

CULTURAL LIFE SCRIPT AND PERSONAL LIFE STORY EVENTS IN  
TURKISH CULTURAL CONTEXT

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## ABSTRACT

### CULTURAL LIFE SCRIPT AND PERSONAL LIFE STORY EVENTS IN TURKISH CULTURAL CONTEXT

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The current study aims to identify the different aspects of the life script and life story to examine whether autobiographical memory recall is guided by the life script in Turkish culture. In this study, the psychological analysis was integrated with the sociological approach by addressing the relationship between autobiographical memory and cultural life script events in the light of previous studies. In total, 241 women and 168 men participated in the study by filling out demographic information form, The Personal Life Story Events Questionnaire, and The Cultural Life Script Events Questionnaire for an imagined same-sex new-born and an imagined opposite-sex new-born. The content analysis of the events revealed that there were some events (getting into college, having a job, getting married, starting school, having a child) repeated by the majority of participants and they were common to both male and female life scripts. All hypotheses of the study were supported for most of the events out of the top six with the highest frequency.

**Keywords:** Life script, life story, autobiographical memory, gender.

## ÖZ

### TÜRK KÜLTÜRÜ BAĞLAMINDA KÜLTÜREL YAŞAM SENARYOSU VE YAŞAM ÖYKÜSÜ OLAYLARI

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Bu çalışma, otobiyografik anıların hatırlanmasında Türk kültüründeki yaşam senaryosunun etkisini anlamak için yaşam senaryosunun ve yaşam öyküsünün farklı yönlerini incelemeyi amaçlamaktadır. Önceki çalışmaların ışığında, otobiyografik bellekle kültürel yaşam senaryosu olayları arasındaki ilişki psikoloji disiplindeki yaklaşımlarla sosyolojik yaklaşımlar bütünleştirilerek ele alınmıştır. Toplamda, 241 kadın ve 168 erkek çalışmaya katılarak Kültürel Yaşam Senaryosu Olayları Anketi, Kişisel Yaşam Öyküsü Olayları Anketi ve demografik bilgi formunu hem kendi cinsiyetlerinden ve karşı cinsiyetten bir yenidoğan için hem de kendileri için doldurmuşlardır. Olayların içerik analizi, katılımcıların çoğunluğu tarafından tekrarlanan bazı olaylar olduğunu (üniversiteye başlamak, işe girmek, evlenmek, okula başlamak, çocuk sahibi olmak) ve bu olayların hem erkek hem de kadın yaşam senaryolarında ortak olduklarını ortaya koymuştur. Çalışmanın tüm hipotezleri, en sık karşılaşılan ilk altı olaydan çoğu için desteklenmiştir.

**Anahtar Kelimeler:** Yaşam senaryosu, yaşam öyküsü, otobiyografik bellek, toplumsal cinsiyet.

to all who fathom knowledge solely for science...



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## **CHAPTER 1**

### **INTRODUCTION**

The cultural life script and life story have been studied by various psychologists since the 1950s (Berntsen & Rubin, 2004; Rubin, Berntsen, & Hutson, 2009; Bohn, 2010). During the 80s even some psychology journals (e.g.: Transactional Analysis Journal) dedicated some of their issues to script theory with the contribution of Cornell (1988), Allen and Allen (1988), English (1988), and so on. With the study of Brewer and Treyns (1981) the relationship between memory and cognitive schemes have also gained importance. In Turkey, the exploratory research for the life script in Turkish cultural context was conducted by Erdoğan, Baran, Avlar, Taş and, Tekcan (2008), which is followed by the same line of research by other national researchers.

The history of the studies regarding life script in various fields such as psychology, sociology, and anthropology can be traced back to life course approach in analysing the life histories of family members basing upon the interdependence between their events. Especially, the Chicago school of sociology (W. I. Thomas, E. Burgess, and E: Hughes) can be considered as the place where the life course studies have begun. One of the first studies emphasising the importance of life events in sudden social changes was ‘The Polish Peasant in Europe and America’ conducted by Blanshard, Thomas, and Znaniecki (1918). However, the number of studies employing life course approach has increased dramatically within the field of developmental psychology with an interest towards life span extending beyond certain age groups (Goulet & Baltes, 1970; Nesselroade & Reese, 1973; and Baltes & Schaie, 1973). The category, timing, and frequency of events are partially based on the social meanings attributed to certain life stage and biological facts such as birth, maternity, diseases or death. Their relationship with social, political and economic aspects also indicate that the meanings of these events vary according to cultural context defining life paths (Elder, 1975).

These sociocultural dimensions are also influential in the demographic aspects of the life events as indicated by Naugarten, Bernie and Datan (1973). The widespread pattern for the timing of marriage for a certain birth cohort determines the number of available single individuals for the ones who did not marry at a certain age which is culturally defined as 'normal'. Accordingly, these demographic indicators directly affect the marriage and birth rates for the next cohort. Hence, it can be argued that there is a two-way relationship between sociocultural elements and biological aspects in defining the life script events. Both of them together define a *normative life script* for certain culture, and variations are regarded as exceptions (Ritchey and Stokes, 1974). However, these scripts are not fixed and readily given within that culture, rather they may differ based on education, income or dominant subculture in an individual's life story. Ryder (1974) claims:

If such norms were fixed in time and space, one could readily take them as given (meaning essentially to forget them), but they vary from culture to culture, from subculture to subculture, from class to class, and they vary through time... So thoroughly are they embedded in our lives that they verge on the invisible, and this is one of the major sources of their strength. (p. 77)

The concept of script is defined by Berne (1958, 1961) as intertwined transactions defining the identity and destiny of individuals (Cited by O'Reilly-Knapp & Erskine, 2010, p. 13). He refers to Freud's *repetition compulsion and destiny compulsion* to describe script (Berne, 1966, p.302). Both Freud (1900/1953) and Jung (1936/1969) considered life myths that are common to humanity even if they did not consider a life as a story to be told (McAdams, 2008). Rather, it was Tomkins (1979) who proposed narrative personality theories, naming *script theory of personality*. He claimed that individuals are playwrights of their own emotional lives based on repeated and noticeable events, which is called as the social clock (Brim & Ryff, 1980; Elder, 1975; Hultsch & Plemons, 1979; Neugarten, 1979; Neugarten & Hagestad, 1976). Moreover, the synchronisation with such a social clock brings about higher life satisfaction than individuals who experience atypical script. The desirability of an event and assessment of timing were reported to be the two main aspects upon which the effect of the social

clock of the event on emotional well-being (Bacon, 1974; Hogan, 1978; Catalano, Rook & Dooley, 1986; Rose, 1955). Such an investigation could also be seen in the study of Fivush (2010) as she makes an analysis of the silencing of the individuals who are considered as having atypical scripts, which is affected by canonical cultural narratives essential for the lives and selves.

The cultural life script is a cognitive structure comprising information of normative life events and their timing (Thomsen & Berntsen, 2008, p.421) related to ancestral archetypes within the collective unconscious (Jung, 1968/1976, pp. 181-185). Adler (1912/1921, p.27) calls it as a *guiding fiction* giving individuals certain parts to play, think and act in a certain way and create their future according to the existing fantasies. Therefore, the existence of the script had four advantages in terms of cognitive aspects: it is unconsciously employed (i) to escape from the undesirable feelings experienced due to needs that are not met; (ii) to simplify the experiences of self in relation to others; (iii) to have a homeostatic self-regulation, and (iv) to predict the future events regarding personal and interpersonal events (Erskine & Moursund, 1988/1998; Moursund & Erskine, 2004).

These ‘script’ definitions (Schank & Abelson, 1977) are combined with a sociological understanding of cultural norms and prospects concerning the timing and frequency of the important life events (Fry, 1983). There is a chain of timeframes in every cultural life script, which are filled in through biographical events. However, these events require certain conditions to be placed into expected slots. These necessities are defined as (i) the archetypal age when the expected event occurs and (ii) the reasonable and connecting order of these events (Berntsen & Rubin, 2004). For instance, within Turkish cultural context, there is an expectation that individuals who have graduated from the university will marry between the ages of 24 and 27 (depending on sex) and have their first child within the first two years of the marriage (TÜİK, 2016).

The following ten properties of cultural life script are defined by Berntsen and Rubin (2004, p.430) based on the Schank and Abelson’s notion of the script (1977). First of

all, life script events are not episodic memory events, rather they can be defined as semantic knowledge regarding social expectations and norms. Second, life script consists of transitory events following each other. Periods and their necessities are part of a life script. Moreover, there is a hierarchical aspect of life scripts as the high order transitional events contain a chain of second order actions or episodes. Next, life stories are developed in relation to life scripts. The periods and their necessities are composed of culturally significant transitional events and their idealised timing, which can be sanctioned otherwise. Also, in terms of repeated situations, life scripts are conveyed through tradition rather than personal engagements. That is why youth are also knowledgeable about their cultures' life script even if they've not experienced some events yet. A life script represents an idealised life rather than an average life; hence, some commonly experienced important events may not be included in it. Furthermore, life scripts are one-sided in some way that they mostly reflect positive events and leave out the negative ones. Lastly, life scripts are partial reflections of actual lives since they dominantly cover the events taking place during the reminiscence bump period.

While life script is defined as “culturally shared expectations about the order and timing of events in a prototypical life course” (Rubin, Berntsen, & Hutson, 2009, p. 54), life story is associated with an individual's own personal history including past, present and future constituted by his or her narrative construction (McAdams, 1995). For both, perceptions, attitudes, and incentives reflect the social expectations and cultural norms (Dunlop & Tracy, 2013; Erskine, 2010; Rubin & Berntsen, 2003; Sarbin, 2004).

Life stories reflect the culture within which the story is created and told (McAdams, 2001). Rubin (2005) claims that our memories regarding our own lives are based on the shared understanding of a life course in a specific culture. This means the same life story would be told in a different way in a different culture such as more self-focused or interdependent as reported by Leichtman, Wang, and Pillemer (2003). McAdams (2001) puts this in this way:



Life stories mirror the culture wherein the story is made and told. Stories live in culture. They are born, they grow, they proliferate, and they eventually die according to the norms, rules, and traditions that prevail in a given society, according to a society's implicit understandings of what counts as a tellable story, a tellable life. (p.114)

There has also been a differentiation within cultures in terms of narratives and these narratives compete until there emerges a shared narrative while counter-narratives continue to exist (Andrews & Bamberg, 2004). Thus, life stories compete until an ideal life script is constructed (Berntsen & Rubin, 2004; Habermas, 2007), when there is a strong correspondence between the ideal life and the life story individuals want to construct and continue to experience lifetime with regularity and without nonconforming undesirable events, such as losing a beloved one (Dunlop, Hanley, McCoy & Harake, 2017).

Life stories have been lately receiving more attention as a part of autobiographical memory studies (Dunlop, 2015a, 2015b; McAdams, 1995). While these stories start to exist as soon as one was born, they cannot be mapped out as a path within a line resembling the cultural expectations until late adolescence or early adulthood when cognitive development to reason personal past, present, and future is achieved (Bohn & Berntsen, 2008). Hence, within a life course, a life story develops around both on-time and off-time events and shifts between them (Cohler, 1982).

Most of the time, there is a correspondence expected between life script and life story; nevertheless, these two may contradict to each other too (Berntsen & Rubin, 2002). While life scripts can be considered as more social schemes, life stories are more personalised. This gap between two is defined as 'self-defining life stories' by McAdams who claims that life stories are psychosocial constructions based on biographical facts but also exceed them as a result of selection according to their intelligibility to people themselves and their audiences (2001, p. 101). In such cases, there may be social sanctions since life stories have social functions and regarded as social products (Barclay, 1993; Fivush, 1998; Nelson, 1993). Moreover, this social

constructivist approach conceives the exclusion of the memories of some socially marginalized events from life stories or ignorance towards their importance and emotional valence compared to the less provoking ones as a result of social censure (Berntsen & Rubin, 2003).

These memories are sorted into various categories. The memories regarding general knowledge are considered as semantic memories. For example, factual information regarding plants such as their colour or knowing how to use a phone are semantic memories. On the other hand, as in life stories, specific event memories such as one's 26<sup>th</sup> birthday party are called as episodic/autobiographical memories which contains contextuality as the time and place of the event. Still, certain autobiographical memories may consist of rather abstracted memories that may be connected to a state of mind or mood one was in. Therefore, autobiographical memories are strongly related to the social context of the experience (Nelson, 1988; Welch-Ross, 1995). Remembering how it was like to attend the language classes at university is an example of more abstract form of an autobiographical memory since it is not tied to a certain time; nevertheless, when we think about autobiographical memories, they are episodic most of the time as they are related to life story events (Umanath & Berntsen, 2013, pp.88-89).

