

PERSONALITY AND CULTURAL PREDICTORS OF THE QUIET EGO:
COMPARING TURKEY AND THE UNITED STATES

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ABSTRACT

PERSONALITY AND CULTURAL PREDICTORS OF THE QUIET EGO: COMPARING TURKEY AND THE UNITED STATES

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Although high self-esteem has been shown to strongly relate to numerous positive psychological outcomes, previous research has shown that it is also linked with a defensive attitude and yields negative outcomes when the self is threatened by an external source. The concept of quiet ego, which is defined as a balanced integration of the self with others by turning down the volume of the ego, has been coined as a plausible alternative that can mitigate the potential negative effects of fragile high self-esteem. Considering that both cultural differences and personality characteristics have an impact on the conceptualization of the self, quiet ego, and its predictors are expected to vary across cultures. Therefore, the aim of this thesis is two-fold. First is to examine the psychometric properties of The Quiet Ego Scale in Turkish culture and the second is to investigate cultural similarities and differences between Turkey and the USA on quiet ego, its personality and cultural correlates (predictors). The current study was conducted with 248 Turkish and 690 American

university students. In addition to the Quiet Ego Scale, participants completed the measures of self-esteem, Big-Five personality traits, individualism and collectivism, affect, life satisfaction, happiness, empathy, identification with people and nature, mindfulness, well-being, self-compassion. Factor analyses on the items of the Quiet Ego Scale supported its construct validity consistent with its theoretical base among Turkish participants. Gender differences were found on the majority of the main variables. Cultural differences were identified on quiet ego, as well as on compassion, interdependence and mindfulness dimensions of quiet ego. As expected, the quiet ego was positively associated with the indicators of the well-being and certain personality traits. Among the personality characteristics, openness to experience was the strongest predictor of quiet ego in both cultures. Moreover, whereas agreeableness, extraversion and conscientiousness predicted quiet ego in the US, neuroticism predicted quiet ego strongly in Turkey. Culture was thereby found to moderate the effects of personality traits. For instance, on low levels of neuroticism, Turkish participants scored higher than their American counterparts on quiet ego and this pattern was reversed for high levels of neuroticism. Results were discussed considering the implications of cultural differences and limitations of the study.

Keywords: Quiet Ego, Self, Personality Traits, Culture

ÖZ

SAKİN BENLİĞİN KİŞİLİK VE KÜLTÜREL YORDAYICILARI: TÜRKİYE – AMERİKA BİRLEŞİK DEVLETLERİ KARŞILAŞTIRMASI

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Yüksek benlik saygısının bir çok psikolojik değişkenle olumlu yönde ilişkili olduğu geçmiş yazında yaygın olarak gösterilmesine karşın, başka çalışmalar benliğin bir dış kaynak tarafından tehdit edildiğinde savunmacı bir tutum alabileceğini ve yüksek benlik saygısının olumsuz sonuçlar da doğurabileceğini göstermiştir. Benliğin, bir anlamda “bencil sesinin” bastırılarak, diğerlerinin kişinin benliğine dengeli bir şekilde entegre edilmesi olarak tanımlanan sakin benlik kavramı, özellikle yüksek fakat kırılabilir benlik saygısının potansiyel olumsuz sonuçlarını azaltabilecek bir alternatif olarak görülmektedir. Hem kişilik özelliklerinin hem de kültürel farklılıkların benliğin kavramsallaştırılmasındaki etkisi düşünüldüğünde, sakin benlik ve yordayıcılarının bireyci ve ilişkisel kültürler arasında değişiklik göstermesi beklenmektedir. Bu bağlamda, bu çalışmanın iki temel amacı vardır. İlk amaç Sakin Benlik Ölçeği'nin Türk kültüründeki psikometrik özelliklerini incelemektir. İkinci amaç ise sakin benlik kavramı ve bunun kişilik ve kültürle ilgili

yordayıcılarının Amerika Birleşik Devletleri (ABD) ve Türk kültürlerindeki benzerlikleri ve farklılıklarını incelemektir. Bu çalışmada 248 Türk ve 690 ABDli üniversite öğrencisi yer almıştır. Sakin Benlik Ölçeği'nin yanında katılımcılara Beş Faktör Kişilik özellikleri, bireycilik toplulukçuluk, duygu durumu, yaşam doyumu, mutluluk, empati, insan ve doğa ile özdeşleşme, farkındalık, iyilik hali, öz-duyarlılık ölçekleri uygulanmıştır. Doğrulayıcı faktör analizi sonuçları Sakin Benlik Ölçeği'nin Türk örneğinde kuramsal temeline uygun olarak yapı geçerliliğini desteklemiştir. Çalışmadaki bir çok değişkende cinsiyet farklılıkları saptanmıştır. Hem genel sakin benlik değişkeninde hem de sakin benliğin alt boyutları olan, bakış açısı alma, özdeşleşme ve farkındalık boyutlarında kültürel farklılıklar saptanmıştır. Çalışmanın beklentilerine uygun olarak, sakin benlik, iyilik hali göstergeleri ve belirli kişilik özellikleri ile olumlu yönde ilişkilidir. Kişilik özellikleri arasında sakin benliğin en güçlü yordayıcısının “değişime açıklık” olduğu bulunmuştur. Bunun yanında, sakin benliği ABD’de uyumluluk, dışa dönüklük ve sorumluluk kişilik özellikleri yordarken, Türkiye’de sadece duygusal dengesizlik yordamaktadır. Dolayısıyla, kültür, kişilik özelliklerinin etkisinde düzenleyici bir rol oynamaktadır. Örneğin, yüksek nevrotiklik düzeyinde, Amerikalı katılımcıların sakin benlik düzeyleri değişmezken Türk katılımcılarda anlamlı bir düşüş gözlenmiştir. Bulgular kültürel farklılıkların etkileri göz önünde bulundurularak tartışılmış ve çalışmanın sınırlılıkları belirtilmiştir.

Anahtar Kelimeler: Sakin Benlik, Benlik, Kişilik Özellikleri, Kültür

To My Mother

&

My Family

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CHAPTER 1

INTRODUCTION AND THEORETICAL FRAMEWORK

1.1. General Introduction

Thinking about taking an important exam or participating in a competition makes most of us feel a pang of anxiety. Similarly, some feel embarrassed when they fall over in public. What unites those feelings is their base implication that they come from selfish concerns about one's ego. People feel anxious during an exam because they are concerned not only with answering the questions correctly, but also the consequences of not being successful enough or failing the whole thing. On the one hand, winning a competition is an important desire, but this success brings pride, respect and some secondary rewards. On the other hand, failure may bring feelings of shame and humiliation. Falling down in front of the others hurts a person physically, yet it hurts a person more in that it also makes others laugh. Such selfish and egoistic concerns lead people to feel anxious and embarrassed and affect psychological functioning and one's happiness.

However, there are other thoughts coming to mind, that may result in less anxiety. Even if one is faced with failure, accepting oneself and focusing on the successful parts of the life can be more beneficial for psychological functioning. For example, regarding an exam, one can focus on the real purpose of the exam, that is – answering all the questions which one knows correctly, instead of focusing on thoughts stemming from the exam – such as how much one has studied for this exam, or which grade one will get. This change of focus from oneself to the situation would be less threatening for the self and would lead less anxious and defensive behaviours.

1.2 The Quiet Ego

Studies on the self, especially on self-esteem, have been increased extensively in recent decades, and occupied a central space in social psychology. Although high self-esteem has been seen as a panacea for all sorts of personal and social problems for a long time, recent research has shown its potential negative effects. In the review article, Baumeister, Smart and Boden (1996) point out “the dark sides of high self-esteem” (p.5); especially when it is combined with *ego threat*, because when an ego is threatened by an extrinsic source, a psychological need to protecting self-esteem is awakened. They concluded that people with high self-esteem are prone to take risks and to raise their favourable self-evaluations after failure, because they trust in their own capacities more than those with low self-esteem. In order to make “rational” decisions, a more compassionate view toward the self is needed. In addition, Baumeister and his colleagues (1996) point out the blurred perception of people with high self-esteem. Indeed, people with high self-esteem perceive external evaluations according to their self-perceptions. More specifically they reject evaluations which contradict their self-view and react aggressively, whereas they welcome evaluations which support their self-view. Similarly, people with high self-esteem make favourable self-attributions for positive events. However, this attribution style does not work for negative events as much as it does for positive ones (Campbell, Chew, & Scratchley, 1991). Furthermore, individuals with high self-esteem also deflect reality and exaggerate their success (Baumeister, Campbell, Krueger, & Vohs, 2003). However, this will restrain people from growing, because accepting one’s failures and deriving lessons from one’s mistakes leads the person a step further in personal development. Baumeister and his colleagues (1996) conclude that one of the main reasons for violence is the discrepancy between self-appraisals and external evaluations; the higher the discrepancy, the stronger the aggressive reaction. If the ego were not be overly bolstered, the discrepancy between self-appraisals and external evaluations

would not affect behaviour in such a way. Thus, a more balanced evaluation of the self is needed for healthy psychological functioning.

In order to find a balanced model for person's self-evaluation, Kernis (2003) proposes "optimal self-esteem" by differentiating fragile and secure high self-esteem, and characterizes individuals with secure high self-esteem as people who "like, value, and accept themselves, imperfections and all." (p.3). Individuals who have secure high self-esteem know who they truly are, and thus, their self-esteem is not devastated easily by negative feedback. Those with optimal (secure) high self-esteem present themselves as they are, that means they do not distort self-presentations to show themselves better and to suit socially desirable attitudes. They have a positive self-image implicitly, and present this implicit goodness explicitly. Moreover, secure high self-esteem is a marker of a stable positive self-evaluation, and it does not show immediate fluctuations as a reaction to external negative information. Authenticity is a key component for reaching an optimal self-esteem, and it can be characterized by four components: awareness of oneself, accepting external information without deterioration in the manner the self gets benefits, behaving according to one's own true self, and having social relationships in which one feel valuable and appreciated. Although authenticity has many psychological benefits, focus of the attention is still on the "I". However, it is important to look at oneself from outside and being purified of selfish desires. Bilgin (2007) rendered this situation as being able to see the self as an object from an external point of view, and evaluating it in an objective way.

Focusing one's self in an egoistic manner and making a conscious effort to control one's behaviours generally backfires. Leary, Adams and Tate (2006) propose instead, a strategy known as *hypo-egoic self-regulation* – a self-regulatory strategy which requires alienating oneself from the self-focus. Hypo-egoic self-regulation is defined as "relinquishing conscious control over one's own behaviour". This definition may seem fictitious, but self-regulatory systems function better without ego involvement and accompanied by increased self-awareness, in the same way in which, for instance, trying to sleep and thus thinking over and over about sleeping, generally backfires. Leary and his colleagues

suggested two paths to reach hypo-egoic state. One is decreasing the amount of the time spent in a state of self-awareness, which means behaving automatically and unconsciously as much as possible. Meditation, which is a conscious effort to keep ones attention on the present moment, helps people follow this path, because it eases the shift of focus from the self to the situation. Another way for this path is practicing learned behaviours such as playing piano or riding a bicycle, regularly. Transcendence, or more specifically, temporarily losing one's personal identity, is another way to follow this path. The same goes for dwelling on and living in the present moment – being aware of the current time, and being purified of abstract selfish desires. Mindfulness, proposed by Brown and Ryan (2003) covers the second pathway well. Thinking about one's unique identity dissociates people from the environment which all human beings belong. Hence, in order to achieve a more balanced and positive psychological functioning, decontaminating one's perception from selfish and egoistic desires is needed.

1.3. Conceptualization of the Quiet Ego

The concept of *quiet ego* has been coined as a plausible alternative that can mitigate the potential negative effects of fragile high self-esteem, and differentiate the noisy ego from the core self. Quiet ego is indeed a recent self-conceptualization strategy, proposed by Bauer and Wayment (2008). It involves turning down the volume of the ego, and absolving oneself from selfish desires. In other words, the concept of quiet ego is based on an alternative way of conceptualization the self, a more compassionate self-identity (Wayment, Bauer, & Sylaska, 2014), which includes integration of others into the self in a balanced way, by turning down the volume of the ego, having an accepting view towards oneself, one's personal growth, as well as hypo-egoic states such as awareness of the present moment. If ego is conceptualized as a unidimensional continuum, one end of this line would be the screaming ego. Screaming ego is too noisy; so that it cannot hear any other voices except one's own, it cannot see others' point of views because its highly valued ego blurs its view and receives new information by straining the self. Noisy

ego is necessarily defensive, because it needs to protect its privilege of place. People in possession of a noisy ego alter the interpretation of situations and perform positive self-affirmations in order to protect their ego (Hewitt, 1998). The other end of this continuum is the voiceless ego, which bows to other people so consistently that it cannot hear its own voice. The voiceless ego can be characterized as the loss of identity or the self; because this type of ego extensively cares about others' thoughts and ideas; however it cannot realize its own needs in terms of happiness and existence. The key point for reaching the quiet ego is bringing these ends into balance.

Behaviours aspiring to bolster or protect the ego blur individuals' perception, and then incline individuals to make self-enhancing attributions (Sylaska, 2011). Contrary to behaving with the aim of receiving self-appraisal from the experiences, the quiet ego suggests a more inviting attitude towards momentarily experiences and has an open stance toward the self, and others. Quieting the ego clears the person's vision, and leads to a less defensive stance toward both the self and others. Quiet ego includes acceptance the self and the situation as the way they are, and this in turns, gives one the opportunity to integrate others into the self.

Wayment and her colleagues (2014) pointed out two approaches that the quiet ego may take in order to turn down the volume of the noisy ego; growth and the balance approach. *Growth approach* refers to developing through time as a self and a human being. It includes personal development and perceptions of the environment to discover opportunities for learning, changing, and developing. The *balance approach* aims to find the equilibrium between positive and negative aspects of the self. Through balance, quiet ego can scan the environment with increased awareness, can feel the connection between the self and the others. By virtue of cooperation of these two approaches, the ego quiets.

Bauer and Wayment (2008; 2014) identified four main characteristics of quiet ego: namely, (1) detached awareness, (2) interdependent identity, (3) perspective taking, and (4) growth. In the following parts, the main characteristics

of the quiet ego will be elaborated, how they promote the ego in a way of quieting will be explained, and their relationship with each other will be discussed.

1.4. Four Features of Quiet Ego

There are a number of critical features of quiet ego, basically stemming from positive psychology. Because it aims to increase people's happiness and health, and to compose a new ego in a more integrative way, many well-known concepts, such as sacrifice, aggression, negative affectivity, are also related with quiet ego. However, Bauer and Wayment (2008) specify four main characteristics of the latent variable for quiet ego, which explains high proportion of variance in quiet ego in their studies.

1.4.1. Detached Awareness

Bauer and Wayment (2008) defined detached awareness as a non-defensive interpretation of the present situation without giving more weight than it deserves to the expectations and previous experiences. It requires being pure of selfish judgments and leads to having a clearer vision of the present moment without thinking how much the ego will gain benefit from the present situation. The already existing concept of mindfulness corresponds to detached awareness as well. Mindfulness is defined as being aware of what is happening at the present (Brown & Ryan, 2003). People generally screen the environment in order to acquire self-appraisals from their experiences. However, detached awareness opens a road for people to be able to see the reality. The first feature of the quiet ego, detached awareness, can be conceptualized as awareness about the external world, which is separated from desirable, selfish outcomes, expectations, and desired profits.

As mentioned above, the noisy ego is indeed defensive, and thus, it investigates the situation and engages with information in a biased way. A non-judgemental way of processing information and seeing a situation in the way as it is, help people quiet their ego. Greater mindfulness is related to engaging

information about the self through a non-defensive perspective by showing lower levels of verbal defensiveness (Lakey, Kernis, Heppner, & Lance, 2008) and psychological mindfulness is positively associated with quiet ego and negatively associated with negative affectivity and aggression among Buddhist practitioners (Wayment, Wiist, Sullivan, & Warren, 2011). Mindfulness also regulates the information processing motives with the intent of ego protection (Carlson, 2013). Non-defensive means of interpreting a situation helps people turn down the volume of the ego, and thus, quietens it.

1.4.2. Interdependent Identity

Interdependent identity can be defined as conceptualization of the identity as a part of relation with others (Bauer & Wayment, 2008). In other words, interdependent identity is the interpretation of the identity combining the self and others in a balance, by understanding others' points of view (Davis, 1996). The ability to understand others' perspectives lies at the core of interdependence. In that way, one's perspective expands and helps to identifying other people (Sylaska, 2011). Bauer and Wayment (2008) explain the fundamental component of interdependence as the ability to see circumstances from others' perspectives. One can identify themselves with other people as they develop the ability of interdependency. Interdependence and trying to understand other people do not imply simply conforming to others' views. Although it is associated with greater relatedness, there is a negative correlation between quiet ego and psychological entitlement (Wayment, et al., 2014). Indeed, it is rather necessary to recognize the fundamental similarities between people, instead of the differences and superiority of the self. In this regard, perspective taking is the key of the interdependent identity, the greater the empathy the greater the identification with others and redefining the self. Feeling a connection and seeing others as a part of the self may lead individuals to have a less defensive stance toward the others. Thus, interdependence helps facilitate ego quieting.

1.4.3. Perspective Taking

This component of the quiet ego has been identified as compassion in early studies of quiet ego. However, in recent research the third dimension classified as perspective taking consistent with the factors of the Quiet Ego Scale. Wayment and her colleagues (2014) define perspective-taking as projection of the others' point of views into the self. Perspective-taking and interdependent identity, function together in quieting the ego. A more compassionate self-identity (Wayment et al., 2014) is the end of identifying with another human being and requires a shift of attention away from the preoccupation of the self (Wayment & O'Mara, 2008). The ability to understand others' point of views facilitates personal functioning, leads individuals to have less egocentric behaviours and less selfish desires (Davis, 1983). Integrating another's view into the self provides a path to less defensive communication.

The four basic qualities of quiet ego work together for personal functioning. For instance, especially in the case of conflict, detached awareness serves an opportunity to interdependent identity and compassion by clearing the way for perspective taking (Bauer & Wayment, 2008). Similarly, increased mindfulness by stress reduction therapies can also aid people in understanding others' perspectives (Birnie, Speca, & Carlson, 2010). Past studies on perspective taking also provide support for this argument. For example, self-focused people find it hard to take romantic partners' perspective into consideration during an argument when they have the power in the relationship (Gordon & Chen, 2013), whereas being aware of the both sides of the situation may regulate the strength of their reactions, which in turn may allow them to accommodate the other's perspective. During an argument, being alienated from one's own ideals, expectations, and values helps one understanding others' perspective in intimate relationships (Gottman, Coan, Carrere, & Swanson, 1998). If a person can distinguish how one sees the situation from another angle, it will be easier to transfer others' perspective into one's own (Abbate, 2006).

1.4.4. Growth

Bauer and Wayment (2008) characterized the growth component of the quiet ego as development through time with “humanistic and prosocial” (p. 13) way. Growth can be conceivable as a last step of the quiet ego, containing all other characteristics of quiet ego such as mindfulness, interdependence, and perspective taking (Bauer & Wayment, 2008; 2014). Egotism leads people to think immediate consequences of their actions due to limited time for bolstering the ego currently. However, growth perspective guides people to think about the long-term effects of their current actions (Sylaska, 2011). Those who can reach at a certain level of growth reflect the current life as a process of a long way road. Having a growth manner as ego quiets has been closely associated with openness to experience, finding the meaning of one’s life, having tolerance toward others and oneself (Bauer, 2008).

As would be expected, mindfulness training such as mindfulness-based stress reduction programs increases participants’ spirituality (Birnie, Speca, & Carlson, 2010). Searching for opportunities for humanistic personal development help one to see the other’s perspectives (Bauer and Wayment, 2008). Self-compassion with a humanistic view is positively associated with wisdom (Neff, Rude, & Kirkpatrick, 2007), which is clearly related with greater growth. Similarly, Ardel (2008) posits that growing people possess greater wisdom, which requires being less selfish and less self-centeredness. Hence, the volume of ego quiets down in time by being less selfish.

1.5. Measuring the Quiet Ego: The Quiet Ego Scale

Although the quiet ego has four main characteristics, it is a higher-order construct composed of those four components. The Quiet Ego Scale (Wayment, et al., 2014) is developed to measure “person’s readiness to think, feel, and behave in ways that are compassionate in a broad sense”. The scale has composed of already existing valid and reliable scales which separately measures all four characteristics

of the quieter ego by summarizing them into three or four items. Thus, by considering the Quiet Ego Scale, one can measure both characteristics of the concept and the global quiet ego. It is recommended to use the scale in aggregate, but in the current study, each of the subscales was also analyzed individually to see whether these sub-dimensions function differently in terms of their associations with the other variables in concern.

Wayment and her colleagues (2014) investigated the relationship between quiet ego and numerous psychological constructs. Considering their findings, this study attempts to replicate and test them in a relatively different Turkish cultural context. Therefore, both previously utilized variables by Wayment and her friends and the other variables which are conceptually associated with quiet ego, were included in the current study.

As briefly explained above, the concept of quiet ego is closely linked with many self-related processes. Therefore, the fundamental correlates of the quiet ego will be briefly reviewed below.

1.6. Brief Literature Review on the Correlates of Quiet Ego

1.6.1. Mindfulness

Brown and Ryan (2003) developed the Mindfulness Attention Awareness Scale and defined mindfulness as “the state of being attentive to and aware of what is taking place in the present” (p.822). Memories from the past or expectations about the future might function as a filter while experiencing the present moment. Being aware of and attentive to the present moment requires being open, while gaining acceptance and consciousness of what is happening in the mind and the outside world.

Mindfulness is associated with many psychological constructs, such as openness to experience, and self-consciousness (Brown & Ryan, 2003), and has a number of positive outcomes including mental and physical health, and healthier relationships (Brown, Ryan, & Creswell, 2007). Practicing mindful thinking in daily

life is linked with the interdependent self with all living things; people feel healthier, with decreased aggression and less negative affectivity (Wayment et al., 2011). Similarly, a mindful state of mind is related to emotional, psychological and social well-being, feeling more connected and related to the nature (Howell, Dopko, Passmore, & Buro, 2011). Mindfulness is also facilitated self-knowledge. Carlson (2013) proposes that mindfulness clears the way to receiving external information, which is generally interpreted as more positive in order to escape negative feelings. Hence, mindfulness can be seen as opposed to self-focused constructs, such as private self-consciousness and self-awareness.

Instead of focusing thoughts and emotions stemming from the current experience, mindfulness focuses on experiencing the situation without misguided observations (Carlson, 2013). Mindfulness may change the focus of the attention from the self to the others. Collaterally, mindfulness helps individuals by being less defensive to ego-threat. A person who is mindful about what is happening outside and has self-knowledge may not feel defensive to protect the ego. By the means of being mindful, people usually give some space for others as well. In addition, after receiving stress reduction therapy by increasing mindfulness, patients showed lower stress and greater self-compassion (Birnie et al., 2010). Since mindfulness is one of the main components of quiet ego (Wayment et al, 2011), its relation with quiet ego was also investigated in the current study.

Non-evaluative observation of the environment should help people to decrease their defensiveness to bolster ego. Past studies have shown that mindfulness training and dispositional mindfulness were associated with less emotional reactivity and more open to experience negative emotions (Arch & Craske, 2006), decreased stress perception (Creswell, Pacilio, Lindsay, & Brown, 2014), smoothen neuroendocrine reactions and affective responses toward stress (Brown, Weinstein, & Creswell, 2012), increased emotional control toward negative events (Modinos, Ormel, & Aleman, 2010; Way, Creswell, Eisenberger, & Lieberman, 2010).

According to terror management theory, people tend to behave defensively, holding onto world views, trying to increase self-esteem and suppress death-related

thoughts (Greenberg, Solomon, & Pyszczynski, 1997, as cited in Pyszczynski, et al., 2004). After mortality salience sessions, participants who were higher in trait-mindfulness were more open to accept death-related thoughts, and were less defensive (Niemic et al., 2010). Another study, which supports the relationship between mindfulness and becoming less defensive, found that mindfulness is positively associated with lower levels of verbal defensiveness (Lakey, Kernis, Heppner, & Lance, 2008).

Although mindfulness is one of the main components of the quiet ego, quiet ego is also distinct from it and a higher order construct including mindfulness (Wayment, et al., 2014). In the current study, it is expected that quiet ego which is having a less defensive stand toward daily life will be associated with greater mindfulness.

1.6.2. Affect

Affect, emotion, and mood have been among the main research topics in psychology over the past 40 years. Over these years of research, affect was mainly characterized as two dimensions: Positive and negative. Positive and negative affect have been regarded as opposites on the different ends of one continuum; however they are actually two distinct dimensions of affect (Watson, Clark, & Tellegen, 1988), especially as measured by the PANAS (Egloff, 1998), which is used in the current study.

Positive affect (PA) is generally described as a state of feeling that is “enthusiastic, active, and alert” (Watson, Clark, & Tellegen, 1988, p. 1063). Being energetic and fully concentrated on an event are characteristics of high PA, and feeling sad and saturninity are those of low PA. Conversely, negative affect (NA) is characterized by sadness and feelings such as anger, disgust, and guilt. Calmness and serenity are classified under low NA (Watson, Clark, & Tellegen, 1988).

Positive and negative affect have been linked to many psychological and physiological constructs, well-being, and daily events. For instance, negative affect has been found strongly correlated with measures of general distress and

dysfunction; in fact using them interchangeably has been suggested (Watson, Clark, & Tellegen, 1988). Similarly, negative affectivity was related with depression symptoms and A-state (see Watson, Clark, & Tellegen, 1988), more physical problems (Clark & Watson, 1988), decreased perceived health (Tessler & Mechanic, 1978; Watson, 1988), increased perceived stress (Watson & Pennebaker, 1989), and it has moderated individuals' reactivity to problems faced in the work environment (Parkes, 1990). In contrast, positive affectivity has been found to have negative correlations with depression symptoms and A-state (Watson, Clark, & Tellegen, 1988), and positive correlations with self-efficacy, work satisfaction, and mental health (Schutte, 2014; Watson, 1988), daily social interactions (Clark & Watson, 1988), and extraversion (Watson, Clark, McIntyre, & Hamaker, 1992).

Affectivity has also been related to the perception of the daily routines (Watson, 1988). For example, people who have been high on negative affectivity have been found to perceive the world and themselves more pessimistically (Watson & Clark, 1984). Affectivity has a negative correlation with defensiveness; however, no effect of defensiveness for reducing negative affection due to thinking too much about the negative event was found (Thomsen, Jogersen, Mehlsen, & Zachariae, 2004). In addition, quiet ego is negatively associated with physical and verbal aggression, negative affect, and hostility, and positively associated with affect balance (Wayment et al., 2014)

Realizing one's own emotions, searching for the reasons for those emotions, and having an accepting attitude toward all levels of affectivity may regulate depressive results stemming from negative affectivity and may increase healthier outcomes resulting from positive affectivity. Thus, in the current study, a positive relationship between positive affectivity and the quiet ego, and a negative one between negative affectivity and quiet ego was expected.

1.6.3. Personality

On the way to a quieter ego, a number of personality factors play critical roles. For instance, Diener and Seligman (2002) have conducted a study with "very

happy people" within the scope of positive psychology to determine the sufficient and necessary conditions for happiness. They found that individuals who were happy most of the time scored higher on extroversion and on agreeableness and low on neuroticism than the "neutral" and "sad" groups. Similarly, a meta-analytic study found that personality traits predict satisfaction with life, levels of happiness, and positive affectivity (DeNeve & Cooper, 1998). Specifically, the most important predictor of life satisfaction, happiness and negative affect is neuroticism; whilst extraversion, agreeableness and openness dimensions have been found to predict positive affectivity the most strongly (DeNeve & Cooper, 1998; Pelechano, Gonzalez-Leandro, Garcia, & Moran, 2013). Studies conducted with Turkish participants were consistent with these results. For example one study conducted with Turkish participants, found that responsibility and neuroticism significantly predicted subjective well-being of the participants among 19-45 age groups (Eryilmaz & Ercan, 2011).

