

PARENTING STYLES, INTERNALIZATION OF VALUES,
AND THE SELF-CONCEPT

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ABSTRACT

PARENTING STYLES, INTERNALIZATION OF VALUES, AND THE SELF-CONCEPT

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In the present study, mediating effects of parenting dimensions between parent values and parent-child value similarity were examined along with the relationships between values, value priorities, parent-child value similarity, and self-evaluations. In the first study, Portrait Values Questionnaire (Schwartz, et al., 2001) was adapted to Turkish in a university sample, and its construct validity was investigated together with its psychometric qualities. In the second study, in both high-school and university samples, hypothesized relationships and mediation models were tested in, in which the mothers, fathers, and students served as the participants. Results indicated that value priorities of parents were systematically related to parenting dimensions. Parental acceptance mediated the relationship between parents' Self-Transcendence values and parent-child value similarity, and parental control mediated the relationship between parents' Self-Enhancement values and parent-child value similarity in both samples. Moderations effects were obtained in the university sample. Mothers' socialization goals moderated the relationship between maternal control and mother-child value similarity in the Conservation domain. In addition, perceived importance of Self-Transcendence and Conservation values moderated the relationships between fathers' parenting dimensions and father-child value similarity within the same domains. Value priorities were also found to be systematically related to self-esteem in the university sample per se, whereas

relationships between parental congruence on value priorities, self-concept clarity and self-esteem were not significant. Results were discussed with reference to relevant literature together with implications and the limitations of the study. Contributions to current socialization research were elaborated and future research directions were highlighted.

Keywords: Values, parenting, parent-child value similarity, Portrait Values Questionnaire, self-concept clarity, self-esteem.

ÖZ

ÇOCUK YETİŞTİRME TARZLARI, DEĞERLERİN İÇSELLEŞTİRİLMESİ VE BENLİK KAVRAMI

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Bu çalışmada, anababalık boyutlarının, anababa değerleri ile anababa-çocuk değer benzeşimi arasındaki aracılık etkilerini ile birlikte, değerler, değer öncelikleri, ebeveyn-çocuk değer benzeşimi ve benlik değerlendirmeleri arasındaki ilişkiler araştırılmıştır. Birinci çalışmada Portre Değerler Anketi (Schwartz ve ark., 2001) bir üniversite örnekleminde Türkçe'ye uyarlanmış, yapı geçerliliği ve psikometrik özellikleri incelenmiştir. İkinci çalışmada, annelerin, babaların ve öğrencilerin katılımıyla, lise ve üniversite örneklemlerinde önerilen ilişkiler ve aracılık modelleri sınanmıştır. Bulgular, anababaların değer önceliklerinin anababalık boyutlarıyla sistematik olarak ilişkili olduğunu göstermiştir. Her iki örnekleme de, anababa kabulünün, anababanın Özaşkınlık değerleri ile ebeveyn-çocuk değer benzeşimi arasında, anababa denetiminin ise anababanın Özyetkinlik değerleri ile ebeveyn-çocuk değer benzeşimi arasında aracılık etkisi gösterdiği bulunmuştur. Karıştırıcı değişken etkileri sadece üniversite örnekleminde gözlenmiştir. Annenin toplumsallaştırma hedeflerinin, anne kontrolü ile Muhafazacılık değerlerinde anne-çocuk benzeşimi arasındaki ilişkiyi karıştırdığı bulunmuştur. Ayrıca, akranların Özaşkınlık ve Muhafazacılık değerlere verdiği öneme yönelik algıların, babanın çocuk yetiştirme boyutları ile aynı değer tiplerindeki baba-çocuk değer benzeşimi arasındaki ilişkileri karıştırdığı tespit edilmiştir. Değer öncelikleri, sadece üniversite örnekleminde benlik değerlendirmeleri ile sistematik ilişkiler gösterirken, anne ve

babanın deęer önceliklerindeki benzeřim ile benlik berraklıęı ve özsayęı arasındaki iliřkilerin anlamsız olduęu bulunmuřtur. Bulgular ilgili literatür çerçevesinde ve doęurguları temelinde, arařtırmanın sınırlılıkları ile birlikte tartiřılmıřtır. Halihazırdaki toplumsallařma literatürüne katkılar tartiřılmıř ve gelecekteki arařtırmalara yönelik öneriler sunulmuřtur.

Anahtar Kelimeler: Deęerler, anababalık, ebeveyn-çocuk deęer benzeřimi, Portre Deęerler Anketi, benlik berraklıęı, özsayęı.

To my wife Hande and our son Eren

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CHAPTER I INTRODUCTION

Among the most amazing adventures which individuals experience within the physical and psychological realms comes the process of becoming a social agent in the society in which they are born and raised. This process has long been recognized by the students of social sciences as the problem of socialization. Jones and Gerard (1968) have discussed the issue in length in their classical text *Foundations of Social Psychology*. In time, specific focus on the parental influences on children's acquisition of social values, norms, and roles have been crystallized in the following question: "How does social regulation affect self-regulation?" (Higgins, 1998) A variety of scientific models to account for the socialization effects on individuals' values, motivations, and the self have been proposed, and fruitful research on the question has been conducted.

Present study is an attempt to provide answer on an empirical basis to the same problem by extending the research on the parental influence on the internalization of values and its consequences on the self-concept. Two complementary questions are posed to frame the theoretical and empirical endeavors. The first question is concerned with the process of internalization with a specific emphasis on the parents' influence: "How do the parenting styles affect internalization of values?" There is a growing body of evidence that variations in parenting context are associated with the degree of parent-child similarity of values. In an attempt to extend this line of research, possible effects of parents' socialization goals, which refer to the degree of willingness to transmit particular values to adolescents and adolescents' perception of value importance for peers on the transmission of values will be examined together with the effects of parenting context.

The second question is specifically related to the consequences of value internalization on the self-concept: "How does internalization of values affect self-

related cognition and affect?” There is a plethora of theory and research on the nature of self. In spite of the fact that values have long been recognized as integral to the self system (Rokeach, 1973), there is very little empirical inquiry to how values and the self-evaluations can be related. For the purposes of the present study, the self is analyzed into cognitive and affective components, and how adolescents’ value hierarchies are related to their sense of having a clear and valuable self-concept is of major interest. As an attempt to bridge the gap between parenting, transmission of values and the nature of the self, specific attention will be directed at figuring out the possible effects of parent-child value similarity on adolescents’ self-concept clarity and self-esteem.

In sum, purpose of the present study is to investigate (a) the relationships between parent values and parenting, (b) the mediating effect of parenting in parent-child value similarity, (c) effects of potential moderators on the relationship between parenting and parent-child value similarity, and (d) the relationships between parent-child value similarity and self-evaluations.

The introductory text is organized around three specific topics. In Chapter 2, the conceptions and models concerning the nature and structure of human values are reviewed together with the values research conducted in Turkish samples. Chapter 3 is devoted to conceptualizations of socialization and internalization of values with specific emphasis on the possible effects of parenting styles on the transmission and internalization of values. Finally, consequences of internalization for the self-related cognition and affect are discussed in Chapter 4. Hypotheses are presented throughout the chapters where relevant.

CHAPTER II

HUMAN VALUES

Values have been investigated in various disciplines of social science through several conceptual, theoretical, and methodological approaches (Zavalloni, 1980). In this chapter, first, a selection of definitions will be presented with respect to common features implicit in these definitions, and the basic features as well as the basic functions of values will thus be depicted. Second, the value concept will be compared and contrasted to other psychological constructs in order to explain its relation to these constructs and thus to delimit its conceptual use.

2.1 Definition and the Nature of Values

Human values have been the focal construct in social research to account for attitudinal and behavioral differences across individuals. The values construct has been defined in various ways which Rohan (2000) has argued to contradict each other, resulting in a definitional confusion. Nevertheless, there is also considerable overlap on the nature and function of values in the definitions of the construct. Major contradiction appears to be resulting from the overlap between the definitions of the values construct and some other psychological constructs.

First consensual feature of values explicit in various definitions is that values are cognitive in nature. To start with, Kluckhohn (1962) has defined a value as the “conception ... of the desirable which influences the selection from available modes, means, and ends of action” (p. 395). Similarly, Rokeach (1973) has conceptualized a value as an “enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence” (p. 5). Schwartz and Bilsky (1987) have been most explicit on the basic nature of values that they are “*cognitive representations* of ... universal human requirements.” (p. 551; italics added). Maio and Olson’s (1998) conceptualizations are complementary to this point of view. They argue that values are central to human thought and behavior, and their importance suggests that

people can vigorously defend them. Therefore they propose that values can function as *truisms*: cognitions which were highly shared or agreed on and which lack cognitive support whether they are valid or not. In each definition presented hitherto the values construct is conceived of having the property of a sort of cognition such as a conception, a belief, or a truism. In conclusion, values are cognitive representations.

Second consensus on the nature of values is that they are distinctive of individuals. This distinctiveness is on the basis of what is desirable (Kluckhohn (1962) or preferable as a mode of conduct or end-state of existence (Rokeach, 1973). Relative importance attached to different values leads to a hierarchical construction of values (i.e., value priorities) and not only these priorities are different across individuals but individuals can be expected to hold different attitudes or behave in different ways as a result of their different value priorities. Distinctiveness as it is presented here should not be obscured with difference. That is, individuals, groups or cultures are presumed to develop the same values or value types as a response to environmental, personal, social or cultural demands. Both these requirements and values as cognitive representations of these requirements are considered to be universal (e.g., Schwartz, 1996; Schwartz & Bilsky, 1987). Thus, what differ are not the values but it is the relative emphasis placed on these values. Variations in the emphasis that different individuals place on the same values are what make values distinctive of individuals, groups or cultures. In sum, values differentiate across individuals, groups, and cultures.

Relative endurance of values is the third consensual feature. Rokeach (1973) proposed that values are enduring beliefs and especially underlined their relative stability. He argued that completely stable values would mean that individuals and societies were unchangeable. On the other hand, completely unstable values would make the continuity of individual personality and continuity of societies impossible. Rohan's (2000) conception of value systems as "a stable meaning-producing superordinate cognitive structure" (p. 257) complements Rokeach's approach by proposing why values should be stable to a certain extent. Through this specific argument we can turn to the basic function of values this point forward.

In almost all conceptualizations of values, the basic function of values is identified as that they serve to select from available modes, means, and ends of action which are personally or socially desirable for the individuals (Kluckhohn, 1962; Rokeach, 1973). Therefore, values orient individuals towards certain means or ends of action (Zavalloni, 1980). Furthermore, a value serves as a criterion or a standard of preference (Williams, 1979) “that guides and determines action, attitudes toward objects and situations, ideology, presentations of self to others, evaluations, judgments, justifications, comparisons of self with others, and attempts to influence others” (Rokeach, 1973, p. 25). This basic function is that values serve as guides in the selection of behaviors which will minimize the discrepancy between what is sought and what can be reached. This attributes values or value priorities a self-regulatory quality where the values or value priorities acquire the function of referent standards (Carver & Scheier, 1982; Rohan & Zanna, 1998) against which people can assess the relevance of their actions in meeting those standards. Value systems contain hierarchical structure of values together with the stable and predictable relationships between these values, and a personal value in this system “is an implicit analogical principle constructed from judgments about the capacity of things, people, actions, and activities *to enable best possible living*” (Rohan, 2000, p. 270; italics added). Thus, value priorities serve as standards for self-evaluation and this subjective evaluation of one’s sense of achievement and sense of integrity provides the person with an answer pertaining to the question “Am I making progress towards living the best way possible?” The quality of the answer determines the level of self-esteem (Rohan, personal communication, April 6, 2004).

This approach is similar to how Terror Management Theory (TMT; Greenberg, Solomon, & Pyszczynski, 1997; Solomon, Greenberg, & Pyszczynski, 1991) treats values. According to TMT, values are the standards which individuals use to evaluate themselves to figure out whether they are behaving as their cultural worldviews superimpose. To the extent that individuals comply with their own standards (that is, act in ways which are consistent with what is important to them), they can have and maintain the feeling that their existence is valuable in a meaningful universe.

To sum up, values are enduring beliefs, cognitive standards or mental representation of personal or social preferences which influence orientations and actions toward objects, people, and the self across time and various situations. There are other psychological constructs which can be theoretically compared or related to values construct. Having framed the nature and the function of the values construct, the following sections will turn to distinguishing it from some other relevant motivational and social-psychological constructs in order to delimit its conceptual use.

2.2 Distinctions and Relationships between Values and Other Psychological Constructs

Values can be compared to motivational constructs such as needs, goals, and beliefs which overlap with the values construct with respect to their definitions and functions in determining behavior. Constructs like attitudes, social norms, and cultural worldviews can be theoretically related to values construct to functionally determine human conduct.

2.2.1 Values vs. Needs

Values are conceived as guides to the selection of the desirable (Kluckhohn, 1962). The term selection indicates that values have motivational aspects. However, motivation and values have only functional interdependence, which makes them uniquely distinct constructs. Needs are central affective states triggered by cue stimuli in the presence of deprivation and they select, direct and energize goal-relevant action (McClelland, 1985b). In other words, activation of needs determine behavior by creating goal anticipations and how one will feel about goal attainment. As opposed to strong situational emphasis of a need's directive force, a value is an "aspect of motivation which is referable to standards, personal or cultural" (Kluckhohn, 1962, p. 425) and this aspect is not necessarily embedded in a given situation. Thus, values are conscious forces which "canalize motivation" (p. 400). This canalization is via defining what sort of a gratification is proper for the establishment and reinforcement of motives and via defining what sources provide the expected gratification (Williams, 1979). Therefore, values as standards of the

desirable can generate motivation by serving as a guide to evaluate a particular situation and the discrepancy between this situation and the optimal situation for the individual (Smith, 1963). On the other hand, needs are affective forces which people are not consciously aware of, and action tendency is a function of both (McClelland, 1980, 1985a).

By contrast, Feather (1990) has proposed that, values also had some functional overlap with needs as having motivational and affective impact on human behavior through inducing valence. In other words, they filter one's definition of a given situation so that every entity (acts, objects, states, and the like) in that situation is perceived with its potential of aversion or attraction. That values have an affective component has been endorsed by Firth (1964) and Rokeach (1973) as well. Both have proposed that this emotional aspect of values is the basis for the values to guide action. Bardi and Schwartz (2001a) also endorsed the direct effect of values on behavior as if they are sources of motivation. To conclude, although values and needs are theoretically different, they appear to be treated as similar antecedents of human conduct.

2.2.2 Values vs. Goals

Goals are mental images of end-states which people tend to approach due to their desirable qualities (Locke & Latham, 1990). Values, then, as the cognitive representations of the desirable, are functional in determining which goals to be chosen among other alternatives. In other words, values serve as criteria for choosing goals (Kluckhohn, 1962). Some values may be representations of desirable goals such as success or friendship (cf. Rokeach, 1973).

Consider the following hypothetical illustration of the functional relationship between the values, needs and goals. Suppose that a student encounters an academic challenge of writing a project paper. If the student is high in need for achievement, then this challenge can be expected to activate this need accompanied by future anticipations of whether s/he could accomplish this particular task in competence and excellence, and how s/he will feel when s/he would achieve so. Then this hypothetical individual can set a moderately difficult goal with certain specific

principles to follow and deadlines to be met. This goal can be expected to guide the goal-directed behaviors of the student which are anticipated to be instrumental in achieving that goal. The strength of the need for achievement will most likely lead to accomplishment if the particular terminal value called “success” is a desirable end-state for the student. To conclude, behavior is a multiplicative function of needs and values (McClelland, 1980, 1985a, 1985b).

2.2.3 Values vs. Beliefs

Values are enduring beliefs about what is desirable (Rokeach, 1973) or representations of good and bad, or right or wrong (Kluckhohn, 1962). Beliefs refer to subjective probability judgments that a certain explanation regarding physical or social reality holds true. Therefore, they are mental representation of what is true and false, or correct and incorrect. Values are prescriptive beliefs (Rokeach, 1973) in the sense that they are subjective judgments of which means or ends are desirable.

2.2.4 Values vs. Attitudes

Attitudes are evaluative dispositions toward (social) objects (Zimbardo & Leippe, 1991). An attitude refers to “an organization of several beliefs around a specific object or situation ... [whereas] a value ... refers to a single belief of a very specific kind ... which transcends objects or situations” (Rokeach, 1973, p. 18). Values are presumably limited number of standards. However, attitudes are functional in expressing these standards (Herek, 1987, 2000; Katz, 1960; Murray, Haddock, & Zanna, 1996), which may number in the thousands. As an overarching construct, values determine attitudes.

2.2.5 Values vs. Social Norms

Social norms are culturally based situation-specific prescriptions of conduct. Therefore, they have only mode-of-conduct properties. Values, contrarily, transcend situations and imply end-states as well as modes of conduct. The relationship between values and social norms is that (a) values serve as standards to accept or reject norms, and (b) values are internal standards for conduct whereas social norms are essentially tokens for external consent (Rokeach, 1973).

Different models are proposed on how values can influence attitudes and behaviors. Personal value priorities may exert their influence on attitudinal or behavioral decisions through the mediation of worldviews or ideologies (Rohan, 2000) or values as cognitive organizations which are products of social adaptation demands can directly influence attitudes, which, in turn influence the behaviors (Kahle, 1996; Homer & Kahle, 1988).

Consider the following hypothetical illustration of the functional relationship between the values, attitudes, social norms and behaviors. Capitalism and individualism (worldview) can be strongly endorsed by a person for whom a sense of accomplishment and a comfortable life is more important than equality or a world at peace (value priority), and thus, this individual can be expected to hold positive evaluations of a political party which proposes a decrease in the tax rates (attitudes). Finally, the extent to which this evaluation is positive can be expected to influence this individual's voting for that political party (behavior). To conclude, behavior is a consequence of specific attitudes which are expressive of specific values.

2.3 Psychological Study of Values

In the previous sections the values construct is defined, and then compared and related to theoretically relevant psychological constructs. In the next section, two leading psychological approaches to values will be briefly reviewed. Empirical evidence with special emphasis on the relevance of the studies conducted with respect to the nature, functions, and relationships depicted previously will be presented following an overview of the conceptual features of both theories.

2.3.1 Rokeach's Value Theory

Rokeach's (1973) study on the psychology of values is a milestone in social psychology. In his conceptualization a value referred to an enduring belief about what means or ends are preferable to the opposite or converse means or ends. Instrumental values are the beliefs about the preferable modes of conduct which are concerned with one's morality and competence such as being independent, responsible, or self-controlled. Some instrumental values are related to obligations toward the society (moral values such as polite or honest); whereas others are related

to desirable modes of self-actualization (competence values such as imaginative or logical). Terminal values are the beliefs about the preferable end-states which are concerned with personal or social attainments such as a comfortable life, family security, or happiness. Some terminal values are related to personal attainments (personal values such as salvation or peace of mind), whereas others are related to desirable social end-states (social values such as a world at peace or national security).

Some instrumental values can be systematically related to some other terminal values. In that case, a particular instrumental value is presumed to mediate the expression of a particular terminal value. For instance, if true friendship is a preferable end-state, an individual may express this value through the relative importance of being honest.

Relative rather than absolute importance of a particular value is necessary to guide human conduct. A value system is a hierarchical organization of values with respect to relative importance of each value. Each value serves as a mediator between various settings (situations that evoke values) and behaviors (responses chosen with respect to value hierarchies). Thus, differences in value hierarchies across individuals would determine attitude and behavior differences between these individuals as well.

Intrapersonal differentiation of relative importance attached to different values has several functions. First, values serve as standards in social perception, social cognition, and social influence as well as they guide attitudes, opinions, behaviors, self-presentations, and self-evaluations. Second, they help individual to avoid or handle intrapersonal conflict and act as a general plan for decision making. Third, values have motivational functions: they serve to express basic human needs.

Instrumental and terminal values are measured by two 18-item lists of values pertaining to each category, namely the Rokeach Value Survey (Rokeach, 1973). Participants are asked to rank order the values in both lists so that the order of values reflects the relative importance of each value as a guiding principle in their lives.

Individual differences in rank orders of RVS items are conceived as different value priorities.

Rokeach was contented that RVS included a sample of important values. However, RVS and rank-ordering task was criticized as well. Braithwaite and Law (1985), for instance, questioned the comprehensiveness and representativeness of RVS. In a series of qualitative and quantitative studies, they identified especially five facets unrepresented. Far and beyond the content, which overlapped most of the RVS items, physical well-being, individual rights, thriftiness, religious commitment, and acting on impulse. In addition, they have found that individuals did express some values as having equal importance, which contradicted the necessity that all values are in hierarchical order. The authors also endorsed the use of rating scales rather than ranking procedures. Finally, they could not find empirical support for the instrumental-terminal distinction.

