

UNVEILING THE ROLE OF PERCEIVED PARTNER RESPONSIVENESS IN
THE LINK BETWEEN EMOTIONAL DISCLOSURE AND WELL-BEING: A
COMPARISON OF TURKISH AND DUTCH YOUNG ADULTS

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ABSTRACT

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The primary goal of this research was to examine whether the association between willingness to disclose emotions to a romantic partner and psychological well-being is moderated by perceived partner responsiveness. This question was tested across Turkey and the Netherlands, two different cultural contexts in terms of self-views and communication patterns, to see possible cross-cultural differences. A total of 853 ($n = 447$ for Turkey and $n = 406$ for the Netherlands) young adults (18–40 age), who are in romantic relationships, had taken part in the present investigation via filling an online survey. Disclosure of different types of emotions was tested in separate models. Results revealed that emotional disclosure in general significantly and positively predicted psychological well-being; however, perceived partner responsiveness did not moderate the role of emotional disclosure in psychological well-being in both countries. Additionally, results did not support the main effect of negative emotional disclosure when all of the variables were in the model. Thus, the findings indicated that higher willingness to disclose emotions, especially positive ones, to romantic partners predicted greater

psychological well-being for both Turkish and Dutch young adults above and beyond the influence of perceived partner responsiveness and covariates. By displaying the connections between psychological well-being, emotional disclosure, and perceived partner responsiveness in two different cultural contexts, findings of the present study extended existing literature and highlighted the value of positive emotional disclosure to romantic partners for the psychological well-being of young adults. Findings from this study were discussed based on previous literature findings.

Keywords: Emotional disclosure, psychological well-being, perceived partner responsiveness, culture, young adulthood

ÖZ

DUYGULARI AÇMA VE ESENLIK ARASINDAKİ İLİŞKİYİ AÇIKLAMADA ALGILANAN PARTNER DUYARLILIĞININ ROLÜ: TÜRK VE HOLLANDALI GENÇ YETİŞKİNLERİN KARŞILAŞTIRILMASI

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Mevcut araştırmanın temel amacı, algılanan partner duyarlılığının duyguları romantik bir partnere açmaya istekli olma ile psikolojik esenlik arasındaki ilişkide ne ölçüde rol oynadığını test etmektir. Bu amaç doğrultusunda araştırmanın hipotezleri, içinde yaşayan bireylerin benlik tanımları ve iletişim biçimleri açısından kültürel farklılık gösterdiği bilinen iki ülke olan Türkiye ve Hollanda'dan genç yetişkinler üzerinden kültürlerarası bir karşılaştırma yapılarak test edilmiştir. Araştırmaya 18-40 yaşları arasında, hâlihazırda romantik bir ilişkisi olan toplam 853 katılımcı (Türkiye örneklemi için $n = 447$ ve Hollanda örneklemi için $n = 406$) çevrimiçi bir anket aracılığıyla katılmıştır. Duyguları açma; olumlu, olumsuz ve genel olarak duyguları açma olarak ayrı ayrı modellerde test edilmiştir. Analizler sonucunda, genel olarak duyguları açmanın psikolojik esenliği olumlu şekilde yordadığı gözlenmiştir; ancak algılanan partner duyarlılığı ile duyguları açmanın karşılıklı etkisi anlamlı bulunamamıştır. Bununla birlikte, olumlu duyguları açma pozitif ve anlamlı şekilde esenliği yordamakta; fakat aynı etki olumsuz duygular için anlamlı görülmemektedir. Ayrıca, bahsi geçen bu bulgular

her iki ülkeden katılımcılar için de benzer şekilde gözlenmiştir. Kontrol değişkenleri modellere dâhil edildiğinde de sonuçlar aynı kalmıştır. Araştırmanın sonuçları özellikle olumlu duyguları romantik partnerlere açmaya istekli olmanın, algılanan partner duyarlılığı ve araştırma kapsamında ele alınan kontrol değişkenlerin etkisinin ötesinde hem Türk hem de Hollandalı genç yetişkinlerin psikolojik esenliğini olumlu şekilde yordadığını ortaya koymuştur. Her iki ülke için ortaya konulan benzer sonuçlar, alanyazındaki mevcut diğer çalışmalar ele alınarak tartışılmıştır.

Anahtar Kelimeler: Duyguları açma, psikolojik esenlik, algılanan partner duyarlılığı, kültür, genç yetişkinlik

To my beloved grandmother...

She believed in true love, and so do I.

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CHAPTER 1

INTRODUCTION

How important is it for our well-being to disclose how we feel to a romantic partner? The question of whether sharing or not sharing an emotional experience with another individual is more beneficial for personal welfare has long been discussed among researchers, and consequently, they came up with the answer that “it depends on relationship context” (Clark & Finkel, 2004, p.105). It is an undeniable fact that emotions encompass a large part of human life, and therefore they are pretty closely related to an individual’s well-being (Diener, 1984; Fredrickson & Joiner, 2002; Gohm & Clore, 2002; Gross & John, 2003; Kitayama, Markus, & Kurokawa, 2000). Likewise, we are innately social creatures, and our need for belongingness paves our way for creating social bonds through which our emotions accompany us (Baumeister & Leary, 1995). Particularly, one of the pivotal developmental tasks is to bond with a romantic partner in young adulthood period of human life (Arnett, 2000, 2004; Erikson, 1968, 1982). Benefits of romantic relationships regarding individuals' well-being have been propounded in numerous research (e.g., Braithwaite, Delevi, & Fincham, 2010; Campbell, Sedikides, & Bosson, 1994; Dush & Amato, 2005). It is necessary to identify factors related to relationship processes that have an impact on enhancing young adults’ well-being, though most research to date focused on relationship well-being when investigating the influences of sharing emotions with romantic partners (e.g., Laurenceau, Barrett, & Pietromonaco, 1998). The present dissertation, therefore, searches for the connection between emotional disclosure in the romantic relationship context and psychological well-being of young adults.

People often choose to disclose their inner feelings within their close relationships. What's more, disclosing personal information about how one feels usually functions significantly in creating closer bonds with others by revealing inner experiences (Clark & Finkel, 2004). Sharing feelings; however, may risk individuals end up feeling worse than not sharing depending on the reactions they receive from the partners they share. Supposing that a person has reached an important goal, they might feel happy, accomplished, relaxed, or any other feelings that capture the positive emotional aspect of such experiences. However, assume their partner did not appreciate or rejoice with them when they tell their feelings of achievement. In this case, could they genuinely feel good? Positive emotions, indeed, are those that make life meaningful and enjoyable at every stage of life. However, aside from a temporary satisfaction, such kind of emotional experiences, no matter how intense they are, eventually would not probably bring perdurable happiness, a great sense of meaning in one's life, and thereby psychological well-being in the long run, if they remain unshared or encounter undesired reactions from the significant others. Now let us turn our focus on the other side of the coin; to the negative emotional experiences in life. Assume that a person faced a disturbing situation at work. They might feel plenty of negative emotions depending on the nature of the situation like anxiety, anger, discouragement, or sadness. Then, they might seek out some comfort by sharing their personal experience at work with a significant other. If their sharing partner was supportive, this might not just alleviate their negative emotions, but also might give them more strength to deal with that issue. On the other hand, if their sharing partner was unsupportive, not able to understand how they were feeling or did not care it at all, would they feel good even after they could successfully be able to solve their problems at work? On top of it, would they choose to be communicative about sharing what they are feeling with that person in the future again?

Disclosing emotions to another individual makes it possible for us to talk through our very personal experiences and unpack what is going on in our inner life. Hence,

sharing what we feel creates very unique and precious moments that provide us valuable opportunities to strengthen intimate bonds with our partner if we want to feel close to them (e.g., Laurenceau et al., 1998). Furthermore, this act not only creates closeness between our partner and us by allowing understanding what is happening in each other's inner world but also gives us a chance to reappraise our emotions. There are some works put forward that even just naming how we feel helps us to better manage that emotion (Lieberman, Inagaki, Tabibnia, & Crockett, 2011). Then, can we say that individuals would feel better if they share more about how they feel with their romantic partners at times they experience any emotion? The answer is that this may not be strictly true. Although the act of disclosing emotions could be a great way to create a more profound and meaningful connection with our romantic partner and also help us manage our own emotions effectively, this might not always lead to the best outcomes. The processes in relationships still matter. But what potential relationship processes play a role in emotional disclosure and psychological well-being?

Perceived partner responsiveness, defined as an individual's belief about their partner understanding, valuing, and caring for them, is known to be one of the core features of close relationships (Reis, Clark, & Holmes, 2004). Research based on Reis and Shaver's "interpersonal process model of intimacy" (1988) suggested that disclosure of emotions together with perceived partner responsiveness ameliorates positive relationship outcomes, such as intimacy (e.g., Laurenceau, Barrett, & Pietromonaco, 1998). Nevertheless, previous research about the relationship between emotional disclosure and perceived partner responsiveness did not discuss personal well-being outcomes, including eudaimonic aspects of life. To what extent perceived partner responsiveness moderates the link between emotional disclosure to a romantic partner and psychological well-being is a question worth to answer to better understand the underlying factors in young adults' emotions and well-being. Furthermore, some research suggested that what people value in relationship partners might not influence their psychological well-being equally

across different countries (e.g., Taşfiliz, Selçuk, Gunaydin, Slatcher, Corriero, & Ong, 2018). Plenty of cross-cultural studies found out that both emotion and relationship processes are influenced by the culture we live in (Butler, Lee, & Gross, 2007; Haga, Kraft, & Corby, 2009; Snell, Miller, Belk, Garcia-Falconi, & Hernandez-Sanchez, 1989; Tsai & Levenson, 1997; Wang & Mallinckrodt, 2006). Thus, researching emotional disclosure and psychological well-being association in different cultures is also important. The current dissertation examines this issue by drawing a comparison between Turkish and Dutch young adults.

1.1 Purpose of the Study

As a result of the considerations above, in the present research, the main concern is to explicate how willingness to disclose emotions, both positive and negative ones, to a romantic partner is associated with young adults' psychological well-being and how perceptions about one's partner moderates this association depending on the cultural context where they live. In order to examine possible cultural differences, individuals from two countries (i.e., Turkey and the Netherlands) which are known to endorse different cultural values, in terms of self-representation and communication patterns, are invited to participate in the present study.

1.2 Research Questions

In consequence, the following research questions guide this study principally:

RQ.1. Whether perceived partner responsiveness significantly moderates the association between emotional disclosure to romantic partners and psychological well-being?

RQ.2. Are these associations observed similarly or differently for individuals from Turkey and the Netherlands?

RQ.3. Are these associations observed similarly or differently for disclosure of positive and negative emotions?

1.3 Significance of the Study

Firstly, to gain a more comprehensive knowledge of the connection between psychological well-being and the willingness to disclose emotions to romantic partners, it is essential to examine both positive and negative emotional disclosure tendencies. Most studies examine the effect of emotional disclosure either from a negative or a positive emotion dimension; the present study, however, combines the two. Besides, a considerable amount of research has focused on the disclosure of negative emotions, and negative emotions are usually examined through a variety of negative emotion categories. However, comparatively less is known about disclosure of positive emotions (Gable & Reis, 2010), and positive emotions typically have been studied through only one or two positive emotion categories (Fredrickson, 2004). By taking these into account, the current study suggests a more inclusive measurement of emotional disclosure in terms of emotion types.

Secondly, psychological well-being measurement is derived from Ryff's (1989) theoretical conception of well-being. This conceptualization theoretically takes its roots from eudaimonic approaches to well-being, which indicates individuals' ongoing efforts corresponding to positive functioning, maturity, and the feeling that life is meaningful. Although it reflects positive development in young adults in various ways, the predictive role of emotional disclosure on psychological well-being particularly has not been investigated yet. Therefore, understanding the path between emotional disclosure and well-being with the emphasis on personal well-being from the eudaimonic approach is the central concern of this research.

Besides, the link between emotional disclosure and well-being has not been studied in consideration of the role of specific romantic relationship processes in this link. The current study addresses to what extent perceived partner responsiveness moderates the relationship between emotional disclosure to romantic partners and psychological well-being.

Furthermore, the present study addresses culture as one factor that may have an influence on these associations as well. Comparing people from two countries that are known to be distinctive in terms of self-views and communication patterns, leads to a better understanding on if the findings are bound to a particular culture or not, and therefore increase the generalizability of this research.

Altogether, the present dissertation primarily aims to contribute to our understanding of the link between emotional disclosure to romantic partners (disclosure of both positive and negative emotions) and personal well-being by addressing the role of perceived partner responsiveness in this link, which has been known to have important implications for well-being. Moreover, the present work discusses this issue through a cross-cultural comparison concerning the impact of cultural values, adopted by the countries in which people live, on an individual's way of thinking and behaving.

1.4 Organization of the Remaining Chapters

After a general introduction in this chapter, Chapter 2 presents a review of the literature regarding study variables and then building on the initial presentation of the concepts of study variables proceeds with the hypotheses of the present study. Chapter 3 displays the research methodology, and afterwards, Chapter 4 shows the results of the present research. The goal of Chapter 5 is to discuss the findings in light of relevant literature as well as to suggest possible implications and future research directions.

CHAPTER 2

REVIEW OF THE LITERATURE

This part of the dissertation reviews the literature on the theories and research that address the research variables of the present study. The chapter begins with a review of the literature on psychological well-being, the outcome variable of this study. Then it continues with the literature review on emotional disclosure, the predictor variable of this study, which is followed by the literature review on the moderator variable, namely perceived partner responsiveness, and cultural differences between Turkey and the Netherlands. Next, how the existing literature on the research variables is integrated to form the conceptual model of the current study is introduced. Consequently, the hypotheses of the present study are summarized at the end of this chapter.

2.1 What is Psychological Well-Being?

Young adults' psychological well-being is the primary concern of this research. Therefore, psychological well-being is taken as the outcome variable in the present study. This section starts with clarifying what this term means and what it measures, by revealing the theory behind its definition and conceptualization. Then, the section continues with unveiling its association with emotions, romantic relationships, cultural influences, and individual differences concerning the findings from the existing literature. At the end of the section, a summary of the psychological well-being literature takes place.

2.1.1 The Definition and Conceptualization of Psychological Well-Being

The concept of well-being is very broad. Generally speaking, when researchers use the term well-being, they are referring to a positive outcome which indicates people feeling good about themselves and their lives. As the pursuit of well-being is a conspicuously intriguing subject in human life, numerous researchers have defined well-being concept in different ways (Dodge, Daly, Huyton, & Sanders, 2012; Gallagher, Lopez, & Preacher, 2009). According to contemporary psychological research, there appear two major standpoints for conceptualizing well-being (Deci & Ryan, 2008; Keyes, Shmotkin, & Ryff, 2002; Ryan & Deci, 2001). Furthermore, this conceptual distinction between these two notions of well-being has been found to exist across cultures (Disabato, Goodman, Kashdan, Short, & Jarden, 2016).

The first approach operationalizes well-being as hedonic well-being. It is also called subjective well-being and composed of three interrelated components: a general sense of life satisfaction, frequent experiences of positive feelings, and infrequent experiences of negative feelings (Diener, 1984; Diener, Suh, Lucas, & Smith, 1999). Therefore, increasing subjective well-being is often associated with increasing the feelings of happiness according to this approach.

The second approach operationalizes well-being as eudaimonic well-being. It is also referred to as psychological well-being and consists of several concepts such as reaching one's full potential and having purpose or meaning in life (Ryff, 1989; Ryff & Keyes, 1995). Carol Ryff developed the principal elements of psychological well-being. Drawing on the conceptions of earlier theories and viewpoints (e.g., Maslow's conception of self-actualization, 1968; Rogers's view of the fully functioning person, 1961; Jung's view of individuation, 1933; Allport's conception of maturity, 1961; Erikson's psychosocial stage model, 1959), Ryff's (1989) model of psychological well-being consists of six components: autonomy,

environmental mastery, personal growth, positive relationships with others, purpose in life, and self-acceptance. According to this model, functioning well in life entails these six features. Notably, the ‘autonomy’ component refers to being able to think and act independently. ‘Environmental mastery’ constituent implies having an ability to manage the environment in one’s life. ‘Personal growth’ component infers the feelings of development and self-improvement over time. ‘Positive relationships with others’ aspect points out close, loving, and trusting relationships with others. ‘Purpose in life’ component indicates to have aims and objectives for living. Lastly, ‘Self-acceptance’ constituent refers to a positive attitude toward the various aspects, including both good and bad sides, of the self (Ryff, 1989, 1995; Ryff & Keyes, 1995; Ryff & Singer, 2008).

So far, the eudaimonic conceptualization of well-being elucidated more robust results than hedonic conceptualization in terms of predicting adults’ positive psychological functioning in life (McMahan & Estes, 2011). Moreover, daily diary studies suggested that individuals who engage in eudaimonic behaviors, such as writing out goals for the future, more consistently report a higher general sense of well-being than individuals who engage in hedonic behaviors (Steger, Kashdan, & Oishi, 2008). In view of the fact that the aim in this dissertation study is to understand the association between emotional disclosure and well-being in the sense of human development and successfully facing the challenges in life such as bonding with a romantic partner, the focus is the measure of psychological well-being. In addition to this, the primary concern of the present study is not to trace the presence of any particular emotion like happiness but rather to understand the impact of what is going on in one’s life after the experience of any emotion at any time on a much broader sense of well-being. Thus, eudaimonic well-being conceptualization is chosen in inquiring the role of emotional disclosure in well-being in the extent of this research. The term of psychological well-being used in the following sections are defined in this respect, and studies which include this definition are mentioned later on.

2.1.2 Emotions and Psychological Well-Being

In the past decades, many researchers have linked the eudaimonic aspect of well-being to various elements of emotions such as emotion experience, emotion regulation, emotional disclosure, and emotional intelligence. In terms of emotion experience, the previous research has shown that the experience of positive emotions, in general, significantly contribute to psychological well-being (Seaton & Beaumont, 2015). Barbara Fredrickson's broaden-and-build theory (Fredrickson, 1998, 2001) could explain this function of positive emotions. This theory states that positive emotions lead to a broadening of cognitive capacities so that one can reach out more psychological and social resources, in turn, it leads higher probability of experiencing those feelings in the future again (Fredrickson & Joiner, 2002). Besides, experiences of mixed emotions were found as positively predicting psychological well-being because they lead individuals to search for meaning in contradictories (Berrios, Totterdell, & Kellett, 2018). Regarding this, experiences of mixed emotions were also found as moderating the effect of goal conflict on well-being in a way that boosts individuals' psychological well-being (Berrios, Totterdell, & Kellett, 2017).

Unlike hedonic approach, eudaimonic approach defines well-being in terms of a balance between experiences of positive and negative emotions, so that psychological well-being not just involves being in positive emotional states but also entails functioning well in negative emotional states (Fredrickson, 2013). In that sense, finding meaning in negative experiences is quite important, while the ignorance of negative emotions brings about unfavorable health and well-being outcomes (King & Pennebaker, 1998). Likewise, Gross and John (2003) showed that reappraisal of emotions, which is viewed as one of the effective emotion regulations strategies, predicts psychological well-being positively, while suppression, a nonfunctional emotion regulation strategy, predicts low levels of psychological well-being. Another study focusing on adults' usage of different

emotion regulation strategies in predicting well-being also indicated that positive reappraisal – which reflects on beliefs about what can be learned from a situation and thoughts about what can be done best – and refocusing on planning are associated positively with both hedonic and eudaimonic types of well-being (Balzarotti, Biassoni, Villani, Prunas, & Velotti, 2016).

Moreover, previous research that focuses on adverse life events often views those events as opportunities for positive change in human life. Such experiences (i.e., traumatic events or other challenging life experiences) have been known to nourish personal growth if people aspire to make meaning from them rather than ignoring or making an effort to forget those experiences (Helson & Roberts, 1994; Ryff & Singer, 2008). In their works, Pennebaker and colleagues extensively documented that talking or writing about thoughts and feelings regarding negative experiences bring out rewarding physical and psychological health outcomes (Pennebaker, 1995; Pennebaker, Zech, & Rimé, 2001). In line with those findings, the results of a study which examined the impact of trauma disclosure on psychological well-being demonstrated that disclosure of emotions about traumatic events augments feelings of environmental mastery, personal growth, and positive regard to self (Hemenover, 2003).

There is also evidence of emotional intelligence – the ability to perceive, understand, and manage emotions (Mayer & Salovey, 1997) – promotes psychological well-being. Although research indicated that emotional intelligence was related to both hedonic and eudaimonic types of well-being, its association with eudaimonic aspect was found to be stronger compared to the hedonic aspect (Extremera, Ruiz-Aranda, Pineda-Galán, & Salguero, 2011; Lanciano & Curci, 2015).

In summary, the results exemplified above reveal that there is a clear connection from emotions through psychological well-being. The literature on emotional disclosure is discussed in more detail in the further sections.

2.1.3 Romantic Relationships and Psychological Well-Being

Benefits of romantic relationships for well-being have been well-documented in the literature (Braithwaite et al., 2010; Kansky, 2018; Myers, 1999). Romantic relationships become most salient in early adulthood (Arnett, 2000, 2004). Even though forming and maintaining a long term relationship is considered to be the main objective in young adulthood period of life (Erikson, 1968, 1982), not all relationships might influence individuals' well-being in the same way. Given the crucial role of romantic relationships, the dynamics within these relationships have been examined extensively (Clark & Reis, 1988). Among these, one of the most prominent approaches is looking at differences in attachment styles, and their functioning within close relationships. Basically, adult attachment theory suggested that individual differences in attachment patterns not only indicate the quality of parent and child relationship but also predict the quality of the relationship between romantic partners in adulthood (Hazan & Shaver, 1987). The research that focused on variability in adult attachment found out that attachment security is positively related to individuals' psychological well-being (Guardia, Ryan, Couchman, & Deci, 2000; Leak & Cooney, 2001). Conversely, attachment anxiety and avoidance were found to predict psychological well-being negatively even in late adulthood (Homan, 2018).

Having said that, relationship status and relationship quality were found to be predicting psychological well-being (Birditt & Antonucci, 2007; Kim & McKenry, 2002). Campbell and colleagues compared individuals who were romantically involved and who were not. Their study findings indicated that individuals who were involved in a romantic relationship had higher psychological well-being

scores compared to individuals who were not involved in a romantic relationship. Moreover, those individuals who were in relationships reported less discrepancy between their actual and ideal selves compared to single ones (Campbell et al., 1994). Furthermore, longitudinal analyses showed that having a more committed relationship increases both subjective and psychological well-being (Dush & Amato, 2005; Kim & McKenry, 2002). A study which compared married individuals with unmarried ones pointed out that married ones show better psychological well-being outcomes than unmarried ones regardless of their relationship type (Bierman, Fazio, & Milkie, 2006). Even though married couples tend to be happier (Diener, Gohm, Suh, & Oishi, 2000; Glenn & Weaver, 1988) and generally have a higher feeling of purpose in their life (Bierman et al., 2006), a meta-analysis on marital quality demonstrated that higher quality marriages were associated with higher psychological well-being (Proulx, Helms, & Buehler, 2007). Similar results were also observed with regard to well-being and relationship quality association with individuals who are involved in a dating relationship (Demir, 2008; Johnson, Kent, & Yale, 2012). Additionally, the role of relationship quality was evident as mediating the predictive role of forgiveness in psychological well-being at times when partners hurt each other (Wazid & Shahnawaz, 2017).

In addition to attachment styles, relationship status, and relationship quality, research in the last decade well established that perceived partner responsiveness is strongly linked to psychological well-being. Those research illustrated that individuals who feel that their romantic partners are responsive to them are more likely to go in search of personal goals which leads to self-actualization (Mikulincer & Shaver, 2007), report higher confidence in achieving their personal goals (Feeney, 2004), and react less negatively to personal failures (Caprariello & Reis, 2011). Consequently, all of them contribute to their personal growth and self-acceptance, which are considered as the core features of psychological well-being. Besides, the first documented findings of a longitudinal study regarding the

advantages of perceived partner responsiveness for well-being in the long-run showed that perceived partner responsiveness positively predicts psychological well-being even after ten years (Selcuk, Gunaydin, Ong, & Almeida, 2016). Furthermore, when the predictor role of perceived partner responsiveness in psychological well-being was tested cross-culturally, the findings showed a stronger link between perceived partner responsiveness and psychological well-being than subjective well-being for two countries (Japan and the United States) where different cultural values have been adopted (Taşfiliz et al., 2018).

In light of the current literature, the presents study investigates perceived partner responsiveness as the possible moderator of the link between emotional disclosure to romantic partners and psychological well-being. In the further sections, literature review elaborates more on this construct. That being said, some other relationship characteristics that might influence the results, such as relationship status and relationship quality, are added as relationship covariates in this research, and they are controlled in the separate sets of analyses in addition to main analysis without covariates.

2.1.4 Cultural Influences and Psychological Well-Being

What do we know about the associations between culture and psychological well-being? Drawing on self-construal literature, it has been evident that individuals in Western cultures are strongly motivated by independence/individualistic values, while individuals in non-Western cultures are strongly motivated by interdependence/collectivistic values (Markus & Kitayama, 1991). Based on these findings, differences in independent and interdependent self-conceptualization were found to influence people's psychological well-being. Cross-cultural comparison of individuals from the United States and Japan indicated that higher independence predicted higher psychological well-being in the United States, while higher interdependence predicted higher psychological well-being in Japan

(Kitayama, Karasawa, Curhan, Ryff, & Markus, 2010). Also, an investigation on the impact of social status based on subjective versus objective evaluations yielded that subjective evaluation of people's social status more strongly predicted psychological well-being in the United States than Japan. Objective evaluations, on the other hand, more strongly predicted psychological well-being in Japan than the United States (Curhan et al., 2014). Objective social status offers a rank order based on the level of educational attainment and income, while the other one is based on people's self-judgments. In that sense, the results were compatible with the way of defining oneself in terms of individualistic or collectivistic values.

Although there is an argument on some defining features of psychological well-being, such as autonomy being rooted in the Western cultures where the self is seen as independent, other elements like positive relationships with others strongly support the perspective of non-Western cultures (Christopher, 1999). Hence, most studies showed that, in general, people from non-Western cultures scored at least as high as people from individualistic cultures in psychological well-being (Jensen et al., 2015; Kan, Karasawa, & Kitayama, 2009; Karasawa et al., 2011; Ryff, 2018). In line with this, research pointed out that avoidance of personal goals negatively predicted psychological well-being of people from both the United States and Japan (Elliot et al., 2012). Thus, it can be said that although its predictors might differ from culture to culture, psychological well-being, as a construct, could be applied to all individuals from different countries regardless of their cultural values.

All in all, the correlation between emotional disclosure and psychological well-being has never been investigated in different cultural contexts. Therefore, the findings of the present study are expected to contribute to the literature about cultural influences and psychological well-being.

2.1.5 Individual Differences and Psychological Well-Being

Along with inquiry on cultural influences, a vast amount of research has also been conducted about the personal correlates of well-being such as personality and demographic factors (Huppert, 2009; Keyes et al., 2002). Some works focused on demographic correlates of psychological well-being, such as age and gender (Schmutte & Ryff, 1997). Thereupon, although certain domains of psychological well-being – namely personal growth and purpose in life – declines by age, the works focused on developmental changes in psychological well-being indicated that adults tend to have higher psychological well-being as they progress through the developmental challenges in life (Ryff, 2014). Differences with age in the domains of psychological well-being were observed as the same for both males and females in general. Besides, some studies have shown slight differences in some sub-domains of psychological well-being for females and males. For instance, one study, which looked at the scores of psychological well-being components and their differentiation by gender, demonstrated that females got higher scores on positive relations with others and purpose in life components, while males scored higher on autonomy component (Perez, 2012).

Another group of personal correlates of psychological well-being is personality traits. In general, neuroticism, extraversion, and conscientiousness dimensions of the big five personality traits stand out as the major correlates of psychological well-being (Grant, Langan-Fox, & Anglim, 2009; Schmutte & Ryff, 1997). In an early study, personality covariates were investigated in their link with components of psychological well-being. Specifically, the results demonstrated that neuroticism, extraversion, and conscientiousness have strong links with environmental mastery, self-acceptance, and purpose in life sub-dimensions of psychological well-being. In addition, personal growth was found to be linked with both extraversion and openness to experience traits. Positive relationships with others component was correlated with both extraversion and agreeableness, while

autonomy component was only correlated with neuroticism in that study (Schmutte & Ryff, 1997). In more recent studies that includes both dimensional and facet level personality covariates, similar results were captured (Anglim & Grant, 2016; Marrero, Rey, & Hernández-Cabrera, 2017).

By considering all the research findings above, the present study treats individual differences, including demographic characteristics and personality traits, as possible confounding variables and controls them in separate analyses to compare them with the results of the proposed analysis model.

2.1.6 Summary

Growing evidence suggests that several factors affect psychological well-being. To recapitulate; positive and mixed emotion experiences, emotional disclosure, emotional intelligence, and usage of effective emotion regulation strategies show positive associations on psychological well-being. Also, being involved in a relationship, especially in a committed relationship and a high-quality relationship, boosts psychological well-being. In recent years, perceived partner responsiveness has become prominent in defining core features of close relationships as well as showing a strong association with psychological well-being. Furthermore, some studies pointed out that predictors of psychological well-being vary by culture, and individual differences, such as age, gender, and personality, have an impact on psychological well-being. Eventually, the current study was carried out in light of these findings presented in the psychological well-being literature.

2.2 What is Emotional Disclosure?

As human beings, we are perpetually experiencing a broad spectrum of emotions; anger, sadness, happiness, fear, and many others. Undeniably, no one can live without emotions. Emotions serve as a guide for us to survive and they have

enormous power to shape our lives. They are one of the critical components of our overall well-being because what we feel in a given situation invariably affects and regulates our behaviors. However, every individual has a unique perception regarding an emotional experience, and anyone can feel it differently. In that sense, being able to share emotions with another individual, unsurprisingly, plays an essential role in people's lives. Therefore, considering the importance of romantic relationships in the life of young adults, emotional disclosure to romantic partners is taken as the predictor variable in the present study. This section starts with the definition of emotional disclosure, and how it differentiates from the related constructs. Then, the section continues with extending its interpretation from the findings of the existing literature about its relationships with well-being, romantic relationships, culture, and individual differences. At the end of the section, a summary of the emotional disclosure literature takes place.

2.2.1 The Definition and Conceptualization of Emotional Disclosure

Disclosure, in general, is a complicated process that requires sharing personal information through verbal or written communication to others (King, 2013). Indeed, researchers have propounded a broad term for the act of revealing private information about oneself, including personal thoughts and feelings, to another person, which is called as self-disclosure (Derlega, Metts, Petronio, & Margulis, 1993). The process of communicating personal information is considered as a fundamental feature of getting to know each other; therefore, self-disclosure is accepted as the building stone for developing intimacy in personal relationships (Greene, Derlega, & Mathews, 2006). Also, emotional bonds get strengthened in the condition that both partners show a high level of self-disclosure so that it is vital to feeling more connected with each other even after an intimate bond was created (Hendrick, 1981; Reis & Shaver, 1988). Even though the benefits of self-disclosure apply to all close relationships, it is known that individuals start directing their self-disclosures toward their romantic partners more frequently

compared to other close relationship partners, such as friends, when they develop romantic ties in adulthood (Kito, 2005). Previous research suggested that greater self-disclosure predicts higher relationship quality, which includes elements like relationship satisfaction, commitment, and love (Sprecher & Hendrick, 2004). Besides, studies so far showed that sharing emotions with a romantic partner is more critical than sharing facts and thoughts for creating intimacy (Laurenceau et al., 1998, 2005). On that point, when an individual shares personal feelings intentionally and voluntarily with another individual, this process is called emotional disclosure (Papini, Farmer, Clark, Micka, & Barnett, 1990). Thereby, sharing feelings with romantic partners; in other words, emotional disclosure to romantic partners, is the focus of the present research specifically.

The literature about sharing emotional experiences demonstrates that the research related to this topic mostly proceeds in two directions. One line of research focuses on sharing negative emotional experiences. Since it might be challenging to talk about some negative experiences (e.g., traumatic experiences), Pennebaker and colleagues developed a writing paradigm, which involves anonymously disclosing emotional experiences (Pennebaker & Beall, 1986). Many studies which used this paradigm suggested positive results indicating that individuals show significantly improved health and well-being outcomes when they just write about their traumatic or stressful experiences (Acar & Dirik, 2019; Langens & Schöler, 2005; Lu & Stanton, 2010; Murray & Segal, 1994; Pennebaker, 1997; Smyth, 1998). Although writing of negative emotional experiences than suppressing them has confirmed more favorable outcomes and written emotional disclosure is recommended as an effective self-help intervention, it is found that the positive impact of written disclosure escalates if the disclosure is made openly (MacReady, Cheung, Kelly, & Wang, 2011). This finding can be interpreted as that if it is made public, written emotional disclosure leads to better psychological functioning because it mitigates not only negative emotions but also strengthens the social connection with other people. The other line of research puts forward the

importance of sharing positive emotional experiences. This process is called capitalization (Gable & Reis, 2010). A daily experience study showed that sharing positive experiences with others gives rise to augmenting subjective well-being above the positivity of the experience itself. In addition, if the participants were dating or married couples, disclosure about positive events was found to bolster their satisfaction with relationships (Gable, Reis, Impett, & Asher, 2004). In terms of the responses which people get from their partner, findings indicated that reactions to disclosure of positive events better predict both relationship well-being and break-up compared to reactions to disclosure of negative events (Gable, Gonzaga, & Strachman, 2006).

Although the literature of both written emotional disclosure and capitalization examines the emotional content of shared material, those studies mainly focus on the positivity or negativity of the experienced event itself. However, the tendency to share emotional events might differ from the tendency to share which emotions are experienced during that event. As a pioneer in the research of self-disclosure, Jourard (1971) argued that both the willingness and the ability to disclose emotions are essential for an individual to be fully open. Hence, based on Snell, Miller, and Belk's (1988) works of scale development, emotional disclosure is defined as the extent to which an individual is willing to disclose the types of feelings and emotions, that they can experience at one time or another in their life, to their romantic partner in the scope of this research.

2.2.2 Well-Being and Emotional Disclosure

In various studies, sharing emotional experiences was found to be associated with many positive health and well-being outcomes (Clark & Finkel, 2004), such as decreased heart rate (Campbell-Sills, Barlow, Brown, & Hofmann, 2006), low-level of negative affect and depressive symptoms (Gross & John, 2003; Kahn & Garrison, 2009; Rude, Chrisman, Burton Denmark, & Maestas, 2012; Shallcross,

Troy, Boland, & Mauss, 2010), reduced pain (Cepeda et al., 2008) and feelings of loneliness (Bruno, Lutwak, & Agin, 2009), alleviated distress (Kennedy-Moore & Watson, 2001; Nils & Rimé, 2012; Zech & Rimé, 2005), fewer symptoms of posttraumatic stress disorder (Greenberg & Stone, 1992; Hoyt et al., 2010; Hoyt & Renshaw, 2014; van Zuuren, Schoutrop, Lange, Louis, & Slegers, 1999), higher self-efficacy (Shim, Cappella, & Han, 2011), and increased self-esteem (Cameron & Overall, 2018) and subjective well-being (Gable & Reis, 2010; Saxena & Mehrotra, 2010).

Although it attracts comparatively little attention, some studies in the existing emotional disclosure literature also supported the predictive role of emotional disclosure in psychological well-being, which is derived from the eudaimonic conception of well-being. There is one study which analyzed the relationship between dispositional authenticity and well-being and included both emotional disclosure and psychological well-being variables. The findings from that study suggested that authenticity is linked to engaging in healthy relationship behaviors, including emotional disclosure to romantic partners. Accordingly, the more individuals engage in healthy relationship behaviors, the more positive relationship outcomes are observed, which in turn predicts greater personal well-being, including psychological well-being (Brunell et al., 2010). However, that study did not explain the predictive role of emotional disclosure in psychological well-being directly. There is another study which investigated the predictive role of emotional disclosure to close others (i.e., romantic partners, close family members, and close friends) in psychological well-being after traumatic experiences. This study underlined a positive relationship between psychological well-being and emotional disclosure for all close relationship partners, but disclosure to romantic partners was found to be the strongest in predicting psychological well-being (Taşfiliz & Chung, 2018). In line with these studies, the central concern of the current research is to understand the link between emotional disclosure to romantic partners and psychological well-being not only after stressful events but in general.

2.2.3 Romantic Relationships and Emotional Disclosure

Emotional disclosure is also an essential constituent for romantic relationships. Suppression of emotions has been known to cost undesirable relationship outcomes such as diminished relationship satisfaction and increased break up thoughts (Brunell, Pilkington, & Webster, 2007; Chervonsky & Hunt, 2017; Impett et al., 2012; Velotti et al., 2016). Besides, research with romantic couples indicated that higher level of emotional disclosure in relationships is associated with a higher level of relationship quality (Cuming & Rapee, 2010; Lippert & Prager, 2001; Vera & Betz, 1991). For instance, in a 12-week study, it was found that openly expressing emotions, even if they were negative, enhances closeness between relationship partners (Kashdan, Volkmann, Breen, & Han, 2007). Another study yielded that romantic competence is predicted by both individuals' own and their partners' ability to disclosure positive emotions, especially for women (Davila, Wodarczyk, & Bhatia, 2017). Furthermore, studies showed that there is a stronger association between intimacy and emotional disclosure for more satisfied couples than less satisfied ones (Lippert & Prager, 2001).

The question of who engages in more emotional disclosure in relationships is also studied. In this regard, emotional disclosure tendencies appear to be influenced by adult attachment orientations. Accordingly, attachment avoidance was reported to be negatively correlated with general emotional disclosure, while disclosure of daily intense emotional experiences was found to be positively associated with attachment anxiety (Garrison, Kahn, Sauer, & Florczak, 2012).

Here, another question arises; what is the role of the perceiver? A study, tapping on this point, showed that emotional disclosure predicts lower marital satisfaction if one shares emotions and their partner provides informational support instead of emotional support, which is called mismatched support (Cutrona, Shaffer, Wesner, & Gardner, 2007). Relatedly, another study, which includes couples who were

coping with cancer, underscored that the mismatch in need for emotional disclosure between partners, not just makes emotional disclosure useless for one partner but instead harmful for both partners (Hagedoorn et al., 2011). In addition, based on Reis and Shaver's (1988) "intimacy process model", Laurenceau, Barrett, and Pietromonaco (1998) conducted two studies. Their findings suggested that disclosure of emotions strongly predicts intimacy between romantic partners. Moreover, they showed that the association between emotional disclosure and intimacy is partially mediated by perceived partner responsiveness. Given the importance of perceived partner responsiveness in both personal and relationship well-being, as mentioned earlier, the present investigation takes this construct as a factor moderating the relationship between emotional disclosure and well-being, and it is explained further in the following sections.