The Big Five model has been one of the most commonly used approaches, though there are diverse models to classify personality characteristics (John, Naumann, & Soto, 2008). The Big Five model differentiates personality traits in a broad frame with five main dimensions; namely extraversion, agreeableness, conscientiousness, neuroticism and openness. Extraversion is characterized as being energetic, active and social. Another dimension of the personality is agreeableness – which is related mostly with prosocial behaviours, such as trust and altruism (Benet-Martinez & John, 1998). Conscientiousness dimension is defined as having control over oneself, which is related to motivations and goal-directed behaviour. One of the most commonly studied dimensions of the personality, especially in clinical psychology, has been neuroticism. It has been associated with negative emotions and distress symptoms (e.g. Feltman, Robinson, & Ode, 2009). The last dimension, openness, is defined as being open to new experiences and new situations.

The relationship between neuroticism and depressive symptoms has been already widely shown. In addition, mindfulness plays a moderating role in the relationship between neuroticism, anger, and depressive symptoms. Specifically,

when individuals are low in mindfulness, neuroticism leads to higher trait anger and depression (Feltman, Robinson, & Ode, 2009). Similarly, Giluk (2009) has found an association between mindfulness and all dimensions of the Big Five model of personality, especially with neuroticism, negative affect, and conscientiousness. In another study, the correlation of mindfulness with conscientiousness was found to be higher than its correlations with neuroticism and agreeableness and except extraversion, all other four personality dimensions significantly predicted mindfulness (Latzman & Masuda, 2013).

Having an accepting stance toward oneself and showing care and understanding toward both the self and others in case of failure was associated with curiosity, which overlaps with openness to a considerable extent; and it has been associated with lower levels of neuroticism and higher levels of agreeableness, conscientiousness and extraversion (Neff, Rude, & Kirkpartick, 2007). Moreover, personality characteristics may also be playing a role in individuals' defensiveness. For example, narcissists are less likely to forgive after transgression and they are more likely to avoid or take a revenge, which is actually considered as ego-defensive behaviours (Eaton, Struthers, & Santelli, 2006). In addition, quiet ego is strongly associated with agreeableness, extraversion, and conscientiousness, but it is unrelated with emotional stability in the US culture (Wayment, et al, 2014). Overall, in the light of the aforementioned findings, it is concluded that personality variables play an important role in how quiet individuals' egos are, as they are strong determinants of how individuals perceive and interpret the world. Since personality traits possess a strong relationship with all dimensions of the quiet ego, in the current study, neuroticism is expected to have negative association with quiet ego and its dimensions. Moreover, it is expected that all other personality traits will have a moderate or strong correlation with the quiet ego.

1.6.4. Life Satisfaction

Life satisfaction is defined as a cognitive subdomain of the subjective well-being, such that a person's evaluation of their life follows to his or her own criteria

(Diener, Emmons, Larsen, & Griffin, 1985). Its relation with happiness and personal well-being has been well known among social psychology. As people become satisfied with their lives, they showed higher levels of happiness and positive affect and lower levels of negative affect (Diener et al., 1985). In addition, life satisfaction correlates with satisfaction with other domains of life, such as satisfaction from one's financial situations and having satisfying relationships with significant others (Diener & Diener, 1995). Moreover, personality factors play an important role in satisfaction with life, especially neuroticism, openness, conscientiousness, and extraversion among adolescents (Suldo, Minch, & Hearon, 2014). Satisfaction with life depends on social relationships, such as relationships with parents (Francis-Sharnowski, 2009), helping family members (Krause & Hayward, 2014), and perceived social support from friends, families and significant others (Durak, Senol-Durak, & Gencoz, 2010).

Wayment and her colleagues (2014) have documented a moderate correlation between quiet ego and life satisfaction in two different samples. In addition, Reich, Kessel, and Bernieri (2013) have found that the congruence of the self that people have, and the self that people want to have is an important determinant in life satisfaction. Since the quieter ego is defined as accepting oneself as the way he/she is, ego quieting processes may increase individuals' life satisfaction by virtue of converging those two selves with each other. The study conducted with adolescents revealed that spirituality, which is closely related with the growth dimension of the quiet ego, was one of the main predictor of the life satisfaction in a longer time frame (Marques, Lopez, & Mitchell, 2013). Similarly, students who scored higher on self-compassion have been found to adapt to new university life easier and were more satisfied with their decision (Terry, Leary, & Mehta, 2013), and experienced higher life satisfaction over one year (Hope, Koestner, & Milyavskaya, 2014). Kong, Wang, and Zhao (2013) have found that mindfulness is related to life satisfaction through self-evaluation. Since quiet ego proposed a less defensive means of interpretation of the situation, it may also lead to less defensive self-evaluation, which in turn may help to increase individuals' satisfaction with life. In addition, defensiveness may regulate the satisfaction with

life (see Christopher, Lasane, Troisi, & Park, 2007). As life-satisfaction changes in the course of time (Fujita, & Diener, 2005), the pursuit of quieter ego may lead individuals to possess higher life satisfaction. Thus, in the current study, a positive association between life satisfaction and quiet ego is expected.

1.6.5. Happiness

Happiness is a subjective evaluation of one's global situation with positive emotions and feelings of joy (Lyubomirsky & Lepper, 1999). It is one of the most influential feelings in life, as it is related to numerous positive psychological outcomes. Happier people have been found to be highly satisfied with their lives (Lyubomirsky & Lepper, 1999), feel healthier (Sabatini, 2014), and experience higher positive affectivity (Furr, 2005), along with reaching successful outcomes (Lyubomirsky, King, & Diener, 2005). One study conducted with Turkish participants revealed similar associations between affectivity, life satisfaction and happiness (Doğan & Totan, 2013).

Recent research has been indicating a positive relationship with happiness and quiet ego. For one thing, mediation and mindfulness thinking, which share same roots with quiet ego, had strong relationship with happiness. For example, people new to practicing meditation, were judged as happier by objective observers after 9 weeks; whereas experienced mediators were judged as happier generally compared to a control group by objective observers (Choi, Karremans, & Barendregt, 2012). In addition, awareness about current thoughts, feelings, and emotions stemming from emotional state were associated with greater happiness (Extremera, Salguero, & Fernandez-Berrocal, 2011; Hofmann, 2013). For another, integrating others into the self can be classified as a necessary condition for happiness, because social relationships are one of the compensatory factors of happiness (Caunt, Franklin, & Brodaty, 2013). For instance, friendship (Demir & Davidson, 2013), development of new relationship (Ballas & Dorling, 2007), romantic relationship quality (Demir, 2008), and compassionate behaviors (Post, 2005) were strongly associated with happiness. Moreover, inclusion of nature into

the self was one of the main predictors of happiness (Zelenski & Nisbet, 2014). Happiness is unrelated to stressful life events (Lyubomirsky & Lepper, 1999), yet highly depends on the perception and interpretation of negative life events (Lyubomirsky & Tucker, 1998). Non-judgmental evaluations of environment and experience, and reconstruction of the self blending with the surrounding may bring happiness to people's lives. Therefore, in the current study, it is expected that the quieter the individuals' ego is, the happier they are.

1.6.6. Self-Esteem

For over 40 years, self-esteem has been one of the leading research topics in the field of psychology. Searching for the character associations with self-esteem or for the effect and causes of the self-esteem have become the necessary condition for almost all research topics. In order to clarify the effect of self-esteem on personal outcomes, many researchers differentiate the types of self-esteem, such as self-esteem for specific life domains, trait and state self-esteem (Crocker & Park, 2004), and optimal self-esteem (Kernis, 2003). In the current study, individuals' global levels of self-esteem was investigated to get rid of the confusion. Self-esteem is defined by a person's global evaluation about how one is to perceive oneself.

The relationship between self-esteem and many psychological outcomes, including well-being (Rosenberg, Schooler, Schoenbach, & Rosenberg, 1995), affectivity, coping strategies (Pyszczynski, Greenberg, Solomon, Arndt, & Schimel, 2004), happiness, and optimism (Neff, Vonk, 2009) are well documented. A broad variety of psychology literature posits the idea that high self-esteem is the best option for the psychological well-being; however, much research brings its potential negative consequences to the light. For instance, a threatened ego, and narcissism, which largely overlap with high self-esteem, seems to cause aggression and violence toward the source of ego threat (Baumeister, Smart & Boden, 1996; Bushman & Baumeister, 1998). Leary and Baumeister (2000) opine that self-esteem is an indicator of a person's position in the community. This existing and realized hierarchy, compounded by selfish desires may point to the distinction between the

person and other people. This distinction may cause harm to interpersonal relationships and a healthy social life.

According to the widely accepted view, individuals are likely to protect high levels of self-esteem and try to bolster this level when faced with an outside threat (Pyszczynski, et al., 2004). In order to protect the existing level of high self-esteem, individuals develop some defensive mechanisms. Such desires for protection may, in action, become the antithesis of personal well-being. For instance, they have a biased perception; high self-esteem individuals prefer to make comparisons with self-enhancing way (Wheeler & Miyake, 1992), while self-enhancing biases are associated with making degenerated attributions (Robins & Beer, 2001). Similarly, when people are faced with a personal threat, high self-esteem individuals need feedback which supports their self-competence, whereas low self-esteem people look for feedbacks which make them to feel a relationship toward others (Vohs & Heatherton, 2001). For the purpose of maintaining high self-esteem, people pay a heavy toll in terms of “learning, relationships, autonomy, self-regulation, and mental and physical health” (Crocker & Knight, 2005). Moreover, self-evaluation criteria vary between cultures (Pyszczynski, et al., 2004), for example talking about one’s own achievements may increase one’s self-esteem in American culture, but it may decrease one’s estimations of oneself in Japan. In addition, a moderate positive correlation between self-esteem and the quiet ego was reported (Wayment, et al., 2014). Therefore, there is a need for more cross-cultural comparisons including other cultures, such as Turkey. In the current study, a low but significant correlation between quiet ego and self-esteem is expected.

1.6.7. Empathy

A key concept in interpersonal relationships is empathy, which is broadly defined as individuals’ responses to others’ experiences (Davis, 1983a). Theories about empathy have achieved a consensus in regard to its possessing a multi-dimensional structure. Davis (1983a) proposes a four-dimensional measurement model for empathy, which covers both emotional and cognitive aspects of empathy,

where all four dimensions are related with different psychological constructs. The perspective-taking (PT) dimension is the cognitive aspect of empathy and represents individuals' ability to perceive experiences from another's point of view. The other three dimensions are considered as emotional components of empathy. The fantasy scale (FS) shows individuals' tendency to put themselves in fictitious characters' shoes. Empathic concern (EC) represents "other-oriented feelings of sympathy and concerns for unfortunate others" (Davis, 1983a, p.114). Personal distress (PD) is defined as feeling anxious and uneasy in interpersonal relationships.

Empathy has been strongly related to prosocial behaviors, for instance greater trait empathy is associated with higher tendency to forgive others (Macaskill, Maltby, & Day, 2002), less prejudice toward stigmatized groups (Batson, et al., 1997a), and greater tendency to help others (Batson, et al, 1997b). This relation can be observed in early childhood, in the development of empathy as well (Taylor, Eisenberg, Spinrad, Eggum, & Sulik, 2013). Furthermore, dimensions of quiet ego might facilitate understanding others' points of views. Birnie, Speca, and Carlson (2010) found that after mindfulness-based stress reduction therapy, participants showed greater perspective-taking skills and felt less personal distress. Block-Lerner, Adair, Plumb, Rhatigan, and Orsillo (2007) also questioned the increase of empathic concern and understanding by mindfulness-based therapies. Thus, empathy is included in the current study in order to investigate its relationship with quiet ego, and its dimensions in more detail.

Feeling empathy helps people feel greater connection to others, which in turn, may help them include others into the self. On the one hand, the strong relationship between empathy and helping behaviors is mediated by "feeling of oneness" (Cialdini, Brown, Lewis, Luce, & Neuberg, 1997, p. 481). On the other hand, being less selfish and being concerned for others as part of the self may also lead to greater empathy toward others; because having problems in emotional empathy is characteristic of narcissistic personality disorder patients (Ritter, et al., 2011). Individual differences on the dimensions of empathic feeling may function differently (Davis, 1983b). Although quiet ego includes both affective and cognitive components, construction of the self may have a stronger association with cognitive

dimension than emotional ones. Besides PT is the cognitive dimension of the empathy, it is positively associated with other-centered sensitivity but not self-centered sensitivity, and social functioning; it facilitates social relationships by making it easier to accept other's views and behaviors (Davis, 1983a). In addition, PD is positively correlated with selfish desires and it is also considered to be a defensive attitude (Davis, 1983a; 1983b). Thus, in the current study, it is expected that moderate correlations between quiet ego and all dimensions of empathy may occur; however, higher correlations with perspective-taking and personal distress dimensions of empathy may be found, compared to the other two dimensions.

1.6.8. Identification

Besides the three main construction of self (i.e., individual, relational and collective; Gaertner, Sedikides, Luke, & Iuzzini, 2008), Leary, Tipsord and Tate (2008) define a fourth type of construction of the self: the *Allo-inclusive identity* (p.137). Allo-inclusive identity involves construction of the self by creating harmony through mixture with others, such as people, animals, objects or nature.

Identification to, and feeling connection with the natural world and people (either significant others or strangers) is associated with many psychological outcomes. Identification with people correlates with extraversion, agreeableness, life satisfaction, self-compassion in positive direction, but with neuroticism, and depression in a reverse direction (Leary, Tipsord, & Tate, 2008). A longitudinal study conducted with adolescents for 3 years, found that participants who established a bond connection with significant others depending on life domain at one point in life, showed greater well-being (Jose, Ryan, & Pryor, 2012). Some studies also extended the feeling of connection from human to the whole surrounding world; and they found that nature connectedness predicts subjective well-being (Mayer & Frantz, 2004). Not only face-to-face connectedness, online connectedness also provides positive psychological outcomes, such as decreased depression and anxiety, and increased satisfaction with life (Grieve, Indian, Witteveen, Tolan, & Marrington, 2013).

Besides, feeling connectedness with the human being is one of the main characteristics of a quieter ego, it is also associated with nature connectedness (Wayment, et al., 2014). In addition to being a part of quieter ego, feeling connection with people and nature is strongly associated with having a detached awareness about the environment, being less defensive and growing spiritually. For example, as an individuals' self-awareness was increased by manipulation, which also increased the participants' already existed environmentalist characteristics, it was found that their connection with nature increased (Frantz, Mayer, Norton, & Rock, 2005). Moreover, when people are bounded up with nature implicitly, they show more non-egocentric concerns about the environmental issues (Schultz, Shriver, Tabanico, & Khazian, 2004). Even a short touching experience, which bridges over two people, buffers death-anxiety and led less ego-protected reactions for low-self-esteem individuals (Koole, Sin, & Schneider, 2013). Another study comparing Turkish and Euro-Canadian samples, reveals cultural differences for construction of self in the sense of connectedness – namely, Turkish people showed more interdependent self-construal than Euro-Canadians (Uskul, Hynie, & Lalonde, 2004). Hence, in the current study, is likely to show a strong correlation between quiet ego and identification. Meanwhile, cultural differences on perceived connectedness with people and nature are expected, in such a way that Turkish participants will score higher than the US participants on both people and nature connectedness.

1.6.9. Well-Being

Happiness studies and personal well-being have drawn much attention from researchers in the last 40 years. Diener (1984) defines subjective well-being as experiencing positive emotions and happiness from subjective judgment over one's life. Positive and negative emotions, together with life satisfaction classified as affective and cognitive components of well-being. Ryff and Keyes (1995) expands this definition and specify six dimensions of subjective well-being: self-acceptance (being happy from oneself and one's past), personal growth (feeling of personal

development through time), purpose in life (finding the one's own life as meaningful), positive relations with others (being happy with one's own social relationships), environmental mastery (successfully operation one's live and one's environment), autonomy ("a sense of self-determination", p. 720). In the current study all components of the well-being except growth dimension were covered by specific measures. For this reason, only the personal growth dimension included the current study. More specifically, higher personal growth represents development through time by realizing one's own potential and improving this potential, being open to new experiences, and knowing one's own self (Ryff, 1989).

Subjective well-being has been a crucial feature for individuals, because it is considered as necessary condition for quality living (Diener, Oishi, & Lucas, 2003). Similarly, personal growth has been linked to happiness, life satisfaction and lower depression (Ryff & Keyes, 1995), openness to experience and extraversion dimensions of personality (Schmutte & Ryff, 1997), openness, social initiative and adaptation (Ponterotto et. al., 2007), balancing between positive and negative affect, happiness in late ages, and lower depression (Ryff, 1989).

Quiet ego is strongly associated with attitudes toward personal growth, such as growth initiative, presence of meaning, holistic thinking, and authenticity (Wayment, et al., 2014). The relation between quiet ego and well-being can be supported through its dimensions as well. For example, an increased feeling of connection with nature has been linked to higher psychological and social well-being (Howell, Dopko, Passmore, & Buro, 2011). In other words, a relation between identification with nature and well-being is plausible. Moreover, how individuals respond to negative thoughts and emotions was associated with their well-being (Sauer & Baer, 2009). In this vein, non-defensive way of coping with negative experiences may facilitate one's well-being as well. A study searching for a third component of subjective well-being, has found a moderate correlation between personal growth and other-centered religiosity (Compton, 2001). Mindfulness and finding the balanced between other- and self- centeredness lies at the core of the quieter ego. Because early experiences had a predictive power on present and future well-being (Ryff & Heidrich, 1997), being purified from

judgments about past experiences may have a positive effect on well-being. Accordingly, a strong association between quiet ego and its dimensions and personal growth component of the well-being is expected.

1.6.10. Self-Compassion

In its broadest sense, self-compassion is defined as a positive and accepting attitude toward oneself. Neff (2003a) proposed three components of self-compassion: showing kindness and understanding toward oneself in case of failure, seeing oneself as a part of common humanity, experiencing the situation as the way it is.

Many studies conducted about self-compassion have shown that self-compassion is related to many psychological outcomes and psychological health as well as interpersonal relations. Individuals who have higher self-compassion showed less neurotic perfectionism, anxiety and depression and greater well-being (Johnson & O'Brien, 2013; Neff, 2003b; Terry, Leary, & Mehta, 2013), less negative emotions (Hope, Koestner, & Milyavskaya, 2014), greater helping intentions (Welp & Brown, 2013), and lower feelings of shame after compassion induction intervention (Johnson, & O'Brien, 2013). They were happier, more optimistic and more open to new experiences, extravert and conscientious (Neff, Rude, & Kirkpatrick, 2007), and more satisfied from their lives (Neff, 2003b). In addition, higher self-compassionate individuals showed care and support to their romantic partners (Neff & Beretvas, 2013).

Considering that self-compassion is a prerequisite for quieter ego and “compassionate self-identity” (Wayment, et al., 2014) is indeed defines it, it is expected that quiet ego is strongly linked with self-compassion. Early studies have documented that self-compassionate people show less defensive attitudes toward negative events, and they accept their role in the existence of negative events more easily (Leary, Tate, Adams, Allen, & Hancock, 2007). Moreover, highly self-compassionate individuals are more resistant to be precluded (Hope, Koestner, & Milyavskaya, 2014), and also they showed less defensive attitudes toward ego-

threat (Neff, Kirkpatrick, & Rude, 2007). Higher self-compassion individuals were happy with their autonomy, competence and being related with others (Neff, 2003b). Unlike self-pity it develops a connection to others and a balance kindness between self and other (Neff, 2003b), which in turn may lead people decreased selfish desires. Thus, in the current study it is expected to find strong positive relation between self-compassion and quiet ego and its dimensions, especially with mindfulness.

1.6.11. Cultural Orientations

It is important to validate current psychological constructs in different cultures (Fiske, 2002). Many theories have been developed and tested in Western cultures however, studies conducted all around the world indicate that conceptualization of the self and implications of this conceptualization could yield different results between Western culture and the rest of the world (Kağıtçıbaşı, 2007), because self and the culture in which the self takes a shape were effect each other (Markus & Kitayama, 2010). As Kağıtçıbaşı (2007) mentions, in certain cultures the line between the self and the other is blurred while in others it is more clear-cut.

The uni-dimension individualism-collectivism classification was commonly used for the purpose of classifying cultural orientations and making cross-cultural comparisons (Singelis et al., 1995). However, some sort of specific classification for individualism-collectivism dimension was needed because individualism-collectivism classification was too broad; it excludes individual differences which existed both within and between cultures (Causse & Felonneau, 2014; Dağar, 2012; Kağıtçıbaşı, 2007; Markus & Kitayama, 2010; Singelis et al., 1995). Singelis and his colleagues (1995) and Triandis (1995) differentiate individualism and collectivism in horizontal and vertical dimensions. This distinction enable to investigate individual differences; such that in the former people support and believe that every person the community is equal, and in the latter people see the individuals in the community as unequal (Singelis et al., 1995). Hence, in the

current study, horizontal and vertical dimensions of individualism and collectivism were assessed in order to point out individual differences on cultural orientations.

There has been plenty of research conducted in various cultures in order to understand the differences of self-enhancement needs among various cultures. Kurman and Sriram (2002) compared Singaporean, Israeli kibbutz and urban Israeli cultures among self-enhancement levels, and found that Singaporean culture which is highly collectivist scored lowest on self-enhancement; however Israeli kibbutz and urban culture did not differentiate on self-enhancement levels. Individualistic cultures emphasize the importance of individuals' independence; instead, collectivist cultures emphasize the importance of unity, and being a member of the community (see Triandis, 1996). Individualistic-oriented people generally concerned about themselves, develop social relations according to personal goals; however people from collectivist cultures tend to move their attention from themselves to others, try to ensure harmony in the society, and believe a connection between society and the individual (İmamoğlu, Günaydın, & Selçuk, 2011; Markus & Kitayama, 2010). Western Europe and US culture generally value an independent, self-sufficient, and self-enhanced person, whilst the majority of the rest of world values interdependent, caring, and thoughtful people (Kağıtçıbaşı, 2005, 2007; Markus & Kitayama, 1991; Schwartz, Zamboanga, & Weisskirch, 2008). Because cultural values and desired behaviors differentiate among cultures, levels of expression of self-enhancing needs may change. Tassell, Flett and Gavala (2010) hypothesize that it supposed to be more acceptable to express self-enhancement needs in individualistic cultures than collectivist ones. They tested the change of levels for expressing self-enhancement needs upon cultural orientations, and found that individuals with horizontal collectivistic orientations expressed self-enhancing needs less. Considering that the need for self-enhancement, and desire to enhance self-value were more approved in individualistic cultures than collectivist ones, cross-cultural comparison is needed on ability of ego quieting.

Cross cultural studies conducted in many countries and comparing Turkish and other cultures reveal significant differences, as well as similarities. As a case in point, North-American culture can be classified as highly individualistic, whereas

Turkish culture is classified as collectivist, or mixed, in many studies (İmamoğlu, Günaydın, & Selçuk, 2011; Kağıtçıbaşı, 2007). The independent-self, which is regarded as a characteristic of individualistic cultures, values the differences and uniqueness of the person, as a suggestion of being more separate, and focuses more on its own ideas and values; however, the interdependent self, which is characterized by mainly in collectivist cultures, gives the importance to relationships, values the fact that people see themselves as a part of culture and the community (Markus & Kitayama, 2010). Not only the definition or construction of self is different across Turkish and the US culture, but also the importance of family, child bearing values and the family environment is different. Parent-child interaction and family values regulate the relationship between culture and development of self-construal (Kağıtçıbaşı, 2007). For example; when adolescents think about their future achievements, only the Turkish participants comparing to Belgians want to do something that their family will proud of them because of this achievement (Phalet & Claeys,1993). Hence, in the current study, a typical individualistic culture and a mixed culture is compared on the bases of ego quieting and predictors of quiet ego, and it is expected to find cultural differences on variables which bases interpersonal relationships, namely interdependent identity dimension of quiet ego, perspective taking and emotional concern dimensions of empathy.

1.7. The Current Study

The aim of the current study is two-fold. Firstly, it aims to examine psychometric properties of The Quiet Ego Scale into Turkish. It is expected to replicate its factor structure that was shown by Bauer and Wayment (2008) among Turkish participants.

Another aim of the study is to compare the US and Turkish cultures on the functioning of quiet ego. For that purpose, a cross-cultural comparison was conducted using data collected in the US and in Turkey. Considering the previous studies, it is expected that although the the factor structure of quiet ego is similar in

both cultures the types or the power of its predictors may change depending on the cultural differences between the US and Turkey. Regarding personality characteristics, it is expected to find highest correlation with openness to experience in both cultures. Among the cultural orientations, it is expected that horizontal collectivism would predict quieter ego most strongly in Turkey, because horizontal collectivism represents an egalitarian view and requires identification to a certain extent.

CHAPTER 2

METHOD

2.1. Participants

Initially a total of 339 Turkish university students participated in the study with an online data collection program (www.surveymonkey.com). Although 339 students entered the online survey, 85 participants did not fill out all of the scales and left at least one full measure uncompleted and six participants were detected as outlier at least one of the study variables. Therefore, they were excluded from the analyses, leaving 248 participants for the further analyses.

Among the Turkish participants, 129 were women ($M_{\text{age}} = 21.56$) and 119 were men ($M_{\text{age}} = 22.58$) with a mean age of 22.05 ($SD = 2.00$; range = 19-33). All of the participants were university students; 40 (16%) participants were on their first year, 45 (18%) participants were second year student, 80 (32%) were third year and 80 (32%) were fourth year students. One (.4%) participant mentioned as other, and 2 (.8%) participants did not report the year of education. A total of 232 participants received a bonus credit for participation of the study, all other participants were voluntarily attended the study.

Comparing to Turkish sample, data from the USA was collected from 729 university students attending Northern Arizona University via an online survey. Among them, 46 participants which were detected as outliers at least one of the study variables were excluded from further analyses. The range of remaining 683 participants' age were between 18 and 58 with a mean of 19.41 ($SD = 2.84$) and 4 participants did not report their age. Among the participants, 511 were women ($M_{\text{age}} = 19.16$) and 172 were men ($M_{\text{age}} = 20.16$). Majority of the participants were freshmen ($n = 458$, 66%), 110 (15%) were sophomore, 66 (9%) were junior, 51 (7%) were senior, and 4 (.6%) participants mentioned their year in school as other. Only one (.1%) participant did not report his/her education level.

2.2. Procedure

Data were collected after receiving approval from Middle East Technical University (METU) Human Subjects Ethics Committee (HSEC). Participants were informed about survey as a study on “Their responses and attitudes toward daily events”. Online survey was prepared on a web-based data collecting program (www.surveymonkey.com), and with a short explanation of the aim of the study, survey link was distributed through campus.

Before receiving the survey set, participants were given a brief description of the study and asked to their consent about their voluntary participation the study (see Appendix A). Only the participants who agreed to be a part of the study received the survey packet. The data set composed of demographic questions and various scales in the presented order below. After completing the entire survey, as a last page of the survey set thanked to the participants for their participation and contact information was given for further questions. Completing the whole survey set took approximately 30 minutes.

2.3. Instruments

The questionnaire set was composed of a number of measures and questions on demographic characteristics. Participants completed the following measures: The Turkish version of the Quiet Ego Scale (QES), the Positive and Negative Affect Schedule (PANAS), the Big Five Inventory (BFI), The Satisfaction with Life Scale (SWLS), the Subjective Happiness Scale (SHS), the Rosenberg Self-Esteem Scale (RSES), the Interpersonal Reactivity Index, The Allo-Inclusive Identity Scale, the Mindful Attention Awareness Scale-trait version (MAAS), the Ryff Psychological Well-Being Scale, the Self-Compassion Scale- short form, the INDCOL. The BFI, the PANAS, the SHS, the SWLS, the INDCOL, and the RSES have been adapted into Turkish in the previous studies. Therefore, these measures were used in the current study without checking for their factor structure and other psychometric qualities, except internal consistency coefficients. The other measures, namely the QES, the Allo-Inclusive Identity Scale, the MAAS, the IRI, the Ryff Psychological

Well-Being Scale, and the Self-Compassion Scale were translated into Turkish by the researcher and back translated by two graduate students who are fluent in English.