Although Rokeach's work is seminal in psychology of values research, its limitations as argued above and a lack of theoretical framework necessitated an approach on theoretical grounds. A model to represent the basic and universal structure of values is proposed by Schwartz (e.g., 1992, 1994, 1996). Schwartz's value theory and research will be elaborated in the next section.

2.3.2 Schwartz's Value Theory

Schwartz's Value Theory (Schwartz, 1992, 1994, 1996) is an empirical attempt to demonstrate the underlying structure of values on the basis of how much various values are similar or different in their underlying dimensions. The theory follows the traditional view that values are cognitive representations of human needs. These universal requirements have been identified as biological needs which serve individual survival, social interactional needs which serve interpersonal coordination, and social institutional needs which serve group welfare. Values are thought to be as cognitive representations of these requirements by the individuals and groups to communicate so that they can explain, coordinate, and rationalize human behavior (Schwartz, 1996).

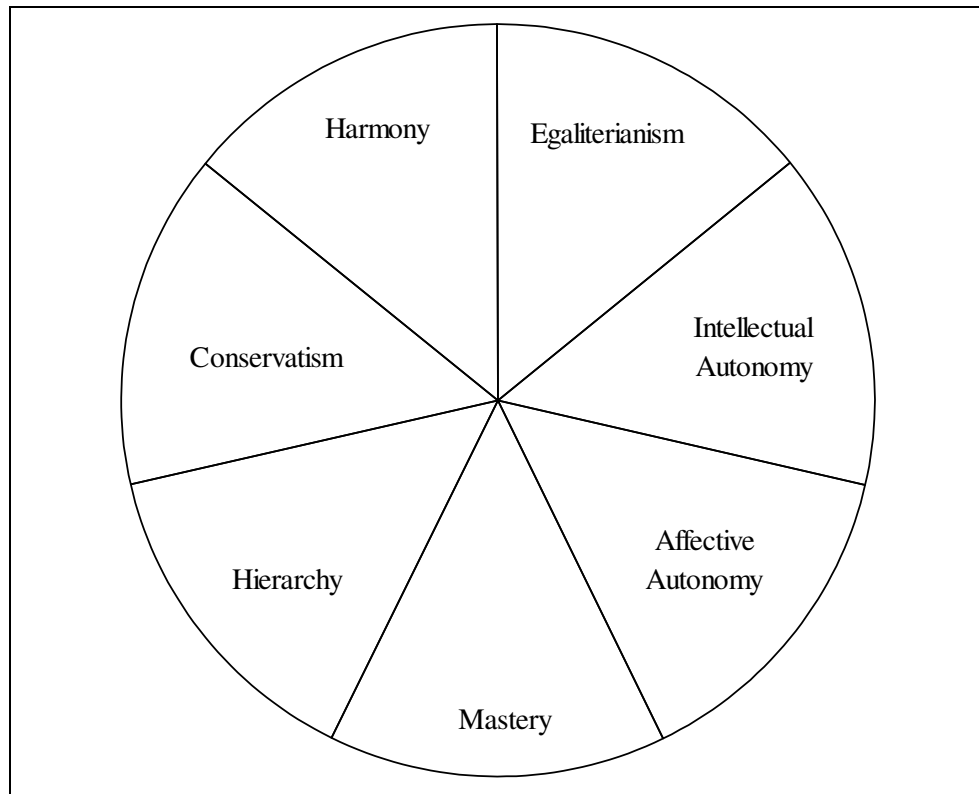
The dynamic structure of values is represented in a two-dimensional circumplex. In this circumplex, values which share the same or similar motivational requirements are conceptually belong together and they group closer to each other. Value types or domains are local organizations of such groupings of values. Motivationally congruent value domains are located as adjacent areas whereas motivationally conflicting value domains are located in opposing directions on the circumplex.

Schwartz (1994) proposed value types to compare and contrast individuals and cultures to be different. Despite this basic difference, both individual and culture level models possess the same two features that exactly the same set of items from the Schwartz Value Survey (SVS) are used to measure values, and both preserve a circumplex structure. In the following paragraphs, first the model which is used to differentiate across cultures will be briefly reviewed. Then, the individual-level model will be presented together with empirical evidence that the model has both validity and scientific utility in different cultures.

2.3.2.1 Structure of Values: Cultural Level

According to the theory, every society needs to confront some basic issues to decide how to regulate the activity of its members (Schwartz, 1994, 1997, 1999). Values serve as the vocabulary among the members of a society to communicate these issues as well as how to handle them. Three bipolar cultural dimensions of value types are the universal products of variations in the stances societies happen to possess with respect to these issues.

The first issue that all societies need to confront is to define the nature of the relationship between the individual and the group by means of prescribing (a) the precedence of individual or group interests, and (b) the extent to which persons are autonomous or embedded in their groups. This is the Conservatism versus Autonomy dimension and cultures are expected to locate between the two poles in varying degrees to the extent that the emphasis is on the maintenance of the status quo or on fostering the intellectual and emotional autonomy of the individuals.



Source: Schwartz, S. H. (1994). Beyond individualism and collectivism: New cultural dimensions of values. In U. Kim, H. C. Triandis, Ç. Kağıtçıbaşı, S. Choi, and G. Yoon (Eds.), *Individualism and collectivism: Theory, method, and applications* (pp. 85-119). Thousand Oaks, CA: Sage.

Figure 1. The Structure of Culture-Level Value Types

The second issue that all societies need to confront is to assure that the members of the society engage in socially responsible behaviors which help to preserve the social fabric. Cultural variations in emphasizing the legitimacy of unequal distribution of power among the members of a society or the promotion of other's welfare in the expense of the individual's own is the basis of the second bipolar dimension: Hierarchy versus Egalitarianism.

The final issue is concerned with whether the role of humankind in the natural and social world is to submit, to fit in, or to exploit. The extent to which a given culture emphasizes exerting control over as opposed to fitting in the physical or social environment is expressive of Mastery versus Harmony dimension. Societies, thus, can be differentiated along these three bipolar dimensions regarding their relative ranks in seven value types. For instance, Turkey is ranked higher in

Hierarchy (5), Conservatism (12), Egalitarian Commitment (13), Harmony (16), and lower in Mastery (20), Intellectual Autonomy (22), and Affective autonomy (25) than other countries (e.g., United States and Israel) among the 38 samples included in an earlier study to validate the structure of values (Schwartz, 1994). In a more recent study, Turkey is located closer to nations where the dominant religious affiliation was Islam, or to nations in Caucasia, Balkans, and Eastern Europe (Schwartz, 1997).

Table 1. Definitions of Culture-Level Value Types and Sample Items

Value Type	Definition (A cultural emphasis on ...)	Sample SVS Items
Conservatism	the maintenance of status quo, propriety, and restraint of actions or inclinations that might disrupt the solidarity of the group or the traditional order	social order, respect for tradition, family security
vs. Affective Autonomy	the desirability of individuals independently pursuing affectively positive experience	pleasure, varied life, exciting life
vs. Intellectual Autonomy	the desirability of individuals independently pursuing their own ideas and intellectual directions	curiosity, creativity, broadmindedness
Hierarchy	the legitimacy of an unequal distribution of power, roles, and resources	social power, authority, wealth
vs. Egalitarianism	transcendence of selfish interests in favor of voluntary commitment to promoting the welfare of others	equality, social justice, honesty, responsibility
Mastery	getting ahead through active self-assertion	ambition, success, daring, competence
vs. Harmony	fitting harmoniously into the environment	unity with nature, a world of beauty

2.3.2.2 Structure of Values: Individual Level

Schwartz and Bilsky (1987) proposed an initial theory of values to specify the conceptual domains of human values and to propose relations between these domains. They adapted a general definition of values emphasizing that values are “(a) concepts or beliefs, (b) about desirable end states or behaviors, (c) that transcend specific situations, (d) guide selection or evaluation of behavior and events, and (e) are ordered by relative importance” (p. 551). Furthermore, the authors presumed values to be cognitive representations of three universal human requirements: biological needs which serve individual survival, social interactional needs which serve interpersonal coordination, and social institutional needs which

serve group welfare. Values are expected to be organized into universal value types or domains which can be theoretically deduced from these three universal requirements.

Seven motivational domains are postulated initially which are tapped by the 36 values included in the RVS (Schwartz & Bilsky, 1987). The circumplex structure of the initially proposed structure is demonstrated by Smallest Space Analysis (Gutmann, 1968) and replicated in different cultures (Schwartz & Bilsky, 1990). Arguing the possibility of new domains containing values which were not included in the SVS and has attempted to refine the initial model, Schwartz (1992) developed 56-item Schwartz Value Survey (SVS) to tap 11 motivational domains which were presumably universal. Further, values in these domains are proposed to serve individual, collective, or both interests. Value domains or types which were postulated to serve individual interests are Power, Achievement, Hedonism, Stimulation, and Self-direction. Value domains or types which were postulated to serve collective interests are Benevolence, Tradition and Conformity. Universalism, Security and Spirituality domains were proposed to serve both interests.

In addition to defining value domains in a priori basis, Schwartz (1992) has postulated a dynamic structure of these domains. Dynamic structure of values is a set of motivational compatibilities and conflicts representing the relations between various values. Compatible domains included values whose simultaneous pursuit is possible. For instance Power and Achievement values are proposed to be compatible because they both emphasize social superiority and esteem. Tradition and Conformity values are proposed to be compatible because they both emphasize self-restraint and submission (Schwartz, 1996). Similarly, a total of nine compatibilities are proposed between ten domains.

Conflicts between domains indicated that simultaneous pursuit of these values can evoke psychological and/or social tension. For instance, simultaneous pursuit of Self-direction and Conformity values can be expected to lead to both psychological and social conflict because the former emphasize independence of thought and action whereas the latter stress dependence and submission to the group.

The overall dynamics of compatibilities and conflicts frames the ten motivational domains to be located around a circumplex structure in a predetermined order, wherein the compatible domains are adjacent and conflicting domains are in opposing ends of the circumplex. Data collected in 36 teacher and college student samples from 20 countries provided empirical support for the validity of the proposed value domains and structures with the exception that Spirituality domain was not appeared as a separate domain in the majority of samples. Finally, the dynamic structure of value domains are proposed to be organized under two basic bipolar dimensions: Self-Enhancement versus Self-Transcendence, and Openness to Change versus Conservation. The empirically modified domains, their definitions, and sample items are presented in Table 2. The spatial representation of the structural model is presented in Figure 2.

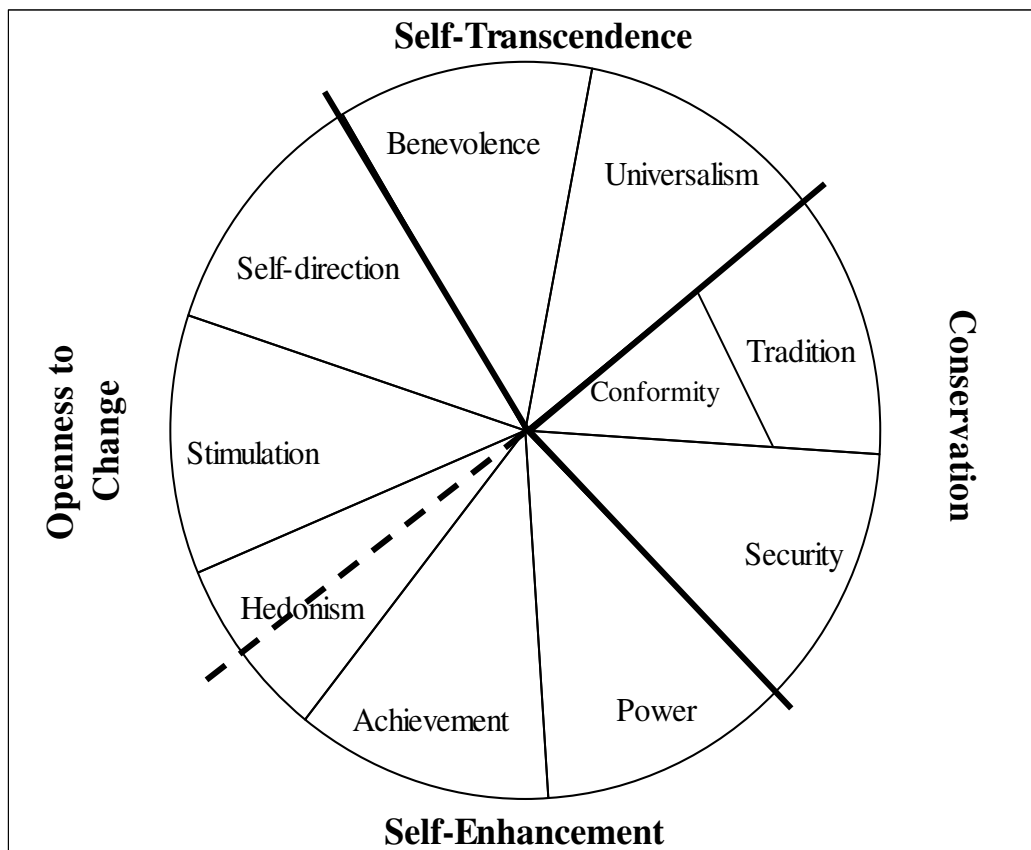
Table 2. Definitions of Individual-Level Value Types and Sample Items

Basic Dimension	Value Type	Definition	Sample SVS Items
Self-Enhancement	Power	Social status and prestige, control or dominance over people and resources	social power, authority, wealth
	Achievement	Personal success through demonstrating competence according to social standards	successful, capable, ambitious
	Hedonism	Pleasure or sensuous gratification for oneself	pleasure, enjoying life
Openness to Change	Stimulation	Excitement, novelty, and challenge in life	daring, a varied life, an exciting life
	Self-direction	Independent thought and action-choosing, creating, exploring	creativity, curious, independent
Self-Transcendence	Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and nature	wisdom, social justice, equality
	Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact	helpful, honest, forgiving
Conservation	Tradition	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self	respect for tradition, humble, moderate
	Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms	obedient, honoring parents and elders
	Security	Safety, harmony and stability of society, of relationships, and of self	family security, national security

Note. Hedonism value type expresses both Self-Enhancement and Openness to Change dimensions.

Two empirical studies conducted with one Turkish teacher sample (Kuşdil & Kağıtçıbaşı, 2000) and one manager sample (Kozan & Ergin, 1999) has provided evidence on the validity of value dimensions in Turkish culture. The theoretical

circumplex structure has almost been replicated in both studies. As an exception, the number of the domains has been empirically found to reduce to eight by the merging of four adjacent domains (Conformity–Security and Self-direction–Universalism domains) in the teacher study. In the manager study, Hedonism domain has not been located in its assumed theoretical location, and 31 of the 56 values appeared under the predicted domains, a ratio which is far below the observed range of deviations across nations (38 to 51 in Schwartz, 1992).



Source: Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. In M. P. Zanna (Ed.), *Advances in experimental social psychology* (Vol. 25, pp. 1-65). NY: Academic Press.

Figure 2. The Structure of Individual-Level Value Types

Having established the cross-cultural generalizability of the dynamic structure of values, it is theoretically plausible to question the generalizability of the value hierarchies across cultures. In other words, is there a similarity of importance that people relatively attribute to different value domains across cultures? This point is different from comparing cultures on the basis of value priorities, which is

elaborated in the previous paragraphs. The point is that whether individuals emphasize certain value domains more than others consistently in different cultures.

Schwartz and Bardi (2001) have posed this question in an empirical study conducted in 13 representative, 56 teacher, and 54 college student samples from a variety of nations representing eight regions of world's cultures. Average importance rating in all samples indicated that Benevolence, Self-direction and Universalism values were the uppermost domains in the hierarchies, Benevolence value type consistently ranking the first. The middle of the hierarchies was comprised of Security, Conformity, Achievement, and Hedonism values. Finally, the least important value types across nations were the Stimulation, Tradition, and Power value types, Power type consistently ranking the tenth.

In addition to the average hierarchy of values, the authors questioned the similarity of each nation's average value hierarchy to the pan-cultural hierarchy. Spearman correlation coefficients are used as similarity indexes by correlating each nation's rank order of ten value types with the pan-cultural rank order. For 13 representative, 56 teacher, and 54 college student samples, the median Spearman correlation coefficients were .91, .88, and .82, respectively. Pearson correlations between the Turkish samples and worldwide average (minus Turkish samples) are .86 for the teacher sample and .93 for the college student sample. Overall, these results suggested a considerable agreement on value hierarchies across nations. Schwartz and Bardi (2001) argued that this agreement have reflected the "adaptive functions of values in meeting three basic requirements of successful societal functioning, ordered by importance: cooperative and supportive primary relations, productive and innovative task performance, and gratification of self-oriented needs and desires" (p. 287).

Both Rokeach's and Schwartz's value theories has been used in various psychological research on attitudes and behavior. In the next section, a selection of studies will be reviewed with specific emphasis on how values are related to other relevant psychological constructs.

2.4 The Associations between Values, Attitudes, and Behavior

It has been traditionally proposed that attitudes serve cognitive, affective and motivational functions, one of which is value-expressiveness (Katz, 1960). Kristiansen and Zanna (1991) have argued that this function is essential in figuring out the quality of value-attitude relations. They have identified two processes. The first process was a halo effect, which referred to the effects of value priorities on attitudes due to the generalized favorability of the attitude object. That is, attitudes toward a given object may be related to some specific values, but its desirable features may generalize over other personally important values as well. The second process for explaining value-attitude relations was that values predict attitudes because these attitudes are value-expressive in nature. Therefore, simple correlations of attitudes with irrelevant values were proposed to reflect halo effects, whereas attitudes which correlate with relevant values were value-expressive. Further, they argued that self-monitoring would moderate these relationships. High self-monitors who were attuned to social demands were expected to show halo effect but not expressiveness effect, because their attitudes were functional in adjusting the social setting. Low self-monitors, on the other hand, were attuned to their needs in a given setting, thus to the extent that attitudes were value-expressive, they would be related to relevant values. Results of their study confirmed these propositions.

As discussed in the previous sections, direct influence of values on behaviors has been denied by some motivational theoreticians in favor of needs. Therefore, values are expected to exert their influence through attitudes (Rokeach, 1973) or intentions (e.g., Ajzen & Madden, 1986). Homer & Kahle (1988) tested these propositions in a real-world setting. They have administered surveys to shoppers in supermarkets and natural food stores. They have assessed their value priorities, nutrition attitudes, and self-reported behavioral measure of shopping frequency. Structural equation modeling was used to test the mediational model. Results indicated that values had higher path coefficients to attitudes than behaviors, and attitudes predicted behaviors. These results confirmed the mediational model.

McClelland (1985b) argued that values could predict consciously chosen behaviors. Such behaviors were proposed to have value-expressiveness, thus could

be determined directly by values. Bardi & Schwartz (2001) conceptualized values as motivational determinants which can have direct influence on behaviors. In order to investigate this possibility, they have developed a list of behaviors which were theoretically relevant for 10 motivational domains proposed by Schwartz (1992). They predicted that highest correlations in a value-behavior matrix would be observed between values and behaviors from matched domains and the structural relations between value-expressive behaviors would essentially be the same as those of values. In other words, value-expressive behaviors were expected to organize under the same circumplex structure as values did. Correlational analyses provided evidence that both self- and other-ratings for behavior frequencies confirmed expectations. Highest correlations were observed between matched domains, with a few additional high correlations between unmatched domains. Moreover, smallest space analysis supported the proposition that structural organizations of behaviors were the same as that of values.

To sum up, values and behaviors have been found to be related both directly and indirectly (through the mediation of attitudes). Value-expressiveness of behaviors seems to be an important factor in values' direct influence on behavioral choice. This conclusion seems further warranted by the results of Kristiansen and Zanna (1991) study, because it suggests that an individual's conscious orientation toward personal strivings can lead to value-expressive attitudes. It is plausible to suggest that the same logic could even be applicable to search for and choosing value-expressive behaviors in raising children within the socialization process.

2.5 Values Research in Turkey

Human values research in social psychological studies conducted with Turkish samples basically concentrated around two themes: the hierarchy of values in Turkish (especially university) students and relative stability of these value priorities. Along with these issues, researchers also investigated the relationships between demographic variables, a variety of attitudes, individual difference variables and value priorities. In the present section, this literature will be briefly presented.

In a series of studies, Başaran (1992, 1993, 2004) investigated the value hierarchies of Turkish university students in different samples and their parents by using Rokeach (1973) Value Survey. In different samples from different universities and departments, results basically indicated that the Turkish youth mostly emphasized freedom, equality, a world at peace, honesty, independence, and broadmindedness, whereas deemphasized an exciting life, pleasure, salvation, obedience, ambition, and being imaginative in their value priorities. As for their parents, value importance differences were observed especially for salvation, family security, national security, being forgiving, obedience, and being helpful such that the parents emphasized these values more than their children. Minor differences were also observed with respect to gender and departmental differences. For instance, salvation and family security were more important values for men than women, whereas loving, happiness and self-respect were more important values for women than men. However, remaining rank differences were mostly trivial, indicating that men and women were more similar than they were different. As for the departmental differences, divinity students were remarkably different in their value priorities as compared to students from other departments such that they emphasized conservative/religious values over individualistic values. Finally, minor changes in value hierarchies of the university students were observed throughout their university education (1985-1989), basically indicating a minor shift to more self-directed values from more other-directed values.

