* Some thematic units can be grouped as to illustrate a process where liberty is restricted. *States where liberty does not exist* involve oppression, bullying and captivity. To obtain liberty, people would react, move, and take action, hence the category name is *reacting, acting, getting started*. *The Course of Achieving Liberty* would be difficult, may require heroism and courage. There may be active or passive strategies when achieving liberty. *The passive strategy of liberty (flight)* may involve escaping from tyranny, breaking the chains, and getting rid of the pressure. *The active strategy of liberty (encounter)* may involve rebellion, revolt, not submitting, struggle, opposition, resistance, and standing up against pressure/oppression. *The result of achieving liberty* would be salvation/liberation and independence.

**Concept:** The most frequent thematic units associated with the concept of liberty are freedom of speech/thought (4, 11); individual, individualism, being an individual (9,

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<sup>7</sup> Recep Tayyip Erdoğan: prime minister of Turkey during data collection.

<sup>8</sup> Mustafa Kemal Atatürk: the founder and first president of Republic of Turkey.

<sup>9</sup> Çılgın Türkler (crazy, reckless Turks): “Şu Çılgın Türkler” (Özakman, 2005) is a book narrating the struggle to gain independence during World War I and Independence War of Turkey (1914-1922).

<sup>10</sup> Gezi Park: refers to nation wide protests against government, started in June 2013 and lasted about one month and stemmed from the attempt of cutting down the trees in Gezi Park, a small park, in the center of İstanbul, Taksim and turning the area into a shopping center.

9); independence (8, 8); respect (4, 5); not being able to think (1, 4); society (2, 4); being able to make decisions (4, 4); boundaries (3, 4); courage (4, 4); justice (4, 4); and not being able to share thoughts/ to express (1, 4).

*Basic Liberty Domains:* Freedom of speech and thought, human rights, and basic rights and freedoms can be summarized as basic liberty domains.

*Concrete Liberty Domains:* The possibility to have the job one wants, to elect and be elected, freedom of association and flying can be listed as concrete liberty domains.

*Contexts Where Liberty Does not Exist:* Some thematic units may refer to a context where liberty does not exist, such as abuse of liberty, infringe upon others' rights, deficits.

*Nonexistence of Liberty Leads to* feelings of threat, not being able to think, not being able to share the thoughts and express them, and not being able to decide.

*Liberty involves* society, self, other, animal, and we.

*Ways and Means to Liberty:* Some thematic units refer to ways or means to achieve liberty, that is togetherness, decisiveness, health, money and self-confidence.

*Emotions Related to Liberty* are fearlessness, respect, composure, happy, relaxation, trust, and affection.

Respondents' perception of liberty refers to a number of various concepts and outlooks. These can be summarized as *essential for life* (must, basis for life); *an open and secure attitude towards life* (welcoming life as it is, the feeling of not being oppressed, not feeling evaluation apprehension); *becoming an individual, self-actualization* (individual, individualism, to be able to be an individual, uniqueness, self-actualization, liberty should be inside oneself before outside); *independence, free stance* (free stance, independence, free, freedom, liberty); *creativity* (creativity, mad), *equality, fairness* (equality, rights, justice); *agency* (to be able to take decisions, to be able to execute the decisions); *firm and robust attitude* (smiling, courage, firm, hopeful, robustness); *resistance and perseverance* (resistance, reaction, standing up for/to, struggle); *vitality* (being full of life, taking action, energetic); *love and acceptance* (to be able to understand, tolerance, not judging, affection); *conscience*

(conscience, sensitive); *valuing righteousness* (truths/rights, being on the side of truths); *resistance to tyranny and oppression* (not submitting, one who is able to oppose/revolt, to be able to rise against oppression); *reasoning* (consciousness, being conscious, thinking, mind, one who questions); and *unrelatedness and separateness* (to go, maverick). Respondents also stated that liberty is *a standard of life* (to be able to live under favorable conditions, valuing the individual) and it *requires rules and discipline* (ruled, responsibility, limits).

### Quotations from Respondents

Although most of the answers consist of one or two word explanations, some of them are longer than expected. Below extracts of the long answers for each question are depicted. For Care;

<p>Tanım Başkalarına verdiğiniz değer ve şefkat (K, 61, Öğretmen). Bu ilgi ve özenin değil bencilliğin tanımı bence (Demografik bilgi bulunmuyor).</p> <p>Kavram Diğerlerinden ayrı tutma (K, 22, Doktor). İçtenlikle gösterilen sevgi (K, 23, Öğretmen). İnsan olmanın özü. Farkındalık ve dikkatli olmak yaşamın denge noktasıdır (Demografik bilgi bulunmuyor). Yapılan işi hakkıyla yapma (E, 30, Akademisyen)</p>	<p>Definition The value and compassion you feel for others (F, 26, Teacher). I think this is not the definition of care, but selfishness (No demographic info.).</p> <p>Concept Single out someone from others (F, 22, Doctor). Affection shown genuinely (F, 23, Teacher). The essence of being a human. Mindfulness and being attentive is the balance of life (No demographic information). Doing the job / fulfilling the duty properly (M, 30, Academician)</p>
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For Fairness;

<p>Tanım Otorite (nedense ilk olarak aklıma bu geldi) (K, 31, Doktor). Bireyin devletten korunması (K, 30, Memur). Haksızlığa tahammül edememek (K, 41, Diş Hekimi)</p> <p>Kavram İçten pazarlıklı olmamak, İnsanları eşit görmek (E, 29, Psikolog/polis). Sosyal bir devlette bireylerin hak ve özgürlüklerini eşitçe savunan sistem (E, 28, Mühendis). İnsanın temel niteliklerinden, vicdanla birlikte gelişen bir tepki (K, 23, Öğretmen), Aklıma hukuk gelmeli ama gelemiyor (K, 48, Finans)</p>	<p>Definition Authority (somehow this was the first thing I could think) (F, 31, Doctor). The protection of individual from the state (F, 30, public employee). Not being able to bear to unfairness (F, 41, Dentist).</p> <p>Concept Not being sneakiness. Perceiving people equal (M, 29, Psychologist/police officer). In a social state, the system that defends individuals rights and freedoms equally (M, 28, Engineer). One of the basic characteristics of humanity, a reaction developing with conscience (F, 23, Teacher). Law should occur to me but it does not (F, 48, Finance).</p>
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For Loyalty;

<p>Tanım Kişinin kendisine ve bulunduğu topluluğa saygısı</p>	<p>Definition The respect one has for one self and for the group</p>
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<p>(K, 61, Öğretmen). Fanatizm! Fanatiklerin kimlik tanımı bu yukarıda yaptığımız tanımdır. Ara renklere yer verilmez. “Hata”lı olana tahammül yoktur. Faşizm (Demografik bilgi bulunmuyor). Kavram Kendi tercihlerinden vazgeçebilmek (E, 41, Akademisyen). Önceliğin grup olması (K, 22, Doktor). Güvenilir, sorunsuz bir yaşama sahip olma (K, 25, Psikolog)</p>	<p>she/ he is in (F, 61, Teacher). Fanaticism! The definition you made above is the definition of identity by fanatics. No place for intermediate colors. No bearing for “defective”. Fascism (No demographic information). Concept Being able to give up own choices (M, 41, Academician). Giving the priority to the group (F, 22, Doctor). Having a reliable, problem free life (F, 25, Psychologist).</p>
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### For Authority;

<p>Tanım Akılsızların sizi yönlendirme çabası (E, 34, Satış Yöneticisi). Pozisyonun gerektirdiği sorumlulukları yüklenme ve her kademedeki karşılıklı saygı ve güven (K, 61, Öğretmen). Otorite bilgi ve adalet konusunda uzmanlık olmalı... Yoksa saygı duyulacak bir kavram değil (K, 48, Finans). Kavram (Otoriteye saygı) Otorite bireysel özgürlüklere saygı gösterdikçe uygulanması gereken bir tepki (K, 23, Öğretmen). Düzeni korumakla yükümlü kişi ve kurumlara güveni simgelemekte olup güvenin sarsılmasıyla bu otoriteye başkaldırma da söz konusu olabilir (K, 25, Halkla İlişkiler).</p>	<p>Definition The fools’ effort to guide you (M, 34, Sales Manager). Taking the responsibilities of the position and reciprocal respect and trust in every level (F, 61, Teacher). The authority should have the mastery of knowledge and justice... Otherwise it is not a concept to respect for (F, 48, Finance). Concept (Respect for authority is) A reaction to display as long as the authority respects for the individual freedoms (F, 23, Teacher). (Respect for authority) symbolizes the trust to individuals and institutions who are supposed to preserve public order, and if the trust is lost, revolt to this authority may be in question (F, 25, Public Relations)</p>
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### For Sanctity;

<p>Tanım Eleştirilmez, dokunulamaz (K, 49, Emekli). Din ve kölelik hikayeleri (K, 48, Finans) Kavram İyi bir insan olmak için çaba gösterme (K, 30, Memur). Gerçeği dışta değil içte aramak (E, 41, Mühendis/Sanatçı). Zamandan sıyrılabilme, sıfırlanma (E, 29, Psikolog/polis). Kişinin kendinde hissettiği masumiyet (K, 22, Doktor) Bedenden çok fikrin saflığının önemi (K, 42, Satış uzmanı)</p>	<p>Definition Is not criticized, untouchable (F, 49, Retired). Tales of religion and slavery (F, 48, Finance). Concept Endeavor for being a kind person (F, 30, Public employee). Searching the truth inside rather than outside (M, 41, Engineer/Artist). Being able to be liberated from time, being reset (M, 29, Psychologist, Police officer). The innocence one felt within the self (F, 22, Doctor). The importance of purity of the thought rather than the body (F, 42, Sales specialist).</p>
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### For liberty,

<p>Tanım Eşitsizliğin ortadan kaldırılması (E, 33, Yazar). Ezilmiş halk (K, 22, Doktor). Düşüncenin kaçınılmaz sonucu (K, 25, Halkla İlişkiler). Kavram Kişinin kendini gerçekleştirebilme ve yaşayabilme kapasitesi, buna dair fırsatların açık</p>	<p>Definition Eliminating inequality (M, 33, Author). Oppressed public (F, 22, Doctor). The inevitable result of thought (F, 25, Public Relations). Concept (Liberty is) is the capacity the self-actualize and live as one is, the state of existence of chances</p>
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olması halidir. Aynı şey toplumlar için de geçerli. (Demografik bilgi bulunmuyor). Güven duygusu içinde, korkusuz olabilmek (K, 42, Satış Uzmanı), Minnete girmemek, dünyaya bel bağlamamak (E, 29, Psikolog/polis)	related to this. Same is true for societies (No demographic information). Being fearless in a state of trust (F, 42, Sales specialist). Not being indebted, not relying on the world (M, 29, Psychologist, police officer).
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## **On the Perception of Moral Foundations**

Participants provided a substantial amount of information. Below, congruence of the answers with the literature and some points the outside the regular description of foundations are summarized.

The definition and conception of care is mostly in line with the understanding of the MFT. Different from the theory, feeling pity (mercy), love and tyranny are emphasized with the definition. As for the last factor, the root of the cruelty is indicated as tyranny (an oppressive authority). The theoretical definition does not emphasize the root of cruelty, as the reaction to the brutality is the focus of Care foundation. However in the present study, respondents also emphasized one source of cruelty as tyranny. This will create an overlap with the liberty foundation. The conception of care stressed positive relations with the social environment, paying attention, and being aware. Also, more general characteristics of care are noted, such as being neat. This shows that the general perception related to care includes moral as well as non-moral notions, therefore it is quite broad.

Both definition and conception of fairness are broader than the MFT definition. Both of them include honesty as a strong factor. Also, concepts related to law and judiciary are perceived within the fairness context. Additionally, the conception includes fairness as an ideal, kindness, empathy, freedom, sincerity, transparency, essence of humanity and expressing one self. Such an outlook indicates the fundamental importance of the concept. Respondents placed it as a basis of humanity, both to be a human and to live humanly. The care over others, genuineness or empathy emerge as components of fairness, theoretically on the other hand, they are associated with care. Lastly, fairness is one of the two foundations where the words “moral” and “morality” are thematic units (the other foundation is sanctity). As noted previously, the question used “adalet” in Turkish (justice); it is possible that

if “hakkaniyet” (fairness) were used, more answers related to reciprocity (the emphasis of MFT) would have been obtained.

MFT refers to loyalty as a moral foundation, particularly within the context of being a traitor and betrayal as the abuse of loyalty. However, the respondents referred to a different kind of abuse: oppressive regimes and obedience. Also, submissiveness, not being able to develop as an individual and society, feeling of fear are emphasized. When it comes to the concept of loyalty, respondents stated an apparent distinction between a restricting and optimum loyalty. While the restricting loyalty is seen as slavery, oppression and the like, an optimum loyalty includes negotiable obedience where the individual does not lose his/her freewill. It is a pure genuine loyalty. Respondents also enlarged loyalty so as to include loyalty to one’s past or to one’s faith. They attributed some functions to loyalty such as providing protective environment that corresponds to a secure environment and social support. Additionally, compromise between parties for wishes and demands, having understandings are parts of loyalty.

MFT’s emphasis in counting authority as a moral foundation is on the function of providing order, therefore vices related to authority are subversion of a legitimate authority and causing chaos in public. Acceptance of hierarchical relations, loyalty to authority figures are within the moral virtues related to authority foundation. On the other hand, in the present study, participants’ emphasis is on the misuse of authority by the authority figures. If the authority in question is a person, respondents acknowledge the loyalty to the leader. The additional attitudes towards authority that are not taken into account by MFT are deindividuation (blind obedience), taking the authority’s side (pro-power), subversiveness, and questionacalness (questionerness, questioning the authority). Respondents defined some conditions under which authority is respected for (“respect cannot be demanded, it should be deserved”). The misuse of authority such as slavery and restriction of liberties is emphasized throughout the answers. On the other hand, when the respondents explain their own view of authority, they admitted the functions of authority such as providing peace, fairness or the feeling of unity. They also described an optimum authority; one that does not use weapons, persuades with intellect and knowledge, and has limits and

rules, respects for individual liberties. The reciprocal relation between authority and follower relies on respect, honesty, loyalty, or empathy. Some respondents referred to criticizing authority when necessary using an appropriate language. Some other participants find respect for authority totally unnecessary and wrong. They stressed the misuse of authority such as restricting liberties, bullying, or violence. Also, obedience, loosing individuality, not questioning is associated with authority.

Basically, there are similarities between loyalty and authority especially when talking about restricting and optimum types of both. This may indicate how hierarchy is perceived. Participants are inclined to see authority-follower relations in loyalty and equal relations and a questioning attitude in authority. Another point related to loyalty and authority is that *although definitions of moral foundations do not state and although not asked*, participants provided some answers related to restricting effects of loyalty and authority. I believe, this reactive attitude to loyalty and authority converges with the state of liberty as a candidate moral foundation. Respondents are sensitive about their liberty physically, mentally, and psychologically. Their acceptance of loyalty and authority as moral foundations subjects to the condition of existence of liberty. They also define some new vices related to loyalty and authority, such as utilization, self-interest / self-seeking (abusing loyalty), deindividuation, and taking the side of the powerful (being pro-power).

Both the definition and conception of sanctity / purity remind quite various and many things to participants. While the scholarly definition includes body, nature and religion within this foundation, participants included children, justice, family, homeland, traditions, and self as well. MFT asserts that common sacred things have the function to facilitate common social life (Graham & Haidt, 2012). In other words, each moral foundation is a sacred foundation. In the present study, different bases of sanctity give clues about what people think sacred. Another point about the perception of sanctity / purity is that it is one of the two foundations that is associated with words such as moral, or morality explicitly (the other one is fairness). Lastly, the description of sanctity includes factors related to mysticism, perfect complete being described by mysticism, transcendence, perfection, and psychological power

that may be one of the unique contributions of the data to the definition of moral foundations.

The liberty foundation refers to reaction to dominating, bullying or constraining social agents, or authorities within the MFT context. The study on the other hand, proves a wider understanding as it is the case with the other foundations. There are traces of liberty at different levels: individual, societal and non-human. Secondly, liberty and fairness are quite related to each other, as they both refer to equality and rights. Additionally, the excess of liberty is seen as separateness and away from society. Lastly, participants acknowledge that liberty does require rules, limits and discipline.

In general, the perception of each moral foundation is in line with the theory and MFT words extracted by Graham et al. (2009). Additionally, for all foundations the mental representation is wider than the scholarly definition; also, the understanding about these concepts contain both moral and non-moral elements. Similarly, fairness and care are closer as compared to scholarly definitions, they share various common elements in people's minds. Loyalty, authority, sanctity and liberty have quite a wide understanding. The perception of loyalty and authority is quite close, largely overlapping each other. As one part of loyalty is closely associated with obedience to authority, another part is associated with care. The immorality about authority is tyranny contrary to the emphasis of subversion by the theory. Lastly, liberty is vital especially at societal and individual basis and needs to be investigated further.

### **Emotions, Feelings & Senses**

As in Study 2, emotion categories refer to a range emotions, feelings, senses and words used with "to feel" in Turkish. These categories are summarized and depicted together in Table 37.

Emotions related to care are compassion and affection like. Pity is the important feeling distinguishing care from other foundations. Fairness seems to be associated with the widest range of emotions from affection to trust, from honor to composure. Self-love, hope and serenity are specific to fairness mostly. Loyalty is associated with reliability and affection.

Table 37. The N and Frequency of Thematic Units Related to Emotions, Feelings and Senses, Study 3

Thematic Units Related to Emotions / Feelings / Senses		Care	Fairness	Loyalty	Authority	Sanctity	Liberty
Turkish Version	English Version	D/C	D/C	D/C	D/C	D/C	D/C
Merhamet, acıma	Feeling of pity	12,12/-				-/1,1	
Sevgi, saf sevgi	Affection, Pure love	12,12/20,20*	1,1/-	3,3/4,4		2,2/2,2*	-/1,1
Aşk	Love	1,1/-		-/1,1		-/1,1	
Şefkat	Compassion	11,11/8,8				1,1/-	
Aile sevgisi	Family love						
Özsevgi	Self-love		1,1/-				
Saygı duyma (kendine, başkalarına)	Respect (for others and oneself)	-/2,2	2,2/-	-/1,1	3,3/3,3*	-/1,1	3,4/4,5
Özsaygı	Self-respect (self-esteem)		1,1/-	1,1/-			
Saygılı	Respectful		-/2,2				
Gruba saygı	Respect for the group			1,1/-			
Güce saygı	Respect for the power				-/1,1		
Merak	Curiosity	-/1,1					
Mutlu(luk)	Happy(iness)	-/1,1	-/1,1			1,1/-	1,1/1,1
Güvenilirlik	Trustworthiness						
Güven(li)	Reliable (ity)		7,7/-*				
Emin	Confident		-/1,1	3,3/7,7*	1,1/1,1		1,1/1,1
Onur / Şeref	Honor		1,1/-	1,1/-			
Umut (lu)	Hope (ful)		1,1/-	1,1/1,1			-/1,1
Sükûnet	Serenity		-/1,1				
Huzur	Composure		-/1,1				
Rahatlık	Relaxation		-/1,1			-/1,1	-/2,2
Korkusuzluk	Fearlessness		-/1,1				2,4/2,2*
Korku	Fear			1,1/-		-/1,1	-/3,3
Öfke	Anger						
Hayranlık	Awe				1,1/3,3	-/1,1	
İğrenme	Disgust				1,1/-		

D/C: Definition/ Conception, \* denotes the most frequent item related to moral foundation.

Respect for the group is the loyalty specific item. Here too, it is apparent that loyalty and care overlap to some extent. Authority is related to respect and fear mostly. Respect for the power, awe and anger are specific to authority. Emotions associated with sanctity are mostly love and affection. Sanctity specific emotions are family love and disgust. Contrary to the literature, sanctity is only slightly associated with disgust. The wide understanding of sanctity approximated it with affection, fear, and composure. Liberty is specifically associated with respect, composure, relaxation and fearlessness. Fearlessness is a liberty specific item along with relaxation and hope. Thinking that liberty emerges where there is confrontation (with bullies, or tyranny), it is only natural to expect fearlessness, heroism or courage to be related with liberty. Overall, most frequently cited items are love, pure love, affection, respect, happiness, reliability / trust, and fear (fearfulness, fearlessness). Love and respect are the most commonly articulated items, across moral foundations. This categorization may be an additional attempt to detect some emotional factors related to moral foundations' nature.

### **Common Notions / Recurring Units Throughout The Foundations**

Throughout the answers to twelve questions (answers related to definition and conception of 6 foundations), there have been recurring notions gaining a same, slightly or totally different meaning within the specific framework. In other words, these themes have been repeated for different reasons or in different contexts. This may be an indication that there are common concerns for different foundations, as well as unique concerns. The common concerns appear the basic mechanisms behind different moral concerns. As they gain different meanings in different contexts, most of them are fuzzy and broad in description. The most common units are explained below (see Table 38).

### **The Extent to Which Foundations Are Perceived Moral**

Participants were asked to rate the relevance of each moral foundation definition to morality (Table 39). Accordingly, the definition of fairness is most closely related to morality ( $M=5.72$ ,  $SD=1.73$ ) and respect for authority is least related to morality ( $M=2.97$ ,  $SD=1.81$ ). Keeping the skewed distribution of political view in mind, none

Table 38. Recurring Notions Throughout Different Moral Foundations, Study 3

Notion TR	Notion EN	Care	Fairness/Justice	Loyalty	Authority	Sanctity	Liberty
Adalet	Fairness, Justice	It is a characteristic of people who show care. Also a motive for care.	The whole foundation.	An element where there is loyalty, alliance.	One of the functions of authority. One of the conditions under which an authority is respected for.	A basis for sanctity.	An element of liberty is equality and fairness.
Aile	Family	A context where care is shown. Domestic violence happens where care does not exist.	-	A context loyalty is expected from.	One of the authority contexts.	A basis for sanctity. Family love is emotion of sanctity.	-
Baghlik	Loyalty, Commitment	A background element for care.	-	The whole foundation.	One of the characteristics of the relation between authority and follower. An attitude towards authority is commitment to the leader.	An element of sanctity is to commit, be loyal.	-
Baskı	Oppression	-	-	One of the misuses of loyalty, creating a restricting regime. Also characterizes restricting type of loyalty. Individual/society in such a context is described as submissive.	The misuse of authority.	-	There are symbols of oppression / tyranny such as pharaoh. Oppression exists where there is no liberty. A strategy to achieve liberty is to get rid of the oppression or confronting the oppression. Liberty is an open and secure attitude towards life, feeling that one is not under oppression.

Table 38. (Continued)

Notion TR	Notion EN	Care	Fairness/Justice	Loyalty	Authority	Sanctity	Liberty
Benlik, kendi, öz	Self, Essence	Respect for one self and others. Care is the essence of humanity.	An unfair person is selfish. Fairness is to express one self, to be at peace with one self, protecting oneself.	Loyalty leads to extended self. At the same time, it is giving up your own choices and compromising. Also, optimum loyalty provides a setting where individuals express themselves.	A result of commitment to the authority is giving up yourself, being pacified. Also, optimum loyalty provides a setting where individuals express themselves.	A basis for sanctity. Searching for oneself, trying to be oneself is sacred. Sanctity is the feeling of innocence inside.	Liberty involves self. Also, self/individual is a level of liberty. Liberty is to express oneself, self-actualization, self-confidence, staying authentic.
Bilgi, bilgili olmak	Information, being knowledgeable	A characteristic of people who show care.	Used when deciding about right and wrong.	-	A characteristic of optimum authority. An optimum authority persuades with knowledge. Also, a condition to be met to respect for authority.	-	-
Bilinç	Consciousness	-	Used when deciding about right and wrong.	-	Not being developed, non-consciousness is related to downside of authority.	-	An element of liberty along with free thought, reasoning.
Birey	Individual	-	Fairness is related to human beings' essence, being an individual.	Optimum loyalty provides a suitable setting for individual and her/his freewill. On the other hand, restricting loyalty is far from individuality, in fact destroys individual. Loyalty involves taking an active role in group, guiding individuals.	An optimum authority is respectful to individual liberties. One of the attitudes towards authority is to lose individuation.	Sanctity is the innocence felt inside of the individual.	One of the liberty levels is individual. An element of liberty is to be an individual, self-actualization.

Table 38. (Continued)

Notion TR	Notion EN	Care	Fairness/Justice	Loyalty	Authority	Sanctity	Liberty
Diren (direnç, direniş)	Resist (resistance)	-	A result of unfairness.	-	An attitude towards authority is to resist, question.	-	At the individual level, liberty is inner resistance. Two elements of liberty are resistance and perseverance; resistance to oppression & tyranny. An active strategy to obtain liberty.
Disiplin	Discipline	-	-	Loyalty involves discipline and order. It is associated with responsibility and principles.	An element of authority. Also, a function of authority.	-	An element of liberty: discipline along with limits, rules, and responsibility.
Doğruluk	Righteousness	-	A way to achieve fairness. An element of fairness.	-	-	Sanctity is being right all the time.	An element of liberty is to value righteousness, rights.
Dostluk, dost	Friend (ship)	A background element for care.	Cognition related to fairness.	A context loyalty is expected from.	-	-	-
Dürüstlük, sözünün eri	Honesty	-	A way to achieve fairness. An element of fairness. A characteristic of fair people.	A factor explaining loyalty, along with trustworthiness.	An element related to reciprocal relation between authority and follower.	An element of sanctity is to be honest.	-
Enekle, çaba, gayret	Effort, investment	It is a way to show care. One allocates time and invests when showing care.	An element of reciprocity, an element whose reciprocal equivalent should be returned for fairness. Its distribution should be fair.	A factor explaining loyalty, along with allocating time.	-	An element and a basis of sanctity is effort/investment. A basis for sanctity is self: sanctity is the effort to be a good person, to be oneself.	An element of liberty along with, equality, eliminating inequality.

Table 38. (Continued)

Notion TR	Notion EN	Care	Fairness/Justice	Loyalty	Authority	Sanctity	Liberty
Empati	Empathy	A way for constructive communication, being understanding.	A way to achieve fairness. An element of fairness.	-	An element related to reciprocal relation between authority and follower.	-	An element of liberty, along with acceptance, not patterning.
Fedakar, özveri	Sacrifice	A way to show care. Investing on something.	-	A factor explaining loyalty, along with dedication Also, a factor for contributing to the group.	-	An element of sanctity is to commit, be loyal, allocating time and effort.	-
Güven	Trust, Rely on, Confidence, Secure	-	Reliability is a fairness-related cognition. Also, an element of fairness. An unfair person is unreliable. Fairness makes people feel reliable, safe.	A factor explaining loyalty, along with honesty (trustworthiness), also an emotion of loyalty. A setting of loyalty along with affection, fairness.	A condition under which authority is respected. An emotion related to authority. Trust is lost when the authority does not fulfill its function.	-	An element of liberty is to have an open and secure attitude towards life. A means for liberty is self-confidence. A liberty related emotion: sense of security.
Hak	Right	hakkiyla yapma	The whole foundation.	-	A condition under which authority is respected (authority should be deserved). It should deserve the respect not demand. Authority should not deny people's rights, be fair.	-	A basic liberty domain: human rights, basic rights and freedoms. Liberty at societal level: human rights. A context where liberty does not exist: there is infringement of others' rights. An element of liberty is fairness, rights, equality. Specific rights such as right to elect and be elected, freedom of association.

Table 38. (Continued)

Notion TR	Notion EN	Care	Fairness/Justice	Loyalty	Authority	Sanctity	Liberty
Hakkani yet	Fairness	-	The whole foundation.	-	One of the functions of authority is to secure justice, be fair.	-	-
Hoşgörü	Tolerance	A background element for care, accepting as it is. A characteristic of caring people.	An element of fairness.	-	-	-	An element of liberty: affection, acceptance, tolerance.
Hür	Free	-	-	-	-	An element of sanctity is free thought.	The whole foundation.
Samimiyet, İçten	Genuineness	A characteristic of caring people.	An element of fairness, related to being genuine, open.	A factor related to optimum loyalty. Also, loyalty provides a setting of genuineness, affection, trust. A factor of constructive communication.	-	An element of sanctity is naturalness, genuine feelings.	-
İsyan, başkaldırı	Revolt, Rebellion	-	-	-	An attitude towards authority is to revolt, rebel. A response if authority does not fulfill its functions.	-	An active strategy to gain liberty back. An element of liberty, to be able to defy.
İtaat	Obedience	-	-	In the misuse of loyalty, people obey. On the other hand, in optimum loyalty, there is questionable obedience.	An element of respect for authority is to obey, being pacified, patterned. An attitude towards authority is to lose individuality and obey.	-	-

Table 38. (Continued)

Notion TR	Notion EN	Care	Fairness/Justice	Loyalty	Authority	Sanctity	Liberty
İyilik	Goodness, Kindness	A way to show care.	An element of fairness, related to empathy, understanding.	-	-	An element of sanctity is affection, goodness/goodness, mercy, good intentions. Sanctity is an effort to be a good person.	-
Kabul	Acceptance	A background element for care.	An element of fairness, accepting people, tolerance, maturity.	-	An element related to reciprocal relation between authority and follower. Accepting legitimate authority.	-	An element of liberty: acceptance, empathy, as they are, affection.
Kork	Fear	-	-	An emotion related to loyalty, specifically related to restricting loyalty.	An emotion related to authority.	An emotion of sanctity.	An emotion of liberty: fearlessness
Koruma	Protect, Preserve	A way to show care.	Ways to achieve fairness is protecting oneself, protecting others, protecting from the state.	Loyalty provides a protective environment.	A function of authority is to protect the status quo/order. Also a condition under which authority is respected. Authority figure should be protected. Authority also protects the feeling of unity, wholeness.	A function of sanctity is to protect what is sacred. It is worth protecting. A basis for sanctity is body based, protecting the body.	-
Kötü, kötülük	Evil, Bad	Setting where care does not exist.	A way to achieve fairness is to distinguish good and bad. Fairness is the struggle between good and bad.	There are results of misuse of authority, such as treason, creating a restricting loyalty. Evil is a result of misuse of loyalty. Being with someone in his/her bad day.	Authority could be abused.	A basis for sanctity is self based: being a good person, staying away from evil. An element of sanctity is transcendence, being away from bad thoughts.	-

Table 38. (Continued)

Notion TR	Notion EN	Care	Fairness/Justice	Loyalty	Authority	Sanctity	Liberty
Saygi	Respect	A characteristic of caring people.	An element of fairness, accepting as it is. A feeling related to fairness.	Emotions related to loyalty, self respect, respect in general and respect for the group.	An element of optimum authority: reciprocal respect, an authority deserving respect / respecting individual liberties. Respect, respect for authority are emotions related to authority. If the authority does not meet the conditions, it should not be respected. Some people do not respect authority at all. Disrespectful is an element of negative authority/negative follower. Respect for authority is a part of life.	An emotion of sanctity. Sacred things are respectable.	An emotion of liberty: respect.
Sevgi, saf sevgi, aile sevgisi	Love, Affection, Pure love, Family love	A background element for care. Caring involves showing affection/ love.	Its distribution should be fair. Also, affection / self love is feelings related to fairness.	Emotion related to loyalty. Loyalty provides an affectionate setting. Also a part of constructive communication.	-	An element of sanctity. Emotion related to sanctity (affection, love, family love, child love). An element of commitment.	An emotion of liberty: love, affection. An element of liberty: affection, acceptance.
Sorgu	Questioning	-	-	In an optimum loyalty, obedience should be questionable.	An attitude towards authority is to question it. Another one is not to question it, becoming patterned and pacified.	-	An element of liberty: reasoning, questioning, thinking. An element of liberty: free thought, to be able to question.

Table 38. (Continued)

Notion TR	Notion EN	Care	Fairness/Justice	Loyalty	Authority	Sanctity	Liberty
Sorumlu luk	Responsibility	A characteristic of caring people.	-	-	Optimum authority takes responsibilities, also a condition to respect it. A negative authority is irresponsible.	-	An element of liberty along with limits, rules.
Vicdan	Conscientiousness	One of the elements needed for care. A characteristic of caring people.	An unfairness related reaction. Also a fairness related feeling.	An element of loyalty.	An element of authority.	An element of sanctity is being conscientiousness.	An element of liberty along with mindful, sensitive.
Yüce	Noble, lofty	-	A characteristic of fairness, being an ideal.	-	-	An element of sanctity is nobility, loftiness. Sanctity is an ideal, something lofty.	An element of liberty (glorification).

of the moral foundations has a significant relationship with political view (there is a positive trend for sanctity, though). Political view is also related to gender positively ( $r = .35, p < .05; M_{\text{Female}} = 3.18, M_{\text{Male}} = 4.20$ ) and to age negatively and marginally ( $r = -.27, p < .10$ ). On the other hand, the interrelations between foundations indicate that care and fairness are related to each other, so are fairness and loyalty. As the binding foundations, loyalty, authority and sanctity are interrelated. As a late addition, liberty is positively related to care and authority.

Table 39. Correlations between Moral Foundations, Study 3

Variables	M (SD)	Care	Fairness	Loyalty	Authority	Sanctity	Liberty	Pol. View
Care	5.04 (1.95)	-	.36*	-.02	.19	-.13	.58***	.00
Fairness	5.72 (1.74)		-	.38*	.21	.12	.27†	.06
Loyalty	4.49 (1.79)			-	.33*	.50***	.05	.14
Authority	2.98 (1.82)				-	.39**	.35*	.23
Sanctity	4.86 (2.03)					-	-.01	.26†
Liberty	4.44 (2.16)						-	-.11
Pol. View	3.54 (1.42)							-

†  $p < .10$ , \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ . N:43

## Conclusion

This study aimed at exploring the perception related to moral foundation as defined by MFT and as participants define. Also, the extent to which each moral foundation is perceived to be moral was asked. The results indicate that the perception of each foundation is much broader than the definition of that foundation. Moreover, the close examination of the qualitative analysis indicates that the mental representations of moral foundations overlap with each other considerably. The qualitative analysis shows care and loyalty, loyalty and authority, and liberty and fairness are close. Some common notions reveal the source of the similarity among foundations. Each notion gains a new meaning with each foundation, therefore they are critical understanding the perception of morality in general. The quantitative analysis on the other hand showed that fairness is perceived as most moral and authority is perceived as the least moral, among moral foundations.

## **CHAPTER V.**

### **STUDY 4**

This study aims to a) compose two measurement devices using literature concerning morality and previously reported two qualitative studies, b) test these devices with the existing questionnaires of MFT and some variables related to morality.

#### **Method**

##### **The Development of Measurement Devices**

Two measures of morality have been created. Moral Characteristics Inventory (MCI) aims to detect morality related characteristics of individual; Moral Values Survey (MVS) aims to determine morality related sensitivities human beings have. The items have been extracted as follows: a) the thematic units of Study 2 and 3, b) the categories of Study 2 and 3, c) the most frequently used words of study 2 and 3 d) the words related to morality as explained by MFT and extracted by Graham et al. (2009). As noted earlier, this list overlaps to a great extent with the contents of the Study 2 and Study 3, nevertheless a couple of items have been added. As for the fifth source, a small-scale study was conducted with 8 people. The participants listed words they associated with a number of words important to Moral Foundation Theory, such as theft, chastity, tradition, disgusting etc. Lastly, emotions related to morality (Haidt, 2003) and words related to the discussion of possible new moral foundations (e.g., efficiency, industry) (Challenges, 2009; Graham et al., 2013) were reviewed and some items were added. The list contained the names of each foundation and “moral/morality” as items, as well. Having reviewed all these sources, 262 root items have been extracted. After collapsing similar items, the number of items decreased to 221.

Each root item has been reviewed in terms of three characteristics, whether or not it a) describes a characteristic related to morality b) stands as a concept vital to morality c) creates uneasiness with its existence, absence, or violation (for a couple of examples, see table 40). Root items varied in terms of meeting all three criteria (none to three). Accordingly, necessary transformations on wording have been made, for instance the root item “authority should provide security and preserve order” was rendered as “Authority providing security and preserving order” as an importance item. Also, some items that are not suitable for the formats of the questions were eliminated. At the end, three types of items were formed: the characteristics, important concepts, and irritating phenomena.

Table 40. Examples Pertaining to the Development of MCI and MVS Items, Study 4

Root Item	Characteristic	Importance	Uneasiness
Tehlikeye atmak (Endanger)	-	-	-
Temiz kalplilik (Sincerity)	Temiz kalpli (Sincere)	Temiz kalplilik (Sincerity)	-
Gelenek (Tradition)	Geleneklere bağlı (Committed to traditions)	Gelenekler (Traditions)	Geleneklere uyulmaması, geleneklerin bozulması (Not complying with the traditions, breaking traditions)
Acı çekmek (Suffer)	-	-	Acı çekenlerin varlığı (The existence of sufferers)

Stemming from the three types of items, two questionnaires were formed. The first questionnaire, MCI, consists of 123 possible morality related adjectives that describe a person (see Appendix G and H, for Turkish and English, respectively), that is “characteristic” items. It asks to what extent each item defines the respondent on a 7 point scale (1= definitely disagree, 7 = definitely agree). The second questionnaire, MVS, consists of two parts (see Appendix I and J, for Turkish and English, respectively). The first part is composed of 139 items, and aims to measure the importance of each value to the participant on a 7 point scale (1= not at all important for me, 7 =very important for me). The question of this part is “how important is (honesty/ equality/ hierarchy etc) for you?”. The second part is composed of 91 items and aims to measure the extent of uneasiness felt in cases where there is a

nonexistence, violation, neglect or extremity of each value, on a 7 point scale (1= does not give me uneasiness at all, 7= gives me uneasiness very much). The question of the second is “how much uneasiness (dishonesty / inequality / existence of the sufferers) would create for you? As the nonexistence, violation, neglect or extremity may arouse different feelings from disgust to anger; uneasiness seemed more suitable as a comprehensive word. Also, it is considered that using “important” and “uneasiness” as terms is in line with the legacy of moral judgments, especially according to SIM and MFT.

## **Procedure**

Study 1 and Study 4 consist of the same participants. All participants received the questionnaires explained in Study 1. Additionally, half of the Study 1 participants received MCI; the other half received MVS; thus forming Study 4.

The questionnaire booklets started with MCI or MVS respectively, the rest of the questionnaires were in the same order. As the MCI and MVS are long, counterbalancing had to be carried out to obtain a sound measure. Thus, MCI was presented in 2 different orders and MVS was presented in 4 different orders, constituting 6 different batteries. After the completion of the data, different batteries were merged in two data sets of MCI and MVS.

As Study 1 requires a heterogeneous sample to test the scales in Turkish, so does Study 4 to test the new morality measurement devices. Therefore the heterogeneity of the sample in terms of demographic variables is suitable for the current study’s aim, too.

### **A. Results Concerning Moral Characteristics Inventory (MCI)**

#### **Sample Characteristics**

The sample consisted of 249 participants whose age ranged between 15 and 74 ( $M=30.68$ ,  $SD=11.24$ ) (see table 41, for a summary of demographic information). The majority of the sample (83 %) is between 15 and 40 and 31 respondent did not give any information related to age. Gender distribution is comparable (females 54 %, males 45 %). The education range is from literate to graduate degree, the densest groups are high school and university graduates (69 and 96 people, respectively). As

Table 41. Demographic Information of Participants, Study 4A

Variable	Frequency	Percent
Sex		
Female	134	53.8
Male	111	44.6
No information	4	1.6
Education (Last Degree Completed)		
Literate	2	.8
Primary School	14	5.6
Elementary school	18	7.2
High School	69	27.7
Associate Degree	23	9.2
University	96	38.6
Graduate Degree	25	10.0
No information	2	.8
Student or Not		
Not student	151	38.6
High School student	13	5.2
University student	64	25.7
Graduate student	18	7.2
No information	3	1.2
Job Status		
Unemployed	26	10.4
Blue-collar, Worker, craftsperson	30	12.0
White-collar, small business owner	48	19.3
High level bureaucrat, entrepreneur	11	4.4
Other	114	45.8
No information	20	8.0
City Status		
Village	16	6.4
Town	15	6.0
City	86	34.5
Metropolis	129	51.8
No information	3	1.2
Marital Status & Type		
Single	157	63.1
Married	87	34.9
Prearranged	22	8.8
Self-initiated	53	21.3
Other	12	4.8
No information	5	2.0
Number of Children		
Non	153	61.4
No information	27	10.8
1	20	8.0
2	37	14.9
3 to 5	12	3.6
Membership to NGO		
Yes	39	15.7
No	205	82.3
No information	5	2.0

for the specific occupations, 125 participants responded with a wide range of occupations, such as cleric, police officer, technician, actor/actress. Most frequent occupations are homemaker (16), student (9), public sector employee (9), psychologist (7), administrative official/ CEO (5), teacher (4), nurse (4), and retired (4). Residency information participants provided indicates that most of them are of urban origin. With respect to current city they live in, participants indicated 17 cities of Turkey. They indicated 36 cities of Turkey as the city they spent most of their lives (see Table 42). While most of the participants were single, marital year of the married participants changed between one month and 45 years.

Table 42. Settlement Information of Participants, Study 4A

City	Number of Participants who spent most of their lives in	Number of Participants currently living in
Ankara	46	98
İstanbul	43	58
İzmir	16	23
Aydın	16	20
Eskişehir	13	10
Diyarbakır	12	10
Manisa	9	9
Kocaeli	8	5
Mersin	6	1
Bursa	4	2
Other	39	7
Missing	37	6

Most participants live with their spouse and/or children (82) or parents and/or siblings (99). The rest live in dorm or live alone, with friends, extended family or other. As for the monthly income, the distribution is a positively skewed one; about half of the participants (136 persons) have an income of up to 2999 Turkish liras (TL). Eighty participants have an income between 3000 TL to 5999 TL and 25 participants have an income of 6000 TL or higher. Participants rated their level of religiosity on a 7-point scale (1=not at all, 7=very much) ( $M = 3.88$ ,  $SD = 1.92$ ). They also rated their political ideology on a 7-point scale (1 = radical left, 7 = radical right) ( $M = 3.28$ ,  $SD = 1.38$ ). Results of this question formed a relatively positively skewed distribution: there were 141 participants, who described themselves as radical left, left, close to left, there were 40 participants who described themselves

radical right, right or close to right. There were 55 respondents who described themselves as center.

### Item Characteristics & Factor Analyses

The 123 item of the MCI has been investigated in terms of descriptive characteristics such as mean, standard variation, skewness or kurtosis. The mean values change between 1.21 (“traitor, betrayer”, item 40) and 6.43 (“loves their family”, item 54). Standard deviations of the items changed between .68 and 2.14. Items whose standard deviations are under 1.00 and whose kurtosis values are over 5 are noted in table 43 (there are no items whose skewness is higher than 5). Nevertheless, these items will be mostly kept in the end of analysis. In terms of standard deviation, items with a clear negative connotation, such as “betrayer”, “hypocrite” or items with a general positive connotation, such as “fair”, “honest”, or “clean” have the minimum variance, indicating a general agreement among respondents. On the other hand, items with the largest standard deviation are “committed to the traditions”, “faithful”, “rebellious”, “disobedient”, “jealous”, “defends people on power”, indicating a general heterogeneity among respondents. One should note that most of the items

Table 43. Some MCI Items with Extreme Descriptive Values Study 4A

Item Nr	Items	N	Max. Value	Mean	SD	Skewness	Kurtosis
40	Hain, kalleş	248	7.00	1.21	.68	4.78	28.89
45	İkiyüzlü, riyakar	249	7.00	1.29	.76	4.49	27.04
13	Başkalarının hakkını gasp eden	249	6.00	1.32	.84	3.29	11.31
118	Vicdanlı	249	7.00	6.27	.89	-1.75	5.89
2	Adil	249	7.00	6.17	.89	-1.33	3.77
27	Dürüst, doğru, güvenilir	248	7.00	6.23	.93	-1.54	3.96
119	Başkalarına saygılı	248	7.00	6.27	.95	-1.72	4.64
99	Sahtekar	248	7.00	1.41	.98	3.32	12.20
50	Temiz	249	7.00	6.19	.99	-1.88	5.69
25	Duyarlı, farkındalık sahibi	249	7.00	6.07	.99	-1.38	3.23
28	Düşünceli	249	7.00	6.12	1.00	-1.55	3.75
42	Hoşgörülü	249	7.00	6.03	1.00	-1.21	2.38
77	Kötü, kötü niyetli	249	7.00	1.49	1.04	3.21	11.84
100	Samimi, içten	248	7.00	6.10	1.06	-1.92	5.92
82	Merhamet sahibi	249	7.00	6.13	1.10	-1.94	5.44
14	Başkasının mutsuzluğundan mutlu olan	248	7.00	1.46	1.15	3.30	11.26
60	Katı görüşlü, dar kafalı, dogmatik, kalıpcı	248	7.00	1.66	1.32	2.61	6.91
12	Baskıdan hoşlanmayan	249	7.00	6.21	1.45	-2.33	5.06

Note: Minimum value is 1 for all items.

with a relatively high standard deviation are related to conservatism.

As the next phase, a series of factor analyses were carried out, to determine the factor structure and decrease the number of items. Firstly, each item was considered whether or not it is a possible item of a specific moral foundation. In other words, a backwards process was performed. For each item; Study 2, Study 3, and the literature were reviewed to determine a possible foundation. At the end of the process, I ended up with three kinds of items: common items (items common to three to six foundations, 28 items), unique items (items that belong to only one or two foundations, 74 items), and extra items (items that are not possible members of six moral foundations, mostly from Study 2, 21 items). From a different angle, each of the six moral foundations consisted of a group of common and unique items. For items gathered under each moral foundation, factor analyses were performed and a tentative factor structure was formed (for care 32 items, for fairness 32 items, for loyalty 36 items, for authority 26 items, for sanctity 35 items, and for liberty 41 items). For factor analyses, principal axis factoring and oblimin rotation were used. In tables related to factor analyses, the items are presented in Turkish throughout the tables, English versions can be found in Appendix K.

In the second step, common items (items that are common to three to six foundations) were factor analyzed (see Table 44). In the first phase, principal axis factoring with oblimin rotation was performed on the 28 items. According to eigenvalue-greater-than-one and scree plot criteria; two factors were extracted. A second principal axis factoring with oblimin rotation with a two-factor solution explained 32.70 % of the variance. The first factor consisted mostly items related to positive social relations. The second factor, on the other hand, was more related to internal qualities such as being peaceful, fearless, happy, having high self-esteem and free.

Thirdly, to obtain a more refined and plain factor structure for each foundation, common items were excluded from each foundation (see Table 45). Accordingly, Care consisted of one factor. It represents being altruistic, helpful, gentle, caring, sensitive, compassionate, understanding, loyal and kind. Fairness consisted of two factors. First factor referred to notions such as virtuous, someone who can

Table 44. EFA Result of Common Items (items common to three to six moral foundations) of MCI, Study 4A

Common Items	Foundations Item Loaded On	F1	F2
119. Başkalarına saygılı	C, F, A, Li	<b>.90</b>	
96. Sadık	C, Lo, A	<b>.70</b>	
56. İyi	C, F, S	<b>.68</b>	
32. Fedakar	C, Lo, S	<b>.66</b>	
100. Samimi, içten	C, F, Lo	<b>.66</b>	
103. Sorumluluk sahibi	C, A, Li	<b>.66</b>	
42. Hoşgörülü	C, F, Li	<b>.65</b>	
118. Vicdanlı	C, F, Lo, A, S, Li	<b>.65</b>	
27. Dürüst, doğru, güvenilir	F, Lo, A, S, Li	<b>.56</b>	
120. Yalan söylemeyen	F, Lo, S	<b>.51</b>	
30. Empatik, anlayışlı	C, F, A, Li	<b>.50</b>	
39. Güvenli	F, Lo, A, Li	.49	
59. Kanun ve kurallara, düzene bağlı	Lo, A, Li	.48	
54. Ailesini seven	C, Lo, S	.46	
74. Koruyan, kollayan, sahip çıkan	C, F, Lo, S	.38	
1. Kişileri olduğu gibi kabul eden, kucaklayıcı	C, F, Li		
20. Çıkarıcı	F, Lo, S, Li		
43. Huzurlu	F, S, Li		<b>.60</b>
72. Korkak	Lo, A, S, Li		<b>-.58</b>
7. Korkusuz	Lo, A, S, Li		<b>.56</b>
63. Kendine saygılı	C, F, Lo, Li		<b>.56</b>
85. Mutlu	C, F, S, Li		.48
9. Asil, yüce	F, S, Li	.30	.47
44. Hür iradeli, özgür, hür	F, Lo, Li		.45
2. Adil	C, F, Lo, A, S, Li		.41
5. Otoriter	Lo, A, Li		
102. Sorgulayan	Lo, A, Li		
12. Baskıdan hoşlanmayan	Lo, A, Li		
<b>Eigenvalue</b>		<b>7.62</b>	<b>1.54</b>
<b>Variance</b>		<b>27.21</b>	<b>5.49</b>

C: Care, F: Fairness, Lo: Loyalty, A: Authority, S: Sanctity, Li: Liberty. Items selected for the last factor analysis are bold.

distinguish right and wrong, firm and resistant, moral, open, transparent, altruistic, and egalitarian. The second factor referred to notions that are opposites of fairness: hurtful (R), and ostracizing people (R), and selfish (R). Loyalty consisted of one factor. Items related to group membership (someone who is respectful to the group and defends their group), someone who loves his/her homeland, loyal, religious, loyal to family, loyalty to status quo (someone committed to status quo, laws, and regulations) are members of this factor. Authority consists of two factors: one factor refers to respect for the authority, following the rules, commitment to the leader; the other factor illustrates the state one step further, such as angry, respects for the power and stands for the powerful, and blindly trusts/ obedient. Sanctity refers to four different notions. First factor is composed of items related to conservative values,

Table 45. Exploratory Factor Analyses with Unique and Extra Items of MCI, Study 4A

	Care	F 1	Fairness	F 1	F 2	Loyalty	F 1
93.	Özgeci, diğerkâm, yardımsever	.66	31. Erdemli	.78		35. Grubuna saygı gösteren	.66
88.	Nazık, ince, düşünceli	.63	24. Doğru ve yanlış ayırt eden	.66		117. Vatansever	.65
106.	Şefkati, sevecen	.62	21. Dayanıklı, dirençli	.61		10. Bağlı	.65
25.	Duyarlı, farkındalık sahibi	.62	3. Ahlaklı	.59		90. İnançlı	.63
47.	İlgili, özenli	.61	11. Kendisini seven	.48		4. Ailesine bağlı	.62
82.	Merhamet sahibi	.58	105. Şeffaf, açık	.40		68. Kurulu düzene ve yapıya bağlı	.62
50.	Temiz	.55	93. Özgeci, diğerkâm, yardımsever	.40		64. Grubunu savunan	.57
55.	İtinâlı	.52	108. Tarafsız, eşitlikçi	.30		17. Bir arada olmayı ve yaşamayı önemseyen	.48
15.	Anlayışlı	.52	122. Zarar verici, kırıcı		.70	88. Nazık, ince, düşünceli	.44
52.	Vefalı	.51	23. Dışlayıcı		.64	52. Vefalı	.44
28.	Düşünceli	.48	65. Bencil		.55	66. İtaatkar	.42
76.	Kötü gün dostu	.47	71. Kimseyi yargılamayan, küçümsemeyen, tepeden bakmayan		-.38	76. Kötü gün dostu	.40
122.	Zarar verici, kırıcı	-.47	8. Art niyetsiz		-.37	67. Kendini ifade eden	.33
95.	Sabırlı	.44	46. Paylaşımçı		.32	77. Kötü, kötü niyetli	-.32
77.	Kötü, kötü niyetli	-.33				73. Kendini bir şeye adanmış olan	.31
61.	Kayıtsız	-.31	<b>Eigenvalue</b>	<b>3.40</b>	<b>1.11</b>	115. Uzlaşmacı	.30
81.	Meraklı		<b>Variance</b>	<b>24.26</b>	<b>7.90</b>	40. Hain, kalles	-.29
	<b>Eigenvalue</b>	<b>4.50</b>				<b>Eigenvalue</b>	<b>4.22</b>
	<b>Variance</b>	<b>26.49</b>				<b>Variance</b>	<b>24.82</b>

Table 45. (Continued)

Authority	F 1	F 2	Sanctity	F 1	F 2	F 3	F 4
78. Kuralları bilen, uyan ve onlara bağı	.74		117. Vatansever	.74			
51. İsyankar, asi	-.72		3. Ahlaklı	.70			
89. Otorite konumundaki insanlara saygılı	.63	.42	57. Kahraman, cesur, yürekli	.68			
79. Liderine/yöneticisine bağı	.58	.45	34. Geleneklere bağı	.66		.35	
66. İtaatkar	.57		87. Namuslu	.64	.31		
84. Muhalif	-.53		111. Terbiyeli	.63	.57		
10. Bağı	.43		90. İnançlı	.60	.49		
91. Öfkeli, kızgın		.61	41. Haramdan korkmayan	-.59			
53. İktidarcı		.60	58. Kamil (bilge, olgun, tevazu sahibi)	.59			
75. Körü körüne bağı		.56	50. Temiz	.59	.34		
37. Güce saygı gösteren, güçlünün yanında olan		.53	19. Çalışkan, gayretli	.49			
18. Boyun egen		.32	6. Alçakgönüllü, mütevazı, tevazu sahibi	.44	.40		
<b>Eigenvalue</b>	<b>3.30</b>	<b>1.61</b>	82. Merhamet sahibi	.40	.67		
<b>Variance</b>	<b>27.50</b>	<b>13.39</b>	110. Temiz kalpli	.40	.65		
			109. Kendini arayan, kendi olmaya çalışan	.53			
			97. Saf sevgi gösteren, karşılık beklemeden seven	.30	.52		
			80. Masum	.47	.47		-.35
			60. Katı görüşlü, dar kafalı, dogmatik, kalıpcı		.81		
			101. Sofu, koyu dindar		.75		
			38. Günahkâr				.74
			26. Dünyevi hırsları olan				.70
			<b>Eigenvalue</b>	<b>6.52</b>	<b>1.81</b>	<b>1.33</b>	<b>1.28</b>
			<b>Variance</b>	<b>31.03</b>	<b>8.61</b>	<b>6.32</b>	<b>6.09</b>

Table 45. (Continued)

Liberty	F 1	F 2	Extra Items	F 1	F 2
98. Sağlam ve dik duran	.75		70. Kibirli	.65	
25. Duyarlı, farkındalık sahibi	.62		99. Sahtekar	.65	
57. Kahraman, cesur, yürekli	.62		33. Fesat	.62	
21. Dayamlı, dirençli	.62		22. Dedikoducu	.62	
24. Doğru ve yanlışlı ayırt eden	.61		45. İkiyüzlü, riyakar	.60	
67. Kendini ifade eden	.58		14. Başkasının mutsuzluğundan mutlu olan	.49	
121. Yaratıcı	.43		36. Utanma suçluluk duymayan, utanmaz	.46	
15. Anlayışlı	.41		86. Müsrif, savurgan	.36	
108. Tarafsız, esitlikçi	.40		48. İlişkileri zayıf, insanlardan kopuk, bağısız	.35	
13. Başkalarının hakkını gasp eden	-.36		116. Üzgün, kederli	.30	
49. İnançlarından ödün vermeyen	.32		104. Suçlu hissedemeyen		
94. Rahat, sükunetli	.32		114. Utanç hissedemeyen		
17. Bir arada olmayı ve yaşamayı önemseyen			62. Kendi ile gurur duyan	.66	
113. Umutlu			16. Bilgili, akıllı, kültürlü, bilinçli, bilge	.58	
71. Kimseyi yargılamayan, küçümsemeyen, tepeden bakmayan			92. Örnek kişi, rol model, ideal	.56	
78. Kuralları bilen, uyan ve onlara bağlı	.29	-.66	112. Toplumla faydalı	.56	
51. İsyankar, asi		.53	107. Şükreden, minnettar, memnun	.55	
84. Muhalif		.41	83. Motive, coşkulu	.51	
18. Boyun eğemeyen	-.35	-.39	29. Edepli	.50	
109. Kendini arayan, kendi olmaya çalışan			123. Zarif, görgülü, kurala uyan	.35	
<b>Eigenvalue</b>	<b>3.76</b>	<b>1.15</b>	69. Kiskanç	.31	
<b>Variance</b>	<b>18.78</b>	<b>5.73</b>	<b>Eigenvalue</b>	<b>3.75</b>	<b>2.13</b>
			<b>Variance</b>	<b>17.85</b>	<b>10.15</b>

such as nationalism, morality, and traditions. Second factor refers to being merciful, open, in search for one self, trying to be self, and innocent. Third factor refers to being dogmatic, patterned and highly religious. Last factor is related to being sinful and having earthly ambitions. Liberty consisted of two factors. First factor refers to more personal items such as having a firm attitude, being sensitive and courageous, expressing herself / himself. The second factor refers to more societal level items such as knowing rules and following them (R), rebellious and opponent. Lastly, extra items that are not members of any moral foundations built up 2 factors. One consists of negative characteristics that can be summarized as evil, such as arrogant, fraud, gossiper. The other factor relates to wisdom, such as wise, self-proud, being an exemplar, and well-mannered. So far, it seems that there are some common notions to morality as well as distinctive features characterized by moral foundations. This structure can be depicted with a flower analogy in Figure 13.

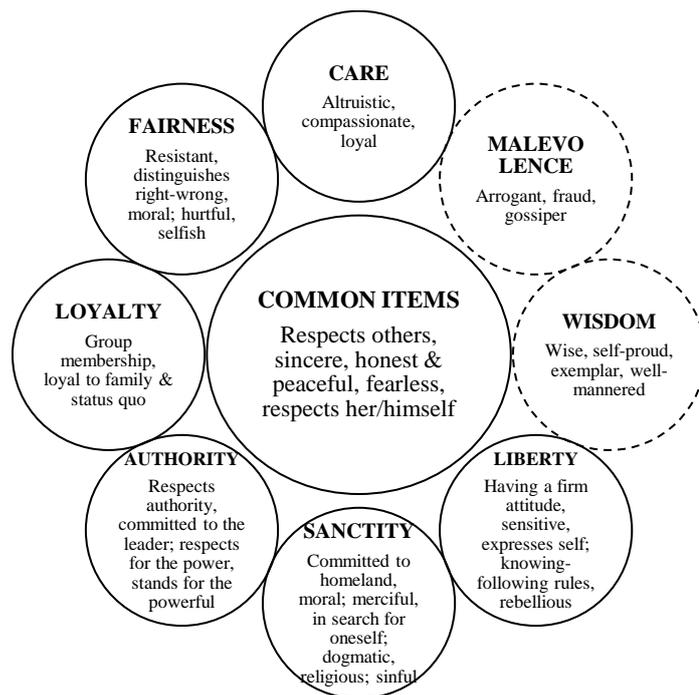


Figure 13. Common and Distinct Items of MCI, Study 4A

In this structure, there are still common items for different foundations. With an overall factor analysis, it is possible that the scale will have a simpler structure. Therefore in the fourth step, items of the Moral Characteristics Inventory were selected. Unique moral foundation items and extra items whose loadings are above

.55 and common items with loadings over .50 were selected (68 items). In the first phase, principal axis factoring with oblimin rotation was performed to estimate factorability of the items and number of factors. According to the eigenvalue-greater than-one criterion, the analysis revealed eight factors explaining 49.96 % of the variance. A second principal axis factoring with oblimin rotation with a five factor solution explained 43.70 % of the variance (see table 46, items selected for variable formation are bold.).