2.3.1. Demographic Questionnaire

In the first part of the survey packet, participants' age, gender, and education level were asked (see Appendix B).

2.3.2. The Quiet Ego Scale (QES)

The Quiet Ego Scale was developed by Wayment and her colleagues (2014) to assess how individuals quiet their ego and respond life events with a non-egoist manner. The QES consists of 14 items. Participants rated items (e.g., "I feel connection to all living things" , "I think it is important to have new experiences that challenge how you think about yourself and the world") using a five-point Likert scale from "very infrequently" (1) to "almost always" (5). Higher scores indicate having quieter ego. The QES was adapted into Turkish for the study purpose and the psychometric properties of the scale will be given in the result section (Appendix C).

2.3.3. The Big Five Inventory (BFI)

The BFI was developed by Benet-Martinez and John (1998), and adapted into Turkish by Sümer and Sümer (2003). The BFI includes 44 items aiming to tap the five basic personality traits; namely, extraversion (8 items), agreeableness (9 items), conscientiousness (9 items), emotional stability (or neuroticism, 8 items), and openness to experience (10 items). Participants indicate how strongly they agree or disagree using 5-point scales, ranging from 1 = strongly disagree to 5 = strongly agree. Each item on the scale has the same sentence stem "I see myself as a person who..." and each item finishes this phrase (e.g. "is talkative" for extraversion, "is helpful and unselfish with others" for agreeableness, "can be

somewhat careless” for conscientiousness, “is depressed and blue” for emotional stability, and “is original, comes up with original ideas” for openness to experience; see Appendix D). All of the dimensions had satisfactory internal reliability coefficients in the current study in Turkish ($\alpha_{\text{extraversion}} = .81$; $\alpha_{\text{agreeableness}} = .67$; $\alpha_{\text{conscientiousness}} = .77$; $\alpha_{\text{neurotic}} = .75$; $\alpha_{\text{openness to experience}} = .78$) and in American sample ($\alpha_{\text{extraversion}} = .82$; $\alpha_{\text{agreeableness}} = .83$; $\alpha_{\text{conscientiousness}} = .78$; $\alpha_{\text{neurotic}} = .80$; $\alpha_{\text{openness to experience}} = .74$).

2.3.4. The Positive and Negative Affect Schedule (PANAS)

The PANAS was a 20-item measure of affectivity developed by Watson, Clark, and Tellegen (1988) and adapted into Turkish by Gençöz (2000). The scale aimed to measure individuals’ positive and negative affect with 10 items each. Participants were asked to rate the extent to which they experienced given emotions in the last two weeks, from “very slightly or not at all” (1) to “extremely” (5). The scale had high internal consistency in both sample. Cronbach’s alpha coefficients for positive affect was .87 in Turkish sample and .89 in American sample and for negative affect it was .85 in Turkish sample and .90 in American sample (see Appendix E).

2.3.5. The Satisfaction with Life Scale (SWLS)

Diener and his colleagues (1985) developed the SWLS and Turkish version was adopted by Durak, Senol-Durak and Gencoz (2010). The SWLS measures participants’ overall life satisfaction with 5 items on a 7-point scale from 1= “strongly disagree” to 7 = “strongly agree” (e.g., “In most ways my life is closed to my ideal”; see Appendix F). Higher scores indicate higher levels of satisfaction with life. Cronbach’s alpha value was .83 for Turkish sample and .92 for American sample.

2.3.6. The Subjective Happiness Scale (SHS)

Participants' happiness levels were measured with the Subjective Happiness Scale developed by Lyubomirsky and Lepper (1990). For the current study, Turkish version of the scale adapted by Doğan and Totan (2013) was used. Five items formed the SHS; on which participant reported their agreement to the items using 7-point scales. An example of the items was “Compared to most of my peers, I consider myself less happy/more happy” (see Appendix G). Greater happiness was indicated by higher scores. For the current research, SHS had high internal consistency ($\alpha_{\text{Turkish}} = .79$, $\alpha_{\text{American}} = .86$).

2.3.7. The Interpersonal Reactivity Index

The Interpersonal Reactivity Index consisted of 28-items and was developed by Davis (1980) for measuring individual differences in empathy. Turkish version used in the current study was adapted by the researcher. The scale included 4 subscales each of which as 7 items; namely perspective taking (e.g., “I sometimes find it difficult to see things from the "other guy's" point of view”), fantasy scale (e.g., “I really get involved with the feelings of the characters in a novel”), empathic concern (e.g., “I often have tender, concerned feelings for people less fortunate than me”), and personal distress (e.g., “In emergency situations, I feel apprehensive and ill-at-ease”). Participants rated the items on a 5-point scale from “does not describe me well” (1) to “describes me very well” (5) according to how well the item describes them. Higher scores on the scale represent greater empathy. The factor structure for the Turkish version of the Interpersonal reactivity Index was tested, and four-factor structure was found congruent with the original scale. Cronbach's alpha values were .82 for perspective taking subscale, .81 for fantasy subscale, .70 for empathic concern subscale and .62 for personal distress subscale for the Turkish sample and they were .78 for perspective taking subscale, .82 for fantasy subscale, .79 for empathic concern subscale, and .72 for personal distress subscale for the

American sample (see Appendix H for items of the scale and Appendix I for factor structure of the scale in the Turkish sample).

2.3.8. The Allo-Inclusive Identity Scale

To measure how much participants feel connected or related with other person and object, a 15 items Allo-inclusive Identity Scale (Leary, Tipsord, & Tate, 2008) was used. The AIS was adapted into Turkish by the researcher. In the scale participants indicated one of the 7 diagrams; first diagram represents no connection and seventh diagram represents complete connectedness between the individual and the target object. “The connection between you and the person with whom you feel closest” and “The connection between you and the moon” were sample items of two subscales, namely people and natural world. The factor structure was tested and the two factor structure was also found in the Turkish sample as well. Higher scores indicate closer connection between the person and the target. The two subscales received satisfactory Cronbach’s alpha values both in Turkish ($\alpha_{\text{people}} = .74$, $\alpha_{\text{nature}} = .88$) and American ($\alpha_{\text{people}} = .69$, $\alpha_{\text{nature}} = .90$) sample (see Appendix J for the scale items and Appendix K for factor structure of the scale).

2.3.9. The Mindful Attention Awareness Scale

The 15-item Mindful Attention Awareness Scale (MAAS) was developed by Brown and Ryan (2003) for measuring participants’ trait mindfulness. Since the MAAS was adapted into Turkish by the researcher, the factor structure of the scale was tested, and one factor structure was confirmed consistent with the original factor structure. The MAAS presents participants different situations; on which people react with mindful or mindless attention (e.g., “I could be experiencing some emotions and not be conscious of it until some time later”). Participants used a 6-point Likert type scale from “almost always” (1) to “almost never” (6) according to frequency of experiencing these situations. Higher scores represent greater trait mindfulness. Internal reliability analyses revealed the Cronbach’s alpha coefficient

as .84 for Turkish sample and .87 for American sample (see Appendix L for the items of the scale and Appendix M for factor structure of the scale).

2.3.10. The Ryff Scales of Psychological Well-Being

In measuring well-being, The Ryff Scales of psychological well-being (Ryff & Keyes, 1995) was adapted to Turkish. The scale originally consists of 6 dimensions of well-being (autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, self-acceptance) and for the current study only the personal growth dimension was used. As in the original scale, the factor analysis confirmed one factor structure of the scale in the Turkish sample. Participants rated 9 items (e.g., “I am not interested in activities that will expand my horizons (reverse)”, and “I have a sense that I have developed a lot as a person over time”) on 6-point Likert type scale, ranging from “strongly disagree” (1) to “strongly agree” (6). Higher scores indicate greater personal growth. Personal growth dimension had good internal reliability ($\alpha_{\text{Turkish}} = .65$, $\alpha_{\text{American}} = .71$) in the current study as well (see Appendix N for items of the scale and Appendix O for factor structure of the scale).

2.3.11. The INDCOL Scale

Participants’ levels of individualism-collectivism were assessed using the Turkish version of the INDCOL scale developed by Singelis, Triandis, Bhawuk, and Gelfand (1995) and adapted into Turkish by Wasti and Erdil (2007). The scale classifies the basic cultural orientations into four dimensions; namely horizontal individualism, vertical individualism, horizontal collectivism, and vertical collectivism. “One should live one’s life independently of others” (horizontal individualism), “Competition is the law of nature” (vertical individualism), “The well-being of my coworkers is important to me” (horizontal collectivism), and “I would sacrifice an activity that I enjoy very much if my family did not approve of it” (vertical individualism) were sample items of the INDCOL. Collectivism level

means seeing oneself as a part of the culture, while individualism includes seeing oneself as an autonomous individual. The difference between vertical and horizontal level is about equality. Vertical collectivism or individualism include inequality within culture or among all individuals; however horizontal collectivism and individualism includes believing that all people are the same within the culture or all people are equal on individual base. The scale consisted of 37 items; items were rated on 5 point scale ranging from “totally disagree” (1) to “totally agree” (5). All the factors had higher reliability coefficients ($\alpha_{\text{horizontal collectivism}} = .75$, $\alpha_{\text{horizontal individualism}} = .70$, $\alpha_{\text{vertical collectivism}} = .56$, $\alpha_{\text{vertical individualism}} = .70$). The scale assessed only to the Turkish participants (see Appendix P).

2.3.12. The Self-Compassion Scale-Short Form

The Self Compassion Scale was used to assess individuals' compassion levels toward themselves in the case of failure. The scale developed by Neff (2003) and short form of the scale was proposed by Raes and his colleagues (2011). It was adapted in Turkish by the researcher for the current study, and its factor structure was tested and two factor structures were found; one factor capturing the reverse items and the other including the remaining items. Participants mentioned how frequently they feel 12 behavioral items (e.g., “When I fail at something important to me, I become consumed by feelings of inadequacy”) on 5-point Likert type scale from “almost never” (1), “almost always” (5). Higher scores are indicative of greater compassion toward oneself. The scale was considered as a reliable scale both in the Turkish ($\alpha = .75$) and American ($\alpha = .79$) sample (see Appendix Q for scale items and see Appendix R for factor structure of the scale).

2.3.13. The Rosenberg Self-Esteem Scale (RSE)

Participants' self-esteem levels were measured with Turkish version of the Rosenberg Self-Esteem Scale (Rosenberg, 1965), which was adapted into Turkish by Çuhadaroglu (1986) with 10 items on a 4 point scale from (1) “strongly agree” to

(4) “strongly disagree” (see Appendix S). A sample item of the scale was “On the whole, I am satisfied with myself”. Higher scores on the scale indicate higher self-esteem. The scale had high internal consistency ($\alpha = .87$) in the current study. The scale was used in the Turkish sample only.

CHAPTER 3

RESULTS

Analyses were conducted using SPSS version 15.0. Prior to statistical analysis, missing variables and outliers were screened. Psychometric properties of Turkish version of the Quiet ego scale were investigated on Turkish participants and other statistical analyses were conducted separately on Turkish and American participants.

The mean scores of genders on the major variables were compared via *t* Test (Table 1). Significant gender differences were identified on extraversion ($M_{\text{males}} = 3.14$, $M_{\text{females}} = 3.42$) agreeableness ($M_{\text{males}} = 3.61$, $M_{\text{females}} = 3.75$), neuroticism ($M_{\text{males}} = 2.77$, $M_{\text{females}} = 3.01$) dimensions of personality, happiness ($M_{\text{males}} = 4.28$, $M_{\text{females}} = 4.63$), interpersonal reactivity- empathic concern ($M_{\text{males}} = 3.65$, $M_{\text{females}} = 3.99$) and personal distress ($M_{\text{males}} = 2.93$, $M_{\text{females}} = 3.24$) subscales, and well-being ($M_{\text{males}} = 4.06$, $M_{\text{females}} = 4.31$) for Turkish participants. Similarly, significant gender differences were detected on quiet ego ($M_{\text{males}} = 3.32$, $M_{\text{females}} = 3.48$), quiet ego-perspective taking ($M_{\text{males}} = 3.26$, $M_{\text{females}} = 3.46$) and growth dimensions ($M_{\text{males}} = 3.58$, $M_{\text{females}} = 3.80$), BFI-extraversion ($M_{\text{males}} = 3.21$, $M_{\text{females}} = 3.37$), agreeableness ($M_{\text{males}} = 3.55$, $M_{\text{females}} = 3.83$), conscientiousness ($M_{\text{males}} = 3.50$, $M_{\text{females}} = 3.61$), neuroticism ($M_{\text{males}} = 2.73$, $M_{\text{females}} = 2.86$), life satisfaction ($M_{\text{males}} = 4.70$, $M_{\text{females}} = 5.13$), happiness ($M_{\text{males}} = 4.91$, $M_{\text{females}} = 5.19$), all subscales of interpersonal reactivity ($M_{\text{males}} = 3.35$, $M_{\text{females}} = 3.49$ for perspective taking; $M_{\text{males}} = 3.28$, $M_{\text{females}} = 3.58$ for fantasy scale; $M_{\text{males}} = 3.42$, $M_{\text{females}} = 3.82$ for empathic concern; and $M_{\text{males}} = 2.56$, $M_{\text{females}} = 2.71$ for personal distress), identification with people ($M_{\text{males}} = 3.91$, $M_{\text{females}} = 4.06$), and well-being ($M_{\text{males}} = 4.27$, $M_{\text{females}} = 4.42$) for American participants.

To sum up, the major difference was detected on quiet ego, indicating that although there is no gender difference on quiet ego in Turkey, females scored

significantly higher than the males in the US. Since gender differences exist almost all of the variables, further analyses were conducted with caution and controlling the effect of gender.

Table 1. Means, Standard Deviations, Reliability Statistics and Results of *t* – Test among Study Variables

Variables	TR		US		TR		US		TR		US					
	US		TR		US		TR		US		TR					
	α	α	M	SD	M	SD	M	SD	M	SD	M	SD	<i>t</i>			
Quiet Ego	.70	.76	3,49	0,49	3,5	0,48	3,49	0,49	3,32	0,46	3,48	0,44	3,44	0,45	-0,13	-4,02*
Perspective Taking	.71	.68	3,61	0,71	3,46	0,71	3,53	0,72	3,26	0,66	3,46	0,68	3,41	0,68	1,64	-3,39*
Interdependence	.66	.58	2,73	0,95	2,7	0,93	2,71	0,94	3	0,77	3,07	0,75	3,05	0,75	0,23	-0,97
Growth	.62	.80	3,58	0,62	3,7	0,54	3,64	0,58	3,58	0,67	3,8	0,62	3,75	0,64	-1,52	-3,87*
Mindfulness	.49	.73	3,64	0,87	3,6	0,83	3,62	0,85	3,09	0,43	3,09	0,41	3,09	0,41	0,38	-0,18
BFI																
Extraversion	.81	.82	3,14	0,75	3,42	0,75	3,29	0,76	3,21	0,62	3,37	0,72	3,33	0,7	-3,01*	-2,54**
Agreeableness	.67	.83	3,61	0,53	3,75	0,55	3,68	0,54	3,55	0,6	3,83	0,65	3,76	0,65	-2,03**	-4,81*
Conscientiousness	.77	.78	3,35	0,65	3,46	0,68	3,4	0,66	3,5	0,57	3,61	0,59	3,58	0,58	-1,29	-2,15**
Neuroticism	.75	.80	2,77	0,67	3,01	0,79	2,89	0,75	2,73	0,68	2,86	0,68	2,83	0,68	-2,51**	-2,06**
Openness	.78	.74	3,69	0,61	3,76	0,61	3,72	0,61	3,51	0,52	3,46	0,52	3,47	0,52	-0,96	1,04
PANAS																
Positive Affect	.87	.89	3,2	0,78	3,21	0,78	3,2	0,78	3,55	0,67	3,66	0,67	3,63	0,67	-0,05	-1,78
Negative Affect	.85	.90	2,22	0,76	2,11	0,71	2,16	0,74	2,25	0,75	2,15	0,75	2,18	0,75	1,09	1,6
Life Satisfaction	.83	.92	4,12	1,37	4,41	1,33	4,27	1,35	4,7	1,39	5,13	1,42	5,02	1,42	-1,65	-3,45*
Happiness	.79	.86	4,28	1,35	4,63	1,23	4,46	1,3	4,91	1,25	5,19	1,31	5,12	1,3	-2,15**	-2,41**

Table 1 (cont'd)

Variables	TR		US		TR		US		TR		US					
	α -	M	SD	M	SD	Female		Male		Total		Total				
						M	SD	M	SD	M	SD	M	SD	M	SD	M
IRI																
Perspective Taking	.82	.78	3,44	0,68	3,44	0,72	3,44	0,7	3,35	0,54	3,49	0,66	3,45	0,63	0,07	-2,43**
Fantasy Scale	.81	.82	3,57	0,73	3,65	0,77	3,61	0,75	3,28	0,6	3,58	0,79	3,5	0,76	-0,77	-4,66*
Empathic Concern	.70	.79	3,65	0,58	3,99	0,53	3,83	0,58	3,42	0,54	3,82	0,65	3,72	0,65	-4,84*	-7,34*
Personal Distress	.62	.72	2,93	0,57	3,24	0,67	3,09	0,64	2,56	0,64	2,71	0,63	2,67	0,63	-3,89*	-2,64*
AIS																
People	.74	.69	3,94	0,95	3,95	0,88	3,94	0,91	3,91	0,85	4,06	0,77	4,02	0,8	-0,1	-2,18**
Nature	.88	.90	3,28	1,35	3,39	1,33	3,34	1,34	3,13	1,46	2,92	1,23	2,97	1,3	-0,64	1,9
Mindfulness	.84	.87	4,06	0,72	3,98	0,7	4,02	0,71	3,73	0,65	3,69	0,74	3,7	0,72	0,93	0,73
Well-Being	.65	.71	4,06	0,59	4,31	0,62	4,19	0,62	4,27	0,64	4,42	0,67	4,39	0,66	-3,25*	-2,61*
Self-Compassion	.75	.79	3,02	0,51	2,98	0,58	3	0,55	3,08	0,48	3,07	0,58	3,07	0,55	0,49	0,18
INDCOL																
Horizontal Collectivism	.75		3,39	0,54	3,49	0,54	3,54	0,54							1,46	
Horizontal Individualism	.70		3,69	0,57	3,63	0,56	3,66	0,56							0,82	
Vertical Collectivism	.56		3,35	0,5	3,44	0,45	3,4	0,48							-1,48	
Vertical Individualism	.70		3,03	0,63	2,97	0,57	3	0,6							0,71	
Self-esteem	.87		3	0,83	3,13	0,94	3,06	0,89							-1,2	

* $p < .01$; ** $p < .05$

Note: The INDCOL and self-esteem were measured only for Turkish sample.

3.1. Psychometric Properties of the Quiet Ego Scale

Factor structure of the Quiet Ego Scale was investigated by using data collected from Turkish participants (N = 248). SPSS version 20.0 was utilized and Principal Component Analyses (PCAs) were conducted. Cases including missing values throughout the data were excluded listwise. Varimax rotational method was preferred because the theoretical based of components are uncorrelated. In order to determine factor structure of the QES, Kaiser's criterion of eigenvalues over one, each factor's explained variance, Cattell's scree plot test and factor loadings over .30 were used as criterions.

After conducting PCA factor analysis with varimax rotation on 14-items QES, Kaiser-Meyer-Olkin Measure of sampling adequacy revealed acceptable level as .73 and Bartlett's Test of sphericity was significant ($X^2(91) = 760.60, p = .000$). Results indicated that sample was adequate and correlations between items were high enough to conduct factor analysis. However, one reverse item ("I find myself doing things without paying much attention") had negative correlations with the other items. Some participants might have understood this item in the wrong direction. For this reason, this item was excluded from analysis, and the QES was used with 13 items for Turkish sample. After removing this item, factor analysis was reran with varimax rotation on 13 items QES. Kaiser-Meyer-Olkin Measure of sampling adequacy revealed acceptable level as .72 and Bartlett's Test of sphericity was significant ($X^2(78) = 670.55, p = .000$). Analysis stilled revealed a four-factor structure explaining 58.60% of the total variance. This factor structure was also in coherence with theoretical base of the Quiet Ego concept and it was similar as the original scale. The whole scale with theoretic structure had satisfactory internal reliability ($\alpha = .70$). Communalities of the items ranged from .35 to .70. The factors eigenvalues, unique variances and factor loadings of the items were given in Table 2.

The first factor represented *perspective taking* with the eigenvalue of 3.23 and it explained 24.87% of total variance. It contains 4 items and factor loading of the items ranged from .75 to .63, and "Before criticizing somebody, I try to imagine

how I would feel if I were in their place” was the highest loaded item with .75 factor loading. The first factor had satisfactory internal reliability ($Cr\alpha = .71$). The second factor was labelled as *interdependent identity* and accounted for 14.51% of total variance. It includes 3 items. Factor loadings of the items were between .83 and .60. The highest loaded item was “I feel a connection to people of other races”. The internal reliability of the factor was satisfactory ($Cr\alpha = .66$). The third factor represented *personal growth* and explained 11.01 % of the total variance. Personal growth factor was composed of 4 items and their factor loadings ranged from .79 to .42. The item “I have the sense that I have developed a lot as a person over time” had .79 factor loading as highest. One item (“I think it is important to have new experiences that challenge how you think about yourself and the world”) was loaded on the second factor with .37 factor loading as well. Due to theoretical base of the factor, the item was kept in the personal growth factor. The third factor had satisfactory Cronbach’s alpha value as .62. The fourth factor representing *objective awareness* explained 8.20% of the total variance. In the original form, this factor included three items, excluding one item from analysis revealed this factor with two items only in Turkish sample. Factor loadings of the items were .81, and .75. The highest loaded item was “I do jobs or tasks automatically, without being aware of what I’m doing”. The Cronbach’s alpha value for the fourth factor was relatively low ($\alpha = .49$) since it reflects only the correlation between the two items. Considering that factors include a few items, relatively low reliabilities are accepted for such sub-dimensions.

Table 2. Factor Structure of the Quiet Ego Scale

Items	Factor Loadings			
	1	2	3	4
4. Before criticizing somebody, I try to imagine how I would feel if I were in their place.	.75	.20	.15	.02
13. I try to look at everybody's side of a disagreement before I make a decision.	.72	.19	.16	.07
8. When I'm upset at someone, I usually try to put myself in his or her shoes for a while.	.70	.26	.05	.07
11. I sometimes find it difficult to see things from another person's point of view.*	.63	.21	.07	.32
12. I feel a connection to people of other races.	.10	.83	.01	.06
7. I feel a connection with strangers.	.26	.66	.13	.19
3. I feel a connection to all living things.	.20	.60	.22	.14
9. I have the sense that I have developed a lot as a person over time.	.14	.06	.79	.13
14. When I think about it, I haven't really improved much as a person over the years.*	.09	.21	.77	.10
5. For me, life has been a continuous process of learning, changing, and growth.	.26	.22	.63	.06
1. I think it is important to have new experiences that challenge how you think about yourself and the world.	.08	.38	.42	.14
6. I do jobs or tasks automatically, without being aware of what I'm doing.*	.00	.01	.02	.81
10. I rush through activities without being really attentive to them.*	.10	.11	.07	.75
Explained Variance	24.87	14.51	11.01	8.20
Eigenvalues	3.23	1.88	1.43	1.06

Note. Factor loadings were taken after varimax rotation and loadings over .30 were shown in bold. Factors represented by 1 is perspective taking, 2 is interdependent identity, 3 is personal growth and 4 is objective awareness (mindfulness).

* Items were reverse coded.

3.2. Descriptive Analyses and Correlations among Study Variables

3.2.1. Descriptive Statistics

Mean scores and standard deviations and other obtain descriptive information were given in Table 1. Examination of means suggest that Quiet Ego scores were moderate corresponding the mid-point of the scale for Turkish participants ($M = 3.49$, $SD = .49$). This shows that participants evaluated their ego neither too quiet nor too loud. Among the personality characteristics, they scored relatively higher than mid-point on openness to experience dimension ($M = 3.72$, $SD = .61$). As for the other study variables, Turkish participants scored close to the average levels.

Regarding the US participants, they scored very close to the mid-point on Quiet Ego Scale as well ($M = 3.44$, $SD = .45$), indicating that participants evaluate themselves having neither too high nor too low on quiet ego. Moreover, the US participants scored relatively higher than the mid-point on life satisfaction ($M = 5.02$, $SD = 1.42$) and happiness ($M = 5.12$, $SD = 1.30$) and relatively lower than the mid-point on identification with nature ($M = 2.97$, $SD = 1.29$). For all other study variables, mean scores for the sample from the US were close to the mid-point. Results from cultural orientations and self-esteem did not mention for American participants due to missing measurement.

In summary, both Turkish and American participants scored around to the mid-point on Quiet Ego Scale. Turkish participants were scored higher than mid-point only on openness to experience, and American participants were highly satisfied from with lives and happy in general, but their nature connectedness levels were lower than mid-point. Among other variables, both Turkish and American participants' scores were on average. Mean differences were tested below.

3.2.2. Cultural Differences among Study Variables

In order to investigate cultural differences on the study variables, homogeneity of regression assumption was tested to see if controlling the gender difference was the same for all variables. The homogeneity of regression was met for the majority of the study variables, except for quiet ego, quiet ego-perspective taking, and empathy-fantasy scale. Therefore, a 2 (Gender) X 2 (Culture) Factorial ANOVA was conducted for these variables. One-way analysis of covariance controlling for gender was conducted for the remaining ones to see if there are cultural differences on the study variables. All of the major variables were used separately as dependent variable and culture (i.e. Turkish and American) as the independent variables (see Table 3). Although mean scores for quiet ego were close to each other, results of analysis yielded significant cultural difference between genders on participants' quiet ego levels ($F(1, 935) = 4.45, p < .05$), indicating that Turkish males have higher quiet ego than American counterparts ($M_{TR} = 3.49, M_{US} = 3.32$), although female participants' quiet ego scores did not differ between cultures ($M_{TR} = 3.50, M_{US} = 3.48$). For perspective taking dimension of the quiet ego, cultural differences were detected between genders ($F(1, 935) = 10.95, p < .01$), specifically for males Turkish participants scored higher than the US participants ($M_{TR} = 3.61, M_{US} = 3.26$), and for females participants in both cultures scored the same and closed to the mid-point ($M_{TR} = 3.46, M_{US} = 3.46$). Moreover, there were cultural differences on interdependence ($F(1, 935) = 28.62, p < .01; d = .39$) and mindfulness ($F(1, 935) = 148.24, p < .01; d = .77$) dimensions of quiet ego. Turkish participants scored significantly higher than American participants on mindfulness ($M_{TR} = 3.61, M_{US} = 3.09$), however, American participants scored higher than Turkish participants on interdependence ($M_{TR} = 2.72, M_{US} = 3.05$) dimensions of quiet ego.