In a similar study, İmamoğlu and Karakitapoğlu-Aygün (1999) investigated the possible cohort, generational, and gender differences in value hierarchies of Turkish University students and their parents of middle and upper middle socio-economic status in the 1970s and 1990s. Consistent with Başaran's (2004) findings, results revealed that mostly self-directed values were more important for the youth than their parents, whereas parents emphasized other-oriented or normative values more than the youth. Similarly, changes in value priorities of university students across time involved basically a shift from self-directed values to other-directed values. Gender differences for changes in value priorities were also investigated by the authors, and findings indicated that gender similarities were greater than gender differences. Overall, generation differences in value priorities were more substantial

than gender and cohort differences. However, an important implication of the observed cohort differences was that the meaning attributed to freedom has become more self-oriented than society-oriented in time. Finally, authors argued that parent-child differences in values could be attributed to prioritization of conservation values as one gets older (e.g., Feather, 1979).

Change in value orientations of Turkish university students was also investigated by Çileli (2000) between 1989 and 1995. Similar to other studies, results generally indicated a tendency of change in value priorities towards a more individualistic orientation. Near-zero rank-order correlations between 1989 and 1995 samples in instrumental and terminal value priorities further supported the findings, indicating that the value priorities of the two samples were dissimilar ($r = .02$ for instrumental values, and $r = .05$ for terminal values).

The structure of values has been of particular interest in a number of studies. İmamoğlu and Karakitapoğlu-Aygün (1999) investigated the factor structure of Rokeach Value Survey (RVS). First-order factor analysis revealed six factors, namely, Socio-Cultural-Normative Orientation, Comfort and Social Recognition, Love and Peace Orientation, Wisdom Orientation, Autonomy Orientation, and Self-Respect and Achievement. In a consequent study, Karakitapoğlu-Aygün and İmamoğlu (2002) investigated the factor structure of Schwartz Value Survey (SVS) adding unique values from RVS and 12 theory-driven values from Balanced Differentiation-Integration Model developed by İmamoğlu (e.g., 1987, 1998). Results of factor analysis revealed five factors, namely, Self-Enhancement, Tradition-Religiosity, Universalism, Benevolence, and Normative Patterning. Authors concluded that they have observed a structure similar to the one proposed by Schwartz (1992, 1996). They also reported age-related differences similar to İmamoğlu and Karakitapoğlu-Aygün (1999), and no gender-differences at all.¹

¹ Converting the mean scores of value types provided by Karakitapoğlu-Aygün and İmamoğlu (2002) and using the ranks for men and women provided by Başaran (1992), I have calculated Spearman correlation coefficients between gender priorities to examine similarities. Similarity coefficients ranged between 1.00 and .87 for respective studies. These results indicated that value priorities of men and women were more similar than they are different.

Circumplex model of values (Schwartz, 1992, 1996) was replicated in different studies using Smallest Space Analysis as well. Using SVS, Kuşdil and Kağıtçıbaşı (2000) investigated the structure of values in a teacher sample, and Kozan and Ergin (1999) in a Turkish manager sample. Both studies provided evidence that the circumplex model was replicable in Turkish samples with minor differences. In the former study, some adjacent domains have merged, and in the latter study Hedonism values dispersed in other domains.

Relationships between values or value priorities and a variety of individual-differences variables have also been investigated in different Turkish samples. Çileli (1998) examined possible differences in value orientations of Turkish university students with respect to optimistic and pessimistic orientations. Analyses revealed that optimists emphasized self-directed values (e.g., freedom and broadminded) more than pessimists, whereas pessimists emphasized conservation-related (e.g., salvation and obedient) values more than optimists.

Religiosity is another individual-difference variable investigated in studies conducted with Turkish samples. For instance, Kuşdil and Kağıtçıbaşı (2000) reported that, the highest positive correlation was observed between Tradition value type and religiosity ($r = .64$), and the highest negative correlation was observed between Universalism and religiosity ($r = -.55$) in a teacher sample. As the circumplex structure of values implicated (Schwartz, 1996), the pattern of correlations between value scores and religiosity revealed a monotonic fluctuation across value types.

In a more recent study, Cukur, de Guzman, and Carlo (2004) investigated the relationships between value priorities, religiosity, and vertical and horizontal individualism and collectivism (I-C) in Turkish, American, and Philippine samples. As hypothesized, they found that Conservation values were positively and Openness values were negatively correlated with religiosity across cultural groups. As for the relationships between values and I-C measures, Conservation values were positively related with both vertical and horizontal collectivism, and Openness values were positively related to both vertical and horizontal individualism.

Kozan and Ergin (1999) investigated the relationships between value priorities and conflict management styles of Turkish managers. Of the five conflict management styles, avoiding the conflict was positively associated with the Tradition, Conformity, and Security values, seeking third-party help to resolve conflict was negatively associated with Achievement and Stimulation values, and competitive conflict management was positively associated with Power values, but only for conflicts experienced among peers. When a third party was involved in conflict resolution, individuals who ascribed more importance to Achievement and Stimulation values initiated this involvement less than the ones who ascribed less importance to these values. Finally, individuals tended to leave the initiative to the third party more if Benevolence and Universalism values were more important to them. Overall, their results indicated that individuals who emphasized self-directed values more preferred more direct ways to conflict resolution, whereas they preferred indirect ways if they emphasized other-directed values, and avoided conflict if Conservation values were more important to them.

The systematic relationships both within and between self-construals and values across cultures, gender and socio-economic groups was investigated by İmamoğlu and Karakitapoğlu-Aygün (2004) in a cross-cultural study which was grounded in Balanced Integration-Differentiation (BID) Model (İmamoğlu, 1998, 2003). Prior to summarizing the results of the study about value orientations, a brief review of the model is needed.

BID Model (İmamoğlu, 2003) is built on two basic propositions that “the natural order involves a balanced system resulting from the interdependent integration of differentiated components” (p. 371), and humans, “as part of this natural system, are assumed to have natural propensities for both differentiation and integration” (p. 372). Following from these basic propositions, two self-developmental tendencies are deduced. *Intrapersonal* differentiation orientation is characterized by the level of becoming a unique individual with reference to personal attributes and aspirations at one end (individuation), and becoming a patterned individual with reference to social norms and expectations at the other

(normative patterning). *Interpersonal* integration orientation is characterized by the level of becoming connected to others at the one end (relatedness), and becoming detached from others at the other (separatedness). The third proposition derived from these postulated developmental tendencies is that, combinations of the two tendencies in each individual, given the natural order and human beings being a part of it, reveals different self-types which do vary in the degree of balanced self-development. These four self-types or self-construals are identified via crossing the four ends of two self-developmental tendencies, which are *related-individuated* type (balanced), *separated-patterned* type (unbalanced), *related-patterning* type (integrative), and *separated-individuated* type (differentiative). Basic research grounded in the BID Model suggested that the two-self-developmental tendencies are distinct and complementary constructs (İmamoğlu, 1998, 2003; İmamoğlu & Karakitapoğlu-Aygün, 2004).

As for the value-related results of the İmamoğlu and Karakitapoğlu-Aygün (2004) study, consistent with the proposed hypotheses, systematic patterns of value-orientations were observed both across self-types and cultures. First of all, on the average, self-directed values were more important than other-directed values in both American and Turkish samples. Secondly, individuation and relatedness were positively correlated with self- and other-directed values respectively. Most importantly, these patterns of relationships consistently indicated to cross-cultural similarities rather than differences in both self-developmental tendencies and their relationships to value orientations. Contrasting the tacit assumptions inherent in the formulations of I-C constructs (e.g., Hofstede, 1980), results indicated that rather than the level of individuation or relative importance of self-directed values, it was the level of relatedness and the relative importance of other-directed values which differentiated Americans and the Turks, Americans having higher scores on both. Turkish males and females attributed similar importance to self- and other-directed values. American males and females were similar with respect to self-directed values, but they were different with respect to other-directed values, American females scoring higher than males. Turkish and American males were not different in either of the value orientations; however, American females ascribed more importance to other-directed values than their Turkish counterparts. Thus, American

females were the source for cultural differences in value orientations. Finally, socio-economic status (SES) differences were found to account for the differences in value orientations. Upper SES Turkish students ascribed higher importance to self-directed and lower importance to other-directed values than lower SES students. Higher SES females ascribed higher importance to self-directed values than males, but no differences were observed for other-directed values. The reversed pattern of differences was observed for the lower SES females and males.

To sum up, research on human values in Turkish samples suggests that (a) value models are applicable to Turkish samples, (b) value priorities predict individual differences in variables such as religiosity and conflict management styles, (c) there are minor but consistent differences in values or value types across genders, however males and females are more similar than they are different (d) there is a change in value priorities since 1970s, which is qualified by more emphasis on self-directed values, and (d) becoming more self-directed did not exclude or override the importance of other-directed values, especially in higher SES groups in which individuals become individuated at the same time maintaining emotional bonds and relatedness with their parents.

Reviewing the basic theoretical points and empirical research about the values construct, theory and research concerning how values are acquired through socialization will be presented in the next chapter.

CHAPTER III

INTERNALIZATION OF VALUES

Human values are learned through socialization process via parenting, social interactions with members of the society or through other sources social influence, such as formal education, the mass media or the Internet. How values are internalized will be elaborated throughout this chapter. First, conceptualization of socialization and internalization will be introduced. Second, a model guiding socialization and internalization will be presented. Third, empirical studies on value internalization will be reviewed. Finally, new hypotheses will be proposed.

3.1 Conceptualizations of Socialization and Internalization

Every individual is born into a society and raised to become a fully functioning adult through various cultural and institutional practices. Culture is an accumulation of intersubjectively shared representations of total reality, which is constructed and passed over generations by its members (D'Andrade, 1984). Thus, culture provides its members with “meaning systems” to make sense of their existence. These cultural meaning systems are functional in representing the world (representational), creating cultural entities (constructive), motivate action (directive), and evoke feelings (evocative). In other words, cultural practices of socialization shape our minds about who we are, what we are, how we are expected to behave and feel (Markus & Kitayama, 1991).

Socialization refers to the process through which individuals adopt and internalize the values, beliefs, and ways of perceiving the world which are shared by the members of a group or a culture in which the individual has been born into and raised (Jones & Gerard, 1967). Basic function of socialization is to provide the individuals with socially acceptable ways of behaving so that they experience less conflict in the presence of behavioral alternatives. Thus, a completely socialized adult is expected to choose among a few behavioral alternatives. This implies losing some amount of freedom and this restriction is established as individuals have more

experience with the values in various social interactions. Nevertheless, losing some amount of freedom is compensated for by saving energy for making other decisions in domains where society has established no clear norms to its members.

As explicated in the conceptualization of socialization, the ultimate goal of socialization practices is conceived as establishing internalization of what is appropriate and desirable for living a life in a given cultural context. Internalization, then, refers to the process of accepting values and behaviors by active transformation of them (Kelman, 1961) in which these cultural proscriptions are integrated into a coherent sense of self so that the behavior can be totally chosen or self-regulated (Grolnick, Deci, & Ryan, 1997). In other words, internalization is “taking over the values and attitudes of society as one’s own so that socially acceptable behavior is motivated not by anticipation of external consequences but by intrinsic or internal factors.” (Grusec & Goodnow, 1994, p. 4). Internalization theories in general share two basic assumptions that a) different types of conformity can be distinguished with respect to external or internal control of behavior, and b) internal control is better than external control (Kuczynski & Hildebrandt, 1997). Motivational theories of internalization especially emphasize that the regulatory orientation may vary with respect to the degree of internal control exerted on behavior. These variations may or may not be ordered along a continuum as stages advancing towards more internal control, and internalization is superior over, the best among, or the ultimate stage as compared to others.

In an early conceptualization, Kelman (1958, 1961) identified three basic processes in attitude or opinion change. *Compliance* is behaving in a socially desirable way in order that a person or a group significant for the individual will provide a social approval or withhold an unfavorable reaction. Behavior mediated by compliance is not adopted by the individual; rather, it is exerted in the presence of relevant social agents in order to achieve a satisfying social effect. *Identification* is a more internally-oriented change and it refers to accepting or adopting a socially-desirable behavior as a means to establish or maintain a relationship with a person or group which provides a satisfying self-definition for the individual. Behavior mediated by identification is adopted for the sake of a self-defining relationship and

exerted if the identified person or group is salient in a given context. Finally, as the most internally-controlled process, *internalization* refers to the process through which the individual adopts the desirable behavior as it is intrinsically rewarding or congruent with individual's values. Satisfaction is derived from the content of the behavior which is integrated into the value system of the individual.

Internalization is functional in equipping the individuals with values and standards so that in the presence of conflicting social pressures particular response patterns can be maintained (Lepper, 1983). Lepper's attributional analysis identifies different prerequisites for immediate compliance to social agents and internalization. As classical forced compliance studies have suggested (e.g., Festinger, 1957; Festinger & Carlsmith, 1959), insufficient justification provided by nonsalience of external pressures is argued to yield more internalization. On the contrary, oversalient external pressures can lead to undermining of intrinsic interest in a given activity. Therefore, any social setting without immediate cues to external consequences of choice is conducive of internalization, whereas the obverse is true for compliance per se.

Similar accounts have been proposed within the framework of self-determination theory. Studies in intrinsic motivation have consistently showed that external rewards can increase activity involvement as learning theory would robustly predict (e.g., Deci, 1971; Deci & Ryan, 1985). However, persistence without external rewards is possible if the individuals are made to engage in tasks without contingent rewarding, which provides a setting for experiencing intrinsically rewarding aspects of the activity. Grolnick, Deci, and Ryan (1997) reiterated the problem of internalization by conceiving the degree of internalization on a continuum on which the extent of value or behavioral internalization can be located. As cognitive-motivational analyses of internalization assume, this continuum identifies stages required for ultimately achieving full internalization. Initially, behavior is postulated to be motivated by *external* contingencies. Such compliance is a necessary step into *introjection* in which the individuals "take in" the external standards of behavioral regulation without any elaboration or integration into the self-system. *Identification* is the third step. As compared to Kelman's (1958, 1961)

conceptualization, identification is with the values in question rather than being with a person or group providing a self-defining relationship. Finally, full internalization is proposed to establish when the individual *integrates* identification with the existing self-system where individual's values, goals, and motives exist in coherence.

In sum, as the presumably ultimate goal of socialization, internalization is the process of learning to regulate one's behavior according to own standards of conduct. This process is mediated by variety of societal factors, and parents are the main factors initiating this process. In the following sections, effects of parenting on the internalization of values will be elaborated in following an introductory conceptualization of parenting and its functions.

3.2 Parenting

Parent-child relationship is a unique web of cognitive and emotional dynamics and has a central position in socialization research. Conceptualizations of parent-child interaction have traditionally presumed the one-way effects of parents on their children as the socializing agents (Baumrind, 1980). Parents were thought to have control over children's environment and behavior, and with this very superordination, parenting is conceived as a set of functions in the service of children's socialization in the family (Maccoby & Martin, 1983). Thus, socialization has been assumed to be the unidirectional process of "transmitting" society's values as well as other cultural products (e.g., Baumrind, 1980; Darling & Steinberg, 1993).

There are theoretical attempts to conceive socialization as a bidirectional process as well, which emphasize the dynamic nature of internalization where the children are conceived as active agents in this process (e.g., Kuczynski, Marshall, & Schell, 1997). One recent longitudinal study provided empirical evidence that at least for the values which become salient at the period of adolescence such as importance of religion and traditional ways of living, child-to-parent transmission of values is also possible, especially for authoritative parents (Pinquart & Silbereisen, 2004). For the purposes of the present study, transmission as a unidirectional process will be assumed and further theoretical analyses will be built on this assumption.

3.2.1 Functions of Parenting

Different theoretical perspectives in social and developmental psychology identified a number of core functions that parenting serve. In general, these functions can be subsumed under cognitive and emotional ends they serve, and different perspectives can be argued to emphasize one or both to a certain extent.

In their classical textbook, Jones and Gerard (1967) identified two basic functions of parents in socialization: effect dependence and information dependence. Effect dependence refers to children's dependence on parents as they have the control over outcomes. This is related to parents' exercising external pressure on children's behavior to shape their behavior in alignment with the socialization goals. Information dependence refers to children's dependence on parents as the providers of information on the nature of environment, what it is, how it operates, and how it affects them.

Attachment theoretical perspective endorses similar views, however emphasizing the primacy of affectional ties between the children and the caregivers (Cassidy, 1999). From this perspective, parents are the sources of affection to respond to the needs of children so that emotional bonding increases the chances for a newborn to survive. As this stability achieved, children can use parents as a secure base from which they can explore the environment. Exploration has its own risks, and especially if a secure attachment between the parent and the child is established and internally represented by the child, then the child can use the parent as a safe haven to avoid environmental threats which possibly occurs at the time of exploration.

Taken together, these formulations highlight the importance of parents as socializing agents. They have the means to orient the children towards environmental demands, and they have the power to determine, channel and regulate their needs. These dynamics of interaction forms the very basis of socialization, and the context that parents provide for their children and their specific behaviors to achieve their socialization goals has the capacity to affect various child outcomes, including the degree of internalization (Darling & Steinberg, 1993). In the next

section, models conceptualizing parenting styles as context and parenting practices as specific behaviors will be presented.

3.2.2 Parenting Styles

Baumrind's (1971, 1972) theoretical and methodological study of parenting attitudes and practices can be considered as a pioneering attempt. Baumrind initially proposed a threefold scheme of parental authority each representing differing levels of control and warmth. These were the authoritarian, authoritative, and permissive styles and their subtypes derived from behavioral nuances.

To start with, authoritarian parenting is characterized by control of child's behavior to conform to an absolute standard. Traditionality, authority, work, and preservation are important values of authoritarian parents. They are characteristically punitive, express firm enforcement, and hold inflexible views. They did not promote individuality much, nor did they seem to attempt at enriching the children's environment. Children of authoritarian parents have lower self-esteem and school grades, and showed more somatization symptoms as compared to children of authoritative parents (Dornbusch, Ritter, Leidermann, Roberts, & Fraleigh, 1987; Steinberg, Lamborn, Darling, Mounts, & Dornbusch, 1994).

Authoritative parents, on the other hand, practice control to shape the children by explaining the rationale of practices and without harming their individuality. Autonomy is valued as well as disciplined conformity. They are less punitive and more flexible in their views as compared to their authoritarian counterparts. They encourage verbal exchange and endorse enrichment of children's environment more as well (Baumrind, 1971). Children of authoritative parents possess higher self-esteem as compared to children of authoritarian and neglectful parents (Herz & Gullone, 1999; Sümer & Güngör, 1999a), and their school performance is the best among children of parents with other parenting styles (Dornbusch, Ritter, Leidermann, Roberts, Fraleigh, 1987). Among all, Baumrind (1971) identified authoritative parenting to be most beneficial for optimal development of the child. In general, preschool children of authoritative parents were more friendly, cooperative, submissive, and achievement-oriented.

Finally, nonpunitive and generally acceptant parenting characterized by avoidance of control exertion is labeled as the permissive parenting (Baumrind, 1971). Nonconformity to external standards is valued. They somewhat do not discourage infantile behavior in their children and are more reluctant to express anger than parents having authoritative or authoritarian styles.

Together with other socialization schemes, Maccoby and Martin (1983) reorganized Baumrind's classification into a fourfold model of parenting identified by the crossing of two dimensions. One dimension is the level of *acceptance / responsiveness* which determines the extent to which the parent will attend to the needs and demands of the child. The other dimension is *control / demandingness* which determines the level of demandingness of the parent to restrict child's conduct. High acceptance and high control characterizes authoritative parenting whereas low acceptance and high control is typical authoritarian parenting style. Baumrind's permissive style in which parental control is low, is divided into two low control styles: with high acceptance permissive-indulgent whereas with low acceptance permissive-neglectful parenting styles are identified.

Darling and Steinberg (1993) further developed the effects of parenting on adolescent outcomes. First, they differentiated between parenting style and parenting practices. Parenting styles, they argued, referred to parent-child interaction across situations, whereas parenting practices were situation- or context-specific. Both parenting styles and practices are influenced by the goals, beliefs, and values of the parents. Different from the earlier conceptualizations, parenting styles did not act as direct agents of adolescent outcomes, but rather they moderated the relationships between parenting practices and adolescent outcomes. Finally, direct effect of parenting styles were on adolescents' socialization attitudes, which moderated the relationships between parenting practices and adolescent outcomes. There is empirical evidence for the model as well (Steinberg, Lamborn, Dornbusch, & Darling, 1992): the correlations between adolescents' school performance and parental involvement at school (that is, monitoring practices of parents by helping

homework) were higher for adolescents of authoritative parents than nonauthoritative parents.