2.2.4 Cultural Influences and Emotional Disclosure

Although a meta-analysis on emotion and culture asserted that the size of cross-cultural differences provided in the previous literature might have overstated the cultural differences, due to the small effect sizes (van Hemert, Poortinga, & van de Vijver, 2007), many studies showed evidence that culture might have an influence on emotional disclosure, and the current investigations still find differences between countries. An early study, conducted by Aune and Aune (1996), examined the cultural differences in the perceptions about emotional disclosure in romantic relationships with individuals who are Japanese American, Filipino American, and Euro American. Researchers examined negative and positive emotional disclosure separately. They only found cultural variations among disclosure of positive emotions. Accordingly, Filipino Americans reported that they find disclosure of positive emotions more appropriate compared to others (Aune & Aune, 1996). In a recent study, it was observed that Koreans are less likely to capitalize, in other words, they share positive events with others less frequently than European Americans (Choi, Oishi, Shin, & Suh, 2019). Besides,

the findings from research on sharing traumatic experiences indicated that Asian Americans report less disclosure about their experiences compared to European Americans. Moreover, European Americans shared more if the event was more severe, whereas there is no relationship between their tendency to disclose and the severity of event for Asian Americans (Park, Brody, & Wilson, 2008). Furthermore, a study, which compared individuals from Western and Asian countries in terms of disclosure of distress, showed that for Asians disclosure of distress is positively associated with both fewer depressive symptoms and greater life satisfaction, but for individuals from Western countries, it is only associated with higher life satisfaction (Kahn, Wei, Su, Han, & Strojewska, 2017). Another study highlighted that emotional expression is a better predictor of maintaining good interpersonal relationships for Euro-Americans compared to Asian Americans, Koreans, and Chinese (Kang, Shaver, Sue, Min, & Jing, 2003). There are also some cross-cultural studies with participants from Turkey. For instance, a descriptive study demonstrated that Turkish university students show a lower tendency to express their emotions than British university students (Kuyumcu, 2012). It was also observed that general emotional expressivity predicts psychological well-being for British university students more strongly than Turkish university students (Kuyumcu & Güven, 2012).

Thereby, the present study also considers possible cultural variations in explaining the relationship between emotional disclosure and psychological well-being by moving the investigation to a cross-cultural context.

2.2.5 Individual Differences and Emotional Disclosure

Some individual difference variables have been identified by emotion researchers that are relevant to disclosure tendencies, such as gender and personality traits. The most remarkable of these is gender. Gender differences in emotional disclosure are pervasive, and they are thought to be originated from the differences in family

emotion socialization processes in childhood years (Brody, 1993). Generally, girls are socialized to disclose their emotions, whereas boys are socialized to inhibit their feelings. Given this gender difference, it has been argued that males may not engage or benefit from disclosure of emotions as much as females in adulthood. Besides, studies have also shown some evidence about gender differences in emotional disclosure depending on the recipient's gender, emotion intensity or emotion type, and environmental factors. For instance, in an early study, it was found that females and males generally do not vary on willingness to discuss their emotions with male friends, but females seem to be more willing to disclose their feelings to their female friends and romantic partners as compared to males (Snell, Miller, & Belk, 1988). Another study pointed out that females are more willing to disclose their emotions to their friends than males. A difference in individuals' willingness to share their feelings also was found for the recipients' gender. Accordingly, females are more willing to share their emotions with female friends than male friends, whereas males are more willing to share their feelings with male friends than female friends (Sultan & Chaudry, 2008). Also, an experimental study yielded findings regarding differences in willingness to disclose emotions by gender. In the experimental condition of this study, a frustration situation was created by exposing participants to sound of a crying baby. In general, females were more willing to disclose their emotions than males, and both females and males were more willing to share their feelings with their romantic partners than a female or male friend. Moreover, males were found to be less willing to disclose their emotions in the frustration condition than in the control condition, while females did not show a difference between conditions (Stein & Brodsky, 1995). Another study, which investigated the potential differences in post-traumatic stress symptoms, found that males engage in less emotional disclosure than females in general. Furthermore, results indicated that if the trauma intensity increases, males' willingness to share happiness decreases. There was also a difference in the desire to share certain types of emotions for females. Females, in general, were

found to be more willing to share anxiety, but less willing to share fear after trauma (Purves & Erwin, 2004).

In addition to gender, research on how individuals' willingness to share their emotions differs by personality traits showed that extraversion, agreeableness, and conscientiousness traits are positively related to general tendency for emotional disclosure. Specifically, disclosure of negative emotions was found to be positively correlated with both extraversion and neuroticism. This association was explained as it could be an indicator of that individuals need social resources and to be comfortable with self-disclosing to disclose negative emotions, even if they are in a negative mood (Barr, Kahn, & Schneider, 2008). Another study, which compared the emotional disclosure tendencies in real life and online platforms, showed that extrovert individuals are more likely to disclose both positive and partially negative emotions than introvert individuals in both real life and online platforms (Pentina & Zhang, 2017). Lastly, in one study, agreeableness personality trait was found as particularly crucial for the disclosure of negative emotions in relationships. The authors inferred that it is because agreeable people are more likely to trust their partner and this made them easier to open up vulnerable emotions such as sadness (McCarthy, Wood, & Holmes, 2017).

2.2.6 Summary

In sum, as a special kind of self-disclosure, emotional disclosure focuses on an individual's willingness to share personal emotional experiences. A considerable amount of research on emotional disclosure literature is based on revealing negative emotional experiences and its benefits. However, capitalization studies also demonstrated that sharing positive events provides significant personal and relational benefits. Based on many of the findings mentioned above, the present research discusses the relationship between emotional disclosure and

psychological well-being through disclosure of both positive and negative emotions.

2.3 What is Perceived Partner Responsiveness?

The present study examined perceived partner responsiveness as a moderator of the association between emotional disclosure and psychological well-being. This section compiled previous research on perceived partner responsiveness from the existing literature. The section is divided into five parts. The first one taps into the definition and conceptualization of perceived partner responsiveness with exemplifications of which other constructs have been known to relate to it. The next part discusses previous studies on perceived partner responsiveness in relation with well-being in particular. Then, the next part suggests the examined research on emotional disclosure in association with perceived partner responsiveness by providing insights about the current study as well. The following part submits reviews for cultural variations in perceived partner responsiveness. Finally, a summary of the perceived partner responsiveness literature takes place at the end of this section.

2.3.1 The Definition and Conceptualization of Perceived Partner Responsiveness

Responsiveness, in general, refers to a process in personal relationships, which describes that genuinely supportive behaviors correspond to others' needs, desires, aims and concerns. Extensive research, which is done in developmental psychology area on parent-child relationships, highlighted the importance of caregiver responsiveness on child development. These investigations demonstrated us that caregivers' responsiveness leads the development of secure attachment patterns in children, which in turn facilitate their growth in a positive way (IJzendoorn & Bakermans-Kranenburg, 2008). Attachment theory

(Ainsworth, Blehar, Waters, & Wall, 1978; Bowlby, 1988), the theory in which the term responsiveness originated from, suggested that caregiver responsiveness is the core identifying characteristic that predicts attachment security in infants. Caregivers' accessibility and their sensitivity to infants' distress signals are laid under the conception of caregiver responsiveness. Herewith, infants develop a sense of confidence that their caregivers will be available to support them in times of need through the experiences of consistent, suitable and right on time reactions given by their caregivers. Based on these observations on the development of attachment patterns in infants and children, Bowlby's view of attachment, in particular, attachment theory argues that these early experiences form attachment styles of individuals that spread to their entire lifespans. Bowlby believed that parent-infant attachment perpetually impacts later experiences and human functioning "from the cradle to the grave" (Bowlby, 1979, p. 129).

Afterwards, Hazan and Shaver were the first researchers to bring attachment concept into adulthood research, and they broadened the theory by turning its direction into adult romantic relationships. What they have brought forward was the emotional bond, established between romantic partners, which functions similar to the attachment bond between parents and their infants. Retrospective investigations revealed out findings supporting Bowlby's earlier claim, indicating that adults who demonstrate secure attachment patterns in their romantic relationships are more likely to acknowledge to have had secure relationships with their parents in childhood years as well (Feeney & Noller, 1990; Hazan & Shaver, 1987). Although these findings supported the idea that adult attachment is rooted in early parent-infant relationships, later research, which is expended on the continuity of early attachment patterns, predicated that our experiences with new attachment figures, particularly with romantic partners, inextinguishably affect and update our attachment styles (Kirkpatrick & Hazan, 1994; Simpson, Rholes, Campbell, Tran, & Wilson, 2003). Revisions in attachment patterns, not surprisingly, are caused by the quality of the relationship and by the responsiveness

of these new attachment figures in particular. This discontinuity points out that responsiveness is a much broader concept and attachment patterns are, in fact, the products resulting from the responsiveness of the primary attachment figures.

Adults typically anticipate their romantic partners responding in supportive ways at times of need and distress, and providing a “safe haven” for them. Evidently, the responsiveness of romantic partners plays a significant role in individuals’ life in adulthood (Reis & Shaver, 1988; Reis et al., 2004). Reis, Clark, and Holmes (2004) offered a new term to conceptualize responsiveness for the use of relationship studies that they called perceived partner responsiveness to self. They operationalized this new concept like an individual’s belief bases their partner’s attentiveness and supportiveness to the core features of self, including goals, needs, and values. In other words, perceived partner responsiveness is present when one expresses thoughts or feelings and they have the perception that their partner responds with care, understanding and validation towards them. Therefore, the core features of perceived partner responsiveness are defined as caring, understanding and validation. Understanding refers to the partner’s ability to listen, gather information and be aware of the core features of the self. Validation refers to the partner’s ability to reinforce their partner’s attributes, appreciate what is essential to them and make them feel valued and respected. Finally, caring refers to the partner’s ability to communicate feelings of affection, concern for one’s partner and supporting their needs. Although perceived responsiveness construct applies for close relationships partners extensively, throughout this research, the mention is the romantic partners.

Perceived partner responsiveness was proposed to be the fundamental characteristic of relationships that creates intimacy between partners (Debrot, Cook, Perrez, & Horn, 2012; Reis et al., 2004; Reis & Shaver, 1988). Individuals usually report greater relationship satisfaction if they perceive their partners as responsive (Lemay & Neal, 2013; Theiss & Knobloch, 2014; Vaillancourt-Morel,

Rellini, Godbout, Sabourin, & Bergeron, 2019), intimacy (Laurenceau, Barrett, & Pietromonaco, 1998; Laurenceau, Barrett, & Rovine, 2005), commitment (Segal & Fraley, 2016) and also sexual satisfaction and desire (Birnbaum & Reis, 2012; Birnbaum et al., 2016; Gadassi et al., 2016). However, it should be noted that the term cannot be considered as the same as closeness or intimacy, but it is instead a process for starting and augmenting closeness between partners (Reis et al., 2004). The conceptualization of perceived partner responsiveness is also differentiated from perceived social support, although it seems overlapping in a way. Indeed, individuals who perceive their social network as available to support them when they need, are more likely to be physically and psychologically healthier (Cohen & Syme, 1985; Stroebe & Stroebe, 1996). However, receiving support from a partner was associated with positive outcomes only if the partner is seen as responsive (Lemay, 2014; Maisel & Gable, 2009). For instance, more emotional support predicted higher mortality for people who perceive their partner as low on responsiveness (Selcuk & Ong, 2013). Also, perceived partner responsiveness functions independently from a partner's actual responsiveness. For example, positively biased perceptions of responsiveness were found to support individual and relationship well-being since those individuals were less negatively affected by their partners' unresponsive acts (Lemay & Clark, 2015).

2.3.2 Well-Being and Perceived Partner Responsiveness

In several studies, perceived partner responsiveness has yielded significant associations with positive health and well-being outcomes (Kiecolt-Glaser & Wilson, 2017). To illustrate, perceived partner responsiveness was found to be associated with fewer physical symptoms of an illness (Monin, Poulin, Brown, & Langa, 2017), greater post-traumatic growth after trauma experiences (Canevello, Michels, & Hilaire, 2016), an increase in health-promoting behaviors like smoking cessation (Britton, Haddad, & Derrick, 2019; Derrick, Leonard, & Homish, 2013), decrease in risk of mortality (Selcuk & Ong, 2013; Stanton, Selcuk, Farrell,

Slatcher, & Ong, 2019), less pain intensity (Rosen, Bergeron, Leclerc, Lambert, & Steben, 2010; Wilson, Martire, & Sliwinski, 2017), healthier diurnal cortisol profiles (Slatcher, Selcuk, & Ong, 2015), and high-quality sleep (Selcuk, Stanton, Slatcher, & Ong, 2017).

Perceived partner responsiveness is consistently associated with not only physiological well-being but also psychological well-being and happiness (Gable & Reis, 2006; Selcuk, Karagobek, & Gunaydin, 2018). For instance, thinking about responsive relationships was found to reduce defensiveness toward failure, considered as being associated with personal growth (Caprariello & Reis, 2011). Furthermore, it was found to promote intellectual humility, which indicates open-mindedness and non-defensiveness that are essential features for self-growth (Reis, Lee, O'Keefe, & Clark, 2018). Research on individuals awaiting stressful news revealed that perceived partner responsiveness is associated with managing one's expectations, more positive emotions, less negative emotions and better sleep (Dooley, Sweeny, Howell, & Reynolds, 2018), and it was found to support individuals' goal strivings (Tomlinson, Feeney, & Van Vleet, 2016). Moreover, sharing a personal goal with a partner who provides responsive support was found to increase positive mood, self-efficacy and self-worth (Feeney, 2004; Winterheld & Simpson, 2016). Also, perceived responsive support is known to accelerate self-regulation (Reis, 2007, 2014), diminish stress and anxiety (Kane, McCall, Collins, & Blascovich, 2012) and enhance well-being (Lemay & Neal, 2014).

The literature also stressed that long-term benefits of perceived partner responsiveness exist. An investigation with a large sample of married individuals showed that perceived partner responsiveness predicted an increase in psychological well-being a decade later (Selcuk, Gunaydin, Ong, & Almeida, 2016). Moreover, perceived partner responsiveness prior to pregnancy was found to predict adaptation to parenthood, which is also a notable challenge that adults

face in their lives, even four years later (Ter Kuile, Kluwer, Finkenauer, & Van Der Lippe, 2017).

2.3.3 Emotions and Perceived Partner Responsiveness

As noted earlier, self-disclosure, and especially disclosure of emotions, is an essential feature of romantic relationships. When individuals disclose their emotions, it allows increasing intimacy between them and their partner. Although disclosure of emotions is a critical aspect of intimacy between romantic partners, having a partner who is responsive is just as important as emotional disclosure. Pioneering studies suggest that disclosure of emotions significantly contribute to intimacy. Moreover, disclosure and intimacy relation appears to be mediated by perceived partner responsiveness partially (Laurenceau et al., 1998; Laurenceau et al., 2005). These results were compatible with later findings of the relationship between intimacy and self-disclosure about cancer for both patients and spouses (Manne et al., 2018; Manne, Siegel, Kashy, & Heckman, 2014). In addition, another research with individuals diagnosed with breast cancer and their partners revealed out both direct and indirect (i.e., via perceived partner responsiveness) relationship between not only self-disclosure of emotions but also partner-disclosure of emotions and intimacy (Manne et al., 2004). Moreover, a study in which the participants were individuals who were newly diagnosed as cancer patients and their romantic partners, showed that patients who need more emotional disclosure had low levels of depressive symptoms if they perceived their partner as responsive, above and beyond the effect of relationship satisfaction (Dagan et al., 2014).

Of course, positive outcomes of perceived partner responsiveness and emotional disclosure are not limited to the negative circumstances. Perceiving a partner as typically reacting responsively to capitalization attempts was found to be related to higher relationship well-being (Gable et al., 2006, 2004). Moreover, perceived

responsiveness to capitalization attempts also found to predict better sleep by promoting positive relationship outcomes (Arpin, Starkey, Mohr, Greenhalgh, & Hammer, 2018) and increasing the perceived value of shared events (Reis et al., 2010).

Research focusing on specific positive emotions examined disclosure of gratitude through dyadic interactions, and findings yielded that benefits of expressing gratitude for both relationship satisfaction and global satisfaction with life when perceived partner responsiveness is high (Algoe & Zhaoyang, 2016). In a longitudinal study, higher levels of perceived partner responsiveness predicted higher levels of gratitude among married couples a year later (Kubacka, Finkenauer, Rusbult, & Keijsers, 2011). In addition, feelings of gratitude was found to mediate the association between perceived partner responsiveness and relationship commitment (Joel, Gordon, Impett, MacDonald, & Keltner, 2013). Besides, sexual self-disclosure also predicted higher sexual satisfaction in relationships that individuals perceive high levels of responsiveness from their partners (Brown & Weigel, 2018).

Indeed, individuals thought that if they suppress their emotions, their partner would be less responsive towards them (Peters & Jamieson, 2016). What is more, individuals seem more likely to perceive higher responsiveness from their partners for sharing a positive experience than a negative one (Gable, Gosnell, Maisel, & Strachman, 2012). Relatedly, emotions experienced during the interaction were also examined as a function of responsiveness. Empirical evidence showed that individuals who experience positive feelings during the interaction with their partners reported more intention to respond to their partner with responsiveness. On the contrary, the more individuals experience negative emotions during the interaction, the less they reported the intention to respond to their partner with responsiveness (Lin, Gosnell, & Gable, 2019). Moreover, research suggested that perceived responsiveness to self-disclosure attempts in general during the first

interaction leads to positive memory bias, and it contributes the maintenance of romantic relationships (Kleiman, Kashdan, Monfort, Machell, & Goodman, 2015).

One study, which is the closest to the present study, investigated emotional disclosure levels of individuals, who reported having experience with the terrorist incidents in Turkey, to close others (i.e., romantic partners, close family members and close friends). The predictive role of both positive and negative emotional disclosure in psychological well-being and growth was examined and the moderator role of perceived responsiveness from close others was taken into account in these associations. According to the results, perceived family responsiveness was found as moderating the association between positive emotional disclosure to close family members and psychological well-being significantly, while the interaction effect was not significant for disclosure to friends. Moreover, perceived partner responsiveness was found as marginally significant in moderating the link between negative emotional disclosure to a romantic partner and psychological well-being, and also significant in moderating the association between positive emotional disclosure to a romantic partner and psychological well-being. The interaction effects revealed that the positive relationship between emotional disclosure and psychological well-being were more powerful for individuals who perceive more responsiveness than less responsiveness from close others (Taşfiliz & Chung, 2018). However, the results of this study should be interpreted with caution since the results were based on retrospective measures of study variables which may have a potential for memory biases.

Overall, the strong relationship between self-disclosure, emotions and perceived responsiveness that has been presented in the previous literature points that investigating the role of perceived partner responsiveness in the association between emotional disclosure and psychological well-being would be a contribution to this literature.

2.3.4 Cultural Influences and Perceived Partner Responsiveness

What do we know about the associations between perceived partner responsiveness and cultural influences? Most of the studies reviewed in this section have been conducted with individuals in Western countries. However, individuals' perspectives on romantic relationships varies across Western and non-Western societies (Goodwin, 1999; İmamoğlu & Selcuk, 2018). Thus, a study investigated if the perceived partner responsiveness functions in well-being differently across Japan and the United States, considering the gap in the literature about cultural influences. The study explored the relationships between perceived partner responsiveness and both subjective and psychological well-being. Although the findings of the study demonstrated that partner responsiveness predicts both types of well-being in both countries, the associations were found to be stronger in the United States than in Japan (Taşfiliz et al., 2018). Later on, another study conducted on the relationships between partner responsiveness and psychological well-being among Turkish people pointed out a positive relationship with a comparable magnitude to which has been seen among American people (Taşfiliz, Sağel-Çetiner, & Selçuk, in press).

These findings indicate that more research with more diverse samples is needed to better understand the association between perceived partner responsiveness and psychological well-being.

2.3.5 Summary

Numerous studies put forward that perceived partner responsiveness, which is known to be fundamental to the development and maintenance of romantic relationships, is associated with both emotional disclosure and well-being in. So that to seek to understand its role in the link between emotional disclosure and psychosocial well-being is essential.

2.4 What are the Cultural Differences?

Cultural differences might influence who would benefit more from emotional disclosure. In general, non-Western cultures place a higher value on interdependent relationships and focus on maintaining interpersonal harmony rather than reflecting on features of an independent self, whereas in Western cultures people put greater emphasis on expressing an independent self (Markus & Kitayama, 1991). When people experience emotion in Western cultures, they typically talk about their emotional experience. On the contrary, suppression is used more frequently as an emotion regulation strategy in non-Western countries than Western ones (Matsumoto, Yoo, Nakagawa, & 37 members of the Multinational Study of Cultural Display Rules, 2008). Moreover, previous research suggested that suppression of emotions in romantic relationships is less problematic for people from non-Western cultures compared to people from Western cultures (Impett et al., 2012). This is probably because of people from individualistic societies are socialized by openly expressing their feelings, whereas people in collectivist societies are socialized by controlling their emotional expressions (Kang et al., 2003; Oyserman, Coon, & Kemmelmeier, 2002). Therefore, in collectivist cultures, sharing emotions might be less critical for individuals' well-being than in individualistic cultures. In addition, previous research suggested that "the cultural fit" of emotions (i.e., emotions promoting autonomy or relatedness) is associated with to what extent emotions predict well-being (De Leersnyder, Kim, & Mesquita, 2015; De Leersnyder, Mesquita, Kim, Eom, & Choi, 2014; Leu, Wang, & Koo, 2011). Hereby, some cross-cultural differences regarding the current study samples are noted in this section.

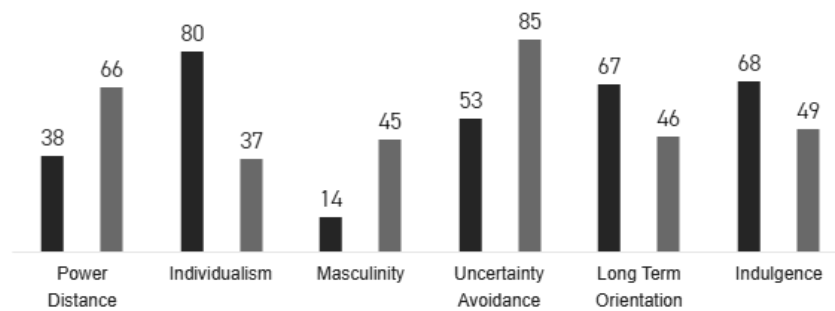
2.4.1 Turkey vs. the Netherlands

Turkish and Dutch people take part in this work due to the differences in their cultural background and because of their being accessible. The most widely used

cultural differentiation is people's self-construals. Accordingly, independent self-construal refers to mostly individualistic cultures where individuals view themselves as autonomous and their behavior is guided by their internal thoughts, feelings, and behaviors. On the contrary, the interdependent self-construal refers to mostly collectivistic cultures where individuals mainly put effort on maintaining group harmony, define themselves in terms of their social relationships and their behavior is primarily motivated by perceptions of the feelings, thoughts and behaviors of other group members (Markus & Kitayama, 1991; Triandis, 1989). The most noticeable factor in the cultural difference between Turkey and the Netherlands is the fact that Dutch people have an individualistic culture, and Turkish people have a collectivistic culture. On the other hand, Kağıtçıbaşı (1983) evaluated Turkish culture as an "in transition" culture, in which independent values have been increasing over time while interdependent values are preserved. Previous studies have shown that Turkey has neither collectivist nor individualistic values predominantly (Göregenli, 1995; İmamoğlu, 1998).

There are other explanations of how these two countries differ from each other in terms of cultural values. Hofstede (1980, 2001) made a distinction between six different cultural dimensions: individualism vs. collectivism, power distance, masculinity vs. femininity, short-term vs. longterm orientation, uncertainty avoidance and indulgence. Based on this cultural taxonomy of Hofstede (1980, 2001), Turkey and the Netherlands were compared in terms of six indexes. Accordingly, Turkey score significantly lower than the Netherlands on individualism. The two countries also differ in terms of power distance. In low power distance cultures, people are treated more equally. The Netherlands have lower scores on power distance compared to Turkey. Accordingly, Turkey employs a more hierarchical communication style, and communication is mostly indirect. Moreover, the Netherlands also have a shallow score on masculinity. Highly masculine cultures value performance, achievement, and success. In feminine cultures, to keep a balance between life and work is essential.

Nevertheless, both countries are on the feminine side of this scale. In terms of uncertainty avoidance, Turkey score much higher than the score of the Netherlands. In uncertainty avoiding cultures, people are intolerant to unknown situations, and they are reluctant to show their emotions in public (Gudykunst & Ting-Toomey, 1988). No dominant cultural preference could be determined for Turkey in terms of long term orientation and indulgence. Therewithal, the Netherlands received higher scores on both dimensions, which means that Dutch people are willing to adapt the traditions to changing conditions, and they are more willing to express their impulses and desires with a positive and optimistic manner in general (Hofstede Insights, 2019).



Note: The bars on the left indicate scores for the Netherlands, and the bars on the right indicate score for Turkey. Retrieved from: <https://www.hofstede-insights.com/country-comparison/the-netherlands,turkey/> [Accessed 1 Jun. 2019].

Figure 2.1 Country comparison through the values for the six dimensions

Furthermore, Turkey adheres to a culture of honor (Cross et al., 2014; Uskul et al., 2014), while the Netherlands strongly represents a dignity culture (Mosquera, Manstead, & Fischer, 2000, 2002b, 2002a). This cultural distinctness also differentiates Turkey from the Netherlands in terms of communication and emotion sharing (Öner-Özkan & Gençöz, 2006). Unlike dignity cultures, honor cultures are characterized by acceptable and unacceptable behaviors based on collective practices. In other words, the value of one's behavior is determined in the eyes of others. Previous research showed that honor-related values influence

experience and disclosure of emotions in honor cultures, whereas individualistic values are influential on experience and disclosure of emotions in dignity cultures (Mosquera et al., 2000). In honor cultures, for instance, the disclosure of positive emotions (e.g., pride) might be perceived as inappropriate because it might disrupt social relations by eliciting jealousy or envy in others (Öner-Özkan & Gençöz, 2006; Uskul et al., 2014).

2.4.2 Summary

Untill now, little attention has been given to cultural influences; however, to better understand the underlying psychological mechanisms of the link between emotional disclosure and psychological well-being, it is necessary to identify if the associations between these two are seen as similar or different across countries which are known to have different cultural backgrounds. Based on the mentioned cultural differences, a comparison between the Netherlands and Turkey would be relevant.

2.5 The Present Research and the Hypotheses

Emotions are a very critical aspect of an individual's life. In various studies, the relationship between emotional disclosure and many positive health and well-being outcomes has been shown in the preceding sections. Yet, there exists a paucity of research which investigates the relationship between emotional disclosure and eudaimonic aspect of well-being, which reflects concepts such as meaningful life, self-development, and positive evaluations of oneself and one's life. Thus, the present study aims to explore the role of emotional disclosure in psychological well-being to fill this gap in the literature.

Besides, romantic relationships are central to adult life and have a powerful impact on an individual's life and overall well-being. Even though the relationships with

parents and friends continue with their importance, developmental perspective underlines the importance of having a romantic bond with a romantic partner in young adulthood years (Arnett, 2000; Erikson & Erikson, 1998). Therefore, the impact of emotional disclosure to romantic partners on psychological well-being is the focus of interest within the scope of this research. Although committing oneself to an intimate and meaningful romantic relationship is the goal at the young adulthood period of human life, the dynamics within these relationships are fundamental. Growing empirical evidence supports perceived partner responsiveness has a unique and powerful impact on personal health and well-being as it is illustrated in the literature review. Thus, the moderating role of perceived partner responsiveness – the extent to which individuals feel their partner as understanding, validating and caring for them (Reis et al., 2004) – in the association between emotional disclosure and psychological well-being is investigated in this research.

Last but not least, culture is an outstanding factor that has a strong impact on how people think and behave. Possible cultural influences on how much people are willing to reveal their emotions and its relation to psychological well-being is another issue worth investigating. Plenty of studies have found out that there are cultural differences in self-disclosure, indicating people from collectivistic cultures are more inclined to show lower self-disclosure compared to people from individualistic cultures (Chen, & Nakazawa, 2009; Marshall, 2008; Schug, Yuki, & Maddux, 2010). Accordingly, in some cultures, individuals do not hesitate to open up and share their emotions with others; yet in some other cultures, individuals prefer not to share much about how they are feeling. Therefore, a comparison is to be made based on their cultural background differences between individuals from a country that represents individualistic values predominately, and another country that represents collectivistic values mostly in the scope of this research. One sample consists of individuals from Turkey, which, as a collectivist nation, moved towards individualism due to the changes in family relationships

and the increase in educational level in recent years, and where communication is mostly indirect (Hofstede, 1980, 2001; Kağıtçıbaşı, 1983) The other sample consists of individuals from the Netherlands, an individualism-representative society, where communication is direct (Hofstede, 1980, 2001).

A considerable amount of emotional disclosure research is based on revealing negative emotional experiences and its benefits. However, capitalization studies also demonstrated that sharing positive experiences provides significant personal and relational benefits. Yet, there is evidence on people more likely to see negative emotional disclosure as more private than positive ones, and they are inclined to engage in positive disclosure more often compared to negative ones because it seems more appropriate (Howell & Conway, 1990). Higher likelihood of disclosing positive emotions relative to negative emotions was also evident in the recent studies, and this trend was observed for both real life and online sharing (Qiu, Lin, Leung, & Tov, 2012). However, disclosure of emotions, although negative emotions, found to be enhancing intimacy between partners (Kashdan et al., 2007). Therefore, the present research discusses personal well-being by predicting it through taking into account both positive and negative emotional disclosures. Moreover, the literature has shown the unique role of discrete emotions in personal well-being (e.g., Barrett-Cheetham, Williams, & Bednall, 2016; Cohen & Huppert, 2018). Thus, although it is not the main aim, the present study also presents results for disclosure of discrete emotions for exploratory purposes.

2.5.1 Summary of Hypotheses

Building on the ideas presented above, the main question the present study poses is to what extent perceived partner responsiveness moderates the relationship between an individual's willingness to disclose emotions to their romantic partner and their psychological well-being.

Hypothesis 1: The positive relationship between emotional disclosure and psychological well-being would be moderated by perceived partner responsiveness. It is expected that disclosure of emotions would more strongly predict psychological well-being for individuals who perceive higher responsiveness from their partner than individuals who perceive lower responsiveness from their partner.

The present study also sought to explore possible cultural differences in the suggested associations. It has been known that direct communication and sharing emotions with others are critical for Dutch people whereas Turkish people use indirect communication mostly and are share fewer emotions, especially positive ones, with others. Based on the previous literature, it is expected that the model would show a stronger association for Dutch participants than Turkish participants.

Hypothesis 2: The positive relationship between emotional disclosure and psychological well-being would be moderated by country. It is expected that the model would show a stronger association for Dutch participants than Turkish participants.

Emotional disclosure is defined as the extent to which one is willing to disclose the types of feelings and emotions to their romantic partner that they can experience at one time or another in their life in the scope of this research. The study holds both dimensional (positive vs. negative valence) and discrete (e.g., anger differs qualitatively from fear, even though both have negative valence) emotion approaches for emotional disclosure so that various emotion types will be examined thoroughly to understand the structure and functions of emotions better. In terms of the type of emotions, in general, a stronger association for positive emotions than negative emotions is expected in the hypothesized model. However, specific emotion categories may be more related to psychological well-being.

Therefore, the relationships for discrete emotion categories will be looked for exploratory.

Hypothesis 3: It is expected that the model would show a stronger association for disclosure of positive emotions than negative emotions.

Lastly, some people within those countries might be more or less eager to share how they are feeling than others due to some personal or relationship characteristics. Therefore, individual differences, including demographics and personality traits, are included as covariates. Moreover, to eliminate discrepancies in relationship features, specific relationship characteristics (e.g., relationship type, duration) are also considered as covariates. The suggested models first are tested without covariates; then the same models are tested with including these covariates. It is expected that these suggested associations would be observed above and beyond the influence of some individual differences (including personality and demographic characteristics) and relationship covariates.

CHAPTER 3

METHODOLOGY

This chapter presents the methodology which was used to evaluate the associations between emotional disclosure to romantic partners, perceived partner responsiveness, and psychological well-being, among young adults across two countries, namely Turkey and the Netherlands. After explaining research design of the current study in the first section, the chapter continues with the information about participants and recruitment, procedure and measures, and a summary of the analytic strategy that was used to examine each research question.

3.1 Research Design

The present study utilized a cross-sectional correlational design to examine the associations among the study variables. The relationships between predictors (i.e., emotional disclosure and perceived partner responsiveness) and the outcome variable (i.e., psychological well-being) were assessed across two different samples of young adults. The samples were comprised of individuals between the ages of 18 and 40, who had a romantic relationship during data collection. One sample consisted of individuals from Turkey, and the other sample consisted of individuals from the Netherlands. The study carried an additional methodological specification since it aimed at comparing individuals live in two countries, which are distinguishable from each other in terms of their cultural values. Therefore, the present study employed a cross-cultural study design as different from other cross-sectional research designs which do not involve comparisons of different cultures (Papayiannis & Anastassiou-Hadjicharalambous, 2011).

3.2 Power Analysis

The target sample size was 395 participants for each sample in this study. By using the software program G*Power, an a priori power analysis was performed (Faul, Erdfelder, Buchner, & Lang, 2009). The statistical test was linear multiple regression R^2 increase. The goal was to obtain .80 power to detect a small effect size of .02 at the standard .05 alpha error probability. It was attempted to recruit up to 450 participants, assuming that not all participants could complete the whole survey. The participant sign-up slots were open for Turkish participants until the end of the 2017-2018 Fall term. The participant sign-up slots were continued being posted each week for Dutch participants throughout the 2018-2019 academic term until the total number of participants was reached out the intended sample size. The detailed recruitment procedure is below.

3.3 Participants and Recruitment

A total of 1037 participants initiated attending in the present study ($n = 597$ for Tukey and $n = 440$ for the Netherlands¹). The total number of participants was ended up with 853 participants from the initial sample to the analytic sample ($n = 447$ for Tukey and $n = 406$ for the Netherlands). All participants participated in this study voluntarily, and they were assured that their individual responses would remain confidential. Data were collected between April 2018 and March 2019. Being at least 18 years old was one criterion for participation in this study. Participants older than 40 were later excluded because the focus of this research was on young adulthood, which falls into the ages between 18-40 (Erikson &

¹ The survey was made available also in English for participants in the Netherlands because international students do not always have enough opportunity to participate in studies and get bonus credit. Therefore, the English version of the survey generated an additional sample ($N = 250$) consisted of individuals from different backgrounds in terms of their nationality and mother tongue. This group was not included in any of the analysis reported in this dissertation.

Erikson, 1998; Levinson, 1986). Being involved in a romantic relationship at the time of data collection was another criterion. It was aimed at achieving a sample of participants who had been in a romantic relationship for at least one month, through reviewing participants' relationship status and relationship length. After the ethics committees approved the study, a convenience sampling approach with snowball technique was used to reach participants. The announcements of the study along with its link to the online survey were posted to research sign-up systems by the researcher, and to social media websites (e.g., Facebook) through researcher's personal account and through different accounts of people (i.e., personal contacts and referrals), who volunteered to help distribute the survey.

3.3.1 Turkish Sample

The majority of Turkish participants were recruited via a research sign-up system (i.e., SONA) in the psychology department of Middle East Technical University (METU, Ankara) and through social media (e.g., Facebook). Additionally, the announcement of the study was shared with the students by a volunteer lecturer at TOBB University. Students recruited via the SONA system were given 0.5 extra course credits for undergraduate psychology courses offered in the Middle East Technical University. There were a total of 597 individuals who attempted to participate in the study. Of the participants, 338 were undergraduate students at METU who participated in the study through the SONA system, and they were given study credits in exchange for their participation.

In the Turkish sample, 597 participants started the survey; however, only 457 (76.5%) of them completed it thoroughly. The cases which did not have complete data on variables of interest (i.e., psychological well-being, emotional disclosure, and perceived partner responsiveness) were eliminated. From the remaining, six of the participants were older than 40, so that they were excluded from further analyses. In addition, two of the participants were single, and another two of them

reported having a relationship with their current partner less than a month (written as zero) or did not report at all. Those participants were also excluded from the analyses. Therefore, the total analytic sample included 447 individuals.

In this sample, the mean age was 22.90 years (range 18–40 years, $SD = 3.611$). 76.2% of participants were female ($n = 339$) and 23.7% were male ($n = 106$)². 4.3% of participants at least graduated from high school, while 95.7% of them had some college education or a university degree. In more detail, 19 of the participants graduated from high school, 333 of them were undergraduate students, two of them had an associate's degree, 57 of them had a bachelor's degree, three of them were master's students, 28 of them had a master's degree, three of them were Ph.D. students, and two of them had a doctoral degree. Mean subjective socioeconomic status, based on rankings of a ladder assessing placement in society in terms of income, education, and occupation that one possesses as a measure was 6.22 (range = 2–10, $SD = 1.372$). 87.2% of participants had a dating relationship ($n = 390$), while 0.7% of them were engaged ($n = 3$), 7.2% of them were married ($n = 32$), and 4.9% of them were cohabiting ($n = 22$). Mean length of relationship was 23.47 (in months, ranged 1-241, $SD = 27.926$). 27.1% of participants were maintaining a long-distance relationship, while 72.9% of participants were maintaining a nearby relationship with their partners. Mean relationship satisfaction rated by participants was 4.15 (ranged 1-5, $SD = .940$), while mean perceived intimacy was 4.13 (ranged 1-5, $SD = 1.101$) out of 5.

3.3.2 Dutch Sample

Dutch participants were recruited via the research sign-up system (i.e., PURS) for students from social and behavioral sciences in Tilburg University (Tilburg, Netherlands), and also the study was advertised by using social media (e.g.,

² Two participants did not report their biological sex.

Facebook) via personal contacts and referrals. Student participants, who participated in the study via the research sign-up system, were given 0.5 research hours/credits for their participation. There were a total of 440 individuals who attempted to participate in the study. Of the participants, 436 were university students who participated through the PURS system, and they were given study credits in exchange for their participation.

In the Dutch sample, 419 (out of 440) participants completed the survey thoroughly. From the remaining, six participants declared that they were originally coming from a Turkish background; therefore, they were excluded from the further analyses to avoid them interfering with the cross-cultural comparison. In addition, five participants reported that they were not in a relationship, and two participants were younger than 18. Those participants were also excluded from the analyses. Thus, the total analytic sample included 406 young adults.