Secondly, there were significant differences between the two cultures on conscientiousness ($F(1, 935) = 11.36, p < .01; d = .25$), neuroticism ($F(1, 935) = 3.88, p < .05; d = .13$), and openness ($F(1, 935) = 35.77, p < .01; d = .44$) among personality characteristics. Specifically, American participants' conscientiousness

level ($M_{TR} = 3.42, M_{US} = 3.58$) was significantly higher than Turkish participants', but Turkish participants' neuroticism ($M_{TR} = 2.92, M_{US} = 2.82$) and openness ($M_{TR} = 3.72, M_{US} = 3.47$) level was higher than Americans. Comparing to Turkish participants, Americans reported significantly higher positive affectivity ($F(1,935) = 58.79, p < .01; d = .56; M_{TR} = 3.22, M_{US} = 3.63$), whereas there was no difference on negative affectivity. Additionally, for positive life outcomes, Americans were more satisfied with their lives ($F(1,935) = 39.09, p < .01; M_{TR} = 4.33, M_{US} = 5.00; d = .48$) and happier ($F(1,935) = 35.64, p < .01; d = .45; M_{TR} = 4.51, M_{US} = 5.10$) than Turks, and their well-being was also higher than Turks ($F(1,935) = 9.90, p < .01; M_{TR} = 4.22, M_{US} = 4.38; d = .24$).

Regarding the interpersonal reactivity index, analyses yielded cultural differences across genders ($F(1,935) = 3.98, p < .05$), indicating that Turkish participants were scored higher than the US participants, but this difference was only for males ($M_{TR} = 3.57, M_{US} = 3.28$), whereas female participants ($M_{TR} = 3.65, M_{US} = 3.58$) scored very close in two cultures and higher than the males. Moreover, there were significant differences on the empathic concern ($F(1,935) = 17.87, p < .01; d = .32$), and personal distress ($F(1,935) = 90.77, p < .01; d = .72$). Turkish participants felt more empathic concern for others ($M_{TR} = 3.89, M_{US} = 3.69$), but also more personal distress in stressed situations than their American counterparts ($M_{TR} = 3.12, M_{US} = 2.66$).

There was also difference on nature connectedness between the two cultures ($F(1,935) = 11.73, p < .01; d = .25$), but not on identification with people, indicating that Turkish participants ($M = 3.32$) scored higher than American participants ($M = 2.98$) on nature connectedness. Finally, participants from Turkey scored higher than those from the US on MAAS. Specifically, Turkish participants were more aware of the present situation than American participants ($F(1,935) = 31.22, p < .01; d = .43; M_{TR} = 4.01, M_{US} = 3.70$).

To sum up, cultural differences were detected on the majority of the main study variables including the quiet ego. Although there was a significant difference between the two cultures on quiet ego, this difference varies according to gender. The highest difference between cultures appears on mindfulness dimension of quiet

ego and personal distress dimension of empathy. To conclude, the effect sizes of the obtained cultural differences on the other study variables varied from low to the moderate.

Table 3. Adjusted Means, Standard Deviations, and Cross-Cultural Comparisons of the Study Variables for Turkish and American Sample

Variables	Turkey		USA		ANCOVA		Cohen
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>P</i>	<i>d</i>
Quiet Ego*	3.51	.49	3.43	.46	4.45	.02	
Perspective Taking*	3.55	.72	3.41	.68	10.95	.00	
Interdependence	2.72	.94	3.05	.75	28.62	.00	.39
Growth	3.67	.58	3.74	.64	1.72	.18	
Mindfulness	3.61	.85	3.09	.70	148.24	.00	.77
BFI							
Extraversion	3.32	.76	3.32	.70	.00	.96	
Agreeableness	3.72	.54	3.74	.65	.26	.60	
Conscientiousness	3.42	.66	3.58	.58	11.36	.00	.25
Neuroticism	2.92	.75	2.82	.68	3.88	.04	.13
Openness	3.72	.61	3.47	.52	35.77	.00	.44
PANAS							
Positive affect	3.22	.78	3.63	.67	58.79	.00	.56
Negative affect	2.14	.74	2.18	.75	.43	.50	
Life Satisfaction	4.33	1.35	5.00	1.42	39.09	.00	.48
Subjective Happiness	4.51	1.30	5.10	1.30	35.64	.00	.45
Empathy							
Perspective Taking	3.45	.70	3.45	.63	.01	.90	
Fantasy Scale*	3.65	.75	3.49	.76	3.98	.04	
Empathic Concern	3.89	.58	3.69	.65	17.87	.00	.32
Personal Distress	3.12	.64	2.66	.63	90.77	.00	.72
AIS							
People	3.96	.91	4.02	.80	.80	.37	
Nature	3.32	1.34	2.98	1.29	11.73	.00	.25
MAAS	4.01	.71	3.70	.72	31.22	.00	.43
Well-being	4.22	.62	4.38	.66	9.90	.00	.24
Self-compassion	3.00	.55	3.07	.55	3.04	.08	

Note. The range for the QES, the BFI, the PANAS, the IRI, the INDCOL, and the Self-Compassion scales was 1 to 5; that for Life Satisfaction, Subjective Happiness Scale, and Inclusive Identity was 1 to 7, and for MAAS, Well-being, Self-Esteem was 1 to 6. The INDCOL and the Rosenberg Self-Esteem Scale did not assess to American sample. Means were adjusted controlling for gender.

*2(Gender) X 2(Culture) Factorial ANOVA was conducted.

3.2.3. Correlations among the Study Variables

Pearson's two-tailed correlational analyses were conducted to examine the bivariate associations between the Quiet Ego and other study variables. Results were given in Table 4 for both Turkish and the US sample separately.

As seen in Table 4, quiet ego was significantly correlated with almost all of the study variables for both Turkish and American sample. The correlations varied between .62 (IRI-Perspective taking) and .19 (IRI-Personal distress) for Turkish sample and between .60 (IRI-Perspective taking) and .12 (AIS-nature) for American sample. The strength of correlations was also compared between the two cultures. Results showed that the association of quiet ego with agreeableness, positive affectivity, and empathic concern was higher in the US than Turkish culture, whereas with identification with people and nature was lower in American sample than in Turkish sample. This means, individuals who have quieter ego more likely to be agreeableness, empathic, and feel positive affect, and they were less likely to feel connection with other people and nature in American culture than in Turkish culture. Contrary to expectations, self-esteem had low but negative correlation with quiet ego and its dimensions. Although all the correlations were moderately significant, they do not pose a risk for the validity of the scale. Instead, results showed that quiet ego is a different concept than all other psychological constructs.

Table 4. Pearson Correlation Coefficients between Study Variables and Quiet Ego

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	
1. Quiet Ego	1	.82**	.63**	.84**	.27**	.26**	.52**	.36**	-.25**	.46**	.48**	-.26**	.32**	.34**	.60**	.35**	.57**	-.27**	.22**	.12**	.28**	.55**	.32**						
2. PT	.77**	1	.42**	.52**	.10**	.13**	.45**	.27**	-.22**	.33**	.32**	-.17**	.23**	.25**	.74**	.24**	.47**	-.21**	.22**	.12**	.22**	.34**	.32**						
3. I	.64**	.34**	1	.45**	-.06**	.18**	.18**	0.04	-.08**	.32**	.29**	0.02	.17**	.23**	.31**	.21**	.28**	-.05**	.33**	.37**	.15**	.11**	.16**						
4. G	.77**	.39**	.45**	1	0.07	.33**	.45**	.37**	-.22**	.42**	.49**	-.30**	.34**	.33**	.38**	.35**	.52**	-.26**	.13**	-.01**	.19**	.63**	.23**						
5. M	.30**	.13**	-.12**	0	1	0	.17**	.14**	-.09**	0.06	0.05	-.11**	0	0.06	.07**	0.06	.12**	-.11**	-.06**	-.04**	.21**	.20**	0.06						
BFI																													
6. E	.27**	.15**	.28**	.26**	-.01	1	.24**	.23**	-.32**	.14**	.48**	-.22**	.32**	.45**	.09**	0.06	.22**	-.15**	.21**	-.02**	.12**	.31**	.21**						
7. A	.32**	.30**	.19**	.16**	.12**	.23**	1	.49**	-.39**	.27**	.45**	-.50**	.40**	.46**	.50**	.19**	.61**	-.24**	.17**	-.08**	.31**	.49**	.33**						
8. C	.30**	.26**	0.01	.19**	.31**	.18**	.33**	1	-.35**	.20**	.49**	-.44**	.35**	.35**	.24**	.11**	.35**	-.36**	0.05**	-.14**	.38**	.47**	.32**						
9. N	-.31**	-.30**	-.09**	-.16**	-.27**	-.18**	-.37**	-.34**	1	-.17**	-.41**	.59**	-.41**	-.58**	-.23**	0	-.11**	.42**	-.16**	0.02**	-.31**	-.32**	-.56**						
10. O	.54**	.37**	.39**	.46**	0.08	.35**	.24**	.25**	-.14**	1	.41**	-.15**	.13**	.19**	.34**	.37**	.28**	-.23**	.10**	.18**	.19**	.35**	.21**						
PANAS																													
11. PA	.36**	.25**	.26**	.32**	0.03	.42**	.22**	.44**	-.36**	.42**	1	-.28**	.54**	.58**	.27**	.19**	.34**	-.30**	.18**	0.02**	.28**	.46**	.40**						
12. NA	-.31**	-.26**	-.01	-.20**	-.27**	-.23**	-.35**	-.37**	.56**	-.19**	-.40**	1	-.37**	-.50**	-.23**	-.08**	-.30**	.41**	-.04**	.24**	-.29**	-.49**	-.42**						
13. Life Satisfaction	.28**	.18**	0.12	.29**	0.09	.32**	0.07	.33**	-.21**	.24**	.46**	-.30**	1	.68**	.20**	.12**	.33**	-.17**	.24**	0	.24**	.36**	.46**						
14. Happiness	.31**	.24**	.22**	.25**	0.06	.50**	.29**	.20**	-.46**	.20**	.48**	-.43**	.49**	1	.24**	.09**	.35**	-.23**	.26**	0	.28**	.38**	.53**						
IRI-Empathy																													
15. PT	.62**	.74**	.33**	.32**	.13**	.19**	.37**	.23**	-.29**	.39**	.18**	-.26**	.17**	.23**	1	.29**	.55**	-.21**	.20**	.10**	.21**	.37**	.33**						
16. FS	.31**	.30**	.27**	.22**	-.04	0.1	0.06	-.08	0.04	.24**	0.07	-.02	-.04	0.03	.26**	1	.40**	-.07**	.07**	0.07	0	.32**	0.01						
17. EC	.35**	.31**	.23**	.26**	0.04	.23**	.49**	.17**	-.04	.30**	0.12	-.12	0.02	.16**	.43**	.23**	1	-.21**	.20**	-.06**	.20**	.56**	.19**						
18. PD	-.19**	-.20**	0	-.07	-.29**	-.09	-.05	-.26**	.59**	-.01	-.26**	.37**	-.20**	-.29**	.16**	.13**	.17**	1	-.05**	.07**	-.30**	-.43**	-.33**						
Identity inclusion																													
19. P	.36**	.26**	.36**	.25**	0.03	.22**	.34**	0.12	-.17**	.20**	.29**	-.12**	.28**	.31**	.33**	.12**	.25**	-.03**	1	.52**	.14**	0.07**	.20**						
20. N	.34**	.19**	.45**	.26**	-.05	.18**	.18**	0.07	-.01	.37**	.28**	0	.16**	.25**	.23**	.15**	.19**	0	.53**	1	0.01**	-.16**	0.04**						
21. Mindfulness	.30**	.22**	0.01	.16**	.43**	0.03	.16**	.43**	-.43**	.16**	.27**	-.36**	.21**	.24**	.23**	0	0.07**	-.41**	0.09**	0.09**	1	.28**	.33**						
22. Well-Being	.55**	.30**	.26**	.64**	0.08	.23**	.26**	.28**	-.20**	.56**	.34**	-.27**	.37**	.29**	.36**	.13**	.34**	-.12**	.20**	.24**	.25**	1	.30**						
23. Self-Compassion	.22**	.23**	0.1	0.1	0.14	.21**	.31**	.29**	-.48**	.13**	.36**	-.41**	.28**	.44**	.19**	-.06**	0.09**	-.39**	.26**	0.1	.27**	.19**	1						

Table 4 (cont'd)

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28		
INDCOL																														
24.HC	.28**	.29**	0.09	.20**	0.07	.17**	.32**	.16*	-.19**	.13*	.13*	-.19**	.17**	.27**	.27**	0.06	.34**	0	.22**	.11	.13*	.15*	.16*	1						
25.HI	.23**	.11	.00	.40**	.02	.09	-.04	.02	.02	.24**	.10	.03	.12	.01	.07	.03	.05	.00	-.03	.03	.18**	.31**	-.13*	.35**	1					
26.VC	.13*	.20**	-.02	.06	.09	.03	.18**	.21**	-.12	-.01	.13*	-.10	.11	.12*	.17**	-.03	.15*	-.02	.13*	-.00	.15*	.00	.03	.49**	.27**	1				
27.VI	-.06	-.06	-.11	.08	-.07	-.05	-.24**	-.01	.27**	-.03	.02	.13*	.10	-.12	-.13*	.08	-.09	.30*	-.12	-.17**	-.10	-.03	-.34**	.02	.29**	.15*	1			
28.Self-esteem	-.15*	-.12*	-.06	-.11	-.09	-.09	-.15*	-.22**	.16*	-.10	-.17**	.11	-.20**	-.19**	-.11	.06	-.05	.13-	-.09	-.01	-.14*	-.14*	-.34**	-.21**	-.21**	-.14*	.10	1		

* Correlation is significant at the 0.01 level (2-tailed).

** Correlation is significant at the 0.05 level (2-tailed).

Note. Correlations for Turkish sample were given in below the diagonal, and correlations for American sample were given in above the diagonal. The INDCOL and self-esteem were measured only for Turkish sample. 2. PT = Perspective Taking, 3. I = Interdependence, 4. G = Growth, 5. M = Mindfulness, 6. E = Extraversion, 7. A = Agreeableness, 8. C = Conscientiousness, 9. N = Neuroticism, 10. O = Openness, 11. PA = Positive affect, 12. NA = Negative affect, 15. PT = Perspective Taking, 16. FS = Fantasy Scale, 17. EC = Empathic Concern, 18. PD = Personal Distress, 19. P = Identification with People, 20. N = Identification with Nature, 24. HC = Horizontal Collectivism, 25. HI = Horizontal Individualism, 26. VC = Vertical Collectivism, 27. VI = Vertical Individualism

3.3. Predictive Power of Study Variables on the Quiet Ego in the US and Turkish Culture

To investigate the predictive power of study variables on quiet ego, three major groups of study variables, namely, the ones on cultural, personality, and empathy, were regressed on quiet ego for American and Turkish participants, separately using a series of regression analyses. Gender was entered in the first step in all three analyses to control for its effect.

In the first regression analysis, dimensions of big five model were entered as predictors and quiet ego was entered as dependent variable. As in Table 5 and Table 6, results revealed that personality characteristics significantly predicted the quiet ego in both Turkish ($F(6,247) = 24.12, p < .01$) and American sample ($F(6,680) = 79.06, p < .01$). Among the personality characteristics, the strongest predictor for quiet ego was openness to experience ($\beta = .45, p < .01$ for Turkish sample; $\beta = .34, p < .01$ for American sample) for both samples. Extraversion ($\beta = .09, p < .01$), conscientiousness ($\beta = .09, p < .01$), and agreeableness ($\beta = .33, p < .01$) were significantly predicted quiet ego only for American sample, however neuroticism ($\beta = -.16, p < .01$) significantly predict quiet ego only for Turkish sample.

Table 5. Regression of Personality Characteristics on Quiet Ego in Turkish Sample

Variables	B	β	t	Sig.	R ²	R ² Δ	F _{change}
Step 1					.00	.00	.01
Gender	.00	.00	.00	.00			
Step 2					.37	.37	28.93*
Gender	-.02	-.02	-.44	.65			
BFI							
Extraversion	.03	.04	.81	.41			
Agreeableness	.20	.11	1.96	.05			
Conscientiousness	.07	.08	1.49	.13			
Neuroticism	-.10	-.16	-2.78	.00			
Openness	.36	.45	8.15	.00			

* $p < .01$ **Table 6.** Regression of Personality Characteristics on Quiet Ego in American Sample

Variables	B	β	t	Sig.	R ²	R ² Δ	F _{change}
Step 1					.02	.02	16.18*
Gender	.15	.15	4.02	.00			
Step 2					.41	.38	89.54*
Gender	.09	.08	2.85	.00			
BFI							
Extraversion	.06	.09	3.10	.00			
Agreeableness	.23	.33	9.20	.00			
Conscientiousness	.07	.09	2.79	.00			
Neuroticism	-.00	-.00	-.20	.83			
Openness	.29	.34	10.97	.00			

* $p < .01$

Second regression analysis was conducted dimensions of Interpersonal Reactivity Index as predictor variables. Table 7 and Table 8 showed the results of the regression analyses, such that dimensions of empathy predicted quieter ego in Turkish sample ($F(5,247) = 38.81, p < .01$), and in American sample ($F(5,681) = 125.12, p < .01$). The strongest predictor of quiet ego was perspective taking for both Turkish sample ($\beta = .50, p < .01$), and American sample ($\beta = .38, p < .01$). Moreover, quiet ego was predicted by fantasy scale ($\beta = .16, p < .01$ for Turkish sample; $\beta = .11, p < .01$ for American sample), empathic concern ($\beta = .12, p < .01$ for Turkish sample; $\beta = .28, p < .01$ for American sample), and personal distress ($\beta = -.15, p < .01$ for Turkish sample; $\beta = -.13, p < .01$ for American sample) dimensions of empathy.

Table 7. Regression of Dimensions of Empathy on Quiet Ego in Turkish Sample

Variables	B	β	t	Sig.	R²	R²Δ	F_{change}
Step 1					.00	.00	.01
Gender	,00	,00	,13	,89			
Step 2					.44	.44	48.50*
Gender	.00	.00	.05	,95			
Empathy							
Perspective Taking	,35	,50	8.83	,00			
Fantasy Scale	,10	,16	3.28	,00			
Empathic Concern	,10	,12	2.22	,02			
Personal Distress	-,11	-,15	-3.02	,00			

* $p < .01$ **Table 8.** Regression of Dimensions of Empathy on Quiet Ego in American Sample

Variables	B	β	t	Sig.	R²	R²Δ	F_{change}
Step 1					.02	.02	.16.18*
Gender	,15	,15	4.02	,00			
Step 2					.47	.45	148.85*
Gender	.03	.03	1.16	,24			
Empathy							
Perspective Taking	,27	,38	11.50	,00			
Fantasy Scale	,06	,11	3.66	,00			
Empathic Concern	,19	,28	7.72	,00			
Personal Distress	-,09	-,13	-4.54	,00			

* $p < .01$

Cultural orientations of the participants were measured only in Turkish sample, for this reason its predictive power was investigated only for Turkish culture. Dimensions of the INDCOL scale were entered in the second step, and as it is shown in the Table 9, results of analysis revealed significant effect of cultural orientation ($F(5,244) = 6.16, p < .01$). Horizontal collectivism ($\beta = .22, p < .01$), and horizontal individualism ($\beta = .19, p < .01$) were significantly predicted quiet ego.

Table 9. Regression of Cultural Orientations on Quiet Ego in Turkish Sample

Variables	B	β	t	Sig.	R ²	R ² Δ	F _{change}
Step 1					.00	.00	.00
Gender	-.00	-.00	-.09	.92			
Step 2					.11	.11	7.70*
Gender	.02	.02	.34	.73			
INDCOL							
Horizontal Collectivism	.19	.22	3.00	.00			
Horizontal Individualism	.17	.19	2.87	.00			
Vertical Collectivism	-.01	-.01	-.19	.84			
Vertical Individualism	-.09	-.12	-1.89	.06			

* $p < .01$

In summary, predictive power of personality, empathy, and cultural variables on quiet ego was investigated. Among the personality characteristics, openness to experience was the main personality characteristic strongly predicting quiet ego in both Turkish and American culture. Besides, neuroticism significantly predicted quieter ego in Turkish sample and extraversion, agreeableness, and conscientiousness predicted quiet ego in American sample. In addition, all four type of empathy were predictors of quiet ego, but perspective taking is the strongest predictor. Predictive power of cultural orientations on quiet ego was investigated only for Turkish participants and it was found that horizontalism, both collectivist and individualist, is linked with quiet ego.

3.4. The Moderation Effect of Culture

Considering that regression analyses revealed differences on the predictive power of personality characteristics in two cultures on quiet ego, the potential moderation effect of culture on the relationship between personality characteristics and quiet ego dimensions was examined. First of all, all predictors were centered by extracting the mean of the variable from each participant's scores. Then, five interaction terms were calculated by multiplying centered personality variables and culture.

Personality characteristics and interaction terms of personality and culture were regressed on the quiet ego and its dimensions separately. That means five moderated regression analyses were conducted with dependent variables Quiet ego, mindfulness, interdependence, perspective taking and growth dimensions of quiet ego. Gender was entered in the first step in all regression analyses to control for its effect. For investigating main effects of personality and culture, centered personality characteristics and culture were entered at the second step in the analyses. At the third step of the analyses, five interaction terms were entered for investigating moderation effect of culture on the relationship between personality and quiet ego.

The first regression analysis was conducted by taking global quiet ego as a dependent variable, and results were shown in the Table 10. Moderated regression analysis revealed significant effect on quiet ego ($F(12,934) = 51.11, p < .01$). Specifically, gender ($\beta = .05, p < .04$), agreeableness ($\beta = .27, p < .01$), conscientiousness ($\beta = .09, p < .01$), and openness to experience ($\beta = .37, p < .01$) had main effects on quiet ego. However, culture did not have significant effect on predicting quiet ego. At the third step, two of the interaction terms were reached statistical significance, the interactions between culture and agreeableness ($\beta = .08, p < .01$), and neuroticism ($\beta = .08, p < .01$) were significant. The pattern of significant interactions was plotted in Figure 1 for agreeableness and, Figure 2 for neuroticism.

Table 10. Regression of personality characteristics on quiet ego where culture is moderator

Variables	B	β	t	Sig.	R ²	R ² Δ	F _{change}
Step 1					.00	.00	8.36*
Gender	,09	,09	2,89	,004			
Step 2					.38	.38	96.30*
Gender	,05	,05	1,91	,056			
BFI							
Extraversion	,05	,07	2,85	,004			
Agreeableness	,20	,28	9,03	,000			
Conscientiousness	,07	,10	3,33	,001			
Neuroticism	-,03	-,05	-1,82	,068			
Openness	,31	,37	13,53	,000			
Culture	-,02	-,02	-,73	,465			
Step 3					.39	.01	3.07*
Gender	,05	,05	2,01	,044			
BFI							
Extraversion	-,05	,08	2.99	,003			
Agreeableness	-,20	,27	8.60	,000			
Conscientiousness	,07	,09	3.10	,002			
Neuroticism	-,03	-,05	-1.68	,093			
Openness	,31	,37	13.50	,000			
Culture	-,01	-,01	-,35	,725			
Culture*Extraversion	,04	,03	1,20	,230			
Culture*Agreeableness	,15	,08	2,74	,006			
Culture*Conscientiousness	,01	,01	,40	,687			
Culture*Neuroticism	,12	,08	2,95	,003			
Culture*Openness	-,07	-,04	-1,55	,119			

* $p < .01$

The procedures for simple slope test provided by Aiken and West (1991) were followed for investigating the relationship between personality characteristics and quiet ego across cultures. The results of simple slope test for moderation effect of culture on the relationship between agreeableness and quiet ego revealed that although participants in two cultures scored higher when agreeableness was get high, the effect was higher in the US than Turkey. Specifically, the US participants had higher quite ego when the agreeableness was high and the pattern was reversed when the agreeableness was low.

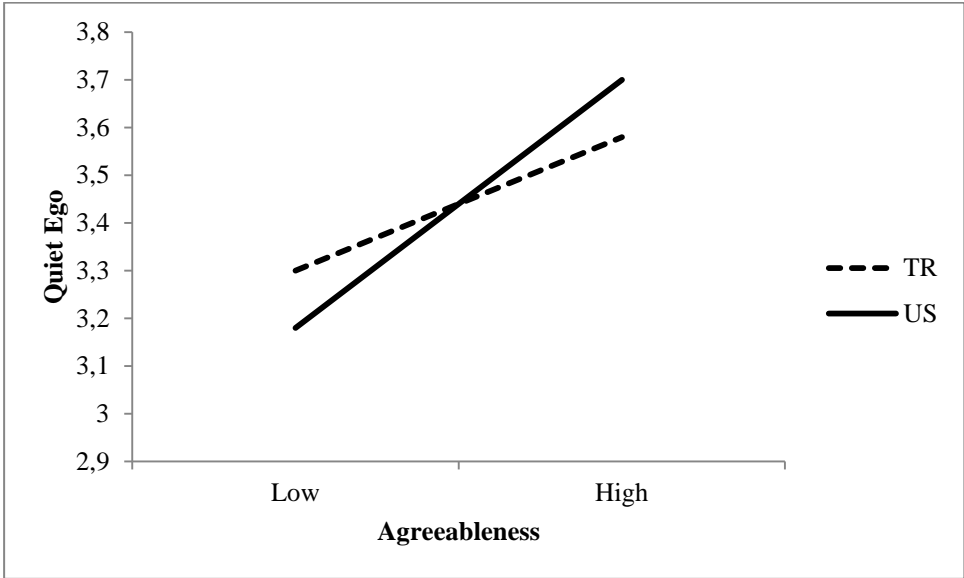


Figure 1. Quiet ego was predicted by agreeableness in Turkish and American culture

The results of simple slope test for moderation effect of culture on the relationship between neuroticism and quiet ego yielded that there was difference between high and low neuroticism for the US participants' level of quiet ego. However, Turkish participants showed significantly higher quiet ego than the US participants when they had low level of neuroticism. This pattern was reversed at the high level of neuroticism, suggesting that having high or low levels of neuroticism makes a significant difference in quiet ego for Turkish participants only, but for the US ones.

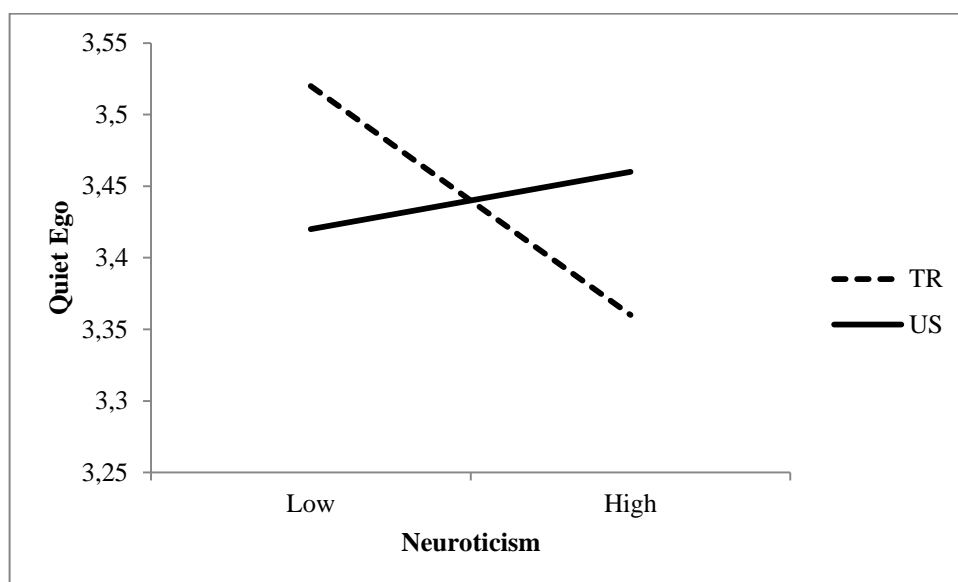


Figure 2. Quiet ego was predicted by neuroticism in Turkish and American culture

The second regression analysis revealed significant moderation effect of culture on the relationship between personality characteristics and perspective taking dimension of quiet ego as shown in Table 11 ($F(12,934) = 26.52, p < .01$). At the last step, agreeableness ($\beta = -.29, p < .01$), neuroticism ($\beta = -.08, p < .05$), and openness ($\beta = .25, p < .01$) were significant predictors of perspective taking dimension of quiet ego. Meanwhile, the interactions between culture and agreeableness ($\beta = .07, p < .05$), and neuroticism ($\beta = .06, p < .05$) had significant effects on quiet ego-mindfulness.