These personally experienced life events do not emerge solely from experiences, rather they are intertwined with cultural norms and expectations of a specific culture (Conway & Bekerian, 1987; Lubrosky, 1993; Settersten & Hagestad, 1996). Hence, certain social behaviours are controlled by cultural life scripts (Erdoğan, Baran, Avlar, Taş & Tekcan, 2008; Settersten & Hagestad, 1996; Rubin & Berntsen, 2003; see also Zaragoza Scherman, 2013), which are effective in shaping individual's memories regarding their life stories and remembering them (Bohn, 2010; Rubin & Berntsen, 2003; Thomsen & Berntsen, 2008). The idealised order and timing of events that are constructed through social prescriptions and anticipations (Collins et al., 2007; Neugarten, Moore, & Lowe, 1965) create a picture of a prototypical life reflected on the cultural life scripts in each cultural context (Berntsen & Rubin, 2004). Habermas

and Bluck (2000) even claimed without acquaintance with a culture's biographical aspects one cannot articulate a convincing life story that is intelligible to all.

This pre-given aspect of cultural life scripts indicates that their internalisation necessitates a form of cultural learning and semantic knowledge (Tomasello, 2001). In several studies, it is revealed that individuals who have not experienced the cultural life script events yet are also knowledgeable about the script, and through time these young people internalise and normalise these events (Berntsen & Rubin, 2002, 2004; Bohn & Berntsen, 2008, 2011; Janssen & Rubin, 2011; Neugarten, Moore, & Lowe, 1965). Therefore, in order to have a grasp on cultural life scripts in our memories, it is not necessary to be experienced regarding these events, which can be learned apart from specific life story (Bohn, 2010; Rubin & Berntsen, 2003).

In terms of remembering these autobiographical events, three aspects are identified regarding their distribution (Janssen & Haque, 2015). First one is *childhood amnesia* that it is difficult to remember any event taking place during the first 3 or 4 years of life. The second one is the *recency effect* that the memories of the recent events are more recalled when asked. The third one is *reminiscence bump* that people memorise predominantly the events taking place between approximately 15 and 30 years old (Berntsen & Rubin, 2004; Rubin & Berntsen, 2003; Rubin, Wetzler, & Nebes, 1986). Memories between these ages are reported to be rich in terms of emotional and motivational aspects (Thorne, 2000). Furthermore, this bump period is confirmed in cross-cultural studies, too (Conway, Wang, Hanyu, & Haque, 2005; Janssen, Chessa, & Murre, 2005); regardless of the different methods used, such as word cues (Jansari & Parkin, 1996; Rubin & Schulkind, 1997), smell cues (Chu & Downes, 2000), or musical cues (Schulkind & Woldorf, 2005). Also, the reminiscence bump is confirmed for various events such as vivid ones (Fitzgerald, 1988; Robinson & Taylor, 1998; Webster & Gould, 2007), most significant ones (Berntsen & Rubin, 2002) or sections from a book about one's life (Fitzgerald, 1996).

There are three different approaches to reminiscence bump. The first one is the cognitive approach claiming that the novelty of events during adolescence and adulthood is the main aspect contributing to the improvement of the memory for that specific period (Pillemer, 2001). Also, during that period brain development is completed in terms of the required neurological functioning for acquiring, processing and recalling any information (Janssen & Murre, 2008). The second approach is related to narrative theories and identity formation prioritising the events during the bump period regarding the establishment of identity. More time and sources are allocated during this period to establish new relationships and engage in new activities, which are determinants of identity construction and narrative of a life story (Holmes & Conway, 1999; Conway & Pleydell-Pearce, 2000). The last approach is based on cultural life script theory arguing that the reason for the more recall from the memories attached to adolescence and adulthood is the social and cultural norms and expectations reflected on cultural life script (Berntsen & Rubin, 2002, 2004; Rubin & Berntsen, 2003).

While all accounts of reminiscence bump are related with each other in some way, the positivity bias in remembering regarding emotional valence of the events is only explained by cultural life script approach, since negative events are reported to be underrepresented in the reminiscence bump (Erdoğan et al., 2008; Scherman, 2013). Because the distribution of autobiographical events is distorted such that reminiscence bump has not been found for negative events, it is claimed that memorising the most noticeable and important events is affected by cultural life script. (Berntsen & Rubin, 2002; 2004; Rubin & Berntsen, 2003). Getting into college or marriage can be examples of positive transitional life events of a prototypical life. However, because the negative life events are considered mostly unexpected (e.g. diseases) and having permanent effects (e.g. losing a beloved one), they are underrepresented in a life script and not culturally shared (Dickson, Pillemer & Bruehl, 2011).

Memories can mirror the exact distribution of personally experienced emotional memories including negative ones and be long lasting due to their dramatic content

rather than as a reflection of a generational cultural life script. This is emphasised by Dickson, Pillemer, and Bruehl (2011, p.978) with a song sung by Roger Waters of Pink Floyd (1972) that “the memories of a man in his old age are the deeds of a man in his prime”. However, the bump is considered as an expression of an underlying life story; hence, negative and distressing events are not overrepresented as a result of social disapproval (Berntsen & Rubin, 2003).

Thus, recalling is shaped by cultural life script through certain ways indicated by Berntsen and Rubin (2004): (i) through giving access to accounts of the awakening of autobiographical events, (ii) through providing information about the emotionality and consequentiality of the events, (iii) through establishing a link with social and personal iteration, (iv) by containing exterior records that are easing the iteration, and (v) with respect to their association with role transitions that are defining alterations in social identity, they influence recalling through becoming organisational units in autobiographical memory.

In Turkey, Erdoğan, Baran, Avlar, Taş and Tekcan (2008) conducted the first research to reveal whether there is a cultural life script for the Turkish culture basing on the previous studies reporting the reminiscence bump for word-cues autobiographical memories (Aydın, 2004; Demiray & Gülgöz, 2006) and flashbulb memories (Tekcan & Demir). They employed a comparative design to see how Turkish and Danish cultures differ in terms of cultural life script.

In the abovementioned study, the original questionnaire formulated by Berntsen and Rubin (2004) was translated into Turkish and tested in terms of intelligibility of the questions. They reached 220 people half of whom was given the new-born life script questionnaire and the other half was given the elderly life script questionnaire. All of the participants were college students and they were asked about the seven most important events for both their own gender and the opposite gender. Therefore, two manipulations are implemented: between subjects (new-born vs. elderly) and within subjects (own gender vs. opposite gender). The results of the study revealed that there

is a common cultural life script of Turkish culture consisting more of positive events than the negative ones. Also, there is a reminiscence bump for the majority of the positive events. Regardless of the various differences between Danish and Turkish culture, there was a high correspondence between the two cultural life scripts.

However, they did not find any gender differences in terms of frequency, prevalence, importance, age estimate and emotional valence of the events emphasised while there was a difference between new-born and elderly groups revealing the effects of cohort factors while thinking about life script. Besides, for both groups, there was no general dominance of positive events in life script, rather emotional valence of the events with high frequency was the important aspect in determining whether Turkish life script is more negative or not.

While this study is of importance as the first study to reveal Turkish life script, it has been more than 10 years since it was conducted and it has its own limitations. Therefore, there is a need for a new life script research in Turkish culture with a more heterogeneous sample to see whether the life script is valid for different groups and whether there is a transition since the first study. Also, another contribution of this study aims to make is exploring the life stories besides life scripts to see the overlaps and conflicting points between them.

## **CHAPTER 2**

### **THE CURRENT STUDY**

The purpose of the study is to fill the abovementioned gap by investigating the different aspects of the life script and life story to examine whether autobiographical memory recall is guided by the life script in Turkish culture.

The main research question of the current study involves four main goals: a) identifying the life script events for both female and male in Turkish cultural context, b) identifying life stories for both genders, c) examining differences between life scripts of male and female participants for both their own gender and the opposite gender in terms of frequency, order, prevalence, importance, timing and emotional valence of the events, and d) examining differences between life stories of male and female participants in terms of frequency, order, prevalence, importance, timing and emotional valence of the events. It aims to integrate psychological analysis with a sociological approach by addressing the relationship between autobiographical memory and cultural life script events. Hence, it has both interdisciplinary and exploratory aspects. The hypotheses are as follows:

1. For each life script and life story measurements, we expected a high degree of agreement on important life events, which means the cultural life script of Turkish society remains.
2. For both life script events and life story events, we expected that they will be preoccupied with culturally sanctioned transitional events rather than solely biological events which are universal.
3. Because of the abovementioned positivity bias, it was expected that life scripts contain more positive events than the negative ones.

4. It was expected that the age estimates for positive life events overlap with the reminiscence bump period.
5. Age estimates of the life script events related to cultural norms for female and male participants are expected to differ due to gender roles.
6. We expected that the order of the life events varies based on own-gender and opposite-gender comparisons due to social norms and expectations regarding gender roles.
7. For each sample, it was hypothesised that life events follow a chronological order.
8. It was expected that women are overrepresented in a family-oriented group of life story events and autobiographical memories, while men are overrepresented in the group of events which are related to more achievement aspects as the breadwinner figure.



## CHAPTER 3

### METHOD

In this chapter characteristics of the participants, sampling technique, measures with their contents, the procedure including data collection and analysis are detailed. Quantitative data (through using questionnaires) was gathered to address the research questions of the study.

#### 3. 1. Sampling

Convenience sampling technique was employed for the current study by distributing the online survey via social network sites. The sampling frame in this study was the social media users as *the source material or device from which a sample is drawn* (Särndal, Swensson & Wretman, 2003). Through this way, recruiting 200 men and 200 women from different parts of Turkey was aimed.

#### 3. 2. Participants

In total, 241 women and 168 men participated in the online survey ( $N = 409$ ). All participants were between 18 and 81 years old ( $M = 32.53$ ,  $SD = 14.45$ ) The frequency table of the participants' ages is given in the appendices (see Appendix B). Among these participants, 196 (47.9%) of them graduated from high school, 122 (29.8%) graduated from university, 48 (11.7%) had master's/speciality, 25 (6.1%) had doctoral degree, 12 (2.9%) graduated from vocational high school, 4 (1%) had secondary school degree while only 2 (.5%) of the participants had primary school degree. Among 409 participants, 238 (58.2%) reported that they were currently university students and 231 (56.5%) of the participants were not currently employed. Also, 269 (65.7%) of the participants reported that they do not have any child. The number of children of the

participants were ranging between 1 to 7. Among 409, 247 (60.4%) of the participants were single, 152 (37.2%) were married and living together with their partners, 5 (1.2%) were divorced, 3 (.7%) were married but living separately, and 2 (.5%) indicated that their partners have passed away. Moreover, 291 (71.1%) of the participants reported their economic status as ‘average’, 68 (16.6%) as ‘high’, 42 (10.3%) as ‘low’, 5 (1.2%) as ‘very low’ and 3 (.7%) as ‘very high’. Lastly, in terms of their political stance, 129 (31.5%) of the participants were ‘moderate/neither left wing nor right wing’, 87 (21.3%) reported their political standing as ‘right’ and 87 (21.3%) as ‘left’. While 51 (12.5%) were apolitical, 38 (9.3%) reported as ‘other’. Among the rest, 14 (3.4%) were ‘radical right’ and 3 (.7%) were ‘radical left’.

Table 1.

*Demographic Characteristics of the Participants*

Variables	<i>N (409 participants)</i>	%
<b>Education Level</b>	<b>Total: 409</b>	
Primary School	2	0.5
Secondary School	4	1
High School	196	47.9
Vocational High School	12	2.9
University	122	29.8
Master’s/Specialization Degree	48	11.7
Doctoral Degree	25	6.1
<b>Studentship Status</b>	<b>Total: 409</b>	
Student	238	58.2
Not student	171	41.8
<b>Employment Status</b>	<b>Total: 409</b>	
Employed	178	43.5
Not employed	231	56.5
<b>Marital Status</b>	<b>Total: 409</b>	
Single	247	60.4
Married and living together	152	37.2

Table 1. (continued)

Married but living separately	3	0.7
Divorced	5	1.2
Widow	2	0.5
<b>Economic Status</b>	<b>Total: 409</b>	
Very low	5	1.2
Low	42	10.3
Average	291	71.1
High	68	16.6
Very high	3	0.7
<b>Political Stance</b>	<b>Total: 409</b>	
Radical Left	3	0.7
Left	87	21.3
Moderate	129	31.5
Right	87	21.3
Radical Right	14	3.4
Apolitical	51	12.5
Other	38	9.3

Table 2.

*Means, Standard Deviations and Minimum-Maximum Scores of Participants' Ages*

Variable	<i>M</i>	<i>SD</i>	<i>Minimum-Maximum</i>
Age	32.53	14.45	18-81

### 3. 3. Measures

#### 3. 3. 1. Demographic Information Form

This form (see Appendix A) consists of questions regarding age, gender, marital status, number of children, occupation, political standing and both participants' and parents' education level in order to assess the socioeconomic status of the participants.