In this sample, the mean age was 19.83 years (range 18–37 years, $SD = 2.398$). 80.8% of participants were female ($n = 328$) and 19.2% were male ($n = 78$). Except for one participant, who indicated primary education as their highest education level, all of the participants had some college education or a university degree. Mean subjective socioeconomic status was 6.93 (range = 1–10, $SD = 1.169$). All of the participants were in a romantic relationship. 90.4% of participants had a dating relationship ($n = 367$), while 2% of the participants were engaged ($n = 8$), 0.5% of them were married ($n = 2$), and 7.1% were cohabiting ($n = 29$). Mean length of relationship was 17.69 (in months, ranged 1–187, $SD = 18.049$). 16.7% of participants were maintaining a long-distance relationship, while 83.3% of participants were maintaining a nearby relationship with their partners. Mean relationship satisfaction rated by participants was 4.25 (ranged 1–5, $SD = .738$), while mean intimacy was 4.23 (ranged 1–5, $SD = .908$) out of 5.

3.4 Procedure and Measures

First of all, the procedure and all measures of the study were submitted for revision of human subjects review boards. The approvals of the Human Subjects Ethics Committee of Middle East Technical University (Protocol# 2018-SOS-003) and the Ethics Review Board (ERB) of the School of Social and Behavioral Sciences of Tilburg University (Protocol# EC-2018.61) were obtained (see Appendix A).

The study was also registered at the Open Science Framework (OSF; osf.io/) prior to the creation of data by making research questions, hypotheses, variables, sampling, design, and analysis plan explicit, for producing transparency, and enhancing the credibility of the results. Accordingly, the relevant information about the present research and the materials used in this study is also available at <https://osf.io/s3ch5/>.

After getting the ethical approvals, participants were invited to participate in an online survey that would take approximately 20-30 minutes to complete, which holds questions regarding emotions and relationships through online advertisements. The surveys, either in Turkish or Dutch, were uploaded to the internet via a software program (i.e., via Qualtrics, LLC.). All participants voluntarily participated in this study by confirming an informed consent form presented on the first page of the surveys (see Appendix B). Participants were informed that they have the right to give up at any time they feel any discomfort.

The survey was composed of six sections. Participants were given the informed consent form at the beginning. If they agreed with continuing the survey, they provided answers for a scale which includes demographic and relationship related questions, and they completed scales regarding emotional disclosure, perceived partner responsiveness, psychological well-being, and personality. Items within these scales (i.e., emotional disclosure, perceived partner responsiveness,

psychological well-being, and personality), and the order of all scales were randomized (see Appendix C for the full questionnaire package).

Participants provided their answers for the survey in their native language, either in Turkish or Dutch. The focus here was to ensure the conceptual equivalence across surveys; in other words, to have the same meaning for the items presented in the scales across two languages. For this purpose, the measurement tools used in this study were initially searched for their already translated and published versions in these two languages. The ones that have not been available either in Turkish or Dutch were translated for this study by using a well-established method, which is called forward-translation and back-translation method. Further information about translation procedures for instruments is below.

3.4.1 Psychological Well-Being

The outcome variable of this study was psychological well-being. This variable was measured by using the Ryff's Scales of Psychological Well-Being (Ryff, 1989). The scale theoretically was designed for measuring the eudaimonic conception of well-being. The scale has been used in versions with 84, 54, 42, 24, and 18 items. All versions tap into the same six facets of eudaimonic well-being that reflects *autonomy* (e.g., "I have confidence in my opinions even if they are contrary to the general consensus"), *environmental mastery* (e.g., "In general, I feel I am in charge of the situation in which I live"), *personal growth* (e.g., "For me, life has been a continuous process of learning, changing, and growth"), *positive relations with others* (e.g., "Most people see me as loving and affectionate"), *purpose in life* (e.g., "I have a sense of direction and purpose in life"), and *self-acceptance* (e.g., "When I look at the story of my life, I am pleased with how things have turned out"). In this study, the 42-item version was used (as suggested in Ryff, 2014). Each subscale included seven items. Participants indicated their degree of agreement to these statements on a scale of 1-7 (1

‘strongly disagree’, 7 ‘strongly agree’). Both Turkish and Dutch translations of the scale have appeared in the previous literature. Therefore, those already existed translations were used in the present study. The scale was translated into Turkish and validated by Akin, Demirci, Yildiz, Gediksiz, and Eroglu (2012), and Dutch translation was done by van Dierendonck and Smith (2001). The internal consistency coefficients (α) of the scale in this study were sufficient (Psychological well-being total $\alpha = .894$ for Turkish sample and $\alpha = .900$ for Dutch sample). However, after item-total score statistics were examined, it was decided to remove the items with negative or low item-total correlations. For this aim, reliability analyses for six subscales were performed separately. It was aimed to have item-total correlation values greater than .10 for each item across subscales. For both samples, the same two items were detected as not fitting in this criterion. After removing those two items (one of those – item 8: “The demands of everyday life often get me down” – was in the *environmental mastery* subscale, and the other one – item 41: “I sometimes feel as if I've done all there is to do in life” – was in *purpose in life* subscale), the internal consistency coefficients of total scale were found to be $\alpha = .907$ for Turkish sample and $\alpha = .914$ for Dutch sample. When computing the composite psychological well-being score, the subscale of *positive relations with others* was excluded to prevent artificial inflation in the predictive role of perceived partner responsiveness in well-being since the participants are likely to think their partner when rating the items of this subscale (see Selcuk et al., 2016; Taşfiliz et al., 2018, for a similar approach). Thus, items were averaged for the rest of the subscale scores (For psychological well-being total $M = 4.830$, $SD = .685$, $\alpha = .896$, skew = $-.350$, kurtosis = $-.250$, $N = 447$ for Turkish sample and $M = 4.783$, $SD = .713$, $\alpha = .903$, skew = $-.239$, kurtosis = $-.066$, $N = 406$ for Dutch sample). All negatively worded items within the scale were recoded before computing the composite score. Higher scores reflect greater psychological well-being.

3.4.2 Emotional Disclosure to Romantic Partners

The predictor variable in this study was emotional disclosure to romantic partners. The purpose was to assess participants' tendency to be open about their, both positive and negative, emotions with their romantic partners. This variable was measured by asking participants to what extent they would be willing to disclose each emotion term listed to their partners at times they felt on a scale of 1-5 (1 'not at all', 5 'totally', e.g., "Times when you felt scared"). The scale used in the present study was an extended version of the Emotional Self-Disclosure Scale (ESDS; Snell, Miller, & Belk, 1988), which was originally designed for assessing an individual's willingness to disclose specific emotions to another person, such as a friend, a spouse, or a therapist. The original instrument has items for disclosure of eight discrete emotion categories (i.e., depression, happiness, jealousy, anxiety, anger, calmness, apathy, and fear), each of which contains five items in it. Theories of emotions typically propose a variety of negative emotion categories, but only one or two positive emotion categories, as it is seen on that scale. Since the present study aimed at capturing variability in positive emotions as well as negative ones, the scale was extended with additional nine emotion categories (i.e., disgust, surprise, amusement, pride, awe, compassion, "gratitude", love, and sexual desire). Detailed information about the items in this scale and results of initial confirmatory factor analyses of the subscales were presented in the Supplemental Materials section. Since the original scale was developed in English, the extended version was also first prepared in English. Turkish and Dutch translated versions of the full scale were created by using a translation and back translation method. Turkish forward translation made by the researcher and a graduate student, and then the instrument was translated back to English by another graduate psychology student. After discrepancies were discussed with the researcher and back-translator, the final version of the instrument was decided. For Dutch translation of the scale, two graduate psychology student worked independently for forward-translation and back-translation. After discrepancies were discussed together with two translators

and the researcher, the Dutch version of the instrument was finalized. Based on emotional valence conceptual framework, awe, surprise, and compassion were left out when computing negative and positive emotional disclosure scores since they are non-valence emotions that might encompass a positive and/or negative valence. Consequently, positive emotional disclosure score was computed by averaging the items of *amusement*, *calmness*, *gratitude*, *happiness*, *love*, *pride*, and *sexual desire* subscales, and negative emotional disclosure score was computed by averaging the items of *anger*, *anxiety*, *apathy*, *depression*, *disgust*, *fear*, and *jealousy* subscales. Higher scores reflect greater emotional disclosure (General emotional disclosure: $M = 3.780$, $SD = .618$, $\alpha = .937$, skew = $-.010$, kurtosis = $-.445$, $N = 447$ for Turkish sample and $M = 3.823$, $SD = .562$, $\alpha = .949$, skew = $-.184$, kurtosis = $-.348$, $N = 406$ for Dutch sample; positive emotional disclosure: $M = 4.333$, $SD = .513$, $\alpha = .879$, skew = $-.939$, kurtosis = $.826$ for Turkish sample and $M = 4.365$, $SD = .437$, $\alpha = .896$, skew = $-.629$, kurtosis = $-.149$ for Dutch sample; negative emotional disclosure: $M = 3.230$, $SD = .885$, $\alpha = .937$, skew = $.016$, kurtosis = $-.564$ for Turkish sample and $M = 3.218$, $SD = .783$, $\alpha = .942$, skew = $-.119$, kurtosis = $-.216$ for Dutch sample).

3.4.3 Perceived Partner Responsiveness

Perceived partner responsiveness was the moderator variable in this study. The Perceived Partner Responsiveness Scale (PPRS; Reis & Carmichael, 2006; Reis, Crasta, Rogge, Maniaci, & Carmichael, 2017) was used to measure this conceptualization. The scale was a self-report instrument which was designed to assess to what extent individuals feel their partner understands, validates, and cares for them (e.g., “My partner is aware of what I am thinking and feeling.”). Participants evaluated 18 statements about their current romantic partner on a scale of 1-9 (1 ‘not at all true’, 9 ‘completely true’). Turkish translated version of the scale (Taşfiliz, Sağel-Çetiner, & Selçuk, in press) was used, and the Dutch version of the scale was prepared by using the translation and back-translation method for

this study. Reis et al. (2017) stated that the scale has a single-factor structure, and this was also confirmed with the previous Turkish adaptation study (Taşfiliz, Sağel-Çetiner, & Selçuk, in press). Ratings for all items in the perceived partner responsiveness scale were averaged to compute a composite perceived partner responsiveness score. The internal consistency coefficients (α) for this scale in this study were sufficient (Perceived partner responsiveness total $M = 6.935$, $SD = 1.403$, $\alpha = .951$, skew = $-.933$, kurtosis = $.666$, $N = 447$ for Turkish sample, and $M = 7.002$, $SD = 1.042$, $\alpha = .918$, skew = $-.733$, kurtosis = $.726$, $N = 406$ for Dutch sample). Higher scores reflect greater perceived partner responsiveness.

3.4.4 Demographics, Relationship Information, and Personality Traits

Participants also provided demographic and relationship information including their age, sex, education level, subjective socioeconomic status (ranged 1-10), ethnicity (only for Dutch participants), relationship status (i.e., single, dating, engaged, married, cohabiting), relationship length (in years and in months), and relationship distance (i.e., having relationship with a partner who currently lives nearby or long-distance).

Participants' subjective SES was measured by using a picture of a 10-step ladder. They were asked to place themselves and their family on this ladder based on where they stand compared to other people in the society in terms of income, education, and occupation. The bottom level indicates the worst socioeconomic status, in other words, it represents people earning the lowest money, having the lowest education, and working in the worst jobs in the community. On the other hand, the top level represents the highest socio-economic status (Adler, Epel, Castellazzo, & Ickovics, 2000).

Participants also rated their relationship satisfaction (i.e., "I am satisfied with my relationship.") and perceived intimacy (i.e., "My relationship fulfills my needs for

intimacy.”) via two single-item questions on a scale of 1-5 (1 ‘not at all’, 5 ‘completely’). Perceived relationship quality composite score was constructed by averaging those two items (Perceived relationship quality $M = 4.142$, $SD = .937$, $\alpha = .807$, skew = -1.277, kurtosis = 1.254, $N = 447$ for Turkish sample, and $M = 4.241$, $SD = .720$, $\alpha = .679$, skew = -.906, kurtosis = .923, $N = 406$ for Dutch sample).

In addition, the Big Five Inventory-2 (BFI-2; Soto & John, 2017) was used to assess certain personality traits. The questionnaire includes 60 statements reflecting the Big Five personality domains as well as 15 more specific facet traits. Participants indicated the extent to which they agree or disagree with these statements on a scale of 1-5 (1 ‘disagree strongly’, 5 ‘agree strongly’). Turkish (Cemalcilar, Sumer, Sumer, & Baruh, 2017) and Dutch (Denissen, Geenen, & van Aken, 2017) translated versions of BFI-2 were used, as they were published on the official website of the authors of BFI-2 (Soto & John, 2017). Previous research suggested that high psychological well-being is related primarily to low neuroticism (negative emotionality), followed by high extraversion (Anglim & Grant, 2016; Keyes et al., 2002). Therefore, the present study took into account *negative emotionality* and *extraversion* personality traits as possible personality covariates. Both *negative emotionality* subscale (e.g., “is relaxed, handles stress well” (reverse-coded), “is moody, has up and down mood swings”), and *extraversion* subscale (e.g., “is outgoing, sociable”, “has an assertive personality”) included 12 items. All negatively worded items within the scale were recoded before computing the composite scores (Negative emotionality $M = 3.062$, $SD = .815$, $\alpha = .875$, skew = .151, kurtosis = -.442, $N = 441$ for Turkish sample, and $M = 3.043$, $SD = .698$, $\alpha = .888$, skew = .065, kurtosis = -.473, $N = 405$ for Dutch sample; extraversion $M = 3.468$, $SD = .754$, $\alpha = .869$, skew = -.274, kurtosis = -.455, $N = 440$ for Turkish sample, and $M = 3.431$, $SD = .634$, $\alpha = .871$, skew = -.249, kurtosis = -.125, $N = 405$ for Dutch sample). Higher scores reflect greater predisposition towards each trait.

3.5 Data Analytic Strategy

The main goal of the data analytic strategy was to identify the extent to which perceived partner responsiveness moderates the relationship between an individual's willingness to disclose emotions to their romantic partner and psychological well-being. The created model for this purpose was tested across two cultural contexts. Besides, emotional disclosure examined distinctively for general, positive, and negative emotions. In addition, disclosure of discrete emotion categories was examined for exploratory purposes. Finally, analyses were repeated after covariates were added into these models.

After data screening and cleaning, the statistical property of the measurements, namely measurement invariance was assessed first via multiple-group confirmatory factor analyses (MGCFA), to evaluate whether the same underlying constructs have been measured across two samples. Then, the hypothesized models were tested via path analyses (see Figure 3.1, for a schematic illustration).

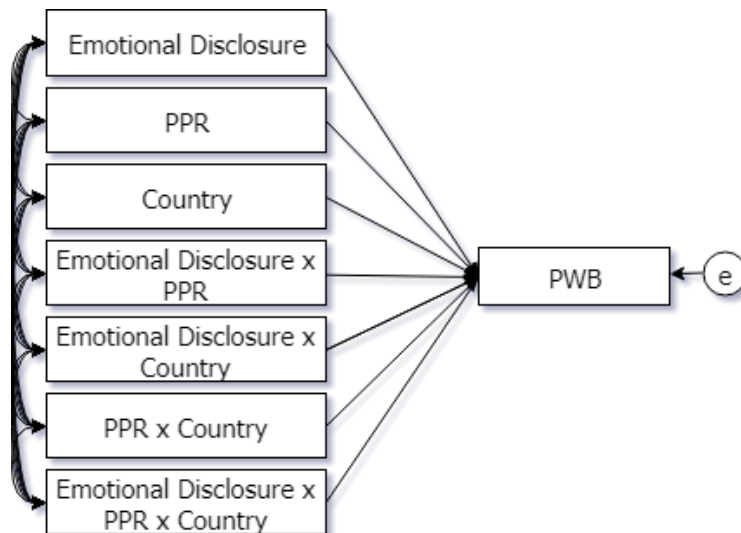


Figure 3.1 Schematic representation of the path analysis model

Preliminary data cleaning and examination for completeness were conducted using SPSS version 24.0 (IBM Corp, 2016). Descriptive characteristics of the scales in the study and demographic variables, then the correlation coefficients among all variables of the study were also examined separately for Turkish and Dutch samples in SPSS. Furthermore, Cronbach's alpha reliabilities of the scales used in the present study were computed. All other subsequent analyses, including measurement invariance and multi-group path analyses, were conducted in R 3.0.1 (R Core Team, 2013) utilizing the *Lavaan* and *semTools* packages.

3.5.1 Data Screening, Cleaning, and Preliminary Analyses

Prior to the analysis, data accuracy was examined via SPSS for data entry and missingness. Some of the information gathered with demographic form were asked in an open-ended question format, so numeric versions of the answers were generated for those questions. For instance, the written biological sex was converted into a categorical variable (1 = female, 2 = male). The age variable was also controlled for accuracy. In the Turkish sample, participants wrote their birth year instead of writing their age directly, so their age was calculated by subtracting their birth year from the year of data collection. Participants' education level was checked and converted into a categorical variable indicating two categories (1 = graduated from high school or less, 2 = some college education or more). Relationship status (1 = dating, 2 = engaged, 3 = cohabiting, 4 = married) variable was also checked for its accuracy. For some participants, the category which they belong was determined by the text entry that was written in the other option of the answers. In the Dutch sample, some participants ($N = 5$) declared in the other option that they were single, so their relationship status was coded as single, and they were excluded from further analyses. In addition, the relationship length in years was converted into months, and the total relationship length was obtained in months by summing it with the relationship length in months.

After the data that did not meet the study criteria (i.e., age, relationship status, and relationship length) and the incomplete data on the variables of interest (i.e., psychological well-being, emotional disclosure, and perceived partner responsiveness) were removed, the two samples were compared in terms of their demographic characteristics via Chi-square tests and independent-samples t-tests. Accordingly, two samples did not differ significantly from each other on gender, $\chi^2(1, N = 851) = 2.661, p = .103$, but differed on education level, $\chi^2(1, N = 853) = 14.899, p < .001$, a greater percentage of Dutch participants pursued higher education than Turkish participants, on perceived SES level, $\chi^2(9, N = 853) = 85.992, p < .001$, a greater percentage of Dutch participants perceived their SES level higher than Turkish participants, on relationship status, $\chi^2(3, N = 853) = 28.498, p < .001$, Dutch participants were significantly less likely to be married than Turkish participants while Turkish participants were significantly less likely to be cohabiting or engaged than Dutch ones, on relationship distance, $\chi^2(1, N = 853) = 13.139, p < .001$, Dutch participants were significantly less likely to be in a long-distance relationship than Turkish participants. Also, the mean age was significantly lower in Dutch sample ($M = 19.83, Median = 19, SD = 2.398$) than Turkish sample ($M = 22.90, Median = 21, SD = 3.611$); $t(851) = 14.493, p < .001$, and mean length of relationship (in months) significantly lower in Dutch sample ($M = 17.69, Median = 12, SD = .896$) than Turkish sample ($M = 23.47, Median = 14, SD = 1.321$); $t(851) = 28.089, p < .001$.

In the Turkish sample, missing data were very low: 0.4% in biological sex, 1.3% in negative emotionality personality trait, 1.6% extraversion personality trait. Likewise, in the Dutch sample, missing data were very low: 0.2% in negative emotionality personality trait, 0.2% extraversion personality trait. Listwise deletion was used for handling missing data.

3.5.2 Measurement Invariance of Variables

Before testing the hypothesized models, measurement invariance of variables was tested to ensure the same constructs have been measured across the samples. Measurement invariance test is an essential prerequisite for meaningful cross-group comparison because scores of measurements could only be comparable if measurements show invariance across groups. The measurement invariance of variables was tested for each construct in this study independently, as recommended by Chen (2008). Measurement invariance across samples was tested in R utilizing Lavaan (Rosseel, 2012; obtains chi-square statistics of invariance tests) and semTools (Jorgensen, Pornprasertmanit, Schoemann, & Rosseel, 2018; computes chi-square-difference tests and fit indices) packages.

In the first step, *configural invariance* of the scales across two samples was assessed. Configural invariance indicates the measures have the equivalent factor structures across samples. In the next step, *metric invariance*, also referred to as loading or weak invariance, was controlled for the factor loadings to be equal across samples. Metric invariance enables to compare differences in scores of measurements in a meaningful way. If full or partial metric invariance was supported, the next step was testing *scalar invariance*, also referred to as strong invariance, requires that the intercepts are invariant across the samples. Scalar invariance enables to compare the latent means across samples (Steenkamp & Baumgartner, 1998). Three commonly used fit indexes were used to assess the model fit. One of them was the “comparative fit index” (CFI), which indicates the model fit by calculating the discrepancy between the data and the hypothesized model. It theoretically ranges from 0 to 1, and higher values indicate a better fit compared to lower ones. The other one was the “root mean square error of approximation” (RMSEA) which calculates the size of the standardized residual correlations. It theoretically ranges from 0 (perfect fit) to 1 (poor fit). The last one was the “standardized root mean square residual” (SRMR), which shows the

standardized difference between the observed and predicted correlations. It ranges from 0 to 1 (values closer to 0 represent a good fit). In line with previous suggestions, $CFI \geq .90$, $RMSEA < 0.08$, and $SRMR < 0.08$ were used as evaluation criteria for the model fit and configural invariance, and $\Delta CFI \leq 0.01$ was taken as a criterion to evaluate metric and scalar invariances (Cheung & Rensvold, 2002).

3.5.2.1 Psychological Well-Being Measurement Model

Invariance in psychological well-being was examined by treating it as a latent factor and its five subscales (autonomy, environmental mastery, personal growth, purpose in life, and self-acceptance) as its indicators. Model fit indices and modification indices (MI) of the preliminary confirmatory factor analyses were examined. Accordingly, errors between purpose in life and personal growth, environmental mastery and purpose in life, and purpose in life and self-acceptance were allowed to correlate because of their conceptual overlap. As shown in Table 3.1, the modified model revealed an acceptable fit to the data for both groups; therefore, fulfilled the requirements for testing measurement invariance. Path diagram for the established baseline models was presented in Figure 3.2.

Table 3.1 The baseline model of psychological well-being: Goodness-of-fit indices, respectively for the Turkish ($n = 447$) and Dutch ($n = 406$) samples

Model	χ^2	df	RMSEA	RMSEA 90% CI	SRMR	CFI
Model 1						
Turkish	56.830*	5	.152	.118; .189	.050	.935
Dutch	40.527*	5	.132	.096; .171	.045	.943
Modified model						
Turkish	4.283	2	.051	.000; .118	.018	.997
Dutch	8.016*	2	.086	.030; .152	.022	.990

Note. * $p < .05$

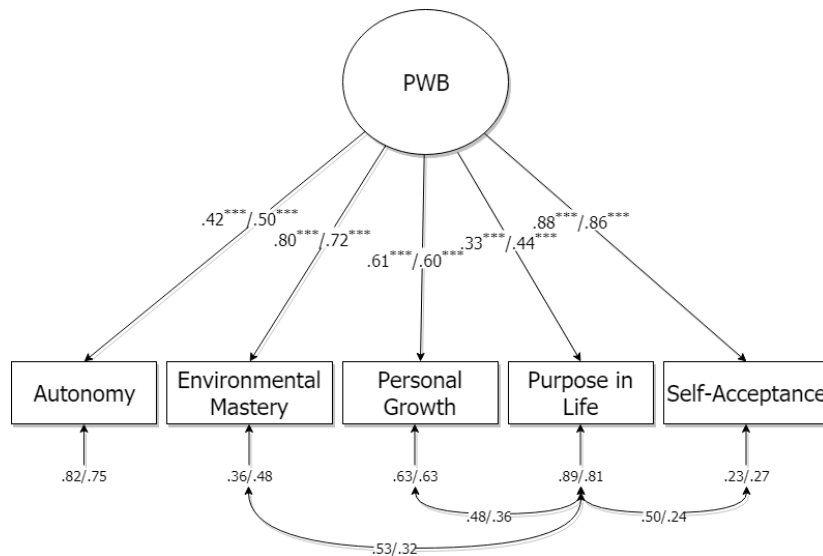


Figure 3.2 Standardized estimates for baseline model for psychological well-being (Turkey / Netherlands)

As the baseline model for each sample was determined, then it was continued with MGCFA models for measuring measurement invariance of the PWB across the Turkish and the Dutch samples. The results supported both configural invariance ($RMSEA = .070$) and metric invariance ($CFI_{\text{Configural}} = .994$ vs. $CFI_{\text{Metric}} = .989$; $\Delta CFI = .006$), pointing out that there were same number of factors, and factor-loading patterns were equivalent among both samples. Subsequently, scalar measurement invariance was tested by constraining the item intercepts and factor loadings to be equal across groups. The ΔCFI between metric and scalar models was .066, exceeded the recommended 0.01 threshold, indicating that scalar invariance was not supported ($CFI_{\text{Metric}} = .989$ vs. $CFI_{\text{Scalar}} = .922$). Inspection of the variant intercepts indicated that Dutch participants reported higher environmental mastery and personal growth than Turkish participants. According to the modification indices suggestions the intercepts of environmental mastery and personal growth in the PWB model were relaxed. In this case, the CFI was less than .01 (see Table 3.2). Following the recommendations in the previous literature, partial scalar invariance was accepted (Cheung & Rensvold, 2002; Steenkamp &

Baumgartner, 1998). Therefore, the results supported configural, metric, and partial scalar invariance in psychological well-being across samples.

Table 3.2 Measurement invariance model of psychological well-being: Summary of goodness-of-fit indices

Model tested	χ^2	<i>df</i>	RMSEA	RMSEA 90% CI	SRMR	CFI
Model 1	12.300*	4	.070	.027; .116	.017	.994
Model 2	24.249*	8	.039	.039; .101	.037	.989
Model 3	27.385*	10	.064	.036; .093	.039	.988

Note. Model 1: Configural invariance, Model 2: Metric invariance, Model 3: Partial scalar invariance

* $p < .05$

3.5.2.2 Emotional Disclosure Measurement Model

Invariance in positive emotional disclosure was examined by treating it as a latent factor and its seven dimensions (amusement, calmness, gratitude, happiness, love, pride, and sexual desire) as its indicators. According to modification indices, errors between happiness and amusement, love and sexual desire, happiness and calmness, calmness and gratitude were allowed to correlate.

Table 3.3 The baseline model of positive emotional disclosure: Goodness-of-fit indices, respectively for the Turkish ($n = 447$) and Dutch ($n = 406$) samples

Model	χ^2	<i>df</i>	RMSEA	RMSEA 90% CI	SRMR	CFI
Model 1						
Turkish	74.620*	14	.098	.089; .135	.038	.953
Dutch	84.276*	14	.111	.077; .121	.038	.935
Modified model						
Turkish	21.838*	10	.051	.021; .081	.020	.994
Dutch	27.247*	10	.065	.036; .095	.021	.989

Note. * $p < .05$

As shown in Table 3.3, the modified model revealed a good fit to the data for both groups; therefore, fulfilled the requirements for testing measurement invariance. Path diagram for the established baseline models was presented in Figure 3.3.

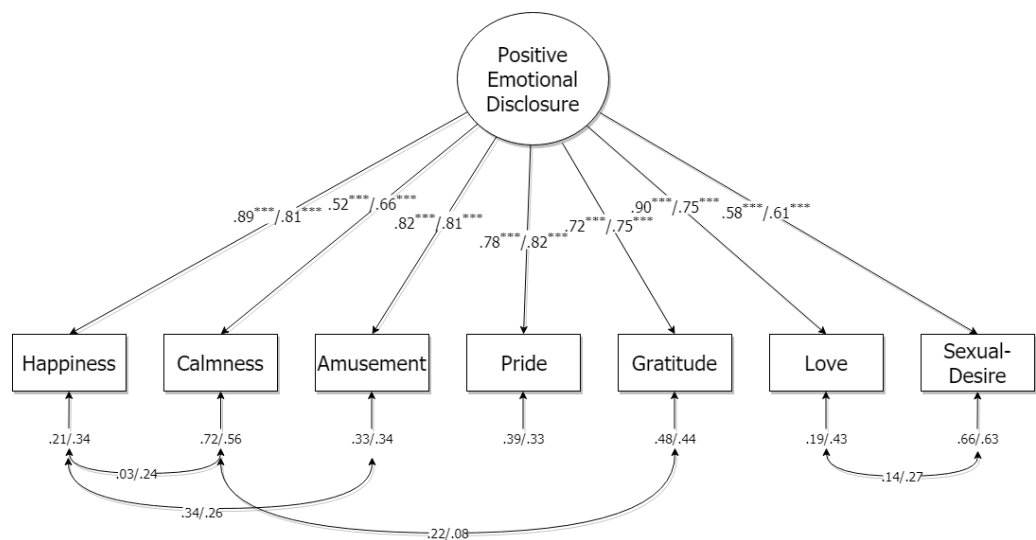


Figure 3.3 Standardized estimates for baseline model for positive emotional disclosure (Turkey / Netherlands)

Invariance in negative emotional disclosure was also examined by treating it as a latent factor and its seven dimensions (anger, anxiety, apathy, depression, disgust, fear, and jealousy) as its indicators. According to modification indices, errors between anxiety and fear, anxiety and depression, fear and jealousy, depression and fear, disgust and apathy, depression and apathy were allowed to correlate.

As shown in Table 3.4, the modified model revealed a good fit to the data for both groups; therefore, fulfilled the requirements for testing measurement invariance. Path diagram for the established baseline models was presented in Figure 3.4.

Table 3.4 The baseline model of negative emotional disclosure: Goodness-of-fit indices, respectively for the Turkish ($n = 447$) and Dutch ($n = 406$) samples

Model	χ^2	df	RMSEA	RMSEA 90% CI	SRMR	CFI
Model 1						
Turkish	205.462*	14	.175	.154; .196	.045	.927
Dutch	125.013*	14	.140	.118; .163	.036	.933
Modified model						
Turkish	18.185*	8	.053	.020; .086	.014	.990
Dutch	26.741*	8	.076	.045; .109	.018	.980

Note. * $p < .05$

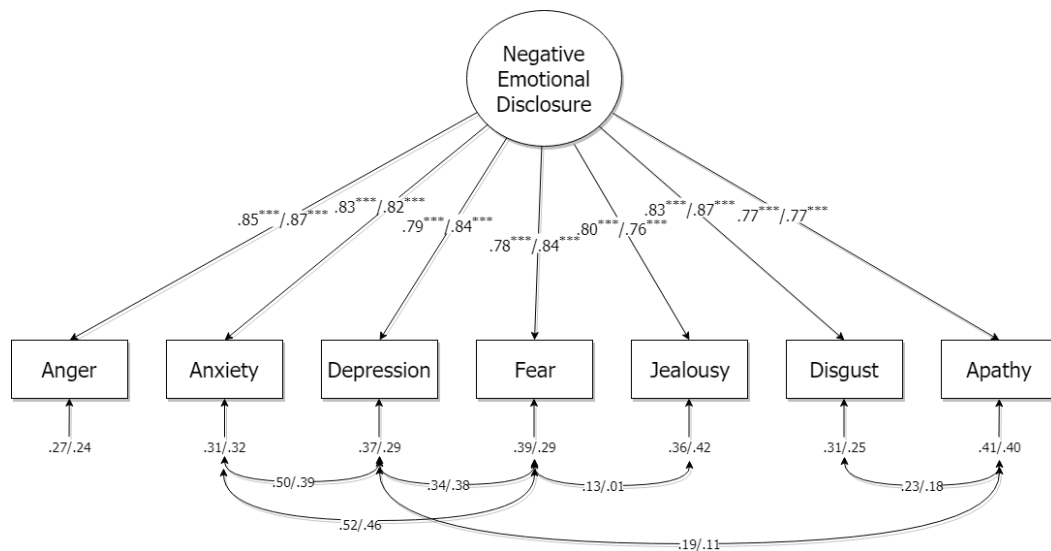


Figure 3.4 Standardized estimates for baseline model for negative emotional disclosure (Turkey / Netherlands)

As the baseline model for each sample was determined, then analyses continued with MGCFA models for measuring measurement invariance of emotional disclosure across the Turkish and the Dutch samples. For positive emotional disclosure, the results supported both configural invariance ($RMSEA = .058$) and metric invariance ($CFI_{\text{Configural}} = .992$ vs. $CFI_{\text{Metric}} = .982$; $\Delta CFI = .010$), pointing out that there were same number of factors, and factor-loading patterns were equivalent among both samples. Subsequently, scalar measurement invariance was tested by constraining the item intercepts and factor loadings to be equal across

groups. The ΔCFI between metric and scalar models was .092, exceeded the recommended 0.01 threshold, indicating that scalar invariance was not supported ($\text{CFI}_{\text{Metric}} = .982$ vs. $\text{CFI}_{\text{Scalar}} = .890$). Inspection of the variant intercepts for disclosure of positive emotions indicated that Dutch participants reported that they are more willing to disclose feelings of calmness than Turkish participants, whereas Turkish participants reported they are more willing to disclose feelings of amusement than Dutch participants. According to the modification indices suggestions the intercepts of calmness and amusement in the positive emotional disclosure model. In this case, the CFI was less than .01 (see Table 3.5). Following the recommendations in the previous literature, partial scalar invariance was accepted (Cheung & Rensvold, 2002; Steenkamp & Baumgartner, 1998). Therefore, the results supported configural, metric, and partial scalar invariance in positive emotional disclosure across samples.

Table 3.5 Measurement invariance model of positive emotional disclosure: Summary of goodness-of-fit indices

Model tested	χ^2	<i>df</i>	RMSEA	RMSEA 90% CI	SRMR	CFI
Model 1	49.085*	20	.058	.038; .079	.018	.992
Model 2	90.758*	26	.076	.060; .094	.052	.982
Model 3	122.971*	30	.085	.070; .101	.053	.974

Note. Model 1: Configural invariance, Model 2: Metric invariance, Model 3: Partial scalar invariance

* $p < .05$

For negative emotional disclosure, the results also supported both configural invariance (RMSEA = .065) and metric invariance ($\text{CFI}_{\text{Configural}} = .994$ vs. $\text{CFI}_{\text{Metric}} = .991$; $\Delta\text{CFI} = .003$), pointing out that there were same number of factors, and factor-loading patterns were equivalent among both samples. Subsequently, scalar measurement invariance was tested by constraining the item intercepts and factor loadings to be equal across groups. The ΔCFI between metric and scalar models was .054, exceeded the recommended 0.01 threshold, indicating that scalar invariance was not supported ($\text{CFI}_{\text{Metric}} = .991$ vs. $\text{CFI}_{\text{Scalar}} = .937$). Inspection of

the variant intercepts for disclosure of negative emotions indicated that Dutch participants reported that they are more willing to disclose feelings of anxiety than Turkish participants, whereas Turkish participants reported they are more willing to disclose feelings of jealousy than Dutch participants. According to the modification indices suggestions the intercepts of anxiety and jealousy in the negative emotional disclosure model. In this case, the CFI was less than .01 (see Table 3.6). Following the recommendations in the previous literature, partial scalar invariance was accepted (Cheung & Rensvold, 2002; Steenkamp & Baumgartner, 1998). Therefore, the results supported configural, metric, and partial scalar invariance in negative emotional disclosure across samples.

Table 3.6 Measurement invariance model of negative emotional disclosure: Summary of goodness-of-fit indices

Model tested	χ^2	<i>df</i>	RMSEA	RMSEA 90% CI	SRMR	CFI
Model 1	44.926*	16	.065	.043; .088	.014	.994
Model 2	65.906*	22	.068	.050; .088	.033	.991
Model 3	99.214*	26	.081	.065; .099	.039	.986

Note. Model 1: Configural invariance, Model 2: Metric invariance, Model 3: Partial scalar invariance

* $p < .05$

3.5.2.3 Perceived Partner Responsiveness Measurement Model

Preliminary confirmatory factor analyses (CFAs) were conducted for the Turkish and Dutch samples separately on the one-factor structure of perceived partner responsiveness measured by the PPRS, to assess whether the model taken into account fitted the data well and confirmed the underlying factor structure in each group. As suggested by Kernis and Goldman (2006), three-item parcels were created first by randomly assigning items, as manifest indicators, since item parcels generally demonstrate higher reliability and less bias CFA solutions as compared to individual items (Bandalos, 2002; Kernis & Goldman, 2006; Little, Cunningham, Shahar, & Widaman, 2002). The first parcel was created by mean of

items 11, 10, and 14; the second was created by mean of items 4, 18, and 1; the third was created by mean of items 12, 9, and 13; the fourth was created by mean of items 3, 5, and 8; the fifth was created by mean of items 16, 17, and 6; and the sixth was created by mean of items 15, 2, and 7 (see Appendix C). After running the model in which perceived partner responsiveness was taken as the latent variable that was indicated with six manifest variables, model fit and modification indices (MI) were examined. The modification indices suggested adding the error correlations between parcel 1 and parcel 3. The goodness of fit index was indicated that the model was improved by this modification. As shown in Table 3.7, the modified model revealed a good fit to the data for both groups; therefore, fulfilled the requirements for testing measurement invariance. Path diagram for the established baseline models was presented in Figure 3.5.