Table 11. Regression of personality characteristics on perspective taking dimension of quiet ego where culture is moderator

Variables	B	β	t	Sig.	R ²	R ² Δ	F _{change}
Step 1					.00	.00	1.52
Gender	.06	.04	1.23	.21			
Step 2					.25	.24	51.20*
Gender	.02	.01	.58	.55			
BFI							
Extraversion	-.02	-.02	-.67	.49			
Agreeableness	.32	.29	8.56	.00			
Conscientiousness	.06	.05	1.71	.08			
Neuroticism	-.08	-.08	-2.55	.01			
Openness	.31	.25	8.33	.00			
Culture	-.08	-.05	-1.82	.06			
Step 3					.25	.00	1.60
Gender	.02	.01	.61	.53			
BFI							
Extraversion	-.01	-.01	-.54	.58			
Agreeableness	.32	.29	8.30	.00			
Conscientiousness	.05	.04	1.43	.15			
Neuroticism	-.07	-.08	-2.43	.01			
Openness	.31	.25	8.23	.00			
Culture	-.08	-.05	-1.67	.09			
Culture*Extraversion	.02	.01	.41	.67			
Culture*Agreeableness	.19	.07	2.15	.03			
Culture*Conscientiousness	-.04	-.01	-.52	.59			
Culture*Neuroticism	.14	.06	2.13	.03			
Culture*Openness	-.06	-.02	-.78	.43			

* $p < .01$

The simple slope test following procedures provided by Aiken and West (1991) revealed that participants' ability to understand others' point of views increases with higher levels of agreeableness in both cultures. However, as seen in Figure 3, for low levels of agreeableness, Turkish participants scored higher than the US participants on perspective taking dimension of quiet ego, and for high levels of agreeableness, the US participants scored higher than the Turkish participants.

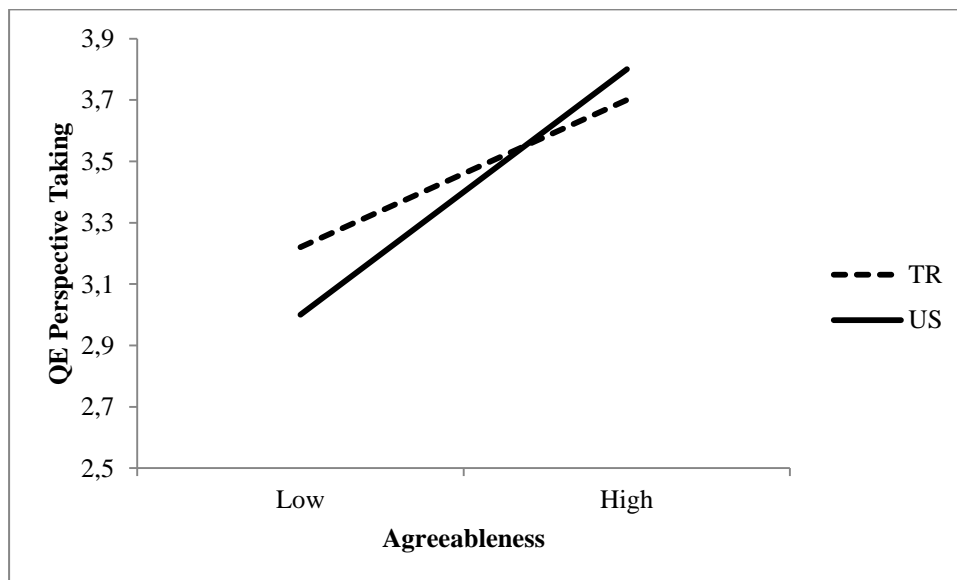


Figure 3. Perspective taking dimension of quiet ego was predicted by agreeableness in Turkish and American culture

The simple slope test showed that although both Turkish and the US participants' scores on perspective taking decrease to the extent that neuroticism increases (see Figure 4), the effect was higher in Turkey than the US. More specifically, for low levels of neuroticism, participants from Turkey scored higher than participants from the US, as for high levels of neuroticism they scored lower than the US participants.

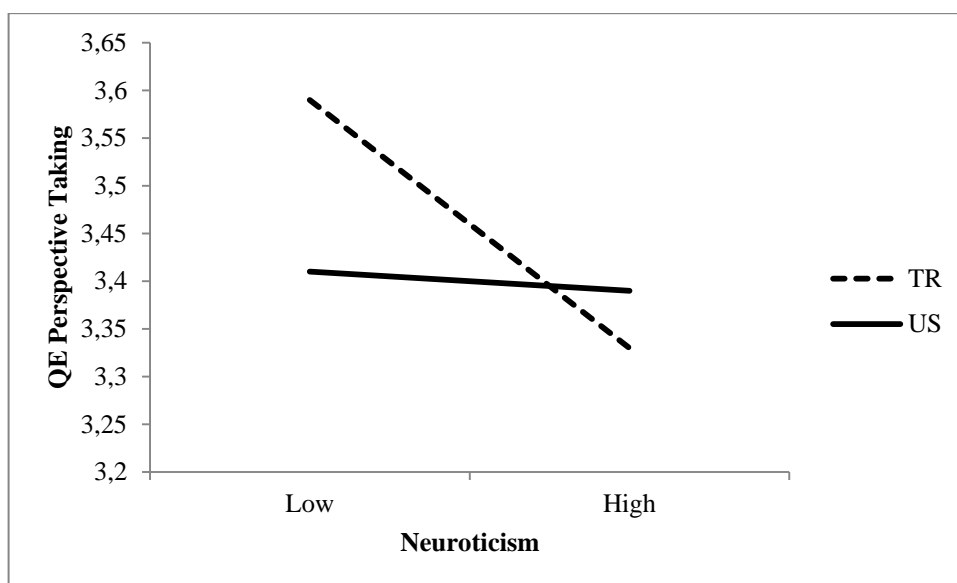


Figure 4. Perspective taking dimension of quiet ego was predicted by neuroticism in Turkish and American culture

The third regression analysis was conducted to investigate the moderating role of the culture on the relationship between growth dimension of quiet ego and personality characteristics, and results of the analysis revealed significant moderation effect of culture ($F(12,934) = 39.68, p < .01$). As shown in Table 12, at the last step of analysis, except neuroticism, all variables had significant main effect on growth dimension of quiet ego, specifically gender ($\beta = .07, p < .01$), extraversion ($\beta = .17, p < .01$), agreeableness ($\beta = .18, p < .01$), conscientiousness ($\beta = .11, p < .01$), openness ($\beta = .33, p < .01$), and culture ($\beta = .10, p < .01$) significantly predicted personal growth. The interactions between culture and agreeableness ($\beta = .06, p < .05$), and extraversion ($\beta = .10, p < .00$) had significantly predicted growth dimension of quiet ego.

Table 12. Regression of personality characteristics on growth dimension of quiet ego where culture is moderator

Variables	B	β	t	Sig.	R ²	R ² Δ	F _{change}
Step 1					.02	.02	19.83*
Gender	.19	.14	4.45				
Step 2					.32	.29	68.05*
Gender	.09	.07	2.43	.01			
BFI							
Extraversion	.14	.16	5.61	.00			
Agreeableness	.21	.21	6.40	.00			
Conscientiousness	.12	.11	3.69	.00			
Neuroticism	.00	.00	.10	.91			
Openness	.36	.32	10.98	.00			
Culture	.13	.09	.16	.00			
Step 3					.34	.02	5.69*
Gender	.10	.07	2.68	.00			
BFI							
Extraversion	.15	.17	5.86	.00			
Agreeableness	.18	.18	5.51	.00			
Conscientiousness	.12	.11	3.73	.00			
Neuroticism	.00	.00	.14	.88			
Openness	.37	.33	11.42	.00			
Culture	.14	.10	3.48	.00			
Culture*Extraversion	.12	.06	2.14	.03			
Culture*Agreeableness	.26	.10	3.43	.00			
Culture*Conscientiousness	.11	.05	1.71	.08			
Culture*Neuroticism	.10	.05	1.80	.07			
Culture*Openness	-.02	-.00	-.31	.75			

* $p < .01$

The results revealed that for the low levels of extraversion, Turkish and the US participants scored close to each other on growth dimension of quiet ego. However, for high levels of extraversion difference between cultures increases and the US participants scored higher than Turkish participants. The structure of the moderating role of the culture on the relationship between extraversion and growth dimension of quiet ego was plotted in Figure 5.

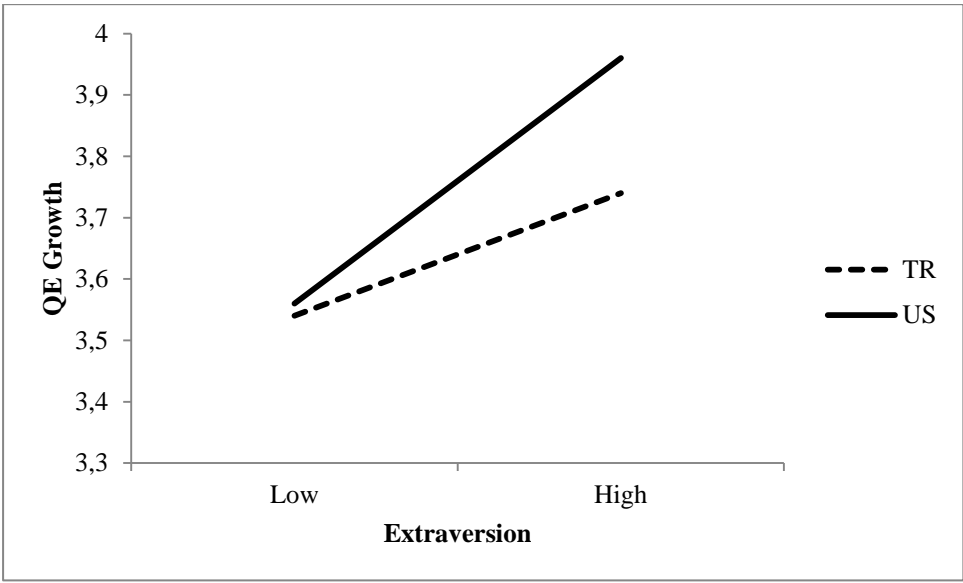


Figure 5. Growth dimension of quiet ego was predicted by extraversion in Turkish and American culture

The results of simple slope test for the moderating role of the culture on the relationship between agreeableness and growth dimension of quiet ego revealed that participants in both cultures scored higher on growth with higher levels of agreeableness. Although Turkish participants scored higher than the US participants on growth for low levels of agreeableness, for high levels of agreeableness the US participants scored higher than Turkish participants on growth. The results of moderation effect of culture were plotted in Figure 6.

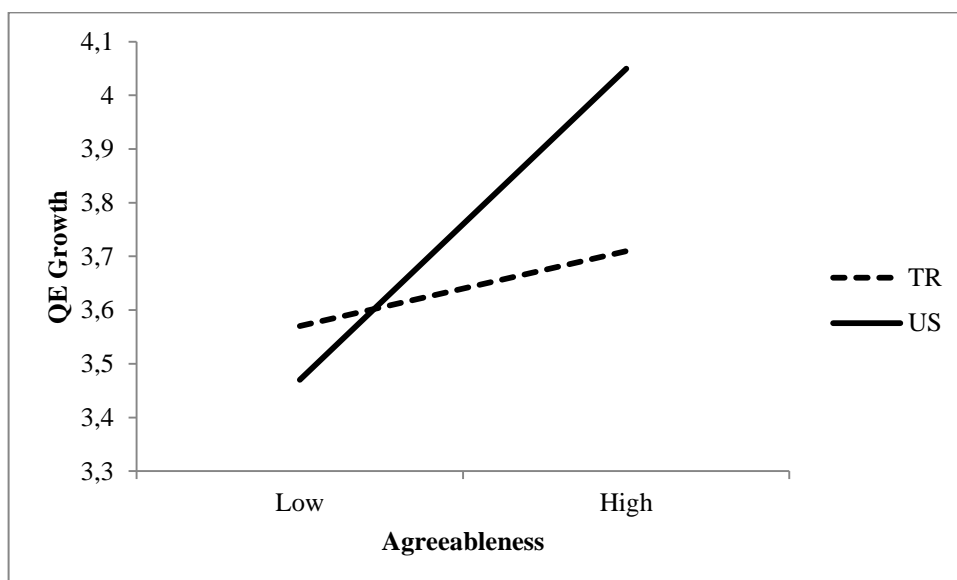


Figure 6. Growth dimension of quiet ego was predicted by agreeableness in Turkish and American culture

The final regression analysis was conducted by taking mindfulness dimension of quiet ego as a dependent variable, and results which revealed significant effect ($F(12,934)= 22.90, p <.01$) shown in the Table 9. Conscientiousness ($\beta = .13, p < .01$), neuroticism ($\beta = -.08, p < .05$) and culture ($\beta = -.41, p < .01$) had significant main effects on mindfulness. In addition, two of the interaction terms significantly predicted mindfulness; the interaction of culture and conscientiousness ($\beta = -.13, p < .01$) and neuroticism ($\beta = .11, p < .01$).

Table 13. Regression of personality characteristics on mindfulness dimension of quiet ego where culture is moderator

Variables	B	β	t	Sig.	R ²	R ² Δ	F _{change}
Step 1					.00	.00	7.21*
Gender	-.115	-.088	-2.686	.00			
Step 2					.19	.18	36.35*
Gender	-.00	-.00	-.19	.84			
BFI							
Extraversion	-.06	-.07	-2.31	.02			
Agreeableness	.03	.03	1.01	.31			
Conscientiousness	.15	.16	4.66	.00			
Neuroticism	-.08	-.10	-2.9	.00			
Openness	.02	.01	.58	.56			
Culture	-.55	-.39	-12.84	.00			
Step 3					.22	.03	7.88*
Gender	-.00	-.00	-.18	.85			
BFI							
Extraversion	-.05	-.06	-1.93	.05			
Agreeableness	.05	.05	1.60	.11			
Conscientiousness	.13	.13	3.89	.00			
Neuroticism	-.07	-.08	-2.53	.01			
Openness	.01	.01	.49	.61			
Culture	-.57	-.41	-13.10	.00			
Culture*Extraversion	.08	.04	1.48	.13			
Culture*Agreeableness	.11	.04	1.43	.15			
Culture*Conscientiousness	-.27	-.13	-3.91	.00			
Culture*Neuroticism	.22	.11	3.63	.00			
Culture*Openness	-.03	-.01	-.40	.68			

* $p < .01$

The simple slope test revealed that although there is no difference between high and low levels of conscientiousness for the US participants' level of mindfulness, Turkish participants scored higher on mindfulness when conscientiousness get high. For the low levels of conscientiousness Turkish and the US participants scored close to each other, yet for high levels of conscientiousness Turkish participants showed significantly higher mindfulness than the US participants (see Figure 7).

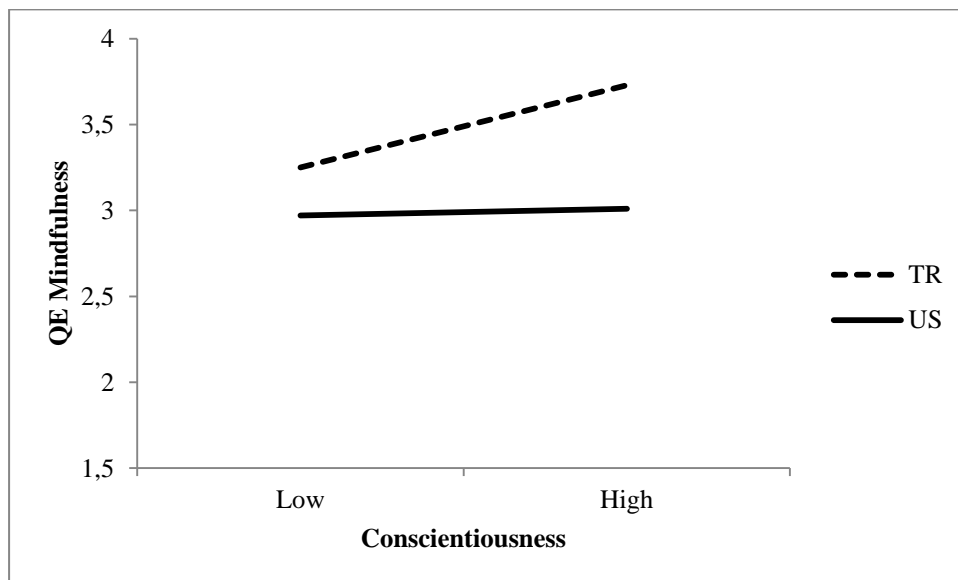


Figure 7. Mindfulness dimension of quiet ego was predicted by conscientiousness in Turkish and American culture

The results of simple slope test revealed that although the US participants' mindfulness scores remained almost the same between high and low levels of neuroticism, Turkish participants scored lower when neuroticism get high. For low levels of neuroticism participants in Turkey scored significantly higher than those in the US, however for low levels of neuroticism participants in two cultures scored close to each other (see Figure 8).

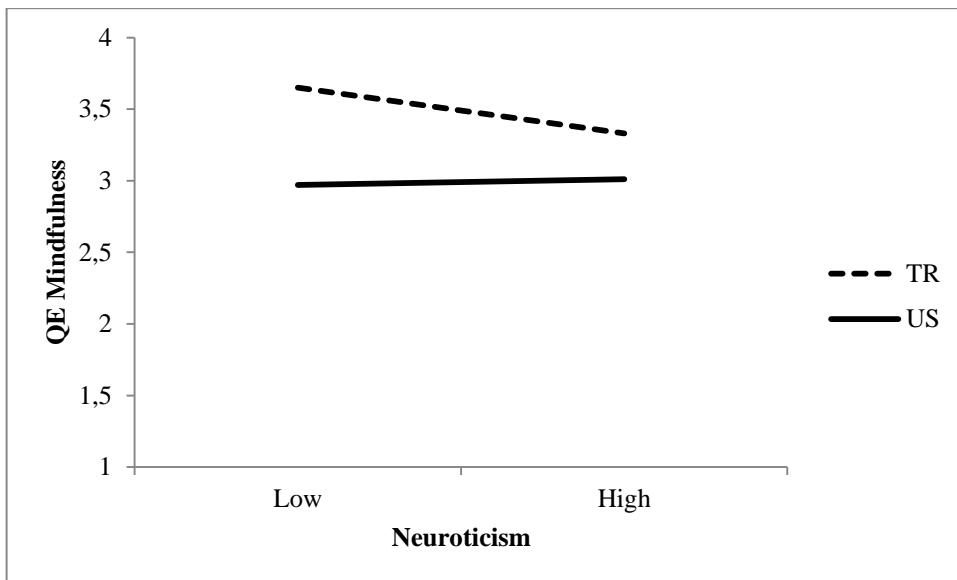


Figure 8. Mindfulness dimension of quiet ego was predicted by neuroticism in Turkish and American culture

The interaction of culture and personality characteristics did not reveal significant effect on interdependence dimension of quiet ego.

In sum, the moderating role of culture on the relationship between quiet ego, its dimensions and personality characteristics was investigated. The effect of personality characteristics on quiet ego varied between the two cultures.

Neuroticism in Turkey, agreeableness and extraversion in the US, and openness to experience in both cultures seem to be the critical personality predictors of the quiet ego.

CHAPTER 4

DISCUSSION

In the present study, the psychometric properties of the Quiet Ego Scale were investigated in a Turkish cultural context. Furthermore, the US and Turkish cultures were compared with regard to both cultural differences and power of other variables in predicting quiet ego. The hypotheses were partially supported and findings from the original study in the USA were mostly replicated in Turkey.

Factor analyses on the items of the QES indicated that one item did not work in the Turkish sample, probably because of translation difficulty. After removal of this problematic item the 13-item Quiet Ego Scale was obtained as a reliable and valid scale for measuring individuals' abilities on turning down the volume of the noisy ego. The four-factor structure of the Turkish scale was congruent with the original QES (Wayment et al., 2014), and theoretical base of the quiet ego concept. The four factors were entitled as perspective taking (i.e. compassion), interdependence, growth and detached awareness (i.e. mindfulness). The first factor, *perspective taking*, was composed of four items and measures the individuals' ability to consider and perceive other people's point of views. The second factor was *interdependent identity* which includes three items and measures how much individuals feel connected to other people and the natural world surrounding them. *Personal growth* was the third factor with four items, and this factor represents individuals' attitudes toward personal development. The *objective awareness* factor was the last factor, with only two items, which measure the degree to which individuals' experience awareness of their surrounding environment.

Descriptive analyses revealed that based on both Turkish and the US participants' ratings, their egos were neither too loud nor too quiet. For all other study variables, the average scores in both cultures remained around the mid-point of the relevant scale. However, there were significant gender differences on the

majority of the study variables both in Turkish and American sample. Specifically, in the Turkish sample, women were more extravert, agreeable and neurotic, but – interestingly – happier, and felt more empathic concern and personal distress along with a generally higher sense of well-being than men. In the American sample, women scored higher than men on quiet ego, perspective taking and growth dimensions of quiet ego, extraversion, agreeableness, conscientiousness, neuroticism, all dimensions of empathy, identification with people, satisfaction with life, and happiness measures. In short, in the presence of a gender difference, women always scored significantly higher than men, on either positive or negative psychological outcomes.

4.1. Cultural Differences

Although cultural differences were observed on the majority of the study variables, the effect sizes for these differences were relatively low. Only two of them reached a notable level of difference; the mindfulness dimension of the quiet ego and personal distress dimension of empathy. The implications of these results will be discussed below. In addition, cultural differences on the main variables of the study, the difference on quiet ego seems to be more related to gender than culture. The strongest cultural difference was seen on mindfulness dimension of QES favoring Turkish culture. Specifically, Turkish participants were more attentive to the present situation than the US sample. Brown and Ryan (2003) propose mindfulness stemming from Buddhist philosophy as a cure for Western cultures' (i.e. individualistic cultures) problems. Therefore, higher levels of mindfulness in non-individualistic cultures are predictable, and two studies support this result. Ghorban, Watson, and Weathington (2009) have assessed mindfulness in Iranian culture and have compared its validation in Iran and the US. In this study, they did not make cross cultural comparisons, however Iranian participants scored higher than the US participants. In another study, Christopher, Christopher and Charoensuk (2009) have compared Thai Buddhist monks, Thai university students, and American students. Mindfulness was assessed with MAAS, and Thai monks

scored significantly higher than both student samples, although there was no difference between student samples. However, when participants' mindfulness scores were measured by Kentucky Inventory of Mindfulness Skills (KIMS), the difference between student samples reached at significant level, specifically Thai students scored higher than the US students on awareness dimension of the KIMS. Awareness dimension of the KIMS focuses on the detached awareness traits of the participants, which has a similar meaning with mindfulness dimension of the QES.

More similarities rather than the differences between cultures were observed on the other study variables. Cultural differences were strong only on personal distress dimension of the Interpersonal Reactivity Index (IRI). Results showed that, Turkish participants felt greater personal distress than the US participants towards others' stressful situations. Although there was no specific prediction on these cultural differences, this finding was congruent with the literature. Adolescents, as well as young adults who have collective backgrounds feel more personal distress from others' stressful situations than those have individualistic backgrounds (Cassels, Chan, Chung, & Birch, 2010). Another study conducted with young adults also showed higher feeling of empathy in collectivist cultures than individualistic ones (Dehning, et al., 2013). This difference can be explained by cultural values, and desired personal characteristics in two cultures. The priority of the "I" and the importance of the self has been well-documented in American culture. Therefore, the tendency toward the self-enhancement motivations may be a burden the US participants to project other people's views into the self and to feel empathy, which in turn may block a person's capacity for feeling uncomfortable and panic in emergency situations.

4.2. Well-Being as the Correlate of QE

Correlational analyses basically replicated the findings of Wayment and her colleagues (2014) study in Turkey. All of the positive psychological outcomes, such as positive affectivity, happiness, life satisfaction and well-being, were positively correlated with quiet ego in both cultures; supporting the idea that quiet ego enables

individuals to have more qualitative lives. However, significant cultural differences were obtained on these variables. Compared to Turkish participants, Americans felt more positive affectivity, were happier, more satisfied with their lives; and their well-being was higher. These results match with the literature well, because Turkish participants scored higher than the US participants on neuroticism (McCrae, et al., 2005; Schmitt, Allik, McCrae, Benet-Martinez, 2007), which is closely related with anxiety, depression and negative affectivity. People in individualistic cultures focused on information which was congruent with their self-view, they found positive emotions as “desirable and appropriate” (Lee, Aaker, & Gardner, 2000, p. 875), whereas negative emotions as unpleasant (Eid & Diener, 2001). In addition, they prefer to express and to feel positive emotions which give them positive self-appraisals and enable them to enhance their self (Markus & Kitayama, 1991). Thus, the pursuit of happiness and self-appraisal may lead those people finding the happiness.

4.3. Predictive Power of Study Variables

Among the personality characteristics, the strongest predictor of quiet ego was openness to experience in both cultures, indicating that individuals, who welcomed new experiences and had an open stance toward new situations and sudden changes in circumstances, were more likely to have quieter ego. Despite a lack of specific predictions on predictive power of personality characteristic on quiet ego, this result is still plausible, because openness may decrease a person’s defensiveness and self-protective desires, instincts, and motives. Thus, openness to new experiences provides a pathway for a less defensive construction of the self. Moreover, among the dimensions of empathy, the strongest predictor of quiet ego was perspective-taking for both Turkish and American culture. Davis (1983) points out that each component of empathy has different roles in personal functioning, and perspective-taking is related to social functioning, less egocentric behaviors, and less selfish desires. For this reason, the shift of the priority from self to others, having an accepting attitude towards others’ behaviors should enable individuals to

quiet their ego. In the light of these findings, openness and the ability to perceive others' perspectives can be interpreted as the universal characteristics of the quiet ego.

As for other personality characteristics, the power to predict quiet ego seems to vary within cultures. Participants' quiet ego levels are responsive to the degrees of agreeableness in US culture and to those of neuroticism in Turkish culture. In other words, in individualistic cultures, being social, promoting pro-social behaviors such as altruism, and helping, is one of the main determinants of the quiet ego; whereas in collectivist cultures being isolated from the environment and other people determines the extent to which the ego quiets. Similarly, Wayment and her colleagues (2014) did not find a significant relationship between quiet ego and neuroticism in the USA, although quiet ego is positively correlated with agreeableness, extraversion and conscientiousness and it is negatively correlated with negative affectivity. Considering that neuroticism is critical in predicting QE in Turkish context, future studies should explore more why and how neuroticism blocks the way to developing QE.

The personality traits that were found to be related to the dimension of the quiet ego should be evaluated considering socialization processes and construction of the self in relation to others in specific cultural context. The US culture highly values independent self, being isolated from others and the surrounding environment, and living in one's own shell (Markus & Kitayama, 1991; Kağıtçıbaşı, 2007). Greater agreeableness and feeling other-focused emotions such as sympathy, helping and altruism which is closely related with interdependent self-construal may lead individualistic people to extend their self in means that include others into the self, to have more interdependent self, consequently actions which "foster one's relatedness or connection to others" (Markus & Kitayama, 1991, p.231) having critical implication for the development of QE. More specifically, traits which promote socialization, such as agreeableness and extraversion help individuals quiet their ego in US culture, yet traits which leads people isolation and to be egocentric such as neuroticism buffer individuals to quiet their ego in Turkey.