### **3. 3. 2. The Cultural Life Script Events Questionnaire**

With the purpose of assessing key characteristics of life scripts the Cultural Life Script Events Questionnaire (see Appendix B) developed by Berntsen and Rubin (2004) was used. This questionnaire consists of 29 items and can be fulfilled personally or within an interview. In order to translate the scale into Turkish, the permission was taken from the authors and the Turkish translation of the scale was made through translation and back translation by two researchers in the light of the procedures put forward by Brislin (1970). This questionnaire asked participants to imagine an average boy or girl in Turkish culture according to their own gender. Then, they were asked to list the seven most significant life events that this boy or girl will supposedly experience in their lifetime. Next, participants were expected to rate each event on the basis of (a) prevalence (number of people out of one hundred will experience the event), (b) importance (significance of the event on a 7-item Likert scale), (c) age (expected age that the event will likely to be experienced), and (d) emotional valence (whether the event is emotionally negative, positive or natural on a 7-item Likert scale). Next, after completing the personal life story events questionnaire (mentioned in the next paragraph), participants were asked to imagine an individual from opposite gender (boy or girl) and list seven most significant life events that this boy or girl will supposedly experience in their lifetime. Again, they were asked to rate each event on a 7-item Likert scale based on the four abovementioned criteria (prevalence, importance, age, and emotional valence).

### **3. 3. 3. The Personal Life Story Events Questionnaire**

In order to assess autobiographical memories of important personal events Personal Life Story Events Questionnaire (see Appendix C) developed by Rubin, D. C., Berntsen, D. and Hutson, M. (2009) was employed. This questionnaire consisted of 29 items and can be fulfilled personally or within an interview. In order to translate the scale into Turkish, again the permission was taken from the authors and the Turkish

translation of the scale was made through translation and back translation by two researchers in the light of the procedures put forward by Brislin (1970). Participants were asked to imagine that they are telling their life story to a new friend whom they trust completely. Then, they were prompted to list the seven most important events they experience in their lives. Again, they were asked to rate each event in terms of (a) prevalence, (b) importance, (c) age at the event, and (d) emotional valence.

### **3. 4. Procedure**

The permission for the study was taken from Applied Ethics Research Center of Middle East Technical University (see Appendix D). Then, an online survey was designed through Qualtrics Survey Software (Scott M. Smith, Ryan Smith, Jared Smith and Stuart Orgill, 2002) including Demographic Information Form, The Cultural Life Script Events Questionnaire and The Personal Life Story Events Questionnaire. At the beginning of the survey Informed Consent Form (see Appendix E) was displayed and the rest of the questions were only displayable for the participants agreeing to participate. The participants can fill the forms via their computers or mobile phones. At the end of the survey, another page was displayed for them to give their contact information to be informed about the results non-obligatorily and they were thanked for their participation.

### **3. 5. Analyses**

In order to make content analysis of the data, the answers were first grouped into six categories as the events written by female participants for male participants, events written by female participants for female participants, events written by female participants for their own life script, events written by male participants for female participants, events written by male participants for male participants, and events written by male participants for their own life script. New categories for the similar events were created in two steps proposed by Zaragoza Sherman, Salgado, Shao & Bernsten (2017). In the first step, researcher generated potential categories

independently. By considering the most frequent events for each group subthemes were created such as 'getting married', 'having a child', 'falling in love', and so on. Through reviewing the data again, the similar expressions were aggregated under the same subtheme such as 'getting married' and 'marriage'.

A new category was generated only if it was mentioned by 4% of the participants (Zaragoza Sherman, Shao & Bernsten, 2017). Next, the events were recoded with these tentative categories to generate final categories by again taking 4% as the cut-off point. Events below this cut-off were categorized as 'other'. The final categories were titled as close as the participants' own verbal description. Then, for each one of the six sample groups, the top six events that are most frequently repeated were detected and these events were entered into SPSS with their order, prevalence, age estimate, importance, and emotional valence. Then, through SPSS their frequencies, means, medians, modes, and standard deviations were analysed to create a separate life story and life script tables for each sample.

## CHAPTER 4

### RESULTS

#### 4.1. Data Screening

At the beginning of the study, 692 participants were reached. However, 688 agreed to participate while 19 participants gave up the study after the first question, and 669 in total continued. Since 258 of these participants did not answer the life script questionnaire, the remaining answers from only 409 participants were used for the analysis ( $N = 409$ ). In the case that a participant wrote the same event for the seven events, it was counted as one. If she or he wrote only three events out of seven, the data was not excluded but only these three events were counted. The descriptive analysis of the data revealed that all variables in the demographic information form were close to a normal distribution and not skewed. SPSS was used to analyse descriptive statistics, and Excel was used to count the frequencies of the life script events as a part of the content analysis.

#### 4.2. Content Analysis

During the online survey, the order of life script questions was counterbalanced in tune with the gender of the participant. They were first asked to imagine an average boy or a girl in Turkish culture in accordance with their own biological sex. Then, they were asked to list the seven most significant life events that this boy or girl will supposedly experience throughout their lifetime. In the second question of the questionnaire, participants were prompted to answer the same questions that list the most important seven events, but this time not for a random boy or a girl, but regarding their own experiences in their lives. Finally, and as the third question, they were asked again to imagine an average person from the opposite sex in Turkish culture and to list seven

most significant life events that this person will supposedly experience throughout their lifetime.

The preliminary content analysis of the events revealed that there were some events (getting into college, having a job, getting married, starting school, having a child) repeated by the majority of participants and they were common to both male and female life scripts. However, the order of these events may change under the six categories of answers (female participant-female life script, female participant-own life script, female participant-male life script, male participant-male life script, male participant-own life script, male participant-female life script). For each category, six events with the highest frequency were reported in detail below.

#### **4.2.1. Female Participants**

For the female participants-female life script events ( $N = 243$ ) it was found out that the 151 events were related to *having a child or raising a child*. 142 events were about *getting married*, and 135 events were about the *negative experiences due to social norms*. *Starting school* were uttered 103 times and it was followed by *having a job* with 85. Finally, *falling in love* was reported 84 times. Chi-square goodness of fit test was run for these six categories and results showed that they are significantly different (Chi-square (5, 243) = 37.83,  $p < .0001$ ). Results of the post-hoc analysis revealed that having a child is mentioned significantly more compared to starting school (Chi-square (1, 243) = 8.7,  $p = .003$ ), having a job (Chi-square (1, 243) = 17.9,  $p < .0001$ ) and falling in love (Chi-square (1, 243) = 18.54,  $p < .000$ ). Furthermore, getting married is mentioned significantly more than starting school (Chi-square (1, 243) = 5.9,  $p < .015$ ), having a job (Chi-square (1, 243) = 13.82,  $p = .000$ ), and falling in love (Chi-square (1, 243) = 14.38,  $p = .000$ ). Negative experiences due to social norms is mentioned significantly more compared to starting school (Chi-square (1, 243) = 4.04,  $p = .044$ ), having a job (Chi-square (1, 243) = 10.92,  $p = .000$ ), and falling in love (Chi-square (1, 243) = 11.42,  $p = .001$ ).



On the other hand, when female participants were asked about their own life story ( $N = 175$ ), *getting into college* was the most repeated event with the frequency of 120. It was followed by events related to *interfamily relationships* (such as the first time they share a secret with their mother or the events that are experienced with their nephews/nieces) with 70. Following these events, female participants indicated that *falling in love* is important with the frequency of 63. *Starting school* was reported 55 times, which is followed by *having a job* with 42. Lastly, *having a child* reported 18 times. Chi-square goodness of fit test was run for these six categories and results showed that they are significantly different (Chi-square (5, 175) = 94.8,  $p < .0001$ ). Post-hoc test results revealed that getting into college is mentioned significantly more compared to events related to interfamily relationship (Chi-square (1, 175) = 12.64,  $p = .000$ ), falling in love (Chi-square (1, 175) = 17.14,  $p < .000$ ), starting school (Chi-square (1, 175) = 23.4,  $p < .0001$ ), and having a job (Chi-square (1, 75) = 36.6,  $p < .000$ ). Events related to interfamily relationships significantly are mentioned significantly more than having a job (Chi-square (1, 175) = 6.5,  $p = .011$ ) and having a child (Chi-square (1, 175) = 29.56,  $p < .000$ ). Also, falling in love is mentioned significantly more compared to having a child (Chi-square (1, 175) = 23.9,  $p < .000$ ) which is mentioned significantly more than starting school (Chi-square (1, 175) = 17.76,  $p < .000$ ) and having a job (Chi-square (1, 175) = 8.82,  $p = .003$ ).

Considering the events that were referred as the most important ones of an ordinary boy born in Turkish culture from the perspective of female participants ( $N = 141$ ), it is revealed that *marriage* was the most important one with 95 and *having a child* with 86. The following events were *being circumcised* with the frequency of 84, *having a job* with 77, and *military duty* with 65. The last one was *starting school* with 59. Chi-square goodness of fit test was run for these six categories and results showed that they are significantly different (Chi-square (5, 141) = 11.84,  $p < .037$ ). According to post-hoc test results, marriage is mentioned significantly more than military duty (Chi-square (1, 141) = 5.26,  $p = .022$ ), and starting school (Chi-square (1, 141) = 7.96,  $p < .005$ ). Having a child is mentioned significantly more compared to starting school

(Chi-square (1, 141) = 4.66,  $p = .031$ ), which is also mentioned significantly more than being circumcised (Chi-square (1, 141) = 4.02,  $p = .045$ ).

#### 4.2.2. Male Participants

When male participants listing the life script of an ordinary boy ( $N = 169$ ), they most frequently reported *getting married* with the frequency of 118. Afterward, the *experiences related to work* was the second most important event with the frequency of 91. *Being circumcised* was reported 90 times, and *starting school* was reported 88 times. Also, *having or raising a child* was regarded as important with 72, and *military duty* with 68. Chi-square goodness of fit test was run for these six categories and results showed that they are significantly different (Chi-square (5, 169) = 17.87,  $p < .003$ ). Post-hoc test results revealed that getting married is mentioned significantly more compared to starting school (Chi-square (1, 169) = 37.06,  $p = .043$ ), getting married and having a child (Chi-square (1, 169) = 10.66,  $p = .001$ ). Getting married is mentioned significantly more than military duty (Chi-square (1, 169) = 12.9,  $p = .000$ ).

Regarding the male participants' own life story ( $N = 114$ ), *getting into college* was the most reported one with 56, which is followed by *marriage* with 53. Then, they indicated *starting school* as important with the frequency of 51. *Having a job* with 50, and both *getting into high school* and *having a child* with 27. Chi-square goodness of fit test was run for these six categories and results showed that they are significantly different (Chi-square (5, 114) = 20.19,  $p < .001$ ). Post-hoc results of the six categories showed that getting into college is mentioned significantly more compared to getting into high school and having a child, which have the same frequency (Chi-square (1, 114) = 9.44,  $p = .002$ ). Also, marriage is mentioned significantly more than both getting into high school and having a child (Chi-square (1, 114) = 7.82,  $p = .005$ ). Starting school is mentioned significantly more compared to getting into high school and having a child (Chi-square (1, 114) = 6.78,  $p = .009$ ), which is also mentioned significantly more than having a job (Chi-square (1, 114) = 6.78,  $p = .009$ ).

Considering the events that were referred as the most important ones of an ordinary girl born in Turkish culture from the perspective of male participants ( $N = 141$ ), it is revealed that *marriage* was the most important one with 65 and *starting school* with 58. The following events were *having a child* with 54, and *having a job* with 37. *Getting into college* followed these events with 28, and *falling in love* with 20. Chi-square goodness of fit test was run for these six categories and results showed that they are significantly different (Chi-square (5, 141) = 37.06,  $p < .000$ ). Post-hoc results revealed that marriage is significantly mentioned more compared to having a job (Chi-square (1, 141) = 7.14,  $p = .007$ ), getting into college (Chi-square (1, 141) = 13.94,  $p = .000$ ), and falling in love (Chi-square (1, 141) = 22.78,  $p < .000$ ). Also, starting school is mentioned significantly more than having a job (Chi-square (1, 141) = 4.22,  $p = .04$ ), getting into college (Chi-square (1, 141) = 9.78,  $p = .002$ ), and falling in love (Chi-square (1, 141) = 17.56,  $p < .000$ ). Furthermore, having a child is mentioned significantly more compared to getting into college (Chi-square (1, 141) = 7.62,  $p = .006$ ) while having a child is mentioned significantly more than falling in love (Chi-square (1, 141) = 14.72,  $p = .000$ ).

### **4.3. Cultural Life Script**

The content analysis results revealed that there is a high degree of agreement on important life events, which are in tune with the only previous research conducted with a Turkish sample (Erdoğan et al., 2008). The most repeated six events for both life script and life story events for each sample were given in the tables below (see Table 4, Table 5, Table 6, Table 7, Table 8 and Table 9). Hence, the first hypothesis of the study was supported, showing that the content is not random but there is a commonly agreed cultural life script in Turkish cultural context. As stated in the second hypothesis of the current study, the events defined as the most important ones by the participants were predominantly socially significant transitional events, such as getting married, having a child, rather than biological events, such as menstruation or birth.