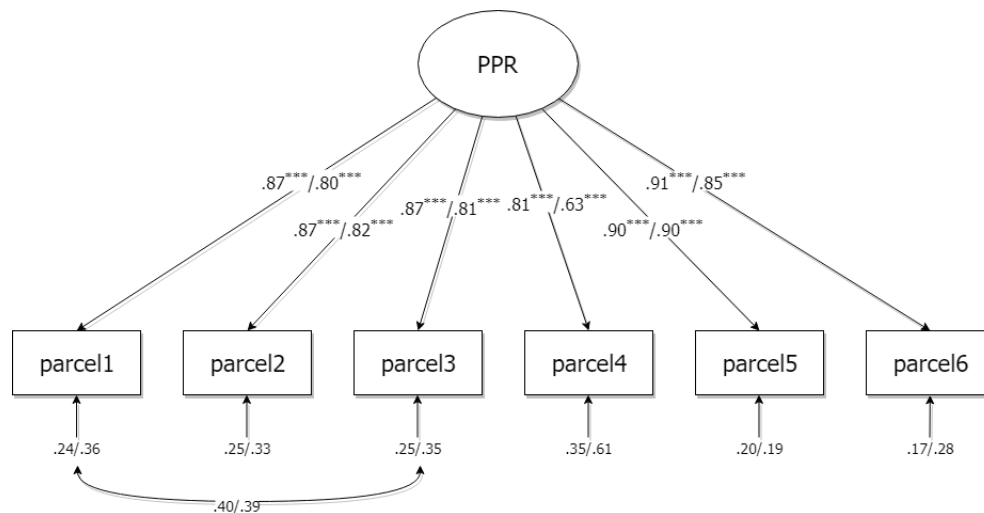


Figure 3.5 Standardized estimates for baseline model for perceived partner responsiveness (Turkey / Netherlands)

Table 3.7 The baseline model of perceived partner responsiveness: Goodness-of-fit indices, respectively for the Turkish ($n = 447$) and Dutch ($n = 406$) samples

Model	χ^2	df	RMSEA	RMSEA 90% CI	SRMR	CFI
Model 1						
Turkish	81.340*	9	.134	.108; .162	.022	.973
Dutch	75.624*	9	.135	.108; .164	.029	.961
Modified model						
Turkish	27.526*	8	.074	.045; .105	.014	.993
Dutch	28.929*	8	.080	.050; .113	.019	.988

Note. * $p < .05$

As the baseline models for each sample was determined, then it was continued with MGCFA models for measuring measurement invariance of the PPRS across the Turkish and the Dutch samples. The results supported both configural invariance (RMSEA = .077) and metric invariance ($CFI_{\text{Configural}} = .991$ vs. $CFI_{\text{Metric}} = .985$; $\Delta CFI = .006$), pointing out that there were same number of factors, and factor-loading patterns were equivalent among both samples (see Table 8). Subsequently, scalar measurement invariance was tested by constraining the item intercepts and factor loadings to be equal across groups. The ΔCFI between metric and scalar models was .024, exceeded the recommended 0.01 threshold, indicating that scalar invariance was not supported ($CFI_{\text{Metric}} = .985$ vs. $CFI_{\text{Scalar}} = .960$). Examination of the modification indices suggested relaxing the intercepts of parcel 1 and parcel 3 in the PPR model. In this case, the CFI was less than .01. According to the recommendations, partial scalar invariance was accepted (Cheung & Rensvold, 2002; Steenkamp & Baumgartner, 1998). Therefore, the results support configural, metric, and partial scalar invariance in perceived partner responsiveness measured by the PPRS across samples.

Table 3.8 Measurement invariance model of perceived partner responsiveness: Summary of goodness-of-fit indices

Model tested	χ^2	<i>df</i>	RMSEA	RMSEA 90% CI	SRMR	CFI
Model 1	56.455*	16	.077	.056; .099	.014	.991
Model 2	88.015*	21	.087	.068; .106	.051	.985
Model 3	105.951*	24	.089	.072; .107	.054	.981

Note. Model 1: Configural invariance, Model 2: Metric invariance, Model 3: Partial scalar invariance

* $p < .05$

3.5.2.4 Personality Traits Measurement Model

With respect to personality covariates, the analyses were conducted by treating extraversion as the latent factor and its three facets (i.e., sociability, assertiveness, and energy level) as its indicators. *Sociability* was created by mean of items 1, 16 (reversed), 31 (reversed), 46; *assertiveness* was created by mean of items 6, 21, 36 (reversed), 51 (reversed), and *energy level* was created by mean of items 11 (reversed), 26 (reversed), 41, and 56 (see Appendix C).

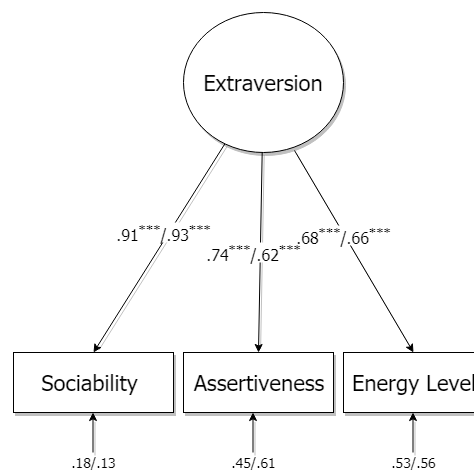


Figure 3.6 Standardized estimates for baseline model for extraversion (Turkey / Netherlands)

The results supported both configural invariance (RMSEA = .000) and metric invariance ($CFI_{\text{Configural}} = 1.000$ vs. $CFI_{\text{Metric}} = .999$; $\Delta CFI = .001$), pointing out that there were same number of factors, and factor-loading patterns were equivalent among both samples. Subsequently, scalar measurement invariance was tested by constraining the item intercepts and factor loadings to be equal across groups. The ΔCFI between metric and scalar models was .056, exceeded the recommended 0.01 threshold, indicating that scalar invariance was not supported ($CFI_{\text{Metric}} = .999$ vs. $CFI_{\text{Scalar}} = .943$). Examination of the modification indices suggested relaxing the intercept of sociability in the extraversion model. In this case, the CFI was less than .01; thus, partial scalar invariance was accepted. The results supported configural, metric, and partial scalar invariance in extraversion measured by the BFI-2 across samples (see Table 3.9).

Table 3.9 Measurement invariance model of extraversion: Summary of goodness-of-fit indices

Model tested	χ^2	<i>df</i>	RMSEA	RMSEA 90% CI	SRMR	CFI
Model 1	0.000*	0	.000	.000; .000	.000	1.000
Model 2	2.909	2	.033	.000; .108	.022	.999
Model 3	9.517	3	.072	.023; .125	.031	.992

Note. Model 1: Configural invariance, Model 2: Metric invariance, Model 3: Partial scalar invariance

* $p < .05$

Then, invariance in negative emotionality was examined by treating it as a latent factor and its three facets (i.e., anxiety, depression, and emotional volatility) as its indicators. *Anxiety* was created by mean of items 4 (reversed), 19, 34, 49 (reversed); *depression* was created by mean of items 9 (reversed), 24 (reversed), 39, 54, and *emotional volatility* was created by mean of items 14, 29 (reversed), 44 (reversed), 59 (see Appendix C).

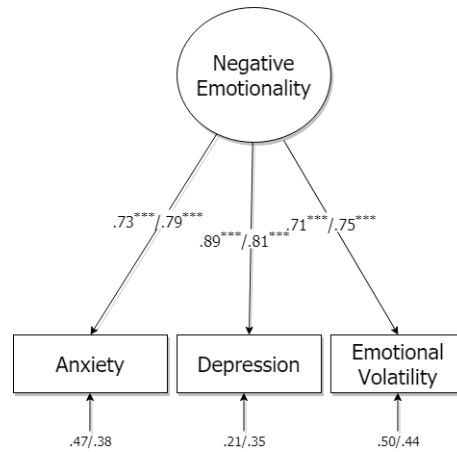


Figure 3.5 Standardized estimates for baseline model for negative emotionality (Turkey / Netherlands)

The results supported both configural invariance ($RMSEA = .000$), and metric invariance ($CFI_{\text{Configural}} = 1.000$ vs. $CFI_{\text{Metric}} = .997$; $\Delta CFI = .003$). However, scalar measurement revealed a decrease in CFI that slightly exceeded the recommended 0.01 threshold ($CFI_{\text{Metric}} = .997$ vs. $CFI_{\text{Scalar}} = .984$; $\Delta CFI = .013$). Examination of the modification indices suggested relaxing the intercept of anxiety in the negative emotionality model. In this case, the CFI was less than .01; thus, partial scalar invariance was accepted. The results support configural, metric, and partial scalar invariance in negative emotionality measured by the BFI-2 across samples (see Table 3.10).

Table 3.10 Measurement invariance model of negative emotionality: Summary of goodness-of-fit indices

Model tested	χ^2	df	RMSEA	RMSEA 90% CI	SRMR	CFI
Model 1	0.000*	0	.000	.000; .000	.000	1.000
Model 2	4.687	2	.056	.000; .125	.023	.997
Model 3	4.691	4	.036	.000; .097	.023	.998

Note. Model 1: Configural invariance, Model 2: Metric invariance, Model 3: Partial scalar invariance

* $p < .05$

3.5.2.5 Summary

Overall, all the measurement invariance results established configural, metric and partial scalar invariance of measures across the two samples, allowing for comparability of regression slopes and intercepts.

CHAPTER 4

RESULTS

This chapter presents the results of the primary analyses conducted in the present study. Firstly, bivariate associations among study variables are provided. Then, the results of the path analyses, which tested the moderation role of perceived partner responsiveness and country in the association between emotional disclosure to romantic partners and psychological well-being, are presented. Models of general, positive, and negative emotional disclosure are presented separately. For all of the models, findings from the analyses without covariates are first introduced, then results for models including covariates are given. Also, exploratory analyses for disclosure of discrete emotions are provided at the end of this chapter.

4.1 Bivariate Associations

At first, bivariate associations between study variables were investigated because an understanding of the relationships between study variables might be useful to determine that if the variables can be used to predict young adults' psychological well-being. Therefore, Pearson's correlation coefficients were computed among study variables (i.e., psychological well-being, general emotional disclosure, positive emotional disclosure, negative emotional disclosure, perceived partner responsiveness, negative emotionality, extraversion, age, sex, education level, perceived socioeconomic status, relationship status, relationship length, relationships distance, and perceived relationship quality). Correlation coefficients of the all study variables are presented in Table 4.1. According to the results, there was a small positive correlation between general emotional disclosure (GED) and psychological well-being (PWB) for both countries ($r = .193$, $n = 447$, $p < .01$ for

Turkish sample; $r = .143$, $n = 406$, $p < .01$ for Dutch sample). Increases in disclosure of emotions in general to romantic partners was correlated with increases in psychological well-being scores. Besides, disclosure of positive and negative emotions was evaluated separately. The results showed that there were small to moderately strong positive correlations between positive emotional disclosure (PED) and PWB for participants from Turkey and the Netherlands ($r = .313$, $n = 447$, $p < .01$ for Turkish sample; $r = .237$, $n = 406$, $p < .01$ for Dutch sample), which means that increases in disclosure of positive emotions to romantic partners was correlated with increases in psychological well-being scores. However, there was not a significant correlation between negative emotional disclosure (NED) and PWB for Dutch participants ($r = .065$, $n = 406$, $p = .194$), and there was a weak positive correlation between NED and PWB for Turkish participants ($r = .096$, $n = 447$, $p < .05$). In addition, there was a moderately strong positive correlation between perceived partner responsiveness (PPR) and PWB for both samples ($r = .292$, $n = 447$, $p < .01$ for Turkish sample; $r = .292$, $n = 406$, $p < .01$ for Dutch sample). Increases in perceived partner responsiveness was correlated with increases in psychological well-being scores.

In addition to correlations between main study variables, correlations with possible covariates were also examined. Accordingly, there was a strong positive correlation between extraversion (EXT) and PWB for both countries ($r = .537$, $n = 440$, $p < .01$ for Turkish sample; $r = .672$, $n = 405$, $p < .01$ for Dutch sample), while there was a strong negative correlation between negative emotionality (NE) and PWB for both countries ($r = -.538$, $n = 441$, $p < .01$ for Turkish sample; $r = -.643$, $n = 405$, $p < .01$ for Dutch sample). In addition, there was a weak and positive correlation between age and PWB ($r = .109$, $n = 447$, $p < .05$ for Turkish sample; $r = .071$, $n = 406$, $p = .152$ for Dutch sample), and relationship status (RS) and PWB ($r = .146$, $n = 447$, $p < .01$ for Turkish sample, $r = .072$, $n = 406$, $p = .147$ for Dutch sample) for only Turkey. However, there was a weak and positive correlation between SES and PWB ($r = .242$, $n = 447$, $p < .01$ for Turkish sample;

$r = .186, n = 406, p < .01$ for Dutch sample), relationship length (RL) and PWB ($r = .148, n = 447, p < .01$ for Turkish sample; $r = .111, n = 406, p < .05$ for Dutch sample), perceived relationship quality (PRQ) and PWB ($r = .235, n = 447, p < .01$ for Turkish sample; $r = .140, n = 406, p < .01$ for Dutch sample) for both countries. No correlations were found between biological sex and PWB, education level and PWB, and relationship distance (RD) and PWB for both countries.

When the correlations with general emotional disclosure tendencies were examined, the results showed that there was a moderately positive correlation between PPR and GED for both countries ($r = .379, n = 447, p < .01$ for Turkish sample; $r = .391, n = 406, p < .01$ for Dutch sample). Increases in disclosure of emotions in general to romantic partners was correlated with increases in perceived partner responsiveness scores. There was a moderately negative correlation between biological sex and GED for both countries ($r = -.178, n = 445, p < .01$ for Turkish sample; $r = -.166, n = 406, p < .01$ for Dutch sample), which means that increases in disclosure of emotions in general to romantic partners was correlated with being female. There was a small positive correlation between PRQ and GED for both countries ($r = .288, p < .01, n = 447$, for Turkish sample; $r = .282, n = 406, p < .01$ for Dutch sample), which means that increases in disclosure of emotions in general to romantic partners was correlated with increases in perceived relationship quality (perceived intimacy and relationship satisfaction) scores. There is also a small positive correlation between extraversion and GED for only Turkey ($r = .162, n = 440, p < .01$ for Turkish sample; $r = .092, n = 404, p = .065$ for Dutch sample). Besides, small correlations were found between age and GED ($r = .060, n = 447, p = .280$ for Turkish sample; $r = .134, n = 406, p < .01$, for Dutch sample), RS and GED ($r = .049, n = 447, p = .301$ for Turkish sample; $r = .130, n = 406, p < .01$, for Dutch sample), and RL and GED ($r = .070, n = 447, p = .141$ for Turkish sample; $r = .306, n = 406, p < .001$ for Dutch sample) for only Dutch participants.

Table 4.1 Pearson's correlations among study variables

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. PWB	—	.143 ^{ab}	.237 ^{ab}	.065	.292 ^{ab}	.672 ^{ab}	-.643 ^{ab}	.071	-.025	.014	.186 ^{ab}	.072	.111 [*]	.043	.140 ^{ab}
2. GED	.193 ^{ab}	—	.810 ^{ab}	.939 ^{ab}	.391 ^{ab}	.092	.028	.134 ^{ab}	-.166 ^{ab}	.058	-.008	.130 ^{ab}	.306 ^{ab}	.030	.282 ^{ab}
3. PED	.313 ^{ab}	.742 ^{ab}	—	.574 ^{ab}	.481 ^{ab}	.159 ^{ab}	-.058	.062	-.183 ^{ab}	.041	.037	.114 [*]	.228 ^{ab}	-.043	.375 ^{ab}
4. NED	.096 [*]	.925 ^{ab}	.442 ^{ab}	—	.286 ^{ab}	.045	.067	.063	-.151 ^{ab}	.041	-.031	.117 [*]	.305 ^{ab}	.060	.191 ^{ab}
5. PPR	.292 ^{ab}	.379 ^{ab}	.445 ^{ab}	.250 ^{ab}	—	.179 ^{ab}	-.190 ^{ab}	-.052	-.079	-.048	.119 [*]	.053	.040	-.017	.549 ^{ab}
6. EXT	.537 ^{ab}	.162 ^{ab}	.264 ^{ab}	.076	.137 ^{ab}	—	-.455 ^{ab}	-.020	-.025	.034	.237 ^{ab}	.027	.114 [*]	.027	.079
7. NE	-.538 ^{ab}	.053	-.059	.099 [*]	-.169 ^{ab}	-.373 ^{ab}	—	-.040	-.209 ^{ab}	-.021	-.133 ^{ab}	.044	.024	.012	-.102 [*]
8. AGE	.109 [*]	.060	.050	.063	-.084	-.030	-.111 [*]	—	.330 ^{ab}	-.024	-.114	.232 ^{ab}	.284 ^{ab}	.068	-.090
9. SEX ^a	.008	-.178 ^{ab}	-.101 [*]	-.182 ^{ab}	-.043	-.046	-.217 ^{ab}	.140 ^{ab}	—	.024	.071	-.065	-.051	.049	-.099
10. EDU ^b	-.086	-.002	.006	-.010	.027	-.032	.073	-.122 ^{ab}	.040	—	-.003	.016	.040	-.111	.017
11. SES	.242 ^{ab}	.019	.066	-.004	.096 [*]	.234 ^{ab}	-.189 ^{ab}	.121 [*]	-.063	.017	—	-.072	.051	-.008	.009
12. RS ^c	.146 ^{ab}	.049	.012	.060	-.046	.020	-.115 [*]	.620 ^{ab}	.000	-.153 ^{ab}	.153 ^{ab}	—	.305 ^{ab}	-.106	.101 [*]
13. RL	.148 ^{ab}	.070	.020	.096 [*]	-.069	.045	-.111 [*]	.517 ^{ab}	-.036	-.076	.126 ^{ab}	.504 ^{ab}	—	-.030	.040
14. RD ^d	-.037	-.055	-.055	-.040	-.077	.024	.021	-.045	-.010	-.021	.006	-.191 ^{ab}	-.003	—	-.192 ^{ab}
15. PRQ	.235 ^{ab}	.288 ^{ab}	.350 ^{ab}	.180 ^{ab}	.632 ^{ab}	.103 [*]	-.161 ^{ab}	-.018	-.049	.044	.079	.078	.051	-.208 ^{ab}	—

Note. Estimates below the diagonal reflect associations in the Turkish sample, and those above the diagonal reflect associations in the Dutch sample.

^a 1 = female, 2 = male. ^b 1 = high school graduation or less, 2 = some college education or more. ^c 1 = dating, 2 = engaged, 3 = cohabiting, 4 = married.

^d 1 = nearby, 2 = long-distance.

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

4.2 Hypotheses Testing

The moderation role of perceived partner responsiveness in emotional disclosure and psychological well-being association was tested across two countries via path analyses using lavaan package in R. Models of general, positive, and negative emotional disclosure were tested separately. All of those models initially were tested without any covariates, and then the same models were tested with covariates. Before entering the models, all continuous variables were standardized.

First, path analysis treating psychological well-being as the outcome variable, and general emotional disclosure (including all 17 emotion categories), perceived partner responsiveness, country (0 = Turkey, 1 = Netherlands), their two-way interactions (emotional disclosure x perceived partner responsiveness, emotional disclosure x country, and perceived partner responsiveness x country), and their three-way interaction (emotional disclosure x perceived partner responsiveness x country) as predictors revealed that general scores of emotional disclosure to romantic partners ($B = .097$, 95% CI = [.002, .193], $p = .046$) and perceived partner responsiveness ($B = .266$, 95% CI = [.169, .363], $p < .001$) significantly and positively predicted psychological well-being. However, none of the two-way or three-way interactions yielded significant results in this model (see Table 4.2). The same model was tested again after including covariates into the model. The three sets of covariates (i.e., demographic covariates: age, sex, education level, perceived socioeconomic status; personality traits: negative emotionality, extraversion; relationship covariates: relationship status, relationship length, relationships distance, and perceived relationship quality) were entered gradually in separate models. The models with all covariates demonstrated the same results indicating that the positive association between general emotional disclosure and psychological well-being did not depend on the level of perceived partner responsiveness or country (see Table 4.2).

Table 4.2 Path analytic estimates general emotional disclosure predicting psychological well-being

Predictor	Psychological Well-Being			
	<i>B</i>	<i>SE</i>	<i>p</i>	95% CI
Model with no covariates				
General Emotional Disclosure (GED)	.097	.049	.046	[.002, .193]
Perceived Partner Responsiveness (PPR)	.266	.049	<.001	[.169, .363]
Country ^a	.023	.069	.743	[-.113, .158]
GED x PPR	.048	.041	.238	[-.032, .127]
GED x Country	-.062	.071	.385	[-.201, .078]
PPR x Country	.009	.072	.897	[-.132, .151]
GED x PPR x Country	-.060	.059	.312	[-.175, .056]
Model with covariates				
General Emotional Disclosure (GED)	.076	.036	.034	[.006, .146]
Perceived Partner Responsiveness (PPR)	.154	.042	<.001	[.072, .235]
Country ^a	.020	.053	.700	[-.083, .124]
Age	.048	.029	.095	[-.008, .105]
Sex ^b	-.161	.061	.009	[-.282, -.041]
Education ^c	-.139	.159	.381	[-.451, .172]
SES	.020	.019	.297	[-.017, .057]
Extraversion	.391	.026	<.001	[.339, .442]
Negative Emotionality	-.414	.027	<.001	[-.467, -.361]
Relationship Status ^d	.046	.039	.244	[-.031, .123]
Relationship Length	.001	.001	.288	[-.001, .004]
Relationship Distance ^e	.029	.059	.619	[-.086, .144]
Perceived Relationship Quality	-.001	.036	.982	[-.070, .071]
GED x PPR	.022	.029	.459	[-.036, .079]
GED x Country	-.034	.051	.500	[-.134, .065]
PPR x Country	-.035	.052	.506	[-.137, .067]
GED x PPR x Country	-.028	.042	.504	[-.110, .054]

Note. All continuous variables were standardized beforehand.

^a 0 = Turkey, 1 = Netherlands. ^b 0 = female, 1 = male. ^c 1 = high school graduation or less, 2 = some college education or more. ^d 1 = dating, 2 = engaged, 3 = cohabiting, 4 = married.

^e 1 = nearby, 2 = long-distance.

Next, disclosures of positive and negative emotions as predictors were tested in separate models. Path analysis treating psychological well-being as the outcome variable, and positive emotional disclosure (including 7 positive emotion categories), perceived partner responsiveness, country (0 = Turkey, 1 = Netherlands), their two-way interactions (emotional disclosure x perceived partner responsiveness, emotional disclosure x country, and perceived partner responsiveness x country), and their three-way interaction (emotional disclosure x perceived partner responsiveness x country) as predictors revealed that the country of residence moderated the role of positive emotional disclosure in psychological well-being at a marginal significance level ($B = -.129$, 95% CI = $[-.275, .017]$, $p = .084$). In addition, perceived partner responsiveness also moderated the role of positive emotional disclosure in psychological well-being at a marginal significance level ($B = .068$, 95% CI = $[-.008, .143]$, $p = .078$), but the three-way interaction was not significant ($B = -.129$, 95% CI = $[-.275, .017]$, $p = .084$), meaning that the nature of the two-way interaction between positive emotional disclosure and perceived partner responsiveness did not vary depending on countries (see Table 4.3). Then, whether these results were robust after covariates were entered into the model was tested. When all the covariates were in the model, only the main effects of emotional disclosure and perceived partner responsiveness were significant (see Table 4.3).

Lastly, path analysis treating psychological well-being as the outcome variable, negative emotional disclosure, perceived partner responsiveness, country (0 = Turkey, 1 = Netherlands), their two-way interactions, and their three-way interaction as predictors revealed that none of the interactions were significant as well as the main effect of negative emotional disclosure. The results remained the same after covariates were entered into the model (see Table 4.4).

Table 4.3 Path analytic estimates positive emotional disclosure predicting psychological well-being

Predictor	Psychological Well-Being			
	<i>B</i>	<i>SE</i>	<i>p</i>	95% CI
Model with no covariates				
Positive Emotional Disclosure (PED)	.255	.052	<.001	[.153, .356]
Perceived Partner Responsiveness (PPR)	.198	.050	<.001	[.101, .296]
Country ^a	.029	.069	.677	[-.107, .164]
PED x PPR	.068	.039	.078	[-.008, .143]
PED x Country	-.129	.075	.084	[-.275, .017]
PPR x Country	.034	.073	.646	[-.110, .178]
PED x PPR x Country	-.065	.055	.235	[-.173, .042]
Model with covariates				
Positive Emotional Disclosure (PED)	.136	.038	<.001	[.062, .211]
Perceived Partner Responsiveness (PPR)	.137	.042	<.001	[.055, .219]
Country ^a	.029	.053	.589	[-.075, .133]
Age	.045	.029	.116	[-.011, .101]
Sex ^b	-.156	.061	.010	[-.276, -.037]
EDU	-.145	.158	.360	[-.454, .165]
SES	.019	.019	.305	[-.018, .056]
Extraversion	.377	.027	<.001	[.325, .430]
Negative Emotionality	-.415	.027	<.001	[-.467, -.362]
Relationship Status ^d	.048	.039	.220	[-.029, .124]
Relationship Length	.001	.001	.255	[-.001, .004]
Relationship Distance ^e	.030	.058	.607	[-.084, .144]
Perceived Relationship Quality	-.011	.036	.761	[-.082, .060]
PED x PPR	.039	.028	.166	[-.016, .093]
PED x Country	-.056	.054	.295	[-.162, .049]
PPR x Country	-.031	.054	.559	[-.136, .074]
PED x PPR x Country	-.037	.039	.341	[-.115, .040]

Note. All continuous variables were standardized beforehand.

^a 0 = Turkey, 1 = Netherlands. ^b 0 = female, 1 = male. ^c 1 = high school graduation or less, 2 = some college education or more. ^d 1 = dating, 2 = engaged, 3 = cohabiting, 4 = married.

^e 1 = nearby, 2 = long-distance.

Table 4.4 Path analytic estimates negative emotional disclosure predicting psychological well-being

Predictor	Psychological Well-Being			
	<i>B</i>	<i>SE</i>	<i>p</i>	95% CI
Model with no covariates				
Negative Emotional Disclosure (NED)	.020	.047	.677	[-.072, .111]
Perceived Partner Responsiveness (PPR)	.294	.047	<.001	[.201, .386]
Country ^a	.010	.068	.877	[-.122, .143]
NED x PPR	.053	.044	.221	[-.032, .139]
NED x Country	-.042	.069	.540	[-.177, .093]
PPR x Country	.006	.069	.931	[-.129, .141]
NED x PPR x Country	-.043	.063	.490	[-.166, .080]
Model with covariates				
Negative Emotional Disclosure (NED)	.040	.034	.242	[-.027, .108]
Perceived Partner Responsiveness (PPR)	.167	.040	<.001	[.088, .246]
Country ^a	.011	.052	.828	[-.090, .113]
Age	.053	.029	.066	[-.004, .110]
Sex ^b	-.172	.061	.005	[-.292, -.051]
EDU	-.136	.159	.394	[-.448, .176]
SES	.019	.019	.326	[-.288, -.051]
Extraversion	.397	.026	<.001	[-.019, .056]
Negative Emotionality	-.408	.027	<.001	[.345, .449]
Relationship Status ^d	.044	.039	.264	[-.461, -.355]
Relationship Length	.001	.001	.222	[-.033, .121]
Relationship Distance ^e	.031	.059	.596	[-.084, .146]
Perceived Relationship Quality	.007	.036	.856	[-.064, .077]
NED x PPR	.017	.032	.592	[-.045, .079]
NED x Country	-.038	.049	.441	[-.134, .058]
PPR x Country	-.031	.050	.528	[-.129, .066]
NED x PPR x Country	-.007	.045	.884	[-.095, .081]

Note. All continuous variables were standardized beforehand.

^a 0 = Turkey, 1 = Netherlands. ^b 0 = female, 1 = male. ^c 1 = high school graduation or less, 2 = some college education or more. ^d 1 = dating, 2 = engaged, 3 = cohabiting, 4 = married.

^e 1 = nearby, 2 = long-distance.

4.3 Exploratory Analyses

For exploratory purposes, disclosures of discrete emotion categories as predictors were also tested in separate models. According to those analyses, models of some positive emotion categories yielded significant interactions.

When disclosure of *happiness* was entered as the predictor variable into the model, the results revealed that the country of residence significantly moderated the role of happiness disclosure in psychological well-being ($B = -.162$, 95% CI = $[-.311, .014]$, $p = .032$). In addition, perceived partner responsiveness significantly moderated the role of happiness disclosure in psychological well-being ($B = .088$, 95% CI = $[.006, .143]$, $p = .035$). The three-way interaction was also marginally significant ($B = -.104$, 95% CI = $[-.220, .013]$, $p = .083$); however, it was not significant after covariates were entered into the model. Yet, the two-way interactions between happiness disclosure and perceived partner responsiveness ($B = .058$, 95% CI = $[-.001, .117]$, $p = .056$), and happiness disclosure and country ($B = -.125$, 95% CI = $[-.231, -.019]$, $p = .021$) were found to be significant even after covariates were entered into the model. All significant interactions were continue with simple slopes analyses.

As shown in Figure 4.1, happiness disclosure positively predicted psychological well-being both in the Netherlands and Turkey. However, happiness disclosure more strongly predicted psychological well-being in Turkey as compared with the Netherlands ($B = .244$, $p < .001$ for Turkey vs. $B = .082$, $p = .135$ for the Netherlands).

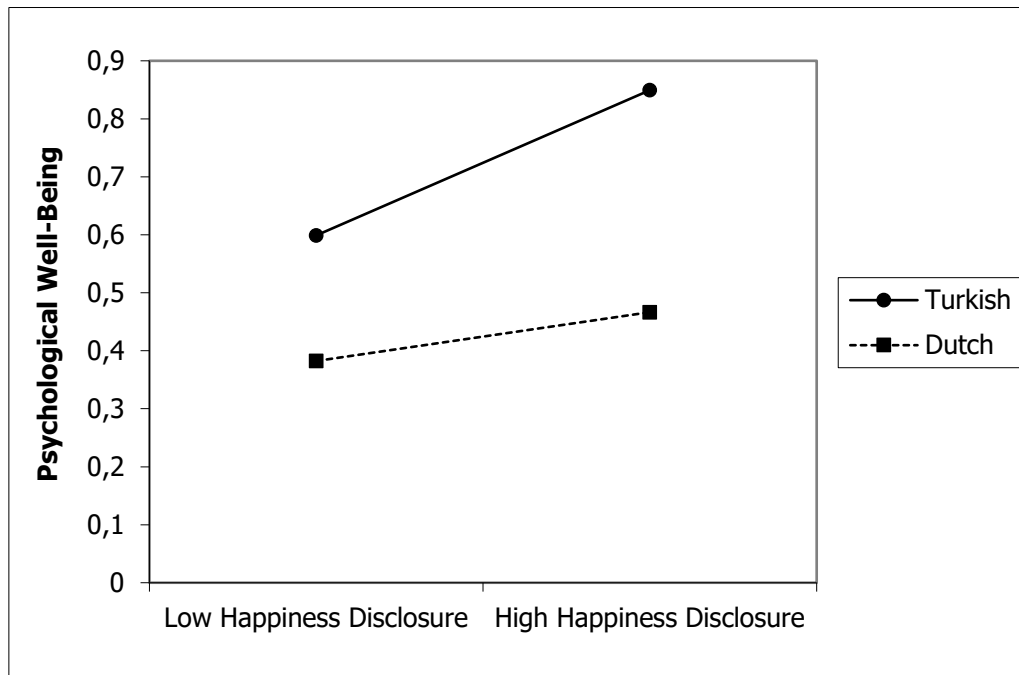


Figure 4.1 Predicting psychological well-being from willingness to disclose happiness to romantic partners across the Netherlands and Turkey

Also, as shown in Figure 4.2, happiness disclosure positively predicted psychological well-being for all participants. However, happiness disclosure more strongly predicted psychological well-being for participants who perceive high responsiveness from their partners as compared with individuals who perceive low responsiveness from their partners ($B = .748$, $p = .008$ for low perceived partner responsiveness vs. $B = .967$, $p = .014$ for high perceived partner responsiveness) for participants from both countries.

When disclosure of *amusement* was entered as the predictor variable in the model, the results revealed that perceived partner responsiveness significantly moderated the role of amusement disclosure in psychological well-being ($B = .079$, 95% CI = [.003, .155], $p = .042$).

Two-way interaction between amusement disclosure and perceived partner responsiveness was found to be significant even after covariates were entered into the model ($B = .056$, 95% CI = [.002, .111], $p = .043$).

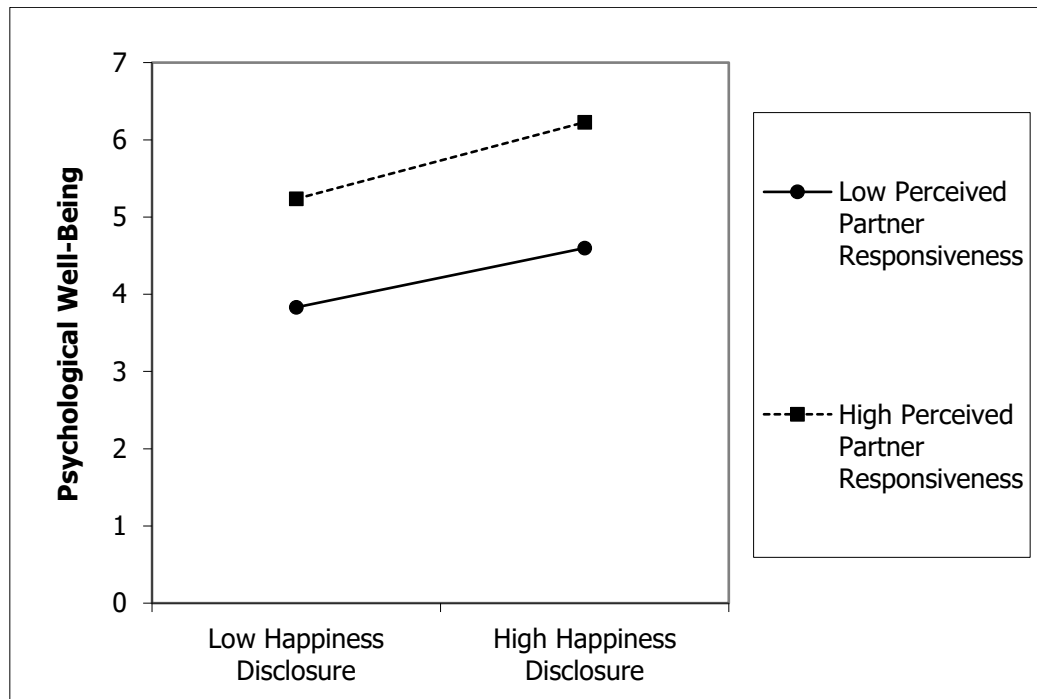


Figure 4.2 Moderation role of perceived partner responsiveness in predicting psychological well-being from willingness to disclosure happiness to romantic partners

As shown in Figure 4.3, amusement disclosure positively predicted psychological well-being for all participants. However, amusement disclosure more strongly predicted psychological well-being for participants who perceive high responsiveness from their partners as compared with individuals who perceive low responsiveness from their partners ($B = .693$, $p = .014$ for low perceived partner responsiveness vs. $B = .890$, $p = .024$ for high perceived partner responsiveness).

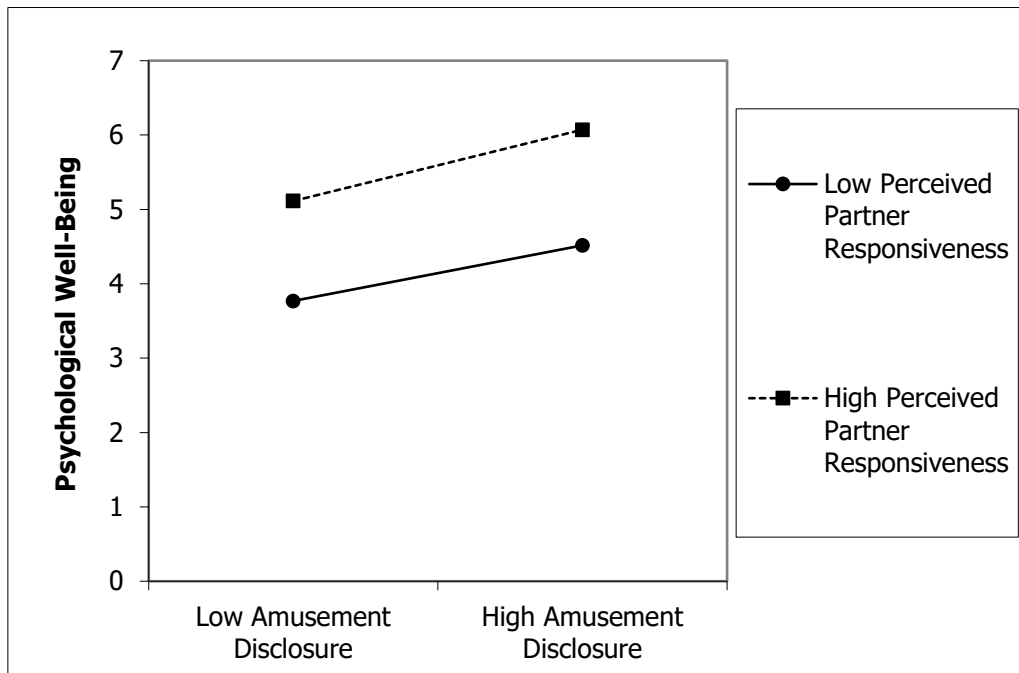


Figure 4.3 Moderation role of perceived partner responsiveness in predicting psychological well-being from willingness to disclosure amusement to romantic partners

When disclosure of *awe* was entered as the predictor variable in the model, the results revealed that perceived partner responsiveness significantly moderated the role of awe disclosure in psychological well-being and this moderation effect was found to be depending on the country ($B = -.123$, 95% CI = $[-.239, -.007]$, $p = .037$). The three-way interaction was found to be significant even after covariates were entered into the model ($B = -.083$, 95% CI = $[-.166, -.001]$, $p = .048$).

Slope difference test showed that awe disclosure predicted psychological well-being more strongly for Turkish participants who perceived high responsiveness than Dutch participants who perceive high responsiveness ($t = -1.925$, $p = .055$); for Turkish participants who perceive high responsiveness than Dutch participants who perceive low responsiveness ($t = 1.958$, $p = .051$); for Turkish participants who perceive low responsiveness than Dutch participants who perceive high

responsiveness ($t = -1.819, p = .069$); for Turkish participants who perceive low responsiveness than Dutch participants who perceive low responsiveness ($t = -1.906, p = .057$); and for Turkish participants who perceive low responsiveness than Turkish participants who perceive high responsiveness ($t = 1.908, p = .093$).

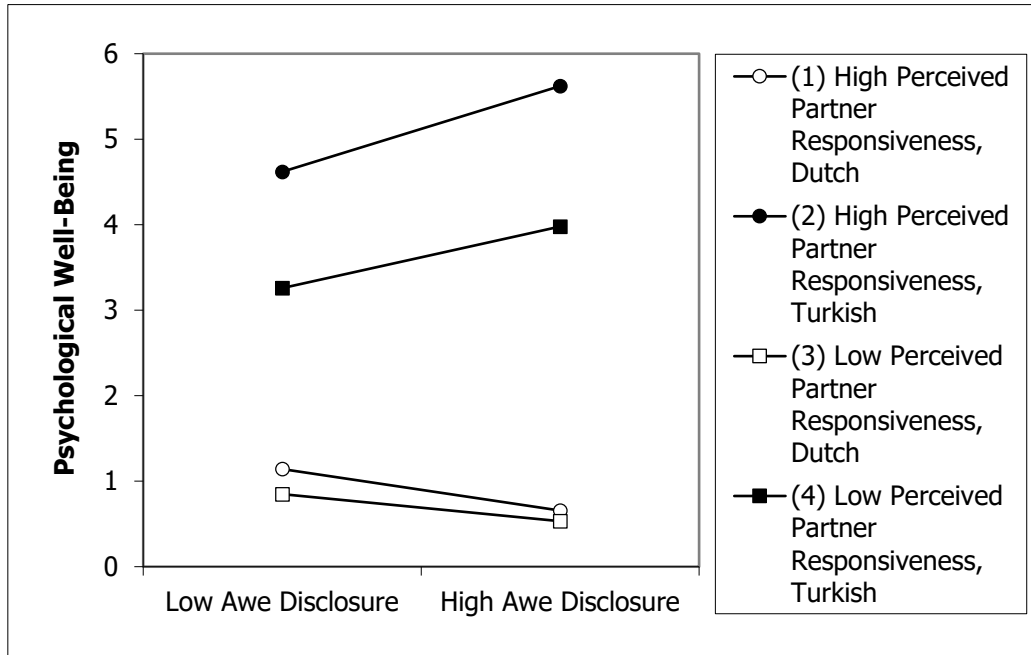


Figure 4.4 Moderation role of perceived partner responsiveness in predicting psychological well-being from willingness to disclose awe to romantic partners across Turkey and the Netherlands

When disclosure of *calmness* was entered as the predictor variable into the model, the results revealed that the country of residence significantly moderated the role of calmness disclosure in psychological well-being ($B = -.142, 95\% \text{ CI} = [-.278, -.006], p = .041$), showing that calmness disclosure more strongly predicted psychological well-being in Turkey as compared with the Netherlands ($B = .117, p = .009$ for Turkey vs. $B = -.025, p = .648$ for the Netherlands). However, when the covariates were entered into the model, the same result did not occur.