In addition, self-compassionate people need less self-enhancement evaluations (Leary, et al, 2007), thus they might support prosocial behaviors more easily. Considering the need of self-enhancement is less in Turkey than the US, higher agreeableness might not affect compassionate ego as much as in the US. However, in the US, higher agreeableness might lead compassionate ego by decreasing the need of positive self-appraisal. Turkish culture, however, values more interdependent or related self, in which boundaries between the self and others are blurred (Kağıtçıbaşı, 2007; Markus & Kitayama, 1991). Greater neuroticism may lead those people to feel as isolated from the environment and the community, and actions which glare one's uniqueness. To conclude, agreeableness and neuroticism personality traits may be the cultural determinants of the quiet ego.

As would be expected, only the horizontal dimensions of the cultural orientations predicted quiet ego in the Turkey, suggesting that non-hierarchical social structure creating a climate for closeness and feeling of belongingness to others is important for QE. Horizontal collectivism (HC) is composition of collectivism and benevolence values (i.e. desire to increase the well-being of the group and the individuals in one's inner circle), and horizontal individualism (HI) is inclusion of the universalism (i.e. "understanding, appreciation, tolerance, and protection for the welfare of all people and for nature", Schwartz, 1994, p. 22) to the individualist values (Triandis, 1996). Similarly, Soh and Leong (2002) have been found that self-directedness is the main component of HI and benevolence is of HC both in Singapore and the US. Considering that benevolence and universalism is self-transcendence kinds of values (Schwartz, 1994), greater consideration for the other people and believing the universal aspects of the humanity may show individuals inessentiality of the screaming ego, which in turn help them to quiet their ego.

4.4. Limitations and Suggestions for Future Studies

Although it contributed to the current literature significantly, this study has also a number of limitations. The main limitation of the current study is the unequal distribution of the sample size in two cultures. Unlike the US sample, the sample

size in Turkey was limited, which might have caused a restriction in comparing the cultures. In addition, current study was run only with college students, this may yield biased and non-representative results. Future studies should replicate the findings using a more representative community sample. Another limitation is the problematic item in the Turkish version of the Quiet Ego Scale. One item in the QES did not work in Turkish sample, due to the translation problems. In addition, comparing to other factors, the detached awareness (mindfulness) factor has lower item loadings. Wayment and her colleagues (2014) constructed observed awareness factors of the original QES by taking the highest loaded three items from the MAAS. For future studies, researchers should reword the item or try to construct the mindfulness factor with highest loaded three items from the MAAS and investigate the psychometric properties of the scale with a new sample by revising the QES.

In order to investigate factor structure of the QES, only the explanatory factor analysis was conducted, because confirmatory factor analysis was conducted in earlier studies in development of the QES in the US (Wayment et al., 2014, Sylaska, 2011). In the future studies, CFA with Turkish sample should be conducted in order to confirm the proposed factor structure of the QES in Turkish sample.

Cultural differences in emotions should be interpreted cautiously. For example, self-focused emotions such as pride which provides positive self-appraisal and anger which blocks the presentation of the self are more acceptable in the individualistic cultures; however other-focused emotions such as guilt, shame and sympathy are likely to be welcomed in the collectivist cultures (Markus & Kitayama, 1991). Similarly, the PANAS scale measures overly aroused positive emotions. However, culture specifies the appreciation of the high- or low-arousal positive affectivity (Tsai, Knutson, & Fung, 2006). In collectivist cultures expressing high-arousal emotions, such as enthusiastic, excited, and fearful may not be welcomed, it may be more appropriate to link the happiness or sadness with low arousal emotions, such as calm, relaxedness, sleepiness. Thus, results measuring only high-arousal emotions may be misinterpreted and be misleading in collectivist

cultures. Other measures such as the Affect Valuation Index (Tsai, Knutson, & Fung, 2006) may be more suitable to measure participants' real happiness in collectivist cultures. In the future studies, instead of general positive and negative affectivity, specific emotions should be investigated and elaborated considering cultural values. In addition, other affect measurements which assess low arousal positive affectivity should be used.

In the current study, the association between quiet ego and well-being was confirmed. In the future studies, predictive power of the quiet ego on well-being indicators should also be investigated. Similarly, some psychological outcomes change with time and with age. For example, negative affectivity decreases through time (Pethtel & Chen, 2010). As for wisdom and personal growth, studies revealed mixed results (Ryff & Keyes, 1995; Staudinger, 1999). Personal development through time is one of the main components of the quiet ego, and it is the last step of the quieter ego. The change on the levels of quiet ego with age and time should also be elaborated in future studies.

Lastly, in the current study, we investigated quiet ego as a global construct and all components as if they were separate constructs, because the relationships between sub-dimensions and other psychological outcomes have not been assessed before. However, the quiet ego is a higher order construct which is synthesis and combination of these four components, namely mindfulness, interdependence, perspective taking and growth (Wayment et al., 2014). In addition, there may be a reliability problem for scales with only a few items. Thus, it is suggested to use the QES as one scale assessing the global quiet ego.

4.5. Contributions of the Study

With these caveats in mind, the current study has contributed to the current literature, especially to positive psychology. First of all, the Quiet Ego Scale was adapted into Turkish, so that future researches can use it. Given that quiet ego is a newly proposed concept, it is important to test its validity in different cultures, this study has provided data for that purpose. Second, the current study is the first which

gives the opportunity to make cross-cultural comparison on quiet ego. According to initial findings, there seem to be both universal and culture specific characteristics of the quiet ego, especially regarding its associations with the personality traits.

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APPENDICES

APPENDIX A

GÖNÜLLÜ KATILIM FORMU

Bu çalışma Orta Doğu Teknik Üniversitesi, sosyal psikoloji yüksek lisans öğrencisi Ece Akça tarafından yüksek lisans tez çalışması amacıyla yürütülmektedir. Araştırmanın amacı, kişilerin kendilerine dair düşüncelerini, günlük hayatta karşılaştıkları olaylara karşı verdikleri tepkileri belirlemektir. Çalışmaya katılım gönüllülük esasına dayanmaktadır ve istediğiniz zaman çalışmaya katılmaktan vazgeçebilirsiniz. Çalışma süresince sizden hiç bir şekilde kimlik bilgileriniz istenmemektedir. Cevaplarınız kesinlikle gizli tutulacak, veriler toplu olarak sadece araştırmacılar tarafından değerlendirilecek ve elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır.

Anketi bireysel görüşlerinize göre, sizi tam olarak yansıtacak şekilde cevap vermeniz çalışmanın geçerliliği bakımından önem taşımaktadır. Çalışma ortalama olarak 30 dakika sürmektedir. Anketi doldurduktan sonra, çalışma hakkında size yazılı bilgi verilecek ve sorularınız cevaplandırılacaktır. Çalışmaya katıldığınız ve yardımlarınız için çok teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü yüksek lisans öğrencilerinden Ece Akça (ece.akca@metu.edu.tr) ya da Psikoloji Bölümü öğretim üyesi Prof. Dr. Nebi Sümer (nsumer@metu.edu.tr) ile iletişime geçebilirsiniz.

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

İsim Soyad

Tarih

İmza

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APPENDIX B

DEMOGRAPHIC QUESTIONS

Yaşınız:

Cinsiyetiniz: Kadın Erkek

Eğitim seviyeniz:

İlköğretim

Lise

Üniversite Öğrencisi

Üniversite

Yüksek lisans/doktora

Diğer

APPENDIX C

THE QUIET EGO SCALE (WAYMENT, BAUER, SYLASKA, 2014)

SAKİN BENLİK ÖLÇEĞİ

Aşağıda sizin görüş ve değerlerinizi tanımlayan ya da tanımlamayan ifadeler verilmiştir. Lütfen aşağıdaki her bir maddeyi ne sıklıkla hissettiğinizi sağdaki ölçekten uygun rakamı işaretleyerek belirtiniz.

	Çok Nadir	Ara sıra	Bazen	Sık sık	Neredeyse her zaman
1. İnsanların kendileri ve dünya hakkındaki düşüncelerini sorgulamasına yol açan yaşantıları olmasının önemli olduğunu düşünüyorum.	1	2	3	4	5
2. Farkında olmadan kendimi bir şeyler yaparken bulurum. *	1	2	3	4	5
3. Yaşayan tüm canlılarla aramda bir bağ hissedirim.	1	2	3	4	5
4. Birisini eleştirmeden önce, onun yerinde olsaydım nasıl hissederdim diye düşünmeye çalışırım.	1	2	3	4	5
5. Benim için hayat, sürekli bir öğrenme, değişme ve gelişme sürecidir.	1	2	3	4	5
6. İşleri ve üstlendiğim görevleri ne yaptığımın farkında olmadan otomatik olarak yaparım. *	1	2	3	4	5
7. Tanımadığım insanlarla aramda bir bağ hissedirim.	1	2	3	4	5
8. Birine kızgın olduğumda, genellikle kendimi onun yerine koymaya çalışırım.	1	2	3	4	5
9. Zaman içerisinde bir birey olarak çok geliştiğimi hissediyorum.	1	2	3	4	5
10. İşlerimi çok dikkatimi vermeden aceleyle yaparım. *	1	2	3	4	5
11. Bazen olayları başkalarının bakış açısından görmekte zorluk çekiyorum. *	1	2	3	4	5
12. Diğer ırklardan insanlarla aramda bir bağ hissedirim.	1	2	3	4	5
13. Anlaşmazlık durumunda bir karar vermeden önce herkesin bakış açısından olaya bakmaya çalışırım.	1	2	3	4	5
14. Düşününce, yıllar içerisinde bir birey olarak çok da gelişmediğimi hissediyorum. *	1	2	3	4	5

* Items were reverse coded.

APPENDIX D

THE BIG FIVE INVENTORY (BENET-MARTINEZ & JOHN, 1998)

BEŞ FAKTÖR KİŞİLİK ÖLÇEĞİ (SÜMER & SÜMER, 2003)

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 rakamı işaretleyiniz.

Kendimi biri olarak görüyorum.

	1 = Hiç katılmıyorum	2 = Biraz katılmıyorum	3 = Ne katılmıyorum ne de katılmıyorum	4 = Biraz katılıyorum	5 = Tamamen katılıyorum
1. Konuşkan	1	2	3	4	5
2. Başkalarında hata arayan *	1	2	3	4	5
3. İşini tam yapan	1	2	3	4	5
4. Bunalımlı, melankolik	1	2	3	4	5
5. Orijinal, yeni görüşler ortaya koyan	1	2	3	4	5
6. Ketum/vakur*	1	2	3	4	5
7. Yardımsever ve çıkarıcı olmayan	1	2	3	4	5
8. Biraz umursamaz*	1	2	3	4	5
9. Rahat, stresle kolay baş eden*	1	2	3	4	5
10. Çok değişik konuları merak eden	1	2	3	4	5
11. Enerji dolu	1	2	3	4	5
12. Başkalarıyla sürekli didişen*	1	2	3	4	5
13. Güvenilir bir çalışan	1	2	3	4	5
14. Gergin olabilen	1	2	3	4	5
15. Maharetli, derin düşünen	1	2	3	4	5
16. Heyecan yaratabilen	1	2	3	4	5
17. Affedici bir yapıya sahip	1	2	3	4	5
18. Dağınık olma eğiliminde*	1	2	3	4	5

19. Çok endişelenen	1	2	3	4	5
20. Hayal gücü yüksek	1	2	3	4	5
21. Sessiz bir yapıda*	1	2	3	4	5
22. Genellikle başkalarına güvenen	1	2	3	4	5
23. Tembel olma eğiliminde olan*	1	2	3	4	5
24. Duygusal olarak dengeli, kolayca keyfi kaçmayan*	1	2	3	4	5
25. Keşfeden, icat eden	1	2	3	4	5
26. Atılgan bir kişiliğe sahip	1	2	3	4	5
27. Soğuk ve mesafeli olabilen*	1	2	3	4	5
28. Görevi tamamlanıncaya kadar sebat edebilen	1	2	3	4	5
29. Dakikası dakikasına uymayan	1	2	3	4	5
30. Sanata ve estetik değerlere önem veren	1	2	3	4	5
31. Bazen utangaç, çekingen olan*	1	2	3	4	5
32. Hemen hemen herkese karşı saygılı ve nazik olan	1	2	3	4	5
33. İşleri verimli yapan	1	2	3	4	5
34. Gergin ortamlarda sakin kalabilen*	1	2	3	4	5
35. Rutin işleri yapmayı tercih eden*	1	2	3	4	5
36. Sosyal, girişken	1	2	3	4	5
37. Bazen başkalarına kaba davranabilen*	1	2	3	4	5
38. Planlar yapan ve bunları takip eden	1	2	3	4	5
39. Kolayca sinirlenen	1	2	3	4	5
40. Düşünmeyi seven, fikirler geliştirebilen	1	2	3	4	5
41. Sanata ilgisi çok az olan*	1	2	3	4	5
42. Başkalarıyla işbirliği yapmayı seven	1	2	3	4	5
43. Kolaylıkla dikkati dağılan*	1	2	3	4	5
44. Sanat, müzik ve edebiyatta çok bilgili	1	2	3	4	5

* Items were reverse coded.

APPENDIX E

THE POSITIVE AND NEGATIVE AFFECT SCHEDULE (WATSON, CLARK, & TELLEGEN, 1988)

POZİTİF VE NEGATİF DUYGU DURUM ÖLÇEĞİ (GENÇÖZ, 2000)

Bu ölçek farklı duyguları tanımlayan bir takım sözcükler içermektedir. Son iki hafta nasıl hissettiğinizi düşünüp her maddeyi okuyun. Uygun cevabı her maddenin yanında ayrılan yere işaretleyin. Cevaplarınızı verirken aşağıdaki puanları kullanın.

	Çok az veya hiç	Biraz	Ortalama	Oldukça	Çok fazla
1. İlgili*	1	2	3	4	5
2. Sıkıntılı	1	2	3	4	5
3. Heyecanlı*	1	2	3	4	5
4. Mutsuz	1	2	3	4	5
5. Güçlü*	1	2	3	4	5
6. Suçlu	1	2	3	4	5
7. Ürkmüş	1	2	3	4	5
8. Düşmanca	1	2	3	4	5
9. Hevesli*	1	2	3	4	5
10. Gururlu*	1	2	3	4	5
11. Asabi	1	2	3	4	5
12. Uyanık (Dikkati açık)*	1	2	3	4	5
13. Utanmış	1	2	3	4	5
14. İlhamlı (yaratıcı düşüncelerle dolu)*	1	2	3	4	5
15. Sinirli	1	2	3	4	5
16. Kararlı*	1	2	3	4	5
17. Dikkatli*	1	2	3	4	5
18. Tedirgin	1	2	3	4	5
19. Aktif*	1	2	3	4	5
20. Korkmuş	1	2	3	4	5

*Positive affect items

APPENDIX F

THE SATISFACTION WITH LIFE SCALE (DIENER, EMMONS, LARSEN, & GRIFFIN, 1985)

YAŞAM DOYUM ÖLÇEĞİ (DURAK, SENOL-DURAK, & GENCOZ, 2010)

Aşağıdaki ifadelere katılıp katılmadığınızı görüşünüzü yansıtan rakamı maddenin başındaki boşluğa yazarak belirtiniz. Doğru ya da yanlış cevap yoktur. Sizin durumunuzu yansıttığını düşündüğünüz rakam bizim için en doğru yanıttır. Lütfen, açık ve dürüst şekilde yanıtlayınız.

	Kesinlikle katılmıyorum	Katılmıyorum	Biraz katılmıyorum	Ne katılmıyorum ne de katılmıyorum	Çok az katılıyorum	Katılıyorum	Kesinlikle katılıyorum
1. Pek çok açıdan ideallerime yakın bir yaşamım var	1	2	3	4	5	6	7
2. Yaşam koşullarım mükemmeldir	1	2	3	4	5	6	7
3. Yaşamım beni tatmin ediyor	1	2	3	4	5	6	7
4. Şimdiye kadar, yaşamda istediğim önemli şeyleri elde ettim	1	2	3	4	5	6	7
5. Hayatımı bir daha yaşama şansım olsaydı, hemen hemen hiçbir şeyi değiştirmezdim	1	2	3	4	5	6	7

APPENDIX G

THE SUBJECTIVE HAPPINESS SCALE (LYUBOMIRSKY & LEPPER, 1990)

ÖZNEL MUTLULUK ÖLÇEĞİ (DOĞAN & TOTAN, 2013)

Sizi en iyi tanımlayan rakamı işaretleyiniz.

1. Genelde kendimi şu şekilde değerlendiririm:

Çok mutlu değilim

1	2	3	4	5	6	7
---	---	---	---	---	---	---

 Çok mutluyum

2. Emsallerimle (akran) karşılaştığımda çoğuna göre kendimi şöyle değerlendiririm:

Daha az mutlu

1	2	3	4	5	6	7
---	---	---	---	---	---	---

 Daha çok mutlu

3. “Bazı insanlar genellikle çok mutludurlar, ne olup bittiğine aldırmaksızın her şeyden keyif alırlar.” Böyle bir ifade size ne ölçüde tanımlamaktadır?

Hiç uygun değil

1	2	3	4	5	6	7
---	---	---	---	---	---	---

 Tamamen Uygun

4. “Bazı insanlar genellikle çok mutlu değildirler ve olmaları gerektiği kadar mutlu görünmezler.” Böyle bir ifade size ne ölçüde tanımlamaktadır? *

Hiç uygun değil

1	2	3	4	5	6	7
---	---	---	---	---	---	---

 Tamamen uygun

*Reverse-coded item

APPENDIX H

THE INTERPERSONAL REACTIVITY INDEX

(DAVIS, 1980)

KİŞİLERARASI TEPKİSELLİK ÖLÇEĞİ

Aşağıda çeşitli durumlarla ilgili sizin duygu ve düşüncelerinizi yansıtan ifadeler (maddeler) verilmiştir. Her bir maddenin sizi ne kadar doğru ifade ettiğini yandaki beş aralıklı ölçeği kullanarak değerlendiriniz. LÜTFEN CEVAP VERMEDEN ÖNCE HER MADDEYİ DİKKATLİCE OKUYUNUZ. Sizi tam olarak yansıtacak şekilde cevaplayınız. Teşekkürler.

	Beni Hiç Tanımlamıyor	Beni çok az tanımlıyor	Beni biraz tanımlıyor	Beni çokça tanımlıyor	Beni çok iyi tanımlıyor
1. Başıma gelebilecek muhtemel şeyler hakkında sürekli hayal kurar, kafamda canlandırırım.	1	2	3	4	5
2. Benden daha kötü durumda olan insanlara karşı genellikle hassas ve düşünceliyimdir.	1	2	3	4	5
3. Bazen olayları başkalarının bakış açısından görmekte zorlanırım.	1	2	3	4	5
4. Başkalarının problemleri için bazen pek üzülmem.	1	2	3	4	5
5. Bir roman içerisindeki karakterlerin duygularını hisseder neredeyse onunla özdeşleşirim.	1	2	3	4	5
6. Acil durumlarda telaşlı ve endişeli olurum.	1	2	3	4	5
7. Bir oyun ya da film izlediğimde genellikle fazla gerçekçi olurum, kendimi oyuna/filme pek kaptırmam.	1	2	3	4	5
8. Bir karar vermeden önce, farklı düşünen herkesin bakış açısından olaya bakmaya çalışırım.	1	2	3	4	5
9. Birisinin istismar edildiğini ya da zayıflığından yararlandığını gördüğümde ona karşı koruyucu olurum	1	2	3	4	5

10. Çok duygusal bir durumun ortasında kaldığımda bazen kendimi çaresiz hissedirim.	1	2	3	4	5
11. Bazen, onların gözünden olayların nasıl görüldüğünü hayal ederek, arkadaşlarımı daha iyi anlamaya çalışırım.	1	2	3	4	5
12. Güzel bir kitaba ya da filme kendini aşırı kaptırmak benim için çok nadirdir.	1	2	3	4	5
13. Başkasına zarar verildiğini ya da canının yakıldığında gördüğümde soğukkanlılığımı korurum.	1	2	3	4	5
14. Başkalarının talihsizliği beni genellikle çok rahatsız etmez.	1	2	3	4	5
15. Eğer bir konuda haklı olduğuma eminsem başkalarının görüşlerini dinleyerek vakit kaybetmem.	1	2	3	4	5
16. Bir oyun ya da film izlediğimde kendimi o karakterlerden biriymişim gibi hissedirim.	1	2	3	4	5
17. Hassas duygusal bir durumda kalmak beni korkutur.	1	2	3	4	5
18. Birisine haksızlık yapıldığına şahit olduğumda, bazen içimden onlara acımak gelmez.	1	2	3	4	5
19. Acil durumlara baş etmekte genellikle iyiyimdir.	1	2	3	4	5
20. Oluşuna şahit olduğum durumlardan duygusal olarak çok etkilenirim.	1	2	3	4	5
21. Her sorunun iki yanıtı olduğunu düşünerek, madalyonun iki yüzüne de bakmaya çalışırım.	1	2	3	4	5
22. Kendimi çok yufka yürekli birisi olarak tanımlayabilirim.	1	2	3	4	5
23. Güzel bir film izlediğimde kendimi kolaylıkla başroldeki karakterin yerine koyabilirim.	1	2	3	4	5
24. Acil durumlarda kontrolümü kaybedebilirim.	1	2	3	4	5
25. Birine kızgın olduğumda, kendimi bir süre onun yerine koymaya çalışırım.	1	2	3	4	5
26. İlginç bir hikâye ya da roman okurken, okuduğum olaylar benim başıma gelseydi nasıl hissedirdim diye düşünürüm.	1	2	3	4	5
27. Acil bir durumda ciddi şekilde yardıma ihtiyacı olan birini gördüğümde adeta parçalanırım.	1	2	3	4	5
28. Birisini eleştirmeden önce, onun yerinde olsaydım nasıl hissedirdim diye düşünmeye çalışırım.	1	2	3	4	5

APPENDIX I

FACTOR STRUCTURE OF THE INTERPERSONAL REACTIVITY INDEX

(DAVIS, 1980)

KİŞİLERARASI TEPKİSELLİK ÖLÇEĞİ FAKTÖR YAPISI

Items	Factor Loadings			
	1	2	3	4
28. Birisini eleştirmeden önce, onun yerinde olsaydım nasıl hissederdim diye düşünmeye çalışırım.	.78	.07	.08	.10
21. Her sorunun iki yanıtı olduğunu düşünerek, madalyonun iki yüzüne de bakmaya çalışırım.	.77	.14	.00	.05
11. Bazen, onların gözünden olayların nasıl görüldüğünü hayal ederek, arkadaşlarımı daha iyi anlamaya çalışırım.	.73	.14	.15	.01
8. Bir karar vermeden önce, farklı düşünen herkesin bakış açısından olaya bakmaya çalışırım.	.70	.07	.20	.05
25. Birine kızgın olduğumda, kendimi bir süre onun yerine koymaya çalışırım	.66	.09	.03	.07
3. Bazen olayları başkalarının bakış açısından görmekte zorlanırım.*	.44	.06	.38	.34
15. Eğer bir konuda haklı olduğuma eminsem başkalarının görüşlerini dinleyerek vakit kaybetmem.*	.28	.11	.38	.17
16. Bir oyun ya da film izlediğimde kendimi o karakterlerden biriymişim gibi hissederim.	.10	.84	.06	.12
23. Güzel bir film izlediğimde kendimi kolaylıkla başroldeki karakterin yerine koyabilirim.	.15	.78	.10	.13
12. Güzel bir kitaba ya da filme kendini aşırı kaptırmak benim için çok nadirdir. *	.05	.74	.27	.05
26. İlginç bir hikâye ya da roman okurken, okuduğum olaylar benim başıma gelseydi nasıl hissederdim diye düşünürüm	.27	.68	.11	.12
5. Bir roman içerisindeki karakterlerin duygularını hisseder neredeyse onunla özdeşleşirim.	.18	.65	.01	.09
7. Bir oyun ya da film izlediğimde genellikle fazla gerçekçi olurum, kendimi oyuna/filme pek kaptırmam.*	.13	.63	.26	.17
1. Başıma gelebilecek muhtemel şeyler hakkında sürekli hayal kurar, kafamda canlandırırım.	.21	.24	.03	.20
4. Başkalarının problemleri için bazen pek üzülmem.*	.10	.00	.72	.07
14. Başkalarının talihsizliği beni genellikle çok rahatsız etmez.*	.14	.07	.71	.04
18. Birisine haksızlık yapıldığına şahit olduğumda, bazen içimden onlara acımak gelmez.*	.09	.11	.69	.23
2. Benden daha kötü durumda olan insanlara karşı genellikle hassas ve düşünceliyimdir.	.42	.00	.42	.26
22. Kendimi çok yufka yürekli birisi olarak tanımlayabilirim	.26	.02	.34	.36
9. Birisinin istismar edildiğini ya da zayıflığından yararlandığını gördüğümde ona karşı koruyucu olurum	.41	.03	.30	.37
20. Oluşuna şahit olduğum durumlardan duygusal olarak çok etkilenirim	.10	.05	.20	.50
6. Acil durumlarda telaşlı ve endişeli olurum.	.15	.13	.16	.70
24. Acil durumlarda kontrolümü kaybedebilirim.	.12	.03	.26	.65
10. Çok duygusal bir durumun ortasında kaldığımda bazen kendimi çaresiz hissederim	.09	.03	.04	.58
17. Hassas duygusal bir durumda kalmak beni korkutur	.07	.05	.06	.54

27. Acil bir durumda ciddi şekilde yardıma ihtiyacı olan birini gördüğümde adeta parçalanırım	.28	.07	.22	.50
19. Acil durumlarla baş etmekte genellikle iyiyimdir.*	.42	.00	.16	.44
13. Başkasına zarar verildiğini ya da canının yakıldığında gördüğümde soğukkanlılığımı korurum.*	.12	.06	.63	.26
Explained Variance	19.69	11.96	8.73	7.70
Eigenvalues	5.51	3.34	2.44	2.15
Cronbach's alpha for the sub-scales	.82	.81	.70	.62

Note. Kaiser-Meyer-Olkin Measure of sampling adequacy = .80 and Bartlett's Test of Sphericity ($X^2(378) = 2465.91, p = .000$). Factor loadings were taken after varimax rotation and loadings over .30 were shown in bold. Factors represented by 1 is perspective taking, 2 is fantasy scale, 3 is empathic concern and 4 is personal distress.

* Items were reverse coded

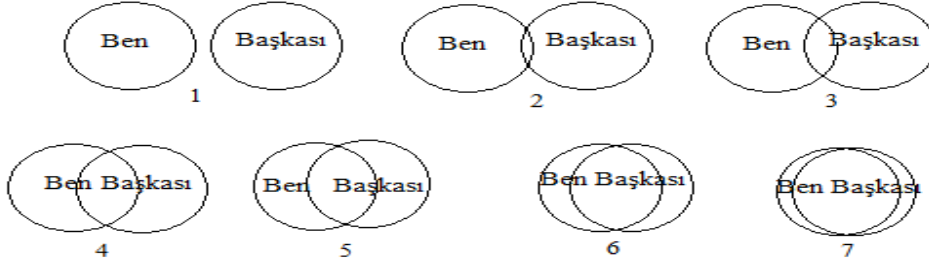
APPENDIX J

THE ALLO-INCLUSIVE IDENTITY SCALE

(LEARY, TIPSORD, & TATE, 2008)

KAPSAYICI BENLİK ÖLÇEĞİ

Aşağıda bir kişi ya da nesneye karşı bağlılık ifade eden farklı derecelerde ilişkili 7 tane şekil verilmiştir. Verilen her bir durumda sizin ilgili kişi ya da nesne ile olan ilişkinizi, bağınızı ya da bağlılığınızı en iyi şekilde yansıtan şekli işaretleyiniz. Örneğin, 1. Şekil hiç bir ilişkinin ya da bağlılığın olmadığını, 4. Şekil orta derecede bir bağlılığı ve 7. Şekilde tam bir bağlılığı temsil etmektedir.