Theoretical strength of this model is that it enables to draw distinction across cultures on the nature of parenting styles. That is, any given parenting style can be observed across cultures, however exercise of it may be different across cultures due to goals, beliefs, values, and practices. In addition, Darling and Steinberg (1993) provide a theoretical framework for understanding why parenting styles vary across parents. Similar to Belsky (1984) who emphasized that parenting is a process determined by the factors intrinsic to the parents (developmental history and personality), to the children (child characteristics), and extrinsic factors like marital relations, social network, and work, Darling and Steinberg (1993) highlighted the effects of parents goals, beliefs, and values on adolescent development.

A further point is that parenting and socialization do not take place in a vacuum. Parenting, marital relationship, and infant behavior and development reciprocally influence each other (Belsky, 1981). This perspective which takes family as a unit suggests that practices of mothers' and fathers' need to be examined with specific attention to their potential effects on each other. To further clarify the point, let examine the following illustration. In a given family context, mother's and father's high acceptance-high control pattern will identify authoritative parenthood. However, when acceptance and control are treated as continua, cross-dimension differences across parents can have predictive power for adolescent outcomes. That is, father's high control together with mother's high acceptance, for example, may affect adolescent outcomes far and beyond individual effects of each parent. In other words, there may be mutual compensation interactions in parenting across parents.

Ethnic or cultural differences have been a matter of investigation since Baumrind (1972). American-based studies have shown authoritative and permissive-neglectful parenting being the most frequent styles as compared to authoritarian and permissive-indulgent parenting (Lamborn, Mounts, Steinberg, & Dornbusch, 1991; Steinberg, Lamborn, Darling, Mounts, & Dornbusch, 1994). The opposite pattern of

parenting styles has been reported by Sümer and Güngör (1999a): authoritarian and permissive-indulgent parenting styles to be the most frequent styles for Turkish parents as compared to authoritative and permissive-neglectful styles for US parents.

Having elaborated on the parenting styles, possible links between parental values and parenting styles will be examined in the next section.

3.3 Effects of Parenting on Internalization of Values

There are two specific models which elaborate on the antecedent conditions of internalization of values. The first model to mention is proposed by Darling and Steinberg (1993) and detailed in above sections. Basically the model proposes that socialization attempts by parents are a goal-directed process and parental goals and values are the initial determinants of the process. These goals and values are expected to lead to two intermediaries. The first one is how parents deal with their children in specific situations, which is called the parenting practices. The kind of context they provide for their children to communicate, interact, and socialize them is the second intermediary and this is called the parenting styles. Whereas various adolescent outcomes such as school involvement are directly affected by parenting practices, parenting styles have direct effects on adolescents' willingness to be socialized. Finally, parenting styles and adolescents' willingness for socialization are postulated to moderate the relationship between the parenting practices and adolescent outcomes.

Grusec and Goodnow (1994) propose similar antecedents to internalization. Briefly, they argue that there are two antecedents to internalization. The first one is the adolescents' accurate perception of the message the parents convey. The second antecedent is the acceptance of message, and it can be compared to adolescents' willingness to be socialized, which is the motivational variable in Darling and Steinberg's (1993) model. Both accurate perception and acceptance of message are intervening variables. Message clarity, redundancy, and consistency, its fit to child's existing schemas, child's attention, signaling of importance for the parent, and conveying positive intention are antecedent conditions to the mediation of accurate perception to lead to internalization. Child's evaluation of parental practices,

motivation to accept parental message, and feelings of self-generation are antecedent conditions to the mediation of acceptance of message to lead to internalization. Motivation to accept and feelings of self-generation can be expected to evoke to the extent that parents provide warmth and empathy to the child and that they minimize the use of salient external pressure on the child to comply (cf. Lepper, 1983). In terms of parenting styles, these conditions can be crystallized into authoritative parenting. As mentioned above, authoritative parents establish warm relationships with their children built on two-way communication, which enables both clarification of message conveyed and children's expressing of their point of views so that a sense of autonomy can be achieved on part of the child. Then, together with firm control over children's behavior as a means to closely scrutinize their compliance to the parental values, authoritative parents can be argued to provide the optimal context for the internalization of values by their children.

A number of empirical studies have focused on the validity of these theoretical analyses. This body of research is reviewed and implications are highlighted below.

One of the earlier studies on parent-child relations of values was conducted by Whitbeck and Gecas (1988). Using a 20-item selection of Rokeach Value Survey (Rokeach, 1973), the authors have assessed the value from both parents and their children of ages ranging from nine to 15 years. They have identified two value types: Personal values and socialization values. The former referred to values measured from the parent's own, and the latter was parents' importance ratings for the same set of values but reflecting their preferences for their children. They also indicated their perceptions of value priorities of their children. In addition, parental support, control, and disciplinary styles were measured. Finally, all measures were administered to children as well. Results indicated that parents' values were related to their socialization values (the values they emphasize in their children). Furthermore, children's perception of parents' socialization values were positively related to children's values, and the greater the congruence between children's perception and parents' actual socialization values, the greater the parent-child similarity. These results provided support for the accuracy of perception hypothesis

proposed by Grusec and Goodnow (1994). Finally, there was partial support for parenting effects. Mothers' inductive control (control through reasoning and discussion) but not coercive control (parents' use of pressure and force) was positively related to congruence of actual values of parents' and the children, as well as congruence of children's perception of parental socialization values and their personal values. Fathers' inductive control predicted the same relationships only for daughters. Finally, mothers' coercive control was related to mother-son congruence of personal values. Taken together, the implications for the study were that "quality of parent-child interaction alone appears to be insufficient to ensure value transmission. Children must also be aware of what their parents' values are." (Whitbeck & Gecas, 1988, p. 839).

Okagaki and Bevis (1999) have studied on the transmission of religious values to daughters. First, they were interested in whether agreement between parents (message clarity) and frequency of value expression (message redundancy) were related to accuracy of perceptions by the daughters. The results revealed that the more parents talked about their religious beliefs and the more they agreed on these beliefs, the more accurate were the daughters in perceiving parental values. Second, they proposed that parental quality as perceived by daughters and daughters' perceptions regarding the importance of religious beliefs to their parents would affect their perceived agreement between their beliefs and their parents' beliefs. Greater maternal and paternal warmth was related to daughters' perceived agreement as hypothesized. However, perceived importance was not related to perceived agreement. The third hypothesis was that parents' beliefs would be internalized by daughters through the mediation of daughters' perception. This mediation model was verified both for mothers and fathers. Finally, actual difference between daughters' and parents' beliefs could be predicted by accuracy of daughters' perception of parents' beliefs. Together, these results were in line with both theory and previous research.

Internalization of religious values has also been investigated by Flor and Knapp (2001). This particular study contributes over the previous findings because it extends one-way transmission and internalization of values and suggests that dyadic

interactions and parental behaviors can also affect the internalization of religious values and exertion of religious behavior. Basically, the results revealed that dyadic discussions of faith, parental religious behavior, and parental desire for child to be religious were related to child religious behavior and importance of religion to the child. These results imply that internalization of values is also affected by parental role-modeling and conveying value-expressing messages by the parents. Interaction effects were also found. In general, the interaction effect suggested that when more frequent dyadic discussions occurred, importance of religion to child was positively related to parents' desire for the child to be religious; whereas when less frequent and unidirectional discussions occurred, the parents' desire was negatively related to importance of religion to child, though this tendency was not significant. However, converging evidence (at least for mothers) that religious behavior of mothers was positively related to importance of religion to the child for dyadic discussions but negatively related to importance for less frequent unidirectional discussions provided extra support for this tendency. Implications of these findings can be crystallized as follows: "Parents who want their children to both internalize and act according to their own cherished values are still best advised to ... 'walk the walk' and not just 'talk the talk'." (Flor & Knapp, 2001, p. 642).

Various parent- and adolescent-related antecedents of value transmission in addition to word-deed consistency have been investigated in a series of studies by Knafo and Schwartz (2003, 2004). Their first study has focused on the factors which could affect accuracy of perception in children (Knafo & Schwartz, 2003). Using Portrait Values Questionnaire (PVQ; Schwartz, et al., 2001) as a tool for assessing value priorities of parents and adolescents, the authors have conceptualized perceived accuracy as the correlation between parents' socialization values and adolescents' perceptions of values which their parents' want them to endorse for parent-adolescent dyads. Overall, results indicated that accuracy of perception was predicted positively by parental warmth and indulgence, and negatively predicted by autocratic parenting, indifferent parenting, and perceived love withdrawal through the mediation of affectionate parenting. Both actual and perceived agreement between parents as well as perceived parental word-deed consistency independently and directly contributed to accuracy of perception as well. These results provide

further evidence that accuracy of perception, which is an important factor affecting the internalization of values, is related positively to parenting styles emphasizing warmth (acceptance/responsiveness), and negatively to emphasizing control (or demandingness).

In a subsequent study, Knafo and Schwartz (2004) further examined the role of identification with parents in internalization of values. Consistent with previous findings, results revealed that identification was positively related to acceptance of parental values. In addition, positive effects of parental responsiveness and negative effects of parental control have been observed on value similarity, identification, and acceptance of parental values. Specifically, identification has been found to predict parent-child similarity through the mediation of acceptance of perceived parental values.

Knafo (2003) investigated the contextual effects on internalization of values. Specifically, he focused on how parent-school ideological fit could affect the quality of parent-child relationship and interaction, children's perception and acceptance of parental values, parent-child value congruence, and perceived value conflict with parents. If the parents' were religious / nonreligious and their children went to religious / nonreligious schools, high ideological fit was identified. If the parents' were religious / nonreligious, but their children went to nonreligious / religious schools, low ideological fit was identified. In general, analyses revealed that children from high-fit contexts perceived their parents' values more accurately, accepted these values more, and parent-child value congruence was higher in such contexts. In addition, they perceived their fathers warmer and closer to themselves, and reported perceived value conflict with both parents less. Finally, fathers' warmth and conflict with mothers were found to mediate the relationship between ideological fit and value congruence. This study is important because it provides evidence on the detrimental effects of incompatibility of familial and environmental context on socialization process.

In sum, the literature reviewed in the previous sections suggests, first, that values of parents and children/adolescent generally overlap to a large extent.

Second, parent-child value similarity increases as a function of a number of factors. Child's accuracy of perception and acceptance of parental values have positive influence on parent-child similarity. Parental congruence on values, word-deed consistency, parents' modeling through behaviors and discussions, and parental warmth affect value internalization positively, whereas parental control (autocratic parenting) affects internalization negatively. Finally, internalization of values is fostered to the extent that social influence which takes place in settings other than the familial context fits to the socialization attempts of parents.

The review of literature on the relationships between parenting styles and parent-child value similarity reveals that possible systematic relationships between parents' values and parenting dimensions were not investigated. Research indicated that values were predictors of a variety of attitudes and behaviors to the extent that these attitudes and behaviors were expressive of specific values. Parenting dimensions can be evaluated as a set of parental attitudes and behaviors in providing the child a context which is conducive to acceptance and control of the child in varying degrees. Thus, individual differences in parenting can be very much likely to be accounted for by the differences in value priorities. Furthermore, although parenting styles were found as predictors of parent-child similarity, accuracy of perception and acceptance of parental values, possible role of parenting dimensions in mediating the relationship between parents' values and parent-child value similarity was ignored. The present study was partly designed to address these neglected issues.

As mentioned previously in this chapter, Darling and Steinberg (1993) conceptualized parental values as the antecedents to parenting styles, and parenting styles as the mediators between parental values and various adolescent outcomes. In the present study, parent-child value similarity is conceived as an outcome variable, which could be accounted for by the mediation of parental acceptance and control. As for the relationships between values and parenting dimensions, the circumplex model of values (Schwartz, 1992, 1996) can be used to predict which value types are most influential on the parenting dimensions of acceptance and control. After identifying the most related value type for each parenting dimension, Schwartz's

model would predict that the relationships between the value types and the parenting dimensions are likely to decrease monotonically as one moves around the circumplex in both directions from the most to the least positively associated value type.

Parental acceptance or warmth is characterized by parental attention to the needs and demands of the children the affection provided to the child. Two potentially most-related value types can be identified to account for variations in parental acceptance. One is Universalism value type which refers to understanding, appreciation, tolerance, and protection for the welfare of all people and nature. The other is Benevolence value type which refers to preservation and enhancement of the welfare of people with whom one is in frequent personal contact. As there is a specific emphasis for the welfare of significant others, it seems more likely that;

Hypothesis 1. Benevolence values are expected to be the most positively related value type to parental acceptance, and the strength of associations is expected to decrease monotonically as one moves farther from Benevolence type around the circumplex in both directions.

Parental demandingness or control is characterized by parental restriction and control of children's conduct to provide alignment with socialization attempts of the parents. As it refers to social status, prestige, control and dominance over people and resources, it seems more likely that;

Hypothesis 2. Power values can be the most positively related value type to parental control, and the strength of associations is expected to decrease monotonically as one moves farther from Power type around the circumplex in both directions.

In addition to the expectations that value priorities would be differentially related to parenting dimensions, parent values might have indirect effects on parent-child similarity through the mediation of parenting dimensions. Previous research has consistently indicated that accuracy of perceiving parent values and acceptance of these values were positively related to parental acceptance or parenting styles which were composed of high parental acceptance. By contrast, these outcomes were negatively affected by parental control. Since accuracy of perception and

acceptance of values are antecedents to internalization of values, it can be expected that the pattern of relationships between parenting dimensions and parent-child value similarity could parallel the pattern of relationships between parental acceptance and control and these outcomes. Specifically, parental acceptance can be positively related and parental control can be negatively related to parent-child value similarity. Thus, following from these arguments, and complimenting the suggested relations in Hypotheses 1 and 2, it is expected that;

Hypothesis 3. Self-Transcendence values (Universalism and Benevolence) might lead to higher parent-child value similarity through the mediation of parental acceptance, whereas Self-Enhancement values (Power, Achievement) might lead to lower parent-child value similarity through the mediation of parental control.

Other contextual factors can influence transmission of values through parenting. The first factor to be proposed hereby is the *socialization goals*, which refer to parents' willingness to pass on their values to their children. Intergenerational differences in value priorities may reflect a failure of socialization as well as a necessary change so that the society can transform itself into a more advanced state. Although parents generally wish that their children possess similar values to their own (Whitbeck & Gecas, 1988), it is also possible that they can encourage their children to have different socialization attainments and may act accordingly (Kuczynski, Marshall, & Schell, 1997). Parents' socialization goals should not be confused with socialization values (e.g., Whitbeck & Gecas, 1988, Knafo, 2003) which refers to parents' wish for their children to hold particular values with particular importance attached to each. The locus of agency is assumed to be the children themselves for socialization values: "How would you want your son/daughter to respond to each item?" (Knafo, 2003, p. 377). For the purposes of the present study, socialization goals are conceived as a motivational variable which refers to parents as the locus of agency. Following from the discussion presented up until here, it is proposed that;

Hypothesis 4. Given a particular value domain, parent-child value similarity is expected to be positively correlated with parents' socialization goals.

Socialization goals can be argued to differentially affect value internalization for different parenting contexts. Neglectful and indulgent parents are less concerned with their children's compliance to their values or norms, nor to those of the society. Therefore, as compared to the children of authoritarian and authoritative parents, children of neglectful and indulgent parents can be less affected from their parents' socialization goals. As for the authoritarian parents, their socialization goals can be expected to further block value internalization by their children, because their motivation to transmit can make these parents more autocratic. In turn, these autocratic attitudes may result in a resistance in children against their parental value priorities. Finally, children of authoritative parents can be expected to possess higher value similarity to their parents if their parents are especially motivated to transmit their values. Thus,

Hypothesis 5. Parents' socialization goals is expected to attenuate parent-child value similarity for authoritarian parents and to accentuate it for authoritative parents. It is expected to neither attenuate not accentuate the same relationship for neglectful and indulgent parents.

The second factor which can influence the transmission of values can be peers' influence as sources of value internalization. Socialization does not take place in a familial vacuum. There are other sources of influence operating on the children or adolescents such as siblings, peers, school, the media, and the internet (Kuczynski, Marshall, & Schell, 1997). Adolescence, especially mid-adolescence is a period in which autonomy develops and peer relations become focal in defining the self (Steinberg & Morris, 2001). Peer influence, then, can be expected to affect internalization of values through parents (Collins, Gleason, & Sesma, 1997). Thus, as the children mature into adolescents, peers can become a more important value base. Therefore, adolescent's perception of relative importance of particular values shared by their peer group can also affect the degree to which parents' values are internalized. Thus,

Hypothesis 6. Parent-child value similarity in a particular value domain is expected to be negatively correlated with perceived value importance for peers.

Adolescents' perception of value importance for peers can be argued to differentially affect value internalization for different parenting contexts. Children of authoritarian parents can be expected to internalize their parents' values less than the children of authoritative parents, because external pressures from authoritarian parents can make their children more open to peer influence or perceived importance of values in their peers can become a more salient guiding principle (Noller & Callan, 1991). Similarly, children of neglectful and indulgent parents can be expected to internalize their parents' values less than the children of the authoritative parents. Children of neglectful parents can be influenced by their peers more because their parents may not expect or demand them to behave in the way they do. Children of indulgent parents, despite the warmth provided by their parents, can fail to internalize their parents' ways of behaving and might become more prone to peer's influence due to a lack of firm parental control to evoke compliance. In sum,

Hypothesis 7. Perception of value importance for peers is expected to attenuate parent-child value similarities for adolescents from authoritarian, neglectful, and indulgent parenting contexts.

Ages 18-25 has been identified as a period in which transition from adolescence to adulthood takes place. Arnett (1997, 1998, 1999, 2000, 2001) argued that this is a distinct developmental period, *emerging adulthood*, which is conceived by the youth as acquiring more individualistic qualities such as taking the responsibility for own actions, deciding what beliefs and values to be central for themselves, becoming financially independent from parents, and establishing equal relationship with the parents. It is possible to observe, then, different patterns of socialization effects in different age groups.

In addition, adolescence period is characterized by moratorium in which adolescents pursue identity explorations without making commitments to any identity (Marcia, 1966), whereas transition to young adulthood in college years is characterized more by identity achievement in which the young adults become committed to values or belief systems after exploring alternatives (Adams & Fitch, 1982). Thus, parent-child value similarity could be differentially related to parenting, socialization goals and perceived importance of values for peers in

different age groups. Thus, although no specific expectations were developed, in order to examine potential differences in adolescents and young (or emerging) adults, hypotheses were tested separately in high-school and university samples.

CHAPTER IV

INTERNALIZATION OF VALUES AND THE SELF

The variety, depth, and quantity of theory and research about the self makes the concept of self as the metaphenomena of social psychology, which has the power to encompass diverse individual and social phenomena (Baumeister, 1998). In the following sections, first the self will be defined. Second, the cognitive and affective components of the self will be introduced with special emphasis on self-certainty. Finally, possible consequences of internalization of values for the self will be elaborated and expectations of the study will be presented.

4.1 Defining the Self

Three consensual features are definitive of the self (Baumeister, 1998). First of all, the self is characterized by a reflexive consciousness. Information-processing faculty of the human mind can become aware of and focus its attention to the self (James, 1890; Mead, 1913, 1934). This makes it possible that individual experiences are organized into a coherent self-schema, which guides and facilitates the processing of self-related information, thus providing predictability across time and situations for the individual (Markus, 1977).

Secondly, the self is an interpersonal being. It develops through a variety of social interactions. Both the self is defined by these interactions with the social world and the social world is constructed by the self (James, 1890; Mead, 1913, 1934). Knowing that others scrutinize their behaviors, individuals experience more self-concept change and try to make their self-conceptions more align with their publicly observable behaviors (Tice, 1992). Social interactions are influential in shaping how individuals evaluate and feel about themselves (Tesser, 1988).

Finally, the self has an executive function. Executive function refers to motivational characteristics of the self in selecting, initiating, and pursuing behaviors. Individuals choose among alternatives of actions to meet their cognitive

standards they set for themselves (Carver & Scheier, 1982) as well as to possess the qualities they ideally wish to or ought to have (Higgins, 1987). Their experiences with the environment are the essential source of personal feelings of mastery and control (Bandura, 1977; White, 1959). As the agent of volition the self has a limited resource and can deplete as it actively involves in behavioral and affective regulation (Baumeister, Bratslavsky, Muraven, & Tice, 1998).

In sum, self is the psychological construction of unity of experience (cf. stream of consciousness; James, 1890). It is reflexive, constructed through social interaction, and has the faculty of making meaning out of experience and determining action.