The first factor refers to various positive qualities related to one's relations with others and one's self, such as respecting others, kind, gentle, merciful, genuine, honest, responsible and the like. As the items of this factor constitute the half of the items in the analysis and it is difficult to interpret, another factor analysis for the items of the first factor only were conducted separately (Table 47). Results revealed two factors as compassion & genuineness and decency. While compassion & genuineness refers to both a compassionate, merciful, conscientious attitude and being genuine or sincere; decency is related to being moral, honest, well-mannered, and upright. It should be noted that most of the items of these two factors are members of common items and noted in Table 43 for extreme descriptive values.

The second factor was labeled as self-actualization since it refers to respecting and expressing one's self, being courageous, heroic, having a firm attitude and at the same time, being mature and exemplar, and defending his / her group.

The third factor was labeled as conservative values. The factor includes loyalty to conservative values such as homeland, religion, and traditions.

The fourth factor is interpersonal malevolence, mainly refers to selfishness. It is interesting that various negatively valenced items are perceived together such as arrogant, gossiper, selfish, having earthly ambitions, destroying social relations, hypocrisy, or sinful. Interpersonal malevolence indicates the absence of (various) moral characteristics, therefore as a moral characteristic, it should be conceptualized as "absence of interpersonal malevolence".

The fifth factor is respect for authority. Mainly, it includes items related to respect for authorities, commitment to the leader, status quo, rules and regulations.

Table 46. Final Factor Analyses on MCI, Study 4A

Items	F 1	F 2	F 3	F 4	F 5
119. Başkalarına saygılı	.78				
110. Temiz kalpli	.71				
111. Terbiyeli	.69				
88. Nazik, ince, düşünceli	.68				
82. Merhamet sahibi	.67				
106. Şefkatli, sevecen	.66				
42. Hoşgörülü	.66				
100. Samimi, içten	.63				
118. Vicdanlı	.63				
56. İyi	.62				
99. Sahtekar	-.60				
96. Sadık	.55				
30. Empatik, anlayışlı	.54				
32. Fedakar	.54				
103. Sorumluluk sahibi	.53				
27. Dürüst, doğru, güvenilir	.51	.35			
25. Duyarlı, farkındalık sahibi	.47	.37			
10. Bağlı	.47				
29. Edepli	.47				
93. Özgeci, diğerkâm, yardımsever	.45				
122. Zarar verici, kırıcı	-.44			.38	
87. Namuslu	.40		.30		
23. Dışlayıcı	-.38			.38	
3. Ahlaklı	.38				
47. İlgili, özenli	.38				-.32
120. Yalan söylemeyen	.38				
50. Temiz	.37				
107. Şükreden, minnettar, memnun	.36				
35. Grubuna saygı gösteren	.35				
112. Topluma faydalı	.35	.30			
41. Haramdan korkmayan	-.33		-.32		
63. Kendine saygılı		.68			
62. Kendi ile gurur duyan		.66			
57. Kahraman, cesur, yürekli		.65	.32		
67. Kendini ifade eden		.62			
16. Bilgili, akıllı, kültürlü, bilinçli, bilge		.61			
43. Huzurlu		.60			
98. Sağlam ve dik duran		.57			
64. Grubunu savunan		.56			
92. Örnek kişi, rol model, ideal		.55			
21. Dayanıklı, dirençli		.55			
58. Kamil (bilge, olgun, tevazu sahibi)		.54			
24. Doğru ve yanlışsı ayırt eden		.53			
31. Erdemli	.33	.48			
7. Korkusuz		.46	.31		
72. Korkak		-.44			
90. İnançlı			.63		
101. Sofu, koyu dindar			.59		
34. Geleneklere bağlı			.49		
117. Vatansever	.29		.46		
60. Katı görüşlü, dar kafalı, dogmatik, kalıpcı			.43		
75. Körü körüne bağlı			.30		
4. Ailesine bağlı					

Table 46. (Continued)

Items	F 1	F 2	F 3	F 4	F 5
70. Kibirli				<b>.62</b>	
22. Dedikoducu				<b>.61</b>	
26. Dünyevi hırsları olan				<b>.56</b>	
33. Fesat				<b>.50</b>	
65. Bencil	-0.30			<b>.45</b>	
38. Günahkâr				<b>.44</b>	.34
91. Öfkeli, kızgın				<b>.43</b>	
45. İkiyüzlü, riyakar				<b>.36</b>	
89. Otorite konumundaki insanlara saygılı					<b>-.69</b>
79. Liderine/yöneticisine bağlı					<b>-.60</b>
78. Kuralları bilen, uyan ve onlara bağlı					<b>-.59</b>
68. Kurulu düzene ve yapıya bağlı					<b>-.50</b>
51. İsyankar, asi				.42	<b>.46</b>
66. İtaatkar					<b>-.38</b>
53. İktidarcı					<b>-.29</b>
Eigenvalue	18.78	4.17	2.92	2.22	1.62
Variance	27.62	6.13	4.30	3.27	2.39

Table 47. Final Factor Analyses on Items of First Factor of MCI, Study 4A

Items	F 1	F 2
106. Şefkatli, sevecen	<b>.67</b>	
42. Hoşgörülü	<b>.67</b>	
88. Nazik, ince, düşünceli	<b>.63</b>	
82. Merhamet sahibi	<b>.63</b>	
100. Samimi, içten	<b>.58</b>	
93. Özgeci, diğerkâm, yardımsever	<b>.55</b>	
23. Dışlayıcı	<b>-.55</b>	
110. Temiz kalpli	<b>.55</b>	
122. Zarar verici, kırıcı	<b>-.55</b>	
30. Empatik, anlayışlı	<b>.55</b>	
119. Başkalarına saygılı	<b>.52</b>	.33
32. Fedakar	<b>.48</b>	
118. Vicdanlı	<b>.47</b>	
25. Duyarlı, farkındalık sahibi	<b>.45</b>	
56. İyi	<b>.42</b>	.36
10. Bağlı	.38	
35. Grubuna saygı gösteren	.36	
3. Ahlaklı		<b>.98</b>
29. Edepli		<b>.90</b>
87. Namuslu		<b>.83</b>
111. Terbiyeli	.30	<b>.58</b>
50. Temiz		<b>.57</b>
107. Şükreden, minnettar, memnun		<b>.56</b>
103. Sorumluluk sahibi		<b>.49</b>
41. Haramdan korkmayan		<b>-.49</b>
27. Dürüst, doğru, güvenilir		<b>.48</b>
112. Topluma faydalı		<b>.46</b>
120. Yalan söylemeyen		<b>.43</b>
47. İlgili, özenli		<b>.42</b>
99. Sahtekar		<b>-.41</b>
96. Sadık	.31	.347
Eigenvalue /	12.23	1.09
Variance	39.44	3.51

Items shown in bold are selected for variable formation.

### Scale Means, Alpha Values and Correlations Among Subscales of MCI

The subscales of Moral Characteristic Inventory have been investigated regarding their internal consistency and scale means (Table 48). Generally, the internal consistencies are satisfying, especially for the subscales with high item numbers. Internal consistency values of subscales change between .73 and .91. There are some items whose contributions are limited in Conservative Values and Interpersonal Malevolence subscales, such as “blind obedient and loyal” (item 75)” and “angry” (item 91), respectively.

As for the correlations among MCI subscales (Table 49), the general pattern indicates strong positive relations among subscales, except for Interpersonal Malevolence subscale. It is negatively related to Compassion & Genuineness ( $r = -.33, p < .001$ ), and Decency ( $r = -.30, p < .001$ ), but not related to Self-actualization, Conservative Values or Respect for Authority.

Table 48. Scale Means and Alpha Values of Subscales of MCI, Study 4A

Subscale	N of Items	Alpha	Mean	SD	Item Mean	Item SD	Range of Item-total Correlations
Compassion & Genuineness	15	.91	90.71	11.03	6.05	.73	.43 - .73
Decency	13	.91	77.26	11.67	5.94	.90	.50 - .77
Self-actualization	15	.90	80.40	13.52	5.36	.90	.40 - .67
Conservative Values	6	.73	21.44	7.33	3.57	1.22	.22 - .65
Interpersonal Malevolence	8	.75	20.07	7.35	2.51	.91	.24 - .57
Respect for Authority	7	.80	29.43	8.95	4.20	1.29	.37 - .68

Table 49. Correlations Among Subscales of MCI, Study 4A

Variables	1	2	3	4	5	6
1. Compassion & Genuineness	-					
2. Decency	.78***	-				
3. Self-actualization	.48***	.60***	-			
4. Conservative Values	.36***	.59***	.42***	-		
5. Interpersonal Malevolence	-.33***	-.30***	-.10	-.03	-	
6. Respect for Authority	.40***	.58***	.36***	.58***	-.15*	-

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

### Relationship of MCI with Demographic Variables

As for the relations of MCI subscales with demographic variables (see Table 50, for a summary), age has a positive relation with all the subscales but Interpersonal Malevolence, implying that as age increases the self perception concerning the moral

characteristics also increases. Characteristics of Interpersonal Malevolence such as selfishness is associated with younger ages. The relations between MCI subscales and gender are weak, except for Compassion & Genuineness. Females score higher on this dimension. Similarly, education level is negatively associated with MCI. As education level increases, the tendency to describe oneself with Compassion & Genuineness, Decency, and Conservative Values decreases, with Interpersonal Malevolence increases. The MCI subscales has no significant relations with job status (unemployed to high level bureaucrat) , or city status (town to metropolis). There is a positive relation between income and Respect for Authority. Being single and not having children is associated with lower scores on MCI (except for Interpersonal Malevolence) as compared to being married and having children. Respondents who are single and do not have children score higher on Interpersonal Malevolence. As for religiousness, respondents scoring high also describe themselves high on MCI dimensions, especially on Conservative Values. Interpersonal Malevolence has only marginally and negatively related with religion. Similarly, as political orientation is inclined to right, scores on MCI increases especially for Conservative Values (Interpersonal Malevolence is only marginally and positively correlated, while Compassion & Genuineness is not correlated).

Table 50. Relationship of MCI with Demographic Variables, Study 4A

	Comp. & Genuineness	Decency	Self-actualization	Conserv. Values	Interp. Malev.	Respect for Authority
Age	.28***	.33***	.20**	.17*	-.29***	.24***
Sex	-.13*	-.08	.11 <sup>†</sup>	-.07	.09	-.06
Education Level	-.16*	-.13*	-.09	-.19**	.13*	-.11 <sup>†</sup>
Job Status	.06	.00	.02	.01	.00	.05
City Status	.02	.03	-.04	-.07	.00	.06
Income	.06	.13 <sup>†</sup>	.05	-.02	-.04	.13*
Marital Status	-.25***	-.36***	-.15*	-.30***	.26***	-.30***
Having Children	-.30***	-.41***	-.15*	-.30***	.33***	-.26***
Religious Feeling	.31***	.52***	.35***	.69***	-.11 <sup>†</sup>	.51***
Political View	.04	.21**	.14*	.48***	.11 <sup>†</sup>	.34***
Activism	.02	-.02	-.04	-.05	-.07	-.12 <sup>†</sup>

<sup>†</sup> p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001. For Sex, 1 = female, 2 = male, for Marital Status, 1= married, 2= single, for Having children, 1 = yes, 2= no. Activism: being a member of political party, labor union, NGO or not (1= yes, 2= no).

Comp. & Genuineness: Compassion & Genuineness, Conserv. Values: Conservative Values, Interp. Malev.: Interpersonal Malevolence.

## Relationship of MCI with MFQ & MSQ

As summarized in Table 51, the relationship pattern of MFQ and MCI indicates that the binding scales of MFQ and five subscales of MCI (except for Interpersonal Malevolence) are closely related. Specifically, Loyalty is closely related to Decency,

Table 51. Relationship of MCI with MFQ and MSQ, Study 4A

Variables		Comp. & Genuineness	Decency	Self-actualization	Conserv. Values	Interp. Malev.	Respect for Authority
MFQ	Care	.25***	.18**	.08	.04	-.08	.03
	Fairness	.10	.00	-.06	-.14*	.00	-.16*
	Loyalty	.32***	.45***	.33***	.47***	-.12†	.41***
	Authority	.32***	.53***	.33***	.62***	-.04	.60***
	Sanctity	.38***	.60***	.35***	.63***	-.13*	.52***
	Liberty	.11†	.09	.11†	-.08	.12†	.00
MSQ	Care	.25***	.22**	.05	.05	-.17**	.09
	Fairness	.19**	.22***	.08	.08	-.18**	.12†
	Loyalty	.30***	.39***	.19**	.31***	-.19**	.29***
	Authority	.34***	.43***	.20**	.35***	-.26***	.32***
	Sanctity	.35***	.43***	.14*	.28***	-.21**	.30***
	Filler	.31***	.32***	.11†	.15*	-.15*	.20**
MSQ controlled by non-moral items	Care	-.01	-.06	-.05	-.09	-.05	-.10
	Fairness	-.11†	-.08	-.02	-.07	-.06	-.07
	Loyalty	.06	.17**	.13*	.24***	-.09	.16*
	Authority	.13*	.23***	.14*	.28***	-.18**	.20**
	Sanctity	.11†	.19**	.06	.18**	-.10	.16*

† p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001. Comp. & Genuineness: Compassion & Genuineness, Conserv. Values: Conservative Values, Interp. Malev.: Interpersonal Malevolence

Conservative Values and Respect for Authority. Authority is positively related to Decency, Conservative Values and Respect for Authority. Sanctity is positively related to Decency, Conservative Values, and Respect for Authority. MFQ-Sanctity has strongest relations with MCI subscales, except for Respect for Authority. Respect for Authority is strongly related to MFQ-Authority. MFQ-Care is most strongly related to Compassion & Genuineness. Fairness is weakly and negatively related to Conservative values and Respect for Authority. Liberty has only marginally and positively related to Compassion, Self-actualization and Interpersonal Malevolence.

As for the MSQ subscales, the filler subscale is significantly related to most of MCI subscales. Therefore, MSQ subscales controlled by filler subscale would be suitable for evaluation. Decency, Conservative Values and Respect for Authority are positively related to Binding subscales of MSQ. The Care and Fairness subscales of MSQ has negative but non-significant relations with MCI.

### **Relationship of MCI with Other Variables**

EVS Questions Related to Freedom and Democracy:

As can be seen in Table 52, participants high in self-actualization, compassion and genuineness, and decency believe that they have control over their lives, while participants high in interpersonal malevolence have low scores on control over life. MCI subscales have no relationship with the idea that the state has the responsibility to ensure that everyone is provided for, except for Respect for Authority. High scores on Respect for Authority and Interpersonal Malevolence (marginally) are associated with the idea that the individuals should take more responsibility for providing themselves, instead of the state. Participants high in Compassion & Genuineness, Decency, Conservative Values and Respect for Authority are satisfied with the current state of democracy in the country. Participants high on Compassion & Genuineness, Decency, Conservative Values and Respect for Authority are satisfied with the current state of democracy in Turkey. Also all but Interpersonal Malevolence believe in democracy. Participants high in Interpersonal Malevolence have lower scores on belief in democracy. They are also the only group who believe democracy has weaknesses.

Of the four objectives of the country (maintaining order in the nation, giving people more say in important government decisions, fighting rising prices, and protecting freedom of speech), the most and second most important objectives are listed on Table 53. Accordingly, without exception, the first objective of the country should be freedom of speech and thought, for all groups scoring higher than mean value on subscales of MCI. People high on Interpersonal Malevolence are the group who agreed most on the first objective (56.6 %), they are followed by Self-actualization (51.6 %), Compassion & Genuineness (48.1 %), Respect for Authority (45.4 %),

Table 52. Correlational Relations of MCI Subscales With Some Variables, Study 4A

Variables	Comp. & Gen.	Decency	Self-actualization	Conserv. Values	Interpersonal Malevolence	Resp. for Authority
<b>Freedom &amp; Democracy</b>						
Free to control	.24***	.19**	.34***	-.04	-.20**	.04
Responsibility	.01	-.07	-.01	-.05	-.12†	-.16*
Satisfaction	.15*	.19**	.12†	.34***	-.11†	.31***
Belief	.25***	.27***	.23***	.19**	-.17**	.16*
Weaknesses	.00	.03	.09	-.08	-.19**	.06
<b>Honesty</b>						
Sincerity	.14*	.12†	.11†	-.08	-.21**	-.03
Fairness	.48***	.54***	.27***	.27**	-.39***	.31***
Greed Avoidance	.07	.06	.00	-.03	-.36***	-.09
Modesty	-.12†	-.12†	-.19**	-.11†	-.22**	-.13*
Total	.21***	.23***	.07	.02	-.42***	.03
<b>Disgust</b>						
Core	.11†	.20**	-.04	.22***	-.14*	.24***
Contamination	.11†	.30***	.01	.37***	-.12†	.31***
Animal	.20**	.25***	-.09	.15*	-.12†	.21**
Total	.16*	.26***	-.06	.25***	-.15*	.27***
<b>National Identification</b>						
Solidarity	.42***	.58***	.33***	.58***	-.16**	.50***
Satisfaction	.39***	.52***	.40***	.59***	-.13*	.50***
Centrality	.26***	.41***	.31***	.45***	-.19**	.34***
Self Stereoty.	.32***	.42***	.32***	.48***	-.20**	.37***
Ingr. Homog.	.24***	.27***	.24***	.35***	-.13*	.25***
<b>PVQ5X</b>						
Self-direction thought	.15*	.08	.16*	-.07	.09	-.03
Self-direction action	.17**	.17**	.16*	-.06	-.04	-.10
Stimulation	.06	.01	.24***	-.06	.03	-.11†
Hedonism	.15*	.13*	.27***	-.03	.06	.02
Achievement	.19**	.32***	.26***	.29***	.26***	.35***
Power-dominance	.04	.13*	.06	.14*	.38***	.22***
Power-resources	.00	.13**	.18**	.17**	.35***	.16**
Face	.40***	.51***	.24***	.41***	.00	.41***
Security-personal	.37***	.51***	.26***	.38***	-.06	.42***
Security-societal	.40***	.49***	.25***	.43***	-.18**	.40***
Tradition	.35***	.59***	.40***	.73***	-.14*	.58***
Conformity-rules	.27***	.45***	.25***	.51***	-.17**	.62***
Conformity-interperson.	.40***	.35***	.04	.21**	-.18**	.30***
Humility	.37***	.39***	.15*	.25***	-.24***	.18**
Benevolence-dependab.	.32***	.35***	.26***	.11†	-.06	.11†
Benevolence-caring	.37***	.42***	.30***	.22***	-.01	.25***
Universalism-concern	.24***	.22**	.15*	.01	-.17**	-.00
Universalism-nature	.20**	.12†	.06	-.04	-.13*	.00
Universalism-tolerance	.35***	.29***	.24***	.06	-.15*	.02

p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001. Comp. & Gen.: Compassion & Genuineness, Conserv. Values: Conservative Values, Resp. for Authority: Respect for Authority

Table 53. The Number of Respondents Selecting Most and Second Important Objectives of the Country, Study 4A

MCI Subscales	Objectives*			
	Order	More Say	Prices	Freedom of speech
Compassion & Genuineness	34	31	5	<b>65</b>
	28	<b>38</b>	33	36
Decency	33	34	9	<b>63</b>
	31	<b>40</b>	32	35
Self-actualization	24	29	7	<b>64</b>
	26	<b>39</b>	26	33
Conservative Values	32	34	10	<b>60</b>
	35	<b>36</b>	31	34
Interpersonal Malevolence	17	19	7	<b>56</b>
	25	<b>34</b>	18	20
Respect for Authority	31	31	9	<b>59</b>
	32	<b>37</b>	28	32

\* Order: maintaining order in the nation, More say: giving people more say in important government decisions, Prices: fighting rising prices, Freedom of speech: protecting freedom of speech.  
 Notes: Frequency of responses of participants scoring equal or higher than scale mean. First row indicates the first objective, the second row indicates the second objective for each subscale. The most frequent choices are shown in bold.

Decency (45.3 %), and Conservative Values (44.1 %), respectively. The second most frequently selected first objective is giving people more say in important government decisions which is followed by maintaining order. The second objective of the country should be giving people more say in important government decisions. This objective is most frequently ranked as the second objective of the country among respondents scoring high on Interpersonal Malevolence (35.1 %), following Self-actualization (31.5 %), Decency (29 %), Respect for Authority (28.7 %), Compassion & Genuineness (28 %), and Conservative Values (26.5 %). The second objective of the country is most equally distributed for the Conservative Values (22.8 % and 26.5 % among different objectives), followed by Decency (22.5 % and 29 %). The second most frequently selected second objective is freedom of speech and thought except for people high on Conservative Values and Interpersonal Malevolence; they listed maintaining order instead. In sum, the pattern is the quite similar for all MCI subscales, with Conservative Values distributed more evenly for the second objective (among order, more say and freedom of speech).

#### HEXACO Honesty-Humility Scale

The relations of MCI with HEXACO Honesty-Humility Scale (and its subscales: sincerity, fairness, greed avoidance, and modesty) are depicted on Table 52.

Sincerity subscale is associated with two dimensions of MCI: high scores on Sincerity subscale are associated with high scores on Compassion & Genuineness and low scores on Interpersonal Malevolence of MCI. Interpersonal Malevolence is negatively related to Fairness, Greed avoidance and Modesty Subscales of Honesty-Humility as well as the total Honesty scale. As expected, Fairness subscale as well as total Honesty scale is most strongly related to Decency of MCI.

Conservative Values, Respect for Authority and Self-actualization subscales of MCI are only related to Fairness subscale; Self-actualization and Respect for Authority are negatively related to Modesty as well.

#### Disgust Scale

As the literature suggests, as conservatism increases, the tendency to have disgust sensitivity increases. The results of the current study (Table 52) confirms this premise, as Conservative Values and Respect for Authority have positive relations with the subscales and total scale of Disgust. Additionally, Decency has also positive relations with these scales, most probably, because Decency involves notions identified sometimes with conservatism, such as moral, clean, well-mannered. As expected self-actualization is not related to disgust sensitivity. Also, the general tendency for high scores of Interpersonal Malevolence is related to low levels of disgust sensitivity.

#### National Identification

The identification items measure a number of components such as solidarity with the nation, satisfaction of being a member of the nation, the nation's centrality in one's self-concept, whether one sees himself /herself as a typical member and whether one sees in-group homogeneity in nation's members. As expected (Table 52), dimensions that are conceptually related with national identification, such as Conservative Values and Respect for Authority are strongly related to different components of national identification. As with the pattern with Disgust Scale, Decency has as strong relations with national identification types as the previous two scales. Surprisingly, Self-actualization and Compassion & Genuineness are associated with national identification positively, too. In group-homogeneity, as a type of national

identification, has less strong relations with MCI as compared to other types of identification. Interpersonal Malevolence is negatively associated with different components of national identification.

#### PVQ5x

Of the moral characteristics, self-actualization is the one that is associated with individual-related values, such as self-direction-thought, self-direction-action, stimulation, or hedonism (Table 52). It is followed by Compassion & Genuineness, and Decency. On the other hand Conservative Values, Respect for Authority and Interpersonal Malevolence are not associated with these portrait values.

As expected, Compassion & Genuineness is most closely related to face, social and personal security, interpersonal conformity, humility, benevolence dependability, and benevolence caring. Also, portrait values of universalism (nature, concern, and tolerance) is most related to Compassion & Genuineness followed by Decency and Self-Actualization. Decency is marked by positive relation to face, security-social, security-personal, humility, and benevolence dependability; it is also closely related to tradition and benevolence caring. Conservative Values and Respect for Authority correlate with PVQ5x in a parallel manner with face, social and personal security, tradition, conformity-rules, and conformity-interpersonal. While Conservative Values have stronger relations with security-societal, and tradition; Respect for Authority have stronger relations with Achievement, power-dominance, conformity-rules, and conformity-interpersonal. The fact that Interpersonal Malevolence is most strongly associated with achievement, power-dominance and power resources coupled with a negative relation with security-societal, conformity-interpersonal, and humility is in line with the selfishness connotation of this dimension. As an indicator, it has the most strong relations to power related variables. Also, it is negatively associated with universalism values (concern, nature, and tolerance).

#### Social Groups

Participants' gut feelings towards various social groups are measured; Table 54 depicts correlations  $\pm .20$  (significant at  $p < .01$ , at least) for each social group. Correlations in bold indicate the highest/lowest correlation with that social group

Table 54. Social Groups Related with MCI Subscales, Study 4A

	Compassion & Genuineness	Decency	Self-actualization	Conservative Values	Interpersonal Malevolence	Respect for Authority
Harassers	<b>-.21</b>	Athletes taking steroids	Flag burners	Illegal immigrants	Muslims	Turkish expatriates
Unwed mothers	-.22	People accepting bribes	Scientists	Jews	People cheating on their taxes	Socialists
People cheating on their taxes	-.24	Homosexuals	Shopaholics	Thieves	Unwed mothers	People with tattoos and piercings
Illegal immigrants	-.24	People having casual sexual relations	Professional boxers	Socialists	Dictators	Opponents of nuclear plants
Anarchists	-.24	Protestors	Sick people	Turkish expatriates	People having casual sexual relations	Left wing people
Executioners	<b>-.24</b>	Disrespectful children	Virgins	People with tattoos and piercings	Thieves	People cheating on their taxes
Hippies	-.25	Prostitutes	People	People having casual sexual rel.	People accepting bribes	Disrespectful children
Disrespectful children	-.26	Illegal immigrants	People with high psychological power (spiritual)	Feminists		People having casual sexual relations
People accepting bribes	-.29	People cheating on their taxes	Nurses	Homosexuals		Feminists
Flag burners	-.33	Atheists	Soldiers	Leftists		Illegal immigrants
Thieves	-.41	Hippies	Army	Prostitutes		Thieves
People fighting for the independence of the country	.20	Anarchists	Clerics	Hippies		Homosexuals
Nurses	.21	Unwed mothers	Muslims	Flag burners		Prostitutes
Army	.22	Flag burners	Turks	Protestors		Hippies
Poor people	<b>.22</b>	Thieves	Elderly	Anarchists		Atheists
Soldiers	.22	People fighting for the indep. of the country		Unwed mothers		Protestors
Sick people	.22	Supreme Court		Atheists		Flag burners

Table 54. (Continued)

	Compassion & Genuineness	Decency	Self-actualization	Conservative Values	Interpersonal Malevolence	Respect for Authority	
Virgins	.23	Sick people	<b>.23</b>	Fans of your favorite team	<b>.21</b>	Unwed mothers	-.44
Turks	.28	Highly religious people	.24	Hunters	<b>.23</b>	Anarchists	<b>-.50</b>
Children	.29	Government officials	.26	Children	.23	Children	.20
Clerics	.29	Right wing people	.27	World leaders	.24	Scientists	.20
Scientists	<b>.30</b>	Police officers	.27	People	.26	Shopaholics	.21
People	.33	Scientists	.28	Dictators	<b>.26</b>	Upper management	<b>.22</b>
Muslims	.35	Children	<b>.30</b>	Virgins	.28	Virgins	.22
People with high psychological power	.38	Opponents of abortion	.32	Court judges	<b>.29</b>	People using animals in circuses	<b>.24</b>
Elderly	.41	Virgins	<b>.34</b>	Supreme court	<b>.31</b>	People	.24
		Army	.37	Elderly	.34	Right wing people	.25
		Soldiers	.37	Opponents of abortion	<b>.36</b>	Elderly	.26
		People	<b>.39</b>	Government officials	<b>.38</b>	Court judges	.26
		Turks	.41	Police officers	<b>.40</b>	Supreme court	<b>.29</b>
		Elderly	<b>.45</b>	Right wing people	<b>.40</b>	World leaders	<b>.29</b>
		Clerics	.46	Army	<b>.46</b>	Government officials	.32
		People with high psychological power	.48	Soldiers	<b>.49</b>	Opponents of abortion	.33
		Muslims	.53	People with high psych. power	<b>.52</b>	Highly religious people	.33
				Highly religious people	<b>.54</b>	Police officers	.36
				Turks	<b>.54</b>	People with high psych. power	.37
				Clerics	<b>.57</b>	Turks	.38
				Muslims	<b>.59</b>	Soldiers, Clerics	.40
						Muslims	.40
						Army	.42

among MCI dimensions.

Accordingly, Compassion & Genuineness are most strongly associated with harassers (r), executioners (r), poor people, and scientists.

Decency related social groups are athletes taking steroids (r), people having casual sexual relations (r), disrespectful children (r), illegal immigrants (r), people cheating on their taxes (r), hippies (r), flag burners (r), thieves (r), people fighting for the independence of the country, sick people, children, virgins, people, and elderly.

Self-actualization related social groups are shopaholics, professional boxers, sick people, and nurses.

Conservative Values are most strongly related to Jews (r), socialists (r), Turkish expatriates (r), people with tattoos and piercings (r), feminists (r), leftists (r), unwed mothers (r), atheists (r), fans of your favorite team, hunters, dictators, court judges, supreme court, opponents of abortion, government officials, police officers, right wing people, army, soldiers, people with high psychological power, highly religious people, Turks, clerics, and Muslims.

Interpersonal Malevolence related groups are Muslims (r), people cheating on their taxes, unwed mothers, people having casual sexual relations, thieves, and people accepting bribes.

Respect for Authority is most strongly related to opponents of nuclear plants (r), feminists (r), homosexuals (r), prostitutes (r), hippies (r), protestors (r), anarchists (r), upper management, people using animals in circuses, supreme court, and world leaders.

These results indicate that a) conservatism related MCI dimensions (i.e., Conservative Values, Respect for Authority, and Decency, to some extent) are linked to more salient emotional reactions against different groups, as evident from the number of social groups, b) Conservative Values and Respect for Authority overlap on most of the groups (and Decency to some extent). The subject upon which they become dissimilar is that Respect for Authority is related to any group who challenges the status quo, rules and regulations (such as, opponents of nuclear plants, people cheating on their taxes); Conservative Values is related to in-group-out-group

distinction (such as, Jews, fans of your favorite team); and Decency is additionally linked to fraud-related acts (such as taking steroids, accepting bribes) c) looking from a different angle, people who are low on Interpersonal Malevolence have negative feelings towards people who cheat on their taxes, unwed mothers, people having casual sexual relations, and thieves; they have positive feelings towards Muslims. They have the most powerful negative feelings towards dictators and people accepting bribes.

## **B. Results Concerning Moral Values Survey (MVS)**

### **Sample Characteristics**

The sample consisted of 254 participants whose age ranged between 15 and 70 ( $M = 32.12$ ,  $SD = 13.03$ ) (see table 55, for a summary of demographic information). The majority of the sample (80 %) is between 15 and 40 and 37 respondent did not give any information related to age. The sample consisted predominantly of females (57.5 %). Although about half of the participants are at least university graduates (43.4 %), the education range is from literate to graduate degree. As for the specific occupations, 110 participants indicated 48 different occupations, including janitor, lawyer, interpreter, waiter, painter, midwife. Most frequent occupations were listed as teacher (15), public sector employee (10), homemaker (9), student (9), engineer (6), blue collar worker (5), psychologist (5), and research assistant (4). Residency information participants provided indicates that most of them are of urban origin (see also Table 56). While most of the participants were single, marital year of the married participants changed between one month and 52 years. Most participants live with their spouse and/or children (90) or parents and/or siblings (69). The rest live in dorm or live alone, with friends, extended family or other. As for the monthly income, the distribution is a positively skewed one; 146 participants have an income of up to 2999 Turkish liras (TL). 63 participants have an income between 3000 TL to 5999 TL and 22 participants have an income of 6000 TL or higher. Participants rated their level of religiosity on a 7-point scale (1=not at all, 7=very much) ( $M = 3.90$ ,  $SD = 1.92$ ). They also rated their political ideology on a 7-point scale (1 = radical left, 7 = radical right) ( $M = 3.51$ ,  $SD = 1.53$ ). Results of this question formed a relatively positively skewed distribution: there were 133 participants, who described

Table 55. Demographic Information of Participants, Study 4B

Variable	Frequency	Percent
Sex		
Female	146	57.5
Male	101	39.8
No information	7	2.8
Education (Last Degree Completed)		
Literate	1	.4
Primary School	14	5.5
Elementary school	35	13.8
High School	78	30.7
Associate Degree	11	4.3
University	87	34.3
Graduate Degree	23	9.1
No information	5	2.0
Student or Not		
Not student	163	64.2
No information	6	2.4
High School student	24	9.4
University student	44	17.3
Graduate student	12	4.7
No information	5	1.9
Job Status		
Unemployed	33	13.0
Blue-collar, Worker, craftsperson	25	9.8
White-collar, small business owner	51	20.1
High level bureaucrat, entrepreneur	7	2.8
Other	107	42.1
No information	31	12.2
City status		
Village	10	3.9
Town	14	5.5
City	119	46.9
Metropolis	107	42.1
No information	4	1.6
Marital Status & Type		
Single	153	60.2
Married	95	37.4
Prearranged	29	11.4
Self-initiated	56	22.0
Other	9	3.5
Not indicated	1	.4
No information	6	2.4
Number of Children		
Non	128	50.4
No information	39	15.4
1	23	9.1
2	42	16.5
3 to 5	21	8.3
Not indicated	1	.4
Membership to NGO		
Yes	45	17.7
No	196	77.2
No information	13	5.1

Table 56. Settlement Information of Participants, Study 4B

City	Number of Participants who spent most of their lives in	Number of Participants currently living in
Ankara	45	88
İstanbul	28	44
Diyarbakır	22	18
Aydın	19	24
İzmir	17	18
Kocaeli	13	12
Eskişehir	10	11
Manisa	10	6
Bursa	7	3
Sakarya	7	12
Other	45	3
Missing	31	15

themselves as radical left, left, close to left; there were 65 participants who described themselves radical right, right or close to right. There were 44 respondents who described themselves as center.

### Item Characteristics & Factor Analyses

MVS is composed of 139 Importance, 91 Uneasiness items, on 7-point scales. These items have been investigated in terms of descriptive characteristics such as mean, standard variation, skewness, or kurtosis.

The mean values of Importance items change between 3.22 (“robust, resistant”, item 21) and 6.64 (“right, justice, fairness”, item 47). Standard deviations of the items changed between .74 (“opposing unfairness/injustice, reacting to it”, item 48) and 2.28 (“religion”, item 26). The mean values of Uneasiness items change between 3.46 (“curiosity”, item 57) and 6.62 (“kill, murder, annihilate”, item 65). Standard deviations of the items changed between .90 (“injustice”, item 2) and 2.28 (“faithlessness, disbelieving”, item 37). Items whose standard deviations are under 1.00 and whose kurtosis values are over 5 are noted in Tables 57 and 58, respectively (there are no items whose skewness is higher than 5). These items will be mostly kept in the end of analysis.

Only one item, hierarchy (Importance scale, item 51), has exceptionally high number of missing values (15). It is possible that some participants do not know the meaning of the word.

Table 57. Some MVS Items with Extreme Descriptive Values, Study 4B

Item Nr.	MVS- Importance Items	M	SD	Skewness	Kurtosis	Min
48	Haksızlığa karşı olmak, haksızlığa tepki göstermek	6,56	0,74	-1,79	3,25	3,00
47	Hak, adalet, hakkaniyet	6,64	0,74	-2,51	6,82	3,00
104	Özgürlük	6,59	0,75	-2,01	4,00	3,00
35	Dürüstlük, doğruluk, güvenilirlik	6,62	0,77	-2,41	6,32	3,00
93	Mutluluk	6,58	0,78	-2,67	11,24	1,00
57	Sevgi	6,62	0,81	-2,67	8,17	2,00
54	Huzur	6,56	0,82	-2,32	6,25	2,00
71	Karşılıklı saygı	6,47	0,82	-1,96	4,46	3,00
115	Sağlık	6,59	0,83	-2,12	3,78	3,00
56	Hür iradeye sahip olmak	6,55	0,83	-2,12	4,52	3,00
116	Samimiyet, içtenlik	6,48	0,83	-1,61	1,94	3,00
125	Temek hak ve özgürlükler	6,63	0,85	-3,25	13,19	1,00
29	Başkalarına saygılı olmak	6,44	0,86	-1,72	3,04	3,00
39	Emek	6,44	0,87	-1,57	1,96	3,00
46	Güven duygusu	6,45	0,88	-2,39	8,11	1,00
33	Dostluk, arkadaşlık	6,51	0,88	-2,50	8,66	1,00
2	Adalet	6,54	0,89	-2,49	7,83	1,00
34	Duyarlılık, farkındalık	6,33	0,89	-1,33	1,31	3,00
117	Saygı	6,48	0,90	-1,74	2,09	3,00
28	Doğa	6,40	0,90	-1,48	1,36	3,00
124	Tarafsızlık, eşitlik	6,42	0,91	-2,09	6,05	1,00
63	İnsan hakları	6,51	0,91	-2,88	11,94	1,00
138	Yardıms severlik	6,29	0,91	-1,31	1,38	3,00
127	Hür düşünce, sorgulayabilmek	6,37	0,93	-1,79	4,50	1,00
10	Anlayış, anlayışlılık	6,27	0,93	-1,11	0,37	3,00
66	İyilik	6,34	0,95	-1,81	4,48	1,00
129	Özgün kalmak, kendine özgü olmayı sürdürmek	6,24	0,95	-1,30	1,19	3,00
76	Temizlik	6,37	0,96	-1,53	1,61	3,00
40	Empati gösterme, karşındakini dinleme ve anlamaya çalışma	6,35	0,96	-1,54	2,15	2,00
15	Barış	6,51	0,96	-2,68	8,68	1,00
95	Nezaket, incelik, düşüncelilik	6,26	0,99	-1,42	1,59	3,00
103	Kendini ifade etmek	6,17	0,99	-1,13	0,65	3,00
80	Kötü gün dostluğu	6,43	1,02	-2,83	9,98	1,00
16	Baskıya/zulme karşı gelmek/olmak	6,42	1,03	-2,64	9,01	1,00
31	Doğrudan yana olmak	6,37	1,08	-2,30	6,35	1,00
132	Hürriyet, özgürlük, bağımsızlık, serbestlik, özerk olmak	6,33	1,12	-2,45	7,47	1,00

Note: Maximum value is 7 for all items.

For both importance and uneasiness scales, items related to conservative values (e.g. religious faith, obedience, respect for the power or faithlessness, revolt, commitment of a sin, respectively) are high in variance, indicating divergence of people on these values. On the other hand, items related to opposing unfairness, justice, freedom, honesty or unfairness, inequality, hurting, harming are lowest in variance, indicating a agreement among respondents.

To explore the factor structure and decrease the number of items, the same steps as of MCI were followed, for importance and uneasiness items respectively. First, analyses related to importance and then uneasiness items are explained below. For

Table 58. Some MVS Items with Extreme Descriptive Values, Study 4B

Item Nr.	MVS-Uneasiness Items	M	SD	Skewness	Kurtosis	Min
2	Adaletsizlik	6,51	0,90	-2,33	6,27	2,00
20	Eşitsizlik	6,46	0,92	-1,85	3,28	2,00
91	Yaralama, zarar verme, can yakma	6,57	0,92	-2,91	10,01	1,00
4	Aldatmak, kandırmak	6,48	0,93	-2,18	5,78	1,00
19	Emeğe saygısızlık	6,41	0,96	-1,85	3,76	2,00
33	İhanet, hainlik, arkadan vurma, kalleslik	6,56	0,96	-3,07	11,49	1,00
14	Çifte standart, ayırmacılık	6,48	0,96	-2,26	6,33	1,00
85	Tutsaklık, esaret	6,56	0,97	-3,23	12,58	1,00
5	Art niyet	6,48	0,97	-2,73	9,53	1,00
34	İkiyüzlülük, farklı konuşma, riyakârlık	6,45	0,97	-2,30	6,36	1,00
69	Savaş	6,61	0,98	-3,36	13,12	1,00
75	Sömürme, kötüye kullanma, suiistimal, tüketmek	6,51	0,99	-2,95	10,74	1,00
65	Öldürme, cinayet, yok etme	6,62	1,01	-3,22	10,90	1,00
9	Başkalarının hakkının gasp edilmesi	6,46	1,02	-2,57	8,01	1,00
67	Sahtekârlık	6,41	1,04	-2,32	6,33	1,00
59	Haksızlık	6,46	1,07	-2,91	10,01	1,00
12	Bencilik	6,24	1,08	-1,97	5,55	1,00
89	Yalan, yalan söylenmesi	6,35	1,08	-2,13	5,02	1,00
26	Hak yiyerek çıkar elde etmek	6,47	1,09	-3,06	11,24	1,00
27	Haksız kazanç	6,42	1,11	-2,78	9,25	1,00
31	İftira	6,44	1,11	-2,44	6,42	1,00
71	Sınırlanma, kısıtlanma	6,30	1,13	-2,40	6,88	1,00
8	Baskı, tahakküm	6,28	1,13	-2,28	6,33	1,00
80	Şiddet	6,47	1,13	-2,77	8,67	1,00
79	Şerefsizlik	6,41	1,13	-2,50	7,31	1,00
40	İşkence	6,53	1,18	-3,18	10,41	1,00
13	Çıkarıcılık, fırsatçılık	6,29	1,18	-2,22	5,39	1,00
30	Hukuksuzluk	6,28	1,19	-2,17	5,15	1,00
55	Kötülük, kötü niyet	6,35	1,21	-2,65	7,93	1,00
78	Şakşakçılık, evet efendimcilik	6,26	1,24	-2,25	5,73	1,00
11	Başkasının mutsuzluğundan mutlu olunması	6,25	1,24	-2,16	5,24	1,00
58	Mobbing (bir ortamda kişiyi bezdirme, gözden düşürme)	6,27	1,28	-2,32	5,79	1,00
43	Katı görüşlülük, dar kafalılık	6,23	1,33	-2,38	5,86	1,00

Note: Maximum value is 7 for all items.

factor analyses, principal axis factoring and oblimin rotation were used. In tables related to factor analyses, the items are presented in Turkish throughout the tables, English versions can be found in Appendix L.

**MVS - Importance Items.** First, all the items were reviewed whether or not they are members of one of the six foundations. There were 36 care, 40 fairness, 36 loyalty, 38 authority, 44 sanctity, 50 liberty, and 6 extra items (not members of any foundation).

Second, items common in three to six foundations (29 items) were factor analyzed (see Table 59). There were 3 factors, however it is harder to interpret each factor as compared to MCI. The first factor refers to genuineness, openness and hardiness. The second factor refers both authority and protection; hence an authority figure that

Table 59. Factor Analysis Results of Common Items of MVS-Importance Scale, Study 4B

Common Items	Foundations	F 1	F 2	F 3
40. Empati gösterme, karşıdakini dinleme ve anlamaya çalışma	C, F, A, Li	<b>.74</b>		
75. Kendine saygılı olmak	C, F, Lo	<b>.68</b>		
116. Samimiyet, içtenlik	C, F, Lo	<b>.61</b>		
57. Sevgi	C, F, Lo, S, Li	<b>.59</b>		
54. Huzur	F, A, S, Li	<b>.58</b>		
127. Hür düşünce, sorgulayabilmek	A, S, Li	<b>.58</b>		
23. Dayanıklılık, direnme	F, A, Li	<b>.56</b>	.29	-.31
119. Sorumluluk	C, A, Li	<b>.52</b>		
47. Hak, adalet, hakkaniyet	C, F, Lo, A, S, Li	<b>.51</b>		
52. Hoşgörü	C, F, Li	<b>.48</b>		
35. Dürüstlük, doğruluk, güvenilirlik	F, Lo, A, S, Li	<b>.48</b>		
39. Emek	C, F, Lo, Li	<b>.48</b>	.40	
46. Güven duygusu	Lo, A, Li	.43		
117. Saygı	C, F, Lo, A, S, Li	.43		
93. Mutluluk	C, F, S, Li	.39	.30	
25. Denge	F, A, S	.35		
1. Kişileri olduğu gibi kabul etmek, kucaklamak	C, F, Li	.32		
106. Özveri, fedakârlık	C, Lo, S			
98. Otorite	F, Lo, A, Li		<b>.69</b>	
27. Disiplin	Lo, A, Li		<b>.65</b>	
78. Korkusuzluk	Lo, A, Li		<b>.59</b>	
79. Korumak, kollamak, sahip çıkmak	C, F, S		<b>.55</b>	
12. Asalet, yücelik	F, S, Li		<b>.54</b>	
110. Sadakat	C, Lo, A			<b>.62</b>
7. Aile sevgisi	C, Lo, A, S			<b>.61</b>
2. Adalet	C, F, A, S, Li			<b>.59</b>
136. Vicdan	C, F, Lo, A, S, Li			<b>.56</b>
66. İyilik	C, F, S			<b>.50</b>
33. Dostluk, arkadaşlık	C, F, Lo	.30		.43
<b>Eigenvalue</b>		<b>9.65</b>	<b>1.50</b>	<b>1.16</b>
<b>Variance</b>		<b>33.29</b>	<b>5.16</b>	<b>4.00</b>

C: Care, F: Fairness, Lo: Loyalty, A: Authority, S: Sanctity, Li: Liberty. Items shown in bold are selected for scale formation.

protects or cares about. The last factor refers to some key concepts such as loyalty, justice, conscience, and kindness.

Third, excluding common items, all six foundations of morality were factor analyzed. Also, the extra items composed a one-factor structure, depicted in Table 60. Accordingly, care foundation consists of notions of politeness, delicacy, gentleness, awareness, compassion, altruism, and loyalty. Fairness consisted of two factors. First factor refers to self-love, self-respect/esteem, opposing to unfairness, reacting to it, transparency, equality, helpfulness and altruism. The second factor refers to divine fairness, morality, and rule of law. Loyalty foundation refers to notions of commitment to the existing order and structure, belongingness,

Table 60. Factor Analyses with Unique and Extra Items of MVS-Importance, Study 4B

Care	F 1	Fairness	F1	F2	Loyalty	F1	F2
95. Nezaket, incelik, düşüncelilik	.77	105. Özsevgi	.71		91. Kurulu düzene ve yapıya bağlılık	.79	
34. Duyarlılık, farkındalık	.75	104. Özgürlük	.70		5. Aidiyet, bağlılık	.72	
121. Şefkat, sevecenlik	.72	48. Haksızlığa karşı olmak, haksızlığa tepki göstermek	.64		135. Vatanserverlik	.71	
138. Yardımserverlik	.71	138. Yardımserverlik	.57		64. İtaat, biat etmek	.65	
65. İtina göstermek	.67	120. Şeffaf olmak	.57		20. Birlikte olunan kişi veya gruplar için kendi tercihlerinden vazgeçebilmek	.58	
43. Vefa	.64	42. Eşitlik, denklik	.54		62. Aileye bağlılık	.51	
10. Anlayış, anlayışlılık	.63	102. Özgencilik, diğerkâmlık (kişisel yarar gözetmeden başkalarına yararlı olmaya çalışmak)	.48		3. Adanmışlık	.49	
109. Sabır	.62	107. Paylaşım, dağılım, paylaşımcılık	.47		122. Şeref	.49	
100. Önemsemek, değer vermek	.60	124. Tarafsızlık, eşitlik	.47		14. Aşgari müştereklerde buluşma, uzlaşma	.45	
76. Temizlik	.60	29. Başkalarına saygılı olmak	.40	-.33	113. Bir arada olma ve beraber yaşama isteği	.44	.33
102. Özgencilik, diğerkâmlık (kişisel yarar gözetmeden başkalarına yararlı olmaya çalışmak)	.60	41. Erdem	.40/	-.39	131. Üyesi olunan gruba saygı göstermek	.43	
60. İlgi, özen	.59	11. Art niyetsizlik	.35		19. Birlik, beraberlik	.39	.38
133. Üzerine titreme, koruma, olduğu gibi koruma, sakınma	.56	97. Onur	.31	-.30	77. Üyesi olunan grubu savunmak	.35	
89. Merhamet, acıma	.54	72. Karşılıklık			56. Hür iradeye sahip olmak	.71	
36. Düşüncelilik	.53	59. İlahi adalet			103. Kendini ifade etmek	.65	
134. Var etmek, yasatmak, meydana getirmek	.52	4. Ahlak			95. Nezaket, incelik, düşüncelilik	.64	
88. Merak	.24	53. Hukuk, hukukun üstünlüğü			24. Dayanışma, yoldaşlık	.53	
<b>Eigenvalue</b>	<b>6.44</b>	30. Doğru ve yanlış ayırt etmek			80. Kötü gün dostluğu	.53	
<b>Variance</b>	<b>37.87</b>	31. Doğrudan yana olmak			43. Vefa	.46	
		<b>Eigenvalue</b>	<b>5.73</b>		97. Onur	.44	
		<b>Variance</b>	<b>30.17</b>		<b>Eigenvalue</b>	<b>6.13</b>	<b>1.62</b>
					<b>Variance</b>	<b>30.67</b>	<b>8.10</b>

Table 60. (Continued)

Authority	F 1	Sanctity	F 1	F 2
85. Makama hürmet	.82	26. Din	.89	
69. Kanun ve kurallara bağlılık	.80	61. Dinsel inanç	.88	
13. Asayışı sağlayan ve düzeni koruyan bir otorite	.80	49. Haramdan korkma	.86	
84. Liderle/yöneticiye bağlılık	.75	6. Gelenekler	.81	
81. Kuralları bilme, kurallara uyma ve bağlılık	.74	94. Namus	.80	
44. Güce saygı göstermek	.71	135. Vatansızlık	.76	
96. Nizam, intizam	.69	45. Günahsızlık	.75	
51. Hiyerarşi	.66	4. Ahlak	.75	
37. Düzen ve güven içinde bulunma, asayiş	.66	58. İffet	.74	
5. Aidiyet, bağlılık	.66	83. Kutsallık	.73	
64. İtaat, biat etmek	.65	86. Maneviyat, aşkınlık	.65	
53. Hukuk, hukukun üstünlüğü	.51	32. Dokunulmamışlık, el değmemişlik	.62	
18. Saflık, arılık	.41	128. Terbiye	.51	.41
50. Hayranlık duyma, büyülenme, huşu	.40	87. Masumiyet	.39	.38
29. Başkalarına saygılı olmak	.39	100. Önemsemek, değer vermek	.69	.69
90. Meşruiyet	.39	101. Öz arayışı, kendini arama	.64	.64
21. Boyun eğmek	.38	82. Kendi olma çabası, kendini gerçekleştirme	.63	.63
71. Karşılıklı saygı	.31	111. Sadelik, yalnlık	.60	.60
99. Öfke, kızgınlık		112. Saf sevgi, karşılık beklemeden sevmek	.59	.59
70. Karşı çıkmak, protesto etmek		9. Alçakgönüllülük, tevazu	.58	.58
17. Başkaldırma, başkaldırı (gerektiğinde, özgürlük için)		22. Çalışkanlık/gayret/caba	.56	.56
<b>Eigenvalue</b>	<b>6.99</b>	18. Saflık, arılık	.56	.56
<b>Variance</b>	<b>33.32</b>	67. Kahramanlık, cesaret, yüreklilik	.55	.55
		76. Temizlik	.52	.52
		126. Temiz kalplilik	.47	.47
		28. Doğa	.47	.47
		68. Kamil insan (bilge, olgun, tevazu sahibi insan) kavramı	.43	.43
		89. Merhamet, acıma	.37	.37
		74. Doğallık, bir şeyin ilk günkü hali ile korunması	.32	.32
		<b>Eigenvalue</b>	<b>10.23</b>	<b>3.26</b>
		<b>Variance</b>	<b>35.37</b>	<b>11.26</b>

Table 60. (Continued)

Liberty	F1	F2	F3	Extra Items	F1
114. Sağlam ve dik durmak	.63			139. Zarafet, görgü	.74
67. Kahramanlık, cesaret, yüreklilik	.62			123. Şükran, minnettarlık, şükür, memnuniyet	.68
10. Anlayış, anlayışlılık	.60			38. Edep	.67
137. Yaratıcılık	.58			55. Topluma faydalılık	.52
129. Özgün kalmak, kendine özgü olmayı sürdürmek	.56			8. Motive olma, coşku	.48
56. Hür iradeye sahip olmak	.54			73. Kendi ile gurur duymak	.31
103. Kendini ifade etmek	.53			<b>Eigenvalue</b>	<b>2.95</b>
34. Duyarlılık, farkındalık	.49			<b>Variance</b>	<b>34.20</b>
19. Birlik, beraberlik	.48	.38			
130. Umud	.39				
92. Muhalefetin varlığı, farklı görüşlerin dile getirilmesi	.36				
28. Doğa	.35				
108. Rahatlık, sükünat	.35				
16. Baskıya/zulme karşı gelmek/olmak	.34				
69. Kanun ve kurallara bağlılık	.33	.69			
81. Kuralları bilme, kurallara uyma ve bağlılık	.64	.47			
31. Doğrudan yana olmak	.46	.46			
30. Doğru ve yanlış ayırt etmek	.43	.43			
17. Başkaldırma, başkaldırı (gerektiğinde, özgürlük için)	.33	-.45			
118. İnançlarından odun vermemek	.37	-.37			
70. Karşı çıkmak, protesto etmek					
21. Boyun eğmek					
125. Temek hak ve özgürlükler					
132. Hürriyet, özgürlük, bağımsızlık, serbestlik, özerk olmak					
15. Barış					
63. İnsan hakları					
104. Özgürlük					
124. Tarafsızlık, eşitlik					
42. Eşitlik, denklik					
115. Sağlık					
<b>Eigenvalue</b>	<b>7.60</b>	<b>2.20</b>	<b>1.12</b>		
<b>Variance</b>	<b>25.33</b>	<b>7.32</b>	<b>3.73</b>		

commitment, commitment felt for homeland and also, having free will, expressing self, politeness. Authority foundation consisted of one factor which is respect for authority, depending on rules and regulations, an authority providing security and protects order, loyalty to the leader, respect for the power. Sanctity foundation referred to two notions. One is religious beliefs, traditions, fear of possessing / doing things forbidden by religion, commitment felt for homeland and decency. The other is searching for the essence, searching for the self, striving for being oneself, self-actualization, simplicity, and austerity. Liberty foundation consisted of three factors. First factor referred notions of stand one's ground, stay firm, being understanding, heroism, courage, creativity, and staying authentic, maintaining to be unique and oneself. While the second factor refers to being committed to rules and regulations, the third factor refers to basic rights and freedoms, liberty, freedom and peace. Extra items, that are not members of any foundation, formed one factor referring to grace, urbaneness and manners.

To make a flower analogy, common grounds of genuineness, hardiness, protective authority, conscience, kindness, justice and loyalty is surrounded by 7 foundations (Figure 14).

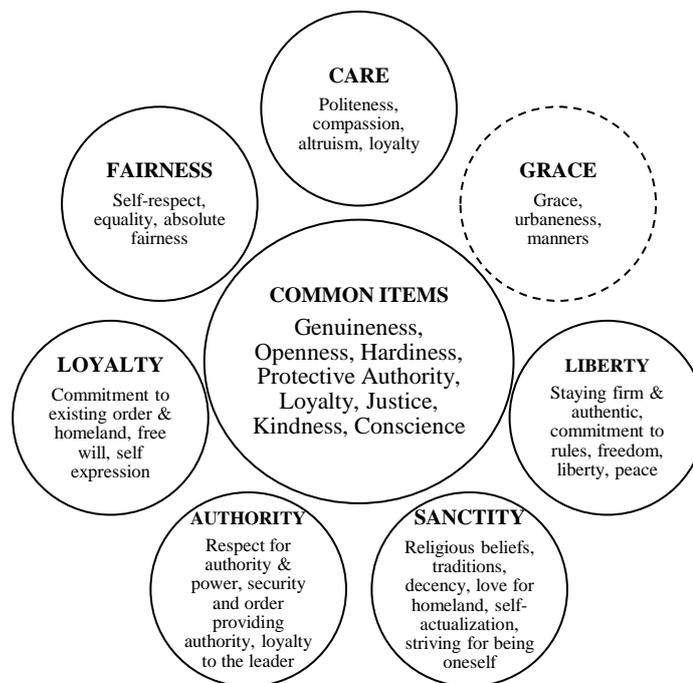


Figure 14. Common and Distinct Items of MVS-Importance, Study4B

In the last step, common items whose loadings are over .45, foundation and extra items whose loadings are over .55 were selected and factor analyzed<sup>11</sup>. Results indicated a 7-factor solution (Table 61, items selected for variable formation are bold).

The first factor is called honesty. It refers to honesty, reliability, fairness, sensitivity towards unfairness. Also, most probably coming from an honest attitude, composure is associated with this factor. Effort / investment, industriousness and responsibility are related with honesty. Higher scores on this factor indicate the sensitivity towards honesty.

The second factor is individuation<sup>12</sup>. The items refers to a self-developmental approach such as self-actualization, creativity, and pursuit of self. It also includes a positive attitude towards self, such as having high self esteem and self compassion. Lastly, it refers to authenticity. Higher scores on the factor indicate the importance given to individuation.

The third factor is called universal values. The factor consists of generally regarded values such as fundamental rights and freedoms, peace, liberty, and fairness. These items were generally least differentiated items in that most respondents value them very much.

The fourth factor is conservatism. The factor consists of a combination of various conservative values, such as loyalty to the leader, religiousness, respect for authority, traditions, chastity etc. As the factor is high in item number, a separate factor analysis was carried out too. However, these items related to conservatism are perceived as one.

The fifth factor is care. It refers to a positive, caring and compassionate attitude in relations. While with these characteristics it is akin to MFT's postulate of care, it is also associated with patience, being open and genuine as well. High score indicate an approval of care in relations.