In terms of emotional valence, the results supported the previous findings of Erdoğan et al. (2008). Except for one event in the life script of females proposed for the life script of an average girl born in their culture, all events proposed for the life scripts were positive. The one event that was emotionally negative was related to social norms and expectations (protesting norms). For the female participants, the mean of the emotional valence of the top six events was 5.50 ( $M = 5.50, SD = .09$ ) and for the male participants it was found as 5.92 ( $M = 5.92, SD = .08$ ). Therefore, the results supported the third hypothesis; because of the positivity bias, it was expected that life scripts contain more positive events than they would for the negative ones.

In terms of both life story and life script events, age estimates for positive life events overlap with the reminiscence bump period, which supported the fourth hypothesis of the study. Age estimates for the life story and life script events of both female and male participants were mostly preoccupied with the reminiscence bump period (15 to 35 ages). Age range of the four events listed except starting school ( $M = 5.13, SD = 3.30$ ) and getting into high school ( $M = 11.28, SD = 6.19$ ) in the life story of the male participants (college, marriage, having a job, having a child) was between 17.38 and 23.30 while it was between 16.73 and 24.44 for the life story events of female participants (college, family matters, falling in love, having a job, having a child) except starting school ( $M = 6.91, SD = 2.52$ ).

The 16.88 – 25.59 age range which is of the events listed by male participants for a new-born girl (marriage, having child, having a job, college) was verifying the effect of reminiscence bump too except starting school ( $M = 9.50, SD = 8.67$ ) and falling in love ( $M = 12.75, SD = 5.81$ ). For the life script of their own gender proposed by male participants (marriage, having a job, having a child, military service), the age range was 19.91 – 24.05, except starting school ( $M = 4.36, SD = 4.03$ ) and circumcision ( $M = 8.32, SD = 10.85$ ).

For the 22.53 – 28.58 age range of the life scripts of female participants regarding a new-born boy (marriage, having a child, having a job, military service), except

circumcision ( $M = 6.28$ ,  $SD = 2.56$ ) and starting school ( $M = 8.08$ ,  $SD = 6.18$ ), there was the effect of reminiscence bump. In terms of the age estimates of the life script of a new-born girl, results revealed that five events (having a child, marriage, protesting norms, having a job, falling in love) out of top six were expected to be experienced between the ages 17.24 and 27.81 except starting school ( $M = 8.35$ ,  $SD = 11.15$ ).

In terms of the age estimate differences due to the expected gender roles, the results supported the fifth hypothesis of the study for the two events in the life script of an ordinary male born into Turkish culture. The results of the independent samples t-test revealed that males ( $M = 21.82$ ,  $SD = 18.39$ ) estimated the age of marriage for an ordinary male significantly earlier than the females did ( $M = 26.82$ ,  $SD = 7.78$ ),  $t(234) = -3.207$ ,  $p = .002$ . Also, the results of the independent samples t-test revealed that female participants ( $M = 23.27$ ,  $SD = 5.06$ ) estimated age of having a job for a new-born boy later than male participants did ( $M = 19.91$ ,  $SD = 16.81$ ),  $t(203) = -2.468$ ,  $p = .014$ .

The results of the independent samples t-test revealed that males ( $M = 19.95$ ,  $SD = 10.66$ ) estimated the age of marriage for an ordinary female significantly earlier than the females did ( $M = 26.53$ ,  $SD = 7.52$ ),  $t(221) = -6.457$ ,  $p < .001$ . Also, the results of the independent samples t-test revealed that males ( $M = 19.26$ ,  $SD = 9.41$ ) estimated the age of having a job for an ordinary female significantly earlier than the females did ( $M = 25.84$ ,  $SD = 11.80$ ),  $t(345) = -4.425$ ,  $p < .001$ .

Results of the modes of male participants' order of the life story events followed as starting school ( $M = 1.55$ ,  $SD = 0.78$ ,  $Mode = 1$ ), getting into high school ( $M = 3.11$ ,  $SD = 1.98$ ,  $Mode = 2$ ), college ( $M = 3.91$ ,  $SD = 1.57$ ,  $Mode = 3$ ), having a job ( $M = 4.38$ ,  $SD = 1.56$ ,  $Mode = 4$ ), marriage ( $M = 4.57$ ,  $SD = 1.70$ ,  $Mode = 5$ ), and having a child ( $M = 5.19$ ,  $SD = 2.09$ ,  $Mode = 7$ ). Independent sample t-test was run for all events and results revealed that getting into college significantly differs from starting school,  $t(82) = 9.94$ ,  $p < .001$ , from marriage,  $t(104) = -2.09$ ,  $p = .039$ , from having a child  $t(77) = -2.81$ ,  $p = .008$ , and from getting into high school,  $t(42) = 1.83$ ,  $p = .074$ . Also,

having a job significantly differs from starting school  $t(71) = 11.47, p < .001$ , and from getting into high school  $t(43) = 2.87, p = .006$ . Starting school significantly differs from marriage  $t(74) = -11.68, p < .001$ , from having a child,  $t(29) = -8.71, p < .001$ , and from getting into high school  $t(30) = -3.92, p = .000$ . There is a statistically significant difference between marriage and getting into high school,  $t(45) = 3.25, p = .002$  which differs from having a child too,  $t(51) = 3.74, p = .000$ .

Despite a few overlaps, results reveal that there was a different order of events for the life story of female participants: starting school ( $M = 1.62, SD = 0.91, Mode = 1$ ) events related to interfamily relationships ( $M = 3.99, SD = 2.22, Mode = 1$ ), falling in love ( $M = 3.65, SD = 1.87, Mode = 3$ ), getting into college ( $M = 3.93, SD = 1.95, Mode = 4$ ), having a child ( $M = 5.44, SD = 1.24, Mode = 5$ ), and having a job ( $M = 4.69, SD = 1.80, Mode = 6$ ). Independent sample t-test was run for all events and results revealed that the order of getting into college significantly differs from starting school,  $t(172) = 10.66, p < .001$ ; having a job,  $t(77) = -2.30, p = .024$ , and having a child,  $t(31) = -4.39, p = .000$ . Also, falling in love significantly differs from starting school,  $t(31) = 7.61, p < .001$ , having a job,  $t(90) = -2.85, p = .005$ , and having a child  $t(41) = -4.74, p < .001$  in terms of order of the events. There is also statistically significant difference between starting school and having a job  $t(56) = -10.102, p < .001$ ; starting school and event related to family interfamily relationships,  $t(96) = -8.09, p < .001$ ; and starting school and having a child  $t(23) = -11.99, p < .001$ .

These results related to the order of events supported one of the hypotheses of the study that order of the life events varies based on the own-gender opposite-gender comparisons due to social norms and expectations regarding gender roles. In the male life story, the priority was given to more achievement related events (starting school, high school, college, having a child), then two family-related events followed the order (marriage and having a child). However, for the female life story, it was revealed that the achievement based and social/family-related events were more intertwined since the priority was given to interfamily relationships together with the starting school,

which was followed by falling in love. At the very end of the list, there is having a job with the lowest priority.

In terms of the life script of an ordinary new-born boy, order of events listed by male participants followed as: circumcision ( $M = 1.43$ ,  $SD = .87$ ,  $Mode = 1$ ), starting school ( $M = 2.41$ ,  $SD = 1.40$ ,  $Mode = 2$ ), military service ( $M = 4.01$ ,  $SD = 1.32$ ,  $Mode = 4$ ), having a job ( $M = 4.53$ ,  $SD = 1.38$ ,  $Mode = 4$ ), marriage ( $M = 4.86$ ,  $SD = 1.53$ ,  $Mode = 5$ ), and having a child ( $M = 5.96$ ,  $SD = 1.09$ ,  $Mode = 7$ ). Results of the independent samples t-test revealed that marriage significantly differs from starting school,  $t(194) = 11.99$ ,  $p < .001$ , from circumcision  $t(191) = 20.37$ ,  $p < .001$ , from having a child,  $t(179) = -5.762$ ,  $p < .001$ , and from military duty,  $t(159) = 3.98$ ,  $p = .000$ . Having a job significantly differs from starting school,  $t(177) = 10.17$ ,  $p < .001$ , from circumcision,  $t(156) = 18.02$ ,  $p < .001$ , from having a child,  $t(158) = -7.37$ ,  $p < .001$ , and from military duty,  $t(148) = 2.40$ ,  $p = .017$ . Starting school significantly differs from circumcision,  $t(152) = 5.58$ ,  $p < .001$ , from having a child,  $t(155) = -17.98$ ,  $p < .001$ , and from military duty  $t(147) = -7.30$ ,  $p < .001$ . Also, circumcision differs significantly from having a child,  $t(127) = -28.60$ ,  $p < .001$  and from military duty,  $t(112) = -13.96$ ,  $p < .001$ . Finally, there is a significant difference between having a child and military duty,  $t(131) = 9.48$ ,  $p < .001$ .

The order of events listed by female participants for a new-born boy was exactly the same with the male participants'. Therefore, the sixth hypothesis of the study in terms of the differences of order of events based on gender was not supported for the life script of an ordinary boy born in Turkish culture. Their list began with circumcision ( $M = 1.52$ ,  $SD = 1.05$ ,  $Mode = 1$ ), which was followed by starting school ( $M = 2.25$ ,  $SD = 1.04$ ,  $Mode = 2$ ) and military service ( $M = 4.06$ ,  $SD = 1.55$ ,  $Mode = 4$ ). Then, participants listed having a job ( $M = 4.92$ ,  $SD = 1.41$ ,  $Mode = 5$ ), marriage ( $M = 4.92$ ,  $SD = 1.36$ ,  $Mode = 5$ ), and having a child ( $M = 5.99$ ,  $SD = 1.29$ ,  $Mode = 7$ ). Independent samples t-test results revealed that having a job significantly differs from having a child,  $t(157) = -5.02$ ,  $p < .001$ , from circumcision,  $t(136) = 17.17$ ,  $p < .001$ , from military duty,  $t(13) = 3.43$ ,  $p = .000$ , and from starting school,  $t(136) = 12.68$ ,  $p$

< .001. Also, marriage significantly differs from having a child,  $t(174) = -5.404, p < .001$ , from circumcision,  $t(176) = 18.72, p < .001$ , from military duty,  $t(125) = 3.61, p = .000$ , and from starting school,  $t(150) = 13.68, p < .001$ . Having a child significantly differs from circumcision,  $t(165) = 24.65, p < .001$ , from military duty,  $t(123) = 8.12, p < .001$ , and from starting school,  $t(134) = 19.18, p < .001$ . Circumcision significantly differs from military duty,  $t(106) = -11.33, p < .001$  and from starting school,  $t(124) = -4.09, p < .001$ . Finally, military duty differs from starting school,  $t(113) = 7.69, p < .001$ .

Moreover, for the cultural life script of an ordinary girl, there was a great overlap between the order of events listed by male and female participants. Male participants listed the order of events for a new-born girl as: starting school ( $M = 2.12, SD = 1.41, Mode = 1$ ), college ( $M = 3.64, SD = 1.47, Mode = 3$ ), falling in love ( $M = 3.55, SD = 1.39, Mode = 4$ ), having a job ( $M = 4.57, SD = 1.34, Mode = 4$ ), marriage ( $M = 4.63, SD = 1.59, Mode = 5$ ), and having a child ( $M = 5.52, SD = 1.35, Mode = 6$ ). Independent samples t-test was run for all events to compare the orders and results revealed that there is a statistically significant difference between marriage and having a child,  $t(117) = -3.29, p = .001$ , marriage and starting school,  $t(120) = 9.24, p < .001$ , marriage and getting into college,  $t(55) = 2.90, p = .005$ , and between marriage and falling in love,  $t(35) = 2.92, p = .006$ . Having a child significantly differs from starting school,  $t(109) = 12.98, p < .001$ , from having a job,  $t(78) = 3.30, p = .001$ , from getting into college,  $t(51) = 5.63, p < .001$  and from falling in love,  $t(35) = 5.74, p < .001$ . Starting school differs from having a job,  $t(80) = -8.48, p < .001$ , from getting into college,  $t(51) = -4.54, p < .001$ , and from falling in love,  $t(33) = -3.94, p = .000$ . Finally, having a job differs from getting into college,  $t(55) = 2.62, p = .011$ , and falling in love,  $t(37) = 2.70, p = .011$ .

Female participants' proposed order of events for a new-born girl was as follows: starting school ( $M = 2.03, SD = 1.27, Mode = 1$ ), experiencing negative events due to social norms ( $M = 3.99, SD = 2, Mode = 2$ ), falling in love ( $M = 3.42, SD = 1.59, Mode = 3$ ), having a job ( $M = 4.40, SD = 1.52, Mode = 5$ ), marriage ( $M = 4.82, SD = 1.50,$



*Mode* = 6), having a child ( $M = 5.70$ ,  $SD = 1.40$ , *Mode* = 7). Results of the independent samples t-test revealed that having a child significantly differs from marriage,  $t(269) = 5.16$ ,  $p < .001$ , from negative events related to social norms,  $t(231) = 8.26$ ,  $p < .001$  from starting school,  $t(221) = 21.56$ ,  $p < .001$ , from having a job,  $t(157) = 6.45$ ,  $p < .001$ , and from falling in love,  $t(156) = 10.96$ ,  $p < .001$ . Also, marriage significantly differs from negative events related to social norms,  $t(248) = 3.87$ ,  $p = .000$ , from starting school,  $t(232) = 15.61$ ,  $p < .001$ , from having a job,  $t(175) = 2.01$ ,  $p = .046$ , and from falling in love,  $t(164) = 6.51$ ,  $p < .001$ . Negative events due to social norms significantly differs from starting school,  $t(230) = 9.17$ ,  $p < .001$ , and falling in love,  $t(204) = 2.33$ ,  $p = .021$ . Starting school significantly differs from having a job,  $t(165) = -11.38$ ,  $p < .001$ , and falling in love,  $t(156) = -6.48$ ,  $p < .001$ . Finally, having a job differs from falling in love significantly,  $t(157) = 6.45$ ,  $p < .001$ .