For the remaining, disclosures of *anger* ($B = .024$, 95% CI = $[-.093, .087]$, $p = .608$), *anxiety* ($B = -.007$, 95% CI = $[-.10, .085]$, $p = .876$), *apathy* ($B = -.039$, 95% CI = $[-.053, .131]$, $p = .411$), *depression* ($B = -.023$, 95% CI = $[-.115, .069]$, $p = .624$), *fear* ($B = .013$, 95% CI = $[-.079, .105]$, $p = .784$), *jealousy* ($B = .076$, 95% CI = $[-.016, -.168]$, $p = .105$), *disgust* ($B = .007$, 95% CI = $[-.085, .098]$, $p = .888$), and *surprise* ($B = -.045$, 95% CI = $[-.139, .048]$, $p = .345$) did not predict significantly psychological well-being and none of the interactions were found to be significant. In addition, only the main effects of disclosures of *compassion* ($B = .182$, 95% CI = $[.085, .278]$, $p < .001$), *gratitude* ($B = .139$, 95% CI = $[.041, .237]$, $p = .005$), *pride* ($B = .252$, 95% CI = $[.155, .349]$, $p < .001$), *love* ($B = .198$, 95% CI = $[.095, .301]$, $p < .001$), and *sexual desire* ($B = .142$, 95% CI = $[.051, .233]$, $p = .002$) were significant, indicating that higher disclosure of those emotions were associated with higher psychological well-being.

CHAPTER 5

DISCUSSION

This chapter critically evaluates the reported findings in the results chapter based on the existing literature. After giving a summary and discussion of the findings, the chapter continues with the contributions and implications of the study. Later, the limitations of the present study and suggestions for future studies are explained. Finally, a general conclusion is presented at the end of the chapter.

5.1 General Overview of the Findings

The primary purpose of the present research was to address to what extent perceived partner responsiveness moderates the relationship between willingness to disclose emotions to romantic partners and psychological well-being. The moderation hypothesis was tested by comparing samples from the Netherlands and Turkey, where different cultural values are adopted, to see possible cross-cultural differences in the association between emotional disclosure, perceived partner responsiveness, and psychological well-being. The present study also explored the hypothesis in terms of disclosure of different types of emotions for both positive and negative emotion dimensions.

5.1.1 Findings from the Preliminary Analyses

First, the answer to the question of whether measurements showed invariance across countries was sought. All of the measurement invariance analysis results established configural, metric and partial scalar invariance of measures across the

two samples, allowing for comparability of regression slopes and intercepts. Besides, inspection of the variant intercepts for disclosure of positive emotions indicated that Dutch participants reported that they are more willing to disclose feelings of calmness than Turkish participants, whereas Turkish participants reported they are more willing to disclose feelings of amusement than Dutch participants. Also, inspection of the variant intercepts for disclosure of negative emotions indicated that Dutch participants reported that they are more willing to disclose feelings of anxiety than Turkish participants, whereas Turkish participants reported they are more willing to disclose feelings of jealousy than Dutch participants. It can be said that the finding of disclosing jealousy is compatible with Turkey being an honor culture (Cross et al., 2014; Uskul et al., 2014), in which jealousy-induced behaviors considered as good. Therefore, culturally distinct meanings of those emotions should be considered when interpreting the results.

5.1.2 Findings from the Main Analyses

The primary hypothesis was tested separately for disclosing emotions in general, positive emotions, and negative emotions, respectively.

5.1.2.1 General Emotional Disclosure Model

It was expected that general emotional disclosure to romantic partners would positively predict individuals' psychological well-being. Consistent with the expectations, the overall model for general emotional disclosure was significant. For all participants, greater willingness to disclose emotions in general to romantic partners was associated with greater psychological well-being. The same results were observed even after accounting for covariates.

Moreover, it was hypothesized that willingness to disclose emotions would more strongly predict psychological well-being for individuals who perceive high responsiveness from their partners than individuals who perceive low responsiveness from their partners. There was a significant main effect for perceived partner responsiveness, such that higher perceived partner responsiveness was associated with greater psychological well-being. However, perceived partner responsiveness did not moderate the association between general emotional disclosure and psychological well-being. These results could be interpreted as that the positive effect of general emotional disclosure to romantic partners on psychological well-being did not depend on perceived partner responsiveness. Nevertheless, the significant main effect of perceived partner responsiveness may be an indication that perceived partner responsiveness and disclosure of emotions in general to romantic partners might be separate processes in predicting individuals' psychological well-being. A person's willingness to accepting and being able to name their own emotions might serve as a powerful enough and positive functioning in life independent to their partner's reaction to them. Another explanation for why perceived partner responsiveness did not moderate the impact of emotional disclosure on psychological well-being could be the participants had already thought their willingness to disclose depending on their partners' responsiveness to them.

Furthermore, to what extent the relationships between study variables in the model would differ for Turkish and Dutch participants was examined. The results displayed similar associations for both countries and indicated that there was no significant interaction effect of emotional disclosure and country on psychological well-being. Based on the previous literature, it was expected that the model would show a stronger association for Dutch participants than Turkish participants (e.g., Kuyumcu & Güven, 2012). It has been known that individuals raised in individualistic societies are socialized by openly expressing their feelings, and

therefore disclosing emotions are critical for both maintaining close relationships and their well-being, whereas individuals raised in collectivist societies are socialized by controlling their emotions (Kang et al., 2003; Oyserman, Coon, & Kemmelmeier, 2002). In many aspects, Turkey is known to endorse different cultural values than the Netherlands such as having collectivistic values, and valuing the culture of honor which also have an impact on types of communication and emotion sharing (e.g., Hofstede, 1980, 2001; Öner-Özkan & Gençöz, 2006). On the other hand, Kağıtçıbaşı (1983) argued that Turkish culture is an “in transition” culture that has been moving from collectivist values to modern and individualistic values for years, and some studies have shown that Turkey has neither of collectivist or individualistic values predominantly (Göregenli, 1995; İmamoğlu, 1998). The findings in the present study might be evaluated as those young adults from Turkey showed similarities with young adults from the Netherlands in terms of emotional disclosure and well-being relationship, such that they benefit from sharing emotions with a romantic partner at least as much as young adults in the Netherlands, for the eudaimonic aspect of well-being.

Relatively little research has been conducted on the effects of sharing emotions on the eudaimonic aspect of well-being, but the existing literature on other aspects of well-being strongly supported the idea that that greater emotional disclosure is associated with greater well-being (e.g., Greenberg & Stone, 1992; Saxena & Mehrotra, 2010; Zech & Rimé, 2005). The results of the present study demonstrated that the positive association between emotional disclosure and well-being also applies to the eudaimonic aspect of well-being. Moreover, results revealed that greater willingness to disclose emotions to romantic partners predicted greater psychological well-being for both Turkish and Dutch young adults above and beyond the impact of perceived partner responsiveness and covariates in the scope of this research. Therefore, the present study pointed out

that a similar and direct link between emotional disclosure and the eudaimonic aspect of well-being exists.

5.1.2.2 Positive Emotional Disclosure Model

The main research questions were also tested in separate models for disclosure of positive and negative emotions to see whether these associations are observed similarly or differently for different emotion dimensions. In terms of disclosure of positive emotions, the main effect of positive emotional disclosure was found to be significant for two samples. Positive emotional disclosure positively predicted psychological well-being even after accounting for covariates.

In addition, the hypothesis that the moderating effect of perceived partner responsiveness on the relationship between positive emotional disclosure and psychological well-being would be significant was supported at the marginal significance level. Accordingly, an individual's willingness to disclose positive emotions to a romantic partner marginally predicted psychological well-being more strongly for individuals who perceive their partners as more responsive than individuals who perceive their partners as less responsive. Moreover, the results showed that there was an interaction effect of country and positive emotional disclosure on psychological well-being at a marginal significance level as well. Contrary to the expectations, this result indicated that positive emotional disclosure to romantic partners marginally predicted psychological well-being more strongly for individuals from Turkey than for individuals from the Netherlands. Besides, the non-significant three-way interaction demonstrated that the moderating role of perceived partner responsiveness functioned as the same across two countries. Nevertheless, these findings needed to be interpreted with caution because these interaction effects were only significant at a marginal significance level. Thus, in the second set of analyses, the same model was tested

with the addition of some covariates tapping into the differences in individual differences and relationship characteristics to see if those results were robust with their inclusion. According to the results of this set of analysis, none of the interactions were found to be significant. Therefore, it can be interpreted as individual differences such as biological sex and personality traits might play a more critical role in explaining the predictive role of positive emotional disclosure to romantic partners in psychological well-being compared to differences in the level of perceived partner responsiveness, or country.

Thus, these findings partially supported the existing literature of the link between positive emotional disclosure and well-being. Studies on capitalization attempts have shown that sharing personal positive events amplifies positive emotions and enhances subjective well-being beyond and above the positivity of the event itself. Moreover, sharing positive events brings about relational benefits as well. Such that, greater capitalization is associated with greater intimacy, and the association between those two was stronger when perceived partner responsiveness is high (Gable et al., 2012; Gable & Reis, 2010; Otto, Laurenceau, Siegel, & Belcher, 2015). The present study findings, showing the link between positive emotional disclosure and psychological well-being, highlighted that disclosing positive emotions to romantic partners not just important for relational or subjective well-being but also for eudaimonic aspect of well-being. Thus, as Fredrickson's broaden-and-build theory (1998) asserted that positive emotions do not just make us feel good at the moment of emotion experience, but also increase our cognitive capacities which leads us to make better decisions, and increase our ability to adjust to challenges, therefore, they predict better functioning and long-term psychological well-being (Fredrickson, 2013). This result was also supported cross-culturally, although some research asserted that cultural fit of emotions is associated with the extent of emotions predicting well-being (e.g., De Leersnyder et al., 2015). This effect of positive emotions may have been observed because

they were measured independently of the context in which an individual experienced emotion. That is, emotions were assessed reflecting the meanings corresponding to the cultural values of the participants from each country. However, the positive association between disclosure of positive emotions and psychological well-being was not observed as augmenting by perceived partner responsiveness in this study as hypothesized. This might be due to some of the emotions that were presented to participants were relational emotions by their nature, such as gratitude, love. This means that those emotions might also have dyadic functions; therefore, sharing those emotions might have interfered with the partner's needs. Further studies with dyadic models may give us more information about this.

5.1.2.3 Negative Emotional Disclosure Model

In terms of disclosure of negative emotions, the hypothesis that the moderating effects of perceived partner responsiveness on the relationship between negative emotional disclosure to romantic partners and psychological well-being would be significant was not supported. In addition to that, no main effect of negative emotional disclosure on psychological well-being was also observed when all of the study variables were in the model.

The present study hypothesized that a weaker (compared to positive emotions) but positive relationship would exist for negative emotion disclosure because disclosure of both positive and negative emotions is essential to form an intimate bond (Kashdan et al., 2007); in addition, acceptance of both emotions leads to a more emotionally balanced life (Fredrickson, 2013). One explanation for the difference observed in the predictor role of positive and negative emotions could be that people are more likely to disclose positive emotions than negative emotions in general because people are more likely to think that disclosing negative

emotions is not very appropriate (Howell & Conway, 1990). Moreover, studies indicated that individuals have a higher chance of receiving a responsive reaction for their positive disclosure than negative ones from their partners (Gable et al., 2012). These concerns might lead individuals to disclose less about negative emotions in general. Likewise, for all participants, the reported frequency of disclosure was considerably higher for positive emotions than negative emotions in the present study as well. Although the negative consequences of suppressing emotions are well-known (e.g., Gross & John, 2003), because sharing very personal experiences with someone puts them a risky situation where their partner might not respond favorably to their disclosure, young adults in this study might be more concerned with their negative emotional disclosure and behave in a more self-protective way. Therefore, they may not get a significant advantage of the disclosure of negative emotions in terms of psychological well-being.

In fact, there is extensive research on stressful and traumatic experiences which indicates that a link exists for disclosure of negative emotions and well-being (e.g., Hemenover, 2003; Hoyt et al., 2010). Therewithal, individuals do not only disclose emotions in the case of high-intensity emotional experiences, but disclosure of emotions is likely to be present daily. Unwillingness to disclose emotions might undermine the intimacy between couples, which might also result in unwillingness to disclose emotions in the condition of intensive emotional experiences like traumatic events. In this perspective, the findings could suggest that for young couples, romantic partners may not be necessarily the primary source of psychological well-being in the case of negative emotional experiences. Although a vast amount of research showed that romantic relationships have a unique role in individuals' well-being (e.g., Kansky, 2018), it can be said that this might not be the case for everyone who are involved in a relationship. Despite the fact that there is a growing body of literature that acknowledges the significance of perceived partner responsiveness predicting well-being in adulthood and the main effect of

perceived partner responsiveness on psychological well-being as was also seen in this study, the moderator role of perceived partner responsiveness in emotional disclosure and psychological well-being was not observed. For young dating individuals, what their relationships mean to them and what they could expect from their relationship partners might be more critical in that sense. For instance, there is one reserach which indicated that emotional disclosure tendencies might differ depending on love styles (Erwin & Pressler, 2011). Such other factors could be considered in future studies.

Another explanation for the difference observed in the predictor role of positive and negative emotions could be that this study did not take into account whether the negative emotions were caused by the partners or by other factors independent from their partners. Therefore, individuals might be more eager to disclose negative emotions caused by their partners to individuals other than their partners. In that case, emotions might not be an indicator of just participants' need but also reflect and interfere with their partner's need. Moreover, disclosure of emotion inevitably affects how one's partner feels. Although studies showed the importance of direct disclosure of negative emotions (e.g., benefits of direct disclosure of anger over hostility; Rude et al., 2012), disclosure of negative emotions may not be much satisfying if it hurts their partner's feelings.

5.1.3 Findings from the Exploratory Analyses

In terms of disclosure of discrete emotions findings, a stronger association between disclosing happiness to a romantic partner and psychological well-being is seen for individuals for perceived high responsiveness compared to low responsiveness from their partners, regardless of the country. A similar result was also observed for willingness to disclose feelings of amusement. These results were robust; even covariates were in the equations. These results were in line with previous literature

on capitalization. That is, studies have shown that perceived partner responsiveness has an indispensable function in shared joy and happiness, which, in turn, increases both personal and relationship well-being (Gable & Reis, 2010).

Moreover, the results showed that there was an interaction effect of country and happiness disclosure as well. This result indicated that happiness disclosure to a romantic partners predicted psychological well-being more strongly for Turkey than the Netherlands. However, non-significant three-way interaction showed that the role of perceived partner responsiveness functions similar across Turkey and the Netherlands in the association between happiness disclosure and psychological well-being. Contrary to the hypothesis, the predictive role of happiness disclosure on well-being was observed more strongly for Turkey than the Netherlands. So far, literature about happiness suggested that experiencing happiness actually involves experiencing emotions that make an individual feel right (Tamir, Schwartz, Oishi, & Kim, 2017). In that line, happiness might be defined over personal gains in individualistic cultures, whereas it can be defined over interpersonal gains in collectivistic cultures (Uchida, Norasakkunkit, & Kitayama, 2004), that means experiences of happiness in individuals' own definition could sufficiently predict individuals' well-being across cultures (Kitayama, Markus, & Kurokawa, 2000). In this study, individuals evaluated their willingness to disclose happiness as what it means to them. Therefore, positive predictive role of willingness to disclose happiness on psychological well-being in both countries was not unexpected. However, the positive impact of happiness disclosure on psychological well-being being seen stronger in Turkey than in the Netherlands might be because Turkish people reported experiencing lower happiness compared to Dutch people in general (OECD, 2017). Thus, disclosure of happiness might become more salient for their well-being.

Furthermore, an individual's willingness to disclose to romantic partners for awe, which could be considered as a mixed emotion, more strongly predicted an individual's well-being for individuals who perceive their partners more responsive in Turkey than those who perceive less responsiveness and also than individuals in the Netherlands. Studies have shown that eudaimonic aspect of well-being is strongly associated with the experience of awe (Rudd, Vohs, & Aaker, 2012). Moreover, awe is a sophisticated emotional experience mixed with fear and surprise based on elevation, inspiration, and admiration. It is known to lead individuals to self-diminishment, humility, prosocial action, and collaboration (Stellar et al., 2017), which are related to collectivistic values. The present study showed sharing felt awe with a romantic partner who is responsive improve psychological well-being for participants from both countries, while there was a stronger association for Turkey as compared to the Netherlands. Therefore it can be concluded that the results for awe disclosure were found to be in line with expectations.

5.2 Contributions and Implications

The current research added to the literature of emotions, responsiveness, and well-being by exploring the links between emotional disclosure to romantic partners, perceived partner responsiveness, and their possible contribution to young adults' psychological well-being through a cross-cultural inquisition for the first time.

The findings of this study indicated that disclosing feelings, especially positive ones, in romantic relationships, boosts one's eudaimonic well-being, and it is not depend on perceived partner responsiveness. Moreover, the positive impact of emotional disclosure on psychological well-being was observed beyond culture. This information may be beneficial for young adults who are in a romantic relationship, and also for ones who suggest counseling to them.

Also, the study presented a more comprehensive measurement tool by extending the part of positive emotions in the emotional self-disclosure scale, which was applicable in two languages.

5.3 Limitations of the Study and Recommendations for Future Research

One limitation of the current study was that it had a cross-sectional design. Employing daily diary and dyadic study designs might be helpful to understand how individuals and their partners react in real-time disclosures. Overall, these results did not support the moderation hypothesis for composite scores of emotional disclosure, which means that the predictive role of emotional disclosure on psychological well-being did not depend on perceived partner responsiveness in general. One reason why perceived partner responsiveness did not moderate the relationship between emotional disclosure and psychological well-being could be that these are two distinct processes in predicting psychological well-being. Another reason could be that participants have already thought their partner's responsiveness and answered their willingness to the disclosure of emotions accordingly, rather than their need for disclosure. It has been suggested by the literature that individuals may have positively biased perceptions about their partners' responsiveness that leads them less negatively affected by exceptional acts of unresponsiveness (Lemay & Clark, 2015). Thus, the moderating effect of perceived partner responsiveness might be seen more saliently in the case of actual disclosure conditions.

The second limitation was that the study was restricted to the majority of a student and dating sample. Focusign on community sample, and comparing married and dating adults might be useful for gaining much more understanding of the role of relationship processes in the association between emotional disclosure and well-being. This study suggested no differences found in terms of participants from

Turkey and the Netherlands in general. This might be concluded as, except that the cultural values of these two countries may have converged over time, individual factors might be more relevant than cultural values adopted by the country they live in for determining the influence of a person's willingness to disclose feelings to a significant other on personal well-being. Therefore, studying interactions with individual factors, such as self-consturals, might be useful in further studies.

Lastly, exploring the study hypotheses for the members of other social network are highly recommended. For instance, individuals might be more willing to disclose emotions caused by their partners to others, and sharing feelings with family members or friends might play a more important role on psychological well-being in one culture compared to others. Researching these questions in future studies will increase our knowledge in explaining the relationship between emotional disclosure and pscyhological well-being.

5.4 Conclusion

In summary, this study revealed three main conclusions. First, greater willingness to disclose emotions, especially positive emotions, to romantic partners predicted greater psychological well-being as expected. Second, contrary to expectations, perceived partner responsiveness did not moderate the association between composite scores of emotional disclosure and psychological well-being. Nevertheless, the moderation effect was observed in the models that explored the disclosure of some discrete emotions, such as happiness and amusement. Hence, higher willingness for sharing happiness and amusement with a romantic partner had a stronger relationship with greater psychological well-being for individuals who perceive higher responsiveness from their partner compared with who perceive lower responsiveness from their partner. Third, models for composite scores of emotional disclosure demonstrated similar results for young adults from

both Turkey and the Netherlands. Furthermore, the positive association between sharing happiness with romantic partners and psychological well-being was stronger for people from Turkey than people from the Netherlands who participated in this research. There was also a positive link between awe disclosure to romantic partners and psychological well-being for only Turkish participants, and this link was stronger for Turkish participants who perceive higher responsiveness from their partners than who perceive lower responsiveness from their partners. As a result, the hypotheses of this study were partially supported. Consequently, the results confirmed some of the earlier findings in the literature, and also contributed additional cross-cultural evidence into emotional disclosure research by emphasizing the importance of sharing emotions for eudaimonic well-being and suggesting different ways of researching this topic.

SUPPLEMENTAL MATERIALS

Information about Items in the Emotional Disclosure to Romantic Partners Scale (An Extended Version of Emotional Self-Disclosure Scale)

Drawing from previous literature, 85 emotion terms, which reflect 17 discrete emotion categories indicating various types of feelings and emotions which people experience at a time or another in their life, were presented to participants to rate. The Emotional Self-Disclosure Scale (ESDS; Snell, Miller, & Belk, 1988), which consists terms for eight discrete emotion categories (i.e., depression, happiness, jealousy, anxiety, anger, calmness, apathy, and fear) was extended with nine additive emotion categories. Based on Ekman and Friesen's identification of six basic emotions (i.e., anger, disgust, fear, happiness, sadness, and surprise), confirmed as universal for all human beings (Ekman & Friesen, 1971), items for disgust and surprise were added to the questionnaire to cover all basic human emotions. Then, building on preliminary works of the taxonomy of eight feelings emotions (Shiota et al., 2014), and of the self-transcendent emotions (Stellar et al., 2017), the original scale was extended with seven more additional emotion categories (i.e., amusement, awe, compassion, gratitude, love, pride, and sexual desire). For these new emotion categories, 21 emotion terms were added from Modified Differential Emotions Scale (mDES; Fredrickson, Tugade, Waugh, & Larkin, 2003), while two items were taken from The Discrete Emotions Questionnaire (Harmon-Jones, Bastian, & Harmon-Jones, 2016), five items were taken from Authentic and Hubristic Pride Scales (Tracy & Robins, 2007), 13 items were taken from The Structure of Emotional Life Measure (Chung, Harari, Denissen, in preparation), and lastly four items were added via a dictionary (Merriam-Webster.com) by looking for the synonym words related to the core emotion categories. In the end, each subscale of the core emotion category (i.e.,

anger, anxiety, amusement, apathy, awe, calmness, compassion, disgust, fear, gratitude, happiness, jealousy, love, pride, sadness, surprise, and sexual desire) was constituted of five items (see Table S.1).

Table S.1 The description of emotion categories and information about selected items in emotional disclosure to romantic partner scale

Emotion categories	Definition	Selected items	Valence
Amusement	a feeling of being entertained or made to laugh	² amused, ⁴ jovial, ⁴ <i>light-hearted</i> , ⁶ mirthful, ² <i>silly</i>	positive
Anger	a strong feeling of displeasure because of something unfair or unkind that has happened	¹ angry, ¹ enraged, ¹ hostile, ¹ infuriated, ¹ irritated	negative
Anxiety	an uncomfortable feeling of that something is happening or might happen in the future	¹ anxious, ¹ flustered, ¹ troubled, ¹ uneasy, ¹ worried	negative
Apathy	lack of emotion, interest or concern	¹ apathetic, ¹ detached, ¹ indifferent, ¹ numb, ¹ unfeeling,	negative
Awe	a mixed emotion of admiration, fear, and wonder inspired by something extraordinary	² amazed, ² astonished, ² awed, ² impressed, ² wonder	positive and/or negative
Calmness	a low arousal positive emotion, being at ease	¹ calm, ¹ quiet, ¹ relaxed, ¹ serene, ¹ tranquil	positive

Emotion categories	Definition	Selected items	Valence
Compassion	a feeling for another who is in need to help them with warmth and concern	² compassionate, ² concerned, ⁴ giving, ⁴ moved, ² sympathetic	positive and/or negative
Depression	a feeling of very unhappy and being hope for the future	¹ depressed, ¹ discouraged, ¹ pessimistic, ¹ sad, ¹ unhappy	negative
Disgust	a strong feeling of disapproval or dislike	² disgusted, ² distaste, ³ nauseated, ⁴ revolted, ³ sickened	negative
Fear	an emotion experienced in the presence or threat of danger	¹ afraid, ¹ alarmed, ¹ fearful, ¹ frightened, ¹ scared	negative
Gratitude	a strong feeling of appreciation to someone or something for what has been received	² appreciative, ⁶ beholden, ² grateful, ⁶ indebted, ² thankful	positive
Happiness	a pleasant feeling of contentment indicating one's wishes or needs are met	¹ cheerful, ¹ delighted, ¹ happy, ¹ joyous, ¹ pleased	positive
Jealousy	the feelings of fear and concern of losing, and envy over relative lack of something	¹ envious, ¹ jealous, ¹ possessive, ¹ resentful, ¹ suspicious	negative
Love	a feeling of strong affection indicating attachment	⁴ affectionate, ⁴ caring, ² close, ² loving, ² trusting	positive

Emotion categories	Definition	Selected items	Valence
Pride	a feeling of confidence and accomplishment when a person exceeded their expectations about themselves	⁵ accomplished, ⁵ confident, ⁵ fulfilled, ⁵ productive, ⁵ successful	positive
Sexual desire	a sense of longing or hoping for a person in a romantic way	² desiring, ² flirtatious, ⁴ seductive, ⁴ sensual, ² sexy	positive
Surprise	a feeling caused by something unexpected happening	⁴ confused, ⁴ puzzled, ⁴ shocked, ⁶ startled, ⁴ surprised	positive and/or negative

Note 1: Adjectives taken from the ¹Emotional Self-Disclosure Scale (ESDS; Snell, Miller, & Belk, 1988), ²Modified Differential Emotions Scale (mDES; Fredrickson et al., 2003), ³Discrete Emotions Questionnaire (Harmon-Jones, Bastian, & Harmon-Jones, 2016), ⁴Structure of Emotional Life Measure (Chung, Harari, Denissen, in preparation), ⁵Authentic and Hubristic Pride Scales (Tracy & Robins, 2007), and ⁶Merriam-Webster.com (Retrieved April 5, 2018, from <https://www.merriam-webster.com/dictionary>). Note 2: Items in italics were eliminated after examination of results of the confirmatory factor analyses.

Results of the Initial Confirmatory Analyses of Emotional Disclosure to Romantic Partners Scale

The confirmatory factor analysis of the 85 items was conducted using the Lavaan package in R (Rosseel, 2012). Analyses began by fitting the data with one-factor confirmatory factor analyses (CFA) for each emotion category. These baseline models were estimated in each sample separately, followed by across group estimates. For the combined sample, the factor loadings were constrained to be equal across groups. Factor loading estimates expected to be equal or greater than .40.

Results of *anger* model yielded the following fit for Turkish sample, $\chi^2(5) = 3.235$, $p = .664$, Root Mean Square Error of Approximation (RMSEA) = .000, Standardized Root Mean Square Residual (SRMR) = .009, Comparative Fit Index (CFI) = 1.000, and for Dutch sample, $\chi^2(5) = 16.133$, $p < .01$, RMSEA = .074, SRMR = .021, CFI = .989, and for the combined samples, $\chi^2(15) = 47.202$, $p < .001$, RMSEA = .071, SRMR = .086, CFI = .985.

Table S.2 Baseline model of anger category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n = 406) samples

	Turkish Anger	Dutch Anger
EDS_1	.793	.836
EDS_2	.776	.876
EDS_3	.600	.657
EDS_4	.840	.832
EDS_5	.751	.755

Results of *anxiety* model yielded the following fit for Turkish sample, $\chi^2(5) = 9.402$, $p = .094$, RMSEA = .044, SRMR = .016, CFI = .996, and for Dutch sample, $\chi^2(5) = 6.882$, $p = .230$, RMSEA = .030, SRMR = .019, CFI = .997, and for the combined samples, $\chi^2(15) = 63.075$, $p < .001$, RMSEA = .087, SRMR = .145, CFI = .972.

Table S.3 Baseline model of anxiety category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n = 406) samples

	Turkish Anxiety	Dutch Anxiety
EDS_6	.818	.812
EDS_7	.717	.697
EDS_8	.724	.782
EDS_9	.704	.662
EDS_10	.665	.763

Results of *apathy* model yielded the following fit for Turkish sample, $\chi^2 (5) = 15.347, p = .009$, RMSEA = .068, SRMR = .031, CFI = .990, and for Dutch sample, $\chi^2 (5) = 6.911, p = .227$, RMSEA = .031, SRMR = .018, CFI = .997, and for the combined samples, $\chi^2 (15) = 40.623, p < .001$, RMSEA = .063, SRMR = .083, CFI = .985.

Table S.4 Baseline model of apathy category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Apathy	Dutch Apathy
EDS_11	.779	.690
EDS_12	.595	.655
EDS_13	.679	.688
EDS_14	.771	.803
EDS_15	.833	.863

Results of *depression* model yielded the following fit for Turkish sample, $\chi^2 (5) = 6.133, p = .293$, RMSEA = .023, SRMR = .012, CFI = .999, and for Dutch sample, $\chi^2 (5) = 17.099, p = .004$, RMSEA = .077, SRMR = .027, CFI = .982, and for the combined samples, $\chi^2 (15) = 38.091, p = .001$, RMSEA = .060, SRMR = .100, CFI = .987.

Table S.5 Baseline model of depression category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Depression	Dutch Depression
EDS_16	.747	.743
EDS_17	.695	.732
EDS_18	.707	.694
EDS_19	.778	.760
EDS_20	.764	.789

Results of *fear* model yielded the following fit for Turkish sample, $\chi^2 (5) = 10.923$, $p = .053$, RMSEA = .051, SRMR = .013, CFI = .996, and for Dutch sample, $\chi^2 (5) = 12.766$, $p = .026$, RMSEA = .062, SRMR = .021, CFI = .991, and for the combined samples, $\chi^2 (15) = 53.329$, $p < .001$, RMSEA = .077, SRMR = .105, CFI = .983.

Table S.6 Baseline model of fear category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Fear	Dutch Fear
EDS_21	.814	.778
EDS_22	.751	.761
EDS_23	.830	.809
EDS_24	.828	.802
EDS_25	.776	.727

Results of *jealousy* model yielded the following fit for Turkish sample, $\chi^2 (5) = 36.517$, $p < .001$, RMSEA = .119, SRMR = .051, CFI = .923, and for Dutch sample, $\chi^2 (5) = 37.118$, $p < .001$, RMSEA = .126, SRMR = .048, CFI = .941, and for the combined samples, $\chi^2 (15) = 96.966$, $p < .001$, RMSEA = .113, SRMR = .066, CFI = .914.

Table S.7 Baseline model of jealousy category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Jealousy	Dutch Jealousy
EDS_26	.622	.724
EDS_27	.601	.685
EDS_28	.462	.522
EDS_29	.613	.686
EDS_30	.630	.640

Results of *disgust* model yielded the following fit for Turkish sample, $\chi^2 (5) = 21.102, p = .001, RMSEA = .085, SRMR = .020, CFI = .987$, and for Dutch sample, $\chi^2 (5) = 2.122, p = .832, RMSEA = .000, SRMR = .007, CFI = 1.000$, and for the combined samples, $\chi^2 (15) = 29.531, p = .014, RMSEA = .048, SRMR = .036, CFI = .994$.

Table S.8 Baseline model of disgust category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Disgust	Dutch Disgust
EDS_31	.846	.861
EDS_32	.676	.716
EDS_33	.792	.818
EDS_34	.807	.836
EDS_35	.770	.818

Results of *surprise* model yielded the following fit for Turkish sample, $\chi^2 (5) = 78.446, p < .001, RMSEA = .181, SRMR = .055, CFI = .924$, and for Dutch sample, $\chi^2 (5) = 27.147, p < .001, RMSEA = .104, SRMR = .028, CFI = .987$, and for the combined samples, $\chi^2 (15) = 121.247, p < .001, RMSEA = .129, SRMR = .074, CFI = .946$.

Table S.9 Baseline model of surprise category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Surprise	Dutch Surprise
EDS_36	.657	.715
EDS_37	.655	.828
EDS_38	.811	.767
EDS_39	.751	.825
EDS_40	.702	.782

Results of *happiness* model yielded the following fit for Turkish sample, $\chi^2 (5) = 35.421, p < .001$, RMSEA = .117, SRMR = .027, CFI = .976, and for Dutch sample, $\chi^2 (5) = 20.323, p = .001$, RMSEA = .087, SRMR = .034, CFI = .966, and for the combined samples, $\chi^2 (15) = 101.562, p < .001$, RMSEA = .116, SRMR = .149, CFI = .950.

Table S.10 Baseline model of happiness category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n = 406) samples

	Turkish Happiness	Dutch Happiness
EDS_41	.805	.692
EDS_42	.790	.435
EDS_43	.764	.734
EDS_44	.755	.792
EDS_45	.650	.745

Results of *calmness* model yielded the following fit for Turkish sample, $\chi^2 (5) = 77.196, p < .001$, RMSEA = .180, SRMR = .064, CFI = .889, and for Dutch sample, $\chi^2 (5) = 11.806, p = .038$, RMSEA = .058, SRMR = .027, CFI = .986, and for the combined samples, $\chi^2 (15) = 123.278, p < .001$, RMSEA = .130, SRMR = .129, CFI = .906.

Table S.11 Baseline model of calmness category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n = 406) samples

	Turkish Calmness	Dutch Calmness
EDS_46	.666	.817
EDS_47	.600	.622
EDS_48	.472	.576
EDS_49	.641	.664
EDS_50	.627	.814

Results of *amusement* model yielded the following fit for Turkish sample, $\chi^2 (5) = 34.789, p < .001$, RMSEA = .115, SRMR = .065, CFI = .944, and for Dutch sample, $\chi^2 (5) = 10.833, p = .055$, RMSEA = .054, SRMR = .029, CFI = .983, and for the combined samples, $\chi^2 (15) = 76.330, p < .001$, RMSEA = .098, SRMR = .070, CFI = .930. I decided to eliminate two items (EDS_53: “light-hearted” and EDS_55: “silly”) on the basis of the magnitudes of their loadings on the assigned factors. The revised model showed reasonable fit, $\chi^2 (3) = 22.452, p < .001$, RMSEA = .123, SRMR = .067, CFI = .969.

Table S.12 Baseline model of amusement category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Amusement	Dutch Amusement	Turkish Amusement (revised model)	Dutch Amusement (revised model)
EDS_51	.660	.711	.689	.761
EDS_52	.827	.550	.813	.522
EDS_53	.297	.430	-	-
EDS_54	.744	.680	.741	.659
EDS_55	.303	.536	-	-

Results of *pride* model yielded the following fit for Turkish sample, $\chi^2 (5) = 28.356, p < .001$, RMSEA = .102, SRMR = .033, CFI = .969, and for Dutch sample, $\chi^2 (5) = 17.099, p = .004$, RMSEA = .077, SRMR = .037, CFI = .968, and for the combined samples, $\chi^2 (15) = 63.794, p < .001$, RMSEA = .087, SRMR = .080, CFI = .957.

Table S.13 Baseline model of pride category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Pride	Dutch Pride
EDS_56	.783	.584
EDS_57	.647	.583
EDS_58	.588	.701
EDS_59	.624	.663
EDS_60	.705	.679

Results of *awe* model yielded the following fit for Turkish sample, $\chi^2 (5) = 59.094$, $p < .001$, RMSEA = .156, SRMR = .065, CFI = .920, and for Dutch sample, $\chi^2 (5) = 15.473$, $p = .009$, RMSEA = .072, SRMR = .027, CFI = .984, and for the combined samples, $\chi^2 (15) = 116.031$, $p < .001$, RMSEA = .126, SRMR = .080, CFI = .925.

Table S.14 Baseline model of awe category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Awe	Dutch Awe
EDS_61	.738	.834
EDS_62	.651	.739
EDS_63	.601	.528
EDS_64	.575	.599
EDS_65	.711	.759

Results of *compassion* model yielded the following fit for Turkish sample, $\chi^2 (5) = 34.067$, $p < .001$, RMSEA = .114, SRMR = .055, CFI = .938, and for Dutch sample, $\chi^2 (5) = 22.190$, $p < .001$, RMSEA = .092, SRMR = .040, CFI = .952, and for the combined samples, $\chi^2 (15) = 96.259$, $p < .001$, RMSEA = .113, SRMR = .087, CFI = .902.

Table S.15 Baseline model of compassion category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Compassion	Dutch Compassion
EDS_66	.731	.650
EDS_67	.412	.538
EDS_68	.510	.627
EDS_69	.533	.618
EDS_70	.657	.690

Results of *gratitude* model yielded the following fit for Turkish sample, $\chi^2 (5) = 12.021, p = .035$, RMSEA = .056, SRMR = .021, CFI = .990, and for Dutch sample, $\chi^2 (5) = 57.191, p < .001$, RMSEA = .160, SRMR = .083, CFI = .834, and for the combined samples, $\chi^2 (15) = 112.680, p < .001$, RMSEA = .124, SRMR = .137, CFI = .907. I decided to eliminate one items (EDS_72: “beholden”) on the basis of the magnitudes of their loadings on the assigned factors. The revised model showed reasonable fit, $\chi^2 (8) = 56.831, p < .001$, RMSEA = .120, SRMR = .143, CFI = .947.

Table S.16 Baseline model of gratitude category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n =406) samples

	Turkish Gratitude	Dutch Gratitude	Turkish Gratitude (revised model)	Dutch Gratitude (revised model)
EDS_71	.565	.731	.572	.745
EDS_72	.328	.372	-	-
EDS_73	.803	.664	.812	.660
EDS_74	.765	.501	.751	.486
EDS_75	.636	.779	.640	.793

Results of *love* model yielded the following fit for Turkish sample, $\chi^2 (5) = 38.140, p < .001$, RMSEA = .122, SRMR = .035, CFI = .963, and for Dutch sample, $\chi^2 (5)$

= 7.255, $p = .202$, RMSEA = .033, SRMR = .023, CFI = .994, and for the combined samples, $\chi^2 (15) = 93.799$, $p < .001$, RMSEA = .111, SRMR = .130, CFI = .937.