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<sup>11</sup> Another selection criterion, items with loadings over .55 for all groups (common, foundation and extra items), was also applied. However it was more difficulty to interpret.

<sup>12</sup> The term has been borrowed from Balance Model (Balanced Integration and Differentiation) (Imamoglu, 2003).

Table 61. Final Factor Analysis of MVS-Importance , Study 4B

Items	F 1	F 2	F 3	F 4	F 5	F 6	F 7
67. Kahramanlık, cesaret, yüreklilik	<b>.78</b>						
78. Korkusuzluk	<b>.69</b>						
9. Alçakgönüllülük, tevazu	.42						.39
23. Dayanıklılık, direnme	<b>.39</b>						
12. Asalet, yücelik	<b>.35</b>						
60. İlgı, özen	<b>.34</b>						
65. İtina göstermek	<b>.30</b>						
79. Korumak, kollamak, sahip çıkmak							
129. Özgün kalmak, kendine özgü olmayı sürdürmek		<b>.62</b>					
82. Kendi olma çabası, kendini gerçekleştirme		<b>.60</b>					
101. Öz arayışı, kendini arama		<b>.55</b>					
137. Yaratıcılık		<b>.51</b>					
105. Özsevgi		<b>.49</b>					
103. Kendini ifade etmek		<b>.46</b>					
75. Kendine saygılı olmak		<b>.43</b>	.35				
112. Saf sevgi, karşılık beklemeden sevmek		<b>.40</b>			.34		
127. Hür düşünce, sorgulayabilmek		<b>.37</b>					
114. Sağlam ve dik durmak		<b>.36</b>					
119. Sorumluluk		.36	.34				
56. Hür iradeye sahip olmak		<b>.32</b>					
139. Zarafet, görgü		.32					.32
47. Hak, adalet, hakkaniyet			<b>.45</b>			.43	
35. Dürüstlük, doğruluk, güvenilirlik			<b>.44</b>		.30		
48. Haksızlığa karşı olmak, haksızlığa tepki göstermek			<b>.39</b>			.31	
76. Temizlik		.32	<b>.38</b>				
54. Huzur		.30	<b>.36</b>				
22. Çalışkanlık/gayret/çaba			<b>.34</b>				
57. Sevgi							
40. Empati gösterme, karşıdakini dinleme ve anlamaya çalışma							
84. Lidere/yöneticiye bağlılık				<b>.86</b>			
61. Dinsel inanç				<b>.83</b>			
26. Din				<b>.82</b>			
59. İlahi adalet				<b>.80</b>			
91. Kurulu düzene ve yapıya bağlılık				<b>.80</b>			
85. Makama hürmet				<b>.79</b>			
69. Kanun ve kurallara bağlılık				<b>.75</b>			
81. Kuralları bilme, kurallara uyma ve bağlılık				<b>.74</b>			
44. Güce saygı göstermek				<b>.73</b>			
83. Kutsallık				<b>.72</b>			
98. Otorite				<b>.71</b>			
13. Asayışı sağlayan ve düzeni koruyan bir otorite				<b>.69</b>			
49. Haramdan korkma				<b>.68</b>			
64. İtaat, biat etmek				<b>.68</b>			
6. Gelenekler				<b>.68</b>			
96. Nizam, intizam				<b>.66</b>			

Table 61. (Continued)

Items	F 1	F 2	F 3	F 4	F 5	F 6	F 7
51. Hiyerarşi				<b>.64</b>			
135. Vatanseverlik				<b>.63</b>			
45. Günahsızlık				<b>.63</b>			
86. Maneviyat, aşkınlık				<b>.61</b>			
38. Edep				<b>.58</b>	.29		
94. Namus				<b>.58</b>			
53. Hukuk, hukukun üstünlüğü				<b>.54</b>			
58. İffet				<b>.52</b>			
4. Ahlak		-.31		.47			.37
27. Disiplin			.32	.46			
5. Aidiyet, bağlılık				.46			
37. Düzen ve güven içinde bulunma, asayiş	.30			.45			
32. Dokunulmamışlık, el değmemişlik				.44			
123. Şükran, minnettarlık, şükür, memnuniyet				.43			
20. Birlikte olunan kişi veya gruplar için kendi tercihlerinden vazgeçebilmek				.39			
133. Üzerine titreme, koruma, olduğu gibi koruma, sakınma	.32			.36			
95. Nezaket, incelik, düşüncelilik		.33			<b>.49</b>		
121. Şefkat, sevecenlik					<b>.48</b>		
109. Sabır					<b>.45</b>		
120. Şeffaf olmak					<b>.44</b>		
102. Özgecilik, diğerkâmlık (kişisel yarar gözetmeden başkalarına yararlı olmaya çalışmak)					<b>.44</b>	.33	
116. Samimiyet, içtenlik					<b>.42</b>		
39. Emek			.32	.40			
100. Önemsemek, değer vermek		.34		.39			
34. Duyarlılık, farkındalık				.33		.30	
10. Anlayış, anlayışlılık							
52. Hoşgörü							
125. Temek hak ve özgürlükler						<b>.80</b>	
132. Hürriyet, özgürlük, bağımsızlık, serbestlik, özerk olmak						<b>.70</b>	
104. Özgürlük						<b>.42</b>	
2. Adalet						<b>.41</b>	.35
15. Barış						<b>.40</b>	
110. Sadakat							<b>.65</b>
7. Aile sevgisi							<b>.64</b>
136. Vicdan							<b>.60</b>
138. Yardımseverlik							<b>.52</b>
66. İyilik							<b>.46</b>
43. Vefa							<b>.40</b>
18. Safılık, arılık	.31						.34
111. Sadelik, yalınlık							
Eigenvalue	25.84	11.03	2.43	1.72	1.51	1.46	1.25
Variance	30.40	12.98	2.86	2.03	1.78	1.72	1.47

The sixth factor is called courage. Respondents associated heroism and courage with fearlessness, resistance, nobility and care. Higher scores indicate the importance of courage for respondents.

The seventh factor is loyalty. It refers to family love, loyalty, conscience, helpfulness, kindness, and propriety. As noted previously, loyalty, kindness and conscience are associated by participants. Higher scores reflect higher importance given to loyalty.

It should be noted that the fourth factor, care, is close to the MFT definition of care; however the seventh factor, loyalty, is different from the MFT definition. Loyalty, in the current study refers to a narrower look, blended with especially family love and notions related to kindness, care, and purity.

**MVS-Uneasiness Items.** First, all the items were reviewed whether or not they are members of one of the six foundations. There were 18 care, 20 fairness, 17 loyalty, 22 authority, 20 sanctity, 20 liberty, and 20 extra items (not members of any foundation).

Second, items common in three to six foundations (10 items) were factor analyzed (see Table 62). The common items composed one factor and it refers to behaviors and attitudes which causes disruption and harm in the environment, such as disrespect, abuse, irresponsibility, lying, or injustice.

*Table 62. Factor Analysis Results of MVS-Uneasiness Scale's Common Items, Study 4B*

<b>Common Items</b>	<b>Foundations</b>	<b>F 1</b>
70. Saygısızlık	C, F, Lo, A, S, Li	.76
75. Sömürme, kötüye kullanma, suiistimal, tüketmek	C, F, Li	.70
74. Sorumsuzluk	C, A, Li	.68
13. Çıkarıcılık, fırsatçılık	F, Lo, S, Li	.66
2. Adaletsizlik	C, F, Lo, A, S, Li	.65
89. Yalan, yalan söylenmesi	F, Lo, S	.62
8. Baskı, tahakküm	Lo, A, Li	.61
25. Güvensizlik hissi	F, Lo, A, Li	.54
73. Sorgulamamak	Lo, A, Li	.50
28. Korkusuzluk	Lo, A, Li	.28
<b>Eigenvalue</b>		<b>3.75</b>
<b>Variance</b>		<b>37.48</b>

C: Care, F: Fairness, Lo: Loyalty, A: Authority, S: Sanctity, Li: Liberty.

Third, excluding common items, items of all six foundations of morality and extra items were factor analyzed (Table 63). Accordingly, items that can be thought as vices of care constituted one factor, referring to malevolence and violent acts, such as aggressiveness, killing or hurting. Fairness related vices constituted one factor, too. These are double standards, discrimination, cheating, criticizing others unfairly, segregation, discrimination, meanness, and lawlessness. Loyalty related vices are malevolence, evil, cheating, theft, betrayal, and dishonor. Also, not being able act independently and “following the herd, not being able to leave the herd” are also perceived as negative sides of loyalty. Similarly, authority related vices are of twofold, too. First factor refers to opposition, protest, disrespectfulness for the people in authority, disobedience and revolt. The second factor, on the other hand, refers to another type of vice, such as taboos, submissiveness, being restricted, being on the side of people on power. The sanctity foundation consisted of two factors that create uneasiness. The first factor refers to disgrace, commitment of a sin, immorality, faithlessness, and failure to follow traditions; the second factor refers to taboos, devoutness, captivity, and bigotry. Liberty related items that give uneasiness formed two factors. First factor refers to contempt, scorn, infringement upon others’ rights, criticizing others unfairly, and inequality. The second factor refers to opposing, protest, uprising, revolt, and opposition. Lastly, extra items that are not specifically members of moral foundations formed a two factor structure. The first factor includes various items such as getting advantage by denying others’ rights, hypocrisy, gossip, or unresponsiveness; the second factor includes emotions related to morality, such as shame, guilt, or sadness.

The flower analogy (Figure 15) now shows that more general items such as abuse, disrespect, irresponsibility, injustice, oppression is common to all foundations while there are specific deeds for each moral foundation, along with extra items.

In the last step, 76 items (common and foundation items) whose loadings are over .50 were selected and factor analyzed. Results indicated a 4-factor solution. Table 64 summarizes the loadings of each item, eigenvalues and variances explained by each factor (items selected for variable formation are shown in bold).

Table 63. Exploratory Factor Analyses with Unique and Extra Items of MV5-Uneasiness, Study 4B

Care	F1	Fairness	F1	Loyalty	F1	F2	Authority	F1	F2
55. Kötülük, kötü niyet	.76	14. Çifte standart, ayrımcılık	.81	55. Kötülük, kötü niyet	.76		42. Karşı çıkmak, protesto etmek	.78	
58. Mobbing (bir ortamda kişiyi bezdirme, gözden düşürme)	.73	4. Aldatmak, kandırmak	.80	4. Aldatmak, kandırmak	.73		63. Otorite konumundaki insanlara saygısızlık	.78	
65. Öldürme, cinayet, yok etme	.73	5. Art niyet	.76	33. İhanet, hainlik, arkadan vurma, kalleşlik	.70		87. İtaatsizlik	.77	
68. Saldırı, saldırganlık	.71	17. Diğer insanları haksızca eleştirmek	.69	79. Şerefsizlik	.67		39. İsyân, asilik	.75	
91. Yaralama, zarar verme, can yakma	.70	56. Küçümseme, tepeden bakma, yargılama (bir şey veya kişi hakkında olumsuz görüş belirtme)	.67	52. Hırsızlık	.65		10. Başkaldırı	.73	
47. Kırıcılık, kabalık	.70	16. Dışlamak, mahrum bırakmak	.66	87. İtaatsizlik	.45		64. Öfke, kızgınlık	.53	
80. Şiddet	.69	54. Kötü ahlak, kötü ahlaklılık	.65	51. Korku	.35		51. Korku	.32	
53. Angarya (zorla, ücret vermeden yaptırılan iş)	.64	3. Ahıksızlık	.64	82. Tek başına hareket edememek	.75		81. Tabular, bir şeyin tabu haline getirilmesi	.73	
69. Savaş	.64	30. Hukuksuzluk	.63	77. Sürüden ayrılamamak	.73		23. Boyun eğicilik	.64	
19. Emeğe saygısızlık	.58	12. Bencilik	.63				71. Sınırlanma, kısıtlanma	.59	
44. Kavga	.53	20. Eşitsizlik	.62				35. İktidarcılık	.59	
1. Acı çekenlerin varlığı	.29	59. Haksızlık	.59				29. Körü körüne bağlılık	.59	
61. Muhtaç, aciz durumda bulunanların varlığı	.22	91. Yaralama, zarar verme, can yakma	.59				30. Hukuksuzluk	.54	
57. Merak	.20	45. Kayırmacılık, iltimas geçmek	.57				80. Şiddet	.45	
<b>Eigenvalue</b>	<b>5.20</b>	<b>Eigenvalue</b>	<b>6.27</b>	<b>Eigenvalue</b>	<b>2.95</b>	<b>1.12</b>	<b>Eigenvalue</b>	<b>3.65</b>	<b>2.46</b>
<b>Variance</b>	<b>37.16</b>	<b>Variance</b>	<b>44.79</b>	<b>Variance</b>	<b>32.76</b>	<b>12.47</b>	<b>Variance</b>	<b>24.34</b>	<b>16.39</b>

Table 63. (Continued)

Sanctity	F 1	F 2	Liberty	F 1	F 2	Extra	F 1	F 2
84. Terbiyesizlik	.84		56. K.çümsememe, tepeden bakma, yaralama (bir şey veya kişi hakkında olumsuz görüş belirtme)	.68		26. Hak yiyerek çıkar elde etmek	.76	
24. Günah işlenmesi	.81	-.36	9. Başkalarının hakkının gasp edilmesi	.64		34. İkiyüzlülük, farklı konuşma, riyakârlık	.73	
3. Ahlaksızlık	.80		17. Diğer insanları haksızca eleştirmek	.64		15. Dedikodu	.71	
54. Kötü ahlak, kötü ahlaklılık	.79		85. Tutsaklık, esaret	.62		46. Kayıtsızlık	.71	
37. İnançsızlık	.77	-.42	20. Eşitsizlik	.62		49. Kibir	.69	
32. İğrençlik, tiksiniyecek şeyler	.70		78. Şakşakçılık, evet efendimcilik	.60		67. Sahtekârlık	.69	
22. Geleneklere uyulmaması, geleneklerin bozulması	.70	-.36	23. Boyun eğicilik	.57		31. İftira	.67	
50. Kirletilmişlik	.68		66. Örgütlenme özgürlüğünün olmaması	.39		6. Atıl kalmış şeyler	.61	
27. Haksız kazanç	.50	.33	42. Karşı çıkmak, protesto etmek		.83	21. Fesatlık	.60	
83. Tembellik	.47		39. İsyân, asilîk		.72	11. Başkasının mutsuzluğundan mutlu olunması	.60	
18. Dünyevi hırslar	.46		60. Muhalefet		.51	62. Nefsinin oyuncağı olmak	.56	
90. Yasaklar, haramlar	.26					7. Ayp	.50	
81. Tabular, bir şeyin tabu haline getirilmesi		.65				40. İşkence	.49	
72. Sofuluk, koyu dindarlık		.53				38. İsrâf, müsriflik, savurganlık	.47	
85. Tutsaklık, esaret		.53				41. Utanma ve suçluluk duyulmaması	.45	
43. Katı görüşlülük, dar kafalılık		.46				48. Kıskaççılık	.41	
						36. İlişkileri zayıf, kopuk, bağısız insanlar	.40	
						86. Utanç duygusu	.92	
						76. Suçluluk duygusu	.64	
						88. Üzgünlük, üzüntü, keder	.56	
<b>Eigenvalue</b>	<b>5.51</b>	<b>1.79</b>	<b>Eigenvalue</b>	<b>2.91</b>	<b>1.61</b>	<b>Eigenvalue</b>	<b>6.54</b>	<b>1.42</b>
<b>Variance</b>	<b>34.46</b>	<b>11.18</b>	<b>Variance</b>	<b>26.48</b>	<b>14.64</b>	<b>Variance</b>	<b>32.69</b>	<b>7.10</b>

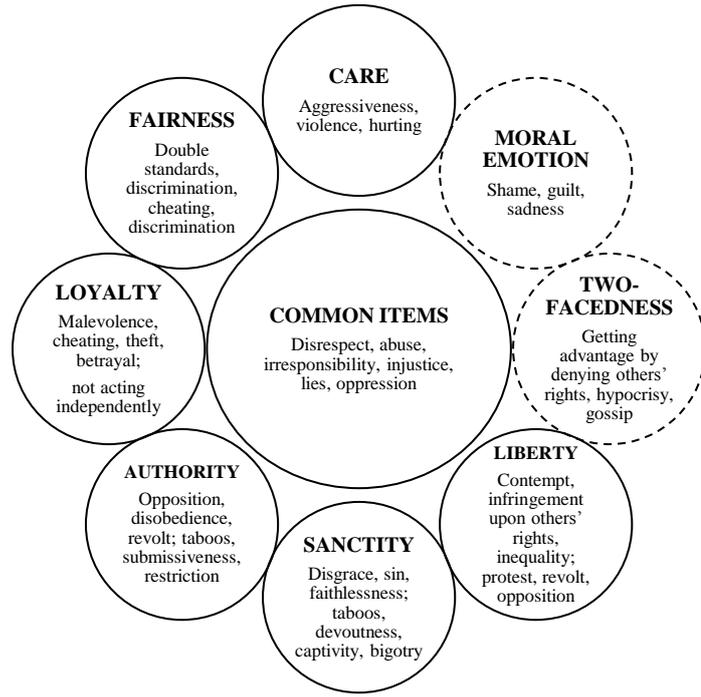


Figure 15. Common and Distinct Items of MVS-Uneasiness, Study 4B

Table 64. Final Factor Analysis of MVS-Uneasiness Items, Study 4B

Items	F 1	F 2	F 3	F 4
26. Hak yiyerek çıkar elde etmek	.90			
4. Aldatmak, kandırmak	.78			
33. İhanet, hainlik, arkadan vurma, kalleşlik	.77			
27. Haksız kazanç	.73			
20. Eşitsizlik	.72			
91. Yaralama, zarar verme, can yakma	.69			
31. İftira	.68			
30. Hukuksuzluk	.68			
34. İkiyüzlülük, farklı konuşma, riyakârlık	.68			
19. Emeğe saygısızlık	.65			
65. Öldürme, cinayet, yok etme	.65			.31
5. Art niyet	.65			
89. Yalan, yalan söylenmesi	.64			
25. Güvensizlik hissi	.63			
14. Çifte standart, ayırimcılık	.63			
2. Adaletsizlik	.61			
67. Sahtekârlık	.58			
70. Saygısızlık	.56			
21. Fesatlık	.55			
68. Saldırı, saldırganlık	.55			
69. Savaş	.50			
9. Başkalarının hakkının gasp edilmesi	.48			
59. Haksızlık	.41			.35
13. Çıkarıcılık, fırsatçılık	.40		.37	
16. Dışlamak, mahrum bırakmak	.39		.36	
74. Sorumsuzluk	.38			

Table 64. (Continued)

Items	F 1	F 2	F 3	F 4
12. Bencilik	.34		.29	
42. Karşı çıkmak, protesto etmek		<b>.78</b>		
87. İtaatsizlik		<b>.78</b>		
37. İnançsızlık		<b>.74</b>		
63. Otorite konumundaki insanlara saygısızlık		<b>.74</b>		
10. Başkaldırı		<b>.74</b>		
22. Geleneklere uyulmaması, geleneklerin bozulması		<b>.74</b>		
24. Günah işlenmesi		<b>.71</b>		
39. İsyân, asilik		<b>.68</b>		
60. Muhalefet		<b>.68</b>		
7. Ayıp	.33	<b>.67</b>		
84. Terbiyesizlik		<b>.56</b>		.31
3. Ahlaksızlık	.46	.51		
50. Kirlenmişlik		.49		.49
6. Atıl kalmış şeyler	.29	.45		
64. Öfke, kızgınlık		.44		
15. Dedikodu	.33	.42		
32. İğrençlik, tiksiniyecek şeyler	.41	.41		
62. Nefsinin oyuncağı olmak		.37		
17. Diğer insanları haksızca eleştirmek		.37	.34	
86. Utanç duygusu		.36		
76. Suçluluk duygusu				
88. Üzgünlük, üzüntü, keder				
82. Tek başına hareket edememek			<b>.76</b>	
81. Tabular, bir şeyin tabu haline getirilmesi			<b>.75</b>	
77. Sürüden ayrılamamak			<b>.69</b>	
29. Körü körüne bağlılık			<b>.60</b>	
78. Şakşakçılık, evet efendimcilik			<b>.60</b>	
35. İktidarcilik			<b>.56</b>	
8. Baskı, tahakküm			<b>.53</b>	
73. Sorgulamamak			<b>.53</b>	
23. Boyun eğicilik			<b>.47</b>	
11. Başkasının mutsuzluğundan mutlu olunması			<b>.45</b>	
85. Tutsaklık, esaret			<b>.44</b>	.33
53. Angarya (zorla, ücret vermeden yaptırılan iş)			.42	.37
72. Sofuluk, koyu dindarlık			.41	
71. Sınırlanma, kısıtlanma			.37	
46. Kayıtsızlık			.32	.31
49. Kibir				<b>.62</b>
55. Kötülük, kötü niyet	.31			<b>.60</b>
47. Kırıcılık, kabalık				<b>.59</b>
54. Kötü ahlak, kötü ahlaklılık		.44		<b>.56</b>
58. Mobbing (bir ortamda kişiye bezdirme, gözden düşürme)			.39	<b>.53</b>
52. Hırsızlık				<b>.48</b>
44. Kavga		.30		<b>.46</b>
80. Şiddet	.30			<b>.44</b>
75. Sömürme, kötüye kullanma, suiistimal, tüketmek			.33	<b>.43</b>
45. Kayırmacılık, iltimas geçmek				<b>.41</b>
56. Küçümseme, tepeden bakma, yargılama (bir şey veya kişi hakkında olumsuz görüş belirtme)			.36	<b>.39</b>
79. Şerefsizlik				.34
Eigenvalue	26.62	7.73	2.33	2.15
Variance	35.02	10.17	3.07	2.83

The first factor is called as unfairness. The factor describes a number of behaviors that are considered as unjust, such as deceiving, slandering, or injustice. It should be noted that betrayal, inequality, hypocrisy, and harming are also considered unfair. While composing the “unfairness” variable some items that have relatively low loading are taken into account, too, as they are considered important. Higher scores reflect participants’ disruption with the unfairness.

The second factor is named as not obeying conservative values. High scores indicates a feeling of uneasiness when confronted with disobedience, opposition, disrespect to authorities, and disgraceful behaviors.

The third factor is called as patterned self<sup>13</sup> because the items describe a group of behaviors and attitudes that are tied to general norms or an authority. It also indicates disapproval of oppression and ingratiation. High scores express the negative attitude towards such a self.

The fourth factor is named as hostility as it refers to mostly negatively connoted items related to morality and different “immoral” behaviors especially towards others. High scores indicate a general dislike of such behaviors.

### **Scale Means, Alpha Values and Correlations Among Subscales of MVS**

The subscales of Moral Values Survey have been investigated regarding their internal consistency and scale means in Table 65. Generally, the internal consistencies are satisfying, as the number of items are high for most of the subscales. Internal consistency values of subscales change between .76 and .97.

As for the correlations among MVS subscales (Table 66), there are two points to notice. First, the correlations among subscales are strong. Hence the lowest correlations are between Conservative Values and Individuation ( $r = .15$ ), Universal Values ( $r = .14$ ), and Unfairness ( $r = .22$ ); and Universal Values and Courage ( $r = .26$ ). The fact that there is no negativity in the direction of the correlations implies that the so-called moral values are in line with each other and they coexist. Focusing

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<sup>13</sup> The term has been borrowed from Balance Model (Balanced Integration and Differentiation) (Imamoglu, 2003).

Table 65. Scale Means and Alpha Values of MVS Subscales, Study 4B

MVS Subscale*	N of Items	Alpha	Mean	SD	Item Mean	Item SD	Range of Item-total Correlations
Importance							
Honesty	6	.84	38.82	3.83	6.47	.64	.57- .68
Individuation	11	.88	68.26	7.63	6.20	.70	.50 - .66
Universal Values	5	.76	32.65	3.19	6.51	.67	.44 - .65
Conserv. Values	24	.97	115.28	34.44	4.93	1.43	.50 - .82
Care	6	.84	36.43	5.05	6.07	.85	.53 - .68
Courage	6	.80	34.31	5.58	5.71	.93	.47 - .70
Loyalty	6	.86	37.69	4.80	6.23	.80	.61 - .70
Uneasiness							
Unfairness	16	.95	102.80	12.14	6.42	.76	.58 - .78
Not Obeying C. Values	11	.93	49.52	16.88	4.52	1.52	.55 - .78
Patterned Self	11	.88	65.86	10.00	6.00	.90	.50 - .71
Hostility	11	.91	67.81	10.63	6.16	.97	.55 - .78

\* Conserv. Values: Conservative Values, Not Obeying C. Values: Not Obeying Conservative Values

on the second part of the scale, the highly correlational patterns exist there as well. As exceptions, there is no relation between not obeying Conservative Values and Universal Values ( $r = .04$ ), and Patterned Self ( $r = .02$ ); and between Conservative Values and Patterned Self ( $r = -.08$ ). Second, the correlations are on the positive direction with the uneasiness subscale, that is although the subscale's meaning is negative, the correlation coefficients are positive. For instance, Conservative Values have a high correlation with Not Obeying Conservative Values ( $r = .88, p < .001$ ), implying that those who value conservatism are highly uneasy about the disobedience to the conservative values. Honesty is highly correlated with the discomfort with Unfairness ( $r = .63, p < .001$ ). The sense of uneasiness caused by Patterned Self is positively correlated with Individuation ( $r = .53, p < .001$ ) and uneasiness with Unfairness ( $r = .63, p < .001$ ). Also, the discomfort caused by Hostility is correlated with Honesty ( $r = .52, p < .001$ ), and Loyalty ( $r = .57, p < .001$ ); and discomfort with Patterned Self ( $r = .56, p < .001$ ), and Unfairness ( $r = .73, p < .001$ ), implying that the hostility is related to lack of honesty, loyalty, an individuated self and fairness in people's judgment. The pattern of correlations provide both convergent and discriminant validity to some extent.

Table 66. Correlations Among Subscales of MVS, Study 4B

Scale	Variables	1	2	3	4	5	6	7	8	9	10	11
Importance	1. Honesty	-	.68***	.60***	.37***	.70***	.58***	.66***	.63***	.30***	.37***	.52***
	2. Individuation		-	.56***	.18*	.73***	.57***	.55***	.54***	.13*	.53***	.41***
	3. Universal Values			-	.14*	.48***	.26***	.49***	.56***	.04	.35***	.45***
	4. Conservative Values				-	.34***	.49***	.54***	.22***	.88***	-.08	.34***
	5. Care					-	.55***	.64***	.58***	.32***	.42***	.49***
	6. Courage						-	.56***	.37***	.42***	.30***	.37
	7. Loyalty							-	.53***	.47***	.28***	.57
	8. Unfairness								-	.30***	.63***	.73
	9. Not Obeying Conservative Values									-	.02	.38
	10. Patterned Self										-	.56
	11. Hostility											-

† p &lt; .10, \* p &lt; .05, \*\* p &lt; .01, \*\*\* p &lt; .001.

### **Relationship of MVS with Demographic Variables**

The relations of MVS subscales with demographic variables are summarized in Table 67. Accordingly, Conservative Values and uneasiness with Disobedience to Conservative Values have clearer and stronger relations than other subscales. While older ages are associated with higher sensitivity with these values, being women is associated with all subscales but Conservative Values and Not Obeying Conservative Values (it is also marginally associated with high scores on Courage and discomfort with a Patterned Self). Lower levels of education is associated with higher scores on these two subscales and additionally with higher scores on Courage. High status jobs are positively related to caring about Universal Values. Uneasiness about Disobedience to Conservative Values is related to both lower income and rural settlement. Being married and having children are strongly associated with caring about Conservative Values and uneasiness with Disobedience to these values. To a lesser extent, being married is also related to Honesty, Courage, and Loyalty; and having children is associated with high scores on Honesty, Care, Loyalty, uneasiness with Unfairness and Hostility as compared to singles and participants having no children. As expected, caring about Conservative Values and uneasiness about Disobedience to Conservative Values is associated with strong religious feelings and right-wing political orientation. Religiousness is also associated with Honesty, Courage and Loyalty positively, and with uneasiness with a Patterned Self negatively. Left-wing political orientation is associated positively with caring about Universal Values and uneasiness with a Patterned Self; negatively about Loyalty. Being an activist is associated with having high scores on Individuation.

### **Relationship of MVS with MFQ & MSQ**

As summarized in Table 68, Honesty, Care, Loyalty, Uneasiness Scales of Unfairness and Hostility are positively associated with all subscales of MFQ. Care foundation of MFQ is most strongly related to Loyalty, Honesty, Universal values, Care, discomfort with Unfairness and Hostility. Fairness foundation of MFQ is most strongly related to Universal Values and Liberty foundation of MFQ is most strongly related to Individuation and Universal Values. Both foundations are related to

Table 67. Relation of MVS with Demographic Variables, Study 4B

Demographic Variables	MVS- Importance Subscales					MVS- Uneasiness Subscales					
	Honesty	Individuation	Universal Values	Conservative Values	Care	Courage	Loyalty	Unfairness	Not Obeying C. Values*	Patterned Self	Hostility
Age	.06	-.11 <sup>†</sup>	-.08	.28 <sup>***</sup>	.05	.05	.10	-.05	.29 <sup>***</sup>	-.13 <sup>†</sup>	.00
Sex	-.18 <sup>**</sup>	-.25 <sup>***</sup>	-.21 <sup>***</sup>	-.02	-.20 <sup>**</sup>	-.12 <sup>†</sup>	-.22 <sup>***</sup>	-.16 <sup>*</sup>	.00	-.11 <sup>†</sup>	-.18 <sup>**</sup>
Education Level	-.06	-.02	.05	-.35 <sup>***</sup>	-.07	-.14 <sup>*</sup>	-.08	.00	-.33 <sup>***</sup>	.12 <sup>†</sup>	-.05 <sup>†</sup>
Job Status	.02	.10	.14 <sup>*</sup>	-.09	.04	.07	-.01	-.06	-.12 <sup>†</sup>	.06	-.01
City Status	.00	-.01	-.03	-.08	-.03	-.11 <sup>†</sup>	-.05	-.03	-.15 <sup>*</sup>	.00	-.05
Income	.04	-.07	.06	-.10	-.10	-.09	.00	-.02	-.13 <sup>*</sup>	.07	.07
Marital Status	-.14 <sup>*</sup>	.05	.02	-.46 <sup>***</sup>	-.11 <sup>†</sup>	-.14 <sup>*</sup>	-.21 <sup>**</sup>	-.08	-.44 <sup>***</sup>	.08	-.12
Having Children	-.18 <sup>**</sup>	.00	.04	-.45 <sup>***</sup>	-.14 <sup>*</sup>	-.13 <sup>†</sup>	-.18 <sup>**</sup>	-.15 <sup>*</sup>	-.43 <sup>***</sup>	.07	-.19 <sup>**</sup>
Religious Feeling	.15 <sup>*</sup>	-.05	-.04	.71 <sup>***</sup>	.08	.24 <sup>***</sup>	.29 <sup>***</sup>	.03	.67 <sup>***</sup>	-.20 <sup>**</sup>	.11
Political View	.06	-.10	-.17 <sup>**</sup>	.58 <sup>***</sup>	.04	.12 <sup>†</sup>	.21 <sup>***</sup>	-.06	.56 <sup>***</sup>	-.23 <sup>***</sup>	.05
Activism	.06	.14 <sup>*</sup>	.07	-.04	.08	.04	.09	.00	-.03	.06	.00

<sup>†</sup> p < .10, <sup>\*\*</sup> p < .01, <sup>\*\*\*</sup> p < .001. For Sex, 1 = female, 2 = male; for Marital Status, 1 = married, 2 = single; for Having Children, 1 = yes, 2 = no. Activism: being a member of political party, labor union, NGO or not (1 = yes, 2 = no). \* Not Obeying C. Values: Not Obeying Conservative Values

Table 68. Relationship of MVS with MFT Scales of MFQ and MSQ, Study 4B

MFT Scales	MVS-Importance Subscales					MVS-Uneasiness Subscales						
	Honesty	Individuation	Uni. Val.	Conserv. Values	Care	Courage	Loyalty	Unfairness	Not Obeying C. Values	Patterned Self	Hostility	
MFQ	Care	.45***	.36***	.44***	.26***	.43***	.29***	.51***	.48***	.24***	.26***	.47***
	Fairness	.30***	.22***	.44***	-.08***	.19**	.11†	.31***	.34***	-.09	.30***	.31***
	Loyalty	.28***	.12†	.11†	.70***	.25***	.35***	.50***	.22***	.65***	-.03	.30***
	Authority	.28***	.12†	.10	.82***	.27***	.34***	.45***	.20***	.78***	-.10	.31***
	Sanctity	.29***	.10	.10	.82***	.27***	.35***	.46***	.24***	.78***	-.06	.36***
MSQ	Liberty	.37***	.43***	.45***	-.09	.39**	.15*	.32***	.43***	-.07	.36***	.28***
	Care	.43***	.32***	.38***	.16*	.41***	.25***	.37***	.34***	.14*	.22***	.36***
	Fairness	.30***	.27***	.27***	.23***	.29***	.21***	.35***	.26***	.20***	.20***	.30***
	Loyalty	.39***	.23***	.28***	.44***	.31***	.32***	.55***	.30***	.39***	.10	.36***
	Authority	.33***	.21***	.25***	.47***	.36***	.30***	.44***	.25***	.47***	.07	.34***
MSQ controlled by non-moral items	Sanctity	.39***	.22***	.34***	.41***	.36***	.28***	.44***	.24***	.36***	.08	.34***
	Filler	.35***	.29***	.32***	.19***	.36***	.24***	.30***	.30***	.22***	.17***	.28***
	Care	.19*	.09	.14*	-.02	.13*	.06	.14*	.11†	-.07	.11†	.17***
	Fairness	.06	.07	.03	.12†	.03	.05	.16**	.06	.07	.09	.12†
	Loyalty	.17***	.02	.04	.39***	.05	.18**	.41***	.10	.30***	-.03	.21***
Authority		.09	-.01	.01	.42***	.11†	.16*	.26***	.04	.39***	-.08	.17***
	Sanctity	.16*	.00	.12†	.33***	.10	.12†	.26***	.02	.24***	-.06	.17***

† p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001. Uni. Values: Universal Values, Conserv. Values: Conservative Values, Not Obeying C. Values: Not Obeying Conservative Values

discomfort with Unfairness, Patterned Self and Hostility. Care foundation of MSQ is most closely related to Honesty, Universal Values, Care and discomfort with Hostility, while Fairness of MSQ is most closely related to Loyalty. The binding foundations of both MFQ and MSQ (Loyalty, Authority and Sanctity) are most strongly related to Conservative Values, Loyalty, and discomfort with Not Obeying Conservative Values and Hostility. Courage of MVS-Importance is most closely related to binding foundation subscales of MFQ and MSQ, interestingly it is not related to Fairness (of MFQ & MSQ), but positively related to Care and Liberty (of MFQ).

### **Relationship of MVS with Other Variables**

EVS Questions Related to Freedom and Democracy:

Generally, all dimensions of MVS have a positive association with belief that one is free to control life, except for Conservative Values ( $r = .06$ , *ns*) and Not Obeying Conservative Values ( $r = .11$ ,  $p < .10$ ) (see Table 69). The responsibility of state vs. individual to provide a living and finding democracy weak as a regime have no significant relations with MVS subscales. Satisfaction with the democracy in Turkey is associated with especially high scores in Conservative Values, Loyalty and uneasiness with not Disobedience to Conservative Values, also with low scores in uneasiness with a Patterned Self. Similarly, belief in democracy as a suitable regime is associated with both Conservative Variables, along with Honesty, Universal Values, Loyalty and uneasiness with Hostility.

Respondents scoring higher than mean for each MVS dimension ranked the most important objectives of the country (maintaining order in the country, giving people more say in important government decisions, fighting rising prices, and protecting freedom of speech). The most and second most important objectives are listed in Table 70. Accordingly, the first objective of the country should be freedom of speech and thought for all groups, except for Conservative Values and Not Obeying Conservative Values. While maintaining order should be first objective of the country for respondents high in Conservative Values, order and freedom of speech and thought are equally important for people high on uneasiness with Not Obeying

Table 69. Relationship of MVS with Some Variables, Study 4B

Variables	MVS-Importance Subscales					MVS-Uneasiness Subscales					
	Honesty	Individuation	Uni. Values	Conserv. Values	Care	Courage	Loyalty	Unfairness	Not Obeying Con. Values	Pattern. Self	Hostility
<b>Freedom &amp; Democracy</b>											
Free to control	.24***	.24***	.13*	.06	.16*	.21**	.11*	.14*	.11†	.13*	.14*
Responsibility	-.03	.06	.04	-.05	-.04	.01	-.02	-.06	-.03	.02	-.10
Satisfaction	.00	-.09	-.11†	.49***	.04	.11†	.18**	-.02	.45***	-.19**	.04
Belief	.14*	.05	.17**	.26***	-.01	.06	.21***	.10	.19**	.02	.24***
Dem. Weak.	.10	.05	.08	.03	.00	-.03	.15*	.00	.01	-.02	.05
<b>Honesty</b>											
Sincerity	.29***	.28***	.22***	-.01	.30***	.14*	.23***	.27***	-.01	.27***	.22***
Fairness	.37***	.20***	.29***	.35***	.33***	.25***	.44***	.31***	.31***	.17***	.37***
Greed Avoid.	.19**	.15*	.16*	.05	.15*	.08	.15*	.22***	.10	.22***	.18**
Modesty	.10	.12†	.15*	.00	.16**	.07	.09	.20**	.00	.14*	.20**
Total	.33***	.25***	.28***	.15*	.31***	.19**	.32***	.34***	.15*	.26***	.33***
<b>Disgust</b>											
Core	.28***	.21**	.18**	.26***	.23***	.20**	.34***	.31***	.25***	.16*	.36***
Contamination	.27***	.10	.12†	.40***	.21**	.17***	.30***	.27***	.40***	.07	.32***
Animal	.21**	.12†	.16*	.20***	.15*	.12†	.25***	.17**	.18**	.03	.25***
Total	.29***	.18**	.18**	.30***	.22***	.19**	.34***	.29***	.28***	.12†	.35***
<b>National Identification</b>											
Solidarity	.29***	.09	.11†	.71***	.22***	.25***	.45***	.17**	.67***	-.08	.25***
Satisfaction	.27***	.10	.07	.77***	.24***	.30***	.41***	.15*	.73***	-.09	.23***
Centrality	.20**	.04	.04	.65***	.14*	.25***	.32***	.07	.62***	-.11†	.16*
Self Stereotyping	.17**	.07	.01	.64***	.23***	.23***	.38***	.11	.63***	-.07	.19**
In-group Homog.	.10	.09	.00	.36***	.18**	.15*	.21***	.01	.36***	-.04	.07

Table 69. (Continued)

	MVS-Importance Subscales					MVS-Uneasiness Subscales					
	Honesty	Individuation	Uni. Values	Conserv. Values	Care	Courage	Loyalty	Unfairness	Not Obeying Con. Values	Pattern. Self	Hostility
<b>PVQ5x</b>											
Self-direction-thought	.41 <sup>***</sup>	.59 <sup>***</sup>	.36 <sup>***</sup>	-.02	.42 <sup>***</sup>	.30 <sup>***</sup>	.27 <sup>***</sup>	.31 <sup>***</sup>	-.01	.34 <sup>***</sup>	.27 <sup>***</sup>
Self-direction-action	.47 <sup>***</sup>	.53 <sup>***</sup>	.38 <sup>***</sup>	-.06	.37 <sup>***</sup>	.22 <sup>***</sup>	.25 <sup>***</sup>	.33 <sup>***</sup>	-.06	.38 <sup>***</sup>	.25 <sup>***</sup>
Stimulation	.26 <sup>***</sup>	.47 <sup>***</sup>	.21 <sup>***</sup>	.03	.28 <sup>***</sup>	.28 <sup>***</sup>	.16 <sup>*</sup>	.21 <sup>***</sup>	.03	.35 <sup>***</sup>	.18 <sup>***</sup>
Hedonism	.27 <sup>***</sup>	.39 <sup>***</sup>	.29 <sup>***</sup>	.06	.26 <sup>***</sup>	.25 <sup>***</sup>	.24 <sup>***</sup>	.26 <sup>***</sup>	.03	.30 <sup>***</sup>	.21 <sup>***</sup>
Achievement	.26 <sup>***</sup>	.23 <sup>***</sup>	.12 <sup>†</sup>	.33 <sup>***</sup>	.20 <sup>**</sup>	.31 <sup>***</sup>	.26 <sup>***</sup>	.14 <sup>*</sup>	.30 <sup>***</sup>	.06	.15 <sup>*</sup>
Power-resources	-.02	.02	-.09	.24 <sup>***</sup>	.00	.18 <sup>**</sup>	.05	-.05	.27 <sup>***</sup>	-.04	-.01
Power-dominance	.13 <sup>*</sup>	.16 <sup>**</sup>	.02	.26 <sup>***</sup>	.10	.22 <sup>***</sup>	.15 <sup>*</sup>	.02	.29 <sup>***</sup>	.02	-.01
Power-face	.43 <sup>***</sup>	.29 <sup>***</sup>	.25 <sup>***</sup>	.54 <sup>***</sup>	.47 <sup>***</sup>	.40 <sup>***</sup>	.51 <sup>***</sup>	.33 <sup>***</sup>	.52 <sup>***</sup>	.08	.34 <sup>***</sup>
Security-personal	.41 <sup>***</sup>	.22 <sup>***</sup>	.21 <sup>***</sup>	.53 <sup>***</sup>	.36 <sup>***</sup>	.28 <sup>***</sup>	.51 <sup>***</sup>	.32 <sup>***</sup>	.54 <sup>***</sup>	.05	.40 <sup>***</sup>
Security-social	.42 <sup>***</sup>	.20 <sup>***</sup>	.23 <sup>***</sup>	.76 <sup>***</sup>	.40 <sup>***</sup>	.37 <sup>***</sup>	.54 <sup>***</sup>	.32 <sup>***</sup>	.68 <sup>***</sup>	.01	.40 <sup>***</sup>
Tradition	.22 <sup>***</sup>	.01	.01	.79 <sup>***</sup>	.16 <sup>*</sup>	.27 <sup>***</sup>	.34 <sup>***</sup>	.09	.75 <sup>***</sup>	-.17 <sup>**</sup>	.19 <sup>***</sup>
Conformity-rules	.22 <sup>***</sup>	.07	.05	.79 <sup>***</sup>	.21 <sup>***</sup>	.29 <sup>***</sup>	.35 <sup>***</sup>	.16 <sup>**</sup>	.75 <sup>***</sup>	-.13 <sup>*</sup>	.24 <sup>***</sup>
Conformity-interpersonal	.42 <sup>***</sup>	.33 <sup>***</sup>	.28 <sup>***</sup>	.37 <sup>***</sup>	.50 <sup>***</sup>	.31 <sup>***</sup>	.55 <sup>***</sup>	.45 <sup>***</sup>	.37 <sup>***</sup>	.19 <sup>***</sup>	.43 <sup>***</sup>
Humility	.36 <sup>***</sup>	.30 <sup>***</sup>	.18 <sup>**</sup>	.48 <sup>***</sup>	.47 <sup>***</sup>	.34 <sup>***</sup>	.44 <sup>***</sup>	.29 <sup>***</sup>	.48 <sup>***</sup>	.07	.35 <sup>***</sup>
Benevolence depend.	.48 <sup>***</sup>	.43 <sup>***</sup>	.37 <sup>***</sup>	.30 <sup>***</sup>	.46 <sup>***</sup>	.38 <sup>***</sup>	.65 <sup>***</sup>	.46 <sup>***</sup>	.27 <sup>***</sup>	.28 <sup>***</sup>	.46 <sup>***</sup>
Benevolence caring	.58 <sup>***</sup>	.50 <sup>***</sup>	.42 <sup>***</sup>	.34 <sup>***</sup>	.52 <sup>***</sup>	.42 <sup>***</sup>	.64 <sup>***</sup>	.51 <sup>***</sup>	.27 <sup>***</sup>	.30 <sup>***</sup>	.44 <sup>***</sup>
Universalism concern	.44 <sup>***</sup>	.39 <sup>***</sup>	.54 <sup>***</sup>	.16 <sup>*</sup>	.46 <sup>***</sup>	.23 <sup>***</sup>	.44 <sup>***</sup>	.48 <sup>***</sup>	.14 <sup>*</sup>	.36 <sup>***</sup>	.40 <sup>***</sup>
Universalism nature	.46 <sup>***</sup>	.41 <sup>***</sup>	.42 <sup>***</sup>	.17 <sup>**</sup>	.39 <sup>***</sup>	.25 <sup>***</sup>	.34 <sup>***</sup>	.41 <sup>***</sup>	.12 <sup>†</sup>	.33 <sup>***</sup>	.35 <sup>***</sup>
Universalism tolerance	.45 <sup>***</sup>	.50 <sup>***</sup>	.34 <sup>***</sup>	.17 <sup>**</sup>	.48 <sup>***</sup>	.37 <sup>***</sup>	.40 <sup>***</sup>	.40 <sup>***</sup>	.16 <sup>*</sup>	.39 <sup>***</sup>	.36 <sup>***</sup>

† p < .10, \* p < .05, \*\* p < .01, \*\*\* p < .001. Uni. Values: Universal Values, Conserv. Values: Conservative Values, Not Obeying C. Values: Not Obeying Conservative Values, Pattern. Self: Patterned Self

Table 70. The Number of Respondents Selecting Most and Second Important Objectives of the Country, Study 4B

MVS Subscales	Objectives*			
	Order	More Say	Prices	Freedom of speech
Honesty	44	33	15	<b>74</b>
	40	<b>52</b>	25	49
Individuation	34	29	8	<b>77</b>
	40	<b>46</b>	23	39
Universal Values	37	29	9	<b>94</b>
	34	<b>66</b>	25	44
Conservative Values	<b>50</b>	29	15	46
	<b>43</b>	35	19	<b>43</b>
Care	34	25	11	<b>73</b>
	36	<b>49</b>	19	39
Courage	35	31	12	<b>54</b>
	<b>39</b>	38	17	38
Loyalty	40	32	15	<b>70</b>
	41	<b>49</b>	21	46
Unfairness	38	32	13	<b>82</b>
	40	<b>56</b>	23	46
Not Obeying C. Values	<b>44</b>	33	16	<b>44</b>
	<b>42</b>	33	19	<b>43</b>
Patterned Self	28	28	9	<b>81</b>
	33	<b>53</b>	19	41
Hostility	39	30	14	<b>76</b>
	35	<b>55</b>	24	45

\* Order: maintaining order in the nation, More say: giving people more say in important government decisions, Prices: fighting rising prices, Freedom of speech: protecting freedom of speech.

Notes: Frequency of responses of participants scoring equal or higher than scale mean. First row indicates the first objective, the second row indicates the second objective for each subscale. The most frequent choices are shown in bold.

Conservative Values. In terms of number of people selecting freedom of speech as the first objective, people scoring high on Individuation (52 %), Universal Values (55.6 %), Care (51 %), Unfairness (49.7 %), Patterned self (55.5 %) stand out. Freedom of speech and thought are least frequently assigned first objective by respondents scoring high in Conservative Values and uneasiness with Not Obeying Conservative Values (32.9 % and 32.12 %, respectively). The second frequently selected first objective is maintaining order in the country (and giving people more say in governmental decision, for Patterned Self and Not Obeying Conservative Values). Respondents scoring high in Conservative Values, Not Obeying Conservative Values, and Hostility have a more balanced distribution among 4 objectives. Furthermore the former two groups care about rising prices the most.

The second objective of the country should be “giving people more say in important government decisions”, for almost all groups, especially high scorers of Universal Values (39.1 %) and of Patterned self (36.3 %) and excluding Conservative Values, Not Obeying Conservative Values and Courage. The second most frequently selected second objective is again freedom of speech, in general.

#### HEXACO Honesty-Humility Scale

The relations of MVS with HEXACO Honesty-Humility Scale (and its subscales: sincerity, fairness, greed avoidance, and modesty) is depicted on Table 69.

All MVS dimensions, excluding Conservative Values and Uneasiness with Disobedience to Conservative Values are positively related to Sincerity, especially Care, Honesty, Individuation, uneasiness with Unfairness and Patterned Self. While all MVS subscales have positive relations with Fairness subscale, Honesty, Loyalty, and uneasiness with Hostility have the strongest relations. Greed Avoidance has no relation to Conservative Values, Not Obeying Conservative Values and Courage, and it is most strongly and positively related to uneasiness with Unfairness and Patterned Self. Similar to the previous results, Modesty has weak relations with the MVS dimensions; high scores on Uneasiness scales (except for Disobedience to Conservative Values), Universal Values and Care are associated with high Modesty. Lastly, total Honesty-Humility Scale is positively related to each MVS dimension. As expected, the strongest relations are with Honesty ( $r = .33, p < .001$ ), uneasiness with Unfairness ( $r = .34, p < .001$ ) and Hostility ( $r = .33, p < .001$ ).

#### Disgust Scale

As seen in Table 69, Loyalty and Uneasiness with Hostility are most related dimensions of MVS to Disgust and its subscales, consistently. Additionally, Conservative Values and Uneasiness with Disobedience to Conservative Values are strongly related to contamination subscale of disgust. The total Disgust is related to high scores in all MVS subscales, especially uneasiness with Hostility ( $r = .35, p < .001$ ), Loyalty ( $r = .34, p < .001$ ), Honesty and uneasiness with Unfairness ( $r = .29, p < .001$ ), Conservative Values ( $r = .30, p < .001$ ) and uneasiness with Disobedience to Conservative Values ( $r = .28, p < .001$ ); and except for uneasiness with a Patterned

Self ( $r = .12, p < .10$ ). In general, Individuation, Universal Values and Uneasiness with a Patterned Self are least related to Disgust sensitivity.

Although the emotion, disgust, has a survival value and therefore a basic emotion, disgust sensitivity is especially related to conservatism and Sanctity foundation. In the current study, only contamination is strongly related to conservatism related subscales. Also, Loyalty and Uneasiness with Hostility contain items that are traditionally related to conservatism or Sanctity, such as purity, arrogance, immorality. Lastly, the least related dimensions of MVS (Individuation, Universal Values and Patterned Self) are also conceptually distinct from disgust sensitivity.

#### National Identification

The identification items measure a number of components such as solidarity with the nation, satisfaction of being a member of the nation, the nation's centrality in one's self-concept, whether one sees himself /herself as a typical member and whether one sees in-group homogeneity in nation's members. As expected (Table 69), dimensions that are not conceptually related with national identification, such as Individuation, Universal Values, uneasiness with a Patterned Self and Unfairness are not related to or least related to types of national identification. On the other hand, as expected, Conservative Values and Uneasiness with Disobedience to Conservative Values, followed by Loyalty are most strongly related to types of national identification. In-group homogeneity, perceiving a group's member similar to each other is relatively less strongly associated with these dimensions, indicating that national identification is generally less affected by this agent. Honesty, Care, Courage, and uneasiness with Hostility draw positive but less powerful relations with types of national identification.

#### PVQ5x

MVS dimensions' relations with Portrait values are depicted in Table 69. In line with the expectations, moral value dimensions of Individuation, Universal Values, Care, uneasiness with Unfairness, Patterned Self and Hostility are not related or weakly related to portrait values that involve hierarchical relations and domination, such as power-resources, power-dominance, tradition, or conformity-rules. These moral

value dimensions are related to rather individual level or universal level values. For instance, Individuation is strongly related to self-direction-thought & action, benevolence caring, universalism-nature, and universalism-tolerance. Similarly, Universal Values are most closely related to benevolence-caring, universalism-concern, and universalism-nature. Care and uneasiness with Hostility is closely related to interpersonal conformity, benevolence caring and dependability. Care is also related to face, humility, universalism concern & tolerance. Uneasiness with Unfairness and Patterned Self is mostly related to interpersonal conformity, benevolence caring & dependability, and self-direction-action, universalism concern & tolerance, respectively.

On the other hand, moral value dimensions that are related to social relations, hierarchical structure and various conservative values, i.e., Conservative Values, Loyalty, and Uneasiness with Disobedience to Conservative Values build the relations just the opposite way. They are mostly unrelated to individual values like self-direction action & thought, stimulation or hedonism. But they are strongly positively correlated with Power-face, Tradition, Conformity-rules, Security-personal or Security-social. Conservative Values and uneasiness with Disobedience to Conservative values have positive relations with universalism concern, nature and tolerance however they have the weakest relations with these values among other moral values. Honesty is most characteristically related to universalism nature, while Courage is most closely related to face and benevolence caring. Loyalty is akin to conservative values in terms of its relations with conservative portrait values, and akin to other moral values in terms of its relations with individual and universal level portrait values, but not as strong as they are.

These results suggest that a) as far as the individual and his/her self is accepted as a part of morality, individual values should be taken into account, b) MVS has displayed expected patterns.

## Social Groups

Participants' emotional reactions to various social groups have been measured, correlations higher than  $\pm .20$  are depicted in Tables 71 and 72, for Importance and Uneasiness subscales, respectively (significant at  $p < .01$ , at least). Also, correlations in bold in each moral foundation indicate the most powerful relation with the social group and foundations among all moral foundations.

Honesty related groups are athletes taking steroids (r), people using animals in circuses (r), thieves (r), harassers (r), people fighting for the independence of the country.

Conservative Values related groups are Jews (r), opponents of nuclear plants (r), Turkish expatriates (r), illegal immigrants (r), socialists (r), people with tattoos & piercings (r), people having casual sexual relations (r), the left wing people (r), feminists (r), people who cheat on taxes (r), hippies (r), protestors (r), prostitutes (r), homosexuals (r), flag burners (r), anarchists (r), atheists (r), unwed mothers (r), lawyers, rich people, poor people, nurses, fans of your favorite team, professional boxers, people, sick people, world leaders, upper management, opponents of abortion, supreme court (anayasa mah.), virgins, elderly, court judges, the right wing people, highly religious people, people having high psychological power, government officials, military, soldiers, police officers, Muslims, clerics, and Turks.

There is no social group that Care is specifically related to. However, in general, Care is negatively related to people using animals in circuses, harassers, thieves, executioners, people who spank their children, and people accepting bribes. It is positively related to people fighting for the independence of the country, people having high psychological power, scientists, elderly, and children.

Individuation related groups are people using animals in circuses (r), university professors, and scientists.

Universal Values related groups are people using animals in circuses (r), officials using torture during interrogation (r), dictators (r), executioners (r), people who spank their children (r), people accepting bribes (r), proponents of democracy, pacifists, and environmentalists.





Table 72. Social Groups Related with MVS-Uneasiness Subscales, Study 4B

<b>Unfairness</b>		<b>Not Obeying Conservative Values</b>		<b>Not Obeying Conservative Values</b>	
Flag burners	-.27	Athletes taking steroids	-.20	Government officials	<b>.53</b>
Disrespectful children	<b>-.29</b>	Jews	<b>-.21</b>	Army	<b>.55</b>
Athletes taking steroids	-.29	Disrespectful children	-.24	Police officers	<b>.59</b>
Officials using torture during interrogation	<b>-.30</b>	Thieves	-.29	Clerics	<b>.59</b>
Dictators	-.30	Opponents of nuclear plants	<b>-.32</b>	Turks	<b>.61</b>
People cheating on taxes	-.34	Turkish expatriates	<b>-.33</b>	Muslims	<b>.62</b>
People using animals in circuses	-.35	Illegal immigrants	<b>-.33</b>	<b>Hostility</b>	
Thieves	<b>-.36</b>	People cheating on taxes	-.36	Hippies	-.20
Harassers	<b>-.40</b>	Socialists	<b>-.36</b>	Atheists	-.21
Executioners	<b>-.42</b>	People having casual sexual relations	<b>-.37</b>	Unwed mothers	-.21
People accepting bribes	<b>-.46</b>	People with tattoos and piercings	<b>-.40</b>	People having casual sexual relations	-.21
People spanking their children	<b>-.46</b>	Feminists	<b>-.43</b>	Harassers	-.24
Environmentalists	<b>.20</b>	Left wing people	<b>-.45</b>	Disrespectful children	-.25
People	.20	Hippies	<b>-.52</b>	Anarchists	-.25
Sick people	.22	Flag burners	<b>-.52</b>	People using animals in circuses	-.29
Elderly	.22	Prostitutes	<b>-.54</b>	Flag burners	-.29
Scientists	<b>.24</b>	Protestors	<b>-.55</b>	People spanking their children	-.31
People having high psychological power	.26	Anarchists	<b>-.61</b>	Thieves	-.33
People fighting for the independence of the country	<b>.28</b>	Homosexuals	<b>-.61</b>	People accepting bribes	-.34
Children	<b>.39</b>	Atheists	<b>-.62</b>	Athletes taking steroids	<b>-.34</b>
<b>Patterned Self</b>		Unwed mothers	<b>-.63</b>	Executioners	-.35
World leaders	<b>-.20</b>	Poor people	<b>.21</b>	People cheating on taxes	<b>-.37</b>
Clerics	<b>-.20</b>	Rich People	<b>.23</b>	People having high psychological power	.21
Highly religious people	<b>-.21</b>	Fans of your favorite team	<b>.23</b>	Scientists	.22
Athletes taking steroids	-.21	Dictators	<b>.25</b>	Sick people	.25
Right wing people	<b>-.21</b>	Nurses	<b>.26</b>	Elderly	.27
Police officers	<b>-.23</b>	People	<b>.26</b>	Children	.36
Government officials	<b>-.23</b>	Children	.27		
Officials using torture during interrogation	-.24	Sick people	<b>.27</b>		
Harassers	-.25	Upper management	<b>.31</b>		
Hunters	<b>-.27</b>	World leaders	<b>.34</b>		
Thieves	-.27	Opponents of abortion	<b>.36</b>		
Executioners	-.29	Virgins	<b>.38</b>		
Dictators	<b>-.31</b>	Supreme court	<b>.41</b>		
People accepting bribes	-.31	Elderly	<b>.41</b>		
People spanking their children	-.33	Court judges	<b>.43</b>		
People using animals in circuses	<b>-.40</b>	Highly religious people	<b>.46</b>		
Opponents of nuclear plants	<b>.25</b>	People having high psychological power	<b>.47</b>		
Socialists	<b>.27</b>	Right wing people	<b>.47</b>		
		Soldiers	<b>.53</b>		

Courage is not specifically related to any social group, however it is positively related to sick people, children, people, turks, military, elderly, people having high psychological power, and soldiers. Courage has no negative correlations above -.20 to any social group.