4.2 Cognitive and Affective Components of the Self

The self has typically been conceived as manifesting in three aspects (Greenwald & Pratkanis, 1984). Cognitive aspect refers to the knowledge component of the self and labeled as the self-concept. Affective component refers to subjective evaluations of or attitudes toward the self and called self-esteem. Finally, conative aspect of the self refers to the motivational functions. In this section, cognitive and affective aspects will be briefed.

Capacity limitations of the mind force it toward constructing a manageable representation of the universe as well as the person in it. Individuals strive to achieve and maintain predictability, order, and structure in their physical and psychological world (Webster & Kruglanski, 1994). The cognitive aspect or the knowledge component of the self is generally referred as the self-concept. Self-concept is both the all-organizing function of human mind to bring order and stability to diverse individual experience, and the self-system operates to maintain this stability through a biased construction and reconstruction of social reality (Greenwald, 1980). Self-concept is a theory to amalgamate diverse experiences to account for questions regarding the individual existence in a benign and meaningful world in which others worth relating to and the self is valuable (Epstein, 1973, 1990). Nevertheless, self-concept is dynamic and open to change (i.e., working self-concept; Markus & Wurf, 1987). It is likely that components of the self can undergo

a reconstruction process through integrating the old and the new self-conceptions when an environmental challenge occurs (Markus & Kunda, 1986).

The feeling or evaluative component of the self is the self-esteem. In his seminal work Rosenberg (1965) defined self-esteem as “a positive or negative attitude toward ... the self” (p. 30). According to his conceptualization, high self-esteem is characterized by acceptance of clearly defined personal qualities as well as improving them, whereas low self-esteem with rejection of and dissatisfaction with these qualities. However, recent studies on the nature of self-esteem indicates that low self-esteem is more associated with absence of positive view of the self rather than the presence of clear-cut negative views (Baumeister, 1993). As self-concept is socially defined, so does self-esteem. Self-esteem functions as a *sociometer* which signals individuals whether they are socially included or excluded by others (Leary, Tambor, Terdal, & Downs, 1995). Reciprocally, perceived social exclusion results in lower self-esteem than inclusion. Anxiety is a coproduct of social exclusion and self-esteem has an anxiety-buffering function (Greenberg et al., 1992).

There is empirical evidence that the knowledge and evaluative components of the self are concomitants and the favorability level of self-esteem is related to the clarity of the self-concept (Campbell, 1990; Campbell & Lavalley, 1993; Campbell, Trapnell, Heine, Katz, Lavalley, & Lehman, 1996). Specifically, individuals with low self-esteem were less confident about their self-concepts and their self-descriptions were less stable across time (Campbell, 1990). Campbell et al. (1996) have argued that self-concept clarity was essentially a characteristic of Western cultures in which well-defined and stable individually-oriented attributes characterized an autonomous or independent self-construal. They speculated that in Eastern cultures where self is defined with social and relational qualities, individuals could be expected to attend social cues in regulating their behaviors, and thus their self-concept would be more situationally constructed. Thus, self-concept clarity and self-esteem in Eastern cultures could be less positively associated with each other as compared Western cultures. Their results showed that Japanese individuals possessed lower levels of self-concept clarity than Canadians. In addition, self-concept clarity and self-esteem were positively correlated with each other in both

samples. However, in Canadian samples, correlations were significantly higher than the ones observed in the Japanese samples.

4.3 Internalization of Values and Its Consequences for the Self

Allport (1969) was perhaps most clear about what values meant in relationship with the self: “Values, as I use the term, are simply *meanings perceived as related to self*.” (p. 468; italics in original). In framing the functional relationship between the self and the value systems, Rokeach’s (1973) eloquent speculations which appeared in his classical work is guiding. According to him,

[T]he functions served by a person’s values are to provide him with a comprehensive set of standards to guide actions, justifications, judgments, and comparisons of self and others and to serve the needs for adjustment, ego defense, and self-actualization. All these diverse functions converge into a single, overriding, master function, namely, to help maintain and enhance one’s total conception of oneself. ... [T]he ultimate purpose of one’s total belief system, which includes one’s values is to *maintain and enhance ... the sentiment of self-regard*. (p. 216; italics added)

It is clear in this analysis that values make up the basis for self-esteem. This conceptualization is actually a successor of Jamesean legacy that self-esteem is the ratio of success to pretensions (James, 1890). In order that one can evaluate his or her personal achievements, he or she needs measures (that is, values) against which he or she can judge her actual level of attainment.

A similar framework is also provided by Terror Management Theory (TMT) which attempts at explaining the functions of self-esteem (Greenberg, Solomon, & Pyszczynski, 1997; Solomon, Greenberg, & Pyszczynski, 1991). Basically, TMT postulates that higher-order mental capacities and reflexivity of human consciousness have led to the awareness that all humans are mortal. This awareness, which conflict with the primal human need for self-preservation has created an existential terror, and as a way to transcend this inevitable fact, cultural worldviews have evolved to imbue meaning in a universe where ultimately most stable thing was death. Cultural worldviews are not solely representations for existence, but the rules, regulations, or social conventions they contain are standards for people to evaluate the extent to which they fit in the desirable conceptions of existence. These standards

are values and the output of this evaluation is self-esteem. One, then, has a valuable and meaningful existence to the extent that he or she can meet these standards, and this helps symbolically to transcend death. Thus, the positivity of self-regard has anxiety buffering function.

The self-regulatory approach to values implicit in TMT has been endorsed separately both by Higgins (1997) and Rohan (2000). Both have argued that values served to select behaviors which are expressive of those values and a variety of approach and avoidance behaviors do occur differentially for different kinds of self-regulatory focus. Values, then, are related a) to individuals' self-concept because they define who they are and how they strive or ought to behave in a given situation and b) to individuals' self-esteem because they serve as filters in self-evaluation. Rohan (2000) has further argued that the conscious awareness of personal values can vary as people's self-concept clarity varies. In other words, to the extent that one has a clear understanding of who he or she is, he or she can be expected to be aware of what is desirable to himself or herself. The transituational nature of values, then, may be determined by the clarity of the self-concept.

A similar theoretical remark has been proposed by Hitlin (2003). In attempt to integrate personal and social identity, Hitlin (2003) has argued that values are social symbols which developed in social contexts. He placed "personal identity at the core of the self, experienced as unique but subject to social patterning through the concept of values. [...] Personal identity is produced through value commitments." (p. 121) Values are higher-order constructs which shape our personal identity in a given social context and also shaped by these various identities through their expression.

Development of self-concept and self-esteem is rooted in the early experience with people and environment. Feelings of belongingness which are experienced through nurturant interaction with others (Brown, 1998; Cassidy, 1999) are foundations to self-esteem; whereas feelings of mastery which stems from our interaction with the environment later defines who we are and what specific skills we possess (Bandura, 1977; White, 1959). It is the basis for self-concept. Quality of

parenting has been found to affect both the level of self-esteem and the clarity of self-concept (Sümer & Güngör, 1999b). Specifically, authoritative and permissive-indulgent parenting styles (both with high level of acceptance) leads to higher levels of self-concept clarity than authoritarian style (with high level of control). Self-esteem was also found to be positively related to parental acceptance and negatively related to parental control (Herz & Gullone, 1999; Lamborn, Mounts, Steinberg, & Dornbusch, 1991).

Self is built on the meanings that individuals extract from subjective experience. Values are not only standards to evaluate, judge, or justify one's own actions, but they also serve to organize how we perceive the physical and social world (Bruner & Goodman, 1947). These perceptions, then, are organized into meaning systems which help to make sense of one's environment and the self. Thus, the ultimate need in individual existence can be argued to be the need for meaning.

Baumeister (1991) identified four such needs for meaning. Firstly, the need for purpose in life refers to a desire to evaluate oneself as pursuing goals which, in the future or by simply pursuing them, help the individual move towards a purpose. Thus, fulfillments which make individuals feel good, choosing among and pursuing especially distal goals (which are built up on proximal, mediating goals) all serve to make one's existence meaningful. If a particular purpose in life is lost, individuals experience loss of meaning, and seek for other purposes to restore the meaning. Translating the need for purpose into the terminology of values theory reveals that having personally desirable means and end states as guiding principles in one's life (Rokeach, 1972; Schwartz, 1992) imbues meaning into one's life through a variety of experiences (or perhaps through the mechanism of self-perception [Bem, 1972]) of having a purpose in life.

Secondly, individuals seek to hold that their abilities or skills suffice to accomplish certain goals, and they can control the events in their lives. These subjective beliefs about one's capabilities characterize the need for efficacy. Thirdly, individuals are in need of self-worth, that is, they need to believe that they have positive value and a meaningful existence. Making self-serving attributions and

ingroup favoritism, or friendship choices, for instance, serve to maintain positive self-worth (Brown, 1998; Greenwald, 1980; Tesser, 1988).

Finally, the need for value or justification refers to the motivation that individuals seek standards to evaluate, hence justify or legitimate their behaviors either as good or bad. Cultures, families, religions, and other institutions serve as the contexts for individuals to acquire these values. Baumeister (1991) argues that, through our affiliation with such institutions, we come to depend on *value bases*. A value base “serves as a [cultural] source of value without needing in turn to derive its value from another, external source, [which] is accepted without further justification.” (p. 40). God’s will in religions, laws and legislations, even parental demands can serve as value bases to guide and regulate individual behaviors. Lack of a value base, then would leave the individuals in a world where their actions lack a subjective justification or legitimacy, leading to a meaning loss. Thus, to the extent that the individuals internalize the values through affiliation with these value bases, they can regulate their actions in socially justified or desirable ways. In turn, when individuals reflect on their own actions, they can evaluate the congruence of these actions with their values, and relative congruence is expected to lead to the experience of positive self-regard (Rokeach, 1973).

Baumeister (1991) further argued that lack of value bases in modern Western societies resulted in a value gap, and the self has become the sole base for the justification of actions. However, in societies such as Turkey, where relatedness is emphasized and emotional ties are maintained together with individual orientation even in the upper, well-educated segments (e.g., İmamoğlu, 1987), parents as socializing agents can be influential as providing a value base to their children. Moreover, in societies undergoing dynamic social change such as Turkey, although material interdependence is weakened in urban life, psychological interdependence is maintained in families, and parents can value autonomy of their children, adapting a parenting style which allows for both autonomy and relatedness (Kağıtçıbaşı, 2005).

As previously discussed, values serve to communicate, rationalize and justify

actions. They are also standards against which one can evaluate the self. In that sense, if the children possess value priorities similar to their parents, this can facilitate communication, rationalization, and justification of their actions. Subjective experiences then may become meaningful, a coherent sense of self can more easily be achieved, and value priorities can guide feelings of self-worth. In other words, parents can serve as value bases for their children to justify their actions to the extent that parental values are transmitted or internalized. In turn, values can serve as standards to evaluate the self. Thus, the following expectation is proposed.

Hypothesis 8. Parent-child value similarity is expected to be positively related to adolescent self-concept clarity and self-esteem.

Research shows that value congruence between the parents is an important antecedent condition for parent-child value similarity (Okagaki & Bevis, 1999). This may be especially important for the adolescents to have a clear sense of self. Parents' agreement on relative importance of what is important to them as desirable attainments might influence the clarity of messages they convey to their children in their socialization attempts. Parental disagreement, on the other hand, may result in conflicting messages for the children, and this may create difficulty for the adolescents to prioritize a given set of values. This may be especially problematic for the self-regulation of behavior. Therefore, it is proposed that;

Hypothesis 9. Parental congruence on value priorities are expected to be positively related to adolescents' self-concept clarity and self-esteem.

It is possible to elaborate on some plausible arguments regarding the possible effects of adolescents' value priorities on self-concept clarity and self-esteem as well. Basic postulates of Schwartz's (1992, 1994) circumplex model of values will be used to develop expectations about how value priorities can influence self-concept clarity and self-esteem.

Although students of human values converged on the centrality of values in the maintenance and enhancement of self-regard, there is little information about the

systematic relationship between the values and self-evaluations. However, cross-cultural studies on the structure of values (Schwartz, 1992) provide some hints about the nature of the relationship between the values and the self-esteem. Using the 56-item value survey, Schwartz (1992, 2006) found out that self-respect was located in the achievement (in teacher samples) or self-direction (in student samples) domains, and almost in the center of the circumplex. These results indicate that the pursuit of self-respect (belief in one's worth) as a value is related to pursuit of all value types. In other words, "the various value types were instrumental to people's self and self-regard..." (Kristiansen & Hotte, 1996, p. 89). Thus, it appears that self-esteem is related to almost all value-types, but specifically to Achievement and Self-direction values.

Feather (1991) provided a culture-based analysis about which values could be related to self-esteem. He argued that the socialization experiences in an individualistic culture would result in a value priority in which the individually-oriented values such as Achievement and Self-direction were ascribed more importance in the value hierarchy. In time, the pursuit of such values would acquire the capacity to serve as standards to evaluate the self, and these values would come to associate with the global self-esteem. Consistent with these arguments, he found in both high-school and university students that self-esteem was positively associated with Achievement values. However, a positive correlation between the Self-direction values and the self-esteem was observed only in the high-school sample.

These two lines of research together suggest that self-esteem is associated with individually-oriented values, especially in high-school and university students. However, following from Feather's (1991) arguments, different patterns of relationships can be observed in Turkish youth. Turkish people are found to possess both individualistic and collectivistic tendencies (Göregenli, 1995), and Self-Transcendence values are integral to Tradition values in value systems (Karakitapoğlu-Aygün & İmamoğlu, 2002). On the other hand, for the young students, as in the case of Feather (1991), Self-direction values can be more central to the self, and self-esteem can similarly be related to these values. Although no

hypotheses are posed, the pattern of relationships between the values and self-esteem will also be investigated for exploratory purposes.

In Schwartz's (1992) formulation, the circular alignment of value domains is a necessity of the motivational influences inherent in these domains. Value domains in opposing ends of the circumplex, and represent conflicting or incompatible motivations. Overall, this would suggest that motivational basis of Openness to Change values conflict with Conservatism values, as Self-Transcendence values conflict with Self-Enhancement values.

Within the conceptual limits of Schwartz's (1996) theory, it seems a plausible argument that value hierarchies which people place relatively equal importance to motivationally incompatible domains can negatively affect the clarity of self-concept. Given that value hierarchies guide self-evaluations by providing standards for making sense of individual conduct, equally (and highly) important but conflicting values can make the selection of behaviors more difficult, and the distress person experience as a result of this lack of clarity can be paralleled by low self-regard. On the other hand, relatively equal (and lower) emphases on incompatible values are less likely to create tension in the selection of behavior. Finally, differentiated value hierarchies can be expected to be related to higher clarity. To sum up, using Schwartz's model, it is proposed that;

Hypothesis 10. Higher self-concept clarity and self-esteem are more likely to be observed for people with differentiated value hierarchies (that is, value hierarchies specified by higher importance on one pole and lower importance on the other pole).

As it is discussed in Chapter 3, different patterns of relationships can be expected in different age groups. Therefore, the hypotheses were tested in both high-school and university samples.

CHAPTER V

METHOD

5.1 Overview

The methodology of the present research will be presented in two sections. First, the adaptation study of a questionnaire developed for the measurement of values will be detailed. Then, methodological characteristics of the main study designed to test the aforementioned hypotheses will be provided.

5.2 Turkish Adaptation of Portrait Values Questionnaire

Schwartz Value Survey (SVS) has been employed to test universal structural relations of values in various studies (e.g., Schwartz, 1992, 1994; Schwartz & Bardi, 2001). Recently, problems with confirmatory factor analysis to demonstrate ten motivational domains have been reported and cross-cultural comparability of the circumplex has been challenged by Spini (2003) as well. In a series of structural equation modeling procedures, Spini showed that Hedonism, Stimulation, Tradition, and partially Power and Security domains lacked metric equivalence across cultures (i.e., measurement units are identical yet not equivalent, which disables one to compare differences across cultures). In addition, none of the domains were reliable across cultures. Furthermore, despite overall value-domain fit was acceptable, only Conformity and Tradition domains showed strict configural equivalence (i.e., optimal number of items in the related domain across cultures is the same with Schwartz's [1992] study) across cultures.

A more recently developed measure of values, Portrait Values Questionnaire (PVQ; Schwartz, in press; Schwartz et al., 2001) has been developed to overcome difficulties that study participants experience in responding to SVS due to cognitive demand. PVQ is composed of 40 two-sentence items, each describing a person with respect to his/her goals, aspirations, or wishes pertaining to a broad value domain. For instance "She really wants to enjoy life. Having a good time is very important to her" is aimed at measuring the level of hedonism. On 6-point scales, respondents are

asked to indicate the extent to which the depicted person on each item is similar to themselves. The wordings of the items were simplified to meet 11-year old reading level. Smallest Space Analysis (SSA; Guttman, 1968), which is a nonparametric version of Multidimensional Scaling Analysis (Davison, 1983), has been employed to test the classical 10-domain model, confirming the results of previous studies. Overall, the measure has been argued to be more suitable for less educated adults as well as adolescents because it required less abstract thinking (i.e., deciding on the importance of a single value name or adjective). In addition, PVQ is a more sensitive and indirect measurement of values. For instance, Schwartz and Rubel (2005) demonstrated that, despite the reliabilities for PVQ scales were lower than SVS, PVQ had higher predictive power in accounting for gender-related variations in values types. Because of these qualifications, PVQ has been considered for the present study in which adolescent samples will be used. Previous use of PVQ in adolescent-parent match design proved the utility of the measure (e.g., Knafo, 2003; Knafo & Schwartz, 2003).

As a part of the present dissertation, PVQ has been adapted to Turkish to be used in the main study. In the adaptation study, three social psychologists have translated the English version into Turkish. One optimally-worded Turkish form extracted from these three translations has been presented to two instructors of English translation courses and one clinical psychologist who were presumably blind to literature. These three judges were asked to backtranslate the optimal Turkish version into English. Then, some refinements were made in the Turkish version of PVQ with respect to this feedback and further suggestions by Schwartz (personal communication, December 11, 2003).

The finalized version of Turkish PVQ (see Appendix A) was administered to university students from various departments of the Faculty of Business Administration and Economics in a private university. The PVQ has been administered with demographic questions concerning age, sex, maternal and paternal education levels. In addition, student identification numbers were asked as well so that a 4-week follow-up study was conducted to assess the test-retest reliabilities. Data were gathered from 381 students (194 males, 185 females, two missing cases)

with an average age of 21.4. Median levels of education for mothers and fathers were high-school and university, respectively.