Table S.17 Baseline model of love category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n = 406) samples

	Turkish Love	Dutch Love
EDS_76	.700	.545
EDS_77	.707	.733
EDS_78	.656	.506
EDS_79	.770	.802
EDS_80	.568	.659

Results of *sexual desire* model yielded the following fit for Turkish sample, $\chi^2 (5) = 10.912$, $p = .053$, RMSEA = .051, SRMR = .015, CFI = .996, and for Dutch sample, $\chi^2 (5) = 16.482$, $p = .006$, RMSEA = .075, SRMR = .026, CFI = .984, and for the combined samples, $\chi^2 (15) = 64.118$, $p < .001$, RMSEA = .088, SRMR = .146, CFI = .976.

Table S.18 Baseline model of sexual desire category: Factor loadings, respectively for the Turkish (n = 447) and Dutch (n = 406) samples

	Turkish Sexual desire	Dutch Sexual desire
EDS_81	.750	.729
EDS_82	.481	.648
EDS_83	.872	.785
EDS_84	.822	.839
EDS_85	.836	.821

Thus, 82 items were selected to represent the seventeen factors. The reliability analysis showed that the revised subscales, based on the confirmatory factor analysis, had adequate internal consistency (ranged between $\alpha = .712$ and $\alpha = .912$ for Turkish sample, and $\alpha = .598$ and $\alpha = .902$ for Dutch sample), even though one

of the revised scales included four items, and one of the revised scales included only three items each.

Table S.19 Descriptive statistics for discrete emotion categories

Country	Emotion Types	<i>Min.</i>	<i>Max.</i>	<i>Mean</i>	<i>SD</i>
Turkey	Anger	1.00	5.00	3.337	1.083
	Anxiety	1.00	5.00	3.517	1.020
	Apathy	1.00	5.00	2.622	1.036
	Depression	1.00	5.00	3.222	1.073
	Fear	1.00	5.00	3.611	1.102
	Jealousy	1.20	5.00	3.311	.843
	Disgust	1.00	5.00	2.987	1.090
	Surprise	1.20	5.00	3.612	.941
	Happiness	1.80	5.00	4.611	.545
	Calmness	1.40	5.00	3.567	.844
	Amusement	2.00	5.00	4.635	.523
	Pride	1.60	5.00	4.406	.626
	Awe	1.20	5.00	4.005	.756
	Compassion	1.60	5.00	4.166	.673
	Gratitude	1.50	5.00	4.303	.723
	Love	1.80	5.00	4.557	.561
	Sexual Desire	1.20	5.00	4.245	.814
The Netherlands	Anger	1.00	5.00	3.312	.944
	Anxiety	1.40	5.00	3.739	.796
	Apathy	1.00	5.00	2.820	.898
	Depression	1.00	5.00	3.298	.897
	Fear	1.00	5.00	3.504	.949
	Jealousy	1.00	5.00	2.801	.811
	Disgust	1.00	5.00	3.051	1.035
	Surprise	1.00	5.00	3.927	.834
	Happiness	3.00	5.00	4.516	.471
	Calmness	1.20	5.00	4.217	.631
	Amusement	2.33	5.00	4.464	.541
	Pride	2.20	5.00	4.273	.549
	Awe	1.60	5.00	3.978	.716
	Compassion	2.00	5.00	4.334	.569
	Gratitude	2.00	5.00	4.171	.582
	Love	2.20	5.00	4.557	.454
	Sexual Desire	1.60	5.00	4.354	.639

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APPENDICES

A: Ethics Committee Approvals for the Study

Approval of Middle East Technical University

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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08 ŞUBAT 2018

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Yrd. Doç. Dr. Emre SELÇUK ;

Danışmanlığını yaptığınız doktora öğrencisi Duygu TAŞFİLİZİN' in "*Understanding the Function of Perceived Responsiveness in the Association between Emotion Disclosure and Psychological Well-Being*" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2018-SOS-003 protokol numarası ile 08.02.2018 - 30.12.2018 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


Yrd. Doç. Dr. Pınar KAYGAN
Üye


Yrd. Doç. Dr. Emre SELÇUK
Üye

Approval of Tilburg University



SCHOOL OF SOCIAL AND BEHAVIORAL SCIENCES
ETHICS REVIEW BOARD

Department of Development Psychology
Dr. J.M.H. Chung
Ms. D. Tasfiliz

Dear Dr. Chung and Ms. Tasfiliz,

Date	6 June 2018	The Ethics Review Board (ERB) has discussed your research proposal <i>Does Perceived Responsiveness Moderate the Association between Emotion Disclosure and Psychological Well-Being?</i> and approves of the research protocol. There are no ethical concerns, so you are allowed to execute your research.
Subject	Review research proposal	
Date of your letter	15 May 2018	The Board wants to draw your attention to the terms and conditions in the appendix.
Reference	EC-2018.61	If changes are made to the research protocol, you need to submit an amendment to obtain ethics approval again.
Telephone	013 466 3301	
E-mail	erb@tilburguniversity.edu	

Sincerely,

Dr. J.J.P. (Jolanda) Mathijssen
Chair Ethics Review Board

Attachment(s)
1

The ERB retains the right to at any time revise its decision regarding the implementation and the WMO status of any research study in response to changing regulations, research activities, or other unforeseen circumstances that are relevant to reviewing any such study. The ERB shall notify the principal researcher of its revised decision and of the reason or reasons for having revised its decision. (WMO: Wet medisch-wetenschappelijk onderzoek met mensen, Medical Research (Human Subjects) Act)

P.O. Box 90153 • 5000 LE Tilburg • The Netherlands • Visiting address > Warandelaan 2 • Tilburg • Telephone +31 13 466 91 11
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B: Informed Consent Forms

Informed Consent Form for Turkish Participants

Değerli Katılımcı;

ODTÜ Gelişim Psikolojisi Bölümü Doktora Programı öğrencisi Duygu Taşfiliz tarafından ODTÜ Gelişim Psikolojisi öğretim üyesi Doç. Dr. Emre Selçuk danışmanlığında yürütülen bir araştırma projesine katılmaya davetlisiniz.

Çalışmanın Amacı Nedir?

Bu çalışmanın genel amacı, algılanan partner duyarlılığının, duyguları paylaşma ve psikolojik iyi oluş hali arasındaki ilişkiye etkisini incelemektir. Bu amaç doğrultusunda 18 yaşını doldurmuş ve şu anda romantik bir ilişki içinde olan bireyler katılımcı olarak kabul edilecektir.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya katılmayı kabul ederseniz, sizden beklenen duygu deneyimleriniz, ilişkiniz ve bireysel özelliklerinize odaklanan yaklaşık 15-20 dakika süren bir anket doldurmanız. Bu ankete bir oturumda cevap vermenizi rica ederiz. Bununla birlikte, herhangi bir nedenle bir ara vermeniz gerekiyorsa, ankette çıkıp daha sonra aynı tarayıcıyı kullanarak ankete devam edebilirsiniz. Güvenilir ve geçerli sonuçlar elde edilmesine katkıda bulunmak için ankete dürüst bir şekilde cevap vermeniz bizim için önemlidir.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Ankette, kimlik bilgilerinize yönelik hiçbir soru yer almamaktadır. Cevaplarınız tamimiyle gizli tutulacak ve sadece araştırmacılar tarafından toplu halde değerlendirilecektir. Elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır ve yalnızca bu çalışmanın araştırmacıları elde edilen verilere erişebilir. Buna ek olarak, sağladığınız veriler Amerikan Psikoloji Derneği tarafından uygulanan kurallara göre en az 5 yıl boyunca güvenli bir bilgisayarda depolanacaktır.

Katılımınızla ilgili bilmeniz gerekenler:

Çalışmaya katılım tamimiyle gönüllülük temelinde olmalıdır. Çalışmanın doğrudan öngörülen bir riski bulunmamaktadır. Anket, genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Katılım sırasında sorulardan ya da

herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplamayı yarıda bırakıp çıkmakta serbestsiniz.

Araştırmayla ilgili daha fazla bilgi almak isterseniz:

Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Duygu Taşfiliz (E-mail: duygu.tasfiliz@metu.edu.tr) ile iletişim kurabilirsiniz.

Yukarıdaki bilgileri okudum. Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

Evet

Hayır

Informed Consent Form for Dutch Participants

Beste participant,

Graag willen we u uitnodigen deel te nemen aan het onderzoeksproject uitgevoerd door Duygu Taşfiliz, Departement Ontwikkelingspsychologie, Tilburg University. Het doel van deze studie is het begrijpen hoe emoties die we gebruiken in de relaties met mensen die dicht bij ons staan kunnen bijdragen aan ons welzijn.

Om deel te kunnen nemen aan deze studie dient u minimaal 18 jaar oud te zijn en momenteel een romantische relatie hebben. Indien u beslist deel te nemen aan deze studie, zal u gevraagd worden om een online vragenlijst in te vullen welke ongeveer 20-30 minuten van uw tijd in beslag neemt. Deze vragenlijst focust op uw emotionele ervaringen, ervaringen in relaties met mensen die dicht bij u staan en uw persoonlijkheid. We willen u vragen de vragenlijsten in één keer in te vullen. Echter, indien u om wat voor reden dan ook een pauze nodig heeft, kunt u de vragenlijst afsluiten en op een ander tijdstip verder gaan. U dient dit wel via dezelfde computer te doen.

VRIJWILLIGE DEELNAME

Deelname aan het onderzoek is volledig vrijwillig. U heeft het recht om te besluiten niet deel te nemen aan het onderzoek of op elk moment uw deelname aan het onderzoek – zonder opgave van reden – stop te zetten zonder enige consequenties.

VOORDELEN, RISICO'S EN BELASTING

Er zijn geen direct gerelateerde risico's verbonden aan deelname aan deze studie. De vragenlijst bevat geen vragen die zorgen voor persoonlijk ongemak. Indien u zich om wat voor reden dan ook oncomfortabel voelt tijdens uw deelname aan dit onderzoek, bent u vrij vragen over te slaan of uw deelname aan de studie te beëindigen.

VERTROUWELIJKHEID

Uw deelname aan het onderzoek is anoniem. Enkel de onderzoekers hebben toegang tot de data. Alle informatie zal opgeslagen worden op een beveiligde computer voor de duur van minimaal 5 jaar, conform de richtlijnen van de American Psychological Association (APA).

WAT U MOET WETEN OVER UW DEELNAME.

Het is belangrijk dat u de vragenlijst eerlijk en zorgvuldig invult om een bijdrage te kunnen leveren aan betrouwbare en valide resultaten van het onderzoek.

PUBLICATIEVERKLARING

De resultaten van dit onderzoek kunnen gepubliceerd worden in professionele en/of wetenschappelijke tijdschriften. De resultaten kunnen ook gebruikt worden voor onderwijsdoeleinden of professionele presentaties. Echter, de identiteit van de individuele participant zal in geen enkel geval vrijgegeven worden.

Alvast bedankt voor uw deelname aan dit onderzoek.

Contactpersoon: Duygu Taşfiliz

E-mail: t.tasfiliz@uvt.nl

Ik heb bovenstaande informatie gelezen en ik geef vrijwillige toestemming voor deelname aan dit onderzoek.

Ja

Nee

C: The Questionnaire Packages

Survey in Turkish

DEMOGRAFİK BİLGİLER

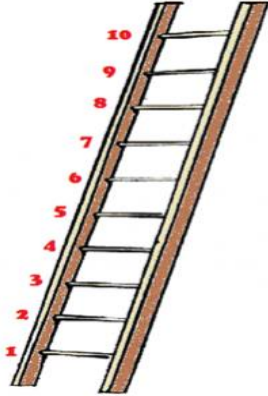
1) Yaşınız:

2) Cinsiyetiniz:

3) Eğitim durumunuz:

- ☐ Lise mezunu
- ☐ Lisans öğrencisi
- ☐ Lisans mezunu
- ☐ Yüksek lisans mezunu
- ☐ Doktora mezunu
- ☐ Diğer _____ (lütfen açıklayınız)

4) Resimdeki merdivenin kişilerin toplumdaki yerini yansıttığını düşünün. Şimdi lütfen kendinizi ve ailenizi düşünün. Siz ve aileniz, bu 10 basamak arasında nerede olurdunuz? Merdivenin üzerindeki sayılardan size en uygun geleni işaretleyiniz.



En üst basamak (10) toplumdaki en varlıklı grubu temsil ediyor. Bu gruptaki insanlar en çok paraya, en yüksek eğitim seviyesine ve en saygın mesleklere sahipler.

En alt basamak (1) toplumdaki en yoksul grubu temsil ediyor. Bu gruptaki insanlar en az paraya, en düşük eğitim seviyesine ve kimsenin çalışmak istemediği mesleklere sahipler.

5) Ŗu anki iliřki durumunuz nedir?

- ☐ İliřkisi var
- ☐ Niřanlı
- ☐ Evli
- ☐ Birlikte yařıyor
- ☐ Dięer _____ (lütfen açıklayınız)

6) Romantik partnerinizle birliktelięiniz ne kadar süredir devam ediyor?

___ YIL ___ AY

7) Bu iliřki řu anda yakınlarda yařayan bir partnerle mi yoksa uzak mesafeli (bir saatten fazla) bir iliřki mi?

- ☐ Yakın mesafe iliřkisi
- ☐ Uzun mesafe iliřkisi

Bu iliřkiniz hakkında deęerlendirmede bulunduęunuzda ařaęıdaki ifadeler sizin için ne kadar geçerlidir.

8) İliřkimden memnunum.

- ☐ Hiç
- ☐ Biraz
- ☐ Orta
- ☐ Oldukça
- ☐ Tamamen

9) İliřkim benim yakınlık ihtiyacımı karřılamaya yetiyor.

- ☐ Hiç
- ☐ Biraz
- ☐ Orta
- ☐ Oldukça
- ☐ Tamamen

ROMANTİK PARTNER İLE DUYGULARI PAYLAŞMA ÖLÇEĞİ

Aşağıda yaşamımız boyunca herhangi bir zamanda deneyimlediğimiz farklı duyguları tanımlayan kelime ve ifadelerin listesi bulunmaktadır. Lütfen şimdi listede yer alan her bir madde için tanımlanan duyguyu deneyimlemiş olduğunuzda bu duyguyu partnerinizle paylaşmaya ne kadar istekli olacağınızı düşünün. **Her bir duyguyu partnerinizle paylaşmaya ne derece istekli olduğunuzu** yanıtlamak için aşağıdaki ölçeği kullanın:

..... hissettiğim zamanlarda, _____

Hiç istekli değildir 1	Çok az istekliyimdir 2	Kısmen istekliyimdir 3	Neredeyse tamamen istekliyimdir 4	Tamamen istekliyimdir 5
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1. öfkeli	1	2	3	4	5
2. çileden çıkmış	1	2	3	4	5
3. düşmanca	1	2	3	4	5
4. kızgın	1	2	3	4	5
5. sinir olmuş	1	2	3	4	5
6. kaygılı	1	2	3	4	5
7. telaşlı	1	2	3	4	5
8. sıkıntılı	1	2	3	4	5
9. huzursuz	1	2	3	4	5
10. endişeli	1	2	3	4	5
11. duyarsız	1	2	3	4	5
12. ilişkisi kopmuş	1	2	3	4	5
13. kayıtsız	1	2	3	4	5
14. hissizleşmiş	1	2	3	4	5
15. duygusuz	1	2	3	4	5
16. depresif	1	2	3	4	5
17. cesareti kırılmış	1	2	3	4	5
18. karamsar	1	2	3	4	5
19. hüznü	1	2	3	4	5
20. mutsuz	1	2	3	4	5
21. korkmuş	1	2	3	4	5
22. paniğe kapılmış	1	2	3	4	5
23. korku dolu	1	2	3	4	5
24. dehşete düşmüş	1	2	3	4	5
25. ödü kopmuş	1	2	3	4	5

26. haset	1	2	3	4	5
27. kıskanç	1	2	3	4	5
28. sahiplenici	1	2	3	4	5
29. içerlemiş	1	2	3	4	5
30. kuşkulu	1	2	3	4	5
31. iğrenmiş	1	2	3	4	5
32. hazzetmemiş	1	2	3	4	5
33. midesi bulanmış	1	2	3	4	5
34. tiksiniş	1	2	3	4	5
35. içi kalkmış	1	2	3	4	5
36. kafası karışmış	1	2	3	4	5
37. karmakarışık olmuş	1	2	3	4	5
38. şok olmuş	1	2	3	4	5
39. irkilmiş	1	2	3	4	5
40. şaşırmış	1	2	3	4	5
41. neşeli	1	2	3	4	5
42. keyifli	1	2	3	4	5
43. mutlu	1	2	3	4	5
44. sevinçli	1	2	3	4	5
45. memnun olmuş	1	2	3	4	5
46. sakin	1	2	3	4	5
47. sessiz	1	2	3	4	5
48. rahatlamış	1	2	3	4	5
49. dingin	1	2	3	4	5
50. durgun	1	2	3	4	5
51. eğlenmiş	1	2	3	4	5
52. şen şakrak	1	2	3	4	5
53. gamsız	1	2	3	4	5
54. eğlence dolu	1	2	3	4	5
55. şapşal	1	2	3	4	5
56. başarmış	1	2	3	4	5
57. kendine güvenli	1	2	3	4	5
58. tatmin olmuş	1	2	3	4	5
59. üretken	1	2	3	4	5
60. başarılı	1	2	3	4	5
61. şaşkına dönmüş	1	2	3	4	5
62. afallamış	1	2	3	4	5
63. hayran kalmış	1	2	3	4	5
64. etkilenmiş	1	2	3	4	5
65. hayret etmiş	1	2	3	4	5
66. şefkatli	1	2	3	4	5

67. düşünceli	1	2	3	4	5
68. verici	1	2	3	4	5
69. hislenmiş	1	2	3	4	5
70. merhametli	1	2	3	4	5
71. kıymet bilir	1	2	3	4	5
72. borçlanmış	1	2	3	4	5
73. minnettar	1	2	3	4	5
74. teşekkür borçlu	1	2	3	4	5
75. müteşekkîr	1	2	3	4	5
76. sevecen	1	2	3	4	5
77. ilgili	1	2	3	4	5
78. yakın	1	2	3	4	5
79. sevgi dolu	1	2	3	4	5
80. güven dolu	1	2	3	4	5
81. arzulu	1	2	3	4	5
82. flörtöz	1	2	3	4	5
83. baştan çıkarıcı	1	2	3	4	5
84. şehvetli	1	2	3	4	5
85. seksi	1	2	3	4	5

ALGILANAN PARTNER DUYARLILIĞI ÖLÇEĞİ

Lütfen şu anki romantik partnerinizle (yani sevgiliniz ya da eşinizle) ilgili aşağıdaki soruları cevaplayınız.

1	2	3	4	5	6	7	8	9
Hiç doğru değil		Biraz doğru		Kısmen doğru		Oldukça doğru		Tamamen doğru

Partnerim (eşim, sevgilim) çoğu zaman:

1. ...nasıl biri olduğumu çok iyi bilir.	1	2	3	4	5	6	7	8	9
2. ...“gerçek ben”i görür.	1	2	3	4	5	6	7	8	9
3. ...iyi yönlerimi ve kusurlarımı, benim kendimde gördüğüm gibi görür.	1	2	3	4	5	6	7	8	9
4. ...söz konusu bensem yanılmaz.	1	2	3	4	5	6	7	8	9
5. ...zayıf yönlerim de dahil her şeyimi takdir eder.	1	2	3	4	5	6	7	8	9
6. ...beni iyi tanır.	1	2	3	4	5	6	7	8	9
7. ...iyisiyle kötüsüyle “gerçek ben”i oluşturan her şeye değer verir ve saygı gösterir.	1	2	3	4	5	6	7	8	9
8. ...çoğu zaman en iyi yönlerimi görür.	1	2	3	4	5	6	7	8	9
9. ...ne düşündüğümün ve hissettiğim farkındadır.	1	2	3	4	5	6	7	8	9
10. ...beni anlar.	1	2	3	4	5	6	7	8	9
11. ...beni gerçekten dinler.	1	2	3	4	5	6	7	8	9
12. ...bana olan sevgisini gösterir ve beni yüreklendirir.	1	2	3	4	5	6	7	8	9
13. ...ne düşündüğümü ve hissettiğimi duymak ister.	1	2	3	4	5	6	7	8	9
14. ...benimle birlikte bir şeyler yapmaya heveslidir.	1	2	3	4	5	6	7	8	9
15. ...yetenek ve fikirlerime değer verir.	1	2	3	4	5	6	7	8	9
16. ...benimle aynı kafadadır.	1	2	3	4	5	6	7	8	9
17. ...bana saygı duyar.	1	2	3	4	5	6	7	8	9
18. ...ihtiyaçlarıma duyarlıdır.	1	2	3	4	5	6	7	8	9

PSİKOLOJİK İYİ OLUŞ ÖLÇEĞİ

Aşağıda kendiniz ve yaşamınız hakkında hissettiklerinizle ilgili bir dizi ifade yer almaktadır. Aşağıdaki ifadeleri okuduktan sonra kendinizi değerlendirip sizin için en uygun seçeneği işaretleyiniz. Lütfen doğru veya yanlış cevap olmadığını unutmayınız.

1 Kesinlikle katılmıyorum	2	3	4 Ne katılıyorum, ne katılmıyorum	5	6	7 Kesinlikle katılıyorum
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1. Çoğu insanın görüşlerine ters düşse bile kendi düşüncelerimi dile getirmekten korkmam.	1	2	3	4	5	6	7
2. Genellikle içinde bulunduğum durumların kontrolüm altında olduğunu hissederim.	1	2	3	4	5	6	7
3. Ufkumu genişletecek aktivitelerle ilgilenmem.	1	2	3	4	5	6	7
4. Çoğu insan, beni sevecen ve şefkatli biri olarak görür.	1	2	3	4	5	6	7
5. Bugünü yaşarım ve geleceği pek düşünmem.	1	2	3	4	5	6	7
6. Geriye dönüp baktığımda hayatımdaki olayların nasıl sonuçlandığından memnunum.	1	2	3	4	5	6	7
7. Verdiğim kararlar çoğunlukla başka insanların davranışlarından etkilenmez.	1	2	3	4	5	6	7
8. Günlük yaşamın gereklilikleri sıklıkla enerjimi tüketir.	1	2	3	4	5	6	7
9. Bir kişinin kendine ve dünyaya bakışına meydan okuyacak yeni deneyimler yaşaması bence önemlidir.	1	2	3	4	5	6	7
10. Yakın ilişkilerimi sürdürebilmek benim için zor ve sinir bozucudur.	1	2	3	4	5	6	7
11. Yaşamımın bir yönü ve amacı var.	1	2	3	4	5	6	7
12. Genellikle kendime güvenirim ve kendim hakkında olumlu hissederim.	1	2	3	4	5	6	7

13. Diğer insanların benim hakkımda ne düşündüğünü kafama takarım.	1	2	3	4	5	6	7
14. Çevremdeki insanlara ve topluma pek uyum sağlayamam.	1	2	3	4	5	6	7
15. Bir birey olarak kendimi yıllar içinde çok fazla geliştirmedigimi düşünüyorum.	1	2	3	4	5	6	7
16. Dertlerimi paylaşabileceğim yakın arkadaşlarım az olduğu için kendimi çoğunlukla yalnız hissederim.	1	2	3	4	5	6	7
17. Günlük hayatımda yaptığım işler bana çoğunlukla küçük ve önemsiz gelir.	1	2	3	4	5	6	7
18. Bence tanıdığım insanların çoğu hayattan bana kıyasla daha fazlasını aldı.	1	2	3	4	5	6	7
19. Güçlü fikirleri olan insanlardan etkilenme eğilimim var.	1	2	3	4	5	6	7
20. Günlük yaşamımdaki çok sayıdaki sorumluluğu yönetmekte gayet iyiyim.	1	2	3	4	5	6	7
21. Bir birey olarak zamanla kendimi çok geliştirdiğimi düşünüyorum.	1	2	3	4	5	6	7
22. Ailem ve arkadaşlarımla kişisel konularda ve karşılıklı sohbet etmekten keyif alırım.	1	2	3	4	5	6	7
23. Hayatta neyi başarmaya çalıştığımı net olarak bilmiyorum.	1	2	3	4	5	6	7
24. Kişiliğimin birçok yönünü beğenirim.	1	2	3	4	5	6	7
25. Genel kanıya ters düşse bile görüşlerime güvenirim.	1	2	3	4	5	6	7
26. Çoğunlukla sorumluluklarımın altında ezildiğimi hissederim.	1	2	3	4	5	6	7
27. Eski alışkanlıklarımı değiştirmemi gerektiren yeni durumlarda olmaktan hoşlanmam.	1	2	3	4	5	6	7
28. İnsanlar beni özverili ve başkalarına zaman ayırmaya istekli birisi olarak tanırlar.	1	2	3	4	5	6	7

29. Geleceğe yönelik planlar yapmaktan ve bu planları gerçekleştirmek için çalışmaktan zevk alırım.	1	2	3	4	5	6	7
30. Hayatta başardıklarına ilişkin pek çok açıdan hayal kırıklığı yaşıyorum.	1	2	3	4	5	6	7
31. Tartışmalı konularda görüşlerimi dile getirmek benim için zordur.	1	2	3	4	5	6	7
32. Yaşamımı beni tatmin edecek şekilde düzenlemede zorluk yaşıyorum.	1	2	3	4	5	6	7
33. Benim için yaşam sürekli bir öğrenme, değişim ve kendini geliştirme sürecidir.	1	2	3	4	5	6	7
34. Diğer insanlarla çok fazla sıcak ve güvenilir ilişki yaşamadım.	1	2	3	4	5	6	7
35. Bazı insanlar yaşamını amaçsızca geçirir ancak ben onlardan biri değilim.	1	2	3	4	5	6	7
36. Kendim hakkındaki görüşlerim, muhtemelen diğer insanların kendileri hakkındaki görüşleri kadar olumlu değildir.	1	2	3	4	5	6	7
37. Kendimi değerlendirirken başkalarının önemli gördüğü şeyleri değil kendi önemli gördüğüm şeyleri baz alırım.	1	2	3	4	5	6	7
38. Kendime beni tatmin eden bir ev ortamı ve yaşam tarzı kurmayı başardım.	1	2	3	4	5	6	7
39. Yaşamımda büyük ilerlemeler veya değişiklikler yapmayı denemekten uzun zaman önce vazgeçtim.	1	2	3	4	5	6	7
40. Arkadaşlarıma güvенеbileceğimi bilirim, onlar da bana güvенеbileceklerini bilirler.	1	2	3	4	5	6	7
41. Bazen kendimi hayatta yapılabilecek her şeyi yapmış gibi hissederim.	1	2	3	4	5	6	7
42. Kendimi arkadaşlarım ve tanıdıklarımla karşılaştırdığımda şu an olduğum kişi olmaktan dolayı iyi hissederim.	1	2	3	4	5	6	7

BEŞ FAKTÖR KİŞİLİK ÖLÇEĞİ

Aşağıda sizi kısmen tanımlayan (ya da pek tanımlayamayan) bir takım özellikler sunulmaktadır. Örneğin, “başkaları ile zaman geçirmekten hoşlanan birisi olduğunuzu düşünüyor musunuz?” Lütfen aşağıda verilen özelliklerin sizi ne oranda yansıttığını ya da yansıtmadığını belirtmek için sizi en iyi tanımlayan ifadeyi işaretleyiniz.

Kendimi biri olarak görüyorum.

Hiç katılmıyorum 1	Biraz katılmıyorum 2	Ne katılıyorum ne de katılmıyorum 3	Biraz katılıyorum 4	Tamamen katılıyorum 5
1. Dışadönük, sosyal			1 2	3 4 5
2. Şefkatli, yumuşak kalpli			1 2	3 4 5
3. Dağınık olma eğiliminde			1 2	3 4 5
4. Rahat, stresle baş edebilen			1 2	3 4 5
5. Sanatsal ilgileri az olan			1 2	3 4 5
6. Atılgan, girişken			1 2	3 4 5
7. Saygılı, başkalarına saygılı davranan			1 2	3 4 5
8. Tembelliğe eğilimli			1 2	3 4 5
9. Bir aksilik yaşadığında iyimserliğini koruyan			1 2	3 4 5
10. Farklı birçok şeye merak duyan			1 2	3 4 5
11. Nadiren heyecanlanan ya da heveslenen			1 2	3 4 5
12. Başkalarında hata arama eğiliminde olan			1 2	3 4 5
13. Güvenilir, istikrarlı			1 2	3 4 5
14. Dakikası dakikasına uymayan, ruh hali inişli çıkışlı			1 2	3 4 5
15. Yaratıcı, bir işi yapmanın akıllıca yöntemlerini bulan			1 2	3 4 5
16. Sessiz olmaya eğilimli			1 2	3 4 5
17. Başkalarının halinden pek anlamayan			1 2	3 4 5
18. Sistemli, her şeyin düzenli olmasını seven			1 2	3 4 5
19. Gergin olabilen			1 2	3 4 5
20. Sanat, müzik ya da edebiyatla çok ilgili			1 2	3 4 5
21. Baskın, lider gibi davranan			1 2	3 4 5
22. Başkaları ile tartışma başlatan			1 2	3 4 5
23. İşe başlamakta zorlanan			1 2	3 4 5
24. Güvenli, kendiyle barışık			1 2	3 4 5

Hiç katılmıyorum 1	Biraz katılmıyorum 2	Ne katılıyorum ne de katılmıyorum 3	Biraz katılıyo rum 4	Tamamen katılıyorum 5		
25. Entelektüel, felsefi tartışmalardan kaçınan	1	2	3	4	5	
26. Başkalarından daha az hareketli	1	2	3	4	5	
27. Affedici bir yapısı olan	1	2	3	4	5	
28. Biraz özensiz olabilen	1	2	3	4	5	
29. Duygusal olarak dengeli, keyfi kolay kaçmayan	1	2	3	4	5	
30. Yaratıcı yönü zayıf olan	1	2	3	4	5	
31. Bazen utangaç, içe dönük	1	2	3	4	5	
32. Yardımsever, bencil olmayan	1	2	3	4	5	
33. Etrafını temiz ve derli toplu tutan	1	2	3	4	5	
34. Çok endişelenen	1	2	3	4	5	
35. Sanata ve estetiğe değer veren	1	2	3	4	5	
36. Başkalarını etkilemede zorlanan	1	2	3	4	5	
37. Zaman zaman başkalarına kaba davranan	1	2	3	4	5	
38. Verimli, iş bitiren	1	2	3	4	5	
39. Sıkça üzgün hisseden	1	2	3	4	5	
40. Çok yönlü, derin düşünen	1	2	3	4	5	
41. Enerji dolu	1	2	3	4	5	
42. Başkalarının iyi niyetinden şüphe eden	1	2	3	4	5	
43. Sözünde duran, başkalarının güvenebildiği	1	2	3	4	5	
44. Duygularını kontrol altında tutan	1	2	3	4	5	
45. Zihinde canlandırma yapmada zorlanan	1	2	3	4	5	
46. Konuşkan	1	2	3	4	5	
47. Soğuk ve başkalarını umursamayan	1	2	3	4	5	
48. Arkasını toplamayan, dağınık bırakan	1	2	3	4	5	
49. Nadiren kaygılanan ya da korkan	1	2	3	4	5	
50. Şiir ve tiyatroyu sıkıcı bulan	1	2	3	4	5	
51. Kararları başkalarının vermesini tercih eden	1	2	3	4	5	
52. Kibar, başkalarına nezaketle yaklaşan	1	2	3	4	5	
53. Kolay vazgeçmeyen, işin sonunu getiren	1	2	3	4	5	
54. Depresif, hüzünlü hissetmeye eğilimli	1	2	3	4	5	
55. Soyut konulara az ilgi duyan	1	2	3	4	5	
56. Coşku dolu	1	2	3	4	5	
57. Başkaları hakkında hep iyi düşünen	1	2	3	4	5	
58. Bazen sorumsuzca davranan	1	2	3	4	5	
59. Değişken mizaçlı, çabuk sinirlenen	1	2	3	4	5	
60. Özgün, yeni fikirler üreten	1	2	3	4	5	

Survey in Dutch

DEMOGRAFISCHE INFORMATIE

1) Wat is uw leeftijd?

2) Wat is uw geslacht?

3) Wat is uw hoogst genoten opleiding?

☐ Basisschool

☐ VMBO

☐ HAVO

☐ VWO

☐ MBO

☐ HBO

☐ UNIVERSITEIT

☐ Anders, namelijk: _____

4) Wat is uw etniciteit?

☐ Nederlands

☐ Marokkaans

☐ Turks

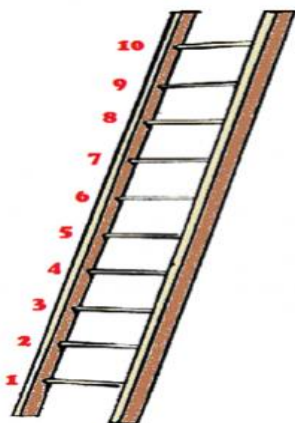
☐ Surinaams

☐ Nederlands (Nederlandse Antillen)

☐ Anders, namelijk: _____

5) Wat is je woonplaats?

6) Stelt u zich voor dat de ladder op de foto de plaats weergeeft van mensen in de samenleving. Denk nu alstublieft aan uzelf en uw gezin. Op welke van deze 10 traptreden staan u en uw gezin? Markeer het meest geschikte nummer voor u uit de nummers op de ladder.



De top tien (10) vertegenwoordigen de meest welgestelde groep in de samenleving. Mensen in deze groep hebben het meeste geld, zijn het hoogste opgeleid en hebben de meest gerespecteerde beroepen.

De onderste regel (1) vertegenwoordigt de armste groep in de samenleving. Mensen in deze groep hebben het minste geld, het laagste opleidingsniveau en de beroepen waar niemand mee wil werken.

☐1 ☐2 ☐3 ☐4 ☐5 ☐6 ☐7 ☐8 ☐9 ☐10

7) Huidige relatiestatus

- ☐ Verkering
- ☐ Verloofd
- ☐ Getrouwd
- ☐ Samenwonend
- ☐ Gescheiden
- ☐ Anders, namelijk: _____

8) Hoe lang ben je al bij je huidige partner?

- ☐ minder dan 1 maand
- ☐ 1-2 maanden
- ☐ 3-4 maanden
- ☐ 5-6 maanden
- ☐ 7-11 maanden
- ☐ 12-23 maanden
- ☐ 2 jaar of meer

8) Is je huidige relatie met een partner die in de buurt woont (nabijgelegen relatie) of is het een langeafstandsrelatie (de persoon woont meer dan een uur bij u vandaan)?

- ☐ Nabijgelegen relatie
- ☐ Langeafstandsrelatie

9) Ik ben tevreden met mijn relatie.

- ☐ Helemaal niet
- ☐ Enigszins
- ☐ Gemiddeld
- ☐ Volledig

10) Mijn relatie vervult mijn behoefte aan intimiteit.

- ☐ Helemaal niet
- ☐ Enigszins
- ☐ Gemiddeld
- ☐ Volledig

SCHAAL VAN EMOTIONELE EXPRESSIE VOOR EEN ROMANTISCHE PARTNER

Hieronder staan verschillende gevoelens en emoties die mensen op enig punt in hun leven kunnen ervaren. In deze vragenlijst is het de bedoeling dat u zich verplaatst in de ervaring van elke emotie, of elk gevoel, om vervolgens aan te geven in hoeverre u bereid zou zijn om de desbetreffende gevoelens of emoties te delen met uw partner. U kunt de onderstaande antwoord categorieën gebruiken om aan te geven **in welke mate u bereid zou zijn deze gevoelens en emoties met uw romantische partner te delen.**

	helemaal niet 1	enigszins 2	tamelijk 3	bijna helemaal 4	helemaal 5
1. boos	1	2	3	4	5
2. woedend	1	2	3	4	5
3. vijandig	1	2	3	4	5
4. razend	1	2	3	4	5
5. geïrriteerd	1	2	3	4	5
6. angstig	1	2	3	4	5
7. overspoeld	1	2	3	4	5
8. verontrust	1	2	3	4	5
9. ongemakkelijk	1	2	3	4	5
10. bezorgd	1	2	3	4	5
11. apathisch	1	2	3	4	5
12. onthecht	1	2	3	4	5
13. onverschillig	1	2	3	4	5
14. gevoelloos	1	2	3	4	5
15. ongevoelig	1	2	3	4	5
16. depressief	1	2	3	4	5
17. ontmoedigd	1	2	3	4	5
18. pessimistisch	1	2	3	4	5
19. verdrietig	1	2	3	4	5
20. niet blij	1	2	3	4	5
21. bang	1	2	3	4	5
22. gealarmeerd	1	2	3	4	5
23. bevreesd	1	2	3	4	5
24. doodsbang	1	2	3	4	5
25. benauwd	1	2	3	4	5
26. achterdochtig	1	2	3	4	5

	helemaal niet 1	enigszins 2	tamelijk 3	bijna helemaal 4	helemaal 5
27. benijdend	1	2	3	4	5
28. jaloers	1	2	3	4	5
29. bezitterig	1	2	3	4	5
30. afgunst	1	2	3	4	5
31. walging	1	2	3	4	5
32. onsmakelijkheid	1	2	3	4	5
33. misselijkmakend	1	2	3	4	5
34. afkeer	1	2	3	4	5
35. afschuw	1	2	3	4	5
36. verward	1	2	3	4	5
37. verbaasd	1	2	3	4	5
38. geshockeerd	1	2	3	4	5
39. geschrokken	1	2	3	4	5
40. verrast	1	2	3	4	5
41. opgewekt	1	2	3	4	5
42. verrukt	1	2	3	4	5
43. blij	1	2	3	4	5
44. vreugdevol	1	2	3	4	5
45. tevreden	1	2	3	4	5
46. kalm	1	2	3	4	5
47. stil	1	2	3	4	5
48. ontspannen	1	2	3	4	5
49. sereen	1	2	3	4	5
50. rustig	1	2	3	4	5
51. geamuseerd	1	2	3	4	5
52. joviaal	1	2	3	4	5
53. luchtig	1	2	3	4	5
54. opgewekt	1	2	3	4	5
55. melig	1	2	3	4	5
56. bereikt	1	2	3	4	5
57. zelfverzekerd	1	2	3	4	5
58. voldaan	1	2	3	4	5
59. productief	1	2	3	4	5
60. succesvol	1	2	3	4	5
61. versteld doen staan	1	2	3	4	5
62. stomverbaasd	1	2	3	4	5
63. ontzag	1	2	3	4	5

	helemaal niet 1	enigszins 2	tamelijk 3	bijna helemaal 4	helemaal 5
64. onder de indruk	1	2	3	4	5
65. verwonderd	1	2	3	4	5
66. compassie	1	2	3	4	5
67. bezorgd	1	2	3	4	5
68. vrijgevig	1	2	3	4	5
69. ontroerd	1	2	3	4	5
70. medelevend	1	2	3	4	5
71. waardierend	1	2	3	4	5
72. iets te goed hebben	1	2	3	4	5
73. erkentelijk	1	2	3	4	5
74. in het krijt staan	1	2	3	4	5
75. dankbaar	1	2	3	4	5
76. affectie	1	2	3	4	5
77. zorgzaam	1	2	3	4	5
78. verbonden met iemand	1	2	3	4	5
79. liefhebbend	1	2	3	4	5
80. vertrouwd	1	2	3	4	5
81. verlangen	1	2	3	4	5
82. flirterig	1	2	3	4	5
83. verleidelijk	1	2	3	4	5
84. sensueel	1	2	3	4	5
85. sexy	1	2	3	4	5

SCHAAL VAN WAARGENOMEN PARTNER RESPONSIVITEIT

Beantwoord de volgende vragen over je huidige romantische partner.