Loyalty related groups are listed as disrespectful children (r), athletes taking steroids (r), and children.

Uneasiness with Unfairness is related to disrespectful children (r), officials using torture during interrogation (r), thieves (r), harassers (r), executioners (r), people accepting bribes (r), people spanking their children (r), environmentalists, scientists, people fighting for the independence of the country, and children.

Uneasiness with Not Obeying Conservative Values is most characteristically related to Jews (r), opponents of nuclear plants (r), Turkish expatriates (r), illegal immigrants (r), socialists (r), people having casual sexual relations (r), people with tattoos and piercings (r), feminists (r), left wing people (r), hippies (r), flag burners (r), prostitutes (r), protestors (r), anarchists (r), homosexuals (r), atheists (r), unwed mothers (r), poor people, rich people, fans of your favorite team, dictators, nurses, people, sick people, upper management, world leaders, opponents of abortion, virgins, supreme court, elderly, court judges, highly religious people, people with high psychological power, right wing people, soldiers, government officials, army, police officers, clerics, Turks, and Muslims.

Uneasiness with Hostility is related to athletes taking steroids (r) and people cheating on taxes (r).

Uneasiness with a Patterned Self is marked by negative relations to world leaders, clerics, highly religious people, right wing people, police officers, government officials, hunters, dictators, and people using animals in circuses; and positive relations to opponents of nuclear plants, and socialists.

The relations of MVS with various social groups indicate that a) reactions to many groups are related to especially values of conservatism, i.e. Conservative Values, uneasiness with Not Obeying to Conservative Values, and Loyalty to some extent, b) Universal Values, Individuation, or Patterned Self are also important to predict

reactions to different kinds of social groups, c) in most of the cases, the moral values build expected relationship patterns, therefore the results provide validity of the MVS.

## **Discussion**

The aim of the current study was to develop two new measurement devices about morality and test them. The development of devices basically relies on three sources: literature, Study 2, and Study 3.

### Development of Questionnaire Items and Forming The Subscales

The items derived from these sources were formulated in terms of morality related personal characteristics and morality related values. Moral Characteristics Inventory (MCI) consists of morality related attributes and Moral Values Survey (MVS) consists of morality related values. MVS is further divided into two: Importance (I) and Uneasiness (U) parts. MVS-I aims to measure the importance of each value to the respondent and MVS-U aims to measure the extent of uneasiness felt in cases where there is a nonexistence, violation, neglect, or extremity of different values.

Items in both MCI and MVS with clear positive (e.g. justice) and negative connotation (e.g. betrayer) are quite low in variance; in other words, respondents converge on the evaluation of these items. On the other hand, high variance in items related to conservatism (e.g. religious faith, obedience, rebellious, committed to the traditions, opposition, or faithlessness) indicates that respondents diverge on conservative values and these values are the origin of heterogeneity.

As indicated in the previous section, every item has been reviewed for a basis in MFT. This resulted in three types of items: common, unique and extra. Common items are found three to six foundations, unique items are found in one or two foundations, and extra items are not found in any foundations. Thinking morality as a whole, an analogy between morality and a flower has been drawn: common items are similar to the center of the flower and foundations (defined by MFT and extra items added in the current study) are its petals (Figures 13, 14, 15). The most powerful items of the core and petals have been subjected to factor analysis and the questionnaires have been formed by eliminating approximately half of the items.

There are some implications stemming from the flower analogy and factor analyses. Firstly, there is a divergence from the original MFT classification in the perception of foundations. Items that do not belong to any foundations, but are important for morality in general, such as respect (Graham et al., 2009); that belong to one foundation, such as loyal (an item for Loyalty); that are traditionally not mentioned in morality (e.g., happy, happiness, not questioning) are members of common item group in the current study. Similarly, the foundations consist of unique items that are both compatible and incompatible with the definition of foundations by MFT. For instance, MCI items constituting authority foundation refer to loyalty to the leader or being obedient (which are theoretically related to authority), at the same time respect for the power, taking the powerful's side, being submissive, as well. Lastly, there were some items that foundations did not cover; that is extra items. The similarities and differences in the perception of foundations is a bottom-up update for a revision in understanding them. Secondly, there are some fuzzy concepts among the items and items with double or triple meanings. Such items are quite rich in content and their meaning changes according to the context. Their highly abstract nature makes them fit any context. These concepts are respect, disrespect, uprightness, conscience, or morality itself and the like. Throughout the analyses, these items have emerged mostly in common item groups; in factor analyses, they were mostly marker items. Researchers may pay special attention to such concepts, as apparently they are crucial for morality but implicit in meaning. Thirdly, especially evident in factor analyses, there are some concepts perceived as block. For instance, different conservative values, from religiosity to loyalty to the leader, from transcendence to the commitment felt for homeland are perceived as one entity. Similarly, loyalty, family love, conscience, and helpfulness are perceived as one block. The perceived similarity between these items is a challenge for the researchers. Both fuzzy and block concepts are important for operational definition and measurement practicality.

#### Measurement Devices

After a series of factor analyses, the subscales of MCI and MVS are determined as Compassion & Genuineness, Decency, Self-Actualization, Conservative Values, Interpersonal Malevolence, and Respect for Authority for MCI; as Honesty, Loyalty,

Care, Courage, Individuation, Universal Values, and Conservative Values for MVS-Importance; Unfairness, Not Obeying Conservative Values, Patterned Self, and Hostility for MVS-Uneasiness (see Appendix M for last versions).

There are some important points to note about the dimensions. Interpersonal Malevolence of MCI and Hostility of MVS-U contain various negatively valenced items in themselves. Similar to the case of Conservative Values, these subscales are perceived as a block, too. However this time, it is harder to specify a concept that covers these various items. Study 2 showed that participants are inclined to associate different immoral characteristics with each other. Such an attitude may result in a general immorality perception in this study, as well. Another interesting point about the dimensions is specific to MCI. As MCI describes various characteristics a person can have, Interpersonal Malevolence subscale describes characteristics that are quite negative, such as arrogant, gossip, selfish, or sets people against each other. It is possible that people scoring high on Interpersonal Malevolence are simply less affected by social desirability bias or more honest or humble towards themselves in evaluating. Future studies should take this possibility into account. Thirdly, Conservative Values and Respect for Authority subscales of MCI indicate that these two notions are different from each other. While such a distinction is not found in MFT, it is possible that Respect for Authority subscale refers to Authority foundation of MFT and Conservative Values indicate a general conservative attitude. Fourthly there are some dimensions of MCI and MVS such as Compassion & Genuineness, Decency, Care, or Universal Values; these dimensions may be considered corresponding parts of individualizing foundations of MFT. However, MCI and MVS offer Self-actualization, Individuation and Patterned self; beyond Care and Fairness. These may refer to self-developmental orientations.

#### Relations with MFQ & MSQ

MCI and MVS offer new dimensions to morality in general, taking MFT as a basis. The dimensions offered by MCI and MVS are not moral foundations but inspired by them.

Relations of MCI and MVS dimensions with MFQ are more meaningful as compared to MSQ. Also relations with MSQ are weaker due to subtraction of Filler scale. Binding foundations of MFQ are most closely correlated with conservatism related dimensions of MCI and MVS (Conservative Values of both MCI and MVS, Loyalty, and Respect for Authority). However it is interesting that Self-actualization of MCI and Courage of MVS also have stronger relations with binding foundations. Also, due to common elements in Compassion & Genuineness and Decency with Sanctity, they are most closely related to Sanctity and Care. Generally Compassion & Genuineness, Self-actualization, and Interpersonal Malevolence have weaker relations with MFQ. Individualizing foundations and Liberty of MFQ are most closely related with more individualistic and universal values, i.e. Honesty, Individuation, Universal values, Care, Unfairness, Hostility, Patterned self, or Compassion & Genuineness. Supporting previously stated claim, Loyalty of MVS is both related to binding and individualizing foundations. Also malicious dimensions of Hostility and Interpersonal Malevolence are most closely related to Care and Sanctity. Whether this gives a precedence to these two foundations should be investigated further. The pattern of relations with MSQ is mostly similar to MFQ. Different from MFQ, Care and Fairness of MSQ has no relations to MCI dimensions. Loyalty and Hostility dimensions of MVS are related to all MSQ foundations.

#### Theoretical and Practical Implications & Contributions

The current study offers two new measurement devices for morality to the literature. These questionnaires are derived mostly with a moral foundations approach. It can be said that the results both support and do not support MFT. The main premise of MFT is that moral foundations are more than two, in other words it argues for plurality of moral principles. Also, the origin of MFT relies on the fair criticism of individualistic outlook to morality. Therefore the revised definition and function of morality emphasizes regulation of selfishness and making social life possible (Haidt, & Kesebir, 2010). It stresses the “binding” and “building” attributes of morality (Haidt, 2007). While MCI and MVS support the plurality of moral principles and individualizing / binding functions of morality, they expand the functions further by emphasizing self-developmental and universal principles. A general predictable

social order in the world may be achieved by achieving some universal principles, such as justice, basic rights and freedoms, or liberty; also it is important to be oneself for an optimum development. In fact, these two principles are in line with regulating selfishness, making social life possible and take society one step further. The traditional individualistic look on morality caused MFT to stress the binding functions over individualizing functions, however present study indicates there are more than two functions of morality; all the functions are equally important and quite related with each other. Also, it offers care and fairness related dimensions as universal principles; while individuation, self-actualization and uneasiness with a pattern self as self developmental (or individualizing) principles.

The current study is also important in terms of bringing some new emotions forward such as love (including self-love/self-esteem, family love), happiness, fear, composure, anger, serenity, and relaxation in morality context. Future studies may investigate in detail the structural relations between specific emotions and different moral foundations (or dimensions). Another contribution of the study worth noticing is that foundations (and dimensions of MCI and MVS) may take different functions depending on the context. For instance, loyalty (both moral foundation and a member of moral dimensions of MCI & MVS) and liberty (moral foundation) showed traces of both individualizing and binding functions.

MFT relies on a diverse scientific spectrum such as anthropology, biology, or psychology. It has been tested in different cultures and reached reliable and valid results. The current measurement devices rely on MFT and argue to expand MFT, therefore it is thought that they can be used cross-culturally, as MFT and its devices. However, just like MFT (e.g., Graham et al., 2013) or morality triad (Schweder et al., 1997) indicated, cultures may differ in their emphasis of morality dimensions of MCI and MVS. There may be core dimensions for all cultures, hence universality, as well as culture-specific dimensions. These expectations should be tested in different cultures.

## Limitations & Suggestions

MCI and MVS dimensions displayed satisfactory internal consistency values. Also, their relations with other constructs indicate that they draw meaningful and predictable relations, therefore it can be said that under these conditions they are reliable and valid measures. However it should also be noted that the current presentation of measures may be accepted as a preliminary structure, as their number of items are still quite high for a practical use. Future studies may focus on decreasing the number of items in both measures and achieving a simpler structure.

In the future studies, changes in factor structure of both measures may be expected. As for MCI, two dimensions (Compassion & Genuineness and Decency) have been derived from one factor and highly correlated with each other. Also, compared to MVS, it is occasionally harder to interpret findings related to MCI. With more data and/or different extraction methods, it is possible that MCI will form a clearer structure. Although MVS seemed to have a more firm structure, its dimensions may change as well. Especially, weak dimensions Care, Loyalty, and Courage subscales may transform into other dimensions or merge with existing ones.

## CHAPTER VI.

### GENERAL DISCUSSION

All over the world and throughout the history, people as individuals and social groups have some rules and accepted various right and wrongs, just to regulate world. Every social group happens to have some rules, rights, dos and don'ts whose sanction differ in degree and kind. These set of rules and principles enable development of individual, social life and living together. Stemming from this understanding, they established rules and regulations; impose them on others; use them as advice, as in the below example of Bektashis':

*Yalan söyleme! Haram yeme! Gıybet etme (Başkasının arkasından konuşma, dedikodu yapma)! Şehvetperest olma! Eline, beline, diline sahip ol! Kibir ve kin tutma! Kimseye hased etme (Kıskançlık etme)! Gördüğünü ört, görmediğini söyleme! Elinle koymadığın şeye yapışma! Elinin ermediği yere el uzatma! Sözünün geçmediği yere söz söyleme! İbretle bak, hilm ile söyle (Dünyaya ders alarak bak, sözünü yumuşaklıkla söyle)! Küçüğe izzet, büyüğe hürmet eyle (Küçüklere değer ver, büyüklere saygı göster)! İkrarını saf eyle! Hakk'ı özünde mevcut bil! Erenlerin esrarına agâh ol (Erenlerin sırrından haberdar ol!)*

*Do not lie! Do not eat forbidden things (do not own things illegally)! Do not practice hate, pride, envy, anger, enmity, back-biting! Do not be a slave to lust! Conceal what you have seen! Do not tell what you have not seen! Do not take up the thing which your hand has not laid down! Do not stretch out thy hand to that which thy strength cannot accomplish! Do not (try) to speak where thy word will not carry! Behave with caution (learn your lessons from the world); speak with humility! Give honor to thy inferior (acknowledge their virtues); give respect to thy superior! Wherever thou lookest behold the Divine Reality; do not look upon anything as separate from or other than Reality; be sincere in thy confession; know that reality is present in thee; make known the mysteries to the eren's (saints')!*

*Küçükyalçın (2013),  
English version adapted from Birge (1965)*

Recently, the field of social psychology has started to investigate these diverse rules as a form of morality. This investigation was a breakthrough, in terms of morality itself, too, since morality has been constrained to principles of fairness and care, for long years. With the recent contributions, a comprehensive outlook is prevailing. The changing outlook towards morality includes the taking intuitions into account,

understanding morality in terms of its functions, acknowledging many principles of morality. A natural corollary is a down to earth view of morality with a greater explanatory power than previous accounts.

The current thesis aimed at testing one of the recent theories related to morality, MFT, in Turkey and integrate it with the representation of morality in lay people's minds.

The first study tested the questionnaires of MFT in a Turkish sample. The results were in general as expected and in line with the literature. Care and fairness foundations, and as a late addition, liberty foundation, are more common concerns than loyalty, authority and sanctity foundations. Authority foundation is the least important for the respondents. While the theory suggests that all moral foundations are related to political orientation and religiousness (e.g. Graham et al., 2009), the current study indicates especially binding moral foundations are related to political orientation and religiousness. Both internal consistency values and relationships with other constructs indicate that the measurement devices of MFQ, hence MFT have reliability and validity to some extent. However, at the same time, there are the inconsistencies in the factor structure and high correlations among foundations. This may indicate a need for a revision in the conceptualization of moral foundations, in the questionnaires, or both.

One of the contributions of the current thesis is to test MFT in Turkey and adapt its measurement devices to Turkish. It also showed some weaknesses of the theory and possible reasons for these weaknesses, with the subsequent studies. Although MFT has been quite successful to converge morality and lay theories of evil and kindness, further convergence may be needed. The measurement devices of MFT could be strengthened by narrowing the definition of each foundation down, revising and renewing some of the items in line with the changes in definition. Foundations are not derived from another and are not reducible to each other. Also, a pre-assumption indicating the close connection among different foundations could be added to or emphasized by the theory.

The second study explored the representation of concepts of morality, moral person and immoral person in people's minds. Therefore the questions related to second study have been designed as the first words that are associated with these concepts, congruent with the gut reactions approach. Accordingly, morality is a concept that is socially desirable and refers to a variety of subjects. Most frequently, it is associated with honesty, manners, respect for oneself, others, and the rights. Although some of the notions related to morality can be assigned to moral foundations, there are some notions such as honesty, respect, propriety that are not necessarily related to one foundation only. Also, the descriptions of immoral behavior or person refer to general abstract negative notions. Morality within hierarchical relations have not been emphasized, therefore authority foundation is weakly represented. Another important corollary is that fairness and liberty perceptions are quite close to each other. The implications of the study are moral foundations are not quite distinct as they are theoretically (e.g. Haidt, 2007), the cognitive map of the people may be somewhat different than theoretical classification. People perceive notions related to propriety, rights, honesty, and freedoms as morality in an overlapping manner.

The second study showed mainly that morality is at the individual level, however as in the example of criticizing a fascist state (or demanding monarchy in a democratic nation), there are implicit emphases at a macro level. Therefore theories are important in terms of both reflecting the explicit and implicit understanding of concepts. It can be said that MFT succeeds this so far.

The third study examined the perception of moral foundations as defined by the theory and by participants' themselves. Each moral foundation comes out with a wide understanding, including moral and non-moral elements. The qualitative data suggest that there are a) previously not included elements within each foundation, b) commonalities among foundations, c) common concerns existent in more than one foundation. Also consistent with other findings, fairness foundation is perceived as most closely related to morality, while authority is perceived as least related. Information related to care foundation gives an idea about the trigger of it: tyranny. Accordingly, tyranny, bullying, or violence is seen as triggers of care. Fairness is stressed in terms of its fundamental characteristic for humanity. Loyalty is described

in terms of new vices, such as slavery, oppression, utilization, or self-seeking behaviors. On the other hand, optimum loyalty is described in terms of free will, negotiation, secure environment, and social support. Similarly there are new vices for authority as well: slavery, bullying, restriction of liberties, and violence. Subordinates' reaction types are defined as well: deindividuation, loyalty, being pro-power, questioning and the like. An optimum authority is described as possessing intellect, knowledge, being amicable, having respect for liberties, and does not abuse their power. Such emphases in loyalty and authority require the existence of liberty as a moral foundation very powerfully. Curiously enough, liberty is described by other notions as well, such as individualism, self-actualization, or creativeness, as well as notions related to societal and non-human levels. Traces of each moral foundation could be found on sanctity. Additionally, concepts such as development of self were included in sanctity as well. Some units are repeated in more than one foundation, in different contexts, such as justice, conscience, honesty, love/affection, respect, protect/preserve, acceptance/tolerance, trust, rights, or self.

In the last study, based on mainly MFT and qualitative studies, two questionnaires related to morality are tested. As indicated before, MCI and MVS rely on MFT but their dimensions are not moral foundations themselves. While MCI measures morality related characteristics that could define a person, MVS measures morality related values. MVS has two parts, the first part measures the extent to which each morality value is important for the respondent and the second part measures the extent to which one feels uneasiness or discomfort with the absence, violation, neglect, extremity of each value. The structure of the questionnaires may indicate the reason why the factor analyses of MFQ and MSQ result in differently than expected. For both of the scales, the dimensions that are counterparts of binding foundations are existent, but different from MFT scales they are perceived in general as a whole, therefore they are given "Conservative values" and "Not obeying conservative values" as names. They contain a range of elements from religion to nationality (additionally, "respect for authority" emerged as another dimension in MCI). However the rest of the dimensions show greater variability as compared to individualizing foundations. There are a number of dimensions from "decency" to

“individuation”, from “compassion & genuineness” to discomfort with “hostility”. Accordingly, a) the conservatism related principles are perceived as a whole, b) there is many other principles that are related to morality and that are differentiated in more detail than MFT indicates. This could explain the poor factor structure of the MFT scales in Study 1. While the conservatism related principles are perceived as a whole, remaining principles are more differentiated and high in number than MFT suggests.

The general pattern MCI and MVS have with several variables is that conservatism related dimensions establish quite strong relations in a relatively narrow field, while remaining dimensions are more prevailing with less strong relationships. MCI and MVS are not strictly parallel in their relations with demographic variables, a difference whose root may be the emphasis of scales in personal characteristics versus values. Nevertheless both measures draw similar relations in demographics with their conservatism related dimensions. These relations are similar to that of MFQ and MSQ. Similar to MFQ and MSQ, beliefs in freedom and democracy are mostly related to self-developmental and universalism related dimensions. In general, it can be said that MCI and MVS correlate with other variables in a wider area and in a more predictable and meaningful way as compared to MFQ and MSQ. Therefore with reservations on their drawbacks such as high item number, number of studies testing the scales, the psychometric characteristics are promising.

It was evident throughout the results that the variability emerges mostly from conservatism related principles. In other words, some morality related principles are more “objective”, more commonly accepted than others. It is unfortunate that the greatest source of the variability is understood as a whole, further studies should explore the details of these principles.

Cultures may differ in the extent to which they value different moral discourses, for instance, Shweder et al. (1997) point out that in the US, the ethics of autonomy is valued very much. People want to protect themselves from harm and expand the autonomy field of their lives. In contrast, they state that in rural India, ethics of community and divinity is much salient. Most of the laws or rules are regulated to protect and expand the scope of these discourses. Regarding current measures, I

believe, most of the dimensions of MCI and MVS will be present in most cultures, but cultures may vary in the extent to which they value these dimensions.

#### An Update in the Theory

The results of the current 4 studies indicate that the outlook to the foundations needs to be from a few different angles. Existence, violation, absence-neglect, extremity of each moral principles have different consequences. MFT appears to cover only some of the angles; it would be suitable to have a holistic view. Also, future studies especially experimental studies should take this into account as well. The absence and violation of a moral foundation (or different moral foundations) are not the same, for instance child neglect and treason are not the same kind of “immorality”, in three ways. Approach to moral foundations can be revised in terms of violation, absence, and extremity of principles and in terms of perpetrator and the result of the act (a similar point of view, the distinction related to an agent of and patient of an immoral act is argued by Gray, Young, & Waytz, 2012, as well). In this case, while immorality related to care is neglect (absence), immorality related to loyalty is treason (violation). Also, while in the first example, the victim of the immorality (baby) may be salient, in the second example; the perpetrator (betrayed) is salient. Lastly, these immoralities refer to two different foundations: care and loyalty. Another update in the theory could be about authority foundation. Although it is harshly criticized by the respondents, MCI has a dimensions related to respect for authority. As indicated by the results of qualitative studies, there are some vices and virtues related to authority figures and their followers that MFT does not strictly emphasize. It is offered that the name of the related moral foundation could be changed as “hierarchical relations”, indicating a double-sided view, not only the authority itself. This foundation is related to hierarchical nature of relationships in the society and an individual compliance with this hierarchical nature. In this case, as the results showed, the compliance is expected at every level, both at superordinate and subordinate levels. The immorality of each level would be different. The principle that is noted in the beginning of this chapter (give honor to thy inferior, acknowledge their virtues; give respect to thy superior) emphasizes the expected or socially acceptable behaviors every level displays. MFT is deficient in that it only

emphasizes the subordinates' behavior and the related vice: subversion, as it is obvious in the name of the foundation (respect for authority). To be fair, previous accounts of authority foundation stress responsibilities of the authority figures as well (e.g., Haidt, & Joseph, 2004), however in time the vices of subordinates gained weight. In a hierarchical relationship, every level has responsibilities and duties, and has the possibility to violate the related principles. The addition of liberty could be an update related to vices of authority figures (tyranny, bullying), however the current results indicate that liberty is wider than opposition to tyranny. Independent from hierarchical relations, it has a developmental route for an individual as well. It certainly deserves to be a distinct moral foundation and in fact has to be expanded. As indicated liberty has individual, societal, and nonhuman levels and their relations with other foundations could be a promising area for further study (e.g. purity of nature and the feeling of freedom it gives). The theory in general emphasizes the violation of binding foundation, however there are other aspects as well. Table 73 summarizes the general outlook of MFT and table 74 summarizes the suggestive conceptualization of the foundations. There are empty cells that, I believe, could be filled with future studies. The general emphasis whether an immoral behavior results in harm may arise the idea whether care foundation has a foundation over the others. However, as table 74 indicates, every immorality may result in different kinds of harm. Especially immoralities resulting from violations may be more salient in terms of their harmful results.

Another topic, which should be discussed and investigated, further is whether the virtues or foundations are basic as compared to the other. Haidt and Bjorklund (2008) indicate that basic intuitions characterized as moral foundation are a basis for virtues. For instance, honesty is a virtue based on fairness foundation, kindness is a virtue based on care. Some virtues may have more than one moral foundation as a basis, such as honor. The results however think that many notions are common to many foundations. For instance honesty was a common concern for all foundations. These are repeated notions may indicate the common concerns underlying each dimension. It is consistent with the theoretical view that moral foundations are sources of virtues, however the results indicate virtues as common notions. The

relation between these common elements and moral foundations need to be investigated further.

To sum up, the current study a) argues for the validity of MFT and its measurement devices with a number of modifications and more concise operational definitions, b) supports the plurality of morality c) offers some tangible revisions for the understanding of each moral foundation, d) supports the existence of liberty as a moral foundation and offers different aspects of it, such as self-developmental, e) support the literature related to lay perception of morality and MFT, f) offers two new measurement devices that are based on MFT g) extends MFT with additional individual, societal, and universal level moral principles, h) creates some new research avenues such as emotions, virtues, moral foundations and related moral principles.

Table 73. Summary Table of Moral Foundations, General Discussion

Foundation	Adaptive challenge	Original Triggers	Current triggers	Virtues	Characteristic Emotions	Sacred Value	Sacred Object	Evil	Examples of idealistic violence
Care	Protect and care for children	Suffering, distress, neediness expressed by a child	Baby seals, cute cartoon characters Marital fidelity, broken vending machines	Caring, kindness	Compassion for victim, anger at perpetrator	Nurturance, care, peace	Innocent victims, nonviolent leaders	Cruel violent people	Killing of abortion doctors, weather underground bombings
Fairness	Reap benefits of 2 way partnerships	Cheating, cooperation, deception		Fairness, justice, trustworthiness	Anger, gratitude, guilt	Justice, karma, reciprocity	The oppressed, the unavenged	Racists, oppressors, capitalists	Vengeance killings, reciprocal attacks, feuds
Loyalty	Form cohesive coalitions	Threat or challenge to group	Sports teams, nations	Loyalty, patriotism, self-sacrifice	Group pride, rage at traitors	Loyalty, self-sacrifice for the group	Homeland, nation, flag, ethnic group	Traitors, out-group members and their culture	Ethnic grudges, genocides, violent punishment or betrayals
Authority	Forge beneficial relationships within hierarchies	Signs of high-low rank, signs of dominance-submission	Bosses, respected professionals	Obedience, deference	Respect, fear	Respect, tradition, honor	Authorities, social hierarchy, traditions, institutions	Anarchists, subversives, revolutionary ideas	Right-wing death squads, military atrocities, Abu gureyb
Sanctity	Avoid contaminants / communicable diseases	Waste products, diseased people	Immigration, deviant sexuality, taboo ideas (communism, racism)	Temperance, piety, chastity, cleanliness	Disgust	Chastity, self-piety, self-control	Body, soul, sanctity of life, holy sites	Atheists, hedonists, materialists	Religious crusades, genocides, killing abortion doctors

First five columns adapted from Haidt (2012) and Graham et al., (2013); last four columns adapted from Graham & Haidt (2012).

Table 74. Suggestive Conceptualization of Moral Foundations , General Discussion

Foundation	Wrong Act of An Individual / Group			Result of the Wrong Act		
	Violation	Absence	Extreme presence / Misuse	Violation	Absence	Extreme presence
Care	<i>Cruelty, violence</i>	Being a bystander when so/stg is harmed/in need, being indifferent, neglect*	Overprotection, self-depletion*	Physical, emotional, cognitive harm	Not flourishing due to neglect, being neglected*	Being dependent*
Fairness	<i>Cheating, being partial</i>	Condoned, overlook*	Capitalism, OCD	Vengeance, tit-for-tat		
Loyalty	<i>Cheating, traitor</i>	Distant relations, separatedness*	Not being autonomous, abuse; restricting loyalty*	Unrest, insecurity*	Not accomplishing group goals*	<i>Discrimination towards out-group members and their culture</i>
Hierarchical Relations-Superordinate	Abusing power	Overlooking others' punishable or unjust acts, no order/justice*	<i>Oppression, not allowing opposition, tyranny</i>	No rule of law/qualification*	Chaos, not working social system*	Partisanship, polarization, uniformity*
Hierarchical Relations-Subordinate	<i>Disrespect, not accepting authority, subversion</i>		Dependency, *submissiveness	<i>Anarchists, subversives, revolutionaries</i>	No fulfillment of duties in lower levels, distant relations, separatedness with the authority*	No progress or improvement
Sanctity		<i>Atheism, hedonism, materialism</i>	Fanaticism, bigotry, being deeply religious, overly strict life*		<i>Lost souls, not finding any meaning in life, self-destruction</i>	<i>Discrimination towards out-group members and their culture</i>
Liberty- Self		Not being courageous*	Having no boundaries, chaos, doing anything one wishes		Harm on human rights	
Liberty-Societal/interpersonal		<i>Oppression, tyranny, bullying</i>				
Liberty- Non-human						

Cells MFT focuses on are in italics, cells with a (\*) is added by the author

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## **APPENDICES**

### **APPENDIX A Questionnaires of Study 1**

## APPENDIX A 1 – Moral Foundations Questionnaire

(Graham et al., 2009; Graham et al., 2011)

1. Kısım: *Bir şeyin doğru veya yanlış olup olmadığına karar verirken aşağıdaki her bir maddeyi ne kadar önemsersiniz? Lütfen cevaplarınızı aşağıdaki derecelendirmeyi kullanarak işaretleyiniz.*

[0] = *hiç bir şekilde önemsemem (Bu düşünce benim doğru ve yanlış yargılarımla hiç bir şekilde alakalı değildir)*

[1] = *pek önemsemem*

[2] = *biraz önemserim*

[3] = *orta derece önemserim*

[4] = *çok önemserim*

[5] = *kesinlikle önemserim (Bu, doğruyla yanlış yargıladığımda en önemli faktörlerden biridir)*

1. Birinin duygusal olarak acı çekip çekmediği
2. Bazı insanların diğerlerine göre farklı muamele görüp görmediği
3. Birinin davranışlarının ülkesine olan sevgisini yansıtır yansıtmadığı
4. Birinin otoriteye saygısızlık gösterip göstermediği
5. Birinin saflık, namus ve dürüstlük konusundaki normları bozup bozmadığı
6. Birinin matematikte iyi olup olmadığı
7. Birinin güçsüz veya savunmasız bir kişiyi önemseyip önemsemediği
8. Birinin adaletsiz (haksız) davranıp davranmadığı
9. Birinin mensubu olduğu bir gruba ihanet edip etmediği
10. Birinin toplumun geleneklerine uyup uymadığı
11. Birinin tiksindirici bir şey yapıp yapmadığı
12. Birinin gaddar olup olmadığı
13. Birinin hakkının yenip yenmediği
14. Birinin sadakatsizlik gösterip göstermediği
15. Bir davranışın kaosa veya karışıklığa sebep olup olmadığı
16. Birinin Tanrının onayladığı şekilde davranıp davranmadığı

2. Kısım: *Lütfen aşağıdaki ifadeleri okuyunuz. Bu ifadelere ne kadar katıldığınızı belirtiniz. Aşağıdaki ifadelere ne kadar katılıyor veya karşı çıkıyorsunuz?*

[0] *Kesinlikle katılmıyorum*

[1] *Katılmıyorum*

[2] *Pek katılmıyorum*

[3] *Biraz katılıyorum*

[4] *Katılıyorum*

[5] *Kesinlikle katılıyorum*

17. Acı ve ıstırap çekenlere merhamet göstermek en önemli erdemdir.
18. Hükümet kanunları koyarken, ilk teminat altına alınması gereken ilke herkese adil davranılmasıdır.
19. Ülkemin tarihiyle gurur duyarım.
20. Otoriteye saygı duymak bütün çocukların öğrenmesi gereken bir şeydir.
21. Hiç kimseye zarar vermese de insanlar tiksindirici şeyler yapmamalıdır.
22. İyi olanı yapmak kötü olanı yapmaktan daha iyidir.
23. Bir insanın yapabileceği en kötü şeylerden biri savunmasız bir hayvana eziyet etmektir (zarar vermektir.).
24. Bir toplumun en önemli gereksinimi adalettir.
25. İnsanlar, aile üyeleri yanlış bir şey yapmış olsa da onlara bağlı olmalıdır.
26. Erkek ve kadınların toplum içinde yerine getirmeleri gereken farklı rolleri vardır.
27. Bazı hareketler doğal değilse yanlış diye nitelerim.
28. Bir insanı öldürmek asla doğru olamaz.

29. Zengin çocuklara bolca para miras kalırken fakir çocuklara hiç bir şeyin miras olarak kalmamasının ahlaki olarak yanlış olduğunu düşünüyorum.
30. Kendini ifade etmektense bir takım oyuncusu olmak daha önemlidir.
31. Bir asker olup komutanımın emirleri ile aynı görüşte olmasaydım yine de görevim olması sebebiyle bu emirlere uyardım.
32. İffet önemli ve değerli bir erdemdir.

## APPENDIX A 2 – Moral Foundations Questionnaire - Liberty

(Iyer et al., 2012)

1. Kısım: *Bir şeyin doğru veya yanlış olup olmadığına karar verirken aşağıdaki her bir maddeyi ne kadar önemsersiniz? Lütfen cevaplarınızı aşağıdaki derecelendirmeyi kullanarak işaretleyiniz.*

[0] = hiç bir şekilde önemsemem (Bu düşünce benim doğru ve yanlış yargularıyla hiç bir şekilde alakalı değildir)

[1] = pek önemsemem

[2] = biraz önemserim

[3] = orta derece önemserim

[4] = çok önemserim

[5] = kesinlikle önemserim (Bu, doğruyla yanlış yargıladığımda en önemli faktörlerden biridir)

1. Özel mülkiyete saygı gösterilip gösterilmediği
2. Herkesin isteğini yapma konusunda özgür olup olmadığı

2. Kısım: *Lütfen aşağıdaki ifadeleri okuyunuz. Bu ifadelere ne kadar katıldığınızı belirtiniz. Aşağıdaki ifadelere ne kadar katılıyor veya karşı çıkıyorsunuz?*

[0] Kesinlikle katılmıyorum

[1] Katılmıyorum

[2] Pek katılmıyorum

[3] Biraz katılıyorum

[4] Katılıyorum

[5] Kesinlikle katılıyorum

3. Bence herkes, başkalarının da sahip olduğu özgürlüğün sınırlarını ihlal etmediği sürece, seçtiği şekilde davranmakta özgür olmalıdır.
4. İşinde başarılı olan insanlar zenginliklerinin keyfini istedikleri şekilde sürme hakkına sahiptirler.
5. Toplum, bireylerin kendi hayatlarının sorumluluğunu almalarına ortam sağlayıp nasıl yaşamaları gerektiğini dikte etmediğinde en iyi şekilde işler.
6. İnsanlar hangi grup normlarına veya geleneklere uyacaklarına karar vermek konusunda özgür olmalıdırlar.
7. Hükümet günlük hayatımıza fazlasıyla karışıyor.
8. Hükümet halkın yararına daha fazla çalışmalıdır, bu bireylerin özgürlük ve seçimlerini kısıtlayabilir.
9. Mülkiyet sahiplerinin, komşularına zarar vermemeleri koşuluyla, sahip oldukları toprakları istedikleri gibi işlemelerine ya da evlerini istedikleri gibi inşa etmelerine izin verilmelidir.

## APPENDIX A 3 – Moral Sacredness Questionnaire

(Graham et al., 2009; Graham, & Haidt, 2012)

Aşağıdaki her bir ifadeyi **gerçekten yaptığınızı** düşünün ve her bir maddedeki davranışı yapmaya gönüllü olmanız için (isim vermeden ve üstü kapalı bir şekilde) size kaç lira ödenmesi gerektiğini belirtin.

Her bir maddede yer alan davranışı gerçekleştirdiğinizde ardından kötü bir şey olmayacağını ve ayrıca parayı davranışınızı telafi etmekte kullanamayacağınızı varsayın.

- 1) 0 TL (Parasız yapardım)
- 2) 20 TL
- 3) 200 TL
- 4) 2000 TL
- 5) 20.000 TL
- 6) 200.000 TL
- 7) 2 milyon TL
- 8) Ne kadar ödenirse ödensin yapmazdım

1. Kilolu bir insanın görünüşü hakkında zalimce ifadelerde bulunmak
2. Bir ünite kan naklini hastaliksız, kanı uyumlu bir mahkûm çocuk tacizcisinden yaptırmak
3. On dakika boyunca buz gibi su dolu bir küvette oturmak
4. Otuz dakika boyunca, bütün katılımcıların –siz de dâhil- çıplak emekleme, sahneye çiş yapma da dâhil olmak üzere hayvan gibi davrandığı bir sanat performansına katılmak
5. Omurganızın bitimine 5 cm’lik bir kuyruk eklenmesi için estetik ameliyat olmak (Kuyruğu 3 sene sonra aldırabilirsiniz.)
6. Tanımadığınız bir çocuğun avcuna iğne batırmak
7. Çok iyi tanımadığınız kişilerle, para karşılığı oynanan bir kâğıt oyununda hile yapmak
8. Bir komedi skecinin bir parçası olarak babanıza tokat atmak (onun izniyle)
9. Türü tehlikede olan bir hayvanı vurup öldürmek
10. Yabancı bir ülkedeki bir radyo programına “ismini vermek istemeyen bir dinleyici” olarak telefonla bağlanıp, ülkeniz hakkında (aslında doğru olduğuna inanmadığınız) kötü bir şey söylemek
11. Bir yıl boyunca duyma yetinizi kaybetmek
12. Bir seçimde, savunduğunuz/tuttuğunuz adaya yardım etmek için, bir seçim sandığı dolusu oyu atmak
13. Bir yıl boyunca çekirdek ve geniş ailenizle her türlü iletişimi kesmek
14. Şirketinize sadece sizin ırkınızdan olan kişileri almak amacıyla gizli ancak bağlayıcı bir taahhüt imzalamak
15. Bir köpeğin kafasına sertçe tekme atmak
16. En çok değer verdiğiniz sosyal grup, kulüp veya takımı terk etmek/ takımla alakanızı kesmek
17. Patronunuz, öğretmeniniz veya üniversite hocanıza saygısız bir el hareketi yapmak
18. 2 hafta boyunca şiddetli bir baş ağrısı duymak
19. Sevmediğiniz bir politik lidere çürük domates fırlatmak (yakalanmayacaksınız)
20. Üzerinde “işbu kâğıt ile ruhumu ölümünden sonra bu kâğıdın sahibine satıyorum” yazan bir kâğıt imzalamak
21. Gizlice ülkenizin bayrağını yakmak (kimse sizi görmüyor)
22. Üzerinde büyük harflerle “Ben bir salağım” yazan bir önlüğü bir ay boyunca giymek
23. Yüzlerine karşı anne-babanıza lanet okumak (bir sene sonra özür dileyip açıklayabilirsiniz)
24. Bir arkadaşınız taşınmanıza yardım ettikten bir ay sonra, ona, taşınırken yardım etmeniz ricasına hayır demek

## APPENDIX A 4 – Disgust Scale

(Haidt, et al., 1994) & (Olatunji, et al., 2008)

**Her bir ifadenin sizi ne ölçüde tanımladığını ya da her bir ifadeye ne ölçüde katıldığınızı aşağıda verilen ölçekteki rakamları kullanarak değerlendiriniz ve uygun olan rakamı (0-4 arasında) ilgili maddenin yanındaki boşluğa yazınız.**

- 0** = Kesinlikle katılmıyorum (Benim için hiç geçerli değil, %0)  
**1** = Kısmen katılmıyorum (Benim için kısmen geçerli değil)  
**2** = Ne katılıyorum ne katılmıyorum (%50)  
**3** = Kısmen katılıyorum (Benim için kısmen geçerli)  
**4** = Kesinlikle katılıyorum ( Benim için kesinlikle geçerli, %100)

- \_\_\_ 1. Bazı durumlarda, maymun eti yemeyi deneyebilirim.  
\_\_\_ 2. Fen bilimleri dersinde (Fizik, Kimya, Biyoloji vb.) kavanozun içinde bir insan eli görmek beni rahatsız eder.  
\_\_\_ 3. Birinin balgam dolu genzini temizlediğini duymak beni rahatsız eder.  
\_\_\_ 4. Umumi tuvaletlerin oturulacak yerine vücudumun herhangi bir yerinin değmesine asla izin vermem.  
\_\_\_ 5. Mezarlığın içinden geçmemek için yolumu değiştiririm.  
\_\_\_ 6. Bir başkasının evinde hamam böceği görmek beni rahatsız etmez.  
\_\_\_ 7. Ölü bir bedene dokunmak beni son derece rahatsız eder.  
\_\_\_ 8. Kusan birini görürsem midem bulanır.  
\_\_\_ 9. Devamlı gittiğim favori restoranımın aşçısının grip olduğunu öğrenirsem muhtemelen oraya gitmekten vazgeçerim.  
\_\_\_ 10. Protez (takma) göz kullanan birini bu gözü yuvasından çıkarırken görmek beni rahatsız etmez.  
\_\_\_ 11. Parkta yürürken önümden koşarak geçen bir fare görmek beni rahatsız eder.  
\_\_\_ 12. Bir kâğıt parçası yerine bir meyve parçası yemeyi tercih ederim.  
\_\_\_ 13. En sevdiğim çorbanın kullanılmış ancak çok iyi temizlenmiş bir sineklikle karıştırıldığını biliyorsam, ne kadar aç olursam olayım, o çorbayı içmem.  
\_\_\_ 14. Eğer bir gece önce bir adamın kalp krizi nedeniyle, kaldığım odada öldüğünü biliyorsam orada uyumak beni rahatsız eder.

**Lütfen aşağıda verilen durumları ne ölçüde tiksindirici bulduğunuzu aşağıdaki ölçekte yer alan 0 ile 4 arasındaki rakamları kullanarak belirtiniz.**

- 0** = Hiç tiksindirici değil  
**1** = Çok az tiksindirici  
**2** = Kısmen tiksindirici  
**3** = Oldukça tiksindirici  
**4** = Son derece tiksindirici

- \_\_\_ 15. Dışarıdaki çöp kovasının içinde üzeri kurtlanmış bir et parçası gördünüz.  
\_\_\_ 16. Elmayı çatal bıçak ile yiyen birini gördünüz.  
\_\_\_ 17. Demiryolunun altındaki tünelden geçerken idrar kokusu aldınız.  
\_\_\_ 18. Sodayızdan bir yudum aldıktan sonra içtiğiniz bardağın arkadaşınıza ait olduğunu fark ettiniz.  
\_\_\_ 19. Arkadaşınızın ölü kedisini çıplak elinizle tutmak zorundasınız.  
\_\_\_ 20. Vanilyalı dondurma üzerine ketçap döküp yiyen birini gördünüz.  
\_\_\_ 21. Bir kaza sonrası bağırsakları dışarı çıkmış birini gördünüz.  
\_\_\_ 22. Arkadaşınızın iç çamaşırını haftada sadece bir kez değiştirdiğini öğrendiniz.  
\_\_\_ 23. Arkadaşınız size köpek kakası şeklinde yapılmış bir parça çikolata ikram etti.  
\_\_\_ 24. Yakılarak defnedilecek bir ölünün küllerine yanlışlıkla dokundunuz.  
\_\_\_ 25. Bir bardak sütü içmek üzereyken sütün bozulmuş olduğunu anladığınız.  
\_\_\_ 26. Cinsel eğitim dersinde, yeni açılmış bir (kayganlaştırıcısız) prezervatifi ağızınızla şişirmeniz gerekti.  
\_\_\_ 27. Çıplak ayakla betonda yürürken bir solucana bastınız.

APPENDIX A 5 – Attitudes Towards Freedom & Democracy

(EVS, GESIS, 2010)

1. Bazı insanlar, kendi yaşam tarzları üzerinde tamamen özgür bir seçim hakkına sahip olduklarına, kendi yaşamlarını kendilerinin kontrol ettiğine inanırlar. Diğerleri ise, yaşamlarında başlarına gelenlerin kendi kontrollerinde olmadığını düşünürler. Siz, hayatınızın akışı ve başınıza gelenler konusunda ne kadar özgürlüğe ve kontrole sahip olduğunuzu düşünüyorsunuz? 10 puanlık cetvele bakarak kendi yerinizi işaretler misiniz?

İnsan, hayatını kendisi kontrol edemez. 1	2	3	4	5	6	7	8	9	İnsan, kendi hayatını kontrolde tamamen özgürdür. 10
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2. İşinizde, kendi kararlarınızı vermekte size ne kadar serbestlik tanınıyor (çalışmıyorsanız boş bırakınız)?

Kararlarında hiç özgür değil 1	2	3	4	5	6	7	8	9	İşinde, kararlarında tam anlamıyla özgür 10
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3. Görüşünüzü cetvelde işaretleyiniz.

Kişiler kendi geçimlerinden daha fazla kendileri sorumlu olmalıdır. 1	2	3	4	5	6	7	8	9	Devlet tüm vatandaşların geçimlerini temin hususunda daha fazla sorumluluk almalıdır. 10
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4. Önümüzdeki 10 yıl içinde, ülkemizin hedeflerinin neler olması gerektiği tartışma konusu olmaktadır. Aşağıda değişik insanların öncelik verdiği bazı hedefler sıralanmaktadır. Bunlar içinde size göre en başta gelen hedef hangisi olmalıdır?

- 1 A Ülkede asayiş ve düzenin korunması
- 2 B Hükümet kararlarında halka daha fazla söz hakkı tanınması
- 3 C Fiyat artışları ile mücadele
- 4 D İfade ve düşünce özgürlüğünün korunması

5. Peki geriye kalan üç şıktan hangisi İKİNCİ en önemli hedef olmalıdır?

- 1 A Ülkede asayiş ve düzenin korunması
- 2 B Hükümet kararlarında halka daha fazla söz hakkı tanınması
- 3 C Fiyat artışları ile mücadele
- 4 D İfade ve düşünce özgürlüğünün korunması

1. Genel olarak bakıldığında, ülkemizde demokrasinin gösterdiği gelişimden ne kadar memnunsunuz?

Çok memnunum      Biraz memnunum      Pek memnun değilim      Hiç memnun değilim

2. Problemleri olsa da, demokrasi diğer her türlü yönetim biçiminden daha iyidir.	Kesinlikle katılırim	Katılırim	Katılmam	Kesinlikle katılmam
3. Demokrasilerde ekonomi kötü işler.	Kesinlikle katılırim	Katılırim	Katılmam	Kesinlikle katılmam
4. Demokrasilerde kararsızlık ve vıdı vıdı çok fazla olur.	Kesinlikle katılırim	Katılırim	Katılmam	Kesinlikle katılmam
5. Demokrasiler, kamu düzenini sağlamakta başarılı olamaz.	Kesinlikle katılırim	Katılırim	Katılmam	Kesinlikle katılmam

APPENDIX A 6 – In-group Identification Items (Items related to National Identification)  
(Leach, et al., 2008)

Aşağıdaki ifadelere ne derece katılıyorsunuz? Lütfen uygun rakamı seçerek belirtiniz.

1	2	3	4	5	6	7
Hiç katılmıyorum						Kesinlikle katılıyorum

1. Ülkeme karşı bir bağım olduğunu hissedirim.
2. Ülkemin insanları ile dayanışma içinde olduğumu hissedirim.
3. Kendimi Türkiye'ye bağlı hissediyorum.
4. Türkiye Cumhuriyeti vatandaşı olmaktan memnunum.
5. Türkiye vatandaşlarının gurur duyacak çok şeyi olduğunu düşünüyorum.
6. Bu ülkenin vatandaşı olmak güzel bir şey.
7. Bu ülkenin vatandaşı olmak bana kendimi iyi hissettiriyor/ güzel bir his veriyor.
8. Bu ülkenin bir vatandaşı olmam hakkında sık sık düşünürüm.
9. Bu ülkenin bir vatandaşı olmam kimliğimin önemli bir parçasıdır.
10. Kendimi tanımlarken bu ülkenin bir vatandaşı olmak önemlidir.
11. Ortalama yurdum insanı ile çok ortak şeyim vardır.
12. Ortalama yurdum insanına benzerim.
13. Türkiye vatandaşlarının pek çok ortak noktaları vardır.
14. Türkiye vatandaşları birbirine oldukça benzer.

## APPENDIX A 7 – HEXACO Honesty Humility Scale

(Lee and Ashton, 2004)

Aşağıda bir dizi ifade bulacaksınız. Lütfen her bir ifadeyi okuyun ve ne kadar katılıp katılmadığınızı değerlendirin. Daha sonra yanıtınızı ifadenin sağındaki boşluğa aşağıdaki ölçeği kullanarak yazın. Yanıtınız hakkında emin değilseniz bile lütfen her soruya cevap verin.

1	2	3	4	5
<b>Kesinlikle katılmıyorum</b>				<b>Kesinlikle katılıyorum</b>

1. Eğer hoşlanmadığım bir insandan bir şey istersem, istediğimi elde etmek için ona çok iyi davranırım.
2. Asla yakalanmayacağımı bilsem milyonlarca dolar çalmaya istekli olurum.
3. Çok fazla param olması benim için özellikle önemli değildir.
4. Başkalarından daha iyi olmayan sıradan bir insanım.
5. İşe yarayacağını düşünsem bile zam ya da terfi almak için yağ çekmem.
6. Mali sıkıntım olsa, çalıntı mal almaya yeltenirdim.
7. Pahalı ve sosyetik bir muhitte yaşamayı isterdim.
8. İnsanların bana onlardan daha üstünmüşüm gibi davranmalarını istemem.
9. Eğer birinden bir şey istiyorsam, o kişinin en kötü şakasına bile gülerim.
10. Çok büyük de olsa, asla rüşvet kabul etmem.
11. Çok pahalı bir arabayı kullanırken görülmek isterim.
12. Ortalama bir insandan daha çok saygı hak ettiğimi düşünüyorum.
13. Birinin bana iyilik yapması için ondan hoşlanıyormuş gibi davranmazdım.
14. Yakalanmayacağımdan emin olsam, sahte para kullanmaya yeltenirim.
15. Pahalı, lüks şeylere sahip olmak bana çok zevk verirdi.
16. İnsanların benim yüksek statüde, önemli bir insan olduğumu bilmelerini isterim.

APPENDIX A 8 – PVQ5x

(Schwartz, et al., 2012)

Aşağıda kısaca bazı insanlar tanımlanmıştır. Lütfen her tanımlamayı okuyun ve her bir insanın size ne kadar benzediğini veya benzemediğini düşünün. Sonra, her tanımlamanın sağında olan rakamlardan birini daire içine alarak bu kişinin size ne kadar benzediğini veya benzemediğini belirtin.

	<b>BU KİŞİ SİZE NE KADAR BENZİYOR?</b>										
	<b>Bana hiç BENZEMİYOR</b>						<b>Bana tamamen BENZİYOR</b>				
	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
Yaratıcı olmak onun için önemlidir.											
1. Yaratıcı olmak onun için önemlidir.											
2. Ülkesinin bütün vatandaşlarının güvenliğini tüm tehditlere karşı koruması onun için önemlidir.											
3. İyi zaman geçirmek onun için önemlidir.											
4. Başka insanları üzmemekten kaçınmak onun için önemlidir.											
5. Toplumun güçsüz ve savunmasız üyelerini korumak onun için önemlidir.											
6. İnsanların onun söylediklerini yapmasını ister.											
7. Dikkatleri üzerine çekmemeye çalışır.											
8. Doğaya özen gösterilmesi gerektiğine çok inanır.											
9. Hiç kimsenin onu asla utandırmaması onun için önemlidir.											
10. Her zaman yapacak değişik türde şeyler arar.											
11. Kendisine yakın olanlara sadık olmak onun için önemlidir.											
12. Güvenliğini tehlikeye sokabilecek herşeyden kaçınır.											
13. Paranın getirebileceği güç hissine sahip olmak onun için önemlidir.											
14. Çeşitli gruplar arasında uyumu ve barışı arttırmak için çalışır.											
15. Otorite konumundaki insanların söylediklerini her zaman yapması gerektiğine inanır.											
16. Hırslı olmanın önemli olduğunu düşünür.											
17. Geleneksel değerleri ve inançları sürdürmek onun için önemlidir.											
18. Hayatı hakkında kendi kararlarını vermek onun için önemlidir.											
19. Toplumsal imajını korumak onun için önemlidir.											
20. Doğal hayatı tehdit eden şeylere karşı çalışmak onun için önemlidir.											
21. Başkaları için sinir bozucu biri olmamanın önemli olduğunu düşünür.											
22. Varlıklı olmak onun için önemlidir.											
23. Sevdiği insanlara yardım etmek onun için çok önemlidir.											
24. Kendi kanaatlerini oluşturmak ve özgün fikirlere sahip olmak onun için önemlidir.											
25. Kişisel güvenliği onun için son derece önemlidir.											
26. Heyecanlı bir hayat onun için önemlidir.											
27. Herhangi bir grupta en etkili insan olmak onun için önemlidir.											
28. Başkaları izlemiyorken bile kurallara uymak onun için önemlidir.											
29. Dünyadaki herkesin hayatta eşit fırsatlara sahip olmasının önemli olduğunu düşünür.											
30. Devletin güçlü olmasını ister ki vatandaşlarını savunabilsin.											
31. Hayattaki zevklerin tadını çıkarmak onun için önemlidir.											
32. Yakın olduğu insanların iyiliğini gözetmek onun için önemlidir.											
33. Her şeyi bağımsız bir şekilde yapmak onun için önemlidir.											

34. Alçakgönüllü olmak onun için önemlidir.
35. Başkalarına ne yapacaklarını söyleyen kişi olmak onun için önemlidir.
36. Kendisinden farklı insanları dinlemek onun için önemlidir.
37. Çok başarılı olmak onun için önemlidir.
38. Ailesinin veya bir dinin geleneklerini sürdürmek onun için önemlidir.
39. Kendisi için sürekli yeni şeyler öğrenmek ve yeteneklerini geliştirmek onun için önemlidir.
40. Bütün yasalara uymak onun için önemlidir.
41. Her türden yeni deneyim edinmenin önemli olduğunu düşünür.
42. Güvenilir bir arkadaş olmak için elinden geleni yapar.
43. Yüksek statü ve güç peşinde koşar.
44. Kültürünün geleneksel uygulamalarına son derece değer verir.
45. Doğal çevreyi yokolmaktan ve kirlilikten korumak onun için önemlidir.
46. Eğlenmek için her fırsatı değerlendirir.
47. Toplumda düzen ve istikrar olması onun için önemlidir.
48. Ailesinin ve arkadaşlarının ihtiyaçlarına her zaman cevap vermeye çalışır.
49. Yaptıklarını seçme özgürlüğü onun için önemlidir.
50. Sahip olduklarıyla tatmin olmak ve daha fazlasını istememek onun için önemlidir.
51. İnsanların ona daima saygı ve ağırbaşlılıkla muamele etmelerini ister.
52. Her zaman ince düşünceli olmaya ve başkalarını kızdırmamaya çalışır.
53. Herkesin, tanımadığı insanların bile, adil muamele görmesini ister.
54. Güvenli bir çevrede yaşamak onun için önemlidir.
55. İnsanların onun başarılarına hayran olmasını ister.
56. Birlikte zaman geçirdiği insanların ona tamamen güvenebilmesini ister.
57. İnsanlarla aynı fikirde olmasa bile, onları anlamak onun için önemlidir.

## APPENDIX A 9 – Attitudes Toward Social Groups

(Adapted from Graham et al. 2011)

Bu ölçek, arařtırmacıların “his termometresi” adını verdikleri bir yolla, sizin çeřitli insan grupları hakkındaki hislerinizi ölçmeyi amaçlamaktadır. Bir gruba karşı olumlu, sıcak hislere sahipseniz, kırmızı bölmelerden birini seçmelisiniz. Eğer bir gruba karşı olumsuz, soğuk hislere sahipseniz mavi bölmelerden birini seçmelisiniz. Her bir soruda, grubun sizde **ilk uyandırdığı hislerinizi** yansıtınız. Eğer herhangi bir şey hissetmiyorsanız, ortadaki seçeneği işaretleyiniz.

Ařağıdaki gruplara karşı nasıl hisler besliyorsunuz?



Türkçe	English
1. Evlenmeden çocuk sahibi olan kadınlar	Unwed mothers
2. Cellatlar	Executioners
3. İnsanlar	People
4. Kazanma baskısı altında steroid (bir çeřit doping maddesi) alan sporcular	Athletes who take steroids under pressure to win
5. Saygısız çocuklar	Disrespectful children
6. Polis memurları	Police officers
7. Mahkeme yargıçları	Court judges
8. Feministler	Feminists
9. En sevdiğiniz takımın fanları/ taraftarları	Fans of your favorite team
10. Askerler	Soldiers
11. Anayasa Mahkemesi	Supreme Court
12. Yasadışı (kaçak) göçmenler	Illegal immigrants
13. Hemşireler	Nurses
14. Üst düzey yönetim/ yöneticiler	Upper management
15. Protestolar esnasında Türk bayrağını yakan protestocular	Protestors who burn the Turkish flag in protest
16. Solcular	The left wing people
17. Sosyal yardım parası alan insanlar	People on welfare
18. Museviler	Jews
19. Bir başka ülkenin vatandaşı olmak için göç eden Türkler	Turkish expatriates (Turks who emigrate to become citizens of other countries)
20. Zengin insanlar	Rich people
21. Protestocular	Protesters
22. Dünya liderleri	World leaders
23. Pasifistler (savaş aleyhtarları, barış yanlıları)	Pacifists
24. Din görevlileri	Clerics
25. Hükümet yetkilileri	Government officials
26. Hıppiler	Hippies
27. Fahişeler	Prostitutes
28. Çocuklarını döven insanlar	People who spank their children
29. Spor hakemleri	Sports referees
30. Çevreciler	Environmentalists
31. Anarşistler	Anarchists
32. Sağcılar	The right wing people
33. Yaşlılar	Elderly people

34. Bakireler	Virgins
35. Eşcinseller	Homosexuals
36. Dövme ve piercingi olan insanlar	People with tattoos and piercings
37. Vergi kaçakçıları	People who cheat on their taxes
38. Bilim insanları	Scientists
39. Vejetaryenler (et yemeyenler)	Vegetarians
40. Gündelik cinsel ilişkilere giren insanlar	People who have casual sexual relations
41. Türkler	Turks
42. Maneviyatı kuvvetli insanlar	People with high psychological power (spiritual)
43. Avrupalılar	Europeans
44. Ateistler	Atheists
45. İşçi sendikaları	Labor unions
46. Profesyonel boksörler	Professional boxers
47. Üniversite hocaları, profesörler	University professors
48. Sosyalistler	Socialists
49. Avcılar	Hunters
50. Fakir insanlar	Poor people
51. Ordu	Military
52. Sofular, çok dindar insanlar	Highly religious people
53. Çocuklar	Children
54. Sirklerde hayvan kullananlar	People using animals in circuses
55. Hastalar	Sick people
56. Hırsızlar	Thieves
57. Avukatlar	Lawyers
58. Rüşvet alanlar	People accepting a bribe
59. Diktatörler	Dictators
60. Amerikalılar	Americans
61. Alışveriş tutkunları	Shopaholics
62. Demokrasi yanlıları	Proponents of democracy/Prodemocrats
63. Müslümanlar	Muslims
64. Nükleer santral karşıtları	Opponents of nuclear plants
65. Tacizciler	Harassers
66. Hristiyanlar	Christians
67. Ülkenin bağımsızlığı için mücadele eden insanlar	People fighting for the independence of the country
68. Sorguda zor kullanan, işkence eden görevliler	Officials using torture during interrogation
69. Kürtaj karşıtları	Opponents of abortion

## APPENDIX A 10 – Demographic Questions

### DEMOGRAFİK BİLGİ FORMU

Yaşınız:

Cinsiyetiniz: 1. K 2. E

Eğitim durumunuz ( en son bitirilen okul):

1. Okuma yazma bilmiyorum
2. Okuma yazma biliyorum (okuryazar)
3. İlkokul
4. Ortaokul
5. Lise
6. Ön lisans/ Yüksekokul
7. Üniversite
8. Lisansüstü

Öğrenci misiniz? 1. Evet 2. Hayır

Evet ise,

Öğrenim gördüğünüz derece:

1. Lise
2. Üniversite

Üniversitenizin ismi/ bölümünüz/sınıfınız: \_\_\_\_\_

3. Lisansüstü

Üniversitenizin ismi/ programınız (dalınız): \_\_\_\_\_

Meslek/ branş/ zanaatınız:

İş durumunuz

1. İşsiz
2. İşçi, çiftçi, usta, vb.
3. Memur, subay, küçük esnaf, vb.
4. Üst düzey bürokrat, serbest meslek sahibi, tüccar, vb.
5. Diğer

Ömrünüzün çoğunu geçirdiğiniz kent:

Yaşadığınız şehir:

Yaşamınızın çoğunu geçirdiğiniz yer:

1. Köy
2. Kasaba
3. Şehir
4. Metropol (Ankara/ İstanbul/İzmir vb.)

Nerede yaşıyorsunuz?