Furthermore, the results partially supported the seventh hypothesis of the study that life events follow a chronological order. It was observed for the life story of the male participants and the life script of an ordinary boy proposed by both male and female participants. Nevertheless, it was revealed that for an ordinary girl born in Turkish culture the events proposed by both males and females did not follow a chronological order. Similarly, female participants did not follow a chronological order while they were telling the most important events of their own lives.

Finally, the results supported that women are overrepresented in a family-oriented group of life story events and autobiographical memories, while men are overrepresented in the group of events which are related to more achievement and education. The life story of male participants contained four events related to achievement and education (college, starting school, having a job and high school) while only two events were related to family-oriented agenda (marriage and having a child). On the other hand, the three of the events listed in the life story of the female participants were related to achievement and education (college, starting school and having job) while three of them consisted of family-oriented and social events (related to interfamily relationships, falling in love and having a child).

Table 3.

*Events listed in the life story of the male participants with means, standard deviations of the frequency of mention, estimated prevalence, importance, age-at-event, and valence.*

Event	Frequency of Mention	Prevalence		Importance		Age-at-event		Valence	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
College	56	43.77	23.58	6.07	1.04	17.38	4.77	6.00	1.03
Marriage	53	72.26	30.59	6.68	0.64	22.09	14.37	6.62	0.76
Starting school	51	86.20	25.87	6.20	1.13	5.13	3.30	6.06	1.38
Having job	50	70.82	26.44	6.44	0.88	18.86	9.26	6.18	1.15
High school	27	51.12	36.62	6.00	0.92	11.28	6.19	5.98	1.12
Having child	27	62.84	31.58	6.59	1.01	23.30	19.88	6.89	0.32

Table 4.

*Events listed in the life story of the female participants with means, standard deviations of the frequency of mention, estimated prevalence, importance, age-at-event, and valence.*

Event	Frequency of Mention	Prevalence		Importance		Age-at-event		Valence	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
College	120	48.45	23.95	6.38	.90	18.4	1.59	6.2	1.22
Family matters	70	52.29	29.55	6.46	.958	19.73	17.23	5.41	2.212
Falling in love	63	78.42	20.63	6.17	.98	16.73	4.94	6.17	1.24
Starting school	55	85.02	16.72	6.40	.83	6.91	2.52	5.80	1.37
Having job	42	61.57	26.33	6.50	.89	23.24	8.60	6.21	1.18
Having child	18	69.67	18.68	6.61	.70	24.44	3.74	6.33	1.53

Table 5.

*Events listed in the life script of the male participants for a new-born girl with means, standard deviations of the frequency of mention, estimated prevalence, importance, age-at-event, and valence.*

Event	Frequency of Mention	Prevalence		Importance		Age-at-event		Valence	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Marriage	65	78.43	20.07	6.29	1.21	19.95	10.66	6.23	1.25
Starting school	58	77.09	31.00	6.53	.75	9.50	8.67	6.25	1.23
Having child	54	67.88	23.19	6.74	.59	25.59	15.22	6.54	1.04
Having job	37	68.85	21.42	6.41	.76	19.26	9.41	6.11	1.37
College	28	54.19	20.74	6.39	.79	16.88	5.29	6.46	.74
Falling in love	20	77.55	21.90	5.60	1.23	12.75	5.81	5.60	1.54

Table 6.

*Events listed in the life script of the female participants for a new-born girl with means, standard deviations of the frequency of mention, estimated prevalence, importance, age-at-event, and valence.*

Event	Frequency of Mention	Prevalence		Importance		Age-at-event		Valence	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Having child	151	69.0	17.05	6.19	1.19	27.81	5.49	6.50	1.01
Marriage	142	80.41	13.58	5.55	1.32	26.53	7.52	5.91	1.21
Protesting norms	135	72.30	21.38	5.91	1.48	17.89	18.57	3.96	2.48
Starting school	103	84.89	19.14	6.45	1.05	8.35	11.15	5.82	1.33
Having job	85	61.45	21.43	6.44	.91	25.84	11.80	6.20	1.13
Falling in love	84	74.42	25.44	5.90	1.16	17.24	9.96	6.19	1.21

Table 7.

*Events listed in the life script of the male participants for a new-born boy with means, standard deviations of the frequency of mention, estimated prevalence, importance, age-at-event, and valence.*

Event	Frequency of Mention	Prevalence		Importance		Age-at-event		Valence	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Marriage	118	77.71	20.84	6.07	1.25	21.82	18.39	6.19	1.15
Having job	91	74.97	23.52	6.52	.87	19.91	16.81	5.87	1.28
Circumcision	90	75.68	28.53	5.42	1.80	4.36	4.03	4.57	1.81
Starting school	88	84.31	24.10	6.60	.74	8.32	10.85	6.39	.97
Having child	72	68.38	23.76	6.49	.79	24.05	14.90	6.65	.77
Military service	68	68.07	28.07	5.74	1.45	21.61	15.35	5.00	2.11

Table 8.

*Events listed in the life script of the female participants for a new-born boy with means, standard deviations of the frequency of mention, estimated prevalence, importance, age-at-event, and valence.*

Event	Frequency of Mention	Prevalence		Importance		Age-at-event		Valence	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Marriage	95	78.98	14.12	5.88	1.16	26.82	7.78	5.93	1.12
Having child	86	70.96	17.10	6.26	.95	28.58	4.26	6.35	.89
Circumcision	84	68.51	28.01	4.64	1.68	6.28	2.56	3.71	1.70
Having job	77	74.97	18.86	6.29	1.05	23.27	5.06	6.12	1.04
Military service	65	63.74	22.39	5.05	1.46	22.53	6.67	4.37	1.92
Starting school	59	85.20	15.97	6.49	.77	8.08	6.18	6.14	1.07

## **CHAPTER 5**

### **DISCUSSION**

#### **5. 1. Overview**

Previous studies investigating cultural life script in different cultures (Berntsen & Rubin, 2004; Bohn, 2010; Rubin, Berntsen, & Hutson, 2009; Coleman, 2014; Rubin et al., 2009; Habermas, 2007; Hatiboglu & Habermas, 2014; Janssen & Rubin, 2011; Erdoğan et al., 2008; Tekcan, Kaya-Kızılöz, & Odaman, 2012; Janssen, Uemiya, & Naka, 2014; Ottsen & Berntsen, 2014) reveal that there is a specific life script for events reported which are mostly positive events that are expected to take place during adulthood period even if there are divergences in the methods of these studies. This reveals the significance of cultural life script and existence of template upon which people think and act even in the early ages of their lives. In this study, Turkish cultural life script is investigated to see whether the life script is valid for different groups and whether there is a transition since the first study with a Turkish sample which was conducted in 2008. Another contribution of this study aims to make is exploring the life stories besides life scripts to see overlaps and conflicting points by investigating the different aspects of the life script to examine whether autobiographical memory recall is guided by the life script in Turkish culture. Most of the hypotheses of the study were supported and discussed below in light of the previous studies.

#### **5. 2. Reminiscence Bump**

Reminiscence bump is known as the increase in autobiographical memories from adolescence and early adulthood periods of life, especially when there is a cue word or elicitation of significant or positive memories (Rubin, Wetzler, & Nebes, 1986). Within the cultural life script theory context proposed by Berntsen and Rubin (2004), there is a correspondence between the reminiscence bump of important event



memories and the expectation of the individuals in a specific culture regarding the timing and the order of the important events in that culture.

Other studies examining the reminiscence bump in cultural life script in terms of recalling the important events of autobiographical memory generally code autobiographical memories to identify whether they correspond to the categories in the cultural life script of that particular culture (Berntsen & Bohn, 2010; Berntsen, Rubin, & Siegler, 2011; Hatiboglu & Habermas, 2014; Koppel & Berntsen, 2016; Rasmussen & Berntsen, 2013; Rubin et al., 2009; Thomsen & Berntsen, 2008; Zaragoza Scherman, Salgado, Shao, & Berntsen, 2017). In most of these studies including both Berntsen and Rubin (2004), and Dickson, Pillemer, and Bruehl (2011), the bump period is between approximately 15 and 30 years old while in the study conducted with a Turkish sample the interval is 10 – 30 (Erdoğan et al., 2008). Hence, in the current study, the reminiscence bump period is defined as the ages between 15 and 30 in tune with the majority of the studies (Berntsen & Rubin, 2004; Erdoğan et al., 2008; Dickson, Pillemer & Bruehl, 2011).

### **5. 3. Life Stories**

Besides robust similarities between female and male life stories, which are about their own lives, there are also certain differences. While both women and men agree upon the four events (starting school, having a job, having a child, and college) as the most important events they have experienced, marriage is considered as important only by men for their own life stories, but not by women. This result is worthy of attention when the cultural context is taken into account. However, for the life script events, which are given for ordinary new-born marriage exists in both female and male life script events ordered by both women and men. One might speculate that the reason why women in the current study did not mention marriage in their life stories is due to their higher educational level and potential career plans.

Instead of marriage, events related to the family relationship including extended family members are deliberated by women as important. Another difference is getting into

high school, which exists in male life story, while it does not in females'. Instead, women consider falling in love as one of the seven most important events in their lives. These results are in tune with the previous research reporting that early at preschool age some emotions are attributed to a certain gender (Kelly & Hutson-Comeaux, 2002) and these stereotypes continue to exist during adulthood. Such stereotypical differences have a significant impact on the different formation of selves between boys and girls. Boys develop a more autonomous sense of self while girls are more motivated to take responsibility for satisfying the emotional needs of significant other (Chodorow, 1978). In addition, a mass body of research has shown that women are more relational, which includes to put more emphasis on romantic relationships (Jack, 1991; Roland, 1988; Surrey, 1985).

Besides within differences in life stories, some events also differ from the cultural life script events of the same-sex. Women's own life stories can be described as more liberal while for other women they are more attached to the existing norms. As abovementioned, they do not consider marriage as an important event for themselves while for a life script of an ordinary new-born girl marriage is regarded as a significant event. Moreover, one of the highly-repeated events in female cultural life script were the ones related to negative experiences due to social norms while such events were almost absent in female life story. Women attribute these negative events more to other women although they hesitate to state them as their own experiences. These differences can be related to *self-serving bias* in some ways, which is employed as a strategy to enhance self-concept as experiences disavouring the self are more attributed to others (Campbell & Sedikides, 1999; Greenberg, 1991; Weary-Bradley, 1978, 1979; Zuckerman, 1979).

Such discrepancies can be observed in male cultural life script too. Instead of getting into high school and college, men lay emphasis on circumcision and military duty for other men but not for themselves. These results are interesting for a country where military duty is compulsory. This means most of the participants have attended military for some period, but this is not a milestone for their own lives even if it is important for other men. Both for women and men, results can be considered as self-

biased as they attribute normative events more to others. Thus, they employ more *gender filter* rather than *interest filter* (Liben & Bigler, 2002, p.160) when prompted to consider important events of the cultural life script of their same-sex.

When two genders are compared according to the content of the events, male life story consists of more achievement-based events as four out of six top events (high school, starting school, having a job, and college), and only two out of six (marriage and having a child) were family-oriented events. On the other hand, female life story displays a more heterogeneous picture with three achievement-based events and three events related to other people (extended family relationships, falling in love, and having a child). Women's such attribution of significant place to events concerning their extended family is related to their providing of emotional labour defined as 'non-material expectations' by Kağıcıbaşı and Ataca (2015) in their Value of Children study. They reported: "Psychological needs and values have become very important, reflecting emotional closeness between generations, and these tend to be fulfilled more by daughters." (p.387). Women in this sample confirm the previous literature by acting as a *skilled emotional manager* within the extended family context (Dion & Dion, 1993, p. 61).

#### **5. 4. Female Life Script**

There is a great overlap between the female life script proposed by female participants and male participants with five out of six events. Not surprisingly, the three out of six events with the highest frequency proposed by male participants highlight interpersonal relationships (having a child, falling in love, marriage) and three of them are achievement-based events (college, starting school, having a job).

The single discrepancy is worthy of attention since instead of college proposed by men, women consider negative events related to social norms, such as experiencing discrimination in their workplace, as one of the most important events in their lives. However, such a category of events is absent in their own life stories. Hence, negative events are attributed to same-sex individuals more than themselves.