1	2	3	4	5	6	7	8	9
helemaal niet waar		enigszins waar		redelijk waar		heel erg waar		compleet waar

Mijn partner

1. ... is meestal in staat mijn karakter goed in te schatten.	1	2	3	4	5	6	7	8	9
2. ... ziet meestal de "echte" mij.	1	2	3	4	5	6	7	8	9
3. ... ziet meestal dezelfde deugden en gebreken in mij als ikzelf.	1	2	3	4	5	6	7	8	9
4. ... heeft meestal "de feiten op een rijtje" over mij.	1	2	3	4	5	6	7	8	9
5. ... waardeert me meestal, tekortkomingen en al.	1	2	3	4	5	6	7	8	9
6. ... kent me meestal goed.	1	2	3	4	5	6	7	8	9
7. ... waardeert en respecteert meestal het hele pakket, dat de "echte" mij is.	1	2	3	4	5	6	7	8	9
8. ... lijkt zich meestal te richten op de "beste kant" van mij.	1	2	3	4	5	6	7	8	9
9. ... is zich meestal bewust van wat ik denk en voel.	1	2	3	4	5	6	7	8	9
10. ... begrijpt me.	1	2	3	4	5	6	7	8	9
11. ... luistert meestal echt naar me.	1	2	3	4	5	6	7	8	9
12. ... uit meestal zijn voorkeur en aanmoediging voor mij.	1	2	3	4	5	6	7	8	9
13. ... lijkt meestal geïnteresseerd in wat ik denk en voel.	1	2	3	4	5	6	7	8	9
14. ... lijkt meestal geïnteresseerd te zijn in samen met mij dingen te doen.	1	2	3	4	5	6	7	8	9
15. ... waardeert meestal mijn capaciteiten en meningen.	1	2	3	4	5	6	7	8	9
16. ... is meestal op "dezelfde golflengte" met mij.	1	2	3	4	5	6	7	8	9
17. ... respecteert meestal me.	1	2	3	4	5	6	7	8	9
18. ... reageert meestal op mijn behoeften.	1	2	3	4	5	6	7	8	9

SCHALEN VAN PSYCHOLOGISCH WELZIJN

De volgende serie vragen hebben betrekking op gevoelens over jezelf en over je leven. Omcirkel het getal dat het beste aangeeft of je het eens of oneens bent met de betreffende stelling. Onthoud dat er geen goede of slechte antwoorden zijn.

1 Nadruk kelijk mee oneens	2	3	4 Enigszin s mee eens	5	6	7 Nadruk kelijk mee eens
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1. Ik ben niet bang om mijn opvattingen uit te spreken, ook al staan ze lijnrecht tegenover de meningen van de meeste mensen.	1	2	3	4	5	6	7
2. Over het algemeen heb ik het gevoel dat ik grip heb op de situatie waarin ik leef.	1	2	3	4	5	6	7
3. Ik ben niet geïnteresseerd in activiteiten die mijn horizon zouden kunnen verbreden.	1	2	3	4	5	6	7
4. De meeste mensen zien mij als liefdevol en hartelijk.	1	2	3	4	5	6	7
5. Ik leef mijn leven van dag tot dag en ik denk niet echt na over de toekomst.	1	2	3	4	5	6	7
6. Als ik terug kijk op mijn leven dan ben ik tevreden met hoe dingen zijn gelopen.	1	2	3	4	5	6	7
7. Mijn beslissingen worden gewoonlijk niet beïnvloed door wat anderen doen.	1	2	3	4	5	6	7
8. Ik word vaak somber door de eisen die het dagelijks leven aan mij stelt.	1	2	3	4	5	6	7
9. Ik denk dat het belangrijk is om nieuwe ervaringen te hebben die je uitdagen om over jezelf en de wereld na te denken.	1	2	3	4	5	6	7
10. Het handhaven van intieme relaties is moeilijk en frustrerend voor me.	1	2	3	4	5	6	7

11. Ik heb het gevoel dat ik een richting en een doel heb in mijn leven.	1	2	3	4	5	6	7
12. Over het algemeen ben ik positief over mezelf en voel ik me zeker van mezelf.	1	2	3	4	5	6	7
13. Ik heb de neiging om me zorgen te maken over wat anderen van me denken.	1	2	3	4	5	6	7
14. Ik pas niet zo goed bij de mensen en de gemeenschap om mij heen.	1	2	3	4	5	6	7
15. Als ik er over nadenk, dan heb ik mezelf niet echt verbeterd in de loop van de tijd.	1	2	3	4	5	6	7
16. Ik voel me vaak eenzaam omdat ik maar weinig goede vrienden heb waarmee ik mijn zorgen deel.	1	2	3	4	5	6	7
17. Mijn dagelijkse activiteiten lijken me vaak triviaal en onbelangrijk.	1	2	3	4	5	6	7
18. Ik heb het gevoel dat veel mensen die ik ken meer uit het leven hebben gehaald dan ik.	1	2	3	4	5	6	7
19. Ik heb de neiging me te laten beïnvloeden door mensen met een uitgesproken mening.	1	2	3	4	5	6	7
20. Ik ben vrij goed in het hanteren van de vele verantwoordelijkheden in mijn dagelijks leven.	1	2	3	4	5	6	7
21. Ik heb het gevoel dat ik me als mens, in de loop van de tijd, goed heb ontwikkeld.	1	2	3	4	5	6	7
22. Ik geniet van persoonlijke gesprekken met familieleden of vrienden.	1	2	3	4	5	6	7
23. Ik heb geen duidelijk beeld van wat ik probeer te bereiken in mijn leven.	1	2	3	4	5	6	7
24. Ik houd van de meeste aspecten van mijn persoonlijkheid.	1	2	3	4	5	6	7
25. Ik heb vertrouwen in mijn opvattingen, zelfs als ze in strijd zijn met de algemene consensus.	1	2	3	4	5	6	7
26. Ik voel me vaak overweldigd door mijn verantwoordelijkheden.	1	2	3	4	5	6	7

27. Ik vind het niet prettig om in nieuwe situaties te zijn die van me vragen dat ik mijn oude, vertrouwde manier van dingen doen moet veranderen.	1	2	3	4	5	6	7
28. Mensen zullen me omschrijven als een vrijgevig persoon, bereid om mijn tijd door te brengen met anderen.	1	2	3	4	5	6	7
29. Ik geniet van het maken van plannen voor de toekomst en het werken eraan om ze werkelijkheid te laten worden.	1	2	3	4	5	6	7
30. Op verschillende vlakken voel ik me teleurgesteld over mijn prestaties in het leven.	1	2	3	4	5	6	7
31. Het is moeilijk voor me om mijn opvattingen uit te spreken over tegenstrijdige zaken.	1	2	3	4	5	6	7
32. Ik heb er moeite mee om mijn leven zo in te richten dat het me voldoening geeft.	1	2	3	4	5	6	7
33. Het leven is voor mij een continue proces van leren, veranderen en groeien.	1	2	3	4	5	6	7
34. Ik heb niet veel warme en vertrouwens-waardige relaties met anderen ervaren.	1	2	3	4	5	6	7
35. Sommige mensen dwalen doelloos door het leven, maar ik ben daar niet een van.	1	2	3	4	5	6	7
36. Mijn houding over mezelf is waarschijnlijk niet zo positief als hoe de meeste mensen over zichzelf denken.	1	2	3	4	5	6	7
37. Ik beoordeel mezelf op wat ik belangrijk vind, niet op de waarden die anderen belangrijk vinden.	1	2	3	4	5	6	7
38. Ik ben erin geslaagd om een thuis en een levensstijl op te bouwen waarbij ik me prettig voel.	1	2	3	4	5	6	7
39. Ik heb het lang geleden opgegeven om te proberen grote verbeteringen en veranderingen in mijn leven aan te brengen.	1	2	3	4	5	6	7

40. Ik weet dat ik mijn vrienden kan vertrouwen en zij weten dat ze mij kunnen vertrouwen.	1	2	3	4	5	6	7
41. Ik heb soms het gevoel dat ik alles gedaan heb wat er te doen valt in het leven.	1	2	3	4	5	6	7
42. Wanneer ik mijzelf vergelijk met vrienden en kennissen dan geeft het me een goed gevoel over mezelf.	1	2	3	4	5	6	7

BFI2-NL

De volgende stellingen hebben betrekking op uw opvatting over uzelf in verschillende situaties. De vijf laatste stellingen zijn overigens toegevoegd om verschillende formuleringen van bepaalde eigenschappen te vergelijken, zij lijken dus nogal op elkaar. Stoort u zich daar alstublieft niet aan maar probeert u iedere stelling gewoon op zich te beoordelen. Het is aan u om aan te geven in hoeverre u het eens bent met elke stelling, waarbij u gebruik maakt van een schaal waarop 1 helemaal oneens betekent, 5 helemaal eens betekent, en 2, 3 en 4 zijn beoordelingen daartussenin. Klik achter elke stelling een getal aan in de vakjes op de volgende schaal:

Er zijn geen 'goede' of 'foute' antwoorden, dus selecteer bij elke stelling het getal dat zo goed mogelijk bij u past. Neem de tijd denk goed na over elk antwoord.

Ik zie mezelf als iemand die...

		Hele maal oneens 1	Oneens 2	Eens noch oneens 3	Eens 4	Hele maal eens 5
1	Communicatief, een gezelschapsmens is	1	2	3	4	5
2	Betrokken, meevoelend is	1	2	3	4	5
3	Geneigd is tot slordigheid	1	2	3	4	5
4	Ontspannen is, goed met stress kan omgaan	1	2	3	4	5
5	Weinig interesse voor kunst heeft	1	2	3	4	5
6	Een persoon is die voor zichzelf opkomt	1	2	3	4	5
7	Respectvol is, anderen met respect behandelt.	1	2	3	4	5
8	Geneigd is lui te zijn	1	2	3	4	5
9	Optimistisch blijft na een tegenslag	1	2	3	4	5
10	Benieuwd is naar veel verschillende dingen	1	2	3	4	5
11	Zelden uitgelaten of gretig is	1	2	3	4	5

		Hele maal oneens 1	Oneens 2	Eens noch oneens 3	Eens 4	Hele maal eens 5
12	De neiging heeft om de fout bij anderen te zoeken	1	2	3	4	5
13	Verantwoordelijk, degelijk is	1	2	3	4	5
14	Humeurig is, wiens stemming op en neer gaat	1	2	3	4	5
15	Vindingrijk is, creatieve manieren verzint om dingen te doen	1	2	3	4	5
16	Doorgaans stil is	1	2	3	4	5
17	Weinig sympathie voor anderen voelt	1	2	3	4	5
18	Systematisch is, dingen graag op orde houdt	1	2	3	4	5
19	Gespannen kan zijn	1	2	3	4	5
20	Gefascineerd is door kunst, muziek of literatuur	1	2	3	4	5
21	De toon zet, als een leider handelt.	1	2	3	4	5
22	Snel ruzie maakt	1	2	3	4	5
23	Moeite heeft om met taken te beginnen	1	2	3	4	5
24	Zich zeker, op zijn gemak met zichzelf voelt	1	2	3	4	5
25	Intellectuele, filosofische discussies uit de weg gaat	1	2	3	4	5
26	Minder levendig dan anderen is	1	2	3	4	5
27	Vergevingsgezind en verdraagzaam is	1	2	3	4	5
28	Enigszins nalatig kan zijn	1	2	3	4	5

		Helem aal oneens 1	Oneens 2	Eens noch oneens 3	Eens 4	Hele maal eens 5
29	Emotioneel stabiel is, niet gemakkelijk overstuur	1	2	3	4	5
30	Weinig creativiteit heeft	1	2	3	4	5
31	Soms verlegen, introvert is	1	2	3	4	5
32	Behulpzaam en onzelfzuchtig ten opzichte van anderen is	1	2	3	4	5
33	Dingen netjes en verzorgd houdt	1	2	3	4	5
34	Zich veel zorgen maakt	1	2	3	4	5
35	Waarde hecht aan kunst en schoonheid	1	2	3	4	5
36	Moeite heeft om andere mensen te overtuigen	1	2	3	4	5
37	Soms onbeleefd tegen anderen is	1	2	3	4	5
38	Efficiënt is, klussen afkrijgt	1	2	3	4	5
39	Zich vaak verdrietig voelt	1	2	3	4	5
40	Genuanceerd en diep over dingen nadenkt	1	2	3	4	5
41	Vol energie is	1	2	3	4	5
42	Niet zo snel uitgaat van de goede bedoelingen van anderen	1	2	3	4	5
43	Betrouwbaar is, verwachtingen altijd waarmaakt	1	2	3	4	5
44	Zijn/haar emoties onder controle houdt	1	2	3	4	5
45	Weinig verbeeldingskracht heeft	1	2	3	4	5

		Hele maal oneens 1	Oneens 2	Eens noch oneens 3	Eens 4	Hele maal eens 5
46	Spraakzaam is	1	2	3	4	5
47	Koud en ongevoelig kan zijn	1	2	3	4	5
48	Er een rommel van maakt, niet opruimt	1	2	3	4	5
49	Zich zelden angstig of bang voelt	1	2	3	4	5
50	Vindt dat dichtkunst en toneel maar saai zijn	1	2	3	4	5
51	Het liefst ziet dat anderen het voortouw nemen	1	2	3	4	5
52	Beleefd, hoffelijk tegenover anderen is	1	2	3	4	5
53	Volhoudend is, werkt tot de taak af is	1	2	3	4	5
54	Ertoe neigt zich terneergeslagen, somber te voelen.	1	2	3	4	5
55	Weinig interesse in abstracte ideeën heeft	1	2	3	4	5
56	Veel enthousiasme en uitbundigheid uitstraalt	1	2	3	4	5
57	Van het beste in mensen uitgaat	1	2	3	4	5
58	Zich soms onverantwoordelijk en ondoordacht gedraagt	1	2	3	4	5
59	Opvliegend is, makkelijk emotioneel wordt	1	2	3	4	5
60	Origineel is, met nieuwe ideeën komt	1	2	3	4	5

D: The Example R Codes Used for the Measurement Invariance Analyses

```
# CALL libraries
library(lavaan)
library(semTools)
library(semPlot)

# SPECIFY the model
pwb.model <- 'PWB =~ Autonomy + EnvMas + Growth + Purpose + Self
Growth ~~ Purpose
EnvMas ~~ Purpose
Purpose ~~ Self'

# FIT the model
fit4.tr<-cfa(pwb.model,data=trdata, std.lv=TRUE)
fit4.nl<-cfa(pwb.model,data=nldata, std.lv=TRUE)

# DISPLAY summary output
summary(fit4.tr, fit.measures= TRUE, standardized=TRUE)
summary(fit4.nl, fit.measures= TRUE, standardized=TRUE)

# PRINT modification indices
modificationIndices(fit.tr, sort.=TRUE, minimum.value=3)
modificationIndices(fit.nl, sort.=TRUE, minimum.value=3)

# PLOT the summary
semPaths(fit.tr,whatLabels="std", intercepts=FALSE, style="lisrel",
  nCharNodes=0,
  nCharEdges=0,
  curveAdjacent = TRUE,layout="tree2",curvePivot=TRUE,
  sizeMan=10,sizeLat=10,edge.label.cex=1)
semPaths(fit.nl,whatLabels="std", intercepts=FALSE, style="lisrel",
  nCharNodes=0,
  nCharEdges=0,
  curveAdjacent = TRUE,layout="tree2",curvePivot=TRUE,
  sizeMan=10,sizeLat=10,edge.label.cex=1)

# PRINT results: Measurement Invariance Tests
measurementInvariance(model=pwb.model, data=mydata,
  group="Nationality",strict=TRUE)
```

```

#Configural invariance (RMSA < 0.05)
configural <- cfa(pwb.model,
                  data=mydata,
                  group="Nationality")
summary(configural, fit.measures=TRUE)
fitMeasures(configural,c("rmsea","cfi","tli","srmr"))

#Metric/Weak invariance (delta.CFI < 0.01)
weak <- cfa(pwb.model,
            data=mydata,
            group="Nationality",
            group.equal="loadings")
summary(weak, fit.measures = TRUE)
fitMeasures(weak,c("rmsea","cfi","tli","srmr"))

#Scalar/Strong invariance (delta.CFI < 0.01)
strong<- cfa(pwb.model,
            data=mydata,
            group="Nationality", group.equal =
            c("loadings", "intercepts"))
summary(strong, fit.measures = TRUE)
fitMeasures(strong,c("rmsea","cfi","tli","srmr"))

# “If modification index showed that any item has intercept estimates that are non-
invariant across groups, in the next model, allow partial invariance of item
intercept, freeing the intercepts of that items”

lavTestScore(strong)
parTable(strong)

strong.empg<- cfa(pwb.model,
                  data=mydata,
                  group="Nationality", group.equal =
                  c("loadings", "intercepts"),
                  group.partial = c("EnvMas ~1","Growth ~1"))
summary(strong.empg, fit.measures = TRUE)
fitMeasures(strong.empg,c("rmsea","cfi","tli","srmr"))
lavTestScore(strong.empg)
parTable(strong.empg)

```

E: Curriculum Vitae

PERSONAL INFORMATION

Surname, Name: Taşfiliz, Duygu
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EDUCATION

Degree	Institution	Year of Graduation
MS	METU Psychology	2014
BS	METU Psychology	2012
High School	Bursa Anadolu High School, Bursa	2007

WORK EXPERIENCE

Year	Place	Enrollment
2017- 2019	Tilburg University Department of Developmental Psychology	Visiting Researcher

FOREIGN LANGUAGES

Advanced English, Intermediate German

PUBLICATIONS

Taşfiliz, D., Sağel-Çetiner, E., & Selçuk, E. (in press). Yakın İlişkilerde Algılanan Duyarlılığın Yaş Farklılıkları ve Psikolojik Esenlik ile İlişkisi [Age Differences in Perceived Responsiveness in Close Relationships and Its Links to Psychological Well-Being]. *Türk Psikoloji Dergisi (Turkish Journal of Psychology)*.

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F: Turkish Summary / Türkçe Özet

Giriş

Neler hissettiğimizi romantik partnerimizle konuşmak kendimizi iyi hissetmemiz açısından ne derece önemlidir? Duygusal deneyimlerimizi başka biriyle paylaşmak ya da paylaşmamaktan hangisinin kişisel esenliğimiz için daha faydalı olduğu sorusu araştırmacılar tarafından uzun zamandır tartışılmış ve sonuç olarak; paylaşılan kişiyle olan ilişkinin durumuna bağlı olduğu şeklinde yanıtlanmıştır (Clark ve Finkel, 2004, s.105). Duyguların insan yaşamının büyük bir bölümünü kapsadığı yadsınamaz bir gerçektir ve bu nedenle duygular bireylerin esenliği ile yakından ilgilidir (Diener, 1984; Fredrickson ve Joiner, 2002; Gohm ve Clore, 2002; Gross ve John, 2003; Kitayama, Markus ve Kurokawa, 2000). Benzer şekilde, doğuştan sosyal varlıklar oluşumuz ve ait olma ihtiyacımız, bizi diğerleriyle sosyal bağlar oluşturma yoluna iter ve bu yolda duygularımız bize eşlik eder (Baumeister ve Leary, 1995). Özellikle, insan yaşamının genç yetişkinlik döneminde, temel gelişimsel görevlerden biri romantik bir partnerle bağ kurmaktır (Arnett, 2000, 2004; Erikson, 1968, 1982). Romantik ilişkilerin bireylerin esenliği üzerine etkileri birçok çalışmada ortaya konulmuştur (örn. Braithwaite, Delevi ve Fincham, 2010; Campbell, Sedikides ve Bosson, 1994; Dush ve Amato, 2005). Genç yetişkinlerin esenliğinin artması üzerinde etkili olan ilişki süreçleri ile ilgili faktörlerin belirlenmesi önemlidir; ancak romantik partnerlere duyguları açmanın etkileri üzerine bugüne kadar yapılmış araştırmaların çoğu, ilişkilerin esenliği üzerine etkisine odaklanmıştır (örn. Laurenceau, Barrett ve Pietromonaco, 1998; Laurenceau, Barrett ve Rovine, 2005). Bu nedenle, bu tez çalışmasının temel amacı, romantik ilişki partnerlerine duyguları açma ile genç yetişkinlerin psikolojik esenlikleri arasındaki bağlantıyı araştırmaktır.

İnsanlar genellikle duygularını yakın ilişkide oldukları kişilere açmayı tercih ederler ve duyguları açmayı, genellikle, diğerleriyle daha yakın bağlar oluşturmada önemli ölçüde işlevseldir (Clark ve Finkel, 2004). Ancak, duyguları açmak, paylaşım yapılan kişinin tepkilerine bağlı olarak bireylerin paylaşım yapmaktan daha kötü hissetmesine de neden olabilir. Örneğin, bir kişinin önemli bir hedefe ulaştığını varsayalım; bu kişi kendisini mutlu, başarılı veya rahatlamış hissedebilir. Bununla birlikte, bu duygularını partnerine açtığında, eğer partneri kendisini takdir etmez ya da sevincine ortak olmazsa, bu başarıları geçici bir tatmin hissinden öte bu kişinin yaşamına uzun vadede bir anlam ve mutluluk hissi getirmeyebilir. Diğer bir yandan, bir kişinin iş yerinde rahatsız edici bir durumla karşı karşıya kaldığını varsayalım; bu kişi olayın içeriğine bağlı kendisini öfkelenmiş, endişelenmiş, cesareti kırılmış ya da bu gibi benzeri olumsuz duyguları hissedebilir. Bununla birlikte, duygularını açtığında partnerinin kendisine karşı destekleyici şekilde tepkiler vermesi yalnız olumsuz duygularını hafifletmekle kalmaz, aynı zamanda karşılaştığı olumsuzluklarla başa çıkmasına da yardımcı olabilir. Öte yandan, partneri duygularını anlamaz, kendisine eleştirel ya da umursamaz tepkiler verirse, bu kişinin olumsuz duygularını azaltmaya yardımcı olmamakla beraber, daha sonra karşılaşılabileceği olumsuzluklarda da kişinin partneriyle duygularını açma isteğini azaltabilir.

Aslında duyguları açmak, bireylerin kişisel deneyimlerini açığa vurmalarını sağlayarak, partnerleriyle romantik bağlarını güçlendirebilecekleri değerli fırsatlardır. Dahası, duyguları açmak, partnerlerin birbirlerini daha iyi anlayabilmesine, dolayısıyla yakınlıklarını arttırmakla kalmaz, aynı zamanda bireylere kendi duygularını yeniden yorumlama şansı da verir. Bazı çalışmalarda, bireylerin hissetmiş oldukları duyguyu adlandırmasının dahi o duyguyu daha iyi yönetmesine yardımcı olabileceği ileri sürülmektedir (Lieberman, Inagaki, Tabibnia ve Crockett, 2011). Öyleyse, herhangi bir duyguyu deneyimledikleri zaman, nasıl hissettiklerini romantik partnerleriyle daha fazla paylaşırlarsa

bireylerin kendilerini daha iyi hissedebileceklerini söyleyebilir miyiz? Her ne kadar duyguları açma, romantik partnerlerle daha derin ve anlamlı bir bağ kurmak ve de bireylerin kendi duygularını etkin bir şekilde yönetmesine yardımcı olmak için harika bir yol olsa da, bu her zaman en iyi sonuçlara yol açmayabilir. Bu süreçte, hangi potansiyel ilişki süreçlerinin duyguları açma ve kişisel esenlik arasındaki bağlantıda rol oynadığını araştırmak önemlidir.

Bu bağlamda, algılanan partner duyarlılığı; yani bireylerin partnerlerinin onları anladığını, onlara değer verdiğini, onlarla ilgilendiğini hissetmesi, yakın ilişkilerin en temel özelliklerinden biri olarak bilinmektedir (Reis, Clark ve Holmes, 2004). Reis ve Shaver'ın (1988) kişilerarası yakınlık modeline dayanan araştırmalar, duyguları paylaşmanın algılanan partner duyarlılığı ile birlikte olumlu ilişki sonuçlarını iyileştirdiğini göstermiştir (örn. Laurenceau, Barrett ve Pietromonaco, 1998). Bununla birlikte, önceki araştırmalar, anlamlı yaşama vurgu yapan psikolojik esenliği sonuç değişkeni olarak ele almamıştır. Algılanan partner duyarlılığının, romantik partnerlere duyguları açma ve bireylerin psikolojik esenliği arasında bağlantıyı ne ölçüde etkilediği, genç yetişkinlerin esenliklerini arttırmada etki eden faktörleri daha iyi anlamak için cevaplanması gereken bir sorudur. Ayrıca, bazı araştırmalar, algılanan partner duyarlılığının farklı ülkelerdeki bireylerin esenliğini eşit şekilde etkileyebileceğini göstermiştir (örn. Taşfiliz, Selçuk, Günaydın, Slatcher, Corriero ve Ong, 2018). Bu nedenle, algılanan partner duyarlılığının duyguları açma ve esenlik ilişkisinde rolünün farklı kültürlerde araştırılması önemlidir. Mevcut tez çalışması, Türk ve Hollandalı genç yetişkinler arasında bir karşılaştırma yaparak bu konuyu ele almaktadır.

Yukarıda bahsi geçen bulgular neticesinde, bu çalışmanın esas amacı; olumlu ve olumsuz duyguları romantik partnerlere açmaya istekli olma ve psikolojik esenlik arasındaki ilişkide algılanan partner duyarlılığının rolünü açıklamayı bireylerin yaşadıkları kültürel bağlamın da etkisini göz önünde bulundurarak ele almaktır.

Muhtemel kültürel farklılıkları incelemek için, kültürel değerleri ve iletişim biçimleri açısından farklılaştığı bilinen iki ülkeden bireyler çalışmaya davet edilmişlerdir (Türkiye ve Hollanda'dan).

Sonuç olarak, aşağıdaki araştırma soruları bu çalışmada temel olarak ele alınmaktadır:

1. Algılanan partner duyarlılığı romantik partnerlere duyguları açma ile psikolojik esenlik arasındaki ilişkiye ne ölçüde etki etmektedir?
2. Değişkenler arasında gözlemlenen ilişkiler Türk ve Hollandalı bireyler için benzer mi yoksa farklı mıdır?
3. Değişkenler arasında gözlemlenen ilişkiler olumlu ve olumsuz duyguları paylaşma için benzer mi yoksa farklı mıdır?

Psikolojik Esenlik

Araştırmacılar tarafından kullanılan esenlik kavramı, genel olarak, insanların yaşamları hakkında kendilerini iyi hissettiklerini gösteren olumlu bir sonuç olarak tanımlanır. İnsanların mutluluk arayışı ve iyi hissetmelerini sağlayan etmenler oldukça ilgi çekici olduğu için çok sayıda araştırmacı esenlik kavramını farklı şekillerde tanımlamışlardır (Dodge, Daly, Huyton ve Sanders, 2012; Gallagher, Lopez ve Preacher, 2009). Son dönemlerdeki araştırmalara göre, esenliği kavramsallaştırmak için iki temel yaklaşım izlenmiştir (Deci ve Ryan, 2008; Keyes, Shmotkin ve Ryff, 2002; Ryan ve Deci, 2001). Bu yaklaşımlardan biri olan hedonik yaklaşım, esenliği öznel iyi oluş olarak adlandırır ve birbiriyle ilişkili üç bileşen üzerinden tanımlar: Genel yaşam doyumu, olumlu duyguların sık sık yaşanması ve olumsuz duyguların nadiren yaşanması (Diener, 1984; Diener, Suh, Lucas ve Smith, 1999). Bu nedenle, bu yaklaşımda öznel iyi oluşun artması genellikle mutluluk duygusunu arttırmakla ilişkilendirilir. Eudaimonik yaklaşım ise esenliği psikolojik esenlik olarak adlandırır ve esenliği bireylerin kendi

potansiyellerine tümüyle ulaşması, yaşamlarının bir amacı ve anlamı olması gibi kavramlarla ilişkilendirir (Ryff, 1989; Ryff ve Keyes, 1995). Ryff'in (1989) psikolojik iyi oluş modeli özerklik, çevresel hâkimiyet, kişisel gelişim, diğerleriyle pozitif ilişkiler, yaşam amaçları ve öz-kabul olmak üzere altı bileşenden oluşmaktadır. Şimdiye kadar, eudaimonik yaklaşım ile tanımlanan esenlik kavramının bireylerin iyi oluşunu ve pozitif işlevselliğini yordaması açısından hedonik yaklaşıma kıyasla daha güçlü sonuçlar ortaya çıkardığı gözlenmiştir (McMahan ve Estes, 2011). Bu tez çalışmasının amacı, romantik bir partnerle bağ kurmak gibi gelişimsel görevleri başarılı bir şekilde yerine getirmek ve bunun sonuçlarının genç yetişkinlerin kendileri ve hayatları hakkında iyi hissetmelerine etkisini anlamak olduğu için bu çalışmada esenlik kavramı eudaimonik açıdan ele alınmıştır. Buna ek olarak, bu çalışmanın temel vurgusu, mutluluk gibi herhangi bir pozitif duygunun deneyimlenme sıklığından ziyade, herhangi bir zamanda herhangi bir duygu deneyiminden sonra, bir kişinin hayatında neler olup bittiğinin daha genel anlamda bireylerin esenliğine etkisini anlamaya çalışmaktır. Bu nedenle, eudaimonik yaklaşımdan kavramsallaştırılan psikolojik esenlik tanımı çalışma kapsamında kullanılmış ve bu bölümde bahsi geçen önceki çalışmalar da esenlik kavramını bu tanımdan ele alan çalışmalardan almıştır.

Geçtiğimiz yıllarda, birçok araştırmacı psikolojik esenlik ve duygular arasındaki ilişkiyi, duygusal deneyimler, duygu düzenleme, duyguları açma ve duygusal zekâ gibi çeşitli unsurlar aracılığıyla açıklamaya çalışmıştır. Önceki araştırmalar, olumlu duyguları deneyimlemenin, genel olarak, psikolojik esenliği önemli ölçüde arttırdığını göstermiştir (Seaton ve Beaumont, 2015). Pozitif duyguların yanı sıra, karmaşık duyguların yaşandığı deneyimler de, psikolojik esenliği olumlu yönde yordamaktadır, çünkü karmaşık duygular bireyleri çelişkilerde anlam aramaya yöneltirler (Berrios, Totterdell ve Kellett, 2018). Benzer şekilde, Gross ve John (2003), etkili duygusal düzenleme stratejilerinden biri olarak görülen duyguların yeniden değerlendirilmesinin, psikolojik esenliği olumlu yönde yordadığını,

işlevsel olmayan bir duygu düzenleme stratejisi olan duyguların bastırılmasının ise düşük düzeyde psikolojik esenliği yordadığını göstermiştir. Ayrıca, olumsuz yaşam olaylarına odaklanan önceki araştırmalar çoğu zaman bu olayları insan yaşamında olumlu değişim fırsatları olarak görmektedir. Bu doğrultuda, travma deneyimleriyle ilgili duyguları paylaşmanın psikolojik esenlik üzerindeki etkisini inceleyen bir çalışmanın sonuçları, travmatik olaylarını paylaşmanın, esenliğin çevresel hakimiyet, kişisel gelişim ve öz-kabul alt boyutlarını olumlu şekilde yordadığını göstermiştir (Hemenover, 2003). Ayrıca duygusal zekanın psikolojik esenliği arttırdığına dair bulgular vardır. Araştırmalar duygusal zekanın hem hedonik hem de eudaimonik esenlik ile ilgili olduğunu gösterse de, eudaimonik yönüyle olan ilişkisinin hedonik yönüyle kıyaslandığında daha güçlü olduğu tespit edilmiştir (Extremera, Ruiz-Aranda, Pineda-Galán ve Salguero, 2011; Lanciano ve Curci, 2015).

Romantik ilişkilerin de esenliğe katkısını ortaya koyan birçok araştırma vardır (Braithwaite ve diğerleri, 2010; Kansky, 2018; Myers, 1999). Yetişkin bağlanma stillerine odaklanan araştırmalar güvenli bağlanmanın bireylerin psikolojik esenliğini olumlu yönde etkilediğini ortaya koymuştur (Guardia, Ryan, Couchman ve Deci, 2000, Leek ve Cooney, 2001). Buna karşılık, kaygılı ve kaçınan bağlanma stilleri, ileri yetişkinlik döneminde bile bireylerin psikolojik esenliğini olumsuz yönde etkilediği bulunmuştur (Homan, 2018). Bağlanma stillerinin yanı sıra, genel olarak romantik bir ilişkide yer alan bireylerin, romantik bir ilişkide bulunmayan bireylere kıyasla daha fazla psikolojik esenliğe sahip olduğu gözlenmiştir (Campbell ve ark. 1994), ayrıca yapılan boylamsal çalışmalar ilişkiye bağlılığının yüksek olmasının esenliği arttırdığını göstermiştir (Dush ve Amato, 2005; Kim ve McKenry, 2002). Bununla birlikte araştırmalar, genel olarak evli çiftlerin daha mutlu olma eğiliminde olmalarına rağmen (Diener, Gohm, Suh ve Oishi, 2000; Glenn ve Weaver, 1988), ilişki kalitesi yüksek evliliklerin psikolojik esenlik ile daha çok ilişkili olduğunu göstermiştir (Proulx, Helms ve Buehler, 2007).

Bağlanma stili, ilişki durumu ve ilişki kalitesine ek olarak, son on yılda yapılan araştırmalar, algılanan partner duyarlılığının psikolojik esenlikle güçlü bir şekilde bağlantılı olduğunu ortaya koymuştur. Yapılan boylamsal bir çalışma, algılanan partner duyarlılığının psikoloji esenliği 10 yıl sonra bile olumlu yönde yordadığını göstermiştir (Selçuk, Günaydın, Ong ve Almeida, 2016). Ayrıca, algılanan partner duyarlılığının psikolojik esenliği yordayıcı rolü kültürler arası test edildiğinde bulgular, farklı kültürel değerlerin benimsendiği iki ülke için de algılanan partner duyarlılığı ile esenlik arasında güçlü bir bağlantı olduğunu göstermiştir (Taşfiliz ve diğerleri, 2018).

Kültürün de psikolojik esenliği etkilediği bilinmektedir. Amerika ve Japonya'dan bireylerin kültürlerarası karşılaştırması, Amerika'da bireysellik değerleri benimseyenler için, Japonya'da ise toplulukçu değerleri benimseyenler için esenliği daha güçlü bir şekilde yordadığını göstermiştir (Kitayama, Karasawa, Curhan, Ryff ve Markus, 2010). Bununla beraber, çoğu çalışma, genel olarak toplulukçu kültürlerden bireylerin, psikolojik esenlik puanlarının en az bireyci kültürlerden bireylerinki kadar yüksek olduğu bulunmuştur (Jensen ve diğerleri, 2015; Kan, Karasawa ve Kitayama, 2009; Karasawa ve diğerleri, 2011; Ryff, 2018).

Kültürel etkilerle ilgili araştırmaların yanı sıra, kişilik ve demografik faktörler gibi esenliği etkileyen diğer etmenler hakkında da çok sayıda araştırma yapılmıştır (Huppert, 2009; Keyes ve diğerleri, 2002). Bazı çalışmalar yaş ve cinsiyet gibi bireysel özelliklerin psikolojik esenliğe etkisi üzerine odaklanmıştır (Schmutte ve Ryff, 1997). Bu çalışmalara göre, kişisel gelişim ve yaşam amaçları alt boyutlarında yaşa göre düşüş görülse de, esenliğin yaşla birlikte arttığı gözlenmiştir (Ryff, 2014). Yaşa bağlı bu değişimler genel olarak her iki cinsiyet için de geçerlidir. Son olarak, psikolojik esenlik kişilik özellikleriyle de ilişkili bulunmuştur. Genel olarak, Beş Faktör kişilik boyutları ile psikolojik esenlik

arasındaki korelasyonu inceleyen alıřmalar, nevrotikliĐin ve dıřadönüklüĐün esenlik ile yüksek korelasyonu olduĐunu göstermiřtir (Grant, Langan-Fox ve Anglim, 2009; Schmutte ve Ryff, 1997).

Duyguları Ama

Arařtırmacılar, kiřisel duygu ve dıřünceleri paylařma eylemi iin kendini ama olarak adlandırılan geniř kapsamlı bir terim önermiřlerdir (Derlega, Metts, Petronio ve Margulis, 1993). Kendini ama, kiřilerin birbirini tanınası ve kiřiler arası iliřkilerde yakınlıĐın oluřması iin önemli bir yapı tařı kabul edilmektedir (Greene, Derlega ve Mathews, 2006). Bununla birlikte, her iki tarafında yüksek miktarda kendini aması yakınlık kurulduktan sonra da iliřkilerin güçlendirilmesine katkı saĐlamaktadır (Hendrick, 1981; Reis ve Shaver, 1988). Kendini ama eylemi tüm yakın iliřkiler iin önem tařıyor olsa da, genellikle romantik bir partnerle baĐ kurulduĐunda, kiřilerin daha ok partnerlerine kendini ama eĐiliminde oldukları bilinmektedir (Kito, 2005). Önceki alıřmalar, kendini amanın iliřki doyumu, iliřkiye baĐlılık, sevgi gibi iliřki deĐiřkenleri ile pozitif iliřkisi olduĐunu göstermiř (Sprecher & Hendrick, 2004), dahası duyguları amanın, yakınlıĐı arttırmada kiřisel bilgi ve dıřünceleri paylařmaktan ok daha etkili olduĐunu ortaya koymuřtur (Laurenceau ve diĐerleri, 1998; 2005). Bu nedenle, bu alıřmada özellikle duyguları ama odak noktasıdır.