1. Yurt
2. Evde yalnız
3. Evde arkadaşlarla
4. Evde anne-baba-kardeşlerim ile
5. Evde akraba ile
6. Evde eşim ve/veya çocuklarım ile
7. Evde eşim ve/veya çocuklarım ve anne babam ile
8. Diğer

Evinize giren aylık gelir miktarı

1	2	3	4	5	6	7	8	9
0 – 999 TL	1000 – 1999 TL	2000 – 2999 TL	3000 – 3999 TL	4000 – 4999 TL	5000 – 5999 TL	6000 – 6999 TL	7000 – 7999 TL	8000 TL ve üzeri

Medeni durumunuz: 1. Evli\_\_\_ 2. Bekar\_\_\_

Evli iseniz,

Kaç yıldır evlisiniz? \_\_\_\_\_

Aşağıdaki seçeneklerden hangisi evlenme şeklinizi en iyi tanımlar?

1. Görücü usulü \_\_\_\_\_

2. Kendi başına tanıyarak \_\_\_\_\_

3. Diğer \_\_\_\_\_

Çocuğunuz var mı? 1. Evet\_\_\_ 2. Hayır\_\_\_

Evet ise,

Kaç çocuğunuz var? \_\_\_\_\_

Kendinizi ne kadar dindar hissediyorsunuz?

1	2	3	4	5	6	7
Hiç						Çok

Politik görüşleriniz açısından kendinizi aşağıdaki ölçeğin neresine yerleştirirsiniz?

1	2	3	4	5	6	7
Radikal Sol	Sol	Sola yakın	Merkez	Sağa yakın	Sağ	Radikal Sağ

Üyesi olduğunuz sendika ya da siyasi parti var mı?

1. Evet\_\_\_

2. Hayır\_\_\_

Varsa neler olduğunu belirtiniz:

Gönüllü faaliyette bulunduğunuz sivil toplum kuruluşu, üye olduğunuz dernek veya oda var mı?

1. Evet\_\_\_

2. Hayır\_\_\_

Varsa neler olduğunu belirtiniz:

Tarih:

APPENDIX B Analyses of MFQ Without Item 14

**Scale Means and Alpha Values:**

*Table B1. Alpha Values, Means and Standard Deviations for Relevance and Judgment Scales of MFQ*

Foundation	Subscale	Alpha	Mean (SD)
Care	Relevance	.66	11.05 (3.04)
	Judgment	.49	12.45 (2.53)
	<b>Total</b>	<b>.64</b>	<b>23.52 (4.49)</b>
Fairness	Relevance	.73	12.49 (2.64)
	Judgment	.45	12.30 (2.26)
	<b>Total</b>	<b>.70</b>	<b>24.79 (4.09)</b>
Loyalty	Relevance	.63	9.73 (3.36)
	Judgment	.44	8.83 (3.22)
	<b>Total</b>	<b>.66</b>	<b>18.55 (5.59)</b>
Loyalty2	Relevance2	.54	6.02 (2.60)
	Judgment	.44	8.83 (3.22)
	<b>Total</b>	<b>.62</b>	<b>14.86 (4.95)</b>
Authority	Relevance	.70	8.50 (3.50)
	Judgment	.66	8.98 (3.62)
	<b>Total</b>	<b>.78</b>	<b>17.48 (6.33)</b>
Sanctity	Relevance	.65	8.26 (3.85)
	Judgment	.67	9.71 (3.67)
	<b>Total</b>	<b>.79</b>	<b>17.94 (6.82)</b>

Total scale's alpha is shown in bold.

**Relations Between Relevance and Judgment Subscales:**

*Table B2. Inter-correlations between Relevance and Judgment Subscales of MFQ*

	MFQ Relevance subscales					
	Care	Fairness	Loyalty	Loyalty2	Authority	Sanctity
MFQ Judgment subscales						
Care	.30***	.30***	.32***	.29***	.31***	.32***
Fairness	<b>.31***</b>	<b>.39***</b>	.12**	.08	.00	.05
Loyalty	.02	-.03	<b>.44***</b>	<b>.43***</b>	.51***	.49***
Authority	-.06	-.06	.39***	.39***	<b>.57***</b>	.54***
Sanctity	.05	.01	.41***	.41***	<b>.57***</b>	<b>.63***</b>
Controlling for Political Ideology						
Care	<b>.33***</b>	.34***	.30***	.27***	.28***	.30***
Fairness	.30***	<b>.38***</b>	.15**	.11*	.05	.11*
Loyalty	.05	.03	<b>.40***</b>	<b>.38***</b>	.43***	.38***
Authority	-.02	-.00	.35***	.34***	<b>.50***</b>	.43***
Sanctity	.09	.08	.37***	.35***	<b>.50***</b>	<b>.55***</b>

The highest correlation is shown in bold.

## Reliability Analysis:

Table B3. Reliability Analysis of MFQ Subscales

Scale/ Item	$\alpha$ (N)	$\alpha$ if item deleted	Item total corr.	M (SD)
Care	.64 (489)			
1. someone suffered emotionally		.58	.40	3.52 (1.28)
7. someone cared for someone weak or vulnerable		.56	.45	3.73 (1.32)
12. someone was cruel		.56	.45	3.81 (1.34)
17. compassion for sufferer most crucial virtue		.60	.36	3.90 (1.19)
23. one of the worst things is hurt a defenseless animal		.60	.35	4.38 (1.09)
<b>28. never be right to kill a human being</b>		.65	.22	4.18 (1.28)
Fairness	.70 (485)			
2. some people were treated differently than others		.58	.46	3.84 (1.24)
8. someone acted unfairly		.57	.51	4.34 (1.00)
13. someone was denied his or her rights		.55	.56	4.31 (1.04)
18. government ensure everyone treated fairly when making law		.60	.43	4.54 (.90)
24. justice most important requirement for a society		.63	.36	4.59 (.72)
<b>29. that rich inherit a lot of money while poor nothing morally wrong</b>		.73	.18	3.18 (1.65)
Loyalty	.66 (472)			
3. someone's action showed love for his or her country		.55	.57	2.69 (1.65)
9. someone did something to betray his or her group		.63	.38	3.35 (1.50)
14.				
19. proud of my country's history.		.61	.44	3.33 (1.71)
25. loyal to the family members, even when they have done something wrong.		.63	.39	3.41 (1.43)
<b>30. more important being a team player than expressing oneself.</b>		.68	.21	2.10 (1.55)
Loyalty2	.62 (476)			
3. someone's action showed love for his or her country		.46	.56	2.68 (1.64)
9. someone did something to betray his or her group		.60	.30	3.34 (1.50)
19. proud of my country's history.		.53	.44	3.32 (1.71)
25. loyal to the family members, even when they have done something wrong.		.57	.38	3.41 (1.43)
<b>30. more important being a team player than expressing oneself.</b>		.65	.21	2.10 (1.56)
Authority	.78 (481)			
4. someone showed a lack of respect for authority		.73	.63	2.45 (1.54)
10. someone conformed to the traditions of society		.73	.63	2.44 (1.61)
<b>15. an action caused chaos or disorder</b>		.79	.37	3.60 (1.26)
20. all children need to learn respect for authority		.74	.60	2.52 (1.68)
26. men and women have different roles in society		.75	.56	3.41 (1.50)
31. If I were a soldier and disagreed with my commanding officer's orders, I would obey anyway because that is my duty.		.78	.42	3.05 (1.51)
Sanctity	.79 (476)			
5. someone violated standards of purity and decency		.76	.54	3.19 (1.56)
11. someone did something disgusting		.78	.46	2.70 (1.60)
16. someone acted in a way that God would approve of		.74	.61	2.27 (1.86)
21. should not do disgusting things, even if no harmed.		.74	.61	3.44 (1.58)
<b>27. I would call some acts wrong on the grounds that they are unnatural.</b>		.79	.42	2.70 (1.50)
32. Chastity is an important and valuable virtue.		.74	.62	3.56 (1.63)

Weakest items shown in bold.

### Confirmatory factor analyses:

Table B4. Confirmatory Factor Analysis Results and Fit Indices of the MFQ Models

Model	$\chi^2$	df	$\chi^2/df$	RMSEA	GFI	AGFI	CFI	NNFI	$\Delta X^2/\Delta df$	95 % CI of RMSEA
1. Single factor	1573.92***	90	17.49	.183	.58	.45	.81	.78		.175-.191
2. Two factors	835.66***	89	9.39	.130	.80	.73	.91	.90	738.26/1	.122-.139
3. Three factors <sup>a</sup>	830.86***	87	9.55	.132	.80	.73	.91	.89	4.8/2	.124-.140
<b>4. Five factors<sup>a</sup></b>	<b>722.69***</b>	<b>80</b>	<b>9.03</b>	<b>.128</b>	<b>.83</b>	<b>.75</b>	<b>.92</b>	<b>.89</b>	<b>108.1/7</b>	<b>.119-.136</b>
Relevance Items (without item 14, N=493)										
1. Single factor	1251.74***	77	16.25	.176	.65	.52	.81	.78		.167-.185
2. Two factors	1222.56***	76	16.08	.175	.65	.52	.82	.78	29.18/1	.166-.184
3. Three factors <sup>a</sup>	1144.21***	74	15.46	.171	.69	.56	.83	.79	78.35/2	.163-.180
<b>4. Five factors<sup>a</sup></b>	<b>1043.38***</b>	<b>67</b>	<b>15.57</b>	<b>.172</b>	<b>.73</b>	<b>.58</b>	<b>.84</b>	<b>.79</b>	<b>100.83/7</b>	<b>.163-.181</b>
Judgment Items (N=493)										
1. Single factor	1079.51***	90	11.99	.149	.76	.68	.80	.77		.141-.157
2. Two factors	712.15***	89	8.00	.119	.86	.81	.88	.85	367.36/1	.111-.127
3. Three factors	706.72***	87	8.12	.120	.86	.80	.88	.85	5.43/2	.112-.128
<b>4. Five factors<sup>a</sup></b>	<b>589.38***</b>	<b>80</b>	<b>7.37</b>	<b>.114</b>	<b>.88</b>	<b>.82</b>	<b>.90</b>	<b>.87</b>	<b>117.34/7</b>	<b>.105-.122</b>
Full MFQ (30 items, filler items excluded, N=493)										
1. Single factor	4679.34***	405	11.55	.146	.46	.38	.79	.78		.143-.150
2. Two factors	3298.89***	404	8.17	.121	.63	.57	.86	.86	1380.45/1	.117-.124
3. Three factors	3296.99***	402	8.20	.121	.62	.57	.86	.85	1.9/2	.117-.125
4. Five factors <sup>a</sup>	3198.58***	395	8.10	.120	.62	.56	.86	.85	98.41/7	.116-.124
<b>5. Six factors<sup>a</sup></b>	<b>3119.19***</b>	<b>390</b>	<b>7.99</b>	<b>.119</b>	<b>.63</b>	<b>.56</b>	<b>.87</b>	<b>.85</b>	<b>79.39/5</b>	<b>.115-.123</b>
6. Hierarchical <sup>ab</sup>	3236.47***	399	8.11	.120	.62	.56	.86	.85		.116-.124
Full MFQ (without item 14, N=493)										
1. Single factor	4493.36***	377	11.92	.149	.48	.39	.79	.77		.145-.153
2. Two factors	3080.89***	376	8.19	.121	.64	.59	.86	.85		.117-.125
3. Three factors	3077.22***	374	8.23	.121	.64	.58	.86	.85		.117-.125
4. Five factors <sup>a</sup>	3007.35***	367	8.19	.121	.64	.57	.86	.85		.117-.125
<b>5. Six factors<sup>a</sup></b>	<b>2923.88***</b>	<b>362</b>	<b>8.08</b>	<b>.120</b>	<b>.65</b>	<b>.58</b>	<b>.87</b>	<b>.85</b>		<b>.116-.124</b>
6. Hierarchical <sup>ab</sup>	3021.15***	371	8.14	.120	.64	.58	.86	.85		.116-.124
Model After EFA, Full MFQ (32 items, filler items included, N=493)										
1. Three factor	2726.44***	402	6.78	.108	.73	.68	.89	.88		.104-.112
Model After EFA, Full MFQ (without item 14, N=493)										
1. Three factor	2623.16***	374	7.01	.110	.73	.69	.89	.88		.106-.114

\*\*\* p < .001, <sup>a</sup> "Latent variable matrix is not positive definite" warning. <sup>b</sup> "Error variance is negative" warning.



9. Whether or not someone did something to betray his or her group	L	.301	.486	.48	.312	.479	.46
1. Whether or not someone suffered emotionally	C		.483	.48		.480	.48
15. Whether or not an action caused chaos or disorder	A	.327	.475	.52	.339	.449	.48
29. I think it's morally wrong that rich children inherit a lot of money while poor children inherit nothing.	F						
18. When the government makes laws, the number one principle should be ensuring that everyone is treated fairly.	F		.688	.36		.691	.36
24. Justice is the most important requirement for a society.	F		.623	.35		.623	.35
22. It is better to do good than to do bad.	Filler	.305	.516	.30	.302	.503	.30
17. Compassion for those who are suffering is the most crucial virtue.	C	.355	.436	.25	.359	.437	.25
23. One of the worst things a person could do is hurt a defenseless animal.	C		.436	.21		.433	.21
28. It can never be right to kill a human being.	C		.368	.18		.365	.18
6. Whether or not someone was good at math	Filler						
<b>Eigenvalue</b>		<b>7.71</b>	<b>3.55</b>	<b>1.76</b>	<b>7.43</b>	<b>3.48</b>	<b>1.73</b>
<b>Variance Accounted for (%)</b>		<b>24.09</b>	<b>11.11</b>	<b>5.50</b>	<b>23.97</b>	<b>11.23</b>	<b>5.57</b>
<b><math>\alpha</math></b>		<b>.90</b>	<b>.85</b>	<b>.76</b>	<b>.90</b>	<b>.84</b>	<b>.76</b>
<b>N</b>		<b>454</b>	<b>479</b>	<b>484</b>	<b>454</b>	<b>483</b>	<b>484</b>

F: Factor. Loadings lower than .30 are not shown. No item caused an increment in alpha if deleted. \*This item has been translated wrongly as "whether or not someone showed loyalty".

## Correlations among MFQ subscales:

Table B6. Zero Order Correlations Among MFQ Subscales

Variable	1	2	3	4	5	6	7	8	9
Original MFQ Subscales									
1. Care	-								
2. Fairness	.66***	-							
3. Loyalty	.41***	.21***	-						
4. Loyalty2	.34***	.15**	.99***	-					
5. Authority	.31***	.07	.76***	.75***	-				
6. Sanctity	.37***	.12**	.69***	.68***	.81***	-			
7. Binding F.	.33***	.07	.84***	.85***	.94***	.92***	-		
New MFQ Subscales According to EFA Results									
8. Preserve & Provide F.	.81***	.72***	.55***	.43***	.42***	.47***	.41***	-	
9. Preserve & Provide F. 2	.82***	.74***	.50***	.43***	.39***	.45***	.39***	1.00***	-
10. Humanistic Justice F.	.73***	.55***	.37***	.36***	.34***	.36***	.37***	.46***	.47***

Table B7. Partial Correlations Among MFQ Subscales Controlled by Political Orientation and Religious Feeling

Variable	1	2	3	4	5	6	7	8	9	10
1. Care	-	.67***	.40***	.33***	.29***	.38**	.36***	.81***	.81***	.72***
2. Fairness	.69***	-	.27***	.21***	.14**	.21***	.15**	.74***	.75***	.57***
3. Loyalty	.41***	.28***	-	.97***	.68***	.56***	.79***	.55***	.51***	.31***
4. Loyalty2	.35***	.23***	.98***	-	.67***	.54***	.80***	.42***	.42***	.31***
5. Authority	.32***	.15***	.72***	.70***	-	.69***	.90***	.42***	.41***	.29***
6. Sanctity	.40***	.22**	.63***	.61***	.75***	-	.87***	.50***	.49***	.31***
7. Binding F.	.35***	.17***	.82***	.82***	.92***	.90***	-	.42***	.41***	.33***
8. Preserve & Provide F.	.81***	.73***	.57***	.45***	.45***	.51***	.45***	-	1.00**	.43***
9. Preserve & Provide F. 2	.81***	.75***	.53***	.45***	.44***	.50***	.44***	1.00**	-	.44***
10. Humanistic Justice F.	.74***	.58***	.34***	.34***	.32***	.35***	.36***	.46***	.47***	-

Left bottom indicates partial correlation scores when political orientation is controlled, right top indicates partial correlation scores when religious feeling controlled. 1-6: Original MFQ Subscales, 7-10: New MFQ Subscales According to EFA Results, 9: 9. Preserve and Provide Foundation 2 (without item 14)

## APPENDIX C Questions of Study 2

1. Ahlak deyince aklınıza ne geliyor? Sizce ahlak nedir?

2. Ahlaklı insan deyince aklınıza ne geliyor? Yanıtlarınızı bir insanı tanımlayan sıfatlar şeklinde belirtiniz (iyi, kötü, güzel, çirkin gibi).

.....  
.....  
.....  
.....  
.....

3. Ahlaklıktan yoksun, yanlış davranışlarda bulunan bir kişiyi nasıl tanımlardınız?

.....  
.....  
.....  
.....  
.....

4. Ahlaksız/ ahlaka aykırı bir davranış örneği verebilir misiniz (şahit olduğunuz, gördüğünüz, duyduğunuz veya bir sebeple bildiğiniz)?

Yaş:

Cinsiyet:

Meslek:

Eğitim durumunuz (En son bitirdiğiniz okul):

Ömrünüzün çoğunu geçirdiğiniz kent:

Tarih:

## APPENDIX D Thematic Units of Study 2

Table D1. Answers to the Four Questions Depicted as Thematic Units\*

	Ahlaki İnsan (Moral Person)			Ahlaktan Yoksun İnsan (Immoral Person)			Ahlaksız Davranış Örnekleri (Example Immoral Behavior)		
	n	Freq.		n	Freq.		n	Freq.	
dürüst, dürüstlük	11	14	dürüst	15	16	kötü niyetli/kötü	11	12	ikiyüzlülük farklı konuşma
toplumsal kurallar	11	12	iyi, iyi kalpli	14	15	saygısız	8	11	ahlaksızlık yaygındır
davranış ve davranış etkilemesi	9	11	saygılı	8	10	sahtekar	7	9	aldatma
göreceli, değişken	5	9	güzel (düşünen/ konuşan/davranan)	7	7	yalancı	7	7	kadınların yanında küfürlü konuşmak
doğruluk	8	8	doğru, düzgün	5	6	ahlaksız	4	4	kişisel haklara yapılan saldırılar
iyilik, iyi	7	7	güvenilir	5	5	bencil	4	4	terbiyesizlik
hak (benim ve diğerlerimin)	5	6	adil	5	5	dışlanan, topluma uzak	3	3	dedikodu
güzellik	6	6	namuslu	4	4	fesat	2	3	genç kızları taciz etme
etik, etik değerler	5	6	sevilen	3	4	namussuz	3	3	genel toplumsal düzenle uyuşmayan
terbiyeli, terbiye	5	5	yardımsaver	3	3	terbiyesiz	3	3	ifitra
saygı	4	4	yalansız	3	3	güvenilmez	3	3	kadınlara laf atmak
adalet	3	4	terbiyeli	1	2	çıtkın	2	2	kadınlara yapılan terbiyesizlikler
namus, namuslu	4	4	anlayışlı	2	2	toplumda konuşmasını bilmeyen	1	2	yalan söyleme
din	3	4	temiz	2	2	zararlı	2	2	yaşlılara kötü davranmak
toplumsal bir kavram	3	3	vicdanlı	2	2	duyarsız, umursamayan	2	2	ahlaksız davranış rahatsız anlatma
sadık, sadakat	3	3	erdemli	2	2	bilmeden konuşan	2	2	ahlaksız davranışla övünme
ahlak doğuştandır	1	2	sayılan	2	2	çıkarıcı	2	2	angaryaya maruz bırakma
samimiyet	2	2	merhametli	2	2	şerefsiz	2	2	diğer insanları haksızca eleştirmek
başkalarına müdahale etmeme, yargılamama	2	2	saptırmadan, açıklasözlüce	2	2	yanlış davranış	2	2	dürüst olmamak
beden/saflik	1	2	özsaygılı	2	2	sahipsiz	1	2	emanete ihanet
özgürlük/ özgürlükler	2	2	örnek	2	2	sevilmeyen	2	2	hak yiyerek çıkar elde etmek
özsaygı	1	2	doğruyu yanlış bilen	1	1	küfürbaz	2	2	haksızlık, adaletsizlik
zarar vermeme	2	2	muhafazakarlık değil	1	1	riyakar	2	2	hürsüzlük
iki yüzlü olmayan, rıyasız	2	2	topluma yansımaları/ toplumla bütünleşme	1	1	hoş görülme	1	2	insanları birbirine düşürme
temiz	1	1	kültürlü	1	1	kıncı	1	1	iş yerinde çömezlere davr. şekli
şeffaflık	1	1	sıcak	1	1	alçak	1	1	işini üstün körü yapmak
edep	1	1	güçsüz	1	1	kendinden memnun	1	1	kadının hakkını yemek
art niyetsiz	1	1	olanaksız	1	1	utanmaz	1	1	kadınlara yapılan ahlaksızlıklarda çekilmemesi
hoşgörü	1	1	gerekti	1	1	edepten yoksun	1	1	kayırma istemek
bencil olmamak	1	1	çıkarıcı olmayan	1	1	dürüst olmayan	1	1	kız çocuğuna tecavüz



## APPENDIX E Questions of Study 3

1. Aşağıda bazı kavramlar tanımlanmıştır. Her bir kavramın tanımı size ne çağrıştırıyor? Her bir kavramın sizin için anlamını düşündüğünüzde SİZ hangi sözcük ve sıfatları bu tanımı yapmak için kullanırdınız? En fazla 5 kelime sıralayınız. Paragrafta geçen sözcükleri de kullanabilirsiniz.

a) İlgi, özen: savunmasız çocukları korumak için geliştirilmiş bir tepkidir. Acı çekmekte olan, muhtaç durumdakilere özen ve şefkat göstermemizi; acımasız, zalimce davranışları kınamamızı sağlar. Aynı zamanda yardım etme, iyilik yapma gibi davranışlarımızın temelindedir.

Bu tanımın size çağrıştırdığı sözcük ve sıfatlar:

Size göre ilgi, özen deyince aklınıza gelen özellikler:

b) Adalet: istismar edilmeden, başkalarıyla bir işbirliği veya birlikteliğin meyvelerini toplama üzerine gelişmiş bir tepkidir. Bu kavram, diğer insanların işbirliği veya karşılıklı yardımseverlik için uygun bir partner (ortak, eş) olup olmadığını anlamamızı sağlar. Bu şekilde davranmayanlardan uzak dururuz veya onları cezalandırırız, örneğin bu insanlarla bir daha işbirliği yapmayız. Dürüst davranmayan, aldatan, bencil davranan, bizden faydalanmaya çalışan insanlara karşı kızgınlık hatta iğrenme duyarız. Güvenilir insanları ise sever ve onlarla ilişkilerimizi geliştirmek isteriz. Adalet konusuyla ilgili olarak eşitlik, haksızlık etmeme, emeğinin karşılığını alabilme önemlidir.

Bu tanımın size çağrıştırdığı sözcük ve sıfatlar:

Size göre adalet deyince aklınıza gelen özellikler:

c) Özgürlük: bu kavram, baskı altında ezilen, özgürlüğü kısıtlanan bireylerin tepkileri, içerleme ve kızgınlık duyguları ile ilgilidir. Zorbalardan ve baskı unsurlarından bıkan insanlar bir araya gelir ve bu duruma muhalefet eder. Bu unsurlardan güçlerini geri alabilirler. Bu tepki, gruplar halinde yaşayan insanlar arasında, baskı yapan, özgürlükleri kısıtlayan, zorbalıya karşı kişileri engellemek için gelişmiştir. Zorbalara, tiran haline gelmiş kibirli kişilere karşı, özgürlük kavramı tetiklenir. Bu kavram eşitlikçilik, otoriterlik karşıtlığı ve özgürlükçülüğü destekler.

Bu tanımın size çağrıştırdığı sözcük ve sıfatlar:

Size göre özgürlük deyince aklınıza gelen özellikler:

d) Sadakat, gruba bağlılık: güç birlikleri kurma ve devam ettirme amacıyla gelişmiş bir tepkidir. İnsanların, bir insanın sadakatini anlama konusunda hassas olmasını sağlar. Sadık insanlar güvenilir bulunur ve bu davranışları sebebiyle ödüllendirilir; hainler, grubuna ihanet edenler ise cezalandırılır, dışlanır hatta öldürülebilir. Kişiler bu kavram temelinde kendi grupları içindeki uyumu korumaya, ona bağlı olmaya çalışırlar, gruplarının iyiliği için kendilerini feda edebilirler. Bu grup aile, ülke, etnisite, spor takımı gibi herhangi bir birlik olabilir. Bu kavram bizi hainlik, ihanet, döneçlik gibi kavramlara karşı hassaslaştırır.

Bu tanımın size çağrıştırdığı sözcük ve sıfatlar:

Size göre sadakat, gruba bağlılık deyince aklınıza gelen özellikler:

e) Otoriteye saygı: bu kavram, hiyerarşik ilişkilerden yararlanmamızı sağlamak amacıyla gelişmiş bir tepkidir. İnsanları sahip oldukları pozisyona uygun davranma/davranmama, mevki, makam, statü gibi konulara hassas hale getirir. Liderlik ve bir liderin taraftarı/ takipçisi olmak gibi erdemler ile meşru otoriteye, geleneklere saygı gösterme gibi konuları kapsar. Otorite konumundaki kişilerin düzeni koruma, kaosu savuşturma, görevlerin yerine getirilmesi gibi sorumlulukları vardır. Buna bağlı olarak hiyerarşik bir düzen içinde sadece üst makamdakilerin değil, herkesin belli yükümlülükleri vardır. Yani bu hiyerarşik yapı, toplumda uyum içinde yaşamının yollarından biridir. Bu kavram aynı zamanda otoriteye veya güç sahibi kişilere saygı gösterme; farklı rol ve sorumlulukları kabul etme ve bu sınırlar içinde davranma; düzenin bozulduğu, otoritenin sarsıldığı, görevlerin yerine getirilmediği durumlarda ve kaotik durumlar yaşandığında buna tepki göstermeyi kapsar.

Bu tanımın size çağrıştırdığı sözcük ve sıfatlar:

Size göre otorite ve otoriteye saygı deyince deyince aklınıza gelen özellikler:

f) Kutsallık, saflık: bu kavram kirlenme ve iğrenme ile yakından ilişkilidir. Daha az dünyevi şekilde, daha yüce ve asil bir şekilde yaşamak konusundaki dini unsurların temelindedir. Bedenin bir tapınak olduğu, ahlaksız hareketler veya kirletici, yapay maddelerle saflığının bozulacağı fikrinin temelinde yer alır. Aynı zamanda bu kavram, bazı şeylerden iğrenerek onlardan uzak kalmamızı veya bazı şeyleri kutsallaştırarak onları korumamızı sağlar.

Bu tanımın size çağrıştırdığı sözcük ve sıfatlar:

Size göre kutsallık deyince aklınıza gelen özellikler:

2. Sizce bu tanımlar, ahlakla ne kadar ilgilidir?

<p>İlgi, özen: savunmasız çocukları korumak için geliştirilmiş bir tepkidir. Acı çekmekte olan, muhtaç durumdakilere özen ve şefkat göstermemizi; acımasız, zalimce davranışları kınamamızı sağlar. Aynı zamanda yardım etme, iyilik yapma gibi davranışlarımızın temelindedir.</p>							
Ahlakla hiç ilgili değil 1	2	3	4	5	6	Ahlakla çok ilgili 7	
<p>Adalet: istismar edilmeden, başkalarıyla bir işbirliği veya birlikteliğin meyvelerini toplama üzerine gelişmiş bir tepkidir. Bu kavram, diğer insanların işbirliği veya karşılıklı yardımseverlik için uygun bir partner (ortak, eş) olup olmadığını anlamamızı sağlar. Bu şekilde davranmayanlardan uzak dururuz veya onları cezalandırırız, örneğin bu insanlarla bir daha işbirliği yapmayız. Dürüst davranmayan, aldatan, bencil davranan, bizden faydalanmaya çalışan insanlara karşı kızgınlık hatta iğrenme duyarız. Güvenilir insanları ise sever ve onlarla ilişkilerimizi geliştirmek isteriz. Adalet konusuyla ilgili olarak eşitlik, haksızlık etmeme, emeğinin karşılığını alabilme önemlidir.</p>							
Ahlakla hiç ilgili değil 1	2	3	4	5	6	Ahlakla çok ilgili 7	
<p>Özgürlük: bu kavram, baskı altında ezilen, özgürlüğü kısıtlanan bireylerin tepkileri, içerleme ve kızgınlık duyguları ile ilgilidir. Zorbalardan ve baskı unsurlarından bıkan insanlar bir araya gelir ve bu duruma muhalefet eder. Bu unsurlardan güçlerini geri alabilirler. Bu tepki, gruplar halinde yaşayan insanlar arasında, baskı yapan, özgürlükleri kısıtlayan, zorbalayan kişileri engellemek için gelişmiştir. Zorbalara, tiran haline gelmiş kibirli kişilere karşı, özgürlük kavramı tetiklenir. Bu kavram eşitlikçilik, otoriterlik karşıtlığı ve özgürlükçülüğü destekler.</p>							
Ahlakla hiç ilgili değil 1	2	3	4	5	6	Ahlakla çok ilgili 7	
<p>Sadakat, gruba bağlılık: güç birlikleri kurma ve devam ettirme amacıyla gelişmiş bir tepkidir. İnsanların, bir insanın sadakatini anlama konusunda hassas olmasını sağlar. Sadık insanlar güvenilir bulunur ve bu davranışları sebebiyle ödüllendirilir; hainler, grubuna ihanet edenler ise cezalandırılır, dışlanır hatta öldürülebilir. Kişiler bu kavram temelinde kendi grupları içindeki uyumu korumaya, ona bağlı olmaya çalışırlar, gruplarının iyiliği için kendilerini feda edebilirler. Bu grup aile, ülke, etnisite, spor takımı gibi herhangi bir birlik olabilir. Bu kavram bizi hainlik, ihanet, döneçlik gibi kavramlara karşı hassaslaştırır.</p>							
Ahlakla hiç ilgili değil 1	2	3	4	5	6	Ahlakla çok ilgili 7	
<p>Otoriteye saygı: bu kavram, hiyerarşik ilişkilerden yararlanmamızı sağlamak amacıyla gelişmiş bir tepkidir. İnsanları sahip oldukları pozisyona uygun davranma/</p>							

davranmama, mevki, makam, statü gibi konulara hassas hale getirir. Liderlik ve bir liderin taraftarı/ takipçisi olmak gibi erdemler ile meşru otoriteye, geleneklere saygı gösterme gibi konuları kapsar. Otorite konumundaki kişilerin düzeni koruma, kaosu savuşturma, görevlerin yerine getirilmesi gibi sorumlulukları vardır. Buna bağlı olarak hiyerarşik bir düzen içinde sadece üst makamdakilerin değil, herkesin belli yükümlülükleri vardır. Yani bu hiyerarşik yapı, toplumda uyum içinde yaşamının yollarından biridir. Bu kavram aynı zamanda otoriteye veya güç sahibi kişilere saygı gösterme; farklı rol ve sorumlulukları kabul etme ve bu sınırlar içinde davranma; düzenin bozulduğu, otoritenin sarsıldığı, görevlerin yerine getirilmediği durumlarda ve kaotik durumlar yaşandığında buna tepki göstermeyi kapsar.

Ahlakla hiç ilgili değil 2 3 4 5 6 Ahlakla çok ilgili  
1 7

Kutsallık, saflık: bu kavram kirlenme ve iğrenme ile yakından ilişkilidir. Daha az dünyevi şekilde, daha yüce ve asil bir şekilde yaşamak konusundaki dini unsurların temelindedir. Bedenin bir tapınak olduğu, ahlaksız hareketler veya kirletici, yapay maddelerle saflığının bozulacağı fikrinin temelinde yer alır. Aynı zamanda bu kavram, bazı şeylerden iğrenerek onlardan uzak kalmamızı veya bazı şeyleri kutsallaştırarak onları korumamızı sağlar.

Ahlakla hiç ilgili değil 2 3 4 5 6 Ahlakla çok ilgili  
1 7

Yaşınız:

Cinsiyetiniz:

Mesleğiniz:

Eğitim Durumunuz (en son bitirdiğiniz okul)

1. İlkokul
2. Ortaokul
3. Lise
4. Önlisans
5. Üniversite
6. Lisansüstü

Ömrünüzün çoğunu geçirdiğiniz kent:

Politik görüşleriniz açısından kendinizi aşağıdaki ölçeğin neresine yerleştirirsiniz?

1	2	3	4	5	6	7	8	9
Sol				Merkez				Sağ

Tarih:

APPENDIX F Thematic Units of Study 3

Table F1. Answers to the Question-a Depicted as Thematic Units\*

Sosyal Bakım, İlgî, Özen: Kuramsal Tanımın Katılımcılara Çağrıştırdığı Sözcükler (Care: The Words Participants Associated with the Theoretical Definition)											
Kod	n	F	Kod	n	F	Kod	n	F	Kod	n	F
merhamet, acıma	12	12	muhtaçlık	3	3	güçsüz	1	1	şıklık	1	1
sevgi	12	12	mezalim	3	3	yaşlı	1	1	göstermek	1	1
şefkat	11	11	aile	2	2	önemsemek	1	1	yakınlık	1	1
yardım etme	9	9	özveri	2	2	istek	1	1	adalet	1	1
tanıma katılmıyorum	2	7	sorumluluk	2	2	duyarlılık	1	1	sabır	1	1
koruma	6	7	hassas	2	2	aşk	1	1	nezaket	1	1
iyilik	7	7	var etme	1	1	ilişki	1	1	zaman ayırma	1	1
dikkat	5	5	çoğaltma	1	1	değer vermek	1	1	hoşgörü	1	1
ebeveynlik	4	5	büyütme	1	1	bilgi	1	1	insan	1	1
çocuk	5	5	farkındalık	1	1	detay	1	1	incinebilirlik	1	1
vicdan	4	4	(aile içi) şiddet	1	1	sahiplenme	1	1	kötülük	1	1
tertip, düzen	2	3	insan kaynakları	1	1	emek	1	1	tepki	1	1
insanlık	3	3	mobbing	1	1	kategori	1	1	hastalık	1	1
ilgi	3	3	savaş sonrası	1	1	özel hissetme	1	1	anaç	1	1
empati	3	3	ihtiyaç	1	1	zorunluluk	1	1	mükemmelliyetçilik	1	1
									itina	1	1
Sosyal Bakım, İlgî, Özen: Kavramın Katılımcılara Çağrıştırdığı Sözcükler (Care: Words Participants Associated with the Concept)											
Kod	n	F	Kod	n	F	Kod	n	F	Kod	n	F
sevgi	20	20	emek	2	2	hoşgörü	1	1	sahiplenme	1	1
dikkat	10	10	incelik	2	2	mantık	1	1	merak	1	1
değer vermek	7	8	dostluk	2	2	motive etme	1	1	itina, ihtimam, özen	1	1
şefkat	8	8	göstermek	2	2	uyarma	1	1	güzel giyinme	1	1
yardımsaver olmak,	6	7	incitmeme	2	2	fikir verme	1	1	eğitimi	1	1
yardım etmek			zarar vermeme								
fedakarlık, özveri	5	6	adalet	2	2	yol gösterme	1	1	ihtiyaçları karşılamak	1	1



Table F2. Answers to the Question-b Depicted as Thematic Units\*

Hakkaniyet: Kuramsal Tanımın Katılımcılara Çağrıştırdığı Sözcükler (Fairness: The Words Participants Associated with the Theoretical Definition)														
Kod	n	F	Kod	n	F	Kod	n	F	Kod	n	F			
Eşitlik	1	1	denge	3	3	adliye	1	1	akılcı hareket	1	1	kişilik	1	1
Dürüst davranma	7	7	emeklerinin karşılığını alma	3	3	dostluk	1	1	yargılamak	1	1	ahlak	1	1
Güvenilirlik	7	7	terazi	3	3	sevgi	1	1	ciddiyet	1	1	hayatta kalma	1	1
İş birliği, imece, ortaklık	4	7	hakkaniyet	3	3	insan seçebilme	1	1	tekrar	1	1	öz korunma	1	1
Tanuma katılmıyorum	2	6	kayırmama, iltimas geçmeme	1	2	iyi kötüyü ayırt etme	1	1	hapislane	1	1	tarafsızlık	1	1
Hukuk	6	6	haksızlığa tepki/direnme	2	2	onur	1	1	Tanrı	1	1	kazanma	1	1
Hak	5	5	adaletsiz	2	2	empati	1	1	duygu	1	1	mahkeme	1	1
vicdan	4	4	hak yememek	2	2	paylaşıcılık	1	1	toplum	1	1	dünya	1	1
doğruluk	3	3	grup	2	2	düzen	1	1	özsaygı	1	1	karşılık beklemek	1	1
çıkarçılık	3	3	saygı	2	2	mübaşir	1	1	özsevgi	1	1	insanîyet (öz, insana özgü)	1	1
suiistimal etmemek	2	3	koruma	2	2	hakim	1	1	haksızlık	1	1	göreceli davranmamak	1	1
adil	3	3	ilişki	1	1	savcı	1	1	umut	1	1	yardımsever	1	1
ceza	3	3	suiistimal	1	1	avukat	1	1	inanç	1	1	ahiret, öbür dünya	1	1
zorunluluk	1	1	millet	1	1	güvenilmez	1	1	bu ülkede yok	1	1	adaletli davranma	1	1
vurdumduymazlık	1	1	köstebek	1	1	kayıрма	1	1	erkekler	1	1	aşırı tepki	1	1
									bencilik	1	1	aşırılık	1	1
Hakkaniyet: Kavramın Katılımcılara Çağrıştırdığı Sözcükler (Fairness: Words Participants Associated with the Concept)														
Kod	n	F	Kod	n	F	Kod	n	F	Kod	n	F			
eşitlik	1	1	kayırmama	3	3	saygılı (saygılı, saygı duyma)	2	2	mutlu	1	1	adaletli olmalı	1	1
hak	8	8	yargılama	1	2	iş alanı	1	1	güvenli	1	1	göreceli değil genel	1	1

adil	6	6	adalet sistemi yetersiz	2	2	değer	1	1	yalınlık	1	1	ahlak	1	1
toplum	3	5	Emek paylaşımı/dağılımı	1	2	sevgi	1	1	birey olabilme	1	1	açık olmak	1	1
vicdan	5	5	erdem	2	2	emek	1	1	kendi ile barışık olma	1	1	içten pazarlıklı olmamak	1	1
hukuk	5	5	olgunluk	2	2	doğru karar verme	1	1	aldatmamak	1	1	haksızlığı kabullenmemek, tahammül etmemek	1	1
güvenilirlik	5	5	tarafsızlık	2	2	doğruluk ve yanlışın mücadelesi	1	1	yalan söylememek	1	1	yüce	1	1
dürüst	5	5	haklıyı haksızı ayırt etme	2	2	kötülük ve iyiliğin mücadelesi	1	1	hak yememek	1	1	diğerlerini sevmek	1	1
Türkiye gibi ülkelerde olmaması	3	4	düzen	2	2	huzur	1	1	herkes	1	1	bilgili olmak	1	1
hakkaniyet	4	4	ceza	2	2	iyilik	1	1	iyi niyet	1	1	yargı	1	1
soyut, ulaşılamaz	1	3	teпки-etki	2	2	bilinç	1	1	anne baba	1	1	murat, istek	1	1
insanlığın temeli (insanca- insanlık)	3	3	görececi	2	2	akıl	1	1	sükunet	1	1	ütopya	1	1
özgürlük	3	3	zor	1	2	samimiyet	1	1	terazi	1	1	ideal	1	1
doğruluk	3	3	empati	2	2	yargılamama, küçük görmeme	1	1	sistem	1	1	devletten korunma	1	1
haksızlık etmeme	3	3	hoşgörü	2	2	zarar vermeme	1	1	sosyal devlet	1	1	bireysel	1	1
sevgi	1	2	değer	1	2	insanlar arası	1	1	Otorite	1	1	uygunluk	1	1
paylaşımı/dağılımı			paylaşımı/dağılımı											

\* n: The number of people articulating the thematic unit, freq: Frequency of articulation



güvenilir	6	6	özgür irade, birey	1	2	fazlası bireyi yok eden	1	1	ilke	1	1	içten pazarlıklı	1	1
aidiyet, ait hissetme	6	6	inanç	2	2	beraber yaşama	1	1	yükümlülük	1	1	bireyleri yönlendirebilme	1	1
dürüstlük, sözünün eri olmak	6	6	kendi tercihlerinden vazgeçebilmek	2	3	topluca/beraber hareket etmek	2	2	tek başına hareket edemeyen	1	1	ihanet etmemek, aldatmamak	2	2
fedakarlık	5	6	biat kültürü	2	2	sahiplenmek	1	1	iş birliği	1	1	teslimiyet	1	1
iyi iletişim	1	4	sadık olmak	2	2	vatan	1	1	uyum	1	1	geçmiş	1	1
sevgi	4	4	grubun lehine	2	2	birlik	1	1	sürüden ayrılmayan	1	1	sorgulanabilir itaat	1	1
anlatmak zor	1	3	samimiyet	2	2	incelik	1	1	bireysellikten uzak	1	1	takım ruhu taşıyan	1	1
anlaşma	2	3	kararlılık	2	2	vicdan	1	1	baskı	1	1	kötü günde yanında olma	1	1
vefa	3	3	risksizlik	2	2	saygı	1	1	bağlımlı	1	1	feragat etmek	1	1
bağlılık	3	3	aşk	1	1	toplumla bütünleşme	1	1	zorunluluk	1	1	özgürlükten kısmi gönüllü vazgeçmek	1	1

\* n: The number of people articulating the thematic unit, freq: Frequency of articulation



fazlaysa doğal değil	2	3	uygun dil	2	2	hiyerarşiye uyum	1	1	muhakeme	1	1	kurallar	1	1
özgürlüğü kısıtlayıcı	3	3	somut bir şekilde yönetebilme	2	2	günlük hayattaki hiyerarşik ilişkiler	1	1	her yerde ve her zaman muhakkak bulunan	1	1	grup dinamiklerinin dengelenmesi	1	1
itaat	3	3	otoriteye başkaldırı	1	1	sahiplenme	1	1	vicdan	1	1	statü	1	1
güç	3	3	güven	1	1	Atatürk	1	1	ezme ezilme	1	1	lider	1	1
korku	3	3	kötüye kullanım	1	1	kabullenme	1	1	baskı, zorbalık, tahakküm	1	1	istismar	1	1
boyun eğme	3	3	hukuk metinleri	1	1	zorundalık	1	1	güce saygı	1	1	meşruiyet	1	1
aile	2	2	topluma yaklaşmak	1	1	vatandaşlık	1	1	yanlış	1	1	eleştiri dozu	1	1
bağlılık, sadakat	1	2	kendinden vazgeçmek	1	1	profesyonellik	1	1	mertebe	1	1	hak teslimi	1	1
karşılıklı saygı	2	2	emir ve komuta sistemi	1	1	saygı istenmez hakedilir	1	1	bütünlük duygusunun korunmasını sağlayan	1	1	grup dinamiklerinin benimsenmesi	1	1
huzuru sağlama	2	2	okul sistemi	1	1	disiplin	1	1	bilgi	1	1	silah kullanmayan	1	1
adalet, adil	2	2	toplum düzeni	1	1	kurallara uyma	1	1	şiddet	1	1	akıl, bilgisi ile inandırıcı	1	1
sorgulamamak	2	2	devlet düzeni	1	1	sınırlılık	1	1	tabu	1	1	sınırları kuralları olan	1	1
sorumluluk	3	3	bilinç	1	1	gereklilik	1	1	sınırlandırılma	1	1	pasif olmak	1	1
hiyerarşi	2	2	dürüstlük	1	1	cehalet	1	1	bireysel özgürlüklere saygılı	1	1	kişisel karar alma	1	1
									bir arada yaşam için gerekli	1	1	otoriteye güvenin sarsılması	1	1

\* n: The number of people articulating the thematic unit, freq: Frequency of articulation

Table F5. Answers to the Question-f Depicted as Thematic Units\*

Kutsallık, Saflık: Kuramsal Tanımın Katılımcılara Çağıştırdığı Sözcükler (Sanctity, Purity: The Words Participants Associated with the Theoretical Definition)											
Birim	n	F	Birim	n	F	Birim	n	F	Birim	n	F
din	1	10	tanıma katılıyorum	1	1	bilgelik	1	1	mükemmellik	1	1
0											
çocuk, evlat, bebek	5	6	değerli olan	1	1	tevazu	1	1	dogma	1	1
temizlik	5	5	hırslardan uzak	1	1	olgunluk	1	1	billur	1	1
ahlak, moral değer	4	4	sapkınlık	1	1	yüksek meritebe	1	1	katışksız	1	1
asalet	4	4	içten gelen duygular	1	1	iğrenme	1	1	arı	1	1
maneviyat	4	4	dengeli olma	1	1	kirlenme	1	1	temiz	1	1
aile	2	2	ölüm	1	1	eleştirilmez	1	1	doğal	1	1
Allah, Tanrı	2	2	yaşam	1	1	bozulmamış	1	1	fetva	1	1
tanrısal	1	2	ibadet	1	1	dokunulamaz	1	1	esaret	1	1
pure	2	2	çocukluğum	1	1	garip	1	1	tavaf	1	1
sevgi, saf sevgi	2	2	kahramanlar	1	1	korunma	1	1	namaz	1	1
dini inaniş, iman	2	2	banyo	1	1	değerli	1	1	Hz. Muhammed	1	1
kirlenmemiş olma	2	2	yuva	1	1	su	1	1	mutluluk	1	1
inanç	2	2	ev	1	1	küçük bir kız	1	1	doğa	1	1
koruma	2	2	aile sevgisi	1	1	bekaret	1	1	yapaycılık	1	1
kölelik	1	1	toplumsallaştırma	1	1	orijinallik	1	1	ahiret	1	1
						kutsal diye bir şey yok, insan uydurması	1	1	kötü	1	1
						düşüncelerden uzak			anlamda kullanılması		
Kutsallık, Saflık: Kavramın Katılımcılara Çağıştırdığı Sözcükler (Sanctity, Purity: Words Participants Associated with the Concept)											
Birim	n	F	Birim	n	F	Birim	n	F	Birim	n	F
çocuk, çocuklar	5	5	kötülüklerden uzak durma	2	2	önemli	1	1	terbiye	1	1
iyilik	5	5	değerli	2	2	soyut	1	1	gayret	1	1
duygudur	1	4	masumiyet	2	2	sevilebilir olma	1	1	arlık	1	1
saf	3	4	katışksız	2	2	ilk günkü haliyle	1	1	merhamet	1	1
									melek	1	1



Table F6. Answers to the Question-c Depicted as Thematic Units\*

Özgürlük: Kuramsal Tanımlara Çağrıştırdığı Sözcükler (Liberty: The Words Participants Associated with the Theoretical Definition)											
Birim	n	F	Birim	n	F	Birim	n	F	Birim	n	F
direnç	8	8	sınırlar	3	3	demokrasi	2	2	bilinç	1	1
eşitlik, eşitlikçilik, eşitsizliğin ortadan kaldırılması	7	7	kişileri olduğu gibi kabul etmek	1	3	inançlarından ödün vermemek	1	1	serbestlik	1	1
birey	7	7	hür düşünce	3	3	kalıba sokmama	1	1	güven	1	1
baş kaldırma, isyan	4	5	eylem	3	3	Tayyip Erdoğan	1	1	yanlış	1	1
bağımsızlık	4	5	devinim	1	2	içsel direniş	1	1	garip	1	1
rahatlık	2	4	çılgın Türkler	2	2	boyun eğmeyen	1	1	mutluluk	1	1
hak	4	4	gezi parkı	2	2	barış	1	1	zor	1	1
birlik	4	4	mücadele	2	2	sınırsızlık	1	1	cesaret	1	1
saygı	3	4	kuş	2	2	karşılabilmek	1	1	zulümden kaçmak	1	1
muhalefet	4	4	güçlü olmak	2	2	sorgulayabilmek	1	1	baskıdan kurtulmak	1	1
baskı	4	4	tepki	2	2	zincirlerini kırma	1	1	atatürk	1	1
tanıma katılmıyorum	2	3	adalet	2	2	baskıya dik durmak	1	1	fıravun	1	1
kendini ifade etme	3	3	ezilmek	2	2	seçme seçilme hakkı	1	1	keşiş	1	1
halk	2	3	zorbalık	2	2	empati	1	1	disiplin	1	1
Özgürlük: Kavramın Katılımcılara Çağrıştırdığı Sözcükler (Liberty: Words Participants Associated with the Concept)											
Birim	n	F	Birim	n	F	Birim	n	F	Birim	n	F
ifade/ düşünce özgürlüğü	4	11	hoşgörü	2	2	duyarlı	1	1	hayvan	1	1
birey, bireysellik, birey olabilme	9	9	tehdit hissetme	1	1	önce dışta değil içte olmalı	1	1	karar verememe	1	1
bağımsızlık	8	8	rahatlık	2	2	karar	1	1	ben	1	1
saygı	4	5	dik durabilen	2	2	uygulayabilme	1	1	sorgulayan	1	1
düşünememe	1	4	doğrudan yana olmak	1	1	zulme karşı çıkabilmek	1	1	temel hak ve özgürlükler	1	1
									başına buyruk	1	1
									kişiye değer verilmesi	1	1

toplum	2	4	dayanıklılık	2	2	kurallı	1	1	güven duygusu	1	1	güçlü	1	1
karar alabilme	4	4	huzur	2	2	umutlu	1	1	anlayabilmek	1	1	yaratıcılık	1	1
sınırlar	3	4	eksiklikler	1	1	suiistimal edilmesi	1	1	insan hakları	1	1	uçmak	1	1
cesaret	4	4	doğrular	1	1	çalışılması gerek	1	1	birliktelik	1	1	gitmek	1	1
adalet	4	4	her şeyi yapabilmek	1	1	çılgn	1	1	tepki	1	1	hür duruş	1	1
düşünceyi paylaşamama, ifade	1	4	bası altında	1	1	başkalarının	1	1	hayatı geldiği gibi	1	1	boyun eğmeme,	1	1
edememe			olmadığını hissetmek			hakını gasp etmek			karşılama			minnet etmeme		
kendini gerçekleştirme	1	3	rahat yaşayabilmek	1	1	enerjik	1	1	özgür	1	1	hayat dolu olmak	1	1
yaşamın temeli	3	3	para	1	1	gülmeyen	1	1	biz	1	1	örgütlenme	1	1
eşitlik	3	3	sağlık	1	1	mutlu	1	1	mücadele	1	1	zihin	1	1
korkusuzluk	3	3	sorumluluk	1	1	kendine güven	1	1	diğeri	1	1	hürriyet	1	1
serbestlik	3	3	düşünerek	1	1	yarılamamak	1	1	vicdan	1	1	baş kaldıran	1	1
haklar	3	3	çıkarmı düşünmeyen	1	1	istenen işi yapma olanağı	1	1	direnış	1	1	sevgi	1	1
zorunluluk	2	2	teklık	1	1	seçme seçilme	1	1						

\* n: The number of people articulating the thematic unit, freq: Frequency of articulation

## APPENDIX G Moral Characteristics Inventory (Turkish)

Aşağıda sizi belli bir dereceye kadar tanımlayan (ya da pek tanımlayamayan) bir takım özellikler sunulmaktadır. Bu özelliklerin sizi ne oranda yansıttığımı ya da yansıtmadığımı belirtmek için **SİZİ EN İYİ TANIMLAYAN** rakamı seçiniz.

1	2	3	4	5	6	7
Hiç Katılmıyorum						Tamamen Katılıyorum

### **Kendimi ..... biri olarak görüyorum.**

- |   |   |
|---|---|
| <p>1. Kişileri olduğu gibi kabul eden, kucaklayan _____</p> <p>2. Adil _____</p> <p>3. Ahlaklı _____</p> <p>4. Ailesine bağlı _____</p> <p>5. Otoriter _____</p> <p>6. Alçakgönüllü, mütevazı, tevazu sahibi _____</p> <p>7. Korkusuz _____</p> <p>8. Art niyetsiz _____</p> <p>9. Asil, yüce _____</p> <p>10. Bağlı _____</p> <p>11. Kendisini seven _____</p> <p>12. Baskıdan hoşlanmayan _____</p> <p>13. Başkalarının hakkını gasp eden _____</p> <p>14. Başkasının mutsuzluğundan mutlu olan _____</p> <p>15. Anlayışlı _____</p> <p>16. Bilgili, akıllı, kültürlü, bilinçli, bilge _____</p> <p>17. Bir arada olma ve beraber yaşamayı önemseyen _____</p> <p>18. Boyun eğen _____</p> <p>19. Çalışkan, gayretli _____</p> <p>20. Çıkarıcı _____</p> <p>21. Dayanıklı, dirençli _____</p> <p>22. Dedikoducu _____</p> <p>23. Dışlayıcı _____</p> <p>24. Doğru ve yanlış ayırt eden _____</p> <p>25. Duyarlı, farkındalık sahibi _____</p> <p>26. Dünyevi hırsları olan _____</p> <p>27. Dürüst, doğru, güvenilir _____</p> <p>28. Düşünceli _____</p> <p>29. Edepli _____</p> <p>30. Empatik, anlayışlı _____</p> <p>31. Erdemli _____</p> <p>32. Fedakâr _____</p> <p>33. Fesat _____</p> <p>34. Geleneklere bağlı _____</p> <p>35. Grubuna saygı gösteren _____</p> <p>36. Utanma ve suçluluk duymayan, utanmaz _____</p> <p>37. Güce saygı gösteren, güçlünün yanında olan _____</p> <p>38. Günahkâr _____</p> | <p>39. Güvenli _____</p> <p>40. Hain, kalles _____</p> <p>41. Haramdan korkmayan _____</p> <p>42. Hoşgörülü _____</p> <p>43. Huzurlu _____</p> <p>44. Hür iradeli, özgür, hür _____</p> <p>45. İkiyüzlü, riyakâr _____</p> <p>46. Paylaşımçı _____</p> <p>47. İlgili, özenli _____</p> <p>48. İlişkileri zayıf, insanlardan kopuk, bağısız _____</p> <p>49. İnançlarından ödün vermeyen _____</p> <p>50. Temiz _____</p> <p>51. İsyankâr, asi _____</p> <p>52. Vefalı _____</p> <p>53. İktidarcı _____</p> <p>54. Ailesini seven _____</p> <p>55. İtinalı _____</p> <p>56. İyi _____</p> <p>57. Kahraman, cesur, yürekli _____</p> <p>58. Kamil (bilge, olgun, tevazu sahibi) _____</p> <p>59. Kanun ve kurallara, düzene bağlı _____</p> <p>60. Katı görüşlü, dar kafalı, dogmatik, kalıpcı _____</p> <p>61. Kayıtsız _____</p> <p>62. Kendi ile gurur duyan _____</p> <p>63. Kendine saygılı _____</p> <p>64. Grubunu savunan _____</p> <p>65. Bencil _____</p> <p>66. İtaatkâr _____</p> <p>67. Kendini ifade eden _____</p> <p>68. Kurulu düzene ve yapıya bağlı _____</p> <p>69. Kıskaç _____</p> <p>70. Kibirli _____</p> <p>71. Kimseyi yargılamayan, küçümsemeyen, tepeden bakmayan _____</p> <p>72. Korkak _____</p> <p>73. Kendini bir şeye adanmış olan _____</p> <p>74. Koruyan, kollayan, sahip çıkan _____</p> <p>75. Körü körüne bağlı _____</p> <p>76. Kötü gün dostu _____</p> <p>77. Kötü, kötü niyetli _____</p> |
|---|---|

78. Kuralları bilen, uyan ve onlara bağlı \_\_\_\_\_
79. Liderine/yöneticisine bağlı \_\_\_\_\_
80. Masum \_\_\_\_\_
81. Meraklı \_\_\_\_\_
82. Merhamet sahibi \_\_\_\_\_
83. Motive, coşkulu \_\_\_\_\_
84. Muhalif \_\_\_\_\_
85. Mutlu \_\_\_\_\_
86. Müsrif, savurgan \_\_\_\_\_
87. Namuslu \_\_\_\_\_
88. Nazik, ince, düşünceli \_\_\_\_\_
89. Otorite konumundaki insanlara saygılı \_\_\_\_\_
90. İnançlı \_\_\_\_\_
91. Öfkeli, kızgın \_\_\_\_\_
92. Örnek kişi, rol model, ideal \_\_\_\_\_
93. Özgeci, diğerkâm, yardımsever \_\_\_\_\_
94. Rahat, sükûnetli \_\_\_\_\_
95. Sabırlı \_\_\_\_\_
96. Sadık \_\_\_\_\_
97. Saf sevgi gösteren, karşılık beklemeden seven \_\_\_\_\_
98. Sağlam ve dik duran \_\_\_\_\_
99. Sahtekâr \_\_\_\_\_

100. Samimi, içten \_\_\_\_\_
101. Sofu, koyu dindar \_\_\_\_\_
102. Sorgulayan \_\_\_\_\_
103. Sorumluluk sahibi \_\_\_\_\_
104. Suçlu hissedен \_\_\_\_\_
105. Şeffaf, açık \_\_\_\_\_
106. Şefkatli, sevecen \_\_\_\_\_
107. Şükreden, minnettar, memnun \_\_\_\_\_
108. Tarafsız, eşitlikçi \_\_\_\_\_
109. Kendini arayan, kendi olmaya çalışan \_\_\_\_\_
110. Temiz kalpli \_\_\_\_\_
111. Terbiyeli \_\_\_\_\_
112. Topluma faydalı \_\_\_\_\_
113. Umutsuz \_\_\_\_\_
114. Utanç hissedен \_\_\_\_\_
115. Uzlaşmacı \_\_\_\_\_
116. Üzgün, kederli \_\_\_\_\_
117. Vatansever \_\_\_\_\_
118. Vicdanlı \_\_\_\_\_
119. Başkalarına saygılı \_\_\_\_\_
120. Yalan söylemeyen \_\_\_\_\_
121. Yaratıcı \_\_\_\_\_
122. Zarar verici, kırıcı \_\_\_\_\_
123. Zarif, görgülü, kurala uyan \_\_\_\_\_

## APPENDIX H Moral Characteristics Inventory (English)

Below, there are some characteristics that define you to some extent (or do not define much). Please select the number that **DEFINES YOU BEST** to indicate the extent to which these characteristics represent you.