## **5. 5. Male Life Script**

Even if the content analysis from scratch was employed as the method of the research, there is a complete overlap between the cultural life script of a new-born boy proposed by male participants and female participants. This might mean that the cultural life script of Turkish men might have a more stable pattern rather than a rapid progression. Male life script is predictable and more fluent compared to the female one. It includes marriage, having a child, circumcision, having a job, starting school and military duty.

Both women and men propose more normative and achievement-based life script for a new-born boy. Also, culture-specific events are only visible in the male life script (circumcision and military duty). Both culture-specific events and dominance of family-oriented experiences are expected as Turkish culture is defined, as collectivistic and *culture of relatedness* by Kağıtçıbaşı (1996). Hence, compared to the other research conducted in different cultures, Turkish cultural life script still portrays a culture that is based on interdependence with a great emphasis on intergroup happiness and harmony despite the ongoing modernisation process in terms of cultural homogeneity (Ataca, 2006; Sunar & Fişek, 2005).

## **5. 6. Limitations and Future Directions**

There are certain limitations of the current study. One might be that asking participants to imagine a new-born might have affected the formation of a life script in their mind including mostly events until the end of the reminiscence bump period rather than the other half of an ordinary life. Another possibility related to this aspect is ordering events in a chronological way as participants were asked to start from the very beginning of a human life, given that the chronological imagination and construction of life scripts are expected (Berntsen & Rubin, 2004).

### **5. 7. Importance of the Current Study**

Cultural life script has been studied in various cultures even in a cross-cultural design. However, there is not much research addressing the life script of Turkish culture and its various properties. The only existing study was conducted 10 years ago (Erdoğan et al., 2008) and they did not examine the life story of the Turkish population. Thus, to the best of our knowledge, this is the first study to explore the life stories in the Turkish cultural context including the overlaps and differences between life scripts and life stories.

Another contribution of this study is that it is the first research to make the cross-gender examination of the life scripts by asking the participants to first imagine a same-sex new-born, and then opposite-sex new-born. Also, the abovementioned study in 2008 was conducted with a specific group of college students, which might be problematic due to generalisation of the results to the rest of the population. Therefore, the current study is worthy of attention since it was conducted with community rather than college students, which means that the sample is comparatively more representative and heterogeneous. By taking one step further in terms of heterogeneity of the sample, other age groups such as adolescences or aging adults might be included in further investigations.

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## APENDICES

### APPENDIX A: LIFE STORY AND LIFE SCRIPT EVENTS

#### Male Life Story Events

1. College
2. Marriage
3. Starting school
4. Having job
5. High school
6. Having child
7. Falling in love
8. Losing beloved one
9. Travelling
10. Self-awareness
11. Primary school
12. Circumcision
13. Hobbies
14. Military service
15. Religious rituals
16. Family matters
17. Displacement
18. Exams
19. Diseases
20. Graduation
21. Leaving home

#### Female Life Story Events

1. College
2. Family matters
3. Falling in love
4. Starting school
5. Having job
6. Having child
7. Losing beloved one
8. Friendship
9. Leaving home
10. Success
11. Social circle
12. Marriage
13. Relationship with siblings
14. Displacement
15. Travelling
16. Hobbies
17. Self-realisation
18. Relationship with father
19. Diseases
20. High school
21. Sexual harassment

**Male Life Script Events Proposed by  
Male Participants**

1. Marriage
2. Having job
3. Circumcision
4. Starting school
5. Having child
6. Military service
7. College
8. Religious rituals
9. Falling in love
10. Self-awareness
11. Losing beloved one
12. Family matters
13. Graduation
14. Hobbies
15. Self-realisation
16. Primary school
17. Having grandchild
18. Diseases
19. Retirement
20. High school
21. Friendship

**Male Life Script Events Proposed by  
Female Participants**

1. Marriage
2. Having child
3. Circumcision
4. Having job
5. Military service
6. Starting school
7. Gender roles
8. Falling in love
9. College
10. Puberty
11. First sexual intercourse
12. Graduation
13. Self-awareness
14. Friendship
15. High school
16. Family matters
17. Male-dominated experiences
18. Getting in a fight
19. Losing beloved one
20. Retirement
21. Self-realisation

**Female Life Script Events Proposed  
by Male Participants**

1. Marriage
2. Starting school
3. Having child
4. Having job
5. College
6. Falling in love
7. Primary school
8. Puberty
9. Gender roles
10. High school
11. Family matters
12. Graduation
13. Religious rituals
14. Hobbies
15. Having a grandchild
16. Friendship
17. Learning to walk
18. Self-care
19. Child rearing
20. Menstruation
21. First sexual intercourse

**Female Life Script Events Proposed  
by Female Participants**

1. Having child
2. Marriage
3. Protesting norms
4. Starting school
5. Having job
6. Falling in love
7. College
8. Menstruation
9. Self-awareness
10. Sexual harassment
11. Puberty
12. Social pressure
13. Graduation
14. Friendship
15. Losing beloved one
16. First sexual intercourse
17. Self-realisation
18. Gender roles
19. Family matters
20. Success
21. Learning to talk

## APPENDIX B: FREQUENCY TABLE OF PARTICIPANTS' AGES

Age	F	%	Cum%
18	11	1,6	1,6
19	25	3,7	5,4
20	67	10,0	15,4
21	81	12,1	27,5
22	38	5,7	33,2
23	35	5,2	38,4
24	32	4,8	43,2
25	29	4,3	47,5
26	15	2,2	49,8
27	14	2,1	51,9
28	15	2,2	54,1
29	10	1,5	55,6
30	9	1,3	57,0
31	4	,6	57,5
32	7	1,0	58,6
33	7	1,0	59,6
34	7	1,0	60,7
35	7	1,0	61,7
36	1	,1	61,9
37	7	1,0	62,9
38	12	1,8	64,7
39	6	,9	65,6
40	7	1,0	66,7
41	12	1,8	68,5
42	10	1,5	70,0
43	19	2,8	72,8
44	8	1,2	74,0

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45	15	2,2	76,2
46	6	,9	77,1
47	11	1,6	78,8
48	15	2,2	81,0
49	7	1,0	82,1
50	16	2,4	84,5
51	10	1,5	85,9
52	8	1,2	87,1
53	3	,4	87,6
54	7	1,0	88,6
55	9	1,3	90,0
56	6	,9	90,9
57	11	1,6	92,5
58	8	1,2	93,7
59	5	,7	94,5
60	6	,9	95,4
61	2	,3	95,7
62	4	,6	96,3
63	5	,7	97,0
64	3	,4	97,5
65	4	,6	98,1
67	6	,9	99,0
68	1	,1	99,1
69	1	,1	99,3
70	1	,1	99,4
72	2	,3	99,7
73	1	,1	99,9
81	1	,1	100,0
Total	669	100,0	

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## APPENDIX C: DEMOGRAPHIC INFORMATION FORM

1. Doğum tarihi:
2. Doğum yeri (il / ilçe):
3. Şu an yaşadığınız şehir:
4. Yaşamınızın büyük bölümünü nerede geçirdiniz? (Köy-Kasaba, İlçe, İl, Büyük Şehir)
5. Eğitim durumunuz (Okur yazar, İlkokul, Ortaokul, Lise, Yüksek Okul, Üniversite, Yüksek Lisans, Doktora)
6. Mesleğiniz nedir?
7. Haftada ortalama kaç saat çalışıyorsunuz?
8. Haftada ortalama kaç saati ev işlerine ayırıyorsunuz?
9. Aylık ortalama kişisel geliriniz?
10. Annenizin eğitim düzeyi nedir? (Okur yazar değil, Okur yazar, İlkokul, Ortaokul, Lise, Yüksek Okul, Üniversite, Yüksek Lisans, Doktora)
11. Babanızın eğitim düzeyi nedir? (Okur yazar değil, Okur yazar, İlkokul, Ortaokul, Lise, Yüksek Okul, Üniversite, Yüksek Lisans, Doktora)
12. Medeni durumunuz:
13. Esinizin doğum tarihi:
14. Eşinizin eğitim durumu nedir? (Okur yazar değil, Okur yazar, İlkokul, Ortaokul, Lise, Yüksek Okul, Üniversite, Yüksek Lisans, Doktora)
15. Eşinizin mesleği nedir?
16. Eşiniz haftada ortalama kaç saat çalışıyor?
17. Eşinizin haftada ortalama kaç saati ev işlerine ayırıyor?
18. Eşinizin aylık ortalama geliri?
19. Sizce aşağıdaki seçeneklerden hangisi ekonomik düzeyinizi en iyi ifade etmektedir? (Çok Düşük, Düşük, Orta, Yüksek, Çok Yüksek)

## APPENDIX D: CULTURAL LIFE SCRIPT EVENTS QUESTIONNAIRE

Kendi kültürünüzde yeni doğmuş sıradan bir kız/erkek çocuğu (kendi cinsiyetinize göre) hayal edin. Lütfen bu çocuğun, yaşamı boyunca deneyimleyeceği en önemli 7 olayı yazın.

1. olay \_\_\_\_\_
2. olay \_\_\_\_\_
3. olay \_\_\_\_\_
4. olay \_\_\_\_\_
5. olay \_\_\_\_\_
6. olay \_\_\_\_\_
7. olay \_\_\_\_\_

Lütfen her bir olayı aşağıda belirtilen özellikler açısından değerlendirin.

Sizece bu olay insanların yüzde kaçını tarafından tecrübe edilir?

1. olay \_\_\_\_\_
2. olay \_\_\_\_\_
3. olay \_\_\_\_\_
4. olay \_\_\_\_\_
5. olay \_\_\_\_\_
6. olay \_\_\_\_\_
7. olay \_\_\_\_\_

Sizece bu olay ne kadar önemlidir? 1 = hiç önemli değil 4= nötr 7 = çok önemli

1. olay \_\_\_\_\_
2. olay \_\_\_\_\_
3. olay \_\_\_\_\_
4. olay \_\_\_\_\_
5. olay \_\_\_\_\_
6. olay \_\_\_\_\_
7. olay \_\_\_\_\_



Size bu olayın kaç yaşında tecrübe edilmesi beklenir?

1. olay \_\_\_\_\_

2. olay \_\_\_\_\_

3. olay \_\_\_\_\_

4. olay \_\_\_\_\_

5. olay \_\_\_\_\_

6. olay \_\_\_\_\_

7. olay \_\_\_\_\_

Bu olayı duygusal olarak nasıl tanımlarsınız? 1 = olumsuz, 4 = ne olumlu ne olumsuz,

7 = olumlu

1. olay \_\_\_\_\_

2. olay \_\_\_\_\_

3. olay \_\_\_\_\_

4. olay \_\_\_\_\_

5. olay \_\_\_\_\_

6. olay \_\_\_\_\_

7. olay \_\_\_\_\_

## APPENDIX E: PERSONAL LIFE STORY EVENTS QUESTIONNAIRE

Tüm hayat hikayenizi tamamıyla güvendiğiniz yeni bir arkadaşınıza anlattığınızı hayal edin.

Lütfen hayat hikayenizdeki en önemli 7 olayı yazın.

1. olay \_\_\_\_\_
2. olay \_\_\_\_\_
3. olay \_\_\_\_\_
4. olay \_\_\_\_\_
5. olay \_\_\_\_\_
6. olay \_\_\_\_\_
7. olay \_\_\_\_\_

Lütfen her bir olayı aşağıda belirtilen özellikler açısından değerlendirin.

Size bu olay insanların yüzde kaçını tarafından tecrübe edilir?

1. olay \_\_\_\_\_
2. olay \_\_\_\_\_
3. olay \_\_\_\_\_
4. olay \_\_\_\_\_
5. olay \_\_\_\_\_
6. olay \_\_\_\_\_
7. olay \_\_\_\_\_

Size bu olay ne kadar önemlidir? 1 = hiç önemli değil, 4= nötr, 7 = çok önemli

1. olay \_\_\_\_\_
2. olay \_\_\_\_\_
3. olay \_\_\_\_\_
4. olay \_\_\_\_\_
5. olay \_\_\_\_\_
6. olay \_\_\_\_\_
7. olay \_\_\_\_\_

Size bu olayın kaç yaşında tecrübe edilmesi beklenir?