Duygusal deneyimlerin paylařılması ile ilgili alanyazın, bu konuyla ilgili arařtırmaların oĐunlukla iki yönde ilerlediĐini göstermektedir. Bunlardan biri olumsuz duygusal deneyimlerin paylařılmasına odaklanmaktadır. Bazı olumsuz deneyimler (örn. travmatik deneyimler) hakkında konuřmak zor olacaĐından, Pennebaker ve meslektařları duygusal deneyimleri anonim olarak paylařmayı ieren bir yazma paradigması geliřtirdi (Pennebaker ve Beall, 1986). Bu paradigmayı kullanan birok arařtırma, bireylerin travmatik ya da stresli

deneyimleri hakkında yazdıklarında, sağlık ve esenliklerinin önemli ölçüde iyileştirdiğini göstermiştir (Acar ve Dirik, 2019; Langens ve Schöler, 2005; Lu ve Stanton, 2010; Murray ve Segal, 1994; Pennebaker, 1997; Smyth, 1998). Bununla birlikte olumsuz duygular herkese açık bir şekilde yazıldığında, kişinin sağlık ve esenliğine olan bu olumlu etkisinin arttığı tespit edilmiştir (MacReady, Cheung, Kelly ve Wang, 2011). Diğer araştırmalar ise olumlu duyguları açmanın önemini ortaya koymaktadır (Gable ve Reis, 2010). Yapılan bir günlük çalışmada, olumlu olayları paylaşmanın olayın pozitifliğinin etkisinin üzerinde kişilerin öznel iyi oluşunu arttırdığı, şayet paylaşılan kişi romantik partnerlerse ayrıca ilişki doyumunu da arttırdığı gözlenmiştir (Gable, Reis, Impett ve Asher, 2004). Ayrıca eşlerden alınan tepkileri değerlendiren bulgular, olumlu olayları paylaşmaya verilen tepkilerin olumsuz olayları paylaşmaya verilen tepkilere kıyasla hem ilişki doyumu hem de ayrılığı daha iyi yordadığını göstermiştir (Gable, Gonzaga ve Strachman, 2006). Ancak, duygusal olayları paylaşma eğilimi, o olay sırasında hangi duyguların yaşandığını paylaşma eğiliminden farklı olabilir. Bu nedenle, Snell, Miller ve Belk'in (1988) ölçek geliştirme çalışmalarına dayanarak, bu araştırma kapsamında duyguları açma, bir bireyin herhangi bir zamanda deneyimleyebileceği duyguları romantik partnerlerine açmaya istekli olması olarak tanımlanmıştır.

Algılanan Partner Duyarlılığı

Genel olarak ilişkilerde duyarlılık, ilişkideki kişilerin birbirlerinin ihtiyaçlarına, arzularına, amaçlarına ve endişelerine karşı gösterdikleri destekleyici davranışları içeren bir süreci ifade eder. Gelişim psikolojisi alanında ebeveyn-çocuk ilişkileri üzerine yapılan kapsamlı araştırmalar, bakım verenin duyarlı davranışlarının çocukların gelişimindeki önemini vurgulamaktadır. Bu araştırmalar, bakım verenin duyarlılığının çocukların güvenli bağlanma geliştirilmesine öncülük ettiğini ve bu sayede büyümelerini olumlu yönde etkilediğini göstermiştir

(IJzendoorn ve Bakermans-Kranenburg, 2008). Bağlanma teorisine göre (Ainsworth, Blehar, Waters ve Wall, 1978; Bowlby, 1988), duyarlılık bebeklerde güvenli bağlanmayı oluşturan temel belirleyici özelliktir. Bebeklerde ve çocuklarda bağlanmanın gelişimi hakkındaki bu gözlemlerine dayanarak, Bowlby bu erken deneyimlerin tüm bireylerin sonraki yaşamlarını da etkileyen bağlanma stillerini oluşturduğunu öne sürmüştür. Daha sonra, Hazan ve Shaver, yetişkinlerin romantik ilişkilerinde incelemeler yaparak, romantik partnerler arasında kurulan duygusal bağın, ebeveynler ve bebekleri arasındaki bağa benzer işlevleri olduğunu tespit ederek bu Bowlby'nin teorisini genişletmişlerdir. Yapılan retrospektif araştırmalar, Bowlby'nin önceki iddiasını destekleyen bulgular ortaya koymuş, romantik ilişkilerinde güvenli bağlanan yetişkinlerin, çocukluklarında ebeveynleriyle de güvenli ilişkiler kurmuş olduklarını belirttiklerini göstermiştir (Feeney ve Noller, 1990; Hazan ve Shaver, 1987). Her ne kadar bu bulgular yetişkin bağlanma stillerinin erken ebeveyn-bebek ilişkilerine dayandığı fikrini desteklese de, daha sonra yapılan erken bağlanma stillerinin sürekliliği üzerine yapılan araştırmalar, yeni bağlanma kişileriyle, özellikle romantik partnerleriyle olan deneyimlerimizin, bağlanma stillerini etkilediğini ve güncellediğini öne sürmüştür (Kirkpatrick ve Hazan, 1994; Simpson, Rholes, Campbell, Tran ve Wilson, 2003). Bağlanma stilineki değişimler yeni ilişkilerin niteliği, özellikle de yeni bağlanma partnerinin duyarlılığı ile ilişkilidir. Bağlanma stillerindeki bu süreksizlik duyarlılığın çok daha geniş bir kavram olduğunu ve bağlanma stillerinin aslında birincil bağlanma figürünün duyarlılığından kaynaklanan ürünler olduğunu göstermektedir. Yetişkinler tipik olarak romantik partnerlerinin ihtiyaç ve sıkıntı anında destekleyici olmasını ve onlara “güvenli bir sığınak” sağlamasını bekler. Romantik partnerlerin duyarlılığı, yetişkin bireylerin yaşantılarında önemli bir rol oynamaktadır (Reis ve Shaver, 1988; Reis ve diğerleri, 2004). Bu bağlamda, Reis, Clark ve Holmes (2004), ilişki çalışmalarında kullanımı için duyarlılığı kavramsallaştırmış algılanan partner duyarlılığı diye adlandırdıkları yeni bir terim önermişlerdir. Buna göre algılanan partner duyarlılığı,

bireylerin partnerlerinin kendilerini anladığına, onlara değer verdiğine, ve onlarla ilgilendiğine dair algısı olarak tanımlanmıştır.

Kültürel Farklılıklar

Kültürel farklılıklar, duyguları paylaşmaktan kimin daha fazla faydalanabileceğini etkileyebilir. Genel olarak, Batılı olmayan kültürler ilişkilere daha fazla değer verir ve kişilerarası uyumu sürdürmeye odaklanırken, Batı kültürlerinde insanlar bağımsız benliklerini ifade etmeye daha fazla önem verirler (Markus ve Kitayama, 1991). Batı kültürlerinde bireyler bir duygu yaşadıklarında, tipik olarak bu duygu deneyimleri hakkında konuşurlar. Onların aksine, duyguları bastırma Batılı olmayan ülkelerde Batılı olanlardan bir duygu düzenleme stratejisi olarak daha sık kullanılır (Matsumoto ve diğerleri, 2008). Dahası, önceki araştırmalar romantik ilişkilerde duyguların bastırılmasının, Batılı olmayan kültürlerden gelen insanlar için Batı kültürlerinden insanlara göre daha az problem olduğunu öne sürer (Impett ve diğerleri, 2012). Bu muhtemelen bireyci toplumlardan gelen insanların duygularını açıkça ifade ederek sosyalleşmesi, toplulukçu toplumlardaki bireylerin ise duygu ifadelerini kontrol ederek sosyalleşmesinden kaynaklanmaktadır (Kang ve diğerleri, 2003; Oyserman, Coon ve Kimmelmeier, 2002). Bu nedenle, toplulukçu kültürlerde, duyguları paylaşmak, bireylerin esenliği için bireyci kültürlerden daha az önemli olabilir. Ek olarak, önceki araştırmalar, duyguların kültürel uyumunun (özerkliği veya ilişkililiği teşvik eden duygular), duyguların esenliği ne ölçüde yordadığı ile ilişkili olduğunu ileri sürmüştür (De Leersnyder, Kim ve Mesquita, 2015; De Leersnyder, Mesquita, Kim, Eom ve Choi, 2014; Leu, Wang ve Koo, 2011).

Türkiye ile Hollanda arasındaki kültürel farkın en dikkat çeken yönü, Hollanda halkının bireyci bir kültüre sahip olması ve Türk halkının toplulukçu bir kültüre sahip olmasıdır. Öte yandan, Kağıtçıbaşı (1983), Türk kültürünü, bireyci

değerlerin zaman içinde artmakta olduğu ve toplulukçu değerlerin korunduğu bir “geçiş kültürü” olarak değerlendirmiştir. Önceki çalışmalar, Türkiye'nin tamamen ne toplulukçu ne de bireyci değerlere sahip olduğunu göstermiştir (Göregenli, 1995; İmamoğlu, 1998).

Araştırmanın Amacı ve Hipotezleri

Yukarıda sunulan bulgulara dayanarak, bu çalışmanın ortaya koyduğu temel soru, algılanan partner duyarlılığının, bireyin romantik partnerine duygularını açma isteği ile psikolojik esenliği arasındaki ilişkiyi ne ölçüde etkilediğidir.

Hipotez 1: Duyguları açma ile psikolojik esenlik arasındaki pozitif ilişki, algılanan partner duyarlılığına göre değişkenlik gösterecektir. Duyguları açmanın partnerlerinden daha yüksek duyarlılık algılayanlar için partnerlerinden daha düşük duyarlılık algılayanlara kıyasla psikolojik esenliği daha güçlü bir şekilde yordaması beklenmektedir.

Hipotez 2: Duyguları açma ve psikolojik esenlik arasındaki pozitif ilişki ülkelere göre değişecektir. Modelin Hollandalı katılımcılar için Türk katılımcılardan daha güçlü bir ilişki göstermesi beklenmektedir.

Hipotez 3: Modelin, olumlu duyguları açma için olumsuz duygulardan daha güçlü bir ilişki göstermesi beklenmektedir.

Yöntem

Bu çalışma, değişkenler arasındaki ilişkileri kesitsel bir araştırma deseni kullanarak incelemiştir. Değişkenler arasındaki ilişkiler, veri toplama sırasında hâlihazırda romantik bir ilişkisi olan, 18 ila 40 yaşları arasındaki, iki grup genç

yetişkin örneklemelerinde değerlendirilmiştir. Birinci örneklem Türkiye'de, ikinci örneklem ise Hollanda'da yaşayan genç yetişkinlerden oluşmaktadır. Bu sebeple, bu çalışma aslında kültürel değerleri açısından birbirinden farklı iki ülkede yaşayan bireyleri karşılaştırdığından, kültürlerarası karşılaştırma içiremeyen diğer kesitsel çalışmalardan araştırma deseni olarak farklı bir özelliğe sahip olup, kültürlerarası bir araştırma desenine sahiptir (Papayiannis ve Anastassiou-Hadjicharalambous, 2011).

Katılımcılar

Bu çalışmada toplam 853 katılımcı (Türkiye için $n = 447$ ve Hollanda için $n = 406$), yer almıştır. Çalışmada kullanılan iki farklı örneklemin özellikleri şu şekildedir:

Türkiye örneklemi. Türk katılımcıların çoğunluğu, Orta Doğu Teknik Üniversitesi (ODTÜ) psikoloji bölümündeki bir araştırma kayıt sistemi (SONA) ve sosyal medya aracılığıyla çalışmaya katılmıştır. SONA sistemi aracılığıyla çalışmaya katılan öğrencilere ($N = 338$) ODTÜ'de sunulan lisans psikolojisi dersleri için 0,5 ekstra ders kredisi verilmiştir. Toplamda 597 kişi çalışmaya katılmıştır. Ancak, bu katılımcılardan bazıları anketi yarım bırakmış, bazıları ise katılım koşullarını sağlamamış olduğundan dolayı örneklemden çıkarılmışlardır. Buna göre, toplam analitik örneklem 447 kişiyi içermektedir. Bu örnekte yaş ortalaması 22,90 (18–40 yaş aralığı, $S = 3,611$) olarak bulunmuştur. Katılımcıların % 76,2'si kadın ($n = 339$) ve % 23,7'si erkektir ($n = 106$), iki katılımcı ise cinsiyetini belirtmemiştir. Katılımcıların % 4,3'ü en az lise mezun iken, % 95,7'si üniversite eğitimi almakta ya da mezunudur. Katılımcılar eğitim ve gelir seviyelerini göz önünde bulundurarak toplumdaki yerlerini değerlendirdikleri öznel sosyoekonomik statü ortalamaları 6,22 (aralık = 2-10, $S = 1,372$)'dir. Katılımcıların % 87,2'sinin ilişkisi vardır ($n = 390$), % 0,7'si nişanlı ($n = 3$), %

7,2'si evli ($n = 32$) ve % 4,9'u partnerleriyle birlikte yaşamaktadır ($n = 22$). Ortalama ilişki uzunluğu 23,47 (aralık = 1-241, $S = 27,926$) aydır. Katılımcıların % 27,1'i uzak mesafeli bir ilişki sürdürürken, katılımcıların % 72,9'u partnerleriyle yakın mesafeli bir ilişkideydi. Katılımcılar tarafından derecelendirilen ortalama ilişki doyumu 4,15 (aralık = 1-5, $S = 0,940$), ortalama algılanan yakınlık ise 4,13 (aralık = 1-5, $S = 1,101$)'tür.

Hollanda örnekleme. Hollandalı katılımcıların çoğunluğu, Tilburg Üniversitesi'ndeki sosyal ve davranış bilimlerindeki bir araştırma kayıt sistemi (PURS) ve ayrıca sosyal medya aracılığıyla çalışmaya katılmıştır. PURS sistemi aracılığıyla çalışmaya katılan öğrencilere ($N = 436$) 0,5 araştırma katılım puanı verilmiştir. Toplamda 440 kişi çalışmaya katılmıştır. Ancak, bu katılımcılardan bazıları anketi yarım bırakmış, bazıları ise katılım koşullarını sağlamamış olduğundan dolayı örneklemden çıkarılmışlardır. Buna göre, toplam analitik örneklem 406 kişiyi içermektedir. Bu örnekte yaş ortalaması 19,83 (18–37 yaş aralığı, $S = 2,398$) olarak bulunmuştur. Katılımcıların % 80,8'si kadın ($n = 328$) ve % 29,2'si erkektir ($n = 78$). Katılımcıların sadece bir katılımcı ilköğretim mezunu olduğunu bildirmiş iken, geri kalan tüm katılımcılar üniversite eğitimi almakta ya da mezundur. Katılımcılar eğitim ve gelir seviyelerini göz önünde bulundurarak toplumdaki yerlerini değerlendirdikleri öznel sosyoekonomik statü ortalamaları 6,93 (aralık = 1-10, $S = 1,169$)'tür. Katılımcıların % 90,4'ünün ilişkisi vardır ($n = 367$), % 0,2'si nişanlı ($n = 8$), % 0,5'i evli ($n = 2$) ve % 7,1'i partnerleriyle birlikte yaşamaktadır ($n = 29$). Ortalama ilişki uzunluğu 17,69 (aralık = 1-187, $S = 18,049$) aydır. Katılımcıların % 16,7'si uzak mesafeli bir ilişki sürdürürken, katılımcıların % 83,3'ü partnerleriyle yakın mesafeli bir ilişkideydi. Katılımcılar tarafından derecelendirilen ortalama ilişki doyumu 4,25 (aralık = 1-5, $S = 0,738$), ortalama algılanan yakınlık ise 4,23 (aralık = 1-5, $S = 0,908$)'tür.

İşlem

Veri toplama işlemlerine başlamadan önce her iki örneklem içinde ayrı ayrı Orta Doğu Teknik Üniversitesi ve Tilburg Üniversitesi'nin Etik Kurulu'ndan çalışmaların etik kurul onayları alınmıştır. Etik onayları aldıktan sonra, katılımcılar duyurular aracılığıyla romantik ilişkiler ve duygulara ilişkin soruları içeren yaklaşık 20-30 dakika süren bir çevrimiçi ankete katılmaya davet edilmişlerdir. Her iki ülkeden katılımcılar anketleri kendi ana dillerinde doldurmuşlardır. Tüm katılımcılar, anketlerin ilk sayfasında verilen bilgilendirme formunu onaylayarak çalışmaya gönüllü olarak katılmışlardır.

Veri Toplama Araçları

Anket altı bölümden oluşmaktadır. Katılımcılara başlangıçta bilgilendirilmiş onam formu verilmiştir. Ankete devam etmeyi kabul ettikleri takdirde, demografik bilgiler ve romantik ilişkilerine ilişkin soruları içeren bir ölçek ile duyguları açma, algılanan partner duyarlılığı, psikolojik esenlik ve kişilik özellikleri ile ilgili ölçekleri tamamladılar. Bu ölçekler içindeki maddeler ve tüm ölçeklerin sırası rastgele olacak şekilde ayarlanmıştır.

Psikolojik esenlik. Bu çalışmanın sonuç değişkeni psikolojik esenliktir. Bu değişken Ryff'in Psikolojik İyi Olma Ölçekleri kullanılarak ölçülmüştür (Ryff, 1989). Teorik olarak bu ölçek, eudaimonik esenlik kavramını ölçmek için tasarlanmıştır. Bu çalışmada ölçeğin 42 maddelik versiyon kullanılmıştır (Ryff, 2014'te önerildiği gibi). Ölçekte esenliğin altı alt boyutunun (özerklik, çevresel hâkimiyet, bireysel gelişim, diğerleriyle olumlu ilişkiler, yaşam amaçları ve öz-kabul) her biri için 7 madde yer almaktadır. Katılımcılar ölçek maddelerini 7'li Likert ölçeği (1 = “Kesinlikle katılmıyorum”, 7 = “Kesinlikle katılıyorum”) ile değerlendirilmiştir.

Duyguları açma. Bu çalışmanın yordayıcı değişkeni, romantik partnerlere duyguları açmaktır. Bu amaçla katılımcıların romantik partnerlerine hem olumlu hem de olumsuz duygularını açmaya istekli olma eğilimi değerlendirilmiştir. Katılımcılardan listelenen duyguları herhangi bir zamanda hissettiklerini düşündüklerinde o duyguyu romantik partnerlerine açmaya ne derece istekli olacaklarını 5'li Likert ölçeği (1 = Hiç, 5 = Tamamen) ile değerlendirmeleri istenmiştir. Bu çalışmada kullanılan ölçek, aslında bir kişinin belirli duyguları başkalarına açma konusundaki istekliliğini değerlendirmek için tasarlanmış olan Duygusal Kendini Açıklama Ölçeğinin (ESDS; Snell, Miller ve Belk, 1988) genişletilmiş bir versiyonudur. Orijinal ölçekte, her biri içinde beş madde bulunan sekiz ayrı duygu kategorisinden (depresyon, mutluluk, kıskançlık, endişe, öfke, sakinlik, ilgisizlik ve korku) oluşmaktadır. Mevcut çalışma olumsuz duyguların yanı sıra olumlu duygulardaki çeşitliliği de yakalamayı hedeflediğinden, ölçeğe dokuz duygu kategorisi (iğrenme, şaşkınlık, eğlence, gurur, hayranlık, şefkat, şükran, sevgi ve cinsel arzu) daha eklenmiştir. Ölçeğin Türkçe ve Hollandaca versiyonları çeviri-geri çeviri yöntemi kullanılarak oluşturulmuştur.

Algılanan partner duyarlılığı. Algılanan partner duyarlılığı bu çalışmada düzenleyici değişkenidir. Bu kavramsallaştırmayı ölçmek için Algılanan Partner Duyarlılığı Ölçeği (PPRS; Reis ve Carmichael, 2006, Reis, Crasta, Rogge, Maniaci ve Carmichael, 2017) kullanılmıştır. Ölçek, bireylerin partnerlerinin onları ne kadar anlayabildiğini, onayladığını ve onlara önem verdiğine dair hislerini değerlendirmek için tasarlanmıştır. Katılımcılar partnerleriyle ilgili 18 ifadeyi 9'lu Likert ölçeği (1 = hiç doğru değil, 9 = tamamen doğru) ile değerlendirilmiştir.

Demografik bilgiler, ilişki ve kişilik özellikleri. Katılımcılar, yaşları, cinsiyetleri, eğitim durumları, algılanan sosyo-ekonomik statüleri, etnik köken (Hollandalı katılımcılar için), ilişki durumu, ilişki süresi, ilişki mesafesi, ilişki doyumu ve yakınlık hakkındaki soruları cevaplamışlardır. Katılımcıların algıladıkları sosyo-

ekonomik statü SES merdiveni (1-10 arası) kullanılarak ölçülmüştür (Adler, Epel, Castellazzo ve Ickovics, 2000). Ayrıca, bazı kişilik özellikleri de kontrol değişkeni olarak alınmıştır. Bu kişilik özelliklerini değerlendirmek için Beş Faktör Kişilik Envanteri-2 (BFI-2; Soto ve John, 2017) kullanılmıştır.

Bulgular

Çoklu Grup Doğrulayıcı Faktör Analizi

Öncelikle, ölçüm araçlarının maddelerinin ait olduğu faktörleri belirlemek ve bu faktörlerin çalışmada yer alan iki ülke bağlamında ölçme değişmezliğine sahip olup olmadığı incelenmiştir. Ölçüm değişmezliğinin değerlendirilmesinde R programının Lavaan ve semTools paketleri kullanılmış, modeller Yaklaşık Hataların Karekökü (RMSEA), Karşılaştırmalı Uyum İndeksi (CFI), Standartlaştırılmış Artık Ortalamaların Karekökü (SRMR) uyum indeksleri kullanılarak değerlendirilmiştir (Cheung ve Rensvold, 2000). Genel olarak, tüm ölçüm değişmezliği sonuçları, her iki ülkeden örneklem için biçimsel değişmezliği, metrik değişmezliği ve en azından kısmi ölçek değişmezliğini sağlayarak test edilen modellerin ülkeler arası karşılaştırılabilir olduğunu göstermiştir.

Korelasyon Analizleri

Elde edilen sonuçlara göre, her iki ülke için genel olarak duyguları açma ile psikolojik esenlik arasında küçük bir pozitif korelasyon vardır (Türkiye örnekleme için: $r = .193$, $n = 447$, $p < .01$; Hollanda örnekleme için: $r = .143$, $n = 406$, $p < .01$). Buna göre, duyguların genel olarak romantik bir partnerlere açmaya istekli olmadaki artışlar, psikolojik esenlik puanlarındaki artışla ilişkilidir. Ayrıca, olumlu ve olumsuz duyguları açma ayrı ayrı değerlendirilmiştir. Sonuçlar, Türkiye

ve Hollanda'dan katılımcılar için pozitif duyguları açma ile psikolojik esenlik arasında küçük ve orta derecede güçlü pozitif korelasyonların olduğunu göstermiştir (Türkiye örnekleme için: $r = .313$, $n = 447$, $p < .01$; Hollanda örnekleme için: $r = .237$, $n = 406$, $p < .01$), yani romantik partnerlerle pozitif duyguları açmaya istekli olmadaki artış, psikolojik esenlik puanlarındaki artışla ilişkilidir. Ancak, Hollandalı katılımcılar için olumsuz duyguları açma ile psikolojik esenlik arasında anlamlı bir korelasyon bulunamamıştır ($r = .065$, $n = 406$, $p = .194$). Türk katılımcılar için ise olumsuz duyguları açma ve psikoloji esenlik arasında zayıf bir pozitif korelasyon vardır ($r = .096$, $n = 447$, $p < .05$). Ek olarak, her iki örneklem için de algılanan partner duyarlılığı ile psikoloji esenlik arasında orta derecede güçlü bir korelasyon vardır (Türkiye örnekleme için: $r = .292$, $n = 447$, $p < .01$; Hollanda örnekleme için: $r = .292$, $n = 406$, $p < .01$). Yani, algılanan partner duyarlılığındaki artışlar, psikolojik esenlik puanlarındaki artışlarla ilişkilidir.

Hipotez Testleri

Romantik partnerlere duyguları açma ile psikolojik esenlik ilişkisinde algılanan partner duyarlılığının düzenleyici rolünü her iki ülkede R programında lavaan paketi kullanılarak yol analizleri yoluyla test edilmiştir. Genel, olumlu ve olumsuz duyguları açma modelleri ayrı ayrı test edilmiştir. Bütün modeller başlangıçta herhangi bir kontrol değişken olmadan test edilmiş, daha sonra aynı modeller kontrol değişkenlerin dâhil edilmesiyle tekrar test edilmiştir. Tüm ölçek puanları modellere girilmeden önce standartlaştırılmıştır.

İlk olarak 17 duygu kategorisinin içinde yer aldığı genel olarak duyguları romantik partnerlere açma yordayıcı değişken olarak modelde yer almıştır. Bu analizin sonuçlarına göre, genel olarak duyguları açma ($B = .097$, 95% CI = [.002, .193], $p = .046$) ve algılanan partner duyarlılığı ($B = .266$, 95% CI = [.169, .363], $p < .001$)

psikoloji esenliđi anlamlı ve pozitif bir şekilde yordamıř; ancak bu iki deđiřkenin birbirleriyle ya da katılımcıların yařadıkları lke ile karřılıklı etkileřimi psikoloji esenlik dzeyi zerinde anlamlı bir etkiye sahip grlmemiřtir. Bu sonular, kontrol deđiřkenlerinin modele eklendikten sonra test edilmesinden elde edilen sonularla aynıdır. Tm deđiřkenler modelde iken elde edilen sonular gstermektedir ki, genel olarak romantik bir partnerle duyguları amaya istekli olma ve psikoloji esenlik dzeyi arasındaki anlamlı ve pozitif iliřki algılanan partner duyarlılıđı ve yařanılan lkeden bađımsızdır.

Daha sonra olumlu duyguları romantik partnerlere ama yordayıcı deđiřken olarak modelde yer almıřtır. Yapılan bu analizden elde edilen sonular da genel olarak duyguları amada grldđ gibi sadece olumlu duyguları amaya istekli olmanın temel etkisini psikolojik esenliđi yordamada anlamlı olduđunu ortaya koymuřtur ($B = .255$, 95% CI = [.153, .356], $p < .001$).

Olumsuz duyguları romantik partnerlere amanın yordayıcı deđiřken olarak modelde yer aldıđı analizlerde ise deđiřkenlerin karřılıklı etkileřimlerinin yanı sıra olumsuz duyguları amaya istekli olmanın temel etkisi de anlamlı olarak bulunamamıřtır. Kontrol deđiřkenlerinin eklendiđi modelde de sonular aynı kalmıřtır.

Diđer Analizler

Keřif amalı olarak, ayrıık duygu kategorilerinin amaya istekli olunması da yordayıcılar olarak ayrıı modellerde test edilmiřtir. Bu analizlere gre, bazı olumlu duygu kategorilerini ama diđer deđiřkenlerle anlamlı etkileřimler ortaya koymuřtur.

Mutluluk duygusunu romantik partnerlere amaya istekli olma ve psikolojik esenlik arasındaki iliřkiyi inceleyebilmek iin yapılan analizlerden elde edilen

sonuçlara göre, yaşanan ülkenin mutluluk duygusunu açmaya istekli olma ($B = -.162$, 95% CI = $[-.311, .014]$, $p = .032$) ile karşılıklı etkileşimi ve algılanan partner duyarlılığının mutluluk duygusunu paylaşma ile karşılıklı etkileşimi ($B = .088$, 95% CI = $[-.006, .143]$, $p = .035$) esenlik düzeyi üzerinde anlamlı bir etkiye sahiptir. Bu sonuçlara göre, mutluluk duygusunu açmaya istekli olmak her iki ülkeden katılımcılar için de psikolojik iyi oluş ile anlamlı ve pozitif ilişkili olmasına rağmen bu ilişkinin Türk katılımcılar için ($B = .244$, $p < .001$) Hollandalı katılımcılara ($B = .082$, $p = .135$) kıyasla daha güçlü olduğu görülmektedir. Benzer bir şekilde, mutluluk duygusunu açmaya istekli olmak her tüm katılımcılar için de psikolojik iyi oluş ile anlamlı ve pozitif ilişkili olmasına rağmen bu ilişkinin algılanan partner duyarlılığı yüksek katılımcılar için ($B = .967$, $p = .014$) daha düşük olanlara ($B = .748$, $p = .008$) kıyasla daha güçlü olduğu görülmektedir.

Eğlence duygusunu romantik partnerlere açmaya istekli olma ve psikolojik esenlik arasındaki ilişkiyi inceleyebilmek için yapılan analizlerden elde edilen sonuçlara göre, algılanan partner duyarlılığının eğlence duygusunu açmaya istekli olmak ile karşılıklı etkileşimi ($B = .079$, 95% CI = $[-.003, .155]$, $p = .042$) esenlik düzeyi üzerinde anlamlı bir etkiye sahiptir. Bu sonuçlara göre, eğlence duygusunu açmaya istekli olmak her tüm katılımcılar için de psikolojik iyi oluş ile anlamlı ve pozitif ilişkili olmasına rağmen bu ilişkinin algılanan partner duyarlılığı yüksek katılımcılar için ($B = .890$, $p = .024$) daha düşük olanlara ($B = .693$, $p = .014$) kıyasla daha güçlü olduğu görülmektedir.

Hayran kalma duygusunu romantik partnerlere açmaya istekli olma ve psikolojik esenlik arasındaki ilişkiyi inceleyebilmek için yapılan analizlerden elde edilen sonuçlara göre, yaşanan ülke, algılanan partner duyarlılığı ve mutluluk duygusunu açmaya istekli olma etkileşimi ($B = -.123$, 95% CI = $[-.239, -.007]$, $p = .037$) esenlik düzeyi üzerinde anlamlı bir etkiye sahiptir. Bu sonuçlara göre, hayran kalma duygusunu açmaya istekli olmak her tüm katılımcılar için de psikolojik iyi

oluş ile anlamlı ve pozitif ilişkili olmasına rağmen bu ilişkinin algılanan partner duyarlılığı yüksek ve Türk katılımcılar için daha düşük olanlara ve Hollandalı katılımcılara kıyasla daha güçlü olduğu görülmektedir.

Tartışma

Mevcut araştırmanın temel amacı, algılanan partner duyarlılığının romantik partnerle duyguları açmaya istekli olma ve psikolojik esenlik arasındaki ilişkiyi ne derece etkilediğini incelemektir. Moderasyon hipotezi, duyguları açmaya istekli olma, algılanan partner duyarlılığı ve psikolojik esenlik arasındaki ilişkide olası kültürler arası farklılıkları görmek için Hollanda ve Türkiye'den örneklemeler karşılaştırılarak test edildi. Bu çalışma, bu hipotezi aynı zamanda hem olumlu hem de olumsuz duygu boyutları için farklı duygu tiplerinin açıklanması açısından araştırdı.

İlk olarak, ölçümlerin ülkeler arasında değişmezlik gösterip göstermediği sorusuna cevap arandı. Tüm ölçüm değişmezliği analiz sonuçları, iki örneklem boyunca ölçüm değişmezliğini sağlayarak regresyon eğimlerinin ve kesişimlerinin karşılaştırılabilir olduğunu ortaya koydu. Ardından, temel hipotez, sırasıyla duyguları genel olarak açma, olumlu duyguları açma ve olumsuz duyguları açma için ayrı ayrı test edildi.

Romantik partnerlere genel olarak duyguları açmanın psikolojik esenliği olumlu yönde yordayacağı hipotez edilmişti. Öngörüldüğü gibi, sonuçlar duyguları romantik partnerlere açmaya genel olarak istekli olmanın, iki örneklemde katılımcıların psikolojik esenliği ile pozitif yönde ilişkili olduğunu göstermiştir. Dahası, duyguları açmaya istekli olmanın, algılanan partner duyarlılığı yüksek bireyler için algılanan partner duyarlılığı düşük olan bireylere kıyasla psikolojik esenliği daha güçlü şekilde yordayacağı beklenmiştir. Ancak, sonuçlar bu

hipotezi desteklememiştir. Bu sonuç, romantik partnerlere genel olarak duyguları açmanın psikolojik esenlik üzerindeki olumlu etkisinin algılanan partner duyarlılığından bağımlı olduğu şeklinde yorumlanabilir. Ayrıca, bu sonuçlar her iki ülkeden katılımcılar için de beklenenin aksine bezer şekilde gözlenmiştir. Alanyazında yer alan önceki bulgulara dayanarak, modelin Hollandalı katılımcılar için Türk katılımcılardan daha güçlü bir ilişki göstermesi bekleniyordu (örn. Kuyumcu ve Güven, 2012). Genel olarak, bireyci toplumların üyeleri, duygularını açık bir şekilde ifade ederek sosyalleşir ve duyguları açmak, yakın ilişkileri sürdürmek ve esenlik için önemlidir; oysa toplulukçu toplumların üyeleri duygusal ifadelerini kontrol ederek sosyalleşirler (Kang ve diğerleri, 2003; Oyserman, Coon ve Kimmelmeier, 2002). Toplulukçu değerlere sahip olmak ile iletişim ve duygu paylaşımını etkileyen onur kültürüne değer vermek gibi birçok açıdan Türkiye'nin Hollanda'dan farklı kültürel değerlere sahip olduğu bilinmektedir (örn. Hofstede, 1980, 2001; Öner-Özkan ve Gençöz, 2006). Öte yandan, Kağıtçıbaşı (1983), Türk kültürünün, yıllar boyunca toplulukçu değerlerden modern ve bireysel değerlere doğru ilerleyen bir “geçiş kültürü” olduğunu savunmuş ve yapılan araştırmalar, Türkiye'nin, tamamen toplulukçu ya da tamamen bireysel değerlere sahip olmadığını göstermiştir (Göregenli, 1995; İmamoğlu, 1998). Bu çalışmadaki bulgular, Türkiyeli genç yetişkinlerin Hollandalı genç yetişkinlerle benzerlik gösterdikleri ve duyguları romantik bir partnere açmaktan kişisel esenlikleri bakımından en az Hollanda'daki genç yetişkinler kadar faydalanyor oldukları şeklinde değerlendirilebilir.

Duyguların paylaşılması ayrı ayrı incelendiğinde pozitif duyguları açmak genel olarak duyguları açmakla bezer sonuçlar ortaya koyarken negatif duyguları açmak bütün değişkenler modeldeyken katılımcıların esenliği ile anlamlı şekilde ilişkili bulunamamıştır. Aslında alanyazında olumsuz duyguları açmanın esenliğin çeşitli boyutlarını olumlu şekilde etkilediğine dair bulgular yer almaktadır (örn. Hemenover, 2003; Hoyt ve diğerleri, 2010). Sonuçlar ayrıntılı incelendiğinde

olumsuz duyguların olumlu duygulara kıyasla daha az açıklandığı görülmüştür. Bu durum alanyazında yer alan, bireylerin genel olarak uygun bulmadıkları için olumsuz duygularını açma da daha az istekli oldukları bilgisiyle uyumludur (Howell ve Conway, 1990). Bu durum, olumsuz duyguları açma bağlamında çalışma kapsamında yer alan bireylerin romantik partnerlerini birincil kişi olarak görmüyor olabildiklerine işaret ediyor olabilir. Ayrıca, çalışmada bu olumsuz duyguların kaynağının partnerleri mi yoksa partnerleri dışında biri mi olduğu bilgisi yer almamaktadır. Buna göre, partnerlerinin sebep olduğu olumsuz duyguları başkalarına açmayı tercih ediyor olabilirler.

Katkılar

Bu çalışma, algılanan partner duyarlılığının duyguları açma ve psikolojik esenlik arasındaki ilişkideki rolünü hakkında kültürler arası bir karşılaştırma yaparak bulgular sunmuş ve bu alandaki alanyazına değişkenler arasındaki ilişkiyi ilk kez ortaya koyarak katkı sunmuştur. Bununla birlikte duyguları açma ölçümü için daha ayrıntılı ve kapsamlı bir ölçüm aracı sunmuştur.

Sınırlılıklar

Çalışmanın sınırlılıklarından biri kesitsel bir çalışma olmasıdır. Bir diğeri de örneklemin çoğunluğunun öğrencilerden oluşmuş olmasıdır. Gelecekte, örneklem boyutları genişletilerek konu hakkında daha çok bilgi edinilebilecek farklı desende çalışmalar yapılması önerilmektedir.

Sonuç

Özetle, bu çalışmadan üç ana bulgu ortaya çıkmıştır. İlk olarak, romantik partnerlere duyguları açmaya istekli olmak, özellikle de olumlu duyguları, daha

fazla psikolojik esenlikle ilişkilidir. İkincisi, beklenenin aksine duyguları açma toplam puanları ile psikolojik esenlik arasındaki olumlu ilişki algılanan partner duyarlılığı düzeylerinde farklılaşmamıştır. Bununla birlikte, algılanan partner duyarlılığının düzenleyici etkisi, mutluluk ve eğlence gibi bazı duyguları açmayı ele alan modellerde gözlenmiştir. Bu modellerden elde edilen sonuçlara göre, romantik bir partnerlere mutluluk ve eğlence duygularını açmaya daha fazla istekli olmak, partnerinden daha düşük bir duyarlılık algılayan kişilere kıyasla, partnerinden daha yüksek bir duyarlılık algılayan bireyler için daha fazla psikolojik esenlikle daha güçlü bir ilişkiye sahiptir. Üçüncüsü, duyguları açma toplam puanları için olan modeller, hem Türkiye'den hem de Hollanda'dan genç yetişkinler için benzer sonuçlar göstermiştir. Ayrıca, romantik partnerlere mutluluğu açmak ve psikolojik esenlik arasındaki pozitif ilişki, Türk katılımcılar için Hollandalı katılımcılara kıyasla daha güçlüdür. Romantik partnerlere hayran kalma duygusunu açmanın ise sadece Türk katılımcılar için psikolojik esenlikle arasında pozitif bir bağlantı vardır ve bu bağlantı partnerlerini duyarlı algılayanlar için, partnerlerini daha az duyarlı algılayanlara kıyasla daha güçlüdür. Sonuç olarak, bu çalışmanın hipotezleri kısmen desteklenmiştir. Sonuçlar alanyazındaki önceki bazı bulguları desteklerken, aynı zamanda eudaimonik esenlik için duyguları açmanın önemini vurgulayarak ve bu konuyu araştırmanın farklı yollarını önererek duyguları açma konusundaki araştırmalara ek kültürler arası kanıtlar sağlamıştır.

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