1	2	3	4	5	6	7
<b>Definitely disagree</b>						<b>Definitely agree</b>

**I see myself as someone who (is) .....**

---

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. Accepts and embraces people as they are</li> <li>2. Fair</li> <li>3. Moral</li> <li>4. Committed to their family</li> <li>5. Authoritarian</li> <li>6. Humble</li> <li>7. Fearless</li> <li>8. Not being mean</li> <li>9. Noble, lofty</li> <li>10. Loyal</li> <li>11. Self-loving</li> <li>12. Does not like pressure, oppression</li> <li>13. Infringes upon others' rights</li> <li>14. Happy with others' unhappiness</li> <li>15. Understanding</li> <li>16. Knowledgeable, intelligent, cultured, cognizant, wise</li> <li>17. Values being and living together, collective life</li> <li>18. Submissive</li> <li>19. Hardworking, industrious</li> <li>20. Self-seeking</li> <li>21. Robust, resistant</li> <li>22. Gossiper</li> <li>23. Segregative</li> <li>24. Someone who distinguishes right and wrong</li> <li>25. Sensitive, responsive, having awareness</li> <li>26. Having earthly ambitions</li> <li>27. Honest, right/ righteous, trustworthy</li> <li>28. Considerate</li> <li>29. Well mannered</li> <li>30. Empathetic, understanding</li> <li>31. Virtuous</li> <li>32. Self-sacrificing</li> <li>33. Sets people against each other</li> <li>34. Committed to the traditions</li> </ol> | <ol style="list-style-type: none"> <li>35. Respects their group</li> <li>36. Does not feel shame and guilt, shameless</li> <li>37. Respects for the power, takes the powerful's side</li> <li>38. Sinful</li> <li>39. Trustworthy</li> <li>40. Traitor, betrayer</li> <li>41. Has no fear of possessing / doing things forbidden by religion</li> <li>42. Tolerant</li> <li>43. Composed (Has composure), peaceful</li> <li>44. Has free will, free</li> <li>45. Hypocrite</li> <li>46. Likes to share</li> <li>47. Caring, attentive</li> <li>48. Has poor relations with others, unrelated and distant with people, separate</li> <li>49. Does not compromise on their beliefs</li> <li>50. Clean</li> <li>51. Rebellious, disobedient</li> <li>52. Loyal</li> <li>53. Defends the people on power</li> <li>54. Loves their family</li> <li>55. Caring, minutely</li> <li>56. Good, kind</li> <li>57. Hero, brave, courageous</li> <li>58. Complete being (wise, mature, humble)</li> <li>59. Dependent on rules, regulations, (existing) order</li> <li>60. Rigid sighted, narrow minded, dogmatic, patterned</li> <li>61. Indifferent</li> <li>62. Proud of self</li> <li>63. Respects themselves</li> <li>64. Defends their group</li> </ol> |
|--|---|

- 65. Selfish
- 66. Obedient
- 67. Expresses themselves
- 68. Committed to existing order and structure
- 69. Jealous
- 70. Arrogant
- 71. Not judging anyone, not holding in contempt
- 72. Fearful
- 73. Dedicates themselves to something
- 74. Protects, preserves, possesses
- 75. Blind obedient and loyal
- 76. True friend, supporting someone during difficult days
- 77. Evil, malevolent
- 78. Knows and obey regulations, dependent on them
- 79. Loyal to their leader / manager
- 80. Innocent
- 81. Curious
- 82. Humane, caring, compassionate
- 83. Motivated, enthusiastic
- 84. Opponent, defiant
- 85. Happy
- 86. Extravagant, spendthrift
- 87. Upright, decent, honorable
- 88. Polite, gentle, delicate, considerate
- 89. Respects for the people who are in authority
- 90. Faithful
- 91. Angry
- 92. Role model, ideal
- 93. Altruistic, helpful
- 94. Relaxed, serene
- 95. Patient
- 96. Loyal
- 97. Displays pure love, loves without an expectation in return
- 98. Stands up for/to firmly
- 99. Fraud
- 100. Genuine
- 101. Devout, highly religious
- 102. Questions
- 103. Responsible
- 104. Feels guilty
- 105. Transparent, open
- 106. Compassionate
- 107. Grateful, content
- 108. Impartial, defends equality
- 109. Searches for themselves, strives to be oneself
- 110. Genuine
- 111. Graceful
- 112. Beneficial to the society
- 113. Hopeless
- 114. Feels shame
- 115. Compromiser
- 116. Sad, sorrowful
- 117. Loves their homeland
- 118. Conscientious
- 119. Respects for others
- 120. Does not lie
- 121. Creative
- 122. Harming/harmful, hurtful
- 123. Graceful, urbane, well mannered

## APPENDIX I Moral Values Survey (Turkish)

Aşağıda çeşitli kavramlar ve sözcükler sıralanmıştır. Her bir kavram ve sözcük insanların hayatında farklı öneme sahiptir. Her bir kavramın/sözcüğün sizin için **NE KADAR ÖNEMLİ** olduğunu düşünün. Sonra düşüncenizi belirtmek için sağdaki rakamlardan uygun olanı seçiniz.

1	2	3	4	5	6	7
<b>Benim için hiç önemli değil</b>						<b>Benim için çok önemli</b>

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. Kişileri olduğu gibi kabul etmek, kucaklamak</li> <li>2. Adalet</li> <li>3. Adanmışlık</li> <li>4. Ahlak</li> <li>5. Aidiyet, bağlılık</li> <li>6. Gelenekler</li> <li>7. Aile sevgisi</li> <li>8. Motive olma, coşku</li> <li>9. Alçakgönüllülük, tevazu</li> <li>10. Anlayış, anlayışlılık</li> <li>11. Art niyetsizlik</li> <li>12. Asalet, yücelik</li> <li>13. Asayışı sağlayan ve düzeni koruyan bir otorite</li> <li>14. Asgari müştereklerde buluşma, uzlaşma</li> <li>15. Barış</li> <li>16. Baskıya/ zulme karşı gelmek/olmak</li> <li>17. Başkaldırma, başkaldırı (gerektiğinde, özgürlük için)</li> <li>18. Safılık, arılık</li> <li>19. Birlik, beraberlik</li> <li>20. Birlikte olunan kişi veya gruplar için kendi tercihlerinden vazgeçebilmek</li> <li>21. Boyun eğmek</li> <li>22. Çalışkanlık/gayret/çaba</li> <li>23. Dayanıklılık, direnme</li> <li>24. Dayanışma, yoldaşlık</li> <li>25. Denge</li> <li>26. Din</li> <li>27. Disiplin</li> <li>28. Doğa</li> <li>29. Başkalarına saygılı olmak</li> <li>30. Doğru ve yanlış ayırt etmek</li> <li>31. Doğrudan yana olmak</li> </ol> | <ol style="list-style-type: none"> <li>32. Dokunulmamışlık, el değmemişlik</li> <li>33. Dostluk, arkadaşlık</li> <li>34. Duyarlılık, farkındalık</li> <li>35. Dürüstlük, doğruluk, güvenilirlik</li> <li>36. Düşüncelilik</li> <li>37. Düzen ve güven içinde bulunma, asayiş</li> <li>38. Edep</li> <li>39. Emek</li> <li>40. Empati gösterme, karşıdakini dinleme ve anlamaya çalışma</li> <li>41. Erdem</li> <li>42. Eşitlik, denklik</li> <li>43. Vefa</li> <li>44. Güce saygı göstermek</li> <li>45. Günahsızlık</li> <li>46. Güven duygusu</li> <li>47. Hak, adalet, hakkaniyet</li> <li>48. Haksızlığa karşı olmak, haksızlığa tepki göstermek</li> <li>49. Haramdan korkma</li> <li>50. Hayranlık duyma, büyülenme, huşu</li> <li>51. Hiyerarşi</li> <li>52. Hoşgörü</li> <li>53. Hukuk, hukukun üstünlüğü</li> <li>54. Huzur</li> <li>55. Topluma faydalılık</li> <li>56. Hür iradeye sahip olmak</li> <li>57. Sevgi</li> <li>58. İffet</li> <li>59. İlahi adalet</li> <li>60. İlgı, özen</li> <li>61. Dinsel inanç</li> <li>62. Aileye bağlılık</li> <li>63. İnsan hakları</li> </ol> |
|---|--|

64. İtaat, biat etmek
65. İtina göstermek
66. İyilik
67. Kahramanlık, cesaret, yüreklilik
68. Kamil insan (bilge, olgun, tevazu sahibi insan) kavramı
69. Kanun ve kurallara bağlılık
70. Karşı çıkmak, protesto etmek
71. Karşılıklı saygı
72. Karşılıklılık
73. Kendi ile gurur duymak
74. Doğallık, bir şeyin ilk günkü haliyle korunması
75. Kendine saygılı olmak
76. Temizlik
77. Üyesi olunan grubu savunmak
78. Korkusuzluk
79. Korumak kollamak sahip çıkmak
80. Kötü gün dostluğu
81. Kuralları bilme, kurallara uyma ve bağlılık
82. Kendi olma çabası, kendini gerçekleştirme
83. Kutsallık
84. Lidere/yöneticiye bağlılık
85. Makama hürmet
86. Maneviyat, aşkınlık
87. Masumiyet
88. Merak
89. Merhamet, acıma
90. Meşruiyet
91. Kurulu düzene ve yapıya bağlılık
92. Muhalefetin varlığı, farklı görüşlerin dile getirilmesi
93. Mutluluk
94. Namus
95. Nezaket, incelik, düşüncelilik
96. Nizam, intizam
97. Onur
98. Otorite
99. Öfke, kızgınlık
100. Önemsemek, değer vermek
101. Öz arayışı, kendini arama
102. Özgecilik, diğerkamalık (kişisel yarar gözetmeden başkalarına yararlı olmaya çalışmak)
103. Kendini ifade etmek
104. Özgürlük
105. Özsevgi
106. Özveri, fedakârlık
107. Paylaşım, dağılım, paylaşımcılık
108. Rahatlık, sükûnet
109. Sabır
110. Sadakat
111. Sadelik, yalınlık
112. Saf sevgi, karşılık beklemeden sevmek
113. Bir arada olma ve beraber yaşama isteği
114. Sağlam ve dik durmak
115. Sağlık
116. Samimiyet, içtenlik
117. Saygı
118. İnançlarından ödün vermemek
119. Sorumluluk
120. Şeffaf olmak
121. Şefkat, sevecenlik
122. Şeref
123. Şükran, minnettarlık, şükür, memnuniyet
124. Tarafsızlık, eşitlik
125. Temel hak ve özgürlükler
126. Temiz kalplilik
127. Hür düşünce, sorgulayabilmek
128. Terbiye
129. Özgün kalmak, kendine özgü olmayı sürdürmek
130. Umut
131. Üyesi olunan gruba saygı göstermek
132. Hürriyet, özgürlük, bağımsızlık, serbestlik, özerk olmak
133. Üzerine titreme, koruma, olduğu gibi koruma, sakınma
134. Var etmek, yaşatmak, meydana getirmek
135. Vatanseverlik
136. Vicdan
137. Yaratıcılık
138. Yardımseverlik
139. Zarafet, görgü

Aşağıda çeşitli maddeler sıralanmıştır. Bu maddeler, insanları farklı derecelerde rahatsız edebilir veya hiç rahatsız etmeyebilir. Her bir maddenin sizin için **NE KADAR RAHATSIZLIK VERİCİ** olduğunu uygun rakamı seçerek belirtiniz.

1	2	3	4	5	6	7
<b>Beni hiç rahatsız etmez</b>						<b>Beni çok rahatsız eder</b>

- |  |  |
|--|--|
| 1. Acı çekenlerin varlığı                          | 38. İsrاف, müsriflik, savurganlık  |
| 2. Adaletsizlik                                    | 39. İsyان, asilik  |
| 3. Ahlaksızlık                                     | 40. İşkence  |
| 4. Aldatmak, kandırmak                             | 41. Utanma ve suçluluk duyulmaması   |
| 5. Art niyet                                       | 42. Karşı çıkmak, protesto etmek   |
| 6. Atıl kalmış şeyler                              | 43. Katı görüşlülük, dar kafalılık   |
| 7. Ayıp  | 44. Kavga  |
| 8. Baskı, tahakküm                                 | 45. Kayırmacılık, iltimas geçmek   |
| 9. Başkalarının hakkının gasp edilmesi             | 46. Kayıtsızlık  |
| 10. Başkaldırı                                     | 47. Kırıcılık, kabalık   |
| 11. Başkasının mutsuzluğundan mutlu olunması       | 48. Kıskançlık   |
| 12. Bencillik                                      | 49. Kibir  |
| 13. Çıkarıcılık, fırsatçılık                       | 50. Kirletilmişlik   |
| 14. Çifte standart, ayırmacılık                    | 51. Korku  |
| 15. Dedikodu                                       | 52. Hırsızlık  |
| 16. Dışlamak, mahrum bırakmak                      | 53. Angarya (zorla, ücret vermeden yaptırılan iş)  |
| 17. Diğer insanları haksızca eleştirmek            | 54. Kötü ahlak, kötü ahlaklılık  |
| 18. Dünyevi hırslar                                | 55. Kötülük, kötü niyet  |
| 19. Emeğe saygısızlık                              | 56. Küçümseme, tepeden bakma, yargılama (bir şey veya kişi hakkında olumlu/olumsuz görüş belirtme) |
| 20. Eşitsizlik                                     | 57. Merak  |
| 21. Fesatlık                                       | 58. Mobbing (bir ortamda kişiyi bezdirme, gözden düşürme)  |
| 22. Geleneklere uyulmaması, geleneklerin bozulması | 59. Haksızlık  |
| 23. Boyun eğicilik                                 | 60. Muhalefet  |
| 24. Günah işlenmesi                                | 61. Muhtaç, aciz durumda bulunanların varlığı  |
| 25. Güvensizlik hissi                              | 62. Nefsinin oyuncağı olmak  |
| 26. Hak yiyerek çıkar elde etmek                   | 63. Otorite konumundaki insanlara saygısızlık  |
| 27. Haksız kazanç                                  | 64. Öfke, kızgınlık  |
| 28. Korkusuzluk                                    | 65. Öldürme, cinayet, yok etme   |
| 29. Körü körüne bağlılık                           | 66. Örgütlenme özgürlüğünün olmaması   |
| 30. Hukuksuzluk                                    | 67. Sahtekârlık  |
| 31. İftira   | 68. Saldırı, saldırganlık  |
| 32. İğrençlik, tiksiniyecek şeyler                 | 69. Savaş  |
| 33. İhanet, hainlik, arkadan vurma, kalleşlik      | 70. Saygısızlık  |
| 34. İkiyüzlülük farklı konuşma, riyakârlık         | 71. Sınırlanma, kısıtlanma   |
| 35. İktidarcılık                                   | 72. Sofuluk, koyu dindarlık  |
| 36. İlişkileri zayıf, kopuk, bağısız insanlar      |  |
| 37. İnançsızlık                                    |  |

73. Sorgulamamak
74. Sorumsuzluk
75. Sömürme, kötüye kullanma, suiistimal, tüketmek
76. Suçluluk duygusu
77. Sürüden ayrılamamak
78. Şakşakçılık, evet efendimcilik
79. Şerefsizlik
80. Şiddet
81. Tabular, bir şeyin tabu haline getirilmesi

82. Tek başına hareket edememek
83. Tembellik
84. Terbiyesizlik
85. Tutsaklık, esaret
86. Utanç duygusu
87. İtaatsizlik
88. Üzgünlük, üzüntü, keder
89. Yalan, yalan söylenmesi
90. Yasaklar, haramlar
91. Yaralama, zarar verme, can yakma

## APPENDIX J Moral Values Survey (English)

Below, there is a list of various concepts and words. Each concept has a different importance in a person's life. Please, think **HOW IMPORTANT** each concept/word is for you. Then select the best fitting number below to indicate your opinion.

1	2	3	4	5	6	7
<b>Not at all important for me</b>						<b>Very important for me</b>

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. Accepting people as they are, embracing</li> <li>2. Justice</li> <li>3. Dedicatedness</li> <li>4. Morality</li> <li>5. Belongingness, commitment</li> <li>6. Traditions</li> <li>7. Family love</li> <li>8. Being motivated, enthusiasm</li> <li>9. Humbleness, humility</li> <li>10. Understanding, being understanding</li> <li>11. Not being mean</li> <li>12. Nobility, loftiness</li> <li>13. An authority providing security and protects order</li> <li>14. Meeting on common grounds, compromise</li> <li>15. Peace</li> <li>16. Standing up against / rise against tyranny/oppression</li> <li>17. Rebellion, revolt (when necessary for liberty)</li> <li>18. Purity, pureness</li> <li>19. Unity, togetherness</li> <li>20. Being able to give up own choices in favor of person or group you are together with</li> <li>21. Submit</li> <li>22. Hard work, industriousness, effort</li> <li>23. Robustness, resistance</li> <li>24. Solidarity, companionship</li> <li>25. Balance</li> <li>26. Religion</li> <li>27. Discipline</li> <li>28. Nature</li> <li>29. Respecting others</li> <li>30. Discerning right and wrong</li> <li>31. Being on the side of truth</li> <li>32. The state of being untouched</li> <li>33. Close friendship, friendship</li> <li>34. Responsiveness, awareness</li> <li>35. Honesty, righteousness, trustworthiness</li> <li>36. Considerateness</li> <li>37. Living in safety, public security</li> <li>38. Manners</li> <li>39. Effort, investment</li> <li>40. Displaying empathy, trying to listen to and understand others</li> <li>41. Virtue</li> <li>42. Equality, equity</li> <li>43. Loyalty</li> </ol> | <ol style="list-style-type: none"> <li>44. Respect for the power</li> <li>45. Sinlessness</li> <li>46. The feeling of trust</li> <li>47. Right, justice, fairness</li> <li>48. Opposing unfairness/ injustice, reacting to it</li> <li>49. Fear of possessing / doing things forbidden by religion</li> <li>50. Admiration, awe</li> <li>51. Hierarchy</li> <li>52. Tolerance</li> <li>53. Law, rule of law</li> <li>54. Composure, peace</li> <li>55. Being beneficial / useful to the society</li> <li>56. Having free will</li> <li>57. Love / affection</li> <li>58. Chastity</li> <li>59. Divine justice</li> <li>60. Care, attention</li> <li>61. Religious faith</li> <li>62. Commitment to the family</li> <li>63. Human rights</li> <li>64. Obedience, obey</li> <li>65. Showing great care, concern</li> <li>66. Kindness</li> <li>67. Heroism, bravery, courage</li> <li>68. The concept of complete being (wise, mature, humble human being)</li> <li>69. Depending on rules and regulations</li> <li>70. Opposing, objecting to, protesting</li> <li>71. Reciprocal respect</li> <li>72. Reciprocity</li> <li>73. Being proud of oneself</li> <li>74. Naturalness, preservation of something just like its first day</li> <li>75. Respecting oneself</li> <li>76. Cleanliness</li> <li>77. Defending the group that one is a member of</li> <li>78. Fearlessness</li> <li>79. Protection, preservation, possession</li> <li>80. Being a true friend, supporting someone during difficult times</li> <li>81. Being aware of and committed to the rules, following them</li> <li>82. Striving for being oneself, self-actualization</li> <li>83. Sanctity</li> <li>84. Loyalty to the leader / manager</li> </ol> |
|---|--|

- 85. Respect for authority
- 86. Psychological power, spirituality, transcendence
- 87. Innocence
- 88. Curiosity
- 89. Feeling pity / mercy / sorry
- 90. Legitimacy
- 91. Commitment to the existing order and structure
- 92. The existence of opposition, expression of different opinions
- 93. Happiness
- 94. Honor / decency / uprightness
- 95. Politeness, gentleness, delicacy, consideration
- 96. Order, regularity
- 97. Honor
- 98. Authority
- 99. Anger
- 100. Minding, Valuing
- 101. Searching for the essence, the search for the self
- 102. Altruism
- 103. Expressing oneself
- 104. Freedom / liberty
- 105. Self-esteem / self-like
- 106. Sacrifice, self-sacrifice
- 107. Sharing, being in favor of apportionment
- 108. Relaxation, serenity
- 109. Patience
- 110. Loyalty
- 111. Simplicity, austerity
- 112. Pure love, to love without an expectation in return
- 113. The wish to be together and live together
- 114. Stand one's ground, stay firm
- 115. Health
- 116. Sincerity, genuineness
- 117. Respect
- 118. Not compromising on one own beliefs
- 119. Responsibility
- 120. Being transparent
- 121. Compassion
- 122. Honor
- 123. Gratitude, gratefulness, appreciation
- 124. Impartiality, equality
- 125. Basic rights and freedoms
- 126. Genuineness
- 127. Free thought, being able to question
- 128. Grace
- 129. Staying authentic, maintaining to be unique and oneself
- 130. Hope
- 131. Respecting for the group of which one is a member
- 132. Liberty, freedom, independence, autonomy
- 133. Protection, preservation, preservation as it is, keeping safe
- 134. Giving life, making live, forming
- 135. The commitment felt for homeland
- 136. Conscience
- 137. Creativity
- 138. Helpfulness
- 139. Grace, urbaneness

Below, there is a list of various items. These items may give uneasiness to the people in differing degrees or may not bother them at all. Please select the best fitting number to indicate **THE EXTENT OF UNEASINESS** each item would create for you.

1	2	3	4	5	6	7
<b>Does not give me uneasiness at all</b>						<b>Gives me uneasiness very much</b>

- |   |   |
|---|---|
| 1. The existence of sufferers   | 44. Fight   |
| 2. Injustice  | 45. Nepotism, favoritism                                  |
| 3. Immorality   | 46. Unresponsiveness                                      |
| 4. Cheating, fooling, deceiving   | 47. Hurtfulness, rudeness                                 |
| 5. Meanness, maliciousness  | 48. Jealousy  |
| 6. Things that are not in use, idle, stagnant   | 49. Arrogance   |
| 7. Shame  | 50. Contamination   |
| 8. Pressure, oppression   | 51. Fear  |
| 9. Infringement upon others' rights   | 52. Theft   |
| 10. Revolt  | 53. Forced labor  |
| 11. Finding happiness in other people's misery / unhappiness  | 54. Immorality, the state of being immoral                |
| 12. Selfishness   | 55. Evil, malevolence                                     |
| 13. Self-seekingness, opportunism   | 56. Contempt, judgment, scorn                             |
| 14. Double standard, discrimination   | 57. Curiosity   |
| 15. Gossip  | 58. Mobbing   |
| 16. Segregation, deprivation  | 59. Unfairness  |
| 17. Criticizing others unfairly   | 60. Opposition  |
| 18. Earthly ambitions   | 61. The existence of needy, helpless                      |
| 19. Disrespect for labor  | 62. Having low self-control over one's desires            |
| 20. Inequality  | 63. Disrespectfulness for the people who are in authority |
| 21. Setting people against each other   | 64. Anger   |
| 22. Failure to follow traditions, breaking with tradition   | 65. Kill, murder, annihilate                              |
| 23. Submissiveness  | 66. Lack of freedom of association                        |
| 24. Commitment of a sin   | 67. Fraud   |
| 25. The feeling of distrust   | 68. Attack, aggressiveness                                |
| 26. Getting advantage by denying others' rights   | 69. War   |
| 27. Unearned, underserved gain/income/advantage   | 70. Disrespect  |
| 28. Fearlessness  | 71. Being restricted, being restrained                    |
| 29. Blind obedience and loyalty   | 72. Devoutness, being highly religious                    |
| 30. Lawlessness   | 73. Not questioning                                       |
| 31. Slander   | 74. Irresponsibility                                      |
| 32. Disgustingness, obnoxious things  | 75. Abuse, exploit  |
| 33. Betrayal, back-stabbing, treason  | 76. The feeling of guilt                                  |
| 34. Hypocrisy, talking differently  | 77. Following the herd, not being able to leave the herd  |
| 35. Defense of people on power, pro-power   | 78. Yes-manism  |
| 36. People with poor relations with others, people who unrelated and distant with others and separateness | 79. Dishonor, ingloriousness                              |
| 37. Faithlessness, disbelieving   | 80. Violence  |
| 38. Extravagance, spendthriftness   | 81. Taboos, tabooing things                               |
| 39. Uprising, revolt  | 82. Not being able to act independently                   |
| 40. Torture   | 83. Laziness  |
| 41. No feelings of shame and guilt  | 84. Disgrace  |
| 42. Opposition, objection, protest  | 85. Captivity   |
| 43. Rigid sightedness, narrow mindedness, bigotry   | 86. The feeling of shame                                  |
|   | 87. Disobedience  |
|   | 88. Sadness, sorrow                                       |
|   | 89. Lie   |
|   | 90. Prohibitions, forbidden things (by religion)          |
|   | 91. Hurting, harming                                      |

## APPENDIX K Tables Related to Factor Analyses of MCI

*Table K1. Some MCI Items with Extreme Descriptive Values (minimum value is 1 for all items of MCI), Study 4A*

Item Nr	Items	N	Max. Value	Mean	SD	Skewness	Kurtosis
40	Traitor, betrayer	248	7.00	1.21	.68	4.78	28.89
45	Hypocrite	249	7.00	1.29	.76	4.49	27.04
13	Infringes upon others' rights	249	6.00	1.32	.84	3.29	11.31
118	Conscientious	249	7.00	6.27	.89	-1.75	5.89
2	Fair	249	7.00	6.17	.89	-1.33	3.77
27	Honest, right/righteous, trustworthy	248	7.00	6.23	.93	-1.54	3.96
119	Respects for others	248	7.00	6.27	.95	-1.72	4.64
99	Fraud	248	7.00	1.41	.98	3.32	12.20
50	Clean	249	7.00	6.19	.99	-1.88	5.69
25	Sensitive, responsiveness, having awareness	249	7.00	6.07	.99	-1.38	3.23
28	Considerate	249	7.00	6.12	1.00	-1.55	3.75
42	Tolerant	249	7.00	6.03	1.00	-1.21	2.38
77	Evil, malevolent	249	7.00	1.49	1.04	3.21	11.84
100	Genuine	248	7.00	6.10	1.06	-1.92	5.92
82	Humane, caring, compassionate	249	7.00	6.13	1.10	-1.94	5.44
14	Happy with others' unhappiness	248	7.00	1.46	1.15	3.30	11.26
60	Rigid sighted, narrow minded, dogmatic, patterned	248	7.00	1.66	1.32	2.61	6.91
12	Does not like pressure, oppression	249	7.00	6.21	1.45	-2.33	5.06

Table K2. EFA Result of Common Items of MCI (items common to three to six moral foundations), Study 4A

Common Items	Foundations Item Loaded On	F1	F2
119. Respects for others	C, F, A, Li	<b>.90</b>	
96. Loyal	C, Lo, A	<b>.70</b>	
56. Good, kind	C, F, S	<b>.68</b>	
32. Self-sacrificing	C, Lo, S	<b>.66</b>	
100. Genuine	C, F, Lo	<b>.66</b>	
103. Responsible	C, A, Li	<b>.66</b>	
42. Tolerant	C, F, Li	<b>.65</b>	
118. Conscientious	C, F, Lo, A, S, Li	<b>.65</b>	
27. Honest, right/righteous, trustworthy	F, Lo, A, S, Li	<b>.56</b>	
120. Does not lie	F, Lo, S	<b>.51</b>	
30. Empathetic, understanding	C, F, A, Li	<b>.50</b>	
39. Trustworthy	F, Lo, A, Li	.49	
59. Dependent on rules, regulations, (existing) order	Lo, A, Li	.48	
54. Loves their family	C, Lo, S	.46	
74. Protects, preserves, possesses	C, F, Lo, S	.38	
1. Accepts and embraces people as they are	C, F, Li		
20. Self-seeking	F, Lo, S, Li		
43. Composed (has composure), peaceful	F, S, Li		<b>.60</b>
72. Fearful	Lo, A, S, Li		<b>-.58</b>
7. Fearless	Lo, A, S, Li		<b>.56</b>
63. Respects themselves	C, F, Lo, Li		<b>.56</b>
85. Happy	C, F, S, Li		.48
9. Noble, lofty	F, S, Li	.30	.47
44. Has free will, free	F, Lo, Li		.45
2. Fair	C, F, Lo, A, S, Li		.41
5. Authoritarian	Lo, A, Li		
102. Questions	Lo, A, Li		
12. Does not like pressure, oppression	Lo, A, Li		
<b>Eigenvalue</b>		<b>7.62</b>	<b>1.54</b>
<b>Variance</b>		<b>27.21</b>	<b>5.49</b>

C: Care, F: Fairness, Lo: Loyalty, A: Authority, S: Sanctity, Li: Liberty. Items selected for the last factor analysis are bold.

Table K3. Exploratory Factor Analyses with Unique and Extra Items of MCI, Study 4A

	<b>Care</b>		<b>Fairness</b>		<b>Loyalty</b>		<b>F 1</b>
	<b>F 1</b>	<b>F 2</b>	<b>F 1</b>	<b>F 2</b>	<b>F 1</b>	<b>F 2</b>	<b>F 1</b>
93. Altruistic, helpful	.66		.78				.66
88. Polite, gentle, delicate, considerate	.63		.66		35. Respects their group		.65
106. Compassionate	.62		.61		117. Loves their homeland		.65
25. Sensitive, responsive, having awareness	.62		.59		10. Loyal		.63
47. Caring, attentive	.61		.48		90. Faithful		.62
82. Humane, caring, compassionate	.58		.40		4. Committed to their family		.62
50. Clean	.55		.40		68. Committed to existing order and structure		.57
55. Caring, minutely	.52		.30		64. Defends their group		.48
15. Understanding	.52			.70	17. Values being and living together		.44
52. Loyal	.51			.64	88. Polite, gentle, delicate, considerate		.44
28. Considerate	.48			.55	52. Loyal		.42
76. True friend, supporting someone during difficult days	.47			-.38	66. Obedient		.40
122. Harming/harmful, hurtful	-.47			-.37	76. True friend, supporting someone during difficult days		.33
95. Patient	.44			-.35	67. Expresses themselves		-.32
77. Evil, malevolent	-.33			.32	77. Evil, malevolent		.31
61. Indifferent	-.31			<b>3.40</b>	73. Dedicates themselves to something		.30
81. Curious				<b>24.26</b>	115. Compromiser		-.29
<b>Eigenvalue</b>	<b>4.50</b>			<b>7.90</b>	<b>Eigenvalue</b>		<b>4.22</b>
<b>Variance</b>	<b>26.49</b>			<b>24.26</b>	<b>Variance</b>		<b>24.82</b>

Table K3. Continued

	Authority		Sanctity		F 1	F 2	F 3	F 4
78. Knows and obey regulations, dependent on them					.74			
51. Rebellious, disobedient					.70			
89. Respects for the people who are in authority					.68			
79. Loyal to their leader/manager					.66		.35	
66. Obedient					.64	.31		
84. Opponent, defiant					.63	.57		
10. Loyal					.60		.49	
91. Angry					-.59			
53. Defends the people on power					.59			
75. Blind obedient and loyal					.59	.34		
37. Respects for the power, takes the powerful's side					.49			
18. Submissive					.44		.40	
<b>Eigenvalue</b>	<b>3.30</b>	<b>1.61</b>			.40	.67		
<b>Variance</b>	<b>27.50</b>	<b>13.39</b>			.40	.65		
					.53	.53		
					.30	.52		
					.47	.47		-.35
						.81		
						.75		.74
								.70
					<b>6.52</b>	<b>1.81</b>	<b>1.33</b>	<b>1.28</b>
					<b>31.03</b>	<b>8.61</b>	<b>6.32</b>	<b>6.09</b>

Table K3. Continued

Liberty		F 1	F 2	Extra Items		F 1	F 2
98. Stands up for/ to firmly		.75		70. Arrogant		.65	
25. Sensitive, responsive, having awareness		.62		99. Fraud		.65	
57. Hero, brave, courageous		.62		33. Sets people against each other		.62	
21. Robust, resistant		.62		22. Gossiper		.62	
24. Someone who distinguishes right and wrong		.61		45. Hypocrite		.60	
67. Expresses themselves		.58		14. Happy with others' unhappiness		.49	
121. Creative		.43		36. Does not feel shame and guilt, shameless		.46	
15. Understanding		.41		86. Extravagant, spendthrift		.36	
108. Impartial		.40		48. Has poor relations with others, unrelated and distant with people, separate		.35	
13. Infringes upon others' rights		-.36		116. Sad, sorrowful		.30	
49. Does not compromise on their beliefs		.32		104. Feels guilty			
94. Relaxed, serene		.32		114. Feels shame			
17. Values being and living together, collective life				62. Proud of self			.66
113. Hopeless				16. Knowledgeable, intelligent, cultured, cognizant, wise			.58
71. Not judging anyone, not holding in contempt				92. Role model, ideal			.56
78. Knows and obey regulations, dependent on them		.29	-.66	112. Beneficial to the society			.56
51. Rebellious, disobedient			.53	107. Grateful, content			.55
84. Opponent, defiant			.41	83. Motivated, enthusiastic			.51
18. Submissive		-.35	-.39	29. Well mannered		-.38	.50
109. Searches for themselves, strives to be oneself				123. Graceful, urbane, well mannered			.35
<b>Eigenvalue</b>		<b>3.76</b>	<b>1.15</b>	69. Jealous			.31
<b>Variance</b>		<b>18.78</b>	<b>5.73</b>	<b>Eigenvalue</b>		<b>3.75</b>	<b>2.13</b>
				<b>Variance</b>		<b>17.85</b>	<b>10.15</b>

Table K4. Final Factor Analyses on MCI, Study 4A

Items	F 1	F 2	F 3	F 4	F 5
119. Respects for others	.78				
110. Genuine	.71				
111. Graceful	.69				
88. Polite, gentle, delicate, considerate	.68				
82. Humane, caring, compassionate	.67				
106. Compassionate	.66				
42. Tolerant	.66				
100. Genuine	.63				
118. Conscientious	.63				
56. Good, kind	.62				
99. Fraud	-.60				
96. Loyal	.55				
30. Empathetic, understanding	.54				
32. Self-sacrificing	.54				
103. Responsible	.53				
27. Honest, right/righteous, trustworthy	.51	.35			
25. Sensitive, responsive, having awareness	.47	.37			
10. Loyal	.47				
29. Well mannered	.47				
93. Altruistic, helpful	.45				
122. Harming/harmful, hurtful	-.44			.38	
87. Upright, decent, honorable	.40		.30		
23. Segregative	-.38			.38	
3. Moral	.38				
47. Caring, attentive	.38				-.32
120. Does not lie	.38				
50. Clean	.37				
107. Grateful, content	.36				
35. Respects their group	.35				
112. Beneficial to the society	.35	.30			
41.Has no fear of possessing/doing things forbidden by religion	-.33		-.32		
63. Respects themselves		.68			
62. Proud of self		.66			
57. Hero, brave, courageous		.65	.32		
67. Expresses themselves		.62			
16.Knowledgeable, intelligent, cultured, cognizant, wise		.61			
43. Composed (has composure), peaceful		.60			
98. Stands up for/to firmly		.57			
64. Defends their group		.56			
92. Role model, ideal		.55			
21. Robust, resistant		.55			
58. Complete being (wise, mature, humble)		.54			
24. Someone who distinguishes right and wrong		.53			
31. Virtuous	.33	.48			
7. Fearless		.46	.31		
72. Fearful		-.44			
90. Faithful			.63		
101. Devout, highly religious			.59		
34. Committed to the traditions			.49		
117. Loves their homeland	.29		.46		
60. Rigid sighted, narrow minded, dogmatic, patterned			.43		
75. Blind obedient and loyal			.30		
4. Committed to their family					
70. Arrogant				.62	

<b>Items</b>	<b>F 1</b>	<b>F 2</b>	<b>F 3</b>	<b>F 4</b>	<b>F 5</b>
22. Gossiper				<b>.61</b>	
26. Having earthly ambitions				<b>.56</b>	
33. Sets people against each other				<b>.50</b>	
65. Selfish	-30			<b>.45</b>	
38. Sinful				<b>.44</b>	.34
91. Angry				<b>.43</b>	
45. Hypocrite				<b>.36</b>	
89. Respects for the people who are in authority					<b>-.69</b>
79. Loyal to their leader/manager					<b>-.60</b>
78. Knows and obey regulations, dependent on them					<b>-.59</b>
68. Committed to existing order and structure					<b>-.50</b>
51. Rebellious, disobedient				.42	<b>.46</b>
66. Obedient					<b>-.38</b>
53. Defends the people on power					<b>-.29</b>
Eigenvalue	18.78	4.17	2.92	2.22	1.62
Variance	27.62	6.13	4.30	3.27	2.39

Note: Items selected for variable formation are bold.

Table K5. Final Factor Analyses on Items of First Factor of MCI, Study 4A

<b>Items</b>	<b>F 1</b>	<b>F 2</b>
106. Compassionate	<b>.67</b>	
42. Tolerant	<b>.67</b>	
88. Polite, gentle, delicate, considerate	<b>.63</b>	
82. Humane, caring, compassionate	<b>.63</b>	
100. Genuine	<b>.58</b>	
93. Altruistic, helpful	<b>.55</b>	
23. Segregative	<b>-.55</b>	
110. Genuine	<b>.55</b>	
122. Harming/harmful, hurtful	<b>-.55</b>	
30. Empathetic, understanding	<b>.55</b>	
119. Respects for others	<b>.52</b>	.33
32. Self-sacrificing	<b>.48</b>	
118. Conscientious	<b>.47</b>	
25. Sensitive, responsive, having awareness	<b>.45</b>	
56. Good, kind	<b>.42</b>	.36
10. Loyal	.38	
35. Respects for their group	.36	
3. Moral		<b>.98</b>
29. Well mannered		<b>.90</b>
87. Upright, decent, honorable		<b>.83</b>
111. Graceful	.30	<b>.58</b>
50. Clean		<b>.57</b>
107. Grateful, content		<b>.56</b>
103. Responsible		<b>.49</b>
41. Has no fear of possessing/doing things forbidden by religion		<b>-.49</b>
27. Honest, right/righteous, trustworthy		<b>.48</b>
112. Beneficial to the society		<b>.46</b>
120. Does not lie		<b>.43</b>
47. Caring, attentive		<b>.42</b>
99. Fraud		<b>-.41</b>
96. Loyal	.31	.347
Eigenvalue	12.23	1.09
Variance	39.44	3.51

Note: Items selected for variable formation are bold.

APPENDIX L Tables Related to Factor Analyses of MVS

Table L1. Some MVS Items with Extreme Descriptive Values, Study 4B

Nr. of Items	MVS- Importance	Valid N	Mean	Std. Deviation	Skewness	Kurtosis	Min
48	Opposing unfairness/injustice, reacting to it	252	6,56	0,74	-1,79	3,25	3,00
47	Right, justice, fairness	252	6,64	0,74	-2,51	6,82	3,00
104	Freedom/liberty	251	6,59	0,75	-2,01	4,00	3,00
35	Honesty, righteousness, trustworthiness	253	6,62	0,77	-2,41	6,32	3,00
93	Happiness	251	6,58	0,78	-2,67	11,24	1,00
57	Love/affection	252	6,62	0,81	-2,67	8,17	2,00
54	Composure/peace	251	6,56	0,82	-2,32	6,25	2,00
71	Reciprocal respect	252	6,47	0,82	-1,96	4,46	3,00
115	Health	252	6,59	0,83	-2,12	3,78	3,00
56	Having free will	252	6,55	0,83	-2,12	4,52	3,00
116	Sincerity, genuineness	252	6,48	0,83	-1,61	1,94	3,00
125	Basic rights and freedoms	252	6,63	0,85	-3,25	13,19	1,00
29	Respecting others	253	6,44	0,86	-1,72	3,04	3,00
39	Effort, investment	253	6,44	0,87	-1,57	1,96	3,00
46	The feeling of trust	251	6,45	0,88	-2,39	8,11	1,00
33	Close relationship, friendship	250	6,51	0,88	-2,50	8,66	1,00
2	Justice	252	6,54	0,89	-2,49	7,83	1,00
34	Responsiveness, awareness	252	6,33	0,89	-1,33	1,31	3,00
117	Respect	251	6,48	0,90	-1,74	2,09	3,00
28	Nature	253	6,40	0,90	-1,48	1,36	3,00
124	Impartiality, equality	252	6,42	0,91	-2,09	6,05	1,00
63	Human rights	251	6,51	0,91	-2,88	11,94	1,00
138	Helpfulness	251	6,29	0,91	-1,31	1,38	3,00
127	Free thought, being able to question	251	6,37	0,93	-1,79	4,50	1,00
10	Understanding, being understanding	252	6,27	0,93	-1,11	0,37	3,00
66	Kindness	251	6,34	0,95	-1,81	4,48	1,00
129	Staying authentic, maintaining to be unique and oneself	249	6,24	0,95	-1,30	1,19	3,00
76	Cleanliness	252	6,37	0,96	-1,53	1,61	3,00
40	Displaying empathy, trying to listen to and understand others	253	6,35	0,96	-1,54	2,15	2,00
15	Peace	252	6,51	0,96	-2,68	8,68	1,00
95	Politeness, gentleness, delicacy, consideration	251	6,26	0,99	-1,42	1,59	3,00
103	Expressing oneself	252	6,17	0,99	-1,13	0,65	3,00
80	Being a true friend, supporting someone during difficult times	251	6,43	1,02	-2,83	9,98	1,00

16	Standing up against/rise against tyranny/oppression	251	6,42	1,03	-2,64	9,01	1,00
31	Being on the side of truth	251	6,37	1,08	-2,30	6,35	1,00
132	Liberty, freedom, independence, autonomy	251	6,33	1,12	-2,45	7,47	1,00

Table L1. Continued

Nr. of Item	MVS-Uneasiness Items	Valid N	Mean	SD	Skewness	Kurtosis	Min
2	Injustice	251	6,51	0,90	-2,33	6,27	2,00
20	Inequality	252	6,46	0,92	-1,85	3,28	2,00
91	Hurting, harming	251	6,57	0,92	-2,91	10,01	1,00
4	Cheating, fooling, deceiving	252	6,48	0,93	-2,18	5,78	1,00
19	Disrespect for labor	251	6,41	0,96	-1,85	3,76	2,00
33	Betrayal, back-stabbing, treason	250	6,56	0,96	-3,07	11,49	1,00
14	Double standard, discrimination	252	6,48	0,96	-2,26	6,33	1,00
85	Captivity	250	6,56	0,97	-3,23	12,58	1,00
5	Meanness, maliciousness	252	6,48	0,97	-2,73	9,53	1,00
34	Hypocrisy, talking differently	250	6,45	0,97	-2,30	6,36	1,00
69	War	251	6,61	0,98	-3,36	13,12	1,00
75	Abuse, exploit	251	6,51	0,99	-2,95	10,74	1,00
65	Kill, murder, annihilate	250	6,62	1,01	-3,22	10,90	1,00
9	Infringement upon others' rights	250	6,46	1,02	-2,57	8,01	1,00
67	Fraud	250	6,41	1,04	-2,32	6,33	1,00
59	Unfairness	251	6,46	1,07	-2,91	10,01	1,00
12	Selfishness	252	6,24	1,08	-1,97	5,55	1,00
89	Lie	251	6,35	1,08	-2,13	5,02	1,00
26	Getting advantage by denying others' rights	252	6,47	1,09	-3,06	11,24	1,00
27	Unearned, undeserved gain/income/advantage	251	6,42	1,11	-2,78	9,25	1,00
31	Slander	247	6,44	1,11	-2,44	6,42	1,00
71	Being restricted, being restrained	251	6,30	1,13	-2,40	6,88	1,00
8	Pressure, oppression	251	6,28	1,13	-2,28	6,33	1,00
80	Violence	251	6,47	1,13	-2,77	8,67	1,00
79	Dishonor, ingloriousness	251	6,41	1,13	-2,50	7,31	1,00
40	Torture	251	6,53	1,18	-3,18	10,41	1,00
13	Self-seekingness, opportunism	252	6,29	1,18	-2,22	5,39	1,00
30	Lawlessness	251	6,28	1,19	-2,17	5,15	1,00

55	Evil, malevolence	249	6,35	1,21	-2,65	7,93	1,00
78	Yes-manism	249	6,26	1,24	-2,25	5,73	1,00
11	Finding happiness in other people's misery/unhappiness	252	6,25	1,24	-2,16	5,24	1,00
58	Mobbing	249	6,27	1,28	-2,32	5,79	1,00
43	Rigid sightedness, narrow mindedness, bigotry	249	6,23	1,33	-2,38	5,86	1,00

Table L2. Factor Analysis Results of MVS-Importance Scale's Common Items, Study 4B

<b>Common Items</b>	<b>Foundations</b>	<b>F 1</b>	<b>F 2</b>	<b>F 3</b>
40. Displaying empathy, trying to listen to and understand others	C, F, A, Li	<b>.74</b>		
75. Respecting oneself	C, F, Lo	<b>.68</b>		
116. Sincerity, genuineness	C, F, Lo	<b>.61</b>		
57. Love/affection	C, F, Lo, S, Li	<b>.59</b>		
54. Composure, peace	F, A, S, Li	<b>.58</b>		
127. Free thought, being able to question	A, S, Li	<b>.58</b>		
23. Robustness, resistance	F, A, Li	<b>.56</b>	.29	-.31
119. Responsibility	C, A, Li	<b>.52</b>		
47. Right, justice, fairness	C, F, Lo, A, S, Li	<b>.51</b>		
52. Tolerance	C, F, Li	<b>.48</b>		
35. Honesty, righteousness, trustworthiness	F, Lo, A, S, Li	<b>.48</b>		
39. Effort, investment	C, F, Lo, Li	<b>.48</b>	.40	
46. The feeling of trust	Lo, A, Li	.43		
117. Respect	C, F, Lo, A, S, Li	.43		
93. Happiness	C, F, S, Li	.39	.30	
25. Balance	F, A, S	.35		
1. Accepting people as they are, embracing	C, F, Li	.32		
106. Sacrifice, self-sacrifice	C, Lo, S			
98. Authority	F, Lo, A, Li		<b>.69</b>	
27. Discipline	Lo, A, Li		<b>.65</b>	
78. Fearlessness	Lo, A, Li		<b>.59</b>	
79. Protection, preservation, possession	C, F, S		<b>.55</b>	
12. Nobility, loftiness	F, S, Li		<b>.54</b>	
110. Loyalty	C, Lo, A			<b>.62</b>
7. Family love	C, Lo, A, S			<b>.61</b>
2. Justice	C, F, A, S, Li			<b>.59</b>
136. Conscience	C, F, Lo, A, S, Li			<b>.56</b>
66. Kindness	C, F, S			<b>.50</b>
33. Close friendship, friendship	C, F, Lo	.30		.43
Eigenvalue		9.65	1.50	1.16
Variance		33.29	5.16	4.00

Table L3. Factor Analyses with Unique and Extra Items of MVS-Importance, Study 4B

<b>Care</b>	<b>F1</b>	<b>Fairness</b>	<b>F1</b>	<b>F2</b>	<b>Loyalty</b>	<b>F1</b>	<b>F2</b>
95. Politeness, gentleness, delicacy, consideration	.77	105. Self-esteem/self-like	.71		91. Commitment to the existing order and structure	.79	
34. Responsiveness, awareness	.75	104. Freedom / liberty	.70		5. Belongingness, commitment	.72	
121. Compassion	.72	48. Opposing unfairness/injustice, reacting to it	.64		135. The commitment felt for homeland	.71	
138. Helpfulness	.71	138. Helpfulness	.57		64. Obedience, obey	.65	
65. Showing great care, concern	.67	120. Being transparent	.57		20. Being able to give up own choices in favor of person or group you are together with	.58	
43. Loyalty	.64	42. Equality, equity	.54		62. Commitment to the family	.51	
10. Understanding, being understanding	.63	102. Altruism	.48		3. Dedicatedness	.49	
109. Patience	.62	107. Sharing, being in favor of apportionment	.47		122. Honor	.49	
100. Minding, Valuing	.60	124. Impartiality, equality	.47		14. Meeting on common grounds, compromise	.45	
76. Cleanliness	.60	29. Respecting others	.40	-.33	113. The wish to be together and live together	.44	.33
102. Altruism	.60	41. Virtue	.40/	-.39	131. Respecting for the group of which one is a member	.43	
60. Care, attention	.59	11. Not being mean	.35		19. Unity, togetherness	.39	.38
133. Protection, preservation, preservation as it is, keeping safe	.56	97. Honor	.31	-.30	77. Defending the group that one is a member of	.35	
89. Feeling pity/mercy/sorry	.54	72. Reciprocity			56. Having free will	.71	
36. Considerateness	.53	59. Divine justice			103. Expressing oneself	.65	
134. Giving life, forming	.52	4. Morality			95. Politeness, gentleness, delicacy, consideration	.64	
88. Curiosity	.24	53. Law, rule of law			24. solidarity, companionship	.53	
<b>Eigenvalue</b>	<b>6.44</b>	30. Discerning right and wrong			80. Being a true friend, supporting someone during difficult times	.53	
<b>Variance</b>	<b>37.87</b>	31. Being on the side of truth			43. Loyalty	.33	.46
		<b>Eigenvalue</b>	<b>5.73</b>	<b>1.33</b>	97. Honor	.44	
		<b>Variance</b>	<b>30.17</b>	<b>6.98</b>	<b>Eigenvalue</b>	<b>6.13</b>	<b>1.62</b>
					<b>Variance</b>	<b>30.67</b>	<b>8.10</b>

Table L3. Continued

Authority	F 1	Sanctity	F 1	F 2
85. Respecting for authority	.82	26. Religion	.89	
69. Depending on rules and regulations	.80	61. Religious faith	.88	
13. An authority providing security and protects order	.80	49. Fear of possessing/doing things forbidden by religion	.86	
84. Loyalty to the leader/manager	.75	6. Traditions	.81	
81. Being aware of and committed to the rules, following them	.74	94. Honor/dececy/uprightness	.80	
44. Respect fort he power	.71	135. The commitment felt for homeland	.76	
96. Order, regularity	.69	45. Sinlessness	.75	
51. Hierarchy	.66	4. Morality	.75	
37. Living in safety, public security	.66	58. Chastity	.74	
5. Belongingness, commitment	.66	83. Sanctity	.73	
64. Obedience, obey	.65	86. Psychological power, spirituality, transcendence	.65	
53. Law, rule of law	.51	32. The state of being untouched	.62	
18. Purity, pureness	.41	128. Grace	.51	.41
50. Admiration, awe	.40	87. Innocence	.39	.38
29. Respecting others	.39	100. Minding, valuing	.69	
90. Legitimacy	.39	101. Searching for the essence, the search for the self	.64	
21. Submit	.38	82. Striving for being oneself, self-actualization	.63	
71. Reciprocal respect	.31	111. Simplicity, austerity	.60	
99. Anger		112. Pure love, to love without an expectation in return	.59	
70. Opposing, objecting to, protesting		9. Humbleness, humility	.58	
17. Rebellion, revolt (when necessary for liberty)		22. Hard work, industriousness, effort	.56	
<b>Eigenvalue</b>	<b>6.99</b>	18.Purity, pureness	.56	
<b>Variance</b>	<b>33.32</b>	67. Heroism, bravery, courage	.55	
		76. Cleanliness	.52	
		126. Genuineness	.47	
		28. Nature	.47	
		68. The concept of complete being (wise, mature, humble human being)	.43	
		89. Feeling pity/mercy/sorry	.37	
		74. Naturalness, preservation of something just like its first day	.32	
		<b>Eigenvalue</b>	<b>10.23</b>	<b>3.26</b>
		<b>Variance</b>	<b>35.37</b>	<b>11.26</b>

Table L3. Continued

<b>Liberty</b>	<b>F 1</b>	<b>F 2</b>	<b>F 3</b>	<b>Extra Items</b>	<b>F 1</b>
114. Stay one's ground, stay firm	<b>.63</b>			139. Grace, urbaneness	<b>.74</b>
67. Heroism, bravery, courage	<b>.62</b>			123. Gratitude, gratefulness, appreciation	<b>.68</b>
10. Understanding, being understanding	<b>.60</b>			38. Manners	<b>.67</b>
137. Creativity	<b>.58</b>			55. Being beneficial/useful to the society	.52
129. Staying authentic, maintaining to be unique and oneself	<b>.56</b>			8. Being motivated, enthusiasm	.48
56. Having free will	.54			73. Being proud of oneself	.31
103. Expressing oneself	.53			<b>Eigenvalue</b>	<b>2.95</b>
34. Responsiveness, awareness	.49			<b>Variance</b>	<b>34.20</b>
19. Unity, togetherness	.48	.38			
130. Hope	.39				
92. The existence of opposition, expression of different opinions	.36				
28. Nature	.35				
108. Relaxation, serenity	.35				
16. Standing up against/rise against tyranny/oppression	.34				
69. Depending on rules and regulations	.33	<b>.69</b>			
81. Being aware of and committed to the rules, following them		<b>.64</b>			
31. Being on the side of truth		.47	-.44		
30. Discerning right and wrong		.46	-.30		
17. Rebellion, revolt (when necessary for liberty)		-.45			
118. Not compromising on one own beliefs	.33	.43			
70. Opposing, objecting to, protesting	.37	-.37			
21. Submit					
125. Basic rights and freedoms			<b>-.76</b>		
132. Liberty, freedom, independence, autonomy			<b>-.74</b>		
15. Peace			<b>-.56</b>		
63. Human rights			-.51		
104. Freedom/liberty			-.47		
124. Impartiality, equality			-.41		
42. Equality, equity			-.34		
115. Health			-.31		
<b>Eigenvalue</b>	<b>7.60</b>	<b>2.20</b>	<b>1.12</b>		
<b>Variance</b>	<b>25.33</b>	<b>7.32</b>	<b>3.73</b>		

Table LA. Final Factor Analysis of MVS-Importance, Study 4B

Items	F 1	F 2	F 3	F 4	F 5	F 6	F 7
67. Heroism, bravery, courage	<b>.78</b>						
78. Fearlessness	<b>.69</b>						
9. Humbleness, humility	.42						.39
23. Robustness, resistance	<b>.39</b>						
12. Nobility, loftiness	<b>.35</b>						
60. Care, attention	<b>.34</b>						
65. Showing great care, concern	<b>.30</b>						
79. Protection, preservation, possession							
129. Staying authentic, maintaining to be unique and oneself		<b>.62</b>					
82. Striving for being oneself, self-actualization		<b>.60</b>					
101. Searching for the essence, the search for the self		<b>.55</b>					
137. Creativity		<b>.51</b>					
105. Self-esteem / self like		<b>.49</b>					
103. Expressing oneself		<b>.46</b>					
75. Respecting oneself		<b>.43</b>	.35				
112. Pure love, to love without an expectation in return		<b>.40</b>			.34		
127. Free thought, being able to question		<b>.37</b>					
114. Stand one's ground, stay firm		<b>.36</b>					
119. Responsibility		.36	.34				
56. Having free will		<b>.32</b>					
139. Grace, urbaneness		.32					.32
47. Right, justice, fairness			<b>.45</b>			.43	
35. Honesty, righteousness, trustworthiness			<b>.44</b>		.30		
48. Opposing to unfairness/injustice, reacting to it			<b>.39</b>			.31	
76. Cleanliness		.32	<b>.38</b>				
54. Composure, peace		.30	<b>.36</b>				
22. Hard work, industriousness, effort			<b>.34</b>				
57. Love/affection							
40. Displaying empathy, trying to listen to and understand others							
84. Loyalty to the leader/manager				<b>.86</b>			
61. Religious faith				<b>.83</b>			
26. Religion				<b>.82</b>			
59. Divine justice				<b>.80</b>			
91. Commitment to the existing order and structure				<b>.80</b>			
85. Respect for authority				<b>.79</b>			
69. Depending on the rules and regulations				<b>.75</b>			
81. Being aware of and committed to the rules, following them				<b>.74</b>			
44. Respect for the power				<b>.73</b>			
83. Sanctity				<b>.72</b>			
98. Authority				<b>.71</b>			
13. An authority providing security and protects order				<b>.69</b>			
49. Fear of possessing/doing things forbidden by religion				<b>.68</b>			
64. Obedience, obey				<b>.68</b>			
6. Traditions				<b>.68</b>			
96. Order, regularity				<b>.66</b>			
51. Hierarchy				<b>.64</b>			