1. olay \_\_\_\_\_

2. olay \_\_\_\_\_

3. olay \_\_\_\_\_

4. olay \_\_\_\_\_

5. olay \_\_\_\_\_

6. olay \_\_\_\_\_

7. olay \_\_\_\_\_

Bu olayı duygusal olarak nasıl tanımlarsınız? 1 = olumsuz, 4 = ne olumlu ne olumsuz,

7 = olumlu

1. olay \_\_\_\_\_

2. olay \_\_\_\_\_

3. olay \_\_\_\_\_

4. olay \_\_\_\_\_

5. olay \_\_\_\_\_

6. olay \_\_\_\_\_

7. olay \_\_\_\_\_

## APPENDIX F: APPROVAL OF HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ  
APPLIED ETHICS RESEARCH CENTER



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12 EYLÜL 2018

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Dr.Öğretim Üyesi Başak Şahin ACAR

Danışmanlığını yaptığınız; yüksek lisans öğrencisi Kübra AYTAÇ'ın "**Türk Kültüründeki Yetişkin Bireyleri Yaşam Senaryosu Teorisi Bağlamında İnceleme Çalışması**" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay **2017-SOS-176** protokol numarası ile **07.11.2017 - 30.09.2018** tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Ş. Halil TURAN

Başkan V

Prof. Dr. Ayhan SOL

Üye

Prof. Dr. Ayhan Gürbüz DEMİR

Üye

Doç. Dr. Yaşar KONDAKÇI

Üye

Doç. Dr. Zana ÇITAK

Üye

Doç. Dr. Emre SELÇUK

Üye

Dr. Öğr. Üyesi Pınar KAYGAN

Üye

## **APPENDIX G: INFORMED CONSENT FORM**

### **ARAŞTIRMAYA GÖNÜLLÜ KATILIM FORMU**

Bu çalışma ODTÜ Psikoloji Bölümü yüksek lisans öğrencilerinden Kübra Aytaç-Çelik tarafından Yrd. Doç. Dr. Başak Şahin-Acar danışmanlığında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

#### **Çalışmanın Amacı Nedir?**

Bu çalışmanın amacı Türk kültüründe bir kişinin hayatı boyunca yaşayacağı öngörülen önemli olayları, yani otobiyografik bellek literatüründeki ismiyle “yaşam senaryosu” (life script) teorisini ölçmektir.

#### **Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?**

Araştırma tercihe göre çevrimiçi veya yüz yüze anket yoluyla yapılacaktır. 18 yaş üstündeki kadın ve erkeklerden anketteki soruları cevaplaması istenecektir. Çevrimiçi ankete katılmak isteyenler bilgisayar veya cep telefonları yoluyla kendilerine gönderilen anketi dolduracaklardır.

#### **Katılımla ilgili bilmeniz gerekenler:**

Bu çalışmaya katılmak tamamen gönüllülük esasına dayalıdır. Herhangi bir yaptırıma veya cezaya maruz kalmadan çalışmaya katılmayı reddedebilir veya çalışmayı bırakabilirsiniz. Araştırma esnasında cevap vermek istemediğiniz sorular olursa boş bırakabilirsiniz.

Araştırmaya katılanlardan toplanan veriler tamamen gizli tutulacak, veriler ve kimlik bilgileri herhangi bir şekilde eşleştirilmeyecektir. Katılımcıların isimleri bağımsız bir listede toplanacaktır. Ayrıca toplanan verilere sadece araştırmacılar ulaşabilecektir. Bu

arařtırmanın sonuçları bilimsel ve profesyonel yayınlarda veya eđitim amaçlı kullanılabilir, fakat katılımcıların kimliđi gizli tutulacaktır.

**Arařtırmayla ilgili daha fazla bilgi almak isterseniz:**

Çalıřmayla ilgili soru ve yorumlarınızı arařtırmacıya aytackubra@gmail.com adresinden iletebilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalıřmaya tamamen gönüllü olarak katılıyorum.

(Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

Ad Soyad

Tarih

İmza

---/---/---

## APPENDIX H: TURKISH SUMMARY / TÜRKÇE ÖZET

### Giriş

Kültürel yaşam senaryosu ve yaşam öyküsü, 1950'lerden bu yana çeşitli psikologlar tarafından incelenmiştir (Berntsen ve Rubin, 2004; Rubin, Berntsen ve Hutson, 2009; Bohn, 2010). 80'li yıllarda bazı psikoloji dergileri (örneğin: Transaction Analysis Journal), bazı sayılarını Cornell (1988), Allen ve Allen (1988), English (1988), vb. akademisyenlerin katkılarıyla yaşam senaryosu teorisine adanmıştır. Brewer ve Treyens (1981)'in çalışmasıyla birlikte bellek ve bilişsel şemalar arasındaki ilişki de önem kazanmıştır. Türkiye'de, Türk kültürü bağlamı için diğer ulusal araştırmacılara öncülük eden yaşam senaryosu araştırması Erdoğan, Baran, Avlar, Taş ve Tekcan (2008) tarafından yapılmıştır.

Senaryo kavramı Berne (1958, 1961) tarafından bireylerin kimliğini ve kaderini tanımlayan iç içe geçmiş işlemler olarak tanımlanmıştır (O'Reilly-Knapp ve Erskine, 2010, s. 13). Senaryo kavramını Freud'un tekrarlama zorunluluğu ve kader zorunluluğu çerçevesinde ele almıştır (Berne, 1966, s.302). Hem Freud (1900/1953) hem de Jung (1936/1969), hayatı anlatılacak bir hikâye olarak görmemiş olsalar bile, insanlık için ortak olan yaşam mitlerini ele almışlardır (McAdams, 2008). Bununla birlikte, anlatı kişilik teorilerini, başka bir deyişle kişilik senaryosu teorisini öne süren kişi Tomkins (1979)'dir. Bireylerin, sosyal saat olarak adlandırılan tekrarlanan ve göze çarpan olaylara dayanarak kendi duygusal yaşamlarının oyun yazarları olduğunu iddia etmiştir (Brim ve Ryff, 1980; Elder, 1975; Hultsch ve Plemons, 1979; Neugarten, 1979; Neugarten ve Hagestad, 1976). Dahası, böyle bir sosyal saat ile senkronizasyonun, atipik senaryo yaşayan bireylerden daha yüksek yaşam doyumuna neden olduğunu öne sürmüştür.

Bir olayın arzu edilebilirliğinin ve zamanlamasının değerlendirilmesinin, olayın sosyal saatinin duygusal iyi oluş üzerindeki etkisinin iki ana yönü olduğu bildirilmiştir

(Bacon, 1974; Hogan, 1978; Catalano, Rook ve Dooley, 1986; Rose, 1955). Böyle bir yaklaşım, Fivush (2010)'un yaşamları ve kendileri için gerekli olan kanonik kültürel anlatılardan etkilenen atipik yaşam senaryosuna sahip olan bireylerin sessizliğini analiz ettiği çalışmasında da görülmektedir.

Bu senaryo tanımları (Schank ve Abelson, 1977), önemli yaşam olaylarının zamanlaması ve sıklığı ile ilgili kültürel normların ve beklentilerin sosyolojik boyutuyla birlikte ele alınmıştır (Fry, 1983). Her kültürel yaşam senaryosunda biyografik olaylarla doldurulmuş bir zaman dilimi zinciri vardır. Bununla birlikte, bu olayları beklenen zaman diliminde deneyimlemek belirli şartlar gerektirir. Bu ihtiyaçlar (i) beklenen olayın gerçekleştiği zamanki arketip yaşı ve (ii) bu olayların öngörülen sırası olarak tanımlanmaktadır (Berntsen ve Rubin, 2004). Örneğin, Türk kültürü bağlamında, üniversiteden mezun olan bireylerin 24 ila 27 yaşları arasında (cinsiyete bağlı olarak) evlenmeleri ve ilk çocuklarına evliliğin ilk iki yılında sahip olmaları beklenmektedir (TÜİK, 2016).

Yaşam senaryosu “prototipik bir yaşam kurgusunda olayların sırası ve zamanlamasıyla ilgili kültürel olarak paylaşılan beklentiler” olarak tanımlanırken (Rubin, Berntsen ve Hutson, 2009, s. 54), yaşam öyküsü, geçmiş, şimdiki zaman ve gelecek dâhil olmak üzere bireyin anlatı inşası tarafından oluşturulmuş kendi kişisel tarihi ile ilişkilidir (McAdams, 1995). Her ikisi için de algılar, tutumlar ve teşvikler sosyal beklentileri ve kültürel normları yansıtmaktadır (Dunlop ve Tracy, 2013; Erskine, 2010; Rubin ve Berntsen, 2003; Sarbin, 2004).

Yaşam öyküleri, hikâyenin yaratıldığı ve anlatıldığı kültürü yansıtır (McAdams, 2001). Rubin (2005), kendi yaşamlarımızla ilgili hatıralarımızın belirli bir kültürdeki yaşam kurgusu anlayışına dayandığını iddia etmektedir. Bu, Leichtman, Wang ve Pillemer (2003) tarafından bildirildiği gibi, aynı yaşam öyküsünün kendine odaklı veya birbirine bağımlı gibi farklı bir kültürde farklı bir şekilde anlatılacağı anlamına gelmektedir.



Yaşam öyküleri son zamanlarda otobiyografik bellek çalışmalarının bir parçası olarak daha fazla dikkat çekmektedir (Dunlop, 2015a, 2015b; McAdams, 1995). Bu öyküler doğar doğmaz var olmaya başlarken, geç ergenlik veya erken yetişkinlik döneminde kişisel geçmişe, bugüne ve geleceğe yönelik bilişsel gelişim ortaya çıkıncaya kadar kültürel beklentilere benzer bir yol olarak haritalanamazlar (Bohn ve Berntsen, 2008).

Çoğu zaman, yaşam senaryosu ve yaşam öyküsü arasında beklenen bir örtüşme olmakla birlikte, bu ikisi birbiriyle çelişebilir (Berntsen ve Rubin, 2002). Yaşam senaryoları daha fazla sosyal şema olarak kabul edilebilirken, yaşam hikâyeleri daha kişiselleştirilmiştir. İkisi arasındaki bu boşluk, yaşam öykülerinin biyografik gerçeklere dayanan psiko-sosyal yapılar olduğunu iddia eden McAdams tarafından “kendi kendini tanımlayan yaşam öyküleri” olarak tanımlanır, ancak aynı zamanda insanların kendilerine ve izleyicilere karşı anlaşılabilirliklerine göre seçilmelerinin bir sonucu olarak bunları aşar (2001, s. 101). Bu gibi durumlarda, yaşam öyküleri sosyal fonksiyonlara sahip olduğundan ve sosyal ürünler olarak kabul edildiğinden sosyal yaptırımları olabilir (Barclay, 1993; Fivush, 1998; Nelson, 1993). Dahası, bu sosyal yapılandırmacı yaklaşım, toplumsal olarak marjinalleşmiş bazı olayların anılarının, toplumsal sansür sonucu, daha az kışkırtıcı olanlara kıyasla, yaşam öykülerinden çıkarıldığını veya önemlerinin ve duygusal değerlerinin göz ardı edildiğini öngörmektedir (Berntsen ve Rubin, 2003).

Türkiye’de, Erdoğan, Baran, Avlar, Taş ve Tekcan (2008), Türk kültürüne ait bir kültürel yaşam senaryosu olup olmadığını ortaya koyan ilk araştırmayı yürütmüşlerdir. Türk ve Danimarka kültürlerinin kültürel yaşam senaryosu bakımından nasıl farklılaştığını görmek için karşılaştırmalı bir araştırma tasarımı kullanmışlardır.

Bahsi geçen çalışma, Türk yaşam senaryosunu ortaya koyan ilk çalışma olarak önemli olsa da, yürütülmesinden bu yana 10 yıldan fazla bir zaman geçmiştir ve kendi kısıtlılıkları vardır. Bu nedenle, Türk kültüründe, yaşam senaryosunun farklı gruplar için geçerli olup olmadığını ve ilk çalışmadan bu yana bir değişim olup olmadığını görmek için daha heterojen bir örneklem içeren yeni bir yaşam senaryosu araştırmasına ihtiyaç olduğu söylenebilir. Ayrıca, bu çalışmanın bir diğer amaçlanan

katkısı, aralarındaki örtüşen ve çatışan noktaları görmek için yaşam senaryolarının yanı sıra yaşam öykülerini de araştırmaktır.

Bu çalışma, otobiyografik anıların hatırlanmasında Türk kültüründeki yaşam senaryosunun etkisini anlamak için yaşam senaryosunun ve yaşam öyküsünün farklı yönlerini incelemeyi amaçlamaktadır. Önceki çalışmaların ışığında, otobiyografik bellekle kültürel yaşam senaryosu olayları arasındaki ilişki psikoloji disiplinindeki yaklaşımlarla sosyolojik yaklaşımlar bütünleştirilerek ele alınmıştır.

Mevcut araştırmanın ana araştırma sorusu dört temel amacı içermektedir: a) Türk kültürü bağlamında hem kadın hem de erkek bireyler için yaşam senaryosu olaylarını belirlemek, b) her iki cinsiyet için de yaşam öykülerini belirlemek c) erkek ve kadın katılımcıların yaşam senaryoları arasındaki farkları olayların sıklığı, düzeni, yaygınlığı, önemi, zamanlaması ve duygusal değeri bakımından incelemek ve d) erkek ve kadın katılımcıların yaşam öyküleri arasındaki farkları olayların sıklığı, düzeni, yaygınlığı, önemi, zamanlaması ve duygusal değeri bakımından incelemek Otobiyografik hafıza ve kültürel yaşam senaryosu olayları arasındaki ilişkiyi ele alarak psikolojik analizi sosyolojik yaklaşımla bütünleştirmeyi amaçlar. Dolayısıyla, mevcut çalışmanın hem disiplinler arası hem de keşfedici yönleri olduğu söylenebilir.