Table 3. Internal Consistency and Test-Retest reliabilities of the PVQ

Value Type	First Administration α	Second Administration α	Test-Retest Reliability	Corresponding PVQ Items
Power	.71	.77	.81	2, 17, 39
Achievement	.82	.84	.81	4, 13, 24, 32
Hedonism	.78	.81	.77	10, 26, 37
Stimulation	.58	.61	.70	6, 15, 30
Self-direction	.56	.65	.65	1, 11, 22, 34
Universalism	.79	.79	.72	3, 8, 19, 23, 29, 40
Benevolence	.59	.69	.66	12, 18, 27, 33
Tradition	.61	.63	.82	9, 20, 25, 38
Conformity	.75	.77	.75	7, 16, 28, 36
Security	.62	.71	.80	5, 14, 21, 31, 35

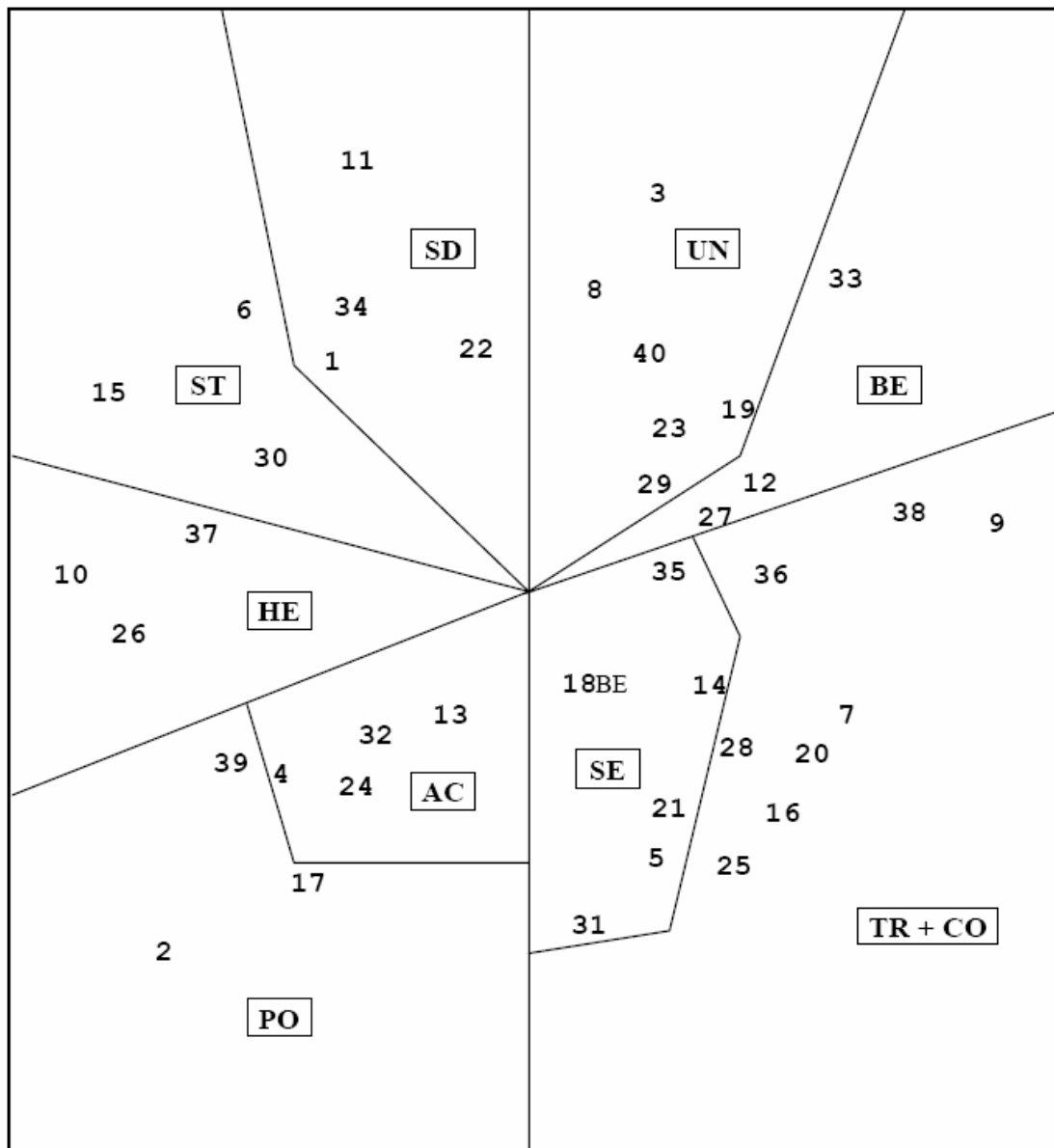
Note. Sample sizes for the first and second administrations are $n = 381$ and $n = 249$, respectively. See Appendix A for the PVQ items.

Internal consistency and test-retest reliabilities of ten domains are presented in Table 3. Reliability coefficients of the domain measures are quite acceptable given the small number of items designed to measure them. SSA results also provided construct validity of the PVQ, at least for the present Turkish sample. Structural displacement were quite few, and displacements were observed in adjacent, hence theoretically compatible domains. Values pertaining to Achievement domain were found to be located almost halfway between Security and Power domains. This displacement is theoretically reverse (see Figure 2).

Item 18 belonging to the Benevolence domain was displaced in the Security domain, which is two-domain farther to its original location. “Being loyal to friends” and “devoting oneself close to others” can be instrumental in keeping one’s psychological security. Nevertheless, this displacement can be a statistical artifact as well.

One major divergence from the theoretical model was the merging of the Tradition and Conformity domains. Schwartz (1992) argued that motivationally compatible value types which are adjacent in the circumplex structure could merge. When collectivistic tendencies in Turkish culture are considered, it is possible to

argue that participants need not differentiate among Tradition and Conformity value types, both of which serve collectivistic interests to maintain the cultural status quo.



Note. The labels represent the value domains as follows. **BE** Benevolence, **CO** Conformity, **TR** Tradition, **SE** Security, **AC** Achievement, **PO** Power, **HE** Hedonism, **ST** Stimulation, **SD** Self-direction, and **UN** Universalism.

Figure 3. Spatial Configuration of the Turkish PVQ

Smallest Space Analysis was conducted to assess the structure of values by using SYSTAT 11 (Kroeger, 2004). The spatial configuration is presented in Figure 3. In SSA, the goodness-of-fit of the final configuration is determined by the *coefficient of alienation*, which ranges through 0.00 to 1.00. There is not a

conventional cut-off point to determine the fit; nevertheless coefficients closer to 0.00 are recommended (Guttman, 1968). For the present SSA results, coefficient of alienation for the final configuration was .21.

Overall, one out of 40 items was displaced. This much divergence in the empirical structure is much better than the results obtained by using 56-item SVS in Kuşdil and Kağıtçıbaşı (2000) study. It seems possible to conclude that the PVQ is a less problematic and more promising tool than the SVS for assessing values in Turkish samples.

5.3 The Main Study

In following sections, methodology of a multiple-informant study to test the hypotheses of the present study will be detailed.

5.3.1 Participants

5.3.1.1 The High-School Sample

The first sample consisted of high-school students from five different high-schools in Ankara and their parents. Of the 547 students initially contacted, 232 students (155 females and 77 males) returned all questionnaires (42.4% return rate) from themselves and their parents, and their mean age was 16.02 years ($SD = .99$, observed range = 14–18). The numbers of 9th, 10th, and 11th graders was 117, 71, and 38, respectively (6 missing responses). As for the mothers, the mean age was 42.26 years ($SD = 4.92$, observed range = 32–57). Educational level composition was 44.1% below high-school, 27.5% high-school, and 28.4% above high-school. The mean age for the fathers was 46.37 years ($SD = 5.33$, observed range = 36–61). Educational level composition was 36.51% below high-school, 19.1% high-school, and 44.3% above high-school. Aggregate mean of income level for the family was 3.23, $SD = .57$ (“1 – Very below the average”, “3 – Average”, “5 – Very above the average”). Average number of children in the 232 families was 2.47, $SD = 1.06$, observed range = 1–7. Demographic characteristics of the high-school sample are presented in Table 4.

5.3.1.2 The University Sample

The second sample consisted of university students from a variety of departments of three universities in Ankara and their parents. Of the 355 students initially contacted, 285 students (188 females, 97 males) returned all questionnaires (80.3% return rate) from themselves and their parents, and their mean age was 20.68 years ($SD = 1.64$, observed range = 17–27). Mean years in university was 2.87 ($SD = 1.23$, observed range = 1–7). As for the mothers, the mean age was 47.3 years ($SD = 4.77$, observed range = 35–60). Educational level composition was 21.5% below high-school, 35.9% high-school, and 42.6% above high-school. The mean age for the fathers was 51.58 years ($SD = 4.95$, observed range = 38–71). Educational level composition was 14.1% below high-school, 20.8% high-school, and 65.1% above high-school. Aggregate mean of income level for the family was 3.45, $SD = .53$. Average number of children in the 285 families was 2, $SD = .82$, observed range = 1–7. Demographic characteristics of the university sample are presented in Table 4.

Table 4. Demographic Characteristics of the Samples

	High-School Sample ($n_1 = 232$)			University Sample ($n_2 = 285$)		
	<i>M</i>	<i>SD</i>	<i>Range</i>	<i>M</i>	<i>SD</i>	<i>Range</i>
Students						
Age	16.02	.99	14–18	20.68	1.64	17–27
Gender						
Females		67%			66%	
Males		37%			34%	
Mothers						
Age	42.26	4.92	32–57	47.30	4.77	35–60
Education Level						
Below high-school		44.1%			21.5%	
High-school		27.5%			35.9%	
Above high-school		28.4%			42.6%	
Fathers						
Age	46.37	5.33	36–61	51.58	4.95	38–71
Education Level						
Below high-school		36.5%			14.1%	
High-school		19.1%			20.8%	
Above high-school		44.3%			65.1%	
Family						
Aggregate Income Level	3.23	.57		3.45	.53	
Number of Children	2.47	1.06	1–7	2.00	.82	1–7

5.3.2 Instruments

For both high-school and university samples, three questionnaires were compiled for the students, their mothers and fathers. All questionnaires were collated and enveloped separately for the three family members with stickers on both the questionnaires and the envelopes to notify the family identity numbers so that the data from the same family could be matched afterwards. Each pack consisted of questionnaires made up of a number of scales, which are presented below.

5.3.2.1 Demographic Questions

A brief explanation for the purpose of the study and instructions were followed by demographic questions at the first page of each one of the three packs. In the student questionnaire, demographic questions included gender, age, type of high-school enrolled or graduated, the grade in high-school or the years in university, and a self-report 5-point Likert scale measuring the income level of the family (“1 – Very much below the average” to “5 – Very much above the average”). In the parent questionnaires, demographic measures of age, educational level, occupation, number of children, and the same self-report 5-point Likert scale measuring the income level of the family were included.

5.3.2.2 Portrait Values Questionnaire (PVQ)

The second page of all three questionnaires started with the 40-item PVQ, which was adapted to be used for the present study. The psychometric properties of the PVQ were previously presented in Section 5.2. Since Tradition and Conformity value domains merged in the adaptation study, a single score was used to represent both domains throughout the analyses.² Items of the PVQ are presented in Appendix

² A series of six Smallest Space Analyses were conducted to examine the empirical structure of value types in the subsamples of high-school and university students, their mothers and fathers. Results revealed that in all subsamples, some adjacent domains merged, and 7-10 identifiable unique domains emerged across analyses. Coefficients of alienation in the analyses ranged between .21 and .25. In order to preserve comparability of the samples and to be able to calculate value similarity scores between pairs on the basis of equal number of value types, the 9-domain structure obtained in the pilot study was retained in the main study.

A. Internal consistency reliabilities are presented in Table 5. Across all subsamples, $.52 \leq \alpha \leq .79$.

For the purposes of the present study, two different procedures were used to calculate value scores. First, nine value domain scores were calculated by averaging the item scores on a given value domain for each individual. Second, four scores for cardinal domains of Self-Enhancement, Openness to Change, Self-Transcendence, and Conservation were computed by averaging the related value domain scores. In either case, each value domain score could assume means ranging 1.00 to 6.00. Higher scores indicate higher value importance for the individual.

Table 5. Internal Consistency Reliabilities of the PVQ in the Main Study

Value Type	High-school Sample			University Sample		
	Student	Mother	Father	Student	Mother	Father
Power	.65	.61	.57	.72	.63	.66
Achievement	.75	.73	.72	.81	.76	.79
Hedonism	.72	.64	.70	.78	.72	.71
Stimulation	.65	.52	.64	.63	.56	.64
Self-direction	.60	.55	.63	.65	.60	.55
Universalism	.75	.68	.79	.70	.65	.77
Benevolence	.61	.55	.59	.63	.66	.73
Tradition+ Conformity	.71	.69	.74	.78	.74	.76
Security	.59	.52	.69	.63	.56	.56

5.3.2.3 Parenting Styles Questionnaire

A 22-item scale was used to measure the parental acceptance and parental control dimensions (Sümer & Güngör, 1999a). Student questionnaires included two pages separated by other scales so that the students could fill out the same scales once for each parent. Both the instructions and the item wordings were adjusted for mother and father versions. Parental acceptance and control was measured by 11 items for each dimension and students rated the accuracy of each item for their mothers and fathers on 5-point Likert type scales (“1 – Not accurate at all” to “5 – Very much accurate”). A typical item measuring parental acceptance is “I always trusted in her/his love and intimacy.” Sample item for the parental control dimension is “She/He wanted to firmly control my every behavior.” Parents’ questionnaires included one page with parenting styles items and the parents evaluated how accurately each item described their relationship with their child. The same 22 items

were properly worded in the first person singular for parental self-report. A series of exploratory factor analyses revealed two-factor solutions, thus justifying the use of parental acceptance and control scales. Internal consistency reliabilities of the parental acceptance scales ranged .81 to .91 in the high-school sample, and .77 to .92 in the university sample. As for the parental control scales, reliabilities ranged .77 to .84 in the high-school sample, and .81 to .86 in the university sample. Parenting Styles Questionnaire is presented in Appendix B.

Parental acceptance and control scores were calculated by averaging the 11 responses of each dimension. Both scores could assume values ranging 1 to 5 with higher scores indicating higher levels of parental acceptance or control.

5.3.2.4 Self-Concept Clarity Scale

Self-concept clarity was measured by using the 12-item scale developed by Campbell et al. (1996) and adapted to Turkish by Sümer and Güngör (1999b). Students were asked to indicate their level of agreement with each statement on 7-point Likert type scales (“1 – Strongly disagree” to “7 – Strongly agree”). A sample item from the scale is “My beliefs about myself often conflict with one another”. Exploratory factor analyses revealed that Item 7 had a very low communality and loading in a single factor solution. Thus, it is dismissed in further analyses. Internal consistency reliabilities of the remaining 11-item self-concept clarity scale in high-school and university samples were .82 and .88, respectively. The self-concept clarity scale is presented in Appendix C.

Self-concept clarity scores were calculated by averaging the ratings of 11 items, and the possible range was 1 to 7. Higher scores indicate higher self-concept clarity.

5.3.2.5 Self-Esteem Scale

Global self-esteem was assessed by using the 10-item scale developed by Rosenberg (1965) and adapted to Turkish by Çuhadaroğlu (1986). Students were asked to indicate their level of agreement with each statement on 7-point Likert type scales (“1 – Strongly disagree” to “7 – Strongly agree”). A sample item from the

scale is “I take a positive attitude toward myself.” Internal consistency reliabilities of self-esteem scale in high-school and university samples were .84 and .89, respectively. The self-esteem scale is presented in Appendix D.

Self-esteem scores were calculated by averaging the ratings of 10 items, and the possible range was 1 to 7. Higher scores indicate higher self-esteem.

5.3.2.6 Perceived Importance of Values for Peers

Student’s perceptions of the importance of particular value domains for their peers are measured by using short descriptions of ten value domains. These short descriptions were derived from available definitions of domains (e.g., Kuşdil & Kağıtçıbaşı, 2000; Schwartz, 1996). Participants were asked to indicate the level of importance for each domain for their peers in 4-point Likert scales (“0 – Not important at all” to “3 – Very important”). The scale is presented in Appendix E.

5.3.2.7 Parent’s Socialization Goals

Parents’ socialization goals for particular values to their children are measured by using the same short descriptions of ten value domains. Parents were asked to indicate the level of willingness for each domain in 4-point Likert scales (“0 – Do not want at all” to “3 – Very much want to”). The scale is presented in Appendix F.

5.3.3 Procedure

Data collection procedure mainly involved the in-class administration of the questionnaires to students. In high-schools, school principals were contacted to describe the purpose of the study and to deliver the research clearance sheet granted by the Ministry of Education. Following the initial contact, school principals usually assigned counseling specialists as liaison persons to facilitate the research process. Counseling specialists were informed about the purpose, the questionnaires, the research design, and the process of administration in detail. In most cases, counseling specialists administered the questionnaires in the classrooms; otherwise, arrangements for the administration of the questionnaires by the author were made. In either case, students were provided with three questionnaires each labeled to

designate the student, the mother or the father, and enveloped separately to keep confidentiality. An informed consent sheet for the parents to sign and return was also provided (See Appendix G). They were asked to fill out the questionnaire in the envelope labeled for student, and return after completion in class hour. They were also instructed to take the remaining two envelopes labeled for the mother and the father to their parents to fill out, and return both envelopes together with an informed consent sheet for the parents as soon as possible to the counseling specialist.

In universities, educational staff were contacted and requested for their class sessions to administer the scales. The students were briefly informed about the purpose of the study and reminded that all three questionnaires must be returned for the analyses. Then, students who lived with their parents or who could contact with their parents to get the questionnaires filled and who wanted to participate in the study were provided with the envelopes. They were asked to fill out the questionnaire in the envelope labeled for student, and return after completion in class hour. As an exception, in some classes envelopes were administered, but the students returned all three of them as soon as they and their parents have filled them out. In some classes, instructors informed the students that they would receive extra course credits in return of all three envelopes. In-class administrations in both high-school and university samples lasted about 30 minutes on the average.

5.3.4 Data Analysis Plan

Hypotheses 1 and 2 proposed relationships between values and parenting dimensions, thus they were tested using correlation analyses. Hypotheses 3 proposed a mediation model, which was tested by running structural equation models with latent variables using LISREL 8.30 (Jöreskog & Sörbom, 1993). Hypotheses 4 and 6 proposed parental willingness and peer value importance as correlates of parent-child value similarity; therefore they were tested by using correlation analyses. In order to test Hypotheses 5 and 7, a series of moderated regressions were run because these hypotheses asserted that willingness and peer importance would moderate the relationships between parenting dimensions and parent-child value similarity. Since Hypotheses 8 and 9 posed that adolescents' self-concept clarity and self esteem

would be correlated with parent-child and mother-father value similarities, correlation coefficients were calculated to test the possible relationships. Finally, Hypotheses 10, which stated that differentiated value hierarchies would be related to higher levels of self-concept clarity and self-esteem, was tested by creating difference scores and correlating these scores with the self-related variables.

5.4 Results

5.4.1 Data Screening and Comparisons for Sample Attrition

Prior to analyses, the data were screened for missing and out-of-range values. Few cases in some variables were replaced with the variable means after reversing the items. Final sample sizes including mother-father-child triads across analyses were $n_1 = 232$ for the high-school sample and $n_2 = 285$ for the university sample. In order to examine possible differences in the basic variables between the students with and without parent data, a series of t tests were conducted.

First of all, 12 independent samples t tests were run in both samples to compare the means of students' reports of maternal acceptance, maternal control, paternal acceptance, paternal control, self-concept clarity and self-esteem scores. Only one of the t tests revealed a significant mean difference in the university sample, indicating that the students without parent data reported lower maternal acceptance ($M = 3.71$) than students with parent data ($M = 4.00$), $t(321) = -2.282$, $p < .05$. However, the effect size was medium, Cohen's $d = .33$ (Cohen, 1988). Second, a series of eight t tests were conducted in both samples to examine whether value domain scores of students with and without parent data were significantly different. A significant mean difference was found in the high-school sample, indicating that the students without parent data reported lower Self-Transcendence values ($M = 4.93$) than students with parent data ($M = 5.11$), $t(470) = -2.723$, $p < .01$. However, the effect size was small to medium, Cohen's $d = .24$. No other significant differences were found.

Overall, analyses revealed that students with or without parent data were comparable to a considerable extent. As the small effect sizes indicate, few significant differences could be statistical artifacts. It is possible to conclude that the

samples seem to suffer only from attrition but not from systematic variation in the basic variables.

5.4.2 Descriptive Statistics

5.4.2.1 Differences in Value Priorities

Means, standard deviations, and observed range for the basic variables of the study are provided in Table 6. Inspection of means for the value domains in both samples indicates that, mostly, the means are closer to the maximum value of observable range and observed range values indicate restrictions. This result is typical of value measurement and pinpoints to the desirable nature of the values. It appears that participants rarely underemphasize the importance of a particular value domain. Range restriction problem was even worse for scores for parents' socialization goals for particular values and perceived importance of values for peers.

Two series of independent samples *t* tests were conducted to examine unhypothesized yet descriptively informing possible mean differences in value types between a) high-school and university samples, and b) females and males. Since there were nine value types to serve as dependent variables, Bonferroni adjustment was made for inflated Type I error rate for the conventional .05 level by setting alpha level equally to .005 for each of the nine *t* tests.

Means of value types observed in the two samples are presented in Table 7. Results indicated that, for the Achievement value type, high-school students reported higher importance ($M = 4.93$) than university students ($M = 4.56$), $t(515) = 4.473$, $p < .001$, $d = .41$. Similarly, they reported higher importance ($M = 4.58$) than university students ($M = 4.23$) for Tradition+Conformity values, $t(514) = 5.133$, $p < .001$, $d = .49$. No other significant mean differences were observed. The highest ranking value types for high-school and university students were Universalism and Self-Direction values, respectively. The lowest ranking value type was Power values in both samples. Despite minor differences, two samples had relatively similar (rather than different) value priorities, $r_s = .87$.