<b>Items</b>	<b>F 1</b>	<b>F 2</b>	<b>F 3</b>	<b>F 4</b>	<b>F 5</b>	<b>F 6</b>	<b>F 7</b>
135. The commitment felt for homeland				<b>.63</b>			
45. Sinlessness				<b>.63</b>			
86. Psychological power, spirituality, transcendence				<b>.61</b>			
38. Manners				<b>.58</b>	.29		
94. Honor/decency/uprightness				<b>.58</b>			
53. Law, rule of law				<b>.54</b>			
58. Chastity				<b>.52</b>			
4. Morality		-.31		.47			.37
27. Discipline			.32	.46			
5. Belongingness, commitment				.46			
37. Living in safety, public security	.30			.45			
32. The state of being untouched				.44			
123. Gratitude, gratefulness, appreciation				.43			
20. Being able to give up own choices in favor of person or group you are together with				.39			
133. Protection, preservation	.32			.36			
95. Politeness, gentleness, delicacy, consideration		.33			<b>.49</b>		
121. Compassion					<b>.48</b>		
109. Patience					<b>.45</b>		
120. Being transparent					<b>.44</b>		
102. Altruism					<b>.44</b>	.33	
116. Sincerity					<b>.42</b>		
39. Effort, investment			.32		.40		
100. Minding, Valuing		.34			.39		
34. Responsiveness, awareness					.33	.30	
10. Understanding, being understanding							
52. Tolerance							
125. Basic rights and freedoms						<b>.80</b>	
132. Liberty, freedom, independence, autonomy						<b>.70</b>	
104. Freedom / liberty						<b>.42</b>	
2. Justice						<b>.41</b>	.35
15. Peace						<b>.40</b>	
110. Loyalty							<b>.65</b>
7. Sharing, being in favor of apportionment							<b>.64</b>
136. Conscience							<b>.60</b>
138. Helpfulness							<b>.52</b>
66. Kindness							<b>.46</b>
43. Loyalty							<b>.40</b>
18. Purity, pureness	.31						.34
111. Simplicity, austerity							
Eigenvalue	25.84	11.03	2.43	1.72	1.51	1.46	1.25
Variance	30.40	12.98	2.86	2.03	1.78	1.72	1.47

*Table L5. Factor Analysis Results of Common Items of MVS-Uneasiness, Study 4B*

<b>Common Items</b>	<b>Foundations</b>	<b>F 1</b>
70. Disrespect	C, F, Lo, A, S, Li	.76
75. Abuse, exploit	C, F, Li	.70
74. Irresponsibility	C, A, Li	.68
13. Self-seekingness, opportunism	F, Lo, S, Li	.66
2. Injustice	C, F, Lo, A, S, Li	.65
89. Lie	F, Lo, S	.62
8. Pressure, oppression	Lo, A, Li	.61
25. The feeling of distrust	F, Lo, A, Li	.54
73. Not questioning	Lo, A, Li	.50
28. Fearlessness	Lo, A, Li	.28
<b>Eigenvalue</b>		<b>3.75</b>
<b>Variance</b>		<b>37.48</b>

Table 16. Exploratory Factor Analyses with Unique and Extra Items of MVS-Uneasiness, Study 4B

Care	F1	Fairness	F1	Loyalty	F1	F2	Authority	F1	F2
55. Evil, malevolence	.76	14. Double standard, discrimination	.81	55. Evil, malevolence	.76		42. Opposition, objection, protest	.78	
58. Mobbing	.73	4. Cheating, fooling, deceiving	.80	4. Cheating, fooling, deceiving	.73		63. Disrespectfulness for the people who are in authority	.78	
65. Kill, murder, annihilate	.73	5. Meanness, maliciousness	.76	33. Betrayal, back-stabbing, treason	.70		87. Disobedience	.77	
68. Attack, aggressiveness	.71	17. Criticizing others unfairly	.69	79. Dishonor, ingloriousness	.67		39. Uprising, revolt	.75	
91. Hurting, harming	.70	56. Contempt, judgment, scorn	.67	52. Theft	.65		10. Revolt	.73	
47. Hurtfulness, rudeness	.70	16. Segregation, deprivation	.66	87. Disobedience	.45		64. Anger	.53	
80. Violence	.69	54. Immorality, the state of being immoral	.65	51. Fear	.35		51. Fear	.32	
53. Forced labor	.64	3. Immorality	.64	82. Not being able to act independently		.75	81. Taboos, tabooing things		.73
69. War	.64	30. Lawlessness	.63	77. Following the herd, not being able to leave the herd		.73	23. Submissiveness		.64
19. Disrespect	.58	12. Selfishness	.63				71. Being restricted, being restrained		.59
44. Fight	.53	20. Inequality	.62				35. Defense of people on power, pro-power		.59
1. The existence of sufferers	.29	59. Unfairness	.59				29. Blind obedience and loyalty		.59
61. The existence of needy, helpless	.22	91. Hurting, harming	.59				30. Lawlessness		.54
57. Curiosity	.20	45. Nepotism, favoritism	.57				80. Violence		.45
							90. Prohibitions, forbidden things (by religion)		.21
<b>Eigenvalue</b>	<b>5.20</b>	<b>Eigenvalue</b>	<b>6.27</b>	<b>Eigenvalue</b>	<b>2.95</b>	<b>1.12</b>	<b>Eigenvalue</b>	<b>3.65</b>	<b>2.46</b>
<b>Variance</b>	<b>37.16</b>	<b>Variance</b>	<b>44.79</b>	<b>Variance</b>	<b>32.76</b>	<b>12.47</b>	<b>Variance</b>	<b>24.34</b>	<b>16.39</b>

Table L6. Continued

Sanctity	F 1	F 2	Liberty	F 1	F 2	Extra	F 1	F 2
84. Disgrace	.84		56. Contempt, judgment, scorn	.68		26. Getting advantage by denying others' rights	.76	
24. Commitment of a sin	.81	-.36	9. Infringement upon others' rights	.64		34. Hypocrisy, talking differently	.73	
3. Immorality	.80		17. Criticizing others unfairly	.64		15. Gossip	.71	
54. Immorality, the state of being immoral	.79		85. Captivity	.62		46. Unresponsiveness	.71	
37. Faithlessness, disbelieving	.77	-.42	20. Inequality	.62		49. Arrogance	.69	
32. Disgustingness, obnoxious things	.70		78. Yes-manism	.60		67. Fraud	.69	
22. Failure to follow traditions, breaking with tradition	.70	-.36	23. Submissiveness	.57		31. Slander	.67	
50. Contamination	.68		66. Lack of freedom of association	.39		6. Things that are not in use, idle, stagnant	.61	
27. Unearned, undeserved	.50	.33	42. Opposition, objection, protest		.83	21. Failure to follow traditions, breaking with traditions	.60	
83. Laziness	.47		39. Uprising, revolt		.72	11. Finding happiness in other people's misery/unhappiness	.60	
18. Earthly ambitions	.46		60. Opposition		.51	62. Having low self-control over one's desires	.56	
90. Prohibitions, forbidden things (by religion)	.26					7. Shame	.50	
81. Taboos, tabooing things		.65				40. Torture	.49	
72. Devoutness, being highly religious		.53				38. Extravagance, spendthriftiness	.47	
85. Captivity		.53				41. No feelings of shame and guilt	.45	
43. Rigid sightedness, narrow mindedness, bigotry		.46				48. Jealousy	.41	
						36. People with poor relations with others, people who unrelated and distant with others and separateness	.40	
						86. The feeling of shame	.92	
						76. The feeling of guilt	.64	
						88. Sadness, sorrow	.56	
<b>Eigenvalue</b>	<b>5.51</b>	<b>1.79</b>	<b>Eigenvalue</b>	<b>2.91</b>	<b>1.61</b>	<b>Eigenvalue</b>	<b>6.54</b>	<b>1.42</b>
<b>Variance</b>	<b>34.46</b>	<b>11.18</b>	<b>Variance</b>	<b>26.48</b>	<b>14.64</b>	<b>Variance</b>	<b>32.69</b>	<b>7.10</b>

Table L7. Final Factor Analysis of MVS-Uneasiness, Study 4B

Items	F 1	F 2	F 3	F 4
26. Getting advantage by denying others' rights	<b>.90</b>			
4. Cheating, fooling, deceiving	<b>.78</b>			
33. Betrayal, back-stabbing, treason	<b>.77</b>			
27. Unearned, undeserved gain/income/advantage	<b>.73</b>			
20. Inequality	<b>.72</b>			
91. Hurting, harming	<b>.69</b>			
31. Slander	<b>.68</b>			
30. Lawlessness	<b>.68</b>			
34. Hypocrisy, talking differently	<b>.68</b>			
19. Disrespect for labor	<b>.65</b>			
65. Kill, murder, annihilate	.65			.31
5. Meanness, maliciousness	.65			
89. Lie	<b>.64</b>			
25. The feeling of distrust	.63			
14. Double standard, discrimination	<b>.63</b>			
2. Injustice	<b>.61</b>			
67. Fraud	<b>.58</b>			
70. Disrespect	.56			
21. Setting people against each other	.55			
68. Attack, aggressiveness	.55			
69. War	.50			
9. Infringement upon others' rights	<b>.48</b>			
59. Unfairness	.41			.35
13. Self-seekingness, opportunism	.40		.37	
16. Segregation, deprivation	<b>.39</b>		.36	
74. Irresponsibility	.38			
12. Selfishness	.34		.29	
42. Opposition, objection, protest		<b>.78</b>		
87. Disobedience		<b>.78</b>		
37. Faithlessness, disbelieving		<b>.74</b>		
63. Disrespectfulness for the people who are in authority		<b>.74</b>		
10. Revolt		<b>.74</b>		
22. Failure to follow traditions, breaking with traditions		<b>.74</b>		
24. Commitment of a sin		<b>.71</b>		
39. Uprising, revolt		<b>.68</b>		
60. Oppositions		<b>.68</b>		
7. Shame	.33	<b>.67</b>		
84. Disgrace		<b>.56</b>		.31
3. Immorality	.46	.51		
50. Contamination		.49		.49
6. Things that are not in use, idle, stagnant	.29	.45		
64. Anger		.44		
15. Gossip	.33	.42		
32. Disgustingness, obnoxious things	.41	.41		
62. Having low self-control over one's desires		.37		
17. Criticizing others unfairly		.37	.34	
86. The feeling of shame		.36		
76. The feeling of guilt				
88. Sadness, sorrow				
82. Not being able to act independently			<b>.76</b>	
81. Taboos, tabooing things			<b>.75</b>	
77. Following the herd, not being able to leave the herd			<b>.69</b>	
29. Blind obedience and loyalty			<b>.60</b>	
78. Yes-manism			<b>.60</b>	
35. Defense of people on power, pro-power			<b>.56</b>	

<b>Items</b>	<b>F 1</b>	<b>F 2</b>	<b>F 3</b>	<b>F 4</b>
8. Pressure, oppression			<b>.53</b>	
73. Not questioning			<b>.53</b>	
23. Submissiveness			<b>.47</b>	
11. Finding happiness in other people's misery/unhappiness			<b>.45</b>	
85. Captivity			<b>.44</b>	.33
53. Forced labor			.42	.37
72. Devoutness, being highly religious			.41	
71. Being restricted, being restrained			.37	
46. Unresponsiveness			.32	.31
49. Arrogance				<b>.62</b>
55. Evil, malevolence	.31			<b>.60</b>
47. Hurtfulness, rudeness				<b>.59</b>
54. Immorality, the state of being immoral		.44		<b>.56</b>
58. Mobbing			.39	<b>.53</b>
52. Theft				<b>.48</b>
44. Fight		.30		<b>.46</b>
80. Violence	.30			<b>.44</b>
75. Abuse, exploit			.33	<b>.43</b>
45. Nepotism, favoritism				<b>.41</b>
56. Contempt, judgment, scorn			.36	<b>.39</b>
79. Dishonor, ingloriousness				.34
Eigenvalue	26.62	7.73	2.33	2.15
Variance	35.02	10.17	3.07	2.83

APPENDIX M Last Versions of MCI & MVS

Item Nr	MCI-Tr	MCI-En
3	Ahlaklı	Moral
7	Korkusuz	Fearless
16	Bilgili, akıllı, kültürlü, bilinçli, bilge	Knowledgeable, intelligent, cultured, cognizant, wise
21	Dayanımlı, dirençli	Robust, resistant
22	Dedikoducu	Gossiper
23	Dışlayıcı	Segregative
24	Doğru ve yanlış ayırt eden	Someone who distinguishes right and wrong
25	Duyarlı, farkındalık sahibi	Sensitive, responsive, having awareness
26	Dünyevi hırsları olan	Having earthly ambitious
27	Dürüst, doğru, güvenilir	Honest, right/righteous, trustworthy
29	Edepli	Well mannered
30	Empatik, anlayışlı	Empathetic, understanding
31	Erdemli	Virtuous
32	Fedakar	Self-sacrificing
33	Fesat	Sets people against each other
34	Geleneklere bağlı	Committed to the traditions
38	Günahkâr	Sinful
41	Haramdan korkmayan	Has no fear of possessing/doing things forbidden by religion
42	Hoşgörülü	Tolerant
43	Huzurlu	Composed (has composure), peaceful
45	İkiyüzlü, riyakar	Hypocrite
47	İlgili, özenli	Caring, attentive
50	Temiz	Clean
51	İsyankar, asi	Rebellious, disobedient
53	İktidarcı	Defends the people on power
56	İyi	Good, kind
57	Kahraman, cesur, yürekli	Hero, brave, courageous
58	Kamil (bilge, olgun, tevazu sahibi)	Complete being (wise, mature, humble)
60	Katı görüşlü, dar kafalı, dogmatik, kalıpcı	Rigid sighted, narrow minded, dogmatic, patterned
62	Kendi ile gurur duyan	Proud of self
63	Kendine saygılı	Respects themselves
64	Grubunu savunan	Defends their group
65	Bencil	Selfish
66	İtaatkar	Obedient
67	Kendini ifade eden	Expresses themselves
68	Kurulu düzene ve yapıya bağlı	Committed to existing order and structure
70	Kibirli	Arrogant
72	Korkak	Fearful
75	Körü körüne bağlı	Blind obedient and loyal
78	Kuralları bilen, uyan ve onlara bağlı	Knows and obey regulations, dependent on them
79	Liderine/yöneticisine bağlı	Loyal to their leader/manager
82	Merhamet sahibi	Humane, caring, compassionate
87	Namuslu	Upright, decent, honorable
88	Nazik, ince, düşünceli	Polite, gentle, delicate, considerate
89	Otorite konumundaki insanlara saygılı	Respects for the people who are in authority

90	İnançlı	Faithful
91	Öfkeli, kızgın	Angry
92	Örnek kişi, rol model, ideal	Role model, ideal
93	Özgeci, diğerkâm, yardımsever	Altruistic, helpful
98	Sağlam ve dik duran	Stands up for/to firmly
99	Sahtekar	Fraud
100	Samimi, içten	Genuine
101	Sofu, koyu dindar	Devout, highly religious
103	Sorumluluk sahibi	Responsible
106	Şefkatli, sevecen	Compassionate
107	Şükreden, minnettar, memnun	Grateful, content
110	Temiz kalpli	Genuine
111	Terbiyeli	Graceful
112	Topluma faydalı	Beneficial to the society
117	Vatansever	Loves their homeland
118	Vicdanlı	Conscientious
119	Başkalarına saygılı	Respects for others
120	Yalan söylemeyen	Does not lie
122	Zarar verici, kırıcı	Harming/harmful, hurtful

Compassion &Genuineness: 106, 42, 88, 82, 100, 93, 23R, 110, 122R, 30, 119, 32, 118, 25, 56

Decency: 3, 29, 87, 111, 50, 107, 103, 41R, 27, 112, 120, 47, 99R

Self-actualization: 63, 57, 62, 67, 16, 43, 64, 21, 92, 98, 24, 58, 31, 7, 72R

Conservative Values: 90, 101, 34, 117, 60, 75

Interpersonal Malevolence: 22, 26, 70, 33, 65, 38, 91, 45

Respect for Authority: 89, 79, 78, 68, 51R, 66, 53

Item Nr	MVS-I Tr	MVS-I En
2	Adalet	Justice
6	Gelenekler	Traditions
7	Aile sevgisi	Sharing, being in favor of apportionment
12	Asalet, yücelik	Nobility, loftiness
13	Asayışı sağlayan ve düzeni koruyan bir otorite	An authority providing security and protects order
15	Barış	Peace
22	Çalışkanlık/gayret/çaba	Hard work, industriousness, effort
23	Dayanıklılık, direnme	Robustness, resistance
26	Din	Religion
35	Dürüstlük, doğruluk, güvenilirlik	Honesty, righteousness, trustworthiness
38	Edep	Manners
43	Vefa	Loyalty
44	Güce saygı göstermek	Respect for the power
45	Günahsızlık	Sinlessness
47	Hak, adalet, hakkaniyet	Right, justice, fairness
48	Haksızlığa karşı olmak, haksızlığa tepki göstermek	Opposing to unfairness/injustice, reacting to it
49	Haramdan korkma	Fear of possessing/doing things forbidden by religion
51	Hiyerarşi	Hierarchy
53	Hukuk, hukukun üstünlüğü	Law, rule of law
54	Huzur	Composure, peace
56	Hür iradeye sahip olmak	Having free will
58	İffet	Chastity
59	İlahi adalet	Divine justice
60	İlgi, özen	Care, attention
61	Dinsel inanç	Religious faith
64	İtaat, biat etmek	Obedience, obey
65	İtina göstermek	Showing great care, concern
66	İyilik	Kindness
67	Kahramanlık, cesaret, yüreklilik	Heroism, bravery, courage
69	Kanun ve kurallara bağlılık	Depending on the rules and regulations
75	Kendine saygılı olmak	Respecting oneself
76	Temizlik	Cleanliness
78	Korkusuzluk	Fearlessness
81	Kuralları bilme, kurallara uyma ve bağlılık	Being aware of and committed to the rules, following them
82	Kendi olma çabası, kendini gerçekleştirme	Striving for being oneself, self-actualization
83	Kutsallık	Sanctity
84	Lidere/yöneticiye bağlılık	Loyalty to the leader/manager
85	Makama hürmet	Respect for authority
86	Maneviyat, aşkınlık	Psychological power, spirituality, transcendence
91	Kurulu düzene ve yapıya bağlılık	Commitment to the existing order and structure
94	Namus	Honor/decency/uprightness
95	Nezaket, incelik, düşüncelilik	Politeness, gentleness, delicacy, consideration
96	Nizam, intizam	Order, regularity
98	Otorite	Authority
101	Öz arayışı, kendini arama	Searching for the essence, the search for the self
102	Özgecilik, diğerkâmlık (kişisel yarar)	Altruism

	gözetmeden başkalarına yararlı olmaya çalışmak)	
103	Kendini ifade etmek	Expressing oneself
104	Özgürlük	Freedom / liberty
105	Özsevgi	Self-esteem / self like
109	Sabır	Patience
110	Sadakat	Loyalty
112	Saf sevgi, karşılık beklemeden sevmek	Pure love, to love without an expectation in return
114	Sağlam ve dik durmak	Stand one's ground, stay firm
116	Samimiyet, içtenlik	Sincerity
120	Şeffaf olmak	Being transparent
121	Şefkat, sevecenlik	Compassion
125	Temel hak ve özgürlükler	Basic rights and freedoms
127	Hür düşünce, sorgulayabilmek	Free thought, being able to question
129	Özgün kalmak, kendine özgü olmayı sürdürmek	Staying authentic, maintaining to be unique and oneself
132	Hürriyet, özgürlük, bağımsızlık, serbestlik, özerk olmak	Liberty, freedom, independence, autonomy
135	Vatanseverlik	The commitment felt for homeland
136	Vicdan	Conscience
137	Yaratıcılık	Creativity
138	Yardımseverlik	Helpfulness

Honesty: 35, 47, 48, 22, 76, 54

Individuation: 129, 82, 137, 101, 105, 103, 75, 127, 114, 112, 56

Universal Values: 125, 132, 2, 104, 15

Conservative Values: 84, 61, 26, 91, 59, 85, 81, 69, 44, 98, 83, 49, 13, 96, 6, 64, 135, 51, 45, 86, 38, 94, 53, 58

Care: 121, 102, 109, 120, 116, 95

Courage: 67, 78, 23, 12, 60, 65

Loyalty: 7, 110, 136, 138, 66, 43

Item Nr	MVS-U Tr	MVS-U En
2	Adaletsizlik	Injustice
4	Aldatmak, kandırmak	Cheating, fooling, deceiving
7	Ayıp	Shame
8	Baskı, tahakküm	Pressure, oppression
9	Başkalarının hakkının gasp edilmesi	Infringement upon others' rights
10	Başkaldırı	Revolt
11	Başkasının mutsuzluğundan mutlu olunması	Finding happiness in other people's misery/unhappiness
14	Çifte standart, ayrımcılık	Double standard, discrimination
16	Dışlamak, mahrum bırakmak	Segregation, deprivation
19	Emeğe saygısızlık	Disrespect for labor
20	Eşitsizlik	Inequality
22	Geleneklere uyulmaması, geleneklerin bozulması	Failure to follow traditions, breaking with traditions
23	Boyun eğicilik	Submissiveness
24	Günah işlenmesi	Commitment of a sin
26	Hak yiyerek çıkar elde etmek	Getting advantage by denying others' rights
27	Haksız kazanç	Unearned, undeserved gain/income/advantage
29	Körü körüne bağlılık	Blind obedience and loyalty
30	Hukuksuzluk	Lawlessness
31	İftira	Slander
33	İhanet, hainlik, arkadan vurma, kalleslik	Betrayal, back-stabbing, treason
34	İkiyüzlülük, farklı konuşma, riyakârlık	Hypocrisy, talking differently
35	İktidarcılık	Defense of people on power, pro-power
37	İnançsızlık	Faithlessness, disbelieving
39	İsyân, asilik	Uprising, revolt
42	Karşı çıkmak, protesto etmek	Opposition, objection, protest
44	Kavga	Fight
45	Kayırmacılık, iltimas geçmek	Nepotism, favoritism
47	Kırcılık, kabalık	Hurtfulness, rudeness
49	Kibir	Arrogance
52	Hırsızlık	Theft
54	Kötü ahlak, kötü ahlaklılık	Immorality, the state of being immoral
55	Kötülük, kötü niyet	Evil, malevolence
56	Küçümseme, tepeden bakma, yargılama (bir şey veya kişi hakkında olumsuz görüş belirtme)	Contempt, judgment, scorn
58	Mobbing (bir ortamda kişiye bezdirme, gözden düşürme)	Mobbing
60	Muhalefet	Oppositions
63	Otorite konumundaki insanlara saygısızlık	Disrespectfulness for the people who are in authority
67	Sahtekârlık	Fraud
73	Sorgulamamak	Not questioning
75	Sömürme, kötüye kullanma, suiistimal, tüketmek	Abuse, exploit
77	Sürüden ayrılmamak	Following the herd, not being able to leave the herd
78	Şakşakçılık, evet efendimcilik	Yes-manism
80	Şiddet	Violence
81	Tabular, bir şeyin tabu haline getirilmesi	Taboos, tabooing things
82	Tek başına hareket edememek	Not being able to act independently
84	Terbiyesizlik	Disgrace

85	Tutsaklık, esaret	Captivity
87	İtaatsizlik	Disobedience
89	Yalan, yalan söylenmesi	Lie
91	Yaralama, zarar verme, can yakma	Hurting, harming

Unfairness: 26, 4, 33, 27, 20, 91, 31, 30, 34, 19, 89, 14, 2, 67, 9, 16

Not Obeying Conservative Values: 42, 87, 37, 63, 10, 22, 24, 39, 60, 7, 84

Patterned Self: 82, 81, 77, 29, 78, 35, 8, 73, 23, 11, 85

Hostility: 49, 55, 47, 54, 58, 52, 44, 80, 75, 45, 56

## APPENDIX N CURRICULUM VITAE

### BİLGE YALÇINDAĞ

#### PERSONAL INFORMATION

Date and Place of birth: February 28, 1982 Ankara/ Turkey

E-mail: bilgeyalcindag@gmail.com

#### EDUCATION

2009 - 2015 Middle East Technical University, Ankara/Turkey, PhD in Social Psychology

2006 - 2009 Middle East Technical University, Ankara/Turkey, MS in Social Psychology

2001 - 2005 Middle East Technical University, Ankara/Turkey, BS in Psychology

2002 - 2005 Middle East Technical University, Ankara/Turkey, Minor Pr. in German Language, Department of Foreign Languages

1997 - 2000 Çankaya Anadolu High School, Ankara/Turkey

#### PROJECTS & GRANTS, SCHOLARSHIPS, & AWARDS

Researcher and Task Manager: Morality: Basic elements, self and self-image/ Ahlak: Temel unsurlar, benlik ve benlik imgesi. (METU, project nr: BAP-07-03-2014-015, January, 1, 2014 – December, 31, 2014).

Scholarship of TÜBİTAK (The Scientific and Technological Research Council of Turkey)/ National Scholarship Program for MS Students, 2006-2008.

Scholarship of Ankara Ticaret Borsası (Ankara Chamber of Commerce) during high school and undergraduate education, 1999-2005.

Five honor and two high honor degrees during undergraduate education, 2001-2005.

#### THESES

Searching for the content and scope of morality: With a framework of moral foundations theory. (PhD Thesis supervised by Assoc. Dr. Türker Özkan, partially supported by BAP-07-03-2014-015).

Relationship between Self-Construals, Courage and Other Associated Variables (MSc Thesis supervised by Prof. Dr. E. Olcay İmamoğlu).

#### ARTICLES

Yalçındağ, B., & Özkan, T. (2014). Düzenleme Odağı Ölçeği (DOÖ), Sebati ve Risk Alma Ölçeklerinin Türkçe'ye Uyarlanması ve DOÖ'nün Psikometrik Açıdan Değerlendirilmesi. [The Translation of Regulatory Focus Questionnaire (RFQ), Perseverance and Risk Taking Questionnaires into Turkish & Psychometric Evaluation of RFQ]. Türk Psikoloji Yazıları. Accepted Manuscript.

## **WORKS IN PROGRESS (DATA COLLECTED)**

Yalçındağ, B., Pur, İ. G., Oruçlular, Y., & Özkan, T. The investigation of various psychological complaints in relation to well-being indicators, affect, self, authenticity and self-regulation.

Yalçındağ, B., & Özkan, T. The elements of courage: Looking from a regulatory focus perspective.

Yalçındağ, B., & Özkan, T. Self-regulatory processes (regulatory mode and regulatory focus), values and self-construals.

Yalçındağ, B., & Özkan, T. Testing moral foundations theory in Turkey, adaptation of Moral Foundation and Moral Sacredness Questionnaires.

Yalçındağ, B., & Özkan, T. Two new measurement devices of morality based on recent research and conceptualization: Moral Values Survey and Moral Characteristics Inventory.

Yalçındağ, B., Özkan, T., & İmamoğlu, E. O. The Nature of Courage: Conceptualization, Relation to Self, Authenticity and Hope.

## **OTHER WORKS**

Yalçındağ, B. (2014, March). Eskimeyen bir eser: Çalığışu. Manuscript under review.

## **PRESENTATIONS**

### Presentations in international congresses and seminars

Yalçındağ, B., & Özkan, T. (July, 2011). Courage and its Domains: From a Regulatory Focus Perspective. Paper presented at the 12th European Congress of Psychology (ECP2011), İstanbul, Turkey.

Yalçındağ, B., & İmamoğlu, E. O. (2009, July). Courage, Related Concepts and Self-Construals. Paper presented at the 11th European Congress of Psychology (ECP2009), Oslo, Norway.

### Presentations in national congresses

Yalçındağ, B., & Özkan, T. (2014, April). A qualitative study investigating the perception of morality by lay people (Sıradan İnsanların Ahlak Algısına Dair Nitel Bir Çalışma). Paper presented at the 18th National Congress of Psychology, Uludağ University, Bursa, Turkey.

Yalçındağ, B. (2008, June). The representation of courage in a Turkish sample: A descriptive study (Bir Türk Örnekleminde Yüreklilik Temsilleri: Betimsel bir Çalışma). Paper presented at the 2nd National Congress of Graduate Psychology Students, Ankara University, İlgaz, Turkey.

Aytaç, B., Yalçındağ, B., Yıldırım, Z., Özkan, T., & Lajunen, T. (2005, May). The relationship between age, sex, conservatism, and pedestrian behaviours. (Yaş, Cinsiyet, Muhafazakarlık ve Yaya Davranışları Arasındaki İlişki). Poster presented at the 3rd Traffic and Road Safety Congress (TRODSA), Gazi University, Ankara, Turkey.

### Other Presentations

Yalçındağ, B. (2012, November). Courage within the scope of Self and Self-regulation (Benlik ve Benlik Düzenlemesi Bakışıyla Yüreklilik). Seminar orally presented at the Department of Psychology, Uludağ University, Bursa, Turkey.

Yalçındağ, B. (2012, March). A phenomenon from psychology's point of view: Sherlock Holmes. Seminar orally presented as part of the course of "Quantitative Research Methods I", Department of Psychology, Başkent University, Ankara, Turkey.

Yalçındağ, B. (2011, May). Courage: Conceptualization; Relation to Self, Authenticity and Hope (Yüreklilik: Kavramsallaştırma; Benlik, Otantiklik ve Umutla İlişkisi). Seminar orally presented at the Department of Psychology, Abant İzzet Baysal University, Abant, Bolu, Turkey.

## **AREAS OF INTEREST**

Social psychology; motivation, motivated cognition, morality, self; self-regulation; authenticity; positive psychology, in particular courage and hope.

## **WORK POSITION**

September 2015-present: Part-time instructor, Atılım University, Department of Psychology

July 2014-present: Project Assistant of the Research: Investigating cognitive processes underlying proportion congruence effects, TOBB University, Department of Psychology.

March 2009- December 2013: Research Assistant & International Students' Advisor, Middle East Technical University (METU), International Students' Office.

October 2008- November 2008: Test giver of the research: "Changing family structure in Turkey and postpartum depression" (Türkiye'de değişen aile yapısı ve postpartum depresyon) Ankara University, Faculty of Medical Science, Department of Psychiatry.

August 2006- April 2007: Project Assistant of the research: "Assessment of driving skills of professional elderly drivers in Turkey" (Türkiye'deki profesyonel yaşlı sürücülerin araç kullanma becerilerinin değerlendirilmesi), Middle East Technical University, Department of Psychology, Safety Research Unit.

## **COMPUTER COMPETENCY**

Statistics & Analysis: SPSS, LISREL, AMOS, EQS (beginner), MPlus (beginner), MaxQDA  
Experiment programming: Qualtrics, SurveyMonkey, E-prime (beginner)  
Other & web: Microsoft Office applications, Conceptdraw, Adobe Dreamweaver (beginner), web design (beginner)

## **LANGUAGE COMPETENCY**

Advanced English: YDS (Sep, 2014): 93.75/100.

Advanced German: Sprach Diplom, Mittelstufe

## **HOBBIES**

Pilates, Yoga, Flamenco, Celtic knots, Jewellery design

## **REFERENCE**

Available upon request.

## APPENDIX O TURKISH SUMMARY

### GİRİŞ

Psikoloji yazınında uzun zaman etkili olmuş, moraliteyi adalet ve bakımdan ibaret sayan bakış açısı, psikoloji, antropoloji, sinirbilim gibi alanlardaki gelişmelerle sarsılmıştır. Öncelikle Sosyal Sezgici Modeli (SSM) (Haidt, 1991) ile moral yargıların temelinde muhakemenin değil sezgilerin olduğu iddia edilmiş, Moral Temeller Kuramı (MTK) (Haidt ve Joseph, 2004; Haidt, 2007) ile de adalet ve bakımından başka moral temeller olduğu ileri sürülmüştür. Bu iki temele ek olarak sadakat, insanların topluluk içinde yaşama özelliği ile ilgilidir. Bireyler topluluk içinde yaşar, iç gruplarına değer verir, iç gruba gelecek zararlara tepki gösterirler. Grup üyeliğinin getirdiği yükümlülükler, fedakarlık, ihanet gibi kavramlar sadakat ile ilgilidir. Otorite, toplumdaki hiyerarşik düzenle ilgilidir. Alt katmanlardaki kişiler üstlerine saygı, itaat ile bağlı; üst katmanlardakiler astlarına karşı cömertlik, koruyuculuk, bilgelik, adalet gösterir. Sosyal düzen, asayişin bozulması ile ilgili kaygılar bu temelle ilgilidir. Kutsallık insana özgü olup, bedensel ve dinsel erdemlerle ilgilidir. Fiziksel ve ruhsal saflık, iffet, bütünlük, isteklerini kontrol etme bu temelle ilgilidir.

Bu önerilen beş temel zaman zaman ikiye bölünerek bireyleştirici (adalet/hakkaniyet ve bakım) ve bağdaştırıcı (sadakat, otorite, kutsallık) şeklinde ele alınmaktadır (örn., Graham ve ark., 2009). Kuram başka temellerin de olabileceği konusunda esneklik. Örneğin Özgürlük (Challenges, 2009; Haidt, 2012; Iyer, Koleva, Graham, Ditto, & Haidt, 2012) sonradan önerilmiş bir temeldir. Buna göre, topluluk halinde yaşayan canlılar arasında, fırsatını bulunca diğerlerine eziyet / zorbalık eden, diğerlerini baskılayan ve kısıtlayan kişiler, özgürlük temelini tetiklemiş olur. Bu kişilere tepki gösterilir. Bu temel, eşitlikçilik ve otorite karşıtlığını desteklemektedir. Kuram herhangi bir temele bir öncelik vermemekte veya bir öncelik sıralaması yapmamaktadır. Temellerin görülme sıklığı ve kabulü kültüre bağlıdır.

Moralite ile ilgili yazının bu tez açısından 4 önemli önermesi vardır: moral yargılarda ani tepkilerin /sezgilerin önemli ve önceliği olduğu, ahlakın bencilliği düzenleyerek toplumsal düzeni mümkün kılan psikolojik mekanizmalar olduğu tanımı, birden fazla temel/prensibi olduğudur. Son önermesi ise, bu üçü ve son gelişmelerle bağlantılı olarak moraliteye daha gerçekçi bir bakış açısının varlığıdır. Bir başka deyişle, sıradan insanların kullandığı iyi-kötü kavramlarının literatürde daha tatmin edici bir şekilde karşılığını bulmak mümkündür.

Bu tezde, çoğulcu ve işlevselci bakış açısı benimsenmiştir. Sezgilerin önceliği ve kişilerin iyi/kötü algısı göz önünde bulundurularak, MTK ve sıradan insanların zihnindeki MTK incelenmiştir.

## 1. Çalışma

Bu çalışma Moral Temeller kuramını ve buna bağlı olarak Moral Temeller Ölçeği (MTÖ), Moral Temeller Ölçeği-Özgürlük (MTÖ-Ö) ve Moral Kutsallık Ölçeği'ni (MKÖ) Türkçe'de test etmeyi amaçlamıştır. Doğrulayıcı faktör analizleri haricindeki analizler SPSS 20 ile, DFA'lar kovaryans matrisi ve en çok olabilirlik yöntemi kullanılarak Lisrel 9.1. ile yürütülmüştür.

### Yöntem

#### Ölçüm araçları

Ölçüm araçları EK-A'da sunulmuştur.

**MTÖ, MTÖ-Ö, MKÖ:** Moral Temeller Kuramına ait iki temel ölçek bulunmaktadır: MTÖ ve MKÖ. MTÖ, (Graham ve ark., 2009; Graham ve ark., 2011) iki bölümden, 5 alt ölçekten ve 32 maddeden oluşan bir ölçektir. Birinci bölümünde (moral uygunluk), katılımcıya, bir şeyin doğru veya yanlış olup olmadığına karar verirken her bir ölçek maddesini ne kadar önemseydiği sorulmaktadır. Ölçek maddeleri her bir moral temele karşılık gelen temalardan oluşmaktadır. Ölçeğin ikinci bölümünde (moral yargılar) ise, katılımcılar her biri bir moral temele denk gelen çeşitli moral yargılara ne kadar katıldıklarını veya karşı çıktıklarını belirtirler. Bu iki bölümden elde edilen puanlar toplanarak beş temel için beş puan elde edilir ve yüksek puanlar o temeldeki moral hassasiyetleri belirtir.

Kuramın güncellenmesi ile beraber özgürlük kavramının da bir moral temel olabileceği gündeme gelmiştir (Haidt, 2012). Bu doğrultuda geliştirilen bir özgürlük ölçeği MTÖ yapısındadır (Iyer ve ark., 2012), yani 2 bölümlüdür ve 9 maddeden oluşur. Ölçeğin 2 alt ölçeği bulunmaktadır: ekonomik/idari ve hayat tarzı.

MKÖ (Graham ve ark., 2009, Graham ve Haidt, 2012), katılımcıların çeşitli ücretler karşılığında bir takım davranışları göstermeye ne kadar istekli olduğunu ölçmektedir. Bu ölçüm tarzının ardındaki mantık, kişinin kutsal saydığı değerlerin ihlal edilmesini kabul etmeyeceğini varsayar. MKÖ, 5 moral temelden oluşur. Katılımcılar, her bir ihlal karşılığında 10 dolardan 1 milyon dolara kadar para miktarı seçebilmektedir (örneğin ilgi/özen temeli için “türü tehlikede olan bir hayvanı vurup öldürmek”). Ayrıca parasız yapma ve ne kadar ödenirse ödensin yapmama seçenekleri mevcuttur. Seçilen para miktarının artması (veya ne kadar ödenirse ödensin yapmazdım seçeneği seçilmesi), kişinin bu temelin ihlalini zor bulduğu ve temeli kutsallaştırdığı anlamı taşır. Ölçek toplam 24 maddeden (her bir temel için 4'er madde ve ayrıca 4 adet dolgu maddesi) oluşur.

MTÖ ve MKÖ aynı işlemlerden geçerek Türkçe'ye çevrilmiştir. MTÖ'nün kısmi Türkçe çeviri moralfoundations.org sitesinde bulunmaktadır. Bu kısmi çeviri dikkate alınarak, birinci adımda iki dile hakim bir psikolog tarafından Türkçe'ye çevrilen ölçekler, ikinci adımda iki dile hakim bir psikologla kontrol edilmiştir. Üçüncü adımda, Türkçe versiyonlar yine iki dile hakim bir psikolog tarafından İngilizce'ye geri çevrilmiştir. Dördüncü adımda, ODTÜ Akademik Yazı Merkezi'ndeki dil bilimciler ve bir psikolog, ölçek madde ve yönergelerinin orijinal, Türkçe çeviri ve İngilizce çevirilerini incelemiş ve Türkçelerine karar verilmiştir. Beşinci olarak, bu Türkçe versiyonlar iki dile hakim iki psikolog tarafından tekrar kontrol edilmiş ve son hali verilmiştir. Bu adımlara rağmen, MTÖ'nün 14 numaralı maddesinde (Birinin sadakatsizlik gösterip göstermediği) bir hata yapıldığı (“Birinin sadakat gösterip göstermediği”) veri toplandıktan sonra fark edilmiştir. Ek-B'de, MTÖ için yapılan analizler, bu madde çıkarılarak tekrar edilmiştir.

MTK ölçeklerine ek olarak, Tiksinme Ölçeği (Olatunji, Haidt, McKay ve David, 2008), Sosyal Gruplara Karşı Tavırlar (Graham ve ark., 2011), Portre Değerler Anketi (Schwartz ve ark., 2012), Dürüstlük-Alçak gönüllülük Ölçeği (Lee ve Ashton,

2004) kullanılmıştır. Ayrıca Ulusal Kimliklenme Maddeleri (Leach, van Zomeren, Zebel, Vliek, Ouwerkerk ve Spears, 2008), kişinin içinde yaşadığı topluma ve ülkeye olan bağlarını ölçecek şekilde oluşturulmuş, bunun için ülkem, Türkiye, Türkiye Cumhuriyeti vatandaşı gibi ifadeler kullanılmıştır. Özgürlük ve Demokrasiye Karşı Tutumlar (EVS, GESIS, 2010), 10 madde ile ölçülmüştür (özgürlük için 10, 17, 58A, 60, 61. sorular, demokrasi için 64, 67A-67D no'lu sorular).

**Demografik sorular:** Katılımcıların demografik profilini anlamaya yarayacak çeşitli sorular sorulmuştur (yaş, cinsiyet, eğitim, politik görüş vb.).

### **Prosedür**

600 anket bataryası oluşturulmuştur. Bir bataryanın doldurulması yaklaşık 40-50 dakika sürmüştür.

### **Örneklem Özellikleri**

Katılımcıların mümkün olduğunca heterojen bir örneklem oluşturması, Türkçe'ye uyarlanmış ölçekleri test etmek açısından önemlidir. Bu sebeple, belli bir yaş, arka plan, eğitim veya meslek gözetmeksizin mümkün olduğunca çok ve farklı özelliklere sahip kişiye ulaşılmaya çalışılmıştır.

Araştırmaya 493 kişi katılmıştır. Katılımcıların yaşları 15 ve 74 arasında değişmektedir (Ort. = 31.42, S = 12.14), ancak örneklemin çoğunluğunu (% 80'ini) 15-35 yaş arasındaki insanlar oluşturmaktadır. Ayrıca 64 kişi yaşını belirtmemiştir. Katılımcıların 276'sı kadın (% 56), 209'u (% 44.2) erkektir, 8 kişi cinsiyetini belirtmemiştir.

Katılımcıların eğitim düzeylerinin okuryazar olmaktan (3 kişi) lisansüstü dereceye (48 kişi) sahip olmaya kadar geniş bir yelpaze çizdiği görülmektedir. En kalabalık eğitim gruplarını lise (142 kişi) ve üniversite mezunları (183) oluşturmaktadır; 4 kişi eğitim durumu ile ilgili bilgi vermemiştir. Katılımcıların 178'i öğrenci olduğunu belirtmiştir (36 kişi lise, 107 kişi üniversite öğrencisi ve 30 kişi lisansüstü öğrenci). 6 kişi öğrenci olup olmadığına dair bilgi vermemiştir. İş ve meslekler ile ilgili sorulardan, katılımcıların 57'sinin işsiz, 5'nin işçi, çiftçi, usta gibi statülerde, 99'unun memur, subay vb. statülerde çalıştığı, 17'sinin serbest meslek sahibi vb. olduğu anlaşılmaktadır. 218 katılımcı "diğer" şıkkını işaretlemiştir, bu şık içinde hem

sıralanmayan iş kolları hem de öğrencilik, ev hanımlığı vb. alanlar bulunduğu için sayı oldukça yüksektir. 47 kişi, iş durumu ile ilgili bilgi vermemiştir. Öte yandan doğrudan sorulan meslek sorusuna 234 kişi yanıt vermiştir. Mesleklerin dağılımı da örneklemin oldukça heterojen olduğunu göstermektedir: çaycılıktan, teknik ressamlığa, pıdecilikten imamlığa kadar farklı meslek sahipleri araştırmaya katılmıştır. En sık görülen meslekler hemşire (5), yönetici (6), araştırma görevlisi (6), çeşitli alanlardan teknisyen (7), işçi (9), psikolog (12), öğrenci (18), öğretmen (19), memur (kamu çalışanı) (21), çeşitli alanlardan mühendis (23), ev hanımı (24) şeklinde sıralanabilir.

Katılımcıların yarısından fazlası (306) bekar olduğunu belirtmiştir. Evli olanların (179 kişi) çoğu eşini kendi başına tanıyarak, 50'si ise görücü usulü ile evlendiğini belirtmiştir. Bir kişi evlenme türünü belirtmemiştir, ayrıca 8 kişi evlilik durumu hakkında bilgi vermemiştir. Evlilik süresi, bir ay ile 52 yıl arasında değişmektedir. Katılımcıların 154'ünün çocuğu vardır, 61 kişi bu konuda bilgi vermemiştir. Bir çocuğu olan 42, iki çocuğu olan 78, üç çocuğu olan 26, dört çocuğu olan 5 ve beş çocuğu olan 2 katılımcı vardır.

Katılımcılara hem yaşamlarının çoğunu geçirdikleri şehir, hem de şu anda yaşamakta oldukları şehir sorulmuştur. Katılımcılar yaşamlarının çoğunu geçirdikleri şehir olarak Türkiye'nin 48 şehrini belirtmiştir, ayrıca 3 kişi Bakü (Azerbaycan), Almanya ve Refah'ı (Filistin) belirtmiştir. Katılımcılar, şu an yaşadıkları kent olarak 19 şehri belirtmişlerdir, 1 katılımcı ABD'de yaşadığını belirtmiştir.

Katılımcıların aylık gelir dağılımlarına bakıldığı zaman, 999 TL'ye kadar ve 8000 TL ve üzeri bir ölçekte, çoğunlukla (280 kişi) 2999 TL'ye kadar olduğu görülmektedir. 139 kişi aylık gelirinin 3000 TL'den 5999 TL'ye kadar olduğunu, 47 kişi de 6000 TL ile 8000 TL ve üzerinde olduğunu ifade etmiştir. 27 kişi bu soruyu yanıtlamamıştır.

Katılımcılara kendilerini ne kadar dindar hissettikleri sorulmuş ve 7'li bir ölçekte (1 = hiç, 7 = çok) değerlendirmeleri istenmiştir. Bu soruya verilen yanıtların görece pozitif çarpık bir dağılım oluşturduğu söylenebilir (Ort. = 3.88, S = 1.92). Yine 7'li bir ölçekte, politik görüşlerini (1 = radikal sol, 7 = radikal sağ) değerlendirmişlerdir.

Bu soruya verilen yanıt, görece pozitif çarpık bir dağılım oluşturmuştur. Kendilerini radikal sol, sol ve sola yakın şeklinde tanımlayan kişilerin sayısı 272 iken, radikal sağ, sağ ve sağa yakın şeklinde tanımlayan kişilerin sayısı 103'tür. Kendisini merkezde tanımlayan 98 kişi bulunmaktadır.

### **MTÖ ile İlgili Analizler**

MTÖ'nün toplam, moral uygunluk ve moral yargılar alt ölçekleri ayrı ayrı değerlendirilmiştir.

Uygunluk ölçeklerinin güvenilirlikleri, yargı ölçeklerine göre daha yüksektir (Kutsallık hariç). Toplam alt ölçeklerin alfa değerleri, uygunluk ve yargı ölçeklerinininkine göre Bakım ve Hakkaniyet ölçeklerinde daha düşük, diğerlerinde daha yüksektir. Bakım ve Hakkaniyet alt ölçeklerinin ortalama değerleri diğerlerinden daha yüksektir.

Bakım'ın uygunluk alt ölçeği, Bakım ve Hakkaniyet'in yargı ölçekleri ile yakın ilişkilidir. Ayrıca Otoritenin uygunluk alt ölçeği, Otorite ve Kutsallık'ın yargı ölçekleri ile ilişkilidir. Politik ideolojinin kontrol edildiği durumda da, ilişki değerleri büyüklük açısından çok fazla değişmese de, uygunluk ölçekleri kendilerine tekabül eden yargı ölçekleri ile en güçlü ilişkiyi kurmaktadır. Ancak Otoritenin uygunluk ölçeği, en kuvvetli ilişkiyi Otorite ve Kutsallık yargı ölçekleri ile kurmaktadır. Temellerin birbirleri ile kurdukları ilişki bakımından, literatürde oluştuğunun aksine, bireyleştirici-bağdaştırıcı temel farkları çok belirgin bir biçimde oluşmamıştır. Bakım ölçekleri, en güçlü ilişkiyi yine Bakım ve Hakkaniyet ile kurarsa da, bağdaştırıcı temellerle de pozitif ilişkileri vardır.

Toplam ölçeğin güvenilirlik analizi, alt ölçeklerin güvenilirliklerinin kabul edilebilir düzeyde olduğunu (.64 ve .79 arasında) ancak bazı maddelerin madde-toplam korelasyonlarının düşük olduğunu göstermiştir.

MTÖ'nün uygunluk, yargı ve toplam maddeleri üzerinde tek-faktörlü, iki faktörlü (bakım-hakkaniyet, sadakat-otorite-kutsallık), üç-faktörlü (bakım-hakkaniyet, sadakat-otorite, kutsallık), beş faktörlü (bakım, hakkaniyet, sadakat, otorite, kutsallık), altı-faktörlü (otorite maddelerinin otorite ve hiyerarşi şeklinde ikiye bölünmesi ile bakım, hakkaniyet, sadakat, otorite, hiyerarşi, kutsallık) ve hiyerarşik

(bireyleştirici temeller olarak bakım, hakkaniyet; bağdaştırıcı temeller olarak sadakat, otorite, kutsallık) modeller Doğrulayıcı Faktör Analizi (DFA) ile test edilmiştir.

Uygunluk ve yargı maddeleri ile test edilen modeller arasında beş faktörlü model veri ile en iyi uyumu sağlayan model olmuştur. Standart yükler anlamlıdır, ancak uyum endeksleri görece düşüktür ve hata katsayıları yüksektir. Benzer şekilde, toplam maddelerle gerçekleştirilen DFA'larda da, beş faktörlü, altı faktörlü ve hiyerarşik modeller görece daha iyi uyum göstermiştir. Bu modeller arasında, altı-faktörlü yapı daha düşük  $\chi^2/sd$  ve hata gösterse de, gizil değişkenleri arasındaki çok yüksek korelasyonlar, bu değişkenler arasında büyük ölçüde binişme olduğunu göstermektedir. Bu sebeple, en iyi uyum gösteren modelin beş-faktörlü model olduğu söylenebilir. Standart yükler kabul edilen büyüklükte ve t değerleri anlamlıdır, ancak uyum endekslerindeki düşüklük, 5 faktörlü modelde bir eksiklik olduğuna işaret etmektedir.

DFA'daki düşük uyum endeksleri sebebiyle MTÖ'nün 2 dolgu maddesinin de dahil olduğu Açıklayıcı Faktör Analizleri (AFA) uygulanmıştır. AFA sonucunda, MTÖ'nün 3 faktörden oluştuğu görülmüştür (toplam açıklanan varyans % 41.13).

Birinci faktör Bağdaştırıcı Temel şeklinde adlandırılmıştır, çünkü sadakat, otorite ve kutsallık maddelerinin çoğu bu faktörde toplanmıştır (açıklanan varyans % 24.09, özdeğer 7.71, alfa .90). Faktörün maddelerinin madde-toplam korelasyonları kabul edilebilir düzeydedir.

İkinci faktöre Koruma-kollama temeli adı verilmiştir, faktör denge ve statükoyu koruma, ihtiyacı olanları kollama, zarardan uzak tutma, dengeyi sağlamak için gerekli ortamı sağlama gibi konulara değinmektedir. 9 maddeden oluşmaktadır (açıklanan varyans % 11.11, özdeğer 3.35, alfa .85).

Üçüncü ve son faktör, İnsancıl adalet adını almıştır, bakım ve adalet kavramlarının birleşiminden oluşmaktadır. 6 maddelidir (açıklanan varyans % 5.50, özdeğer 1.76, alfa .76), ancak bazı maddelerinin madde-toplam korelasyonu oldukça düşüktür.

Literatürde daha önce bireyleştirici ve bağdaştırıcı temeller ayrımı yapılmıştır, hatta bazen bu ikili sınıflandırma üçe bölünerek bireyleştirici, bağdaştırıcı ve kutsallık

sınıflaması yapılmıştır. Mevcut faktör analizi ise bu sınıflandırmalardan farklı bir 3'lü sınıflandırma önermektedir. Literatürden farklı olarak, bağdaştırıcı temeller bir arada algılanmakta, bakım ve hakkaniyet ise ikiye bölünmektedir.

Bu yapıya ait DFA veri ile görece iyi bir uyum ağılamıştır. Standart yükler anlamlıdır, sadece bir maddenin yükü .40'ın altındadır (tablo 7, şekil 1).

Alt ölçekler arasındaki korelasyonlar, politik görüş ve dindarlığın kontrol edildiği kısmi korelasyonlar, MTÖ'nün orijinal ve AFA sonucunda elde edilen faktörleri için hesaplanmıştır (Tablo 9). Özellikle kısmi korelasyonlarda bakım ve hakkaniyet korelasyonlarının artması baskı etkisinin olduğunu, ancak bağdaştırıcı temellerde katsayıların düşmesi politika ve dindarlığın bu temeller üzerinde etkili olduğunu göstermektedir.

### **MTÖ-Özgürlük ile İlgili Analizler**

MTÖ-Ö, Özgürlük'ün olası bir diğer temel olarak ortaya çıkması sonucunda Iyer ve ark. tarafından (2012) MTÖ formatında geliştirilmiş bir ölçektir. Ölçek hala test edildiği için (kişisel iletişim Graham, 24 Kasım 2014), ilgili analizler MTÖ'den ayrı yürütülmüştür.

Toplam Özgürlük ve Hayat tarzı Özgürlük Ölçeklerinin güvenilirlik katsayıları kabul edilebilir düzeyde olmasına rağmen, Ekonomik/İdari Özgürlük'ün alfa değeri oldukça düşüktür. Ayrıca bu alt ölçeğin bir maddesi olan 8. madde, hem bu ölçeğe hem de toplam ölçeğe katkıda bulunmamakta ve bu maddenin çıkarılması, alfa değerini yükseltmektedir (Tablo 11).

Özgürlük maddeleri üzerinde tek-faktörlü, iki faktörlü (ekonomik ve hayat tarzı) ve hiyerarşik modeller için DFA yürütülmüştür (Tablo 12, Şekil 2).

Tek ve iki faktörlü modeller ortalama uyum gösteren modeller olmuşlardır, 8. Madde gizil değişkenler tarafından yordanmamaktadır, hiyerarşik modelde ise 7. Madde gizil değişkeni tarafından yordanmamaktadır, ki-kare ve hata değerleri daha düşük olsa da CFI da daha düşüktür.

Özgürlük maddelerinin AFA'sı, % 29.69 varyansın açıklandığı 2 faktörlü bir yapı göstermiştir (tablo 13). 8. madde ters bir madde olmasına rağmen, diğer maddelerle

aynı yönde yüklenmektedir. Faktörlerin iç tutarlılık değerleri sırasıyla .64 ve .58'dir. AFA'nın işaret ettiği faktörlerle yapılan DFA (tablo 12, şekil 2), iki faktörlü ve hiyerarşik modelin diğerlerine göre daha iyi uyum sağladığını göstermiştir. Sekizinci maddenin olmadığı bir “yeni özgürlük” değişkeni devam eden analizler için oluşturulmuştur.

Orijinal ve yeni özgürlük ölçekleri arasındaki korelasyonlar oldukça yüksektir ( $r = .91, p < .001$ ) (Tablo 14). Ekonomik ve hayat tarzı alt ölçekleri arasındaki korelasyonlar orta derecedir ( $r = .49, p < .001$ ) ve literatüre göre daha yüksektir ( $r = .27$ , Iyer et al., 2012). Kısmi korelasyonlar (tablo 15), bu temelin politik görüş ve dindarlıktan çok etkilenmediğini göstermektedir.

Özgürlük, en güçlü olarak Hakkaniyet ile ( $r = .35, p < .001$ ), sonrasında Bakım ile ( $r = .31, p < .001$ ) ilişkilidir, ayrıca sadakat ile pozitif ve zayıf bir korelasyonu vardır ( $r = .11, p < .001$ ). 8. maddenin çıkartılması ile oluşturulan Yeni Özgürlük değişkeni, orijinal değişkenden oldukça farklı ilişkiler çizmektedir (bu değişken ve bağdaştırıcı temeller arasında pozitif ilişkiler vardır).

### **MKÖ ile İlgili Analizler**

MKÖ 5 moral temeli bir katılımcının para karşılığı veya bedava ne kadar ihlal etmek isteyeceğini ölçmektedir. Ölçek ayrıca ihlalin reddini de cevap olarak katılımcıya sunmaktadır.

Güvenirlilik analizi (Tablo 17) alt ölçeklerin kabul edilebilir düzeyde iç tutarlığa sahip olduğunu göstermektedir. Ölçek ortalamaları en tabu temelin Bakım, ihlal edilmesi en kolay temelin ise Otorite olduğunu göstermiştir. İlginç bir şekilde, ikinci en tabu ölçek, ölçeğin Dolgu maddelerinden oluşan alt ölçeğidir.

Tek-faktörlü, iki faktörlü (bakım-hakkaniyet, sadakat-otorite-kutsallık), üç-faktörlü (bakım-hakkaniyet, sadakat-otorite, kutsallık), beş faktörlü (bakım, hakkaniyet, sadakat, otorite, kutsallık) modeller, a) 20 maddeli ve b) dolgu ölçeğinin kontrol ettiği 20 maddeli MKÖ üzerinde DFA ile test edilmiştir (tablo 18, şekil 3). 20 madde ile test edilmiş, iki, üç ve beş faktörlü modeller veri ile en iyi uyumu gösteren modeller olmasına rağmen, uyum endeksleri vasat ve hata oranları beklendiğinden daha yüksektir. Standart yükler anlamlıdır.

MKÖ maddelerinin korelasyon matrisi dolgu maddelerinin diğer maddeler ile anlamlı bağlantıları olduğunu gösterdiği için AFA dolgu maddeleri ile yürütülmüştür. Dolgu maddelerinin dahil olduğu ve olmadığı her iki EFA da, aynı 2 faktörlü yapıyı göstermiştir (tablo 19). Birinci faktörde çoğunlukla bağdaştırıcı temellerin maddeleri bulunmakta, ikinci faktör 11 maddeden oluşmaktadır, bu 11 maddenin 4'ünün birinci faktörle çapraz yükü bulunmaktadır. Faktörler tek bir kavramdan oluşmadığı için yorumlaması güçtür.

Yeni faktörlerin iç tutarlık katsayıları yüksek, maddelerin iç tutarlığa katkısı iyidir. 2 faktörlü modellerden (24 maddeli, 20 maddeli, dolgu maddelerinin kontrol ettiği 20 maddeli), son iki model veri ile ortalama bir uyum göstermiştir.