	1.Şekil	2. Şekil	3. Şekil	4. Şekil	5.Şekil	6. Şekil	7. Şekil
1. Sen ve hemcinsinden en yakın arkadaşın arasındaki bağ	1	2	3	4	5	6	7
2. Sen ve vahşi bir hayvan (mesela sincap, kurt ya da geyik) arasındaki bağ	1	2	3	4	5	6	7
3. Sen ve ortalama bir Türk arasındaki bağ	1	2	3	4	5	6	7
4. Sen ve gökyüzündeki ay arasındaki bağ	1	2	3	4	5	6	7
5. Sen ve sokakta yaşayan evsiz birisi arasındaki bağ	1	2	3	4	5	6	7
6. Sen ve karşı cinsten en iyi arkadaşın arasındaki bağ	1	2	3	4	5	6	7
7. Sen ve bir köpek arasındaki bağ	1	2	3	4	5	6	7
8. Sen ve bir ağaç arasındaki bağ	1	2	3	4	5	6	7

9. Sen ve otobüsteki bir yabancı arasındaki bağ	1	2	3	4	5	6	7
10. Sen ve bütün yaşayan canlılar arasındaki bağ	1	2	3	4	5	6	7
11. Sen ve ailen arasındaki bağ	1	2	3	4	5	6	7
12. Sen ve Dünya arasındaki bağ	1	2	3	4	5	6	7
13. Sen ve gökyüzünde süzülen bir kartal arasındaki bağ	1	2	3	4	5	6	7
14. Sen ve evren arasındaki bağ	1	2	3	4	5	6	7
15. Sen ve farklı ırktan bir kişi arasındaki bağ	1	2	3	4	5	6	7

APPENDIX K

FACTOR STRUCTURE OF THE ALLO-INCLUSIVE IDENTITY SCALE

(LEARY, TIPSORD, & TATE, 2008)

KAPSAYICI BENLİK ÖLÇEĞİ FAKTÖR YAPISI

Items	Factor Loadings	
	Nature	People
13. Sen ve gökyüzünde süzülen bir kartal arasındaki bağ	.83	.02
8. Sen ve bir ağaç arasındaki bağ	.77	.09
10. Sen ve bütün yaşayan canlılar arasındaki bağ	.74	.26
4. Sen ve gökyüzündeki ay arasındaki bağ	.74	.05
2. Sen ve vahşi bir hayvan (mesela sincap, kurt ya da geyik) arasındaki bağ	.68	.02
12. Sen ve Dünya arasındaki bağ	.66	.36
7. Sen ve bir köpek arasındaki bağ	.65	.06
14. Sen ve evren arasındaki bağ	.64	.29
5. Sen ve sokakta yaşayan evsiz birisi arasındaki bağ	.53	.37
15. Sen ve farklı ırktan bir kişi arasındaki bağ	.51	.48
1. Sen ve hemcinsinden en yakın arkadaşın arasındaki bağ	.11	.75
11. Sen ve ailen arasındaki bağ	-.10	.70
6. Sen ve karşı cinsten en iyi arkadaşın arasındaki bağ	.13	.57
3. Sen ve ortalama bir Türk arasındaki bağ	.14	.53
9. Sen ve otobüsteki bir yabancı arasındaki bağ	.44	.46
Explained Variance	38.72	11.58
Eigenvalues	5.80	1.72
Cronbach's alpha	.74	.88

Note. Kaiser-Meyer-Olkin Measure of sampling adequacy = .86 and Bartlett's Test of Sphericity ($X^2(105) = 1668.75, p = .000$). Factor loadings were taken after varimax rotation and loadings bigger than .30 were bolded.

APPENDIX L

THE MINDFULNESS ATTENTION AWARENESS SCALE

(BROWN & RYAN, 2003)

BİLİNÇLİ FARKINDALIK ÖLÇEĞİ

Aşağıda günlük yaşantılarınıza ilişkin bazı ifadeler verilmiştir. Bu yaşantıları ne sıklıkta hissettiğinizi 6 aralıklı cetvelleri kullanarak belirtin. Lütfen olması gerektiğini düşündüğünüz şekilde değil, gerçekten ne yaşadığınıza ya da hissettiğinize göre cevap veriniz. Aşağıda belirtilen her bir maddeyi diğerlerinden bağımsız olarak cevaplayınız.

	Neredeyse Her zaman	Çok sık	Bazen	Ara sıra	Çok nadir	Neredeyse hiç bir zaman
1. Bazı duyguları yaşamış olabilirim ve belli bir süre geçene kadar bu duyguların bilincinde olmayabilirim.	1	2	3	4	5	6
2. Dalgınlık, dikkatsizlik ya da başka bir şeyi düşünüyor olduğum için bir şeyleri kırdığım ya da döktüğüm olur.	1	2	3	4	5	6
3. Şimdiki zamanda ne olup bittiğine odaklanmakta zorlanırım.	1	2	3	4	5	6
4. Yol boyunca neler yaşadığıma ya da gördüğüme dikkat etmeden, gideceğim yere hızlıca yürürüm.	1	2	3	4	5	6
5. Tam olarak dikkatimi çekene kadar, bedenimdeki fiziksel gerilim ya da rahatsızlık hissini fark etmem.	1	2	3	4	5	6
6. Bir kişinin adını, neredeyse bana söylendiği anda unuturum.	1	2	3	4	5	6
7. Ne yaptığının çok farkına varmadan sanki “otomatige bağlanmış” gibi hareket ediyorum.	1	2	3	4	5	6
8. Çoğu işi dikkatimi tam vermeden aceleyle yaparım.	1	2	3	4	5	6
9. Başarmak istediğim hedeflere o kadar odaklanırım ki, onlara ulaşmak için o anda ne yaptığının farkında olmam.	1	2	3	4	5	6
10. İşleri ya da üstlendiğim görevleri ne yaptığının farkında olmadan otomatik olarak yaparım.	1	2	3	4	5	6
11. Bazen bir iş yaparken, aynı zamanda bir kulağımla da başkasını dinlediğimi fark ederim.	1	2	3	4	5	6

12. Arabayı 'otomatik pilota' sürerim, sonra da neden oraya gittiğimi düşünür dururum.	1	2	3	4	5	6
13. Kendimi, geleceğe ya da geçmişe takılmış halde bulurum.	1	2	3	4	5	6
14. Kendimi dikkat etmeden bir şeyler yaparken bulurum.	1	2	3	4	5	6
15. Ne yediğimin farkında olmadan atıştırırım.	1	2	3	4	5	6

APPENDIX M

FACTOR STRUCTURE OF THE MINDFULNESS ATTENTION SCALE

(BROWN & RYAN, 2003)

BİLİÇLİ FARKINDALIK ÖLÇEĞİ FAKTÖR YAPISI

Items	Factor Loadings
7. Ne yaptığının çok farkına varmadan sanki “otomatige bağlamış” gibi hareket ediyorum.	.74
8. Çoğu işi dikkatimi tam vermeden aceleyle yaparım.	.74
3. Şimdiki zamanda ne olup bittiğine odaklanmakta zorlanırım.	.72
14. Kendimi dikkat etmeden bir şeyler yaparken bulurum.	.71
10. İşleri ya da üstlendiğim görevleri ne yaptığının farkında olmadan otomatik olarak yaparım.	.70
15. Ne yediğimin farkında olmadan atıştırırım.	.62
2. Dalgınlık, dikkatsizlik ya da başka bir şeyi düşünüyor olduğum için bir şeyleri kırdığım ya da döktüğüm olur.	.58
1. Bazı duyguları yaşamış olabilirim ve belli bir süre geçene kadar bu duyguların bilincinde olmayabilirim.	.54
4. Yol boyunca neler yaşadığıma ya da gördüğüme dikkat etmeden, gideceğim yere hızlıca yürürüm.	.51
5. Tam olarak dikkatimi çekene kadar, bedenimdeki fiziksel gerilim ya da rahatsızlık hissini fark etmem.	.51
13. Kendimi, geleceğe ya da geçmişe takılmış halde bulurum.	.47
12. Arabayı ‘otomatik pilotta’ sürerim, sonra da neden oraya gittiğimi düşünür dururum.	.47
9. Başarmak istediğim hedeflere o kadar odaklanırım ki, onlara ulaşmak için o anda ne yaptığının farkında olmam.	.46
11. Bazen bir iş yaparken, aynı zamanda bir kulağımla da başkasını dinlediğimi fark ederim.	.29
6. Bir kişinin adını, neredeyse bana söylendiği anda unuturum.	.28
Explained Variance	33.56
Eigenvalues	5.03
Cronbach’s alpha	.87

Note. Kaiser-Meyer-Olkin Measure of sampling adequacy = .85 and Bartlett’s Test of Sphericity ($X^2(105) = 1087.59, p = .000$). Factor loadings were taken after varimax rotation.

APPENDIX N

THE RYFF SCALE OF PSYCHOLOGICAL WELL-BEING

(RYFF & KEYES, 1995)

RYFF PSİKOLOJİK İYİLİK HALİ ÖLÇEĞİ

Lütfen aşağıdaki ifadelerin yanında verilen 6 aralıklı ölçeği kullanarak aşağıdaki ifadelere ne kadar katıldığınızı belirtiniz.

	Kesinlikle Katılmıyorum	Katılmıyorum	Biraz katılmıyorum	Biraz katılıyorum	Katılıyorum	Kesinlikle katılıyorum
1. Ufkumu genişletecek faaliyetlerle pek ilgilenmiyorum.	1	2	3	4	5	6
2. Farklı şeyler denemek istemiyorum, hayatım mevcut şekliyle gayet güzel.	1	2	3	4	5	6
3. Kendime ve dünyaya dair düşüncelerimi sorgulamama yol açan yeni deneyimler yaşamamın önemli olduğunu düşünüyorum.	1	2	3	4	5	6
4. Düşününce, yıllar içerisinde birey olarak çok da gelişmediğimi görüyorum.	1	2	3	4	5	6
5. Zaman içerisinde birey olarak çok geliştiğimi hissediyorum.	1	2	3	4	5	6
6. Alışkın olduğum şeyleri değiştirmemi gerektirecek yeni durumlarda bulunmaktan hoşlanmıyorum.	1	2	3	4	5	6
7. Benim için hayat, sürekli bir öğrenme, değişme ve gelişme sürecidir.	1	2	3	4	5	6
8. Hayatımda büyük değişimler ve yenilikler yapmayı denemekten uzun zaman önce vazgeçtim.	1	2	3	4	5	6
9. “Huylu huyundan vazgeçmez” deyişinde bir gerçeklik vardır.	1	2	3	4	5	6

Note: Only the growth dimension was assessed.

APPENDIX O

FACTOR STRUCTURE OF THE RYFF SCALE OF PSYCHOLOGICAL WELL-BEING (RYFF & KEYES, 1995)

RYFF PSİKOLOJİK İYİLİK HALİ ÖLÇEĞİ FAKTÖR YAPISI

Items	Factor Loadings
7. Benim için hayat, sürekli bir öğrenme, değişme ve gelişme sürecidir.	.71
1. Ufkumu genişletecek faaliyetlerle pek ilgilenmiyorum.*	.70
5. Zaman içerisinde birey olarak çok geliştiğimi hissediyorum.	.70
8. Hayatımda büyük değişimler ve yenilikler yapmayı denemekten uzun zaman önce vazgeçtim.*	.69
4. Düşününce, yıllar içerisinde birey olarak çok da gelişmediğimi görüyorum.*	.69
3. Kendime ve dünyaya dair düşüncelerimi sorgulamama yol açan yeni deneyimler yaşamanın önemli olduğunu düşünüyorum.	.51
2. Farklı şeyler denemek istemiyorum, hayatım mevcut şekliyle gayet güzel.	.49
6. Alışkın olduğum şeyleri değiştirmemi gerektirecek yeni durumlarda bulunmaktan hoşlanmıyorum.*	.44
9. “Huylu huyundan vazgeçmez” deyişinde bir gerçeklik vardır.*	.42
Explained Variance	37.30
Eigenvalues	3.35
Cronbach’s alpha	.65

Note. Kaiser-Meyer-Olkin Measure of sampling adequacy = .75 and Bartlett’s Test of Sphericity ($X^2(36) = 678.58, p = .000$). Factor loadings were taken after varimax rotation.

*Items were reverse coded.

APPENDIX P

THE INDCOL SCALE

(SINGELIS, TRIANDIS, BHAWUK, & GELFAND, 1995)

INDCOL ÖLÇEĞİ

(WASTİ & ERDİL, 2007)

Aşağıdaki cümlelere ne derece katılıp katılmadığınızı öğrenmek istiyoruz. Bu sorulara doğru ya da yanlış cevap yoktur. Lütfen HER SORU İÇİN verilen ölçeği kullanarak katılım derecenizi belirtiniz.

	Kesinlikle Katılmıyorum	Katılmıyorum	Ne katılıyorum ne katılmıyorum	Katılıyorum	Kesinlikle katılıyorum
1. Benim mutluluğum çevremdekilerin mutluluğuna çok bağlıdır.	1	2	3	4	5
2. Kazanmak her şeydir	1	2	3	4	5
3. Yakın çevrem için kişisel çıkarlarımdan fedakârlık ederim.	1	2	3	4	5
4. Başkaları benden daha başarılı olduğunda rahatsız olurum.	1	2	3	4	5
5. Yakın çevremdekilerin birbiriyle uyumunu muhafaza etmek benim için önemlidir.	1	2	3	4	5
6. İşimi başkalarından daha iyi yapmak benim için önemlidir.	1	2	3	4	5
7. Komşularıyla ufak tefek şeyleri paylaşmak hoşuma gider.	1	2	3	4	5
8. İş arkadaşlarımla iyiliği benim için önemlidir.	1	2	3	4	5
9. Rekabet doğanın kanunudur.	1	2	3	4	5
10. İş arkadaşlarımdan biri ödül kazansa gurur duyarım.	1	2	3	4	5
11. Özgün bir birey olmak benim için önemlidir.	1	2	3	4	5

12. Başkası benden daha başarılı olduğu zaman kendimi gergin ve kamçılanmış hissederim.	1	2	3	4	5
13. Çoğu zaman kendi bildiğim gibi yaşarım.	1	2	3	4	5
14. Yakın çevremın kararlarına saygı göstermek benim için önemlidir.	1	2	3	4	5
15. Başkalarına güvenmektense kendime güvenirim.	1	2	3	4	5
16. Ne fedakârlık gerekirse gereksin aile bireyleri birbirlerine kenetlenmelidirler.	1	2	3	4	5
17. Anne-baba ve çocuklar mümkün olduğu kadar birlikte kalmalıdır.	1	2	3	4	5
18. Başkalarından bağımsız bireysel kimliğim benim için çok önemlidir.	1	2	3	4	5
19. Kendi isteklerimden fedakârlık yapmak gerekse de aileme bakmak benim görevimdir.	1	2	3	4	5
20. Bireysel kimliğim benim için çok önemlidir.	1	2	3	4	5
21. Ben başkalarından ayrı özgün bir bireyim.	1	2	3	4	5
22. Yakın çevremde çoğunluğun isteklerine saygı gösteririm.	1	2	3	4	5
23. Kendine özgü ve başkalarından farklı olmaktan hoşlanırım.	1	2	3	4	5
24. Bir karar vermeden önce yakın arkadaşlara danışıp onların fikirlerini almak önemlidir.	1	2	3	4	5
25. Maddi güçlük içinde olan bir akrabama imkânlarım ölçüsünde yardım ederim.	1	2	3	4	5
26. Rekabet olmadan iyi bir toplum düzeni kurulamaz.	1	2	3	4	5
27. İnsan hayatını başkalarından bağımsız olarak yaşamalıdır.	1	2	3	4	5
28. Çok hoşuma giden bir şeyden ailem onaylamazsa vazgeçerim.	1	2	3	4	5
29. Başkalarıyla işbirliği yaptığım zaman kendimi iyi hissederim.	1	2	3	4	5
30. Başkalarıyla rekabet edebileceğim ortamlarda çalışmak hoşuma gider.	1	2	3	4	5
31. İnsanlarla açık ve dosdoğru konuşmayı tercih ederim.	1	2	3	4	5
32. Çocuklara vazifenin eğlenceden önce geldiği öğretilmelidir.	1	2	3	4	5
33. Benim için zevk başkalarıyla vakit geçirmektir.	1	2	3	4	5

34. Başarı hayattaki en önemli şeydir.	1	2	3	4	5
35. Eğer başarılı oluyorsam bu benim yeteneklerim sayesinde.	1	2	3	4	5
36. Yakın çevremle fikir ayrılığına düşmekten hiç hoşlanmam.	1	2	3	4	5
37. Ailemi memnun edecek şeyleri nefret etsem de yaparım.	1	2	3	4	5

APPENDIX Q

THE SELF-COMPASSION SCALE – SHORT FORM

(NEFF, 2003)

ÖZ-DUYARLILIK ÖLÇEĞİ – KISA FORM

Lütfen aşağıdaki durumları ne kadar sıklıkla yaşadığınızı belirtiniz.

	Neredeyse Hiçbir zaman	Çok Nadir	Ara sıra	Çok sık	Neredeyse Her zaman
1. Benim için önemli bir şeyde başarısız olduğumda, yetersizlik duygusu beni yer bitirir.	1	2	3	4	5
2. Sevmediğim yönlerime karşı anlayışlı ve sabırlı olmaya çalışıyorum.	1	2	3	4	5
3. Bana acı veren bir durum olduğunda, buna dengeli bir bakışla yaklaşmaya çalışırım.	1	2	3	4	5
4. Moralim bozuk olduğunda, başkalarının benden daha mutlu olduğunu düşünürüm.	1	2	3	4	5
5. Hatalarımı/başarısızlıklarımı insan olmanın bir koşulu olarak görmeye çalışırım.	1	2	3	4	5
6. Zor bir zamandan geçiyorsam, kendime ihtiyacım olan ilgi ve şefkati gösteririm.	1	2	3	4	5
7. Üzüldüğümde duygularımı dengelemeye çalışırım.	1	2	3	4	5
8. Benim için önemli olan bir şeyde başarısız olduğumda başarısızlığımınla yalnız kaldığımı hissederim.	1	2	3	4	5
9. Moralim bozulduğunda yanlış giden her şeye kafayı takarım.	1	2	3	4	5

10. Bir şekilde yetersiz olduğumu hissedersen, birçok insanın da aynı duyguyu hissettiğini kendime hatırlatırım.	1	2	3	4	5
11. Kendi kusurlarıma ve yetersizliklerime karşı çok hoşnutsuz ve yargılayıcıyım.	1	2	3	4	5
12. Beğenmediğim yönlerime karşı hoşgörüsüz ve sabırsızım.	1	2	3	4	5

APPENDIX R

FACTOR STRUCTURE OF THE SELF-COMPASSION SCALE-SHORT FORM (NEFF, 2003)

ÖZ DUYARLILIK ÖLÇEĞİ-KISA FORMUNUN FAKTÖR YAPISI

Items	Factor Loadings	
	1	2
6. Zor bir zamandan geçiyorsam, kendime ihtiyacım olan ilgi ve şefkati gösteririm.	.80	-.08
5. Hatalarımı/başarısızlıklarımı insan olmanın bir koşulu olarak görmeye çalışırım.	.78	-.10
3. Bana acı veren bir durum olduğunda, buna dengeli bir bakışla yaklaşmaya çalışırım.	.76	.02
7. Üzüldüğümde duygularımı dengelemeye çalışırım.	.75	.01
10. Bir şekilde yetersiz olduğumu hissedersen, birçok insanın da aynı duyguyu hissettiğini kendime hatırlatırım.	.71	.09
2. Sevmediğim yönlerime karşı anlayışlı ve sabırlı olmaya çalışıyorum.	.51	.05
8. Benim için önemli olan bir şeyde başarısız olduğumda başarısızlığımınla yalnız kaldığımı hissedirim. *	.16	.80
4. Moralim bozuk olduğunda, başkalarının benden daha mutlu olduğunu düşünürüm.*	.18	.75
1. Benim için önemli bir şeyde başarısız olduğumda, yetersizlik duygusu beni yer bitirir.*	.12	.72
9. Moralim bozulduğunda yanlış giden her şeye kafayı takarım.*	-.00	.71
12. Beğenmediğim yönlerime karşı hoşgörüsüz ve sabırsızımdır.*	-.21	.69
11. Kendi kusurlarıma ve yetersizliklerime karşı çok hoşnutsuz ve yargılayıcıyım.*	-.27	.65
Explained Variance	28.21	26.66
Eigenvalues	3.38	3.19
Cronbach's alpha for the scale	.75	

Note. Kaiser-Meyer-Olkin Measure of sampling adequacy = .82 and Bartlett's Test of Sphericity ($X^2(66) = 1059.33, p = .000$). Factor loadings were taken after varimax rotation and loadings over .30 were shown in bold.
* Items were reverse coded.

APPENDIX S

THE ROSENBERG SELF-ESTEEM SCALE

(ROSENBERG, 1965)

BENLİK SAYGISI ÖLÇEĞİ

(ÇUHADAROĞLU, 1986)

Lütfen aşağıdaki 10 maddeyi size uygun olan seçeneği daire içine alarak değerlendiriniz.

	Tamamen katılıyorum	Katılıyorum	Katılmıyorum	Hiç katılmıyorum
1. Kendimi en az diğer insanlar kadar değerli buluyorum.	1	2	3	4
2. Birçok olumlu özelliğimin olduğunu düşünüyorum.	1	2	3	4
3. Genelde kendimi başarısız bir kişi olarak görme eğilimindeyim.	1	2	3	4
4. Ben de çoğu insan gibi işleri iyi yapabilirim.	1	2	3	4
5. Kendimde gurur duyacak fazla bir şey bulamıyorum.	1	2	3	4
6. Kendime karşı olumlu bir tutum içindeyim.	1	2	3	4
7. Genel olarak kendimden memnunum.	1	2	3	4
8. Kendime karşı daha fazla saygı duyabilmeyi isterdim.	1	2	3	4
9. Bazı zamanlar, kesinlikle bir işe yaramadığımı düşünüyorum.	1	2	3	4
10. Bazı zamanlar, hiç de yeterli biri olmadığımı düşünüyorum.	1	2	3	4

APPENDIX T

TÜRKÇE ÖZET

Günümüzde yüksek benlik saygısı her derde deva bir ilaç olarak görülmesine karşın, son yıllarda yapılan çalışmalar yüksek benlik saygısının olası olumsuz etkilerini gözler önüne sermektedir. Baumeister, Smart ve Boden (1996) yüksek benlik saygısının özellikle ego tehdidi ile birleştiğinde, bireylerde benlik saygısının korunması ihtiyacını doğurduğunu ve bu ihtiyacın bireylerde şiddet ve saldırganlıkla ortaya çıktığını göstermişlerdir. Bu nedenle, benlik saygısına alternatif olabilecek kavramların arayışına girilmiştir.

Bireylerin kendilerini değerlendirmelerinde dengeli bir model bulmak adına, Kernis (2003) “optimal benlik saygısı” kavramını ortaya atarak güvenli ve hassas/dengesiz benlik saygısını birbirinden ayırt etmiştir. Güvenli benlik saygısına sahip kişiler, “kendilerini sever, kendilerine değer verir, ve kendilerini bütün hatalarıyla kabul ederler” şeklinde tanımlanmaktadır. Ancak bu tanımlamada bile odak noktası hala “ben” üzerindedir. Kişinin kendini bir obje olarak görüp, kendine dışarıdan bakabilmesi benliğin sağlıklı şekillendirilmesinde önemli bir unsurdur (Bilgin, 2007).

Bu bağlamda; Leary, Adams ve Tate (2006), bireylerin yaşadığı “aşkın-benlik”(hypo-egoic) durumunu ortaya atmışlardır. Kişinin kendi davranışları üzerindeki bilinçli kontrol davranışından uzaklaşıp, kendi davranışlarını bilinçli şekilde kontrol etmemesi şeklinde tanımlamışlardır ve aşkın benliğe ulaşmak için iki yol önermişlerdir. Bunlardan birincisi kendine aşırı odaklanılan zamanın azaltılması, diğeri ise kişinin kendi benliğini bir süreliğine bastırarak aşkınlığa ulaşmasıdır. Geçmiş ve gelecek beklenti ve kazançlardan uzaklaşmak, davranışları düzenli tekrar etmek, meditasyon yapmak vb. faaliyetler bu iki yolu izlemek için yapılabilecek uygulamalardır. Nitekim, daha dengeli ve olumlu bir psikolojik işleve ulaşmak için kişinin bencil arzularından arınması gereklidir.

Sakin Benlik

Sakin benlik kavramı, hassas yüksek benlik saygısının olası olumsuz etkilerini hafifletebilecek makul bir alternatif olarak görülebilir. Sakin benlik, Bauer ve Wayment (2008) tarafından geliştirilen oldukça yeni bir benlik kavramıdır. Temelde, bencil benliğin sesinin azaltılarak kişinin benmerkezci arzularından arınmasını ve özşefkat ile tanımlanan bir benliği içerir (Wayment, Bauer, & Sylaska, 2014). Sakin benlik diğerleri ile dengeli bir şekilde bütünleşme, kendine karşı anlayışlı olma, kişisel gelişim ve büyüme ve aynı zamanda şimdiki zamanın farkında olma gibi aşkın benlik durumlarını kapsar. Eğer benlik bir doğru üzerinden tanımlanırsa; bu doğrunun bir ucu çığırta, gürültücü benlik, diğer ucu ise sessiz benlik olarak görülebilir. Çığırta benliğin sesi o kadar yüksektir ki kendi sesinden başka ses duyamaz ve diğerlerinin bakış açılarını göremez. Çığırta benlik aynı zamanda savunmacıdır da, çünkü benliğin üstün pozisyonu her koşulda korunmalı ve savunulmalıdır inancını taşır. Çığırta benliğe sahip bireyler durumları yorumlarken, benliğin yüksek konumunu korumak için öz olumlamalarda bulunurlar (Hewitt, 1998). Öte yandan, sessiz benliğe sahip bireyler diğerlerinin fikir ve görüşlerine boyun eğmeler ve kendi seslerini duyamazlar. Kendi varlıkları ve mutlulukları için gerekli olan ihtiyaçlarını fark edemezler. Sessiz benlik, benliğin kaybolması olarak da yorumlanabilir. Sakin benlik, sessiz benlikten farklıdır ve sakin benliğin temel noktası bu iki uç arasında dengeyi bulmaya dayanır.

Sakin benlik, bir çok pozitif psikolojik değişkenle ilişkilidir, ancak Bauer ve Wayment (2008; 2014) sakin benliğin dört temel özelliğini belirlemişlerdir. Bunlardan ilki *bağımsız farkındalıktır*. Farkındalık anlık durumun geçmişten gelen deneyimlere ve gelecekte umulan beklentilere gereğinden daha çok önem vermeyerek savunmacı olmayan şekilde yorumlanması olarak tanımlanabilir (Brown & Ryan, 2003). Çığırta benlik, benliği korumak amacıyla gelen bilgileri yanlı bir şekilde yorumlar. Ancak sakin benlik, ileri bir farkındalıkla algılamadaki yolu temizleyerek, durumun olduğu gibi görülmesini ve algılanmasını sağlar ve daha az savunmacı olmanın yolunu açar. Sakin benliğin ikinci bir özelliği ise yaşayan bütün canlılar ve içinde yaşanılan çevre ile *bütünleşmedir* (Bauer & Wayment, 2008). Bütünleşmecî yaklaşım diğerlerine boyun eğmek demek değildir.