Table 6. Descriptive Statistics for the Variables of the Study

Variables	High-school Sample			University Sample		
	<i>M</i>	<i>SD</i>	<i>Observed Range</i>	<i>M</i>	<i>SD</i>	<i>Observed Range</i>
<i>Student</i>						
PO	3.94	1.13	1.00 - 6.00	4.06	1.07	1.33 - 6.00
AC	4.93	.89	2.00 - 6.00	4.56	.97	1.25 - 6.00
HE	4.84	1.05	1.00 - 6.00	5.00	.87	1.33 - 6.00
ST	4.86	.96	1.33 - 6.00	4.69	.82	1.67 - 6.00
SD	5.14	.69	2.25 - 6.00	5.18	.57	3.25 - 6.00
UN	5.17	.68	2.00 - 6.00	5.02	.62	3.00 - 6.00
BE	5.06	.84	2.67 - 6.00	5.01	.71	3.00 - 6.00
TC	4.58	.72	1.63 - 6.00	4.23	.83	1.88 - 6.00
SE	5.02	.67	2.33 - 6.00	4.94	.65	2.67 - 6.00
CMA	4.01	.73	1.45 - 5.00	4.00	.72	1.27 - 5.00
CMC	2.89	.72	1.27 - 4.82	2.43	.71	1.00 - 4.82
CPA	3.62	.89	1.00 - 5.00	3.53	.87	1.18 - 5.00
CPC	2.72	.85	1.00 - 5.00	2.33	.79	1.00 - 4.82
SCC	4.69	1.19	1.64 - 7.00	4.99	1.18	1.55 - 7.00
SEST	5.22	1.11	1.80 - 7.00	5.50	1.03	1.60 - 7.00
<i>Mother</i>						
PO	3.58	1.17	1.00 - 6.00	3.57	1.05	1.33 - 6.00
AC	4.34	1.03	1.25 - 6.00	4.17	1.04	1.50 - 6.00
HE	4.08	1.09	1.00 - 6.00	4.22	1.07	1.00 - 6.00
ST	3.72	1.03	1.00 - 6.00	3.73	1.01	1.00 - 6.00
SD	4.77	.77	1.75 - 6.00	4.76	.77	2.50 - 6.00
UN	5.30	.58	2.67 - 6.00	5.27	.52	2.50 - 6.00
BE	5.11	.74	2.33 - 6.00	5.07	.75	2.00 - 6.00
TC	4.93	.65	2.38 - 6.00	4.81	.69	2.25 - 6.00
SE	5.28	.53	3.67 - 6.00	5.25	.55	3.17 - 6.00
MMA	4.17	.53	2.45 - 5.00	4.15	.44	2.55 - 5.00
MMC	3.02	.63	1.73 - 5.00	2.50	.63	1.00 - 4.82
<i>Father</i>						
PO	4.04	1.10	1.00 - 6.00	4.15	1.05	1.00 - 6.00
AC	4.43	1.01	1.25 - 6.00	4.34	1.05	1.00 - 6.00
HE	4.09	1.13	1.00 - 6.00	3.91	1.10	1.00 - 6.00
ST	3.95	1.11	1.00 - 6.00	3.74	1.11	1.00 - 6.00
SD	4.92	.77	1.00 - 6.00	4.94	.67	2.00 - 6.00
UN	5.23	.69	2.83 - 6.00	5.18	.65	2.33 - 6.00
BE	5.05	.74	2.67 - 6.00	5.04	.71	1.33 - 6.00
TC	4.76	.73	2.25 - 6.00	4.67	.77	1.50 - 6.00
SE	5.11	.69	2.33 - 6.00	5.13	.58	3.17 - 6.00
FPA	3.88	.63	1.09 - 5.00	3.87	.56	1.91 - 5.00
FPC	2.90	.64	1.00 - 4.64	2.44	.60	1.00 - 4.27
<i>Value Similarity (r_{xy})</i>						
Mother-Child	.28	.42	-.77 - .97	.27	.39	-.85 - .95
Father-Child	.25	.41	-.83 - .94	.21	.42	-.77 - .97
Mother-Father	.50	.40	-.91 - 1.00	.48	.35	-.79 - 1.00

PO Power, **AC** Achievement, **HE** Hedonism, **ST** Stimulation, **SD** Self-direction, **UN** Universalism, **BE** Benevolence, **TC** Tradition+Conformity, **TR** Tradition, **CO** Conformity, **SE** Security, **SENH** Self-Enhancement, **OPEN** Openness to Change, **STRA** Self-Transcendence, **CONS** Conservation, **CMA** Child's report of maternal acceptance, **CMC** Child's report of maternal control, **CPA** Child's report of paternal acceptance, **CPC** Child's report of paternal control, **MMA** Mother's report of maternal acceptance, **MMC** Mother's report of maternal control, **FPA** Father's report of paternal acceptance, **FPC** Father's report of paternal control, **SCC** Child's self-concept clarity, **SEST** Child's self-esteem.

Table 6. Descriptive Statistics for the Variables of the Study (*continued*)

Variables	High-school Sample ($n_1 = 232$)			University Sample ($n_2 = 285$)		
	<i>M</i>	<i>SD</i>	<i>Observed Range</i>	<i>M</i>	<i>SD</i>	<i>Observed Range</i>
<i>Socialization Goals</i>						
<i>Mother</i>						
PO	2.25	.66	0 - 3	2.28	.55	0 - 3
AC	2.70	.50	1 - 3	2.66	.49	1 - 3
HE	2.32	.69	0 - 3	2.32	.55	0 - 3
ST	1.88	.76	0 - 3	1.80	.66	0 - 3
SD	2.51	.65	0 - 3	2.52	.60	0 - 3
UN	2.55	.57	0 - 3	2.44	.54	1 - 3
BE	2.46	.56	0 - 3	2.48	.55	0 - 3
TR	2.40	.59	0 - 3	2.34	.57	0 - 3
CO	1.59	.83	0 - 3	1.51	.78	0 - 3
SE	2.61	.55	1 - 3	2.66	.50	0 - 3
SENH	2.47	.49	1.00 - 3.00	2.47	.42	1.00 - 3.00
OPEN	2.24	.55	.00 - 3.00	2.21	.45	.00 - 3.00
STRA	2.50	.47	.50 - 3.00	2.46	.44	1.50 - 3.00
CONS	2.20	.46	.67 - 3.00	2.17	.45	.00 - 3.00
<i>Father</i>						
PO	2.23	.63	0 - 3	2.29	.62	0 - 3
AC	2.69	.52	0 - 3	2.68	.50	0 - 3
HE	2.27	.68	0 - 3	2.20	.54	0 - 3
ST	1.93	.76	0 - 3	1.76	.73	0 - 3
SD	2.46	.63	0 - 3	2.50	.58	0 - 3
UN	2.48	.59	0 - 3	2.40	.57	1 - 3
BE	2.47	.59	0 - 3	2.50	.53	1 - 3
TR	2.34	.62	0 - 3	2.28	.61	0 - 3
CO	1.73	.82	0 - 3	1.50	.79	0 - 3
SE	2.63	.53	1 - 3	2.67	.49	1 - 3
SENH	2.46	.46	1.00 - 3.00	2.48	.45	.50 - 3.00
OPEN	2.22	.54	.00 - 3.00	2.15	.46	1.00 - 3.00
STRA	2.47	.48	.50 - 3.00	2.45	.45	1.00 - 3.00
CONS	2.24	.45	1.00 - 3.00	2.15	.44	.67 - 3.00
<i>Perceived Importance for Peers</i>						
PO	2.01	.84	0 - 3	2.27	.76	0 - 3
AC	2.58	.59	0 - 3	2.52	.58	0 - 3
HE	2.41	.71	0 - 3	2.48	.58	0 - 3
ST	2.38	.74	0 - 3	2.15	.74	0 - 3
SD	2.50	.64	0 - 3	2.39	.65	0 - 3
UN	2.11	.77	0 - 3	1.85	.75	0 - 3
BE	2.43	.64	0 - 3	2.30	.70	0 - 3
TR	2.01	.81	0 - 3	1.72	.81	0 - 3
CO	1.40	.88	0 - 3	1.24	.78	0 - 3
SE	2.42	.65	0 - 3	2.31	.62	1 - 3
SENH	2.29	.56	.50 - 3.00	2.38	.56	.50 - 3.00
OPEN	2.43	.54	.33 - 3.00	2.33	.51	.33 - 3.00
STRA	2.27	.59	.00 - 3.00	2.09	.64	.50 - 3.00
CONS	1.94	.55	.67 - 3.00	1.76	.55	.33 - 3.00

PO Power, **AC** Achievement, **HE** Hedonism, **ST** Stimulation, **SD** Self-direction, **UN** Universalism, **BE** Benevolence, **TC** Tradition+Conformity, **TR** Tradition, **CO** Conformity, **SE** Security, **SENH** Self-Enhancement, **OPEN** Openness to Change, **STRA** Self-Transcendence, **CONS** Conservation.

Table 7. Means and Priority Ranks of Value Types for the Samples of the Study

Value Type	High-School		University	
	Sample	Rank	Sample	Rank
1. Power	3.94	9	4.06	9
2. Achievement	4.93	5	4.56	7
3. Hedonism	4.84	7	5.00	4
4. Stimulation	4.86	6	4.69	6
5. Self-Direction	5.14	2	5.18	1
6. Universalism	5.17	1	5.02	2
7. Benevolence	5.06	3	5.01	3
8. Tradition+Conformity	4.58	8	4.23	8
9. Security	5.02	4	4.94	5

Repeated measures ANOVA was performed on the nine value scores in both high-school and university samples. Both ANOVAs revealed significant main effects, $F(8, 1848) = 62.424, p < .001, \eta^2 = .21$ for the high-school sample, and $F(8, 2272) = 82.922, p < .001, \eta^2 = .23$ for the university sample. Bonferroni tests revealed that, of the 36 unique pairwise comparisons, 23 comparisons in the high-school sample and 28 comparisons in the university sample revealed significant differences ($ps < .05$). Results of pairwise comparisons are summarized in Table 8. Overall, pairwise comparisons indicated that mean scores for Power values and Tradition+Conformity values were consistently and significantly lower than, and Self-Direction and Universalism values were consistently and significantly higher than all other values types.

Table 8. Results of Pairwise Comparisons

Value Type	High-School Sample								University Sample							
	2	3	4	5	6	7	8	9	2	3	4	5	6	7	8	9
1. Power	-	-	-	-	-	-	-	-	-	-	-	-	-	-	*	-
2. Achievement		*	*	-	-	*	+	*		-	*	-	-	-	+	-
3. Hedonism			*	-	-	*	*	*			+	-	*	*	+	*
4. Stimulation				-	-	*	+	*				-	-	-	+	-
5. Self-Direction					*	*	+	*					+	+	+	+
6. Universalism						*	+	+						*	+	*
7. Benevolence							+	*							+	*
8. Tradition+Conformity								-								-
9. Security																

Note. A minus sign indicates that the mean of value type in the row is significantly lower than the mean of value type in the column, and a plus sign indicates vice versa. Insignificant differences are denoted by an asterisk.

Independent samples *t* tests were performed to test possible gender differences in the mean importance ratings of value types. Since the two samples were found to be more similar than they are different with respect to value priorities,

they were combined to run gender-related analyses. Mean importance ratings for female and male students are presented in Table 9. Results indicated that female students reported significantly lower Power values ($M = 3.91$) than the male students ($M = 4.19$), $t(409) = -2.946$, $p < .004$, $d = .29$. As for the Hedonism ($t[319] = 3.952$), Universalism ($t[302] = 4.684$), and Benevolence ($t[515] = 3.928$) value types, female students reported significantly higher importance than male students, all $ps < .001$, $ds = .40$, $.49$, and $.38$, respectively. No other significant differences were found. The same value types had the highest and lowest ranks for both samples, which were Self-Direction and Power value types, respectively. Finally, value priorities of female and male students were found to be more similar than they were dissimilar, $r_s = .83$.

Table 9. Means and Priority Ranks of Value Types for Female and Male Students

Value Type	Females ($n = 343$)	Rank	Males ($n = 174$)	Rank
Power	3.91	9	4.19	9
Achievement	4.69	7	4.80	5
Hedonism	5.05	4	4.69	6
Stimulation	4.82	6	4.68	7
Self-Direction	5.22	1	5.06	1
Universalism	5.19	2	4.89	3
Benevolence	5.13	3	4.85	4
Tradition+Conformity	4.34	8	4.49	8
Security	4.97	5	4.99	2

5.4.2.2 Differences in Parent-Child Value Similarity

An important outcome variable of the present study was parent-child value similarity. Index scores were calculated as the indicators of internalization by computing Pearson product moment correlations between students' and their mothers' and fathers' nine value scores *within families*. These correlation coefficients between mother-student and father-student pairs served as the two dependent variables of value internalization in further analyses. In addition to student-parent correlations, interparental value agreement was also calculated by computing Pearson correlations between mothers' and fathers' value scores *within couples*. Possible range of values of the three value similarity indices was -1.00 to 1.00, the negative minimum indicating complete value incongruence whereas the positive maximum indicating perfect match between the pairs. On the average, value

similarity for pairs was close to the positive end, thus indicating that members of a family generally agreed on similar value priorities. In addition, the highest average similarity was between the parents, followed by parent-student pairs.

High-school and university samples were compared to examine possible mean differences in parental acceptance, parental control, and value similarity indexes. A consistent pattern of significant mean differences was found such that parental control was higher in high-school samples than university samples.

Specifically, mother's in the high-school sample reported higher maternal control ($M = 3.02$) than the mother's in university sample ($M = 2.50$), $t(515) = 9.354$, $p < .001$, $d = 1.92$. High-school students also reported higher maternal control ($M = 2.89$) than university students ($M = 2.43$), $t(515) = 7.277$, $p < .001$, $d = .65$. Similarly, father's in high-school sample reported higher paternal control ($M = 2.90$) than the father's in university sample ($M = 2.44$), $t(515) = 8.461$, $p < .001$, $d = .77$. Finally, high-school students also reported higher paternal control ($M = 2.72$) than university students ($M = 2.33$), $t(515) = 5.380$, $p < .001$, $d = .49$. Reports of parental acceptance of mothers' and fathers' were not significantly different. Overall, these results suggested that, as their children mature, parents tended to maintain the warmth and support they provide for their children but they became less controlling.

In addition, independent samples t tests were run to assess whether there were significant differences between the high-school and university samples in parent-child and mother-father value similarity indexes. No significant differences were found.

Although no specific hypotheses were proposed about differences between categorical parenting styles with respect to parent-child value similarity, possible differences in both samples were investigated for exploratory purposes. First, four parenting categories were computed by crossing the median splits of parents' reports of parental acceptance and control dimensions. Second, four parenting styles were created by crossing the two categorical dimensions as follows: authoritative style (high acceptance and high control), indulgent style (high acceptance and low

control), authoritarian style (low acceptance and high control), and neglectful style (low acceptance and low control). Then, separate one-way analyses of variance (ANOVAs) for mothers and fathers in each sample were conducted to examine the main effects of parenting on parent-child value similarity.

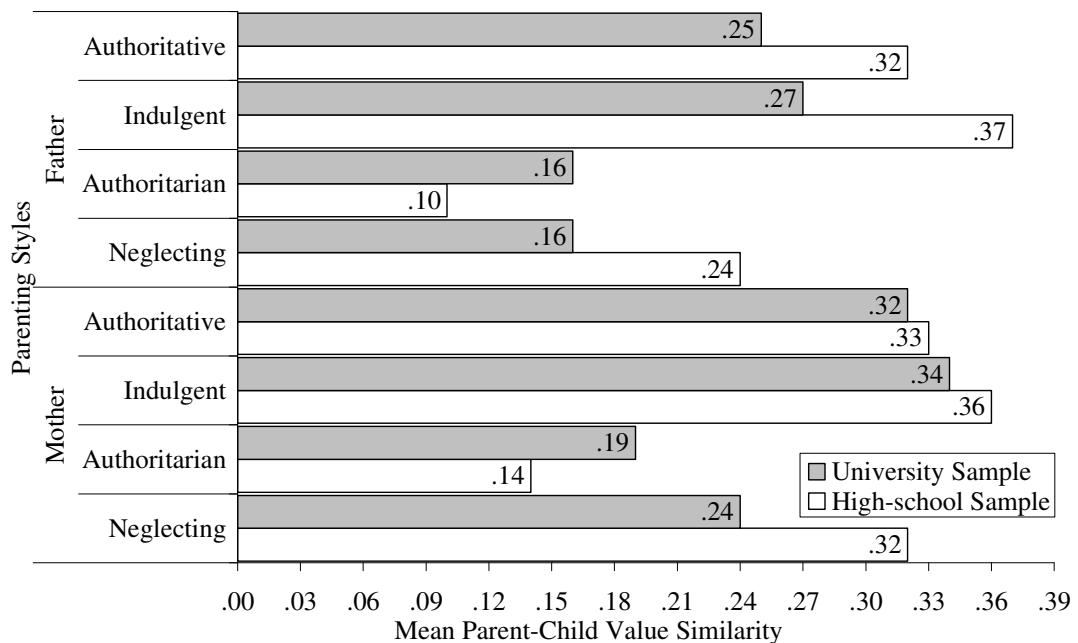


Figure 4. Mean Parent-Child Value Similarity Scores for Parenting Styles

In the high-school sample, ANOVAs revealed significant main effects for both parents. As for the mothers, parenting effect was significant, $F(3,228) = 3.995$, $p < .01$, $\eta^2 = .05$. Post hoc Scheffé tests indicated that mother-child value similarity for indulgent mothers ($M = .36$) was significantly higher than the mother-child value similarity for authoritarian mothers ($M = .14$), $p < .05$. No other significant differences were found. As for the fathers, parenting effect was significant, $F(3,227) = 4.849$, $p < .01$, $\eta^2 = .06$. Post hoc Scheffé tests indicated that father-child value similarity for indulgent fathers ($M = .37$) was significantly higher than the father-child value similarity for authoritarian fathers ($M = .10$), $p < .05$. No other significant differences were found.

In the university sample, ANOVAs revealed no significant main effects neither for the mothers, $F(3,280) = 2.556$, ns , nor for the fathers, $F(3,280) = 1.411$,

ns. In sum, parent-child value similarity was higher only for indulgent parents than for authoritarian parents. Although similar trends were observed in both samples (see Figure 4), significant parenting styles differences were observed in the high-school sample per se.

5.4.3 Correlational Analyses

Correlation coefficients between the basic variables of the present study are provided in Table 10. Examination of the pattern of correlations indicated that parents and their children mostly agreed on their evaluations of parenting styles.

Table 10. Correlations between the Variables of the Study

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. CMA		-.45	.22	-.07	.49	-.31	.17	-.09	.21	.13	.09	.17	.20
2. CMC	-.45		-.10	.39	-.21	.47	.05	.27	-.12	-.07	-.02	-.14	-.17
3. CPA	.53	-.21		-.32	.12	-.04	.48	-.17	.12	.22	.03	.15	.15
4. CPC	-.18	.51	-.24		-.05	.22	-.07	.50	-.10	-.10	.03	-.20	-.18
5. MMA	.57	-.20	.25	-.09		-.13	.30	-.04	.15	.09	.08	.15	.10
6. MMC	-.19	.43	-.08	.31	-.27		.07	.40	-.10	-.07	-.02	-.03	-.06
7. FPA	.35	-.14	.52	-.03	.42	-.16		-.07	.07	.18	.07	.08	.08
8. FPC	-.19	.35	-.14	.47	-.14	.43	-.07		-.06	-.15	-.05	-.09	-.10
9. MCVS	.22	-.16	.19	-.21	.23	-.13	.10	-.16		.54	.16	.14	-.02
10. FCVS	.20	-.09	.33	-.18	.16	-.07	.29	-.22	.50		.29	.18	-.09
11. MFVS	.00	.09	.08	.12	-.04	.06	.15	.07	.16	.21		.09	.01
12. SCC	.38	-.29	.30	-.24	.34	-.18	.25	-.12	.14	.07	.02		.50
13. SEST	.39	-.28	.31	-.15	.28	-.16	.26	-.08	.20	.17	.08	.49	

Note. Correlations obtained in high-school and university samples are presented below and above the diagonal line, respectively. Correlations typed in boldface are statistically significant at $p < .05$ or below, two-tailed. **CMA** Child's report of maternal acceptance, **CMC** Child's report of maternal control, **CPA** Child's report of paternal acceptance, **CPC** Child's report of paternal control, **MMA** Mother's report of maternal acceptance, **MMC** Mother's report of maternal control, **FPA** Father's report of paternal acceptance, **FPC** Father's report of paternal control, **MCVS** Mother-child value similarity, **FCVS** Father-child value similarity, **MFVS** Mother-Father value similarity, **SCC** Child's self-concept clarity, **SEST** Child's self-esteem.

To exemplify, children's reports of maternal acceptance (CMA) and maternal control (CMC) were correlated with the corresponding reports of the mothers, $r_{CMA-MMA} = .57$ and $r_{CMC-MMC} = .43$ in high-school sample and $r_{CMA-MMA} = .49$ and $r_{CMC-MMC} = .47$ in university sample. Similar patterns of correlations were found between the children's report of paternal acceptance (CPA), paternal control (CPC) and corresponding fathers' reports, $r_{CPA-FPA} = .52$ and $r_{CPC-FPC} = .47$ in high-school sample and $r_{CPA-FPA} = .48$ and $r_{CPC-FPC} = .50$ in university sample. These correlations

indicate both a strong agreement and still independent variation between the indicator variables for the structural equation analyses to the extent that independent responding to the questionnaires was warranted.