## Yöntem

Bu çalışmada, çevrimiçi anketi sosyal ağ siteleri aracılığıyla dağıtarak rastgele örnekleme tekniği kullanılmıştır. Bu sayede, Türkiye'nin farklı bölgelerinden 200 erkek ve 200 kadının katılımcının çalışmada yer alması hedeflenmiştir.

Çevrimiçi ankete toplam 241 kadın ve 168 erkek katılmıştır ( $N = 409$ ). Tüm katılımcılar 18 ila 81 yaş arasındadır ( $M = 32.53$ ,  $SD = 14.45$ ). Bu katılımcılardan 196'sı (%47.9) lise, 122'si (%29.8) üniversite, 48'i (%11.7) yüksek lisans/uzmanlık, 25'i (%6.1) doktora, 12'si (%2.9) meslek lisesi 4'ü (%1) ortaokul, 2'si (%.5) ilkokul mezunudur. 409 katılımcının 238'i (%58.2) şu anda üniversite öğrencisi olduğunu ve 231'i (%56.5) çalışmadığını bildirmişlerdir. Ayrıca katılımcıların 269'u (%65.7)

çocuğu olmadığını bildirmiştir. Katılımcıların çocuk sayısı 1 ila 7 arasında değişmektedir. 409 katılımcıdan 247'si (% 60.4) bekâr, 152'si (% 37.2) evli ve eşleriyle birlikte yaşamakta, 5'i (%1.2) boşanmıştır. , 3'ü (%.7) evli fakat eşlerinden ayrı yaşadığını ve 2'si (%.5) eşlerinin vefat ettiğini belirtmişlerdir. Ayrıca, katılımcıların 291'i (%71.1) ekonomik durumlarını 'ortalama', 68'i (%16.6) 'yüksek', 42'si (%10.3) 'düşük', 5'i (%1.2) 'çok düşük' ve 3'ü (.7%) 'çok yüksek' olarak ifade etmişlerdir. Son olarak, katılımcıların 129'u (%31.5) siyasi görüşlerini, 'orta/ne sağ ne sol', 87'si (%21.3) 'sağ' ve 87'si (%21.3) olarak belirtirken, 51'i (%12.5) apolitik, 38'i (%9.3) 'diğer' olarak belirtmişlerdir. Geri kalanlar arasından, 14'ü (%3.4) siyasi görüşünü 'radikal sağ' ve 3'ü (%.7) 'radikal sol' olarak ifade etmişlerdir.

Çalışmanın etik izni, Orta Doğu Teknik Üniversitesi Uygulamalı Etik Araştırma Merkezi'nden alınmıştır (bkz. Ek D). Daha sonra, Demografik Bilgi Formu, Kültürel Yaşam Senaryosu Olayları Anketi ve Kişisel Yaşam Öyküsü Olayları Anketini içeren Qualtrics Anket Yazılımı (Scott M. Smith, Ryan Smith, Jared Smith ve Stuart Orgill, 2002) aracılığıyla çevrimiçi bir anket tasarlanmıştır. Anketin başında Bilgilendirilmiş Onam Formu (bkz. Ek E) görüntülenmekte ve soruların geri kalanı yalnızca katılmayı kabul eden katılımcılar tarafından görüntülenebilmektedir. Katılımcılar formları bilgisayarları veya cep telefonları ile doldurabilmişlerdir. Anket sonunda, zorunlu olmamakla birlikte, çalışmanın sonuçlarından haberdar olmak isteyen katılımcılar için iletişim bilgilerini verebilecekleri bir sayfa daha görüntülenerek ve katılımları için teşekkür edilmiştir.

### **Bulgular ve Tartışma**

Çevrimiçi anket sırasında yaşam senaryosu sorularının sırası, katılımcının cinsiyetine göre ayarlanmıştır. Önce kendi cinsiyetlerinden Türk kültüründe ortalama bir erkek veya bir kız çocuğunun yaşamını hayal etmeleri istenmiştir. Ardından, hayal ettikleri erkek veya kız çocuğunun yaşamları boyunca deneyimleyecekleri en önemli yedi olayı listelemeleri istenmiştir. Anketin ikinci sorusunda, katılımcılardan en önemli yedi olayı bu kez rastgele bir erkek veya kız çocuğu için değil, kendi yaşamlarındaki deneyimlerini düşünerek sıralamaları istenmiştir. Son olarak üçüncü soruda, Türk

kültüründe karşı cinsten ortalama bir insanı hayal etmeleri ve bu kişinin yaşamı boyunca deneyimleyeceği en önemli yedi olayı listelemeleri istenmiştir.

Olayların ön içerik analizi, katılımcıların çoğunluğu tarafından sıralanan bazı olayların (üniversiteye girmek, işe girmek, evlenmek, okula başlamak, çocuk sahibi olmak) tekrar edildiğini ve bu olayların hem erkek hem de kadın yaşam senaryolarında ortak olduklarını ortaya koymuştur. Ancak, bu olayların sırası katılımcının cinsiyetine ve hayal ettiği bireyin cinsiyetine bağlı olarak değişim göstermiştir (kadın katılımcı-kadın yaşam senaryosu, kadın katılımcının kendi yaşam öyküsü, kadın katılımcı-erkek yaşam senaryosu, erkek katılımcı-erkek yaşam senaryosu, erkek katılımcının kendi yaşam öyküsü, erkek katılımcı-kadın yaşam senaryosu).

Farklı kültürlerde, kültürel yaşam senaryosunu araştıran önceki çalışmalar (Berntsen ve Rubin, 2004; Bohn, 2010; Rubin, Berntsen ve Hutson, 2009; Coleman, 2014; Rubin ve diğerleri, 2009; Habermas, 2007; Hatiboglu ve Habermas, 2014; Janssen ve Rubin, 2011; Erdoğan ve diğerleri, 2008; Tekcan, Kaya-Kızılöz ve Odaman, 2012; Janssen, Uemiya ve Naka, 2014; Ottsen ve Berntsen, 2014) bu kültürlerde ortak olan özel bir yaşam senaryosu olduğunu ortaya koymuştur. Bu çalışmaların yöntemlerinde farklılıklar olsa bile, yetişkinlik döneminde gerçekleşmesi beklenen olayların çoğunlukla olumlu olaylar oldukları rapor edilmiştir. Bu, kültürel yaşam senaryosunun önemini ve insanların yaşamlarının erken yaşlarında bile üzerine düşündükleri ve hareket ettikleri şablonların varlığını ortaya koymaktadır.

Bu çalışmada, Türk kültüründeki yaşam senaryosu, yaşam senaryosunun farklı gruplar için geçerli olup olmadığını ve 2008 yılında yapılan ilk çalışmadan bu yana bir değişim olup olmadığını araştırmak amacıyla ele alınmıştır. Bu çalışmanın hedeflenen bir diğer katkısı; kültürel yaşam senaryolarının yanı sıra kişisel yaşam öykülerini ve ikisi arasındaki örtüşen ayrışan noktaları keşfederek, otobiyografik anıların hatırlanmasının Türk kültüründeki yaşam senaryosunu yönlendirilip yönlendirilmediğini ortaya koymaktır. Çalışmanın hipotezlerinin çoğu desteklenmiş ve önceki çalışmalar ışığında aşağıda tartışılmıştır.

Çalışmanın bulguları incelendiğinde, kendi yaşamları ile ilgili sıraladıkları kadın ve erkek yaşam öykülerindeki en önemli yedi olay arasındaki baskın benzerliklerin yanı sıra, belirli bazı farklılıkların da var olduğu görülmektedir. Hem kadınlar hem de erkekler dört olayı (okula başlama, işe girme, çocuk sahibi olma ve üniversiteye başlama) yaşadıkları en önemli olaylar olarak sıralasalar da, evlilik sadece erkekler tarafından kendi yaşam öyküleri için önemli olarak kabul edilmiştir. Kültürel bağlam göz önünde bulundurulduğunda bu sonuç dikkate değerdir. Ancak, Türk kültüründe sıradan bir yeni doğan hayal etmeleri istendiğinde, hem kadınlar hem de erkekler tarafından verilen cevaplarda hem kız çocukları hem de erkek çocukları için evliliğin önemli görülen yedi olay içinde sıralandığı görülmektedir. Bu çalışmada kadınların yaşam öykülerinde evlilikten söz etmemelerinin nedeni, görece yüksek eğitim seviyelerinden ve muhtemel kariyer planlarından kaynaklanıyor olduğu ileri sürülebilir.

Kadın katılımcılar tarafından önerilen kadın yaşam senaryosundaki en çok tekrar edilen altı olaydan beşinin erkek katılımcılar tarafından da kadın yaşam senaryosunda tekrar edildikleri görülmektedir. Şaşırtıcı olmayan bir şekilde, erkek katılımcılar tarafından en sık tekrar edilen altı olaydan üçü kişilerarası ilişkileri (çocuk sahibi olmak, âşık olmak, evlenmek) vurgularken diğer üç olay başarı odaklı olaylardır (üniversiteye başlamak, okula başlamak, işe girmek).

Araştırmanın yöntemi sıfırdan içerik analizi olmasına rağmen, erkek katılımcılar ve kadın katılımcılar tarafından önerilen yeni doğmuş bir çocuğun kültürel yaşam senaryosu arasında tam bir örtüşme vardır. Bu, Türkiye'deki erkeklerin kültürel yaşam senaryosunun hızlı bir dönüşüme uğramak yerine daha istikrarlı bir yapıya sahip olduğu anlamına gelebilir. Erkek yaşam senaryosu, kadına göre daha tahmin edilebilir ve akıcıdır. Erkek yaşam senaryosunda en çok tekrar edilen altı olay şu şekilde sıralanabilir: evlilik, çocuk sahibi olmak, sünnet olmak, iş sahibi olmak, okula başlamak ve askerlik yapmak.

## **Kısıtlılıklar**

Her çalışmada olduğu gibi mevcut çalışmanın da bazı kısıtlılıkları vardır. Birinci kısıtlılık, katılımcılardan yeni doğan hayal etmelerini istemenin akıllarında çoğunlukla sıradan bir hayatın diğer yarısından ziyade geç ergenlik ve erken yetişkinlik döneminin sonuna kadar olan olayları içeren bir yaşam senaryosu oluşumunu etkilemiş olabileceğidir. Bu yönüyle ilgili diğer bir olasılık, katılımcıların bir insan yaşamının en başından başlaması istendiği için olayları kronolojik olarak sıralamalarıdır, çünkü kendilerinden kronolojik hayal gücü ve yaşam senaryolarının oluşturulmasının beklendiği düşünülebilir (Berntsen ve Rubin, 2004).

## **Çalışmanın Önemi**

Kültürel yaşam senaryosu, kültürlerarası bir tasarımda bile çeşitli kültürlerde çalışılmıştır. Ancak, Türk kültürünün yaşam senaryosunu ve çeşitli özelliklerini ele alan çok fazla araştırma yoktur. Mevcut olan tek çalışma 10 yıl önce yapılmıştır (Erdoğan ve ark., 2008) ve Türk nüfusunun yaşam öyküsünü incelememiştir. Bu nedenle, mevcut araştırma yaşam senaryolarındaki ve yaşam öykülerindeki örtüşmeler ve farklılıklar dâhil olmak üzere, Türk nüfusunun yaşam öykülerini inceleyen bilinen ilk çalışmadır.

Bu çalışmanın bir başka katkısı, katılımcılardan önce kendi cinsiyetlerinden bir yeni doğanın, sonra da karşı cinsiyetten bir yeni doğanın yaşam senaryosunu hayal etmesini isteyerek yaşam senaryolarının cinsiyetler arası incelemesini yapan ilk araştırma olmasıdır. Ayrıca, yukarıda belirtilen 2008 yılına ait çalışma, sonuçların nüfusun geri kalanına genelleştirilmesi nedeniyle sorunlu olabilecek belirli bir üniversite öğrencisi örneklem grubu ile yapılmıştır. Bu nedenle, çalışmanın daha heterojen bir örneklem içermesi dikkate değer bir diğer yönüdür. Örneklemin heterojenliği açısından bir adım daha ileri giderek, ergenlik veya geç yetişkinlik gibi diğer yaş gruplarına mensup bireyler ilerideki çalışmalarda örnekleme dâhil edilebilir.

## APPENDIX I: TEZ İZİN FORMU / THESIS PERMISSION FORM

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**TEZİN ADI** / TITLE OF THE THESIS (**İngilizce** / English): Cultural Life Script and Personal Life Story Events in Turkish Cultural Context

**TEZİN TÜRÜ** / DEGREE: **Yüksek Lisans** / Master  **Doktora** / PhD

1. **Tezin tamamı dünya çapında erişime açılacaktır.** / Release the entire work immediately for access worldwide.
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*A copy of the Decision of the Institute Administrative Committee will be delivered to the library together with the printed thesis.*

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