Alt ölçekler arasındaki korelasyonlar oldukça yüksektir (tablo 21 ve 22). Ayrıca, dolgu ölçeğinin de moral temel ölçekleri ile anlamlı ilişkiler kurduğu belirtilmelidir. Dolgu ölçeğinin diğer ölçeklerden çıkarılması ile yapılan kontrol sonucunda, korelasyonların düştüğü ve ölçeklerin bireyleştirici-bağdaştırıcı ayırımını onaylar şekilde ilişkilendiği gözlemlenmektedir. MTÖ'de olduğu gibi politik görüş ve dindarlığın kontrol edildiği kısmi korelasyonlarda bağdaştırıcı temellerin arasındaki korelasyonlarda düşüş olmaktadır.

### **MTÖ, MTÖ-Özgürlük ve MKÖ Arasındaki İlişkiler**

Tablo 23'te MTÖ, MTÖ-Ö, ve MKÖ arasındaki korelasyonlar özetlenmiştir. MKÖ, 3 tipte ölçülmüştür: a) dolgu alt ölçeğinin de dahil olduğu 6 alt ölçek, b) dolgu ölçeğinin diğer ölçeklerin skorlarından çıkarılarak elde edilen 5 moral temel ölçeği, c) para karşılığı ihlal önerilerine verilen "asla" yanıtlarının toplamından oluşan dolgu alt ölçeği de dahil 6 alt ölçek.

MTÖ ve MKÖ belli bir dereceye kadar birbiri ile paraleldir. MKÖ'nün dolgu ölçeği, MTÖ alt ölçekleri ile anlamlı ilişkilere sahiptir, bunun sebebi dolgu maddelerinin içeriğinin vücut ve sağlıkla ilgili olması olabilir.

Her iki ölçek de moral temelleri ölçtüğü halde, MTÖ her bir maddenin moralite ile olan ilgisini, MKÖ her bir ihlalin bir kişi için ne kadar kolay olduğunu ölçmektedir. Bu sebeple meydana gelecek farklılaşmalar kabul edilebilir ve iki ölçek arasında katı bir eşleşme beklemek gerekmeyecektir, ancak yine de birbirine tekabül eden alt

ölçeklerin (örneğin MTÖ-sadakat ve MKÖ-sadakat) diğerlerine göre daha güçlü ilişkilere sahip olması ve bu şekilde düzenli bir örüntü gereklidir. Bu örüntünün eksikliği ölçümlerin geçerliği açısından bir eksiklik olarak değerlendirilebilir.

### **MTÖ, MTÖ-Ö ve MKÖ'nün Demografik Değişkenlerle İlişkisi**

Tablo 24, demografik değişkenler ve MTK ölçekleri arasındaki ilişkiyi göstermektedir. Bağdaştırıcı moral temeller ile yaş arasında pozitif, Özgürlük ile negatif bir ilişki olduğu görülmektedir. Eğitim düzeyi yükseldikçe, bağdaştırıcı temeller hakkındaki hassasiyetler azalmakta, özgürlük hakkındaki hassasiyetler artmaktadır. Yüksek ücret getiren işler ve şehirde yaşamak, özgürlükle ilgilidir. Kadınlar MTÖ'nün Bakım ve Hakkaniyet, MKÖ'nün Hakkaniyet ölçeğinden daha yüksek puan almıştır, MKÖ-asla ölçeklerinde ise, altı temelin hepsinde kadınların puanı daha yüksektir. Her iki ölçeğin bağdaştırıcı temelleri, dindarlıkla ve sağ politik yönelimle pozitif ilişkilidir; MTÖ-Hakkaniyet ve Özgürlük ölçekleri ise negatif ilişkilidir. Her ne kadar bağdaştırıcı temeller iki ölçekte benzer ilişki örüntüleri gösterse de, bireyleştirici temeller paralel değildir. MTÖ-Bakım, MKÖ-Hakkaniyet politik yönelimle ilgili değilken, MTÖ-Hakkaniyet ve MKÖ-Bakım (ayrıca MTÖ-Özgürlük) negatif ilişkilidir.

### **MTÖ, MTÖ-Ö ve MKÖ'nün Diğer Kavramlarla İlişkisi**

Beklendiği gibi MTÖ-Ö'de yüksek skor alan katılımcılar hayatları üzerinde kontrol sahibi olduklarını düşünmektedir. Her iki ölçeğin bağdaştırıcı temeller boyutunda yüksek skorlar almış katılımcılar, aynı zamanda demokrasinin Türkiye'deki gelişiminden memnundur, buna karşın Hakkaniyet ve Özgürlükte (MTÖ) yüksek puan almış kişiler, memnuniyetsizdir. Genel olarak demokrasinin uygun bir rejim olduğuna dair inanış vardır. Demokrasinin çeşitli zayıflıkları olduğuna inanan kişiler Bakım (MTÖ), Hakkaniyet (MTÖ), Sadakat (MTÖ, MKÖ), Özgürlük, Otorite'de (MKÖ) düşük skorlar almıştır.

Katılımcılar genel olarak ülkenin birinci önceliğinin düşünce ve ifade özgürlüğü, ikinci önceliğin ise hükümetin kararlarında halka daha fazla söz hakkı tanınması olması gerektiğini düşünmektedir, bu konuda moral temeller herhangi bir farklılaşma yaratmamıştır.

Moral temellerin dürüstlük-tevazu ölçeđi ile olan ilişkileri, açgözlülükten kaçınma ve samimiyetin bireyleştirici temeller, hakkaniyetin bütün temeller (özellikle sadakat) ile ilgili olduğunu göstermektedir. Otorite ve özgürlük dürüstlikle en az ilgili olan temelledir. Kuramsal anlamda, hakkaniyetin en güçlü ilişkiyi kurmamış olması, özgürlüğün dürüstlük ile anlamlı bir ilişkisinin olmaması şaşırtıcıdır.

Beklendiđi gibi tikslenme Kutsallık ile yakından ilişkilidir. Özgürlük, tikslenme ile ilgili değildir. Bakım (MTÖ) kutsallıktan sonra tikslenme ile en güçlü ilişkiyi kurmuş temeldir. MKÖ'nün bakım ve hakkaniyet temelleri tikslenme ile anlamlı ilişkiye sahip değildir.

Ulusal kimliklenme kavramları (merkezlik, doyum, dayanışma vb.) her iki ölçeđin bağdaştırıcı temelleriyle pozitif ilişkiler çizmiştir. Özgürlük ölçeđi bu kavramlarla ilgili değildir, Hakkaniyet ise doyum ve öz-kalıpyargılaştırma ile negatif ilişkilidir.

Moral temellerin Portre değerler ile kurduđu ilişki örüntüleri çoğunlukla önceki sonuçlarla tutarlıdır (Graham ve ark., 2011), bu çalışmada ise MTÖ ve MKÖ ölçekleri (özellikle bakım, hakkaniyet ve kutsallık) arasında birebir örtüşmenin olmaması ilgi çekicidir. Her iki bakım ölçeđi tevazu, evrensellik-dođa ve kişilerarası uyma ile ilişkilidir. Hakkaniyet MTÖ ölçeđi iyilik-bakım, evrensellik ile pozitif; Hakkaniyet MKÖ ölçeđi kişisel güvenlik, hedonizm ve güç-kaynaklar ile negatif ilişkilidir. Sadakat iyilik, güvenlik, uyma, gelenek, tevazu ve görünüş değerleriyle, Otorite ve Kutsallık ise (kurallar ve kişilerarası) uyma, gelenek, tevazu, sosyal güvenlik, görünüş değerleriyle ilişkilidir. Özgürlük ise en güçlü olarak evrensellik, iyilik, hedonizm ve öz yönelim-düşünme ile ilgilidir.

Her bir moral temel, çeşitli sosyal gruplarla yakından ilişkilidir. Temellerin olumsuz duygu beslediđi gruplar (t) ile belirtilmiştir. MTÖ ölçeđinde, Bakım rüşvet alanlar (t), cellatlar (t), pasifistler, çocuklar; Hakkaniyet sorgu sırasında zor kullanan görevliler (t), cellatlar (t), sağcılar (t); Özgürlük çocuklarını dövenler (r), diktatörler (r), bilim insanları, ülkenin bağımsızlığı için mücadele edenler; Sadakat üst düzey yöneticiler; Otorite evlenmeden çocuk sahibi olan kadınlar (t), bayrak yakanlar (t), Türkler, ordu; Kutsallık, anarşistler (t), ateistler (t), Müslümanlar, din görevlileri ile yakından ilgilidir.

MKÖ ölçeğinde, Bakım tacizciler (t), eşcinseller, vejetaryenler; Hakkaniyet sirklerde hayvan kullananlar (t), steroid alanlar (t), fakir insanlar; Sadakat bayrak yakanlar (t), anarşistler (t), askerler ve Türkler; Otorite yurt dışında yaşayan Türkler (t), solcular (t), sofular, din görevlileri; Kutsallık ateist (t), gündelik ilişkilere giren insanlar (t) ile yakından ilişkilidir.

Her iki ölçek arasında tam bir paralellik bulunmamaktadır, ayrıca her iki ölçeğin bağdaştırıcı temelleri, bireyleştirici temellere göre çeşitli sosyal gruplar hakkında net duygulara sahiptir. Özellikle otorite ve kutsallık temellerinde yüksek skor alan katılımcılar çoğunlukla aynı gruplara karşı benzer duygular beslemektedir. Ek olarak kuramsal iddialardan bazı sapmalar görülmektedir, mesela Bakım temelinde yüksek puan alan kişilerin bakıma ihtiyacı olan kişilere (çocuklar gibi) pozitif duygular veya zarar veren kişilere (örneğin avcılar) negatif duygular beslemesi beklenirken, bu kişilerin her türlü ayırmacıya uğrayan kişileri de (örneğin eşcinseller) pozitif duygular, kuramsal olarak Hakkaniyet ile ilişkilmesi beklenen bazı gruplara da (steroid alan sporcular) negatif duygular beslediği görülmektedir. Aynı şekilde, Hakkaniyet de Bakım ile ilgili olması beklenen “sirklerde hayvan kullananlar”a karşı olumsuz duygularla ilişkilidir. Moral temeller, kuramsal olarak beklendiğinden daha fazla gruba karşı hassastır, ayrıca aynı sevilen-sevilmeyen sosyal gruplar, bakım-hakkaniyet-özgürlük, sadakat-otorite, otorite-kutsallık temelleri arasında örtüşen unsurlar olduğunu göstermektedir. İlginç bir şekilde, Otorite ve Kutsallık, Sadakat’in ilgili olması beklenen sosyal gruplara karşı daha net duygulara sahiptir.

### **Tartışma**

MTÖ’nün uygunluk ölçekleri iç tutarlılık bakımından yargı ölçeklerinden daha iyidir. Ayrıca kuramsal iddiadan farklı olarak her bir moral temelin uygunluk ölçeği yargı ölçeğine tekabül etmemektedir. MTÖ ve MKÖ iç tutarlılık bakımından tatmin edicidir, ancak DFA sonuçları kuramsal yapıyı güçlü bir şekilde desteklenmemiştir. Yüklerin anlamlı olup, uyum endekslerinin düşük olması 5faktörlü yapıda bir eksiklik olabileceğinin işareti olabilir. Kuramcılar (örn. Graham ve ark., 2011), birbirine benzeyen ölçek maddeleri kullanarak alfa değerini yükseltmektense içerik ve tarz olarak farklı maddeler kullanmayı yeğlemişlerdir, uyum endekslerindeki

düşüklüğün sebebi bu olabilir. Kuramcıların bu tercihinin içerik geçerliği açısından bir sorun yaratıp yaratmadığı başka çalışmalarla da incelenmelidir.

AFA sonuçları MTÖ için 3, MKÖ için 2 faktörlü bir yapı göstermiştir. Her iki yapı da literatürde daha önce iddia edilmiş olan yapılardan farklıdır. Bağdaştırıcı temellere ait muhafazakar değerler bir bütün olarak algılanmaktadır. Ancak sadakat ve bakım temelleri arasında ortak unsurlar olduğu ve sadakatin bireyleştirici ve bağdaştırıcı temeller arasında bir geçiş rolü üstlendiği de unutulmamalıdır. Daha önceki çalışmalarda da (örn., Graham ve ark., 2011), iki faktörlü sonuçlar görülmesi, katılımcıların bazı temelleri bir bütün olarak algılama eğilimine kanıt olarak gösterilebilir.

MTÖ'nin bir uzantısı olan Özgürlük'ün yeni maddeler yazılarak iyileştirilmesi gerektiği görülmektedir. Ayrıca mevcut çalışmada kuramsal ekonomik-hayat tarzı şeklinde bir algı oluşmamıştır. Bunun sebebi ne olursa olsun, mevcut ölçeğin geliştirilmesi ve ayrıca MKÖ için de bir özgürlük ölçeği eklenmesi gereklidir. MKÖ'nün dolgu ölçeği herhangi bir ölçek gibi işleyerek çeşitli kavramlarla anlamlı ilişkiler kurmaktadır. Ölçeğin yapısı bir dolgu ölçeğini gerekli kılmaktadır, bu sebeple dolgu ölçeğinin varlığı elzemdir. Mevcut dolgu ölçeği diğer kavramlarla en az düzeyde binişme yaratacak şekilde yenilenmelidir.

Diğer çalışmalarla paralel olarak (örn. Graham ve ark., 2009), bakım ve hakkaniyet temelleri diğer temellerden daha fazla önemsenmektedir, otorite ise en az önemsenen veya en kolay vazgeçilen temeldir. Temeller bireyleştirici-bağdaştırıcı şeklinde gruplanmaktansa birbirleri ile pozitif ilişki içerisindedir. MKÖ'de MTÖ'den daha yakın ilişkiler söz konusudur, bu MKÖ'nün provakatif doğası ile ilgili olabilir, temeller katılımcılar için farklı düzeylerde önem arz edebilir, ancak hiç birini ihlal etmek istemiyor olabilirler. Ölçekler arasındaki korelasyonda aynı temellerin alt ölçeklerinin en yüksek korelasyonlu ölçekler olmaması ölçümler açısından bir eksiklik olabilir.

Her ne kadar aynı konudaki iki ölçüm olsa da, birbirinin tamamıyla aynı olmaması sebebiyle farklılıklar kabul edilebilirdir. Öte yandan, başka kavramlarla farklı yönlerde kurulan ilişkiler iki ölçek arasındaki paralelliğin beklenenden az olduğunu

göstermektedir. Bu sebeple iyi işlemeyen maddelerin çıkarılması, yeni maddeler eklenmesi gibi yollarla bu paralelliğin artırılması gerekmektedir. Bir diğer ilginç nokta ise, iki ölçeğin bağdaştırıcı temelleri arasındaki paralellik, bireyleştirici temellerinin arasındaki paralellikten daha fazla olmasıdır. Bu muhafazakar değerlerin bir bütün olarak algılanmasına dair ek bir dayanak olabilir. Bireyleştirici temeller arasındaki ayrılık ise, bu temelleri önemsemek ve bunları para karşılığı ihlal etmek arasındaki farkın çok daha büyük olduğuna işaret etmektedir.

Genel olarak, 5 temel de (ve MTÖ için özgürlük) politik yönelimden etkilenmektedir (örn. Graham ve ark., 2009; Graham ve ark. 2011.), ancak mevcut çalışma daha çok bağdaştırıcı temellerin politik yönelimden etkilendiği ortaya koymaktadır. Ayrıca düşük seviyede dindarlık, yüksek Özgürlük ile ilişkilidir. Sol kanat politik yönelim hakkaniyet ve özgürlük ile bağımlıdır. Temellerin dürüstlük-tevazu ve portre değerler hariç çeşitli kavramlarla olan ilişkileri genelde beklendiği gibidir. Hakkaniyet temelindeki aldatmama vurgusu sebebiyle dürüstlüğün en çok bu temelle ilişkileneceği düşünülmüştür ancak sonuçlar dürüstlüğün diğer temeller (özellikle bakım ve sadakat) için de önemli olduğunu göstermiştir. Portre değerler ve temeller arasındaki ilişkiler, özyönelim-düşünce gibi moral olmadığı düşünülen bazı değerlerin temellerle ilişkili olduğunu göstermektedir. Bu tip değerler bireyleştirici ve özgürlük temelleri ile ilgilidir.

Sonuç olarak, MTÖ, MTÖ-Ö ve MKÖ'nün hata ve zayıflıkları bu ölçeklerin güçlendirilmesi ile giderilebilir. Bunu yaparken bir kaç noktayı gözden kaçırmamak gereklidir: a) bağdaştırıcı temellerin maddeleri genel olarak ihtiyacı karşılamaktadır, ancak özgürlük ve bireyleştirici temel maddeleri daha zayıftır, b) kavramların tanımları ve maddeleri arasında farklılıklar olabilir (örneğin hakkaniyet temeli tanımı karşılıklılık ilkesini vurgulamakta ancak maddeleri eşitlik, haksızlık gibi konulara da değinmektedir), c) sadakat ve özgürlüğün bağdaştırıcı ve bireyleştirici özellikleri vardır, d) özellikle hakkaniyet, özgürlük, sadakat ve kutsallık için daha keskin tanımlar yararlı olabilir, e) hakkaniyet ve özgürlük arasındaki benzerlik ve farklılıklar netleştirilmelidir, f) temellerin binişen doğaları dikkate alınmalıdır.

Ölçekler Türkçe'de de kullanılabilir. Çeşitli zayıflıklarına rağmen a) kuramsal temel, b) MTÖ ve MTÖ-Ö'nün farklı türdeki soruları (uygunluk ve yargı), c) kabul

edilebilir iç tutarlılık katsayıları, d) DFA’lardaki anlamlı t değerleri, e) MKÖ’de bir dolgu alt ölçeğine olan ihtiyaç göz önüne alındığında, araştırmacıların orijinal yapıyı (MTÖ ve MKÖ için 5 faktörlü, MTÖ-Ö için toplam ölçek) kullanmaları uygun gözükmemektedir. Ayrıca MKÖ, dolgu ölçeği, mevcut çalışmada olduğu gibi, diğer ölçeklerden çıkarılarak veya asla yanıtları hesaplanarak da kullanılabilir.

## **2. Çalışma**

İkinci çalışma moralitenin zihinsel temsilini açık uçlu sorularla anlamayı ve bu zihinsel temsilin literatürle olan benzerlik farklılıklarını karşılaştırmayı amaçlamıştır.

### **Yöntem**

#### **Katılımcılar**

Örneklem 24 farklı meslek grubundan, 41 kişiden (20 kadın, 18 erkek, 3 belirtilmemiş) oluşmaktadır. Yaş aralığı 18-63 olmakla birlikte, çoğu katılımcı 20-40 arasındadır. Çoğunluğu Ankara ve İstanbul olmak üzere, Türkiye’nin 10 farklı şehriden çalışmaya katılmışlardır. Eğitim ranjı okuma yazma bilir ve lisansüstü eğitim arasında değişmekle birlikte, çoğu katılımcı en az lise mezunudur.

#### **Ölçüm Aracı**

Katılımcılara 4 soru sorulmuştur: a) ahlak deyince aklınıza ne geliyor, sizce ahlak nedir?, b) ahlaklı insan deyince aklınıza ne geliyor, sizce ahlaklı insanı tanımlayan sıfatlar nelerdir?, c) ahlaktan yoksun, yanlış davranışlarda bulunan bir kişiyi nasıl tanımlardınız?, d) ahlaksız/ ahlaka aykırı bir davranış örneği verebilir misiniz (şahit olduğunuz, gördüğünüz, duyduğunuz veya bir sebeple bildiğiniz)? Katılımcıların demografik profilini anlamaya yarayacak çeşitli sorular sorulmuştur (yaş, cinsiyet, eğitim, politik görüş vb.) (Sorular için bkz., Ek-C)

#### **İşlem**

Katılımcılardan 29’una sorular kapalı zarf içinde verilmiş ve yanıtları istenmiştir. 12 katılımcı üniversitenin çevrimiçi anket servisi kullanılarak çalışmaya katılmıştır. Bazı katılımcılar bazı soruları yanıtlamamış olsa da çalışmadan çıkarılmamışlardır.

## Sonuç ve Tartışma

### Nitel Analiz

#### Analiz Birimleri: Tematik Birimler ve Kategoriler

Veri MAXQDA11’de kaydedilmiş ve analizi yapılmıştır. Katılımcıların yanıtları çoğunlukla bir kaç kelime veya kısa açıklamalardan oluşmaktaydı. Veri en küçük anlamlı birimler (tematik birimler) bazında kodlanmıştır. Bir anlamlı birim, bir veya birden çok söylenmiş sözcükler, eş anlamlı sözcükler, yakın anlamlı sözcüklerden oluşmaktadır. Anlamlı birimler mümkün olduğunca dar bir şekilde oluşturulmuştur ve her bir anlamlı birimin n ve sıklık sayımı yapılmıştır. Örneğin ikinci sorunun anlamlı birimlerinden biri olan “dürüst (15, 16)” dürüst, çevresine dürüst, dürüstçe konuşan gibi yanıtlardan oluşmuş, 15 kişi tarafından 16 kere dile getirilmiştir. Yanıtlar genellikle kısa olduğu için n ve sıklık çoğunlukla aynıdır. Anlamlı birimler bütün veri için oluşturulduktan sonra veri hata, çelişki, aşırılık bakımından kontrol edilmiş ve gerekli yerlerde düzeltmeler yapılmıştır. İkinci aşamada tematik birimler bir araya getirilerek kategoriler oluşturulmuştur. Bir kategori, a) anlamları birbirine semantik olarak yakın, b) aynı kavramı anlatan, c) kategoride bir yan anlam kazanan, d) katılımcının yanıtları içinde yakın anlamları olan tematik birimlerden oluşan bir üst düzey birimdir. Tematik birime göre daha soyuttur. Örneğin ikinci sorunun “dürüst” kategorisi, dürüst, doğru, düzgün, güvenilir, adil, namuslu, yalansız, saptırmadan, açık sözlüce, temiz tematik birimlerinden oluşmaktadır. Kategorilere isimler a) en sık kullanılan tematik birim, b) kategorinin genel anlamı düşünülerek verilmiştir. Tüm bu analiz yapılırken, yanıtlarda geçen kelimeler çeşitli sözlük anlamları bakımından dikkatlice incelenmiştir. Bazı tematik birimler, birden fazla anlam taşıdığı veya kategoriye uyum sağladığı için birden fazla kategoride kullanılmıştır, böyle durumlarda ilgili tablo veya şekillerde yıldız ile belirtilmiştir. Bazı tematik birimler kategori oluşturmamış veya var olan kategorilerde gruplanmamıştır, bu şekildeki tematik birimler şekillerde “gruplanmamış” şeklinde belirtilmiştir.

Kodlayıcılar arası güvenilirlik “ahlaklı insan” sorusu üzerinde ölçülmüştür. İki kişi bu soruya verilmiş yanıtları tematik birimler bakımından kodlamıştır. Sonuçlar

kodlayıcıların % 93'e kadar aynı kodları kullandığını, kodlar arası uyumun da % 60 olduğunu göstermiştir. Katılımcılardan biri ahlaklı insan yerine ahlakın tanımını yapmıştır, kodlayıcılar arasındaki uyumsuzluk da temel olarak bu katılımcının yanıtının farklı kodlanması sebebi ile oluşmuştur. Bir kodlayıcı bu yanıtı analize dahil etmemiş, diğeri dahil etmiştir. Geri kalan uyumsuzluklar önemsizdir.

Katılımcıların tematik birimler şeklindeki yanıtları ek-D'de, kategorik bilgileri de şekil 4 ve 5'te gösterilmiştir.

### **Yanıtlar Arası Süreklilik**

Moralite, ahlaklı insan ve ahlaksız insana bakış genel olarak uyumludur. Öncelikle, dürüstlük her üç soruda ortak ve güçlü bir kavramdır. Ayrıca dürüstlikle ilgili bazı örnekler de verilmiştir. Dürüstlük bu haliyle güçlü ve bağımsız bir moral temel olarak ortaya çıkmaktadır. Bunu destekleyen bazı görüşler (örn., Iyer, 2010) ve öncül çalışmalar (Hofmann ve ark., 2014) bulunmaktadır. İkinci olarak, ahlak, uygun davranış biçimiyle ilgili bir dizi kural olarak algılanmaktadır. Bu nosyon, ahlaklı insanda terbiyeli, bilge şeklinde, ahlaksız insanda görgü kurallarına uymayan şeklinde belirtilmiştir. Üçüncü ortak nosyon, iyiliktir. Ahlaklı bir insan iyi, yardımsever, merhametli, hoşgörülü, empatik; ahlaksız insan kötü, çıkarıcı, merhametsiz, kırıcı şeklinde tanımlanmaktadır. Bir diğer ortak nosyon (kendine ve başkalarına) özgürlük ve saygıdır. Ahlak özgürlükler, haklar, adalet; ahlaklı insan kendine ve başkalarına saygı duyma; ahlaksız insan adaletsiz, başkalarının saygınlık ve haklarına saygı duymama şeklinde yorumlanmaktadır.

Daha az sık tekrarlayan nosyonlar kutsallık ve sadakattir. Ahlak din, temizlik ve onur/iffeti içermektedir; ahlaklı insan onurlu, temiz ve erdemli; ahlaksız insan onursuz, bayağı olarak algılanmaktadır. Sadakat ise dürüstlük, sadakat, güvenilirlik (ahlak); dürüst, güvenilir (ahlaklı insan); dürüst olmayan (ahlaksız insan) şeklinde gruplanabilir. Dürüstlük ile ilgili kategori bilgileri hem dürüstlük hem sadakat temasında kullanılmıştır; aslında bu durum da bu iki tema arasındaki bağı göstermektedir.

Ahlak, ahlaklı insan, ahlaksız insan algılarında bazı tutarsızlıklar da söz konusudur. Örneğin, katılımcılar ahlaklı insanı toplumla bütünleşmiş, topluma faydalı, sıcak ve

sevilen şekilde; ahlaksız insanı da dışlanmış, seilmeyen, çevresiyle ilgisiz şekilde ifade etmektedir. Ancak buna bağı olarak ahlak tanımlarında “sosyal entegrasyon” ya da benzeri bir tema ortaya çıkmamıştır. Bu ahlak sorusunun diğ sorulara göre daha soyut olmasıyla açıklanabilir. Ahlaklı/ahlaksız bir insanı hayal ederek onu tanımlamak, ahlakı hayal etmekten daha kolay olabilir. Yine de sosyal ilişkilerle ilgili vurgu, uyum içinde yaşamının ahlakla yakından ilgisini ortaya koymaktadır. Bu durum ahlakın bağdaştırıcı sosyal bir yaşamı mümkün kılıcı işlevi ile örtüşmektedir (örn., Haidt & Kesebir, 2010). Bir diğ tutarsızlık vicdanla ilgilidir. Vicdanlı ve vicdansız olma, utanç/suçluluk duyma, anti sosyallik gibi kavramlara atıflar ahlaklı/ahlaksız insan sorularında görülmüştür ancak ahlakın tanımında bunlardan bahsedilmemiştir.

### **Duygular, Hisler, Sezgiler**

Bu çalışmada, Türkçe’de duygu, his, sezgi olarak görülen ve “duymak, hissetmek” fiilleri ile beraber kullanılan (saygı duymak gibi) sözcükler bir araya toplanmıştır. Bu durumda ahlak empati, güven, hoşgörü, acıma, merhamet, saygı (saygısızlık; kendine ve başkalarına), sorumluluk, onur, şeref, vicdan, kıskançlık/haset, kibir, utanç ve küçümseme ile ilişkilendirilmektedir.

### **MTK Temelinde Sınıflandırma**

Çalışmanın amaçlarından biri mevcut çalışmada verilen yanıtların benzerlik ve farklılıklarını literatür ile karşılaştırmak olduğundan, 4 sorunun her kategorisi bir moral temel unsuru olup olmaması açısından değerlendirilmiştir. Bu deneme ilave temeller olabileceğini ve moral temellerin geçirgenliğini göstermesi bakımından önemlidir.

Buna göre bakım temeli iyilik, merhametsiz, kırıcı, anti sosyal, merhametli gibi kategorilerden oluşabilir. Ayrıca, bakımın bir uzantısı olarak, hoşgörü ve kabul edici bir tavır da bu temel altında düşünülebilir. Bu tavır, Sadakat temelinin birlikler ve olumlu sosyal ilişkiler kurmak konusundaki vurgusu düşünüldüğünde sadakat içinde de düşünülebilir. Hakkaniyet temeli mevcut çalışmada hakların ihlali ve haksızlık (haksız çıkar vb.) kategorilerinden oluşmuştur. Kuramsal tanım karşılıklılığı vurguladığı halde katılımcılar bu ilkedden bahsetmemiştir. Ancak haksız çıkar gibi

unsurlar bir tür karşılıklılık gibi düşünülebilir. Sadakat güvenilirlik, aldatmama sosyal entegrasyon gibi temalarla oluşturulabilir. Kuramın sadakatle ilgili olarak önemseydiği hainlik, ihanet gibi temalar bu çalışmada karşımıza çıkmasa da, uyum içinde yaşama gibi unsurlar ön plana çıkmıştır. MTK'ye göre otorite temelinin en önemli özelliği hiyerarşik ilişkilerde üst konumdakilere saygı göstermektir. Bu çalışmada, saygıdan kendi başına oldukça sık bahsedilmesine rağmen, herhangi bir hiyerarşik ilişkiden bahsedilmemiştir. Saygı hem herhangi bir otorite figürü barındırmadığı hem de özsaygı, kendine saygı gibi kavramlarla beraber bahsedildiği için ayrı bir temel olarak düşünülmüştür. Ayrıca, anti sosyallik (bakım temelinde düşünülmüştür) sosyal kurallara uymama nedeniyle otorite altında düşünülebilir. Kutsallık, kutsallık ve din kategorileri ile temsil edilmiştir. Bayağılık da özkontrol ile ilgili olduğu için (bedensel istekler, açgözlülük vb.) kutsallık altında düşünülebilir. Özgürlük temeli başkalarının özgürlüğüne karışmama, başkalarının özgürlüğüne saygı duyma, haksızlık yapmama gibi kategorilerle oluşturulabilir. Baskı altındaki bir grup olarak, kadınlara karşı yapılan ahlaksızlıkları ve bir başkasının saygınlığını zedelemeyi de bu temel altında değerlendirmek mümkündür. Kuramın sıkça vurgu yaptığı tiranlık, zorbalık gibi unsurların bu çalışmada angarya, mobbing, konumunu kullanma gibi kategorilerle ifade edildiği söylenebilir. Ancak katılımcıların zihninde adalet, haklar, hakkaniyet gibi kavramların özgürlükle yakından ilişkili olduğunu belirtmek gerekir.

Dürüstlük ve dürüst olmama ile ilgili tematik birimler en sık görülen birimlendendir, bu da bu kavramların katılımcılar için çok önemli olduğuna işaret etmektedir. Ancak, katılımcıları bu kavramları anlatırken özel bir bağlam belirtmemiştir, bu sebeple ayrı bir temel olarak değerlendirmek uygun görülmüştür. Dürüstlük aday bir temel olabileceği gibi, her bir temel için çeşitli formlarda oluşabileceği de dikkate alınmalıdır. Bunu destekleyecek şekilde, nitel veriden anlaşıldığı kadarıyla dürüstlük hem bağdaştırıcı hem de bireyleştirici temeller için önemlidir. Son olarak, MTK, terbiye, görgü gibi kavramları bir temel olarak ele almamıştır. Ancak veride bu anlamda yoğun bilgi bulunmaktadır. Bu sebeple görgü bir başka temel olarak değerlendirilebilir. Bir diğer ilginç sonuç ise, ahlakın yokluğunun genel terimlerle ifade edilmesidir. Bu terimler (kötülük, dedikodu, çıkarıcılık, vicdansızlık, utanmama,

ahlak kurallarına uymama, şerefsizlik vb.) özel olarak bir temele ait olmadığından “ahlaksızlık” adı altında toplanmıştır ve bu şekilde algılandığı anlaşılmaktadır.

Bu şekildeki bir esnek yerleştirme yeni moral temeller olabileceğini, katılımcıların zihninde bu kavramı oluşturan ayakların birbiri ile yakından ilişkili ve bu kavramın karmaşık bir bütün olduğunu göstermektedir. Temelleri tanımlamak ve birbirinden ayırmak kolay değildir.

### **Sonuç**

Çalışmanın bulgularından, ahlakın olumlu, sosyal istenirlik düzeyi yüksek, karmaşık ve çeşitli anlamlara gelebilecek bir kavram olduğu anlaşılmaktadır. Dürüstlük, sosyal kurallar, iyilik, saygı, özgürlük ve haklar ile yakından ilişkili olduğu görülmektedir. Ayrıca daha güçsüz olarak sadakat ve kutsallık ile de bağlantılıdır. Mevcut sonuçlar ile MTK arasında bir dereceye kadar bir örtüşme gözlenmiştir, ek temeller olabileceği gibi var olanların da biniştiği noktalar olduğu anlaşılmaktadır. Ahlak, ahlaklı ve ahlaksız insan temsilleri çoğunlukla uyumludur. Ahlaksızlık özellikleri ve ilgili kavramlar bir bütün olarak algılanmaktadır.

### **3. Çalışma**

Üçüncü çalışma moral temellerin zihinsel temsillerini MTK ve katılımcıların tanımladığı şekilde araştırmayı amaçlamıştır. Ayrıca bu temellerin ahlakla ne kadar alakalı görüldüğüne dair doğrudan öncül bilgi edinmeyi planlamıştır.

### **Yöntem**

#### **Katılımcılar**

Örnekleme çeşitli kent ve mesleklerden 47 kişiden oluşmuştur, 4 kişi demografik soruları yanıtlamamıştır. Bu sebeple 43 kişi için (28 kadın, 15 erkek), yaş aralığı 22-61 ( $Ort.=35.93$ ,  $SD= 8.25$ ), eğitim aralığı ilkokul-lisansüstü derece arasındadır. 39 katılımcı en az üniversite mezunudur. 9 noktalı bir politik görüş skalasında (1= sol, 5=merkez, 9=sağ) pozitif çarpık bir dağılım elde edilmiştir ( $Ort.= 3.53$ ,  $SD= 1.42$ ).

#### **Ölçüm Araçları**

Katılımcılara her bir temelin tanımı verilmiştir ve bu tanımın çağrıştırdığı en fazla 5 kelimeyi yazmaları istenmiştir. İkinci olarak kendilerinin her bir temel adıyla

bağdaştırdıkları kelime ve kavramları yazmaları istenmiştir (sorular için ek-E). Son olarak her bir tanımın ahlakla ne kadar ilgili olduğunu bir ölçekte belirtmeleri istenmiştir.

## **İşlem**

Çevrimiçi veri toplamayı sağlayan bir site aracılığı ile bilgiler toplanmıştır.

## **Sonuçlar ve Tartışma**

### **Nitel Analiz**

Verinin analiz edilme tekniği 2. Çalışma ile aynıdır. Kodlayıcılar arası güvenilirlik % 70 ve % 90 arasında değişmiştir. Katılımcıların tematik birimler şeklindeki yanıtları ek-F’de, kategorik bilgileri de şekil 7 -12’de gösterilmiştir.

### **Moral Temeller Algısı Üzerine**

Moral temellerin tanımlarının ve kendilerinin çağrıştırdıkları incelendiğinde, moral temellerden daha geniş bir algı olduğu gözlemlenmektedir. Bu algıda moral ve moral olmayan unsurlar bulunmaktadır. Kısaca, bakım temelinde katılımcılar bakıma ihtiyaç duyulan koşullara (savaş, şiddet, tiranlık) değinerek özgürlük temeline yaklaşmışlardır. Olumlu sosyal çevre koruma gibi faktörlerle sadakat temeline atıfta bulunulmuştur. Hakkaniyet temelinde dürüstlük önemli bir unsurdur. Aynı zamanda içtenlik vb. özelliklerle de bağdaştırılmıştır. Sadakat temelinde kısıtlayıcı ve optimum sadakat türleri ortaya çıkmıştır. Bu bağlamda sadakat temeli baskılayıcı rejimler ve itaatle ilişkilendirilmiş, korku, birey olarak gelişememe, bencillik, kullanılma gibi unsurlardan bahsedilmiştir. Optimum sadakat ise müzakere edilebilir, özgür irade gibi kavramlarla özdeşleşmiştir. Ayrıca geçmişe ve inanca sadakat da kuramın ele almadığı unsurlardandır. Uzlaşma, kendi isteklerinden vazgeçebilme, güvenli bir çevre sadakat için önemlidir. Otorite temelinde, otoritenin otorite figürleri tarafından suiistimal edilmesi ve astların otoriteye bağlanma şekillerinden bahsedilmiştir. Otorite kölelik, özgürlükleri kısıtlama, zorbalık vb. şekillerde kötüye kullanılabilir. Bireyliği yitirme, sorgulayıcılık, iktidarcılık, sarsıcılık bireylerin bağlanma şekillerini ifade edebilir. Ayrıca otoriteye saygı duyabilmek için bazı koşullar olduğu anlaşılmaktadır. Buna göre optimum bir otorite, silah kullanmayan, bilgi ve zekası ile ikna eden, limitleri olan, kurallara uyan, işlevlerini yerine getiren

(düzen ve huzur sağlama gibi) bir otorite olmalıdır. Sadakat ve otoritenin kısıtlayıcı ve optimum tiplerinden bahsedilmesi hiyerarşi algısını anlamamıza araç olabilir. Katılımcılar sadakatte otorite-takipçi ilişkisi ve eşit ilişkiler, otoritede ise sorgulayıcı bir turum görme eğilimdedir. Ayrıca tanımlarda yer almadığı ve araştırmacı tarafında özellikle sorulmadığı halde, optimum ve kısıtlayıcı türlere ait bilgiler vermişlerdir. Bu tepkisel tutum, özgürlüğün aday bir temel olarak iddia edilmesi ile uyumludur. Katılımcılar kendilerinin fiziksel, psikolojik, zihinsel özgürlüklerini önemsemektedir ve bu iki temelin kabulü ancak özgürlüğün sağlanması ile mümkün gözükmektedir. Kutsallık ise Graham ve Haidt'in (2012) belirttiği üzere bütün moral bulunan unsurları içermektedir (çocuk, aile, adalet, gelenekler vb.), bir başka deyişle moral olarak değerli bulunan şeyler kutsallaştırılma durumundadır. Bu çalışma kutsallığa kamil insan, aşkınlık, maneviyat gibi mistisizm unsurları da eklenmiştir. Özgürlük tanımı bakımından baskılanmaya tepki ile ilgili olsa da, katılımcılar çok farklı unsurlarını dile getirmiştir: adalet, eşitlik, haklar vb. Ayrıca bireysel, sosyal ve insan-dışı katmanlarından bahsedilmiştir.

### **Duygular, Hisler, Sezgiler**

2. çalışmada olduğu gibi Türkçe'de duygu, his, sezgi olarak görülen ve “duymak, hissetmek” fiilleri ile beraber kullanılan (saygı duymak gibi) sözcükler bir araya toplanmıştır. Bakım ile ilgili unsurlar merhamet ve sevgi duygularıdır. Hakkaniyet ile ilgili duygular oldukça geniştir, güven, onur ve huzur bunlardan bir kaçıdır. Kendini sevme, umut ve huzur adalete özgüdür. Sadakat güvenilirlik, sevgi, gruba saygı, otorite saygı, korku, güce saygı, hayranlık, kızgınlık duygularını, kutsallık aşk ve sevgiyi içermektedir. Özgürlük saygı, huzur, gevşeme, umut ile ilişkilendirilmiştir. Genel olarak aşk, sevgi, saygı en sık adı geçen unsurlardır.

### **Ortak Nosyonlar (Tekrarlayan Birimler)**

Atı temele verilen yanıtlar içinde tekrarlayan unsurlar tespit edilmiştir. Bu unsurlar her bir temelde aynı ya da benzer anlamlar kazanmaktadır. Bu durum temeller arasındaki ortaklığı ve temellerin kendine özgü özelliklerini göstermektedir. Bu kavramların çoğu oldukça soyut, geniş, sınırları belirsizdir (örnekler için Tablo 38).

## **Moral Temellerin Moral Algılanma Derecesi**

Katılımcılar her bir temel tanımının moralite ile ne kadar ilgili olduğunu belirtmişlerdir. Buna göre adalet ahlakla çok yakından ilişkilidir, en az ilişkili bulunan ise otoritedir.

### **Sonuç**

Sonuçlar temellerin tanımlarından daha geniş bir şekilde algılandığını göstermektedir. Ayrıca büyük ölçüde birbirleri ile çakışmaktadır. Her bir temelde sıkça bahsedilen ortak nosyonlar belirlenmiştir. Temel tanımlarından en çok adalet, en az otorite ahlakla ilişkilendirilmiştir.

## **4. Çalışma**

Bu çalışma literatür, 2. çalışma ve 3. çalışmaya dayanarak 2 yeni ölçüm aracı geliştirmek ve ölçüm araçlarını MTK'nin ölçekleri ve moralite ile ilişki başka değişkenlerle ölçerek test etmek amacıyla.

### **Yöntem**

#### **Ölçüm Araçlarının Geliştirilmesi**

Moral Özellikler Envanteri (MÖE) ve Moral Değerler Anketi (MDA) isimli iki ölçüm oluşturulmuştur. MÖE ahlakla ilgili özellikleri, MDA ahlaka dair hassasiyetleri ölçmeyi amaçlamıştır. Her ikisinin de maddeleri a) 2. Ve 3. Çalışmanın tematik birimleri, b) 2. Ve 3. Çalışmanın kategorileri, c) 2. Ve 3. Çalışmanın en sık kullanılan kelimeleri, d) MTK kelimeleri (Graham ve ark., 2009) gözden geçirilerek çıkarılmıştır. Ayrıca 8 kişilik küçük bir çalışma yürütülerek belli başlı MTK kelimelerinin çağrıştırdığı kelimeler öğrenilmiştir. Son olarak, moralite ile ilgili duygular gözden geçirilmiştir (Haidt, 2003) ve yeni aday moral temel kelimeleri eklenmiştir (israf, çalışkanlık vb.) (Challenges, 2009; Graham et al., 2013). Ahlak, ahlaklı gibi kelimeler de eklenmiştir. Sonuçta 262 kelimelik bir liste oluşmuştur, benzer maddeler bir araya toplandığında 221 kök maddeye düşmüştür.

Her bir kök madde, a) bir insanı tanımlayan bir özellik olup olmadığı, b) moralite konusunda önemli bir kavram olup olmadığı, c) varlığı, yokluğu, ihmali, ihlali veya aşırılığı ile rahatsızlık yaratıp yaratmadığı bakımından değerlendirilmiştir. Buna göre

ifade tarzında gerekli deęişiklikler yapılabilmektedir, örneęin “otorite güvenlięi saęlamalı, düzeni korumalıdır” şeklindeki madde, “asayiş saęlayan ve düzeni koruyan bir otorite” şeklinde deęiştirilmiştir. İstenen formata uymayan bazı maddeler elenmiştir. Böylelikle 3 grup madde oluşturulmuştur: özellikler, önemli kavramlar ve rahatsızlık veren olgular.

Özellikler maddeleri ile 123 maddeden oluşan MÖE, önemli kavramlar maddeleri ile MDA-Önem maddeleri, rahatsızlık veren olgular ile MDA-Rahatsızlık maddeleri oluşturulmuştur. Rahatsızlık uyanabilecek çeşitli duyguları kapsayan (kızgınlık, tiksime vb.) uygun bir genel terim olarak görülmüştür. Ayrıca önem ve rahatsızlık soruları SSM ve MTK’nın moral yargılar ve sezgiler vurgusu ile uyumlu olduğunu düşünülmektedir.

## **İşlem**

1. ve 4. çalışmalar aslında aynı örneklemden oluşmaktadır. Birinci çalışmada yer alan soruları bütün katılımcılar almıştır, buna ek olarak katılımcıların yarısı MÖE, diğer yarısı da MDA’yı da yanıtlamıştır. Her iki anket için dengeleme yöntemi ile 6 farklı batarya oluşturulmuştur. Örneklemin heterojenlięi iki yeni ölçüm aracını test etmek bakımından önemlidir.

### **A. MÖE ile İlgili Sonuçlar**

123 maddeli MÖE maddelerin betimleyici özellikleri bakımından incelenmiştir. Belirgin olumlu/olumsuz anlam taşıyan maddelerde çeşitliliğin az olduğunu görmektedir, ayrıca standart sapma deęerleri en yüksek maddelerin muhafazakarlık ile ilgili maddeler olduğu ortaya çıkmıştır. Madde özellikleri incelendikten sonra her bir madde, bir moral temel maddesi olup olmamasına göre deęerlendirilmiştir. Buna göre 3 tür madde oluşmuştur: ortak maddeler (3-6 moral temel için uygun maddeler), özgün maddeler (1 ya da 2 moral temel maddesi olabilecek maddeler), ek maddeler (hiç bir moral temel maddesi olmayan maddeler, daha çok 2. çalışmadan gelen maddeler). Her bir madde grubuna (ortak maddeler, ek maddeler, bakım-özgün maddeleri, hakkaniyet-özgün maddeleri vb.) faktör analizi uygulanmıştır (Tablo 44-45). Her bir faktör analizinde ortaya çıkan en güçlü maddelerler son bir faktör analizi uygulanmış ve bir kısım madde elenerek MÖE maddeleri seçilmiştir. Bu analizde

ortaya çıkan boyutlara Merhamet & Samimiyet, Namus, Kendini Gerçekleştirme, Muhafazakar Değerler, Kişilerarası Kötülük ve Otoriteye Saygı isimleri verilmiştir. Alt boyutların iç tutarlılık katsayılar kabul edilebilir düzeydedir, boyutlar arası ilişkiler güçlü ve olumludur. MÖE'nin boyutları (Kişilerarası Kötülük hariç) özellikle Muhafazakar değerler dindarlıkla pozitif ilişkilidir. Sağ kanat politik yönelim Merhamet&Samimiyet ve Kişilerarası Kötülük hariç, özellikle Muhafazakar değerlerle pozitif ilişkilidir. MTÖ'nün bağdaştırıcı temelleri ile MÖE'nin boyutları ile (Kişilerarası Kötülük hariç), Namus, Muhafazakar Değerler ve Otoriteye saygı, MKÖ'nün bağdaştırıcı temelleri ile pozitif ilişkiye sahiptir.

### **B. MDA ile İlgili Sonuçlar**

MDA 139 önem, 91 rahatsızlık maddesinden oluşmaktadır. Maddeler betimleyici özellikleri bakımından incelenmiştir. Adalet, özgürlük, eşitsizlik gibi maddelerde çeşitliliğin az olduğu görülmektedir, ayrıca standart sapma değerleri en yüksek maddelerin muhafazakarlık ile ilgili maddeler olduğu ortaya çıkmıştır. Madde özellikleri incelendikten sonra her bir madde, bir moral temel maddesi olup olmamasına göre değerlendirilmiştir. Buna göre 3 tür madde oluşmuştur: ortak maddeler (3-6 moral temel için uygun maddeler), özgün maddeler (1 ya da 2 moral temelin maddesi olabilecek maddeler), ek maddeler (hiç bir moral temelin maddesi olmayan maddeler, daha çok 2. çalışmadan gelen maddeler). Her bir madde grubuna (ortak maddeler, ek maddeler, bakım-özgün maddeleri, hakkaniyet-özgün maddeleri vb.) faktör analizi uygulanmıştır (Tablo 59-60, 62-63). Her bir faktör analizinde ortaya çıkan en güçlü maddelerler son bir faktör analizi uygulanmış ve bir kısım madde elenerek MDA Önem (tablo 61) ve MDA rahatsızlık (tablo 64) maddeleri seçilmiştir. Buna göre MDA Önem, Dürüstlük, Bireyleşme, Evrensel Değerler, Muhafazakarlık, Bakım, Yüreklilik, Sadakat; MDA Rahatsızlık, Adaletsizlik, Muhafazakar Değerlere Uymama, Kalıplaşmış Benlik ve Düşmanlık boyutlarından oluşmuştur (Bireyleşme ve Kalıplaşmış Benlik terimleri İmamoğlu'nun Denge Modelinden [2003] ödünç alınmıştır). MDA boyutlarının iç tutarlılık değerleri kabul edilebilir düzeydedir. Genel olarak boyutlar arası korelasyon güçlü ve pozitif yöndedir. Yaş ilerledikçe Muhafazakar Değerlere önem verme, bu değerlere uyulmamasından rahatsızlık duyma artmaktadır. Kadın katılımcılar bu iki boyut

hariç, diğer boyutlarda erkeklerden daha fazla skor almışlardır. Eğitim düzeyi düştükçe muhafazakarlık, muhafazakar değerlere uyulmamasından rahatsızlık duyma ve yüreklilik skorları artmaktadır. İşin gelir getirme ihtimali arttıkça evrensel değerlere verilen önem artmaktadır. Muhafazakarlık ve bu değerlere uyulmamasından rahatsızlık duyma dindarlık ve sağ kanat politik yönelim ile ilgilidir; dindarlık ayrıca dürüstlük, yüreklilik, sadakat ile pozitif, kalıplaşmış benlikten rahatsızlık duyma ile negatif ilişkilidir. Sol kanat politik yönelim evrensel değerlere önem verme, kalıplaşmış benlikten rahatsızlık duyma ile pozitif, sadakat ile negatif ilişkilidir. Aktivist olmak bireyleşmede yüksek skorlar ile bağıntılıdır. MTÖ-Bakım; Sadakat, Dürüstlük, Evrensel Değerler, Bakım ile Adaletsizlik ve Düşmanlıktan rahatsızlık duyma ile ilişkilidir. MTÖ-Hakkaniyet, Evrensel Değerler; MTÖ-Özgürlük, Bireyleşme ve Evrensel Değerler ile ilgilidir. MTÖ'nün Bakım ve Hakkaniyet temelleri Adaletsizlik, Kalıplaşmış Benlik ve Düşmanlıktan rahatsızlık duyma ile pozitif ilişkilidir. MKÖ-Bakım temeli Dürüstlük, Evrensel Değerler, Bakım, Düşmanlıktan rahatsızlık duyma ile bağıntılıdır; MKÖ-Hakkaniyet ise Sadakat ile alakalıdır. MTÖ ve MKÖ'nün bağdaştırıcı temelleri, Muhafazakar değerler, Sadakat ve Muhafazakar Değerlere Uyulmamasından ve Düşmanlıktan rahatsızlık duyma ile ilgilidir.

### **Tartışma**

Her iki ölçekte de net bir olumlu ya da olumsuz anlama sahip maddeler çeşitlilikte düşüktür, bir başka deyişle kişiler bu maddeler üzerinde fikir birliği içindedir. Öte yandan, çeşitliliği yüksek maddelerin muhafazakarlık ile ilgili maddeler (dini inanç, itaat, asi, geleneklere bağlı, muhalefet, inançsızlık vb.) olduğu görülmektedir, bu durum bireylerin bu değerler konusunda ortak görüş içinde olmadığını göstermektedir. Maddelerin ortak, özgün ve ek şeklinde gruplanmalarıyla, MTK sınıflandırmasından bir sapma olduğu görülmektedir. Herhangi bir temele ait olmayıp ahlak açısından önemli maddeler (saygı gibi), tek bir temele ait olduğu düşünülen maddeler (sadakat gibi), geleneksel olarak ahlak kavramı içinde düşünülmeyen maddeler (mutlu, sorgulamamak gibi), ortak maddeler arasında yer almaktadır. Aynı şekilde özgün maddelerde de MTK'nin tanımı ile uyumlu ve uyumsuz olanlar vardır. Böylesi bir ayırım MTK için aşağıdan-yukarıya bir

güncelleme için revizyon fırsatı olarak değerlendirilebilir. Bazı kavramlar, belirsizlikleri ya da birden fazla anlama gelmeleri nedeniyle her faktörde uyumlu ilişkiler gösterebilmektedir (örn., saygı, saygısızlık, doğruluk, vicdan, ahlak vb.). Bu kavramlar faktör analizlerinde oldukça güçlü yüklenmektedir. Araştırmacıların bu kavramlara dikkatli eğilmesi gerekmektedir, çünkü bu kavramlar ahlak için çok önemli ama anlam bakımından örtüktürler. Son olarak, blok halinde algılanan kavramlar (örneğin, sadakat, aile sevgisi, vicdan bloğu) bulunmaktadır, aslında birbirinden farklı olan bu kavramların bir bütün olarak algılanması araştırmacılar açısından zor bir durumdur. Belirsiz ve blok halinde algılanan kavramlar işevuruk tanım ve ölçüm kolaylığı bakımından önemlidir.

MÖE ve MDA'nın boyutları ile ilgili bir kaç nokta bulunmaktadır. Birincisi, MÖE-Kişilerarası Kötülük boyutunda yüksek puan almış bireylerin sosyal istenirlik yanlılığına daha az düşmeleri ya da dürüstçe yanıt vermeleri ile açıklanabilir. Gelecekteki çalışmalar bu durumu dikkate almalıdır. İkincisi MÖE-Muhafazakar değerler ve Otoriteye saygı boyutları iki ayrı kavram olarak ortaya çıkmaktadır. MTK içinde böyle bir ayırım yoktur, MÖE'nin otoriteye saygı boyutu otorite moral temeline, muhafazakar değerler ise genel bir muhafazakar tutuma tekabül ediyor olabilir. Özellikle kendini gerçekleştirme, bireyleşme ve kalıplaşmış benlik gibi boyutların MTK'nin bireyleştirici temelleri olan bakım ve hakkaniyetin ötesinde olduğu söylenebilir.

MÖE ve MDA'nın MTK'dan etkilenecek oluşturulmuş olan ölçümler olduğu söylenebilir, ancak bu iki ölçeğin boyutları moral temel değildir. MÖE ve MDA, MKÖ'ye göre MTÖ ile daha anlamlı ilişkiler kurmuşlardır. Bağdaştırıcı temeller ve MÖE-MDA'nın muhafazakarlık ile ilgili boyutları birbiri ile ilişkilidir. Öte yandan bireyleştirici temeller ve özgürlük, bireysel ve evrensel boyutlarla pozitif bağıntılıdır.

MTK, moral prensiplerin ikiden fazla olduğunu vurgulamış ve moralitenin bağdaştırıcı işlevlerini ön plana çıkarmıştır. Mevcut çalışma, moral prensiplerin ikiden fazla olduğu iddiasını desteklemektedir. Ancak moralitenin işlevlerini bireyleştirici ve hatta evrensel alana da yaymaktadır. MTK'nin benimsediği moralite tanımında (Haidt ve Kesebir, 2010) belirttiği işleyen bir sosyal düzen, bireyin birey olabildiği ve evrensel değerlerin hakim olduğu ortamda mümkündür. Bu sebeple bu

prensipler de bu tanımla uyumludur. Bu tanıma hizmet eden prensiplerin eşit derecede önemli olması ve bir diğerine göre önceliğinin olmaması gerekir. Mevcut çalışma ayrıca bakım ve hakkaniyet ile ilgili boyutları evrensel prensipler, bireyleşme, kendini gerçekleştirme ve kalıplaşmış benlikten rahatsızlık duyma gibi boyutları benlik-gelişimsel (ya da bireyleştirici) olarak önermektedir. Mevcut çalışma, çeşitli duyguları ve birden fazla işlev taşıyan prensipleri de (özgürlük veya sadakatin hem bireyleştirici hem bağdaştırıcı yanlarının olması gibi) gündeme getirmiştir. MÖE ve MDA kuramsal olarak MTK'ye dayanmaktadır, bu sebeple önerilen boyutların kültürlerarası geçerliklerinin olduğu düşünülmektedir. Yine de her kültürde, MÖE/MDA'nın farklı boyutlarının farklı önemde olması da oldukça olasıdır. Bütün kültürlerde geçerli çekirdek boyutlar ve kültüre özgü boyutların bir arada görülmesi muhtemeldir. Bu beklentilerin farklı kültürlerde test edilmesi gerekir. Ayrıca ölçümlerin madde sayılarının düşürülerek kullanımı kolay bir hale getirilmesi elzemdir. İleriki çalışmalarda faktör yapılarında meydana gelebilecek değişiklikler de göz önünde bulundurulmalıdır. Ancak var olan bilgiler ışığında ölçümlerin güvenilir ve geçerli olduğu söylenebilir.

### **GENEL TARTIŞMA**

Mevcut tezin içerdiği 4 çalışmadan çıkan en önemli sonuç MTK'de bir güncellenme ihtiyacıdır. Bu bağlamda her bir moral temel varlığı, ihlali, yokluğu/ihmali, aşırılığı açısından değerlendirilmelidir. Bu bakış açısı, moral prensibi uygulayan/uygulamayan kişi (özne) ve sonuç açısından değerlendirilmelidir. Kuramdaki bir diğer revizyon, otorite (ya da otoriteye saygı) temelinin, hiyerarşik ilişkiler şeklinde güncellenmesi olmalıdır. Bu şekildeki bir güncelleme, temele çift taraflı bir bakış açısını mümkün kılarak, hiyerarşik bir ilişkide üst ve astlar açısından değerlendirilmesini sağlayacaktır. Kuram, başlarda bunu vurgulasa da, bu temek zamanla otoritenin sarsılması, otoriteye saygı gösterilmemesi şeklinde algılanmıştır. Bir diğer unsur özgürlüğün tartışmaya yer vermeyecek kadar net bir şekilde bir moral temel/prensip olduğu ve hatta çeşitli düzeylerinin olduğudur. Son olarak, bir immoralite (ahlaksızlık) durumu, en çok temel/prensip ihlal edildiği vakit zarar veriyor olabilir. Bu durum bakımın bir önceliği olmadığını, ancak ihlal durumlarının daha net bir şekilde algılanmasını açıklayabilir.

## APPENDIX P TEZ FOTOKOPİSİ İZİN FORMU

### ENSTİTÜ

Fen Bilimleri Enstitüsü	<input type="checkbox"/>
Sosyal Bilimler Enstitüsü	<input checked="" type="checkbox"/>
Uygulamalı Matematik Enstitüsü	<input type="checkbox"/>
Enformatik Enstitüsü	<input type="checkbox"/>
Deniz Bilimleri Enstitüsü	<input type="checkbox"/>

### YAZARIN

Soyadı : Yalçındağ  
Adı : Bilge  
Bölümü : Psikoloji

**TEZİN ADI** (İngilizce) : Searching For The Content And Scope Of Morality  
With A Framework Of Moral Foundations Theory

**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 (1) yıl süreyle fotokopi alınamaz.

**TEZİN KÜTÜPHANEYE TESLİM TARİHİ:**