Secondly, correlations revealed a pattern consistent to the existing literature that parental acceptance was positively but parental control was negatively related to parent-child value similarity in the high-school sample. As for the university sample, the same pattern was retained with the exception that fewer coefficients reached statistical significance. This pattern of relationships also provided suggestive evidence for the rationale underlying the mediation model proposed in Hypothesis 3 in that parent-child value similarity is higher through the mediation of parental acceptance, and lower through the mediation of parental control.

Correlational analyses also revealed that both self-concept clarity and self-esteem were significantly and positively related to parental acceptance measures and negatively related to parental control measures. Again, correlations obtained in the university sample mostly failed to reach significance. Taken together with the correlations between the parenting measures and value similarity indexes, this consistent pattern might indicate an error-prone measurement of the variables in the university sample. Therefore, the validity of the results in the university sample could be questionable.

As indicated in Section 5.3.4, Hypotheses 1, 2, 8, 9, and 10 were tested by computing correlations between the relevant variables. These results are detailed in the following sections.

5.4.4 Results for Hypotheses 1 and 2

Hypothesis 1 stated that Benevolence values could be the most positively related value type to parental acceptance, and the strength of associations were expected to decrease monotonically as one moved farther from Benevolence value type around the values circumplex in both directions. A similar pattern of relationships were expected between the Power values and the parental control, as stated in Hypothesis 2.

In order to test these hypotheses, correlations were calculated between the nine value scores and parental acceptance and control measures. Results are presented in Table 11. Parents' Benevolence values were significantly and positively correlated with parent reports of maternal and paternal acceptance in both samples ($.18 \leq r_s \leq .36$). However, the highest correlations were obtained between Universalism and parental acceptance measures ($.28 \leq r_s \leq .43$). Thus, given that the Universalism value type is adjacent to the Benevolence value type in the circumplex, Hypothesis 1 can be argued to be partially supported, since the expected monotonic decrease in the size of correlations was observed starting from the Universalism values (See Figure 5).

The correlations between the Power values and parental control revealed that the highest correlations were between the Power values and maternal control in both samples ($r = .31$ in the high-school sample and $r = .30$ in the university sample, both $p_s < .01$, two-tailed). As for the fathers, the highest correlations were obtained between the Tradition+Conformity value type and the paternal control in both samples ($r = .29$ in the high-school sample and $r = .28$ in the university sample, both $p_s < .01$, two-tailed). Therefore, Hypothesis 2 was partially supported. The expected monotonic decrease in the size of correlations was also observed starting with the Power values for the mothers and Tradition+Conformity values for the fathers.

Table 11. Correlations between Parent Values and Parenting Dimensions

Value Type	High-school Sample				University Sample			
	MMA	MMC	FPA	FPC	MMA	MMC	FPA	FPC
PO	-.11	.31**	-.06	.22**	.05	.30**	.04	.16**
AC	.15*	.23**	.10	.17*	.05	.21**	.20**	.14*
HE	.34**	-.15*	.29**	-.08	.20**	-.01	.08	.03
ST	.26**	-.06	.26**	-.15*	.15**	-.06	.24**	.05
SD	.34**	.02	.31**	-.06	.18**	.00	.36**	.03
UN	.37**	-.05	.37**	-.01	.28**	-.25**	.43**	.00
BE	.20**	.00	.33**	.03	.30**	-.05	.30**	-.03
TC	.04	.23**	.24**	.29**	.10	.14*	.15*	.28**
SE	.28**	.07	.33**	.09	.31**	.00	.35**	.13*

Note. **PO** Power, **AC** Achievement, **HE** Hedonism, **ST** Stimulation, **SD** Self-direction, **UN** Universalism, **BE** Benevolence, **TC** Tradition+Conformity, **SE** Security, **MMA** Mother's report of maternal acceptance, **MMC** Mother's report of maternal control, **FPA** Father's report of paternal acceptance, **FPC** Father's report of paternal control.

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

Inspection of Figure 5 revealed a consistent pattern of relationships between the value types and parenting dimensions in that values priorities were differentially related to the parenting dimensions. Two exceptions to this general pattern were observed for Achievement and Security values, which consistently correlated positively with both parenting dimensions for both parents in both samples. The only difference between the two domains was that correlations pertaining to Security domain rarely reached significance.

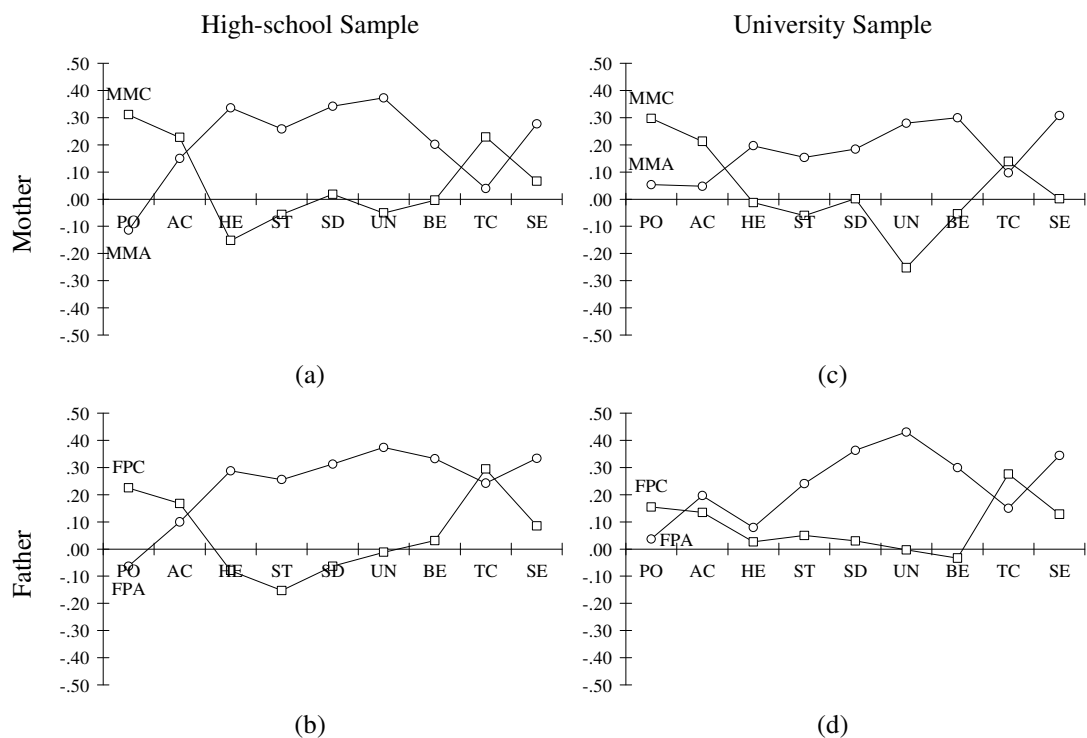


Figure 5. Patterns of Relationships Between Value Types And Parenting Dimensions

5.4.5 Results for Hypothesis 3

Hypothesis 3 stated that the effect of parenting on parent-child value similarity would be mediated by parenting dimensions. Specifically, Self-Enhancement values were proposed to predict lower similarity through the mediation of parental control, whereas Self-Transcendence values were proposed to predict higher similarity through the mediation of parental acceptance.

The proposed mediation model was tested by means of structural equation modeling technique using LISREL 8.30 software (Jöreskog & Sörbom, 1993). In testing a structural equation model, there are a number of strategies to follow (Sümer, 2000). In specifying a model, the first step is to test the measurement model, which provides evidence for how well the latent variables are measured by the predefined indicators. Thus, testing the measurement model is conducting a confirmatory factor analysis for the latent variables all at a time. The second step involves testing a number of alternative models together with the proposed model and then to compare the goodness-of-fit statistics across models. The best-fitting model to the data could then be decided.

In writing about structural equation models, a variety of fit indexes are recommended to be reported to evaluate the goodness-of-fit (Sümer, 2000; Hoyle, 1995). Five different indexes were used to evaluate the models of the present study. First, chi-square goodness-of-fit tests were used to examine how good (actually bad) the models fit to the data. An insignificant χ^2 ratio indicated a good fit. However, when the degrees of freedom for the model are high, χ^2 ratios can reach significance. Therefore, a second index was the df: χ^2 ratio was also calculated, and ratios below 1:3 was used as the cut-off criteria for the goodness of fit. A second group of indexes are absolute fit indexes, which are goodness-of-fit (GFI) and adjusted goodness-of-fit (AGFI) indexes. Both GFI and AGFI range between 0.00 and 1.00, and values higher than .90 indicate good fit, whereas values higher than .95 indicate excellent fit. Similar to R^2 in regression models, these indexes provide information about how well the model explains the sample variance-covariance matrix. Another absolute fit index is root mean square error of approximation (RMSEA), which ranges between 0.00 and 1.00, indexes the average error stemming from the difference between observed and reproduced covariance matrices. RMSEA values equal to or smaller than .05 indicates excellent fit. However, in complex models with high degrees of freedom, values up to .10 are acceptable. Finally, the third group of indexes is incremental fit indexes, which provide information about how better a model fits to the data as compared to a null model, which assumes that the latent variables in the model are uncorrelated. In the present study, comparative fit index (CFI) is used as the third type of index, which ranges between 0.00 and 1.00,

and values higher than .90 indicate good fit, whereas values higher than .95 indicate excellent fit.

For the purposes of the present study, steps detailed above are followed to test and evaluate the proposed model separately for high-school and university samples. The measurement models for both samples are presented in Figure 6. In order to maintain a simple graphical representation, the web of relationships (structural correlations) between the ten latent variables were not drawn in the figure and presented in Table 12.

In the high-school sample, the measurement model was tested by adding two correlated error terms between child's reports of maternal and paternal acceptance, and between maternal and paternal control, because they had very high correlations.

Moreover, conceptually, acceptance and control can partially be perceived consistent across all the sources as within-family variables, and thus, they are expected to be highly correlated (see Table 10). The model had good fit to data, $\chi^2(90) = 187.11$, $p < .001$, GFI = .92, AGFI = .84, CFI = .92, RMSEA = .07. The lowest loading was observed for child's report of paternal acceptance ($\lambda = .55$) and the highest loading observed for both mother's and father's Power values ($\lambda_s = .99$).³ Similarly, after adding the same correlated errors in the model for providing comparability with the high-school model, measurement model in the university sample also had good fit to the data, $\chi^2(90) = 169.02$, $p < .001$, GFI = .94, AGFI = .88, CFI = .94, RMSEA = .06. The lowest loading was observed for child's report of paternal acceptance ($\lambda = .47$) and the highest loading observed for father's report of paternal acceptance ($\lambda = 1.06$). Since the highest loading exceeded the standardized value of 1.00, it implies a problem with the father's report of paternal acceptance. Overall, results indicated that the data matrices were suitable for structural analyses.

³ Since both mother-child and father-child value similarity were represented with a single indicator, in order to estimate the factor loadings and structural correlations, two dummy latent variables were created. The regression coefficients from the dummy latent variables to single indicators were fixed to 1.00 and the error variances to 0.00 (Tabachnick & Fidell, 1996). Since the dummy latent variables are not truly latent, their loadings were disregarded as the highest loadings.

It is worth mentioning some structural correlations observed in measurement model analyses. First of all, values were highly related to specified parenting variables. For instance, mother’s Self-Enhancement values had high structural correlations with maternal control in both high-school ($\phi = .41$) and university ($\phi = .36$) samples. By contrast, father’s Self-Enhancement values had somewhat lower structural correlations with paternal control in both high-school ($\phi = .26$) and university ($\phi = .19$) samples as well. Mother’s Self-Transcendence values was highly related to maternal acceptance ($\phi = .51$ in high-school sample and $\phi = .46$ in the university sample), and father’s Self-Transcendence values was highly related to paternal acceptance, $\phi = .46$ and $\phi = .45$ for high-school and university samples, respectively.

Table 12. Measurement Models: Correlations between the Latent Variables

	1	2	3	4	5	6	7	8	9	10
1. MSEnh		.18	.19	.04	-.03	.36	.13	.08	-.06	.01
2. MSTra	.04		-.01	.33	.46	-.41	.02	-.11	.13	.15
3. FSEnh	.35	.08		-.03	.16	-.03	.11	.19	.00	-.18
4. FSTra	.04	.60	-.03		.20	.02	.45	-.01	.12	.20
5. MAccept	-.15	.51	.06	.26		-.58	.29	-.08	.24	.14
6. MCont	.41	-.12	.06	-.09	-.53		.09	.52	-.14	-.10
7. PAccept	-.11	.24	-.07	.46	.54	-.24		-.06	.06	.16
8. PCont	.18	-.12	.26	.04	-.21	.74	-.10		-.06	-.15
9. MCVsim	-.29	.22	-.19	.08	.27	-.20	.12	-.23		.54
10. FCVsim	-.11	.15	-.35	.17	.19	-.12	.32	-.28	.50	

Note. Correlations between the latent variables in high-school and university samples are presented below and above the diagonal line, respectively. Correlations typed in boldface are statistically significant at alpha level .05 or below. **MSEnh** Mother’s Self-Enhancement Values **MSTra** Mother’s Self-Transcendence Values **FSEnh** Father’s Self-Enhancement Values **FSTra** Father’s Self-Transcendence Values **MAccept** Maternal Acceptance **MCont** Maternal Control **PAccept** Paternal Acceptance **PCont** Paternal Control **MCVsim** Mother-Child Value Similarity **FCVsim** Father-Child Value Similarity.

Secondly, there was substantial overlap between maternal and paternal parenting dimensions. Maternal and paternal control had structural correlations of .74 in the high-school sample and .52 in the university sample. Maternal and paternal acceptance had somewhat lower structural correlations in both samples ($\phi = .54$ in the high-school sample and $\phi = .29$ in the university sample).

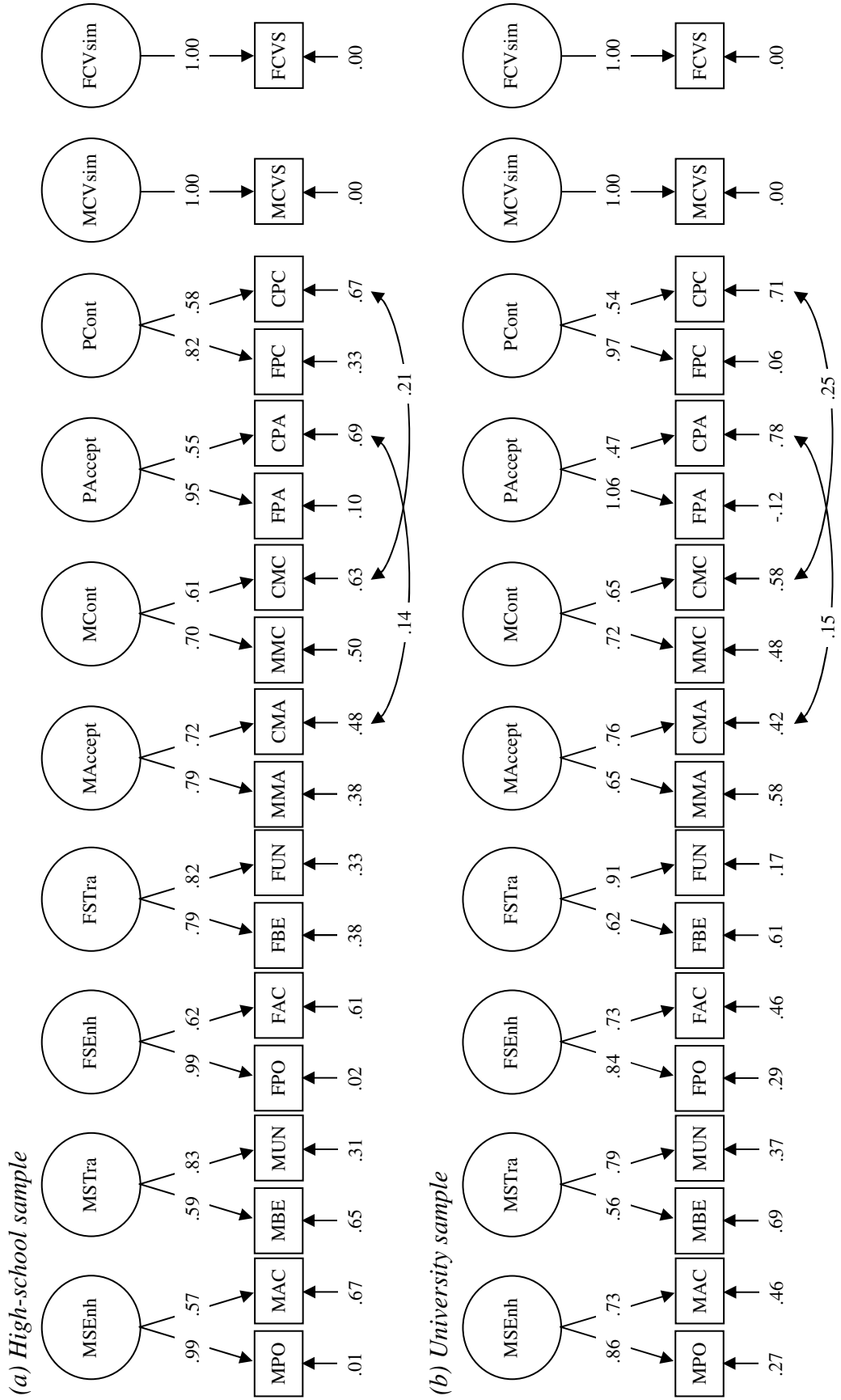


Figure 6. Measurement Models

For testing the proposed mediation models, three models were specified. In the proposed model, the specified paths were from: a) mother's Self-Transcendence values to maternal acceptance, b) father's Self-Transcendence values to paternal acceptance, c) mother's Self-Enhancement values to maternal control, d) father's Self-Enhancement values to paternal control, e) mother's parenting dimensions to mother-child value similarity scores, and f) father's parenting dimensions to father-child value similarity scores.

The second model was named the full-mediation model which consisted of all possible paths from parent values to parenting dimensions, including the cross-parent paths, and the paths from mother's and father's parenting dimensions to the respective parent-child value similarity scores. This alternative model was developed to test possible effects of mother's and father's values on each other's parenting dimensions, which were not previously hypothesized.

The third model specified paths from all maternal variables to mother-child value similarity and from paternal variables to father-child value similarity, treating all parental variables as predictors of value similarity, and thus overlooking the mediation effects. This alternative model was named as all-predictors model.

Inspection of Table 12 indicated that the relationships between particular latent variables were high, suggesting high correlated errors between each pair. Thus, correlated errors were specified across all analyses between maternal and paternal acceptance, maternal and paternal control, and mother-child and father-child value similarity variables. In addition, correlated errors between child's report of maternal and paternal acceptance and child's report of maternal and paternal control, which were specified in the measurement model, were maintained in structural analyses.

Model fit statistics obtained in the high-school sample are provided in Table 13. In general, all models had good fit, and $df:\chi^2$ ratios were below 1:3. The proposed model had only marginal fit, $\chi^2(118, N = 232) = 256.35, p < .001, GFI = .89, AGFI = .84, CFI = .88, RMSEA = .07$. Comparing the proposed model to the

full mediation model revealed no difference between the models, $\Delta\chi^2(12, N = 232) = 19.12, ns$. However, unexpected significant paths were obtained in the full-mediation model from mother's Self-Transcendence values to maternal and paternal control. As a further step, the model was modified by deleting the insignificant paths from the equation to assess whether these paths contributed to the fit of the model. This alternative model (named as the reduced full-mediation model) had marginal fit to the data, $\chi^2(116, N = 232) = 252.03, p < .001, GFI = .89, AGFI = .84, CFI = .89, RMSEA = .07$. However, the reduced model did not have better fit than the proposed model, $\Delta\chi^2(2, N = 232) = 4.32, ns$. Nor had it exceedingly lower fit indexes. Since the reduced model provided richer information, especially indicating the mother's values on father's parenting, the final decision was to maintain this model rather than the proposed model. The final structure of the model is presented in Figure 7. In addition to the direct effects of value predictors on the parenting mediators, and of mediators on the similarity scores, indirect effects of the parental values on the value similarity scores through the mediation of parenting dimensions were also assessed.

Table 13. Model Comparisons: High-school Sample

Model	χ^2	df	<i>p</i>	GFI	AGFI	CFI	RMSEA
A. Measurement ¹	187.11	90	< .001	.92	.84	.92	.07
B1. Full Mediation ²	237.23	106	< .001	.90	.83	.89	.07
B2. Full Mediation-Reduced ²	252.03	116	< .001	.89	.84	.89	.07
C. All-Predictors ³	187.11	90	< .001	.92	.84	.92	.07
D. Proposed ²	256.35	118	< .001	.89	.84	.88	.07
Comparison	$\Delta\chi^2$	Δ df	<i>p</i>				
B1 vs. D	19.12	12	<i>ns</i>				
B2 vs. D	4.32	2	<i>ns</i>				

Note: All df: χ^2 ratios are below 1:3.