İnsanlar arasındaki farklılıklara odaklanmak ve benliğin üstünlüğünü görmek yerine, insanlar arasındaki temel benzerlikleri fark etmektir. *Başkalarının bakış açısını alma* sakin benliğin üçüncü boyutudur (Bauer & Wayment, 2014). Sakin benliğe sahip olmak, kişinin odak noktasının kendisinden uzaklaşmasını gerektirmektedir. Aynı zamanda diğerlerinin bakış açısını alma, bireyleri daha az benmerkezci davranışlara ve daha az bencil arzulara yönlendirmektedir (Cassell, 2002; Davis, 1983). Sakin benliğin son özelliği *kişisel büyümedir* ve egonun zaman içerisinde “insancıl ve toplum yanlısı” (p.13) bir şekilde gelişmesi olarak tanımlanabilir (Bauer & Wayment, 2008). Büyüme boyutu, sakin benliğin diğer üç boyutunu da kapsayan, son basamağı olarak görülebilir. Belirli bir büyüme seviyesine ulaşmış kişiler, geleceği bir sonuç ya da ulaşılmaması gereken bir amaç olarak görmek yerine, şimdiki zamanı bir süreç olarak görürler.

Çalışmanın Amacı

Sakin benlik dört alt boyut içermesine rağmen, daha üst düzey bir yapıyı işaret etmektedir. Sakin Benlik Ölçeği (Wayment ve ark., 2014) kişilerin “geniş bir anlamda duyarlı bir şekilde düşünme, hissetme ve davranmaya hazırlıklarını” ölçmek amacıyla geliştirilmiştir. Bu tezin birincil amacı Sakin Benlik Ölçeği’ni Türkçeye uyarlamak ve ölçeğin Türk örnekleminde psikometrik özelliklerini sınamaktır. Tezin ikinci bir amacı ise, Amerika Birleşik Devletleri ve Türkiye kültürlerini sakin benliğin yordayıcıları ve diğer değişkenlerle ilişkisi bağlamında karşılaştırmaktır.

Yöntem

Çalışmaya, Türkiye’den 248, Amerika Birleşik Devletleri’nden (ABD) 683 üniversite öğrencisi katılmıştır. Türk katılımcıların 129’u kadın (Ort. yaş = 21.56) ve 119’u erkektir (Ort. yaş = 22.58). Amerikalı katılımcıların 511’i kadın (Ort. yaş = 19.16) ve 172’si erkektir (Ort. yaş = 20.16). Katılımcıların demografik bilgileri alındıktan sonra, Sakin Benlik Ölçeği (Wayment et al., 2014), Pozitif ve Negatif Duygu Ölçeği (Gençöz, 2000; Watson, Clark, & Tellegen, 1988), Beş Faktör Kişilik Özellikleri Ölçeği (Benet-Martinez & John, 1998; Sümer & Sümer, 2003), Yaşam Doyumu Ölçeği (Diener et al., 1985; Durak, Senol-Durak & Gencoz, 2010), Öznel Mutluluk Ölçeği (Doğan & Totan, 2013; Lyubomirsky & Lepper, 1990), Rosenberg

Benlik Saygısı Ölçeği (Çuhadaroğlu, 1986; Rosenberg, 1965), Kişilerarası Tepkisellik Ölçeği (Davis, 1980), Kapsayıcı Benlik Ölçeği (Leary, Tipsord & Tate, 2008), Bilinçli Farkındalık Ölçeği (Brown & Ryan, 2003), Ryff Psikolojik İyi Hali Ölçeği (Ryff & Keyes, 1995), Öz-duyarlılık Ölçeği-kısa form (Raes et al., 2011), ve INDCOL (Singelis, Triandis, Bhawuk, & Gelfand, 1995; Wasti & Erdil, 2007) ölçeği uygulanmıştır.

Bulgular

Sakin Benlik Ölçeğinin geçerliğini test etmek ve faktör yapısını incelemek amacıyla yapılan ilk analizlerde bir maddenin (“Farkında olmadan kendimi bir şeyler yaparken bulurum”) diğer maddeler ile negatif yönlü ilişkili olduğu ve kuramsal olarak beklenen faktör altında olmadığı saptanmıştır. Bu sorunlu madde çıkarıldıktan sonra kalan 13 madde ile varimax rotasyonu kullanılarak temel bileşenler (faktör) analizi yapılmıştır. Yapılan analizlerde kuramsal temele uygun olarak dört faktör yapısı tespit edilmiş ve bu dört faktör toplam varyansın % 58.60’ını açıklamıştır. Birinci faktör, *başkalarının bakış açısını alma*, dört maddeden oluşmakta ve toplam varyansın % 24.87’sini açıklamaktadır. İkinci faktörün temsil ettiği *özdeşleşme* boyutu üç madde ile toplam varyansın % 14.51’ini açıklamaktadır. *Büyüme* boyutu üçüncü faktör olarak ortaya çıkmıştır; dört maddeden oluşmakta ve toplam varyansın % 11.01’ini açıklamaktadır. Dördüncü faktör sadece iki maddeden oluşan *farkındalık* boyuttur ve toplam varyansın % 8.20’sini açıklamaktadır.

Sakin Benlik Ölçeği’nin .70 Cronbach’s alfa katsayısı ile yeterli düzeyde iç tutarlılık katsayısına sahip olduğu tespit edilmiştir. Maddelerin faktör yükleri .42 ile .83 arasında değişmektedir. “Diğer ırktan insanlarla aramda bir bağ hissederim” maddesi en yüksek faktör yükü ile özdeşleşme faktörüne yüklenmiş; “İnsanların kendileri ve dünya hakkındaki düşüncelerini sorgulamasına yol açan yaşantıları olmasının önemli olduğunu düşünüyorum” maddesi en düşük faktör yükü ile büyüme boyutunda yer almıştır.

Betimsel analiz sonuçları hem Türk hem de ABDli katılımcılar Sakin Benlik Ölçeği’nde kendilerini ortalama puanlarla değerlendirmişlerdir. Türk katılımcılar, yeni deneyimlere açıklık kişilik özelliğinde ortalamadan yüksek puan alırken,

ABDli katılımcılar yaşam doyumu ve mutluluk ölçeklerinden ortalamadan yüksek, doğa ile bütünleşmek ölçeğinden ise ortalamadan düşük puanlarda kendilerini değerlendirmişlerdir. Diğer değişkenlerde ise her iki kültürden katılımcılar ortalamaya yakın puanlar göstermişlerdir. Aynı zamanda bir çok değişkende her iki kültürde de cinsiyetler arasında farklar bulunduğu gözlenmiştir. Bu nedenle ileri analizler cinsiyetin etkisi kontrol edilerek tamamlanmıştır.

Değişkenlerdeki kültürlerarası farkları tespit etmek amacıyla Varyans Analizi (Factorial ANOVA) ve cinsiyet değişkeninin etkisi kontrol edilerek Kovaryans Analizleri (ANCOVA) yapılmıştır. Sakin benlik değişkeninde gözlenen kültürel farklar cinsiyete göre değişkenlik göstermektedir. Erkek katılımcılar arasında, Türk katılımcılar ABDli katılımcılardan daha yüksek sakin benlik puanlarına sahipken, kadın katılımcılar arasında kültürel fark bulunmamaktadır. Bunun yanında, çalışmanın bir çok değişkeninde kültürel farklar bulunmasına rağmen, bu etkilerin büyüklüğü çok düşüktür. Kültürlerarasında en büyük farklar sakin benliğin farkındalık boyutu (Cohen $d = .77$) ile empati ölçeğinin endişe (personal distress) boyutunda (Cohen $d = .72$) saptanmıştır.

Sakin benlik ile diğer değişkenler arasındaki ilişki korelasyon analizleri ile incelendiğinde, her iki kültürde de sakin benliğin çalışmadaki neredeyse bütün değişkenlerle beklenen yönde ilişkili olduğu görülmektedir. Başkalarının bakış açısını alma ($r_{TC} = .62$, $r_{ABD} = .60$) her iki kültürde de sakin benlikle en yüksek ilişkili değişkendir. Bunun yanında, katılımcıların sakin benlik düzeyleri arttıkça olumlu duygu durumunda ($r_{TC} = .36$, $r_{ABD} = .48$), mutluluklarında ($r_{TC} = .31$, $r_{ABD} = .34$) yaşam doyumlarında ($r_{TC} = .28$, $r_{ABD} = .32$) ve iyilik hallerinde ($r_{TC} = .55$, $r_{ABD} = .55$) artış gözlenmektedir. Beklenenin aksine sakin benlik, benlik algısı ($r_{TC} = -.15$) ile düşük ancak negatif yönlü ilişkilidir.

Çalışmanın değişkenlerinin sakin benliği yordama gücünü incelemek amacıyla, üç grup değişken ile kültürel, kişilik ve empati grupları, ABD ve Türk kültürlerinde ayrı ayrı regresyon analizleri yapılmıştır. Analiz sonuçlarına göre, her iki kültürde de değişime açıklık ($\beta_{TC} = .45$, $p < .01$; $\beta_{ABD} = .34$, $p < .01$) ve başkalarının bakış açılarını alma ($\beta_{TC} = .50$, $p < .01$; $\beta_{ABD} = .38$, $p < .01$) sakin benliğin en güçlü yordayıcılarıdır. Kişilik özellikleri arasında; dışa dönüklük ($\beta =$

.09, $p < .01$), sorumluluk ($\beta = .09, p < .01$) ve uyumluluk ($\beta = .33, p < .01$) sakin benliği sadece Amerika Birleşik Devletleri'nde yordarken, duygusal dengesizlik ($\beta = -.16, p < .01$) sakin benliği sadece Türkiye'de yordamaktadır. Empatinin her boyutu sakin benliği her iki kültürde de yordamaktadır. Katılımcıların kültürel yönelimleri sadece Türk örneğinde ölçülmüştür. Regresyon analizi sonuçlarına göre, sadece yatay bireycilik ($\beta = .22, p < .01$) ve toplulukçuluk ($\beta = .19, p < .01$) yönelimleri sakin benliği olumlu yönde yordamaktadır.

Regresyon analizlerinde kişilik özelliklerinin kültürlerarasında farklı yordama güçlerine sahip oldukları dikkate alınarak kişilik özellikleri ile sakin benlik arasındaki ilişkide kültürün biçimlendirici (moderator) rolü incelenmiştir. İlk olarak bütün yordayıcı değişkenler, her katılımcının puanından değişkenin ortalaması çıkarılarak merkezlenmiştir. Daha sonra beş ortak etki değişkeni (interactions), kişilik boyutları ve kültür değişkeni çarpılarak oluşturulmuştur. Sakin benlik değişkeni bağımlı değişken olacak şekilde, cinsiyet değişkeni etkisini kontrol etmek amacıyla, birinci basamakta girilmiştir. Kültürün ve kişilik boyutlarının ana etkilerini ölçmek amacıyla bu değişkenler ikinci basamakta analize eklenmiş ve üçüncü basamakta ortak etkiler girilmiştir. Yapılan regresyon analizinde kültürün uyumluluk ($\beta = .08, p < .01$) ve nevroitiklik ($\beta = .08, p < .01$) ile ortak etkisi anlamlıdır. Aiken ve West'in (1991) önerdiği yöntem kullanılarak anlamlı ortak etkilerin örüntüleri çıkarılmıştır. Bulgular her iki kültürde de katılımcıların sakin benlik puanları uyumluluk düzeyleriyle beraber artış göstermesine karşın, bu etki ABDli katılımcılarda daha yüksektir. Daha spesifik olarak, düşük uyumluluk düzeylerinde Türk katılımcılar, ABDlilere göre daha yüksek sakin benlik düzeyine sahipken, yüksek uyumluluk düzeylerinde bu ilişki tersine dönmekte ve ABDli katılımcılar Türklere göre daha yüksek sakin benlik düzeyleri göstermektedirler.

Sakin benlik ile nevroitiklik ilişkisinde anlamlı bulunan kültürün aracı rolü incelendiğinde ABDli katılımcılar için nevroitiklik düzeyi bakımından sakin benliğin farklılaşmadığı, ancak Türkiye'de bunun tersine, nevroitiklik yüksek olduğunda sakin benliğin anlamlı olarak düştüğü, düşük olduğunda ise yükseldiği bulunmuştur. Bulgular, kültüre açıklığın evrensel bir kişilik özelliği olarak her iki kültürde de sakin benlikle benzer şekilde ilişkili olduğunu, ancak nevroitikliğin

(duygusal denge) Türkiye’de, uyumluluk ve dışa dönüklüğün de ABD’de sakin benlikle daha yakından ilişkili olduğunu göstermiştir. Son olarak, bulgular bireycilik ve toplulukluktan ziyade “yatay” kültürel örüntünün sakin benliği anlamlı olarak yordadığını göstermiştir.

Tartışma

Bu tezde Sakin Benlik Ölçeği Türkçe’ye uyarlanmış, faktör yapısı ve yapı geçerliği Türk kültüründe incelenmiştir. Buna ek olarak, sakin benlik ve alt boyutlarıyla ilişkili değişkenler, kişilik, kültür ve empati değişkenlerinin sakin benliği yordama gücü bakımından Amerika Birleşik Devletleri ve Türk kültürleri karşılaştırılmıştır. Aynı zamanda kültürün kişilik ve sakin benlik ilişkisindeki aracı değişken (moderation) rolü araştırılmıştır. Çalışmanın hipotezleri, bulgularla kısmen desteklenmiş ve Wayment ve arkadaşlarının (2014) Sakin Benlik Ölçeği’ni geliştirme çalışmasındaki bulguları genel olarak desteklenmiştir.

Ölçekteki bir madde muhtemelen kültüre uygun olmayan çeviri nedeniyle anlaşılmamış ve Türk örneğinde çalışmamıştır. Problemlili madde çıkarıldıktan sonra, 13 maddelik Sakin Benlik Ölçeği (SBÖ), kişilerin bencil benliklerinin seslerini ne kadar bastırabildiklerini ölçmek amacıyla kullanılabilir geçerli ve güvenilir bir ölçek olarak araştırmacılara sunulmuştur. Dört faktörlü SBÖ, sakin benliğin teorik yapısına ve orijinal ölçeğin faktör yapısına uyumlu şekildedir (Wayment et al., 2014). Bu dört faktör *başkalarının bakış açılarını alma, özdeşleşme, farkındalık ve büyüme* şeklinde isimlendirilmiştir.

Betimleyici analizler, kişilerin öz değerlendirmelerine göre Türk ve ABDli katılımcıların benliklerinin ne çok sessiz ne de çok çığırkan olduğunu göstermiştir. Ancak çalışmanın bir çok değişkeninde her iki kültürde de cinsiyet farkları tespit edilmiştir. Özellikle, Türkiye’de kadınlar erkeklerden daha dışa dönük, daha uyumlu, daha nevroitik fakat daha mutlu, daha fazla empatik düşünce ve endişe hissetmektedirler. ABD’de ise kadınlar erkeklere göre daha sakin bir benliğe sahipler, daha dışa dönük, uyumlu, sorumlu ve nevroitikler, daha empatikler, insanlarla kendilerini daha çok özdeşleştirmişler, hayat doyumları daha yüksek ve daha mutludurlar.

Kültürlerarası karşılaştırmalara bakıldığında benzerliklerin farklardan daha çok olduğu görülmektedir. Kaydadeğer en yüksek fark, sakin benliğin farkındalık boyutunda ve empatinin endişe boyutunda tespit edilmiştir. Buna göre; Türk katılımcılar buldukları âna odaklanmakta ABDli katılımcılara göre daha başarılıdır. Farkındalık kavramı Budist felsefesinden yola çıkılarak, batılı (bireyci) kültürlerin problemlerine bir çare olarak öne sürülmüştür (Brown & Ryan, 2003). Katılımcıların farkındalık düzeylerini ölçen diğer çalışmalarda da benzer sonuçlar bulunmuştur. Ghorban, Watson ve Weathington (2009) İranlı ve ABDli katılımcılarla yaptıkları çalışmada kültürler arası karşılaştırma yapmamışlardır; ancak İranlı katılımcıların farkındalık düzeyleri ABDli katılımcılardan daha yüksektir. Benzer şekilde Christopher, Christopher ve Charoensuk (2009) Taili ve ABDli üniversite öğrencileri arasında yaptıkları karşılaştırmada Taili öğrencilerin daha yüksek farkındalığa sahip olduğunu bulmuşlardır. Bu bulgular ışığında, toplulukçu kültürlerin daha yüksek farkındalık puanlarına sahip olması beklenen bir sonuçtur.

Kültürlerarası farkın en yüksek olduğu bir diğer değişken ise empati değişkeninin endişe boyutudur. Bulgulara göre, Türk katılımcılar ABDlilere oranla stresli durumlarda daha gergin ve panik halinde olmaktadır. Katılımcıların empati düzeylerine ilişkin herhangi bir öngöründe bulunulmamasına rağmen bu bulgular literatürle uyumludur. Hem adolesanlarla hem de erken yetişkinlik dönemindeki katılımcılarla yapılan çalışmalar toplulukçu kültürlerde empatinin bireyci kültürlerden daha yüksek olduğunu göstermektedir (Cassels, Chan, Chung, & Birch, 2010; Dehning, et al., 2013). Bu farklılık, kültürel değerlerle ve kültürlerde arzulanan psikolojik özelliklerin farklılığıyla açıklanabilir. ABD kültüründe “ben”in önemi ve benliğe verilen önem literatürde sıkça yer almaktadır. Kendini yükseltme motivasyonu ABDli katılımcıların diğerlerinin görüşlerini anlamalarını ve empati hissetmelerini engelleyebilir. Böylece diğer bir kimsenin acil durumunda bu kişiler stres hissetmeyebilirler.

Sakin benlik ile diğer değişkenler arasındaki ilişkiler Wayment ve arkadaşlarının (2014) bulgularıyla tutarlıdır. Sakin benlik her iki kültürde de iyilik hali göstergeleriyle olumlu yönde ilişkilidir. Katılımcılar benlikleri sakinleştikçe

daha olumlu duygu hissetmekte, daha mutlu olmakta ve hayatlarından daha çok doyum almaktadırlar; ancak, ABDli katılımcıların mutlulukları, yaşam doyumları ve iyilik halleri Türk katılımcılara göre daha yüksektir. Geçmiş çalışmalar, Türklerin anksiyete, depresyon ve olumsuz duygu durumuyla yakından ilişkili olan nevrozizm düzeylerinin ABDlilerden daha yüksek olduğunu göstermiştir (McCrae, et al., 2005; Schmitt, Allik, McCrae, Benet-Martinez, 2007). Bireyci kültürlerde, kişiler kendileriyle uyumlu olan bilgilere daha çok odaklanırlar, olumlu duyguları daha “istenir ve uygun bulurlar” (p.875); ancak suçluluk gibi olumsuz duyguları hoşnutsuzlukla değerlendirirler (Lee, Aaker, & Gardner, 2000). Aynı zamanda kendilerine olumlu değerlendirmelerde bulunan ve kendini yüceltme imkanı sağlayan olumlu duyguları daha çok tercih ederler (Markus & Kitayama, 1991). Sonuç olarak, bu mutluluk ve olumlu kendini değerlendirme amacı bireyci kişilerin mutluluğu bulmalarını kolaylaştırabilir.

Kişilik özellikleri arasında değişime açıklık her iki kültürde de sakin benliğin en güçlü yordayıcısı olarak bulunmuştur. Yeni deneyimlere açık olmak ve ani değişiklikleri hoş karşılamak bireylerin başkalarına ve olaylara karşı savunmacı olmayan bir tavırla yaklaşmalarına olanak sağlamakta ve böylece benliklerini sakinleştirmelerini kolaylaştırmaktadır. Empatinin farklı boyutları arasında başkalarının bakış açısını alabilmek sakin benliği en güçlü yordayan diğer değişkendir. Davis (1980)’e göre empatinin her boyutunun farklı bir psikolojik işlevi vardır ve başkalarının bakış açılarını alma boyutu sosyal işlevsellikle, daha az bencil davranışlarla ve daha az bencil arzularla ilişkilidir. Bu bulgular ışığında, değişime açıklığın ve başkalarının bakış açısının almanın sakin benliğin evrensel özellikleri olduğu söylenebilir.

Diğer kişilik değişkenlerinin sakin benliği yordama güçlerinin kültürlere göre farklılıklar gösterdiği bulunmuştur. ABD kültüründe kişilerin sakin benlik düzeyleri uyumluluk düzeylerine duyarlıyken, Türk kültüründe nevrozizm düzeylerine duyarlıdır. Diğer bir şekilde ifade etmek gerekirse, bireyci kültürlerde yardım etme, diğergamlık gibi olumlu sosyal davranışlar sakin benlik üzerinde belirleyici rol oynarken, toplulukçu kültürlerde çevreden ve toplumdan uzak kaldığı oranda sakin benliği belirlemektedir. Bu kişilik özellikleri sakin benliğin,

diğer insanlarla ilişkilerle tanımlanan boyutlarıyla yakından ilişkilidir. ABD kültürü, bireysel benliğe, diğerlerinden ve çevreden bağımsız ve izole şekilde yaşamaya çok önem vermektedir (Kağıtçıbaşı, 2007; Markus & Kitayama, 1991). Daha yüksek düzeyde uyumluluk göstermek, diğerlerinin duygularına önem vermek ve yardım etmeye çalışmak bireyci kişilerin benliklerinin diğerlerini de içine alacak şekilde genişlemesine, daha ilişkisel bir benliğe sahip olmalarına yönlendirebilir. Ek olarak, öz-duyarlılığı yüksek bireyler kendilerini yüceltme ihtiyacını daha az hissederler ve böylece sosyalliği destekleyici davranışları daha çok destekleyebilirler.

Türkiye’de kendini yüceltme ihtiyacının daha az olduğu göz önüne alınırsa, uyumlu bir kişiliğe sahip olmak Türkler için zaten beklenen bir özellik olarak görülürken, ABDlileri daha duyarlı bir benliğe sahip olmaya itebilir. Buna karşılık, Türk kültüründe ilişkisel benliğe daha çok önem verilir ve kişinin kendisi ile diğerleri arasındaki sınır daha belirsizdir (Kağıtçıbaşı, 2007; Markus & Kitayama, 1991). Bu nedenle, yüksek nevroitiklik, bu kişileri çevreden ve diğer insanlardan izole ederek, kendinin biricikliğini göz önüne çıkartıyor ve bu nedenle sakin benliğe ulaşmasını engelliyor olabilir. Sonuç olarak, uyumluluk ve nevroitiklik kişilik özelliklerinin sakin benliğin kültürel düzenleyicileri olduğu söylenebilir.

Kültürel yönelimler açısından, sadece yatay yönelimler Türkiye’de sakin benliği yordamaktadır. Yatay toplulukçuluk (YT), toplulukçuluk ile iyilikçi değerlerin birleşiminden, yatay bireycilik (YB) ise, evrenselci düşüncelerle bireyci düşüncelerin birleşiminden oluşmaktadır (Triandis, 1996). Benzer şekilde, Singapur ve ABD’de yapılan çalışmada kendine dönüklüğü YB’nin ve iyilikçi düşünceleri ise YT’nin temel bileşenleri olarak bulunmuştur (Soh & Leong, 2002). Evrenselci ve iyilikçi düşüncelerin öz-aşkınlık türünden değerler olduğu düşünülürse (Schwartz, 1994), diğer insanları daha çok düşünmek ve insanlığın evrensel değerlerine inanmak bireylere çıkartkan egonun faydasızlığını gösterebilir ve böylece benliklerini sakinleştirmelerine yardımcı olabilir.

Sınırlılıklar ve Öneriler

Bu çalışmanın bulguları aşağıdaki sınırlılıklar dikkate alınarak yorumlanmalıdır. Çalışmanın en önemli sınırlılığı ABD ve Türkiye örneklemelerinin

eşit olmayan şekilde dağılmasıdır. ABD örnekleminin aksine, Türk örnekleme sınırlı sayıda. Bu sınırlılık iki ülke karşılaştırmasında sınırlılıklar yaratabilir. Benzer şekilde bu çalışmanın örnekleme sadece üniversite öğrencilerini içermektedir. Gelecek çalışmalar, daha geniş bir örneklem ve toplum örneklemeyle yenilenmelidir.

Çalışmanın bir diğer sınırlılığı, Sakin Benlik Ölçeği'nin Türk örnekleminde çalışmayan bir maddesinin olmasıdır. Ölçeğin orijinali oluşturulurken farkındalık boyutuna eklenen maddeler ABD örnekleminde en yüksek faktör yükü alan maddelerdir (Wayment et al., 2014). Gelecek çalışmalarda SBE'nin farkındalık boyutu Bilinçli Farkındalık Ölçeği'nde Türkiye'de en yüksek faktör yükü alan maddelerle oluşturup yeniden psikometrik özellikleri test edilmelidir.

Yazında önceki çalışmalarda SBÖ'ye doğrulayıcı faktör analizi uygulandığı için, bu tezde SBÖ'ye sadece açıklayıcı faktör analizi yapılmıştır. İleriki çalışmalarda, Türk örnekleme ile SBÖ'ye doğrulayıcı faktör analizi yapılması tavsiye edilmektedir.

Hangi duyguların daha kolay ifade edilebileceği ve hangilerinin daha kabul edilebilir olduğu kültürler arasında farklılıklar göstermektedir. Örneğin, gurur ve kırgınlık gibi birey odaklı duygular bireyci kültürlerde daha çok kabul görürken; suçluluk, utanç, sempati gibi diğerlerine odaklı duygular toplulukçu kültürlerde daha çok kabul görmektedir (Markus & Kitayama, 1991). Benzer şekilde PANAS, sadece yüksek uyarılmalı olumlu duyguları ölçerken, yüksek ya da düşük uyarılmalı duygular kültürlere göre değişmektedir (Tsai, Knutson, & Fung, 2006). Bu nedenle, katılımcıların duygu durumunu ölçmek için ileride düşük uyarılmalı duyguları da ölçen ölçeklerin kullanılması önerilmektedir.

Olumsuz duygu durumu, kişisel büyüme ve bilgelik gibi özellikler zaman içerisinde ve yaşa bağlı olarak değişim gösterebilmektedir (Pethtel & Chen, 2010; Ryff & Keyes, 1995; Staudinger, 1999). Bu çalışmada, değişkenlerin sakın benliği yordama güçleri test edilmişken, ileriki çalışmalarda sakın benliğinin zaman ve yaşla değişimi, aynı zamanda olumlu psikolojik özellikleri yordama gücü test edilebilir.

Son olarak, sakin benlik alt boyutları olan bir kavram olmasına rağmen, alt boyutlarını içeren daha üst seviyede bir kavramdır. Bu nedenle Sakin Benlik Ölçeği'nin bir bütün olarak kullanılması tavsiye edilmektedir.

Sınırlılıkları olmasına karşın bu tez mevcut yazına değerli bir katkı sağlamıştır. İlk olarak, Sakin Benlik Ölçeği'nin Türkçe versiyonu oluşturulmuş ve geçerli ve güvenilir bir ölçek olarak araştırmacıların kullanımına sunulmuştur. Sakin benliğin görece yeni bir kavram olduğu göz önünde bulundurulursa, farklı kültürlerde çalışılarak yapı geçerliğinin sağlanması önem arz etmektedir. Bu anlamda, bu çalışma sakin benliğin kültürlerarası karşılaştırmasını yapan ilk çalışmadır. İlk bulgulara göre sakin benliğin evrensel boyutlarının olmasının yanında kültürel belirleyicilerinin de olabileceği gösterilmiştir.

APPENDIX U

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü	<input type="checkbox"/>
Sosyal Bilimler Enstitüsü	<input checked="" type="checkbox"/>
Uygulamalı Matematik Enstitüsü	<input type="checkbox"/>
Enformatik Enstitüsü	<input type="checkbox"/>
Deniz Bilimleri Enstitüsü	<input type="checkbox"/>

YAZARIN

Soyadı : AKÇA
Adı : ECE
Bölümü : PSİKOLOJİ

TEZİN ADI (İngilizce) : PERSONALITY AND CULTURAL
PREDICTORS OF THE QUIET EGO: COMPARING TURKEY AND
THE UNITED STATES

TEZİN TÜRÜ : Yüksek Lisans Doktora

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.
2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.
3. Tezimden bir (1) yıl süreyle fotokopi alınamaz.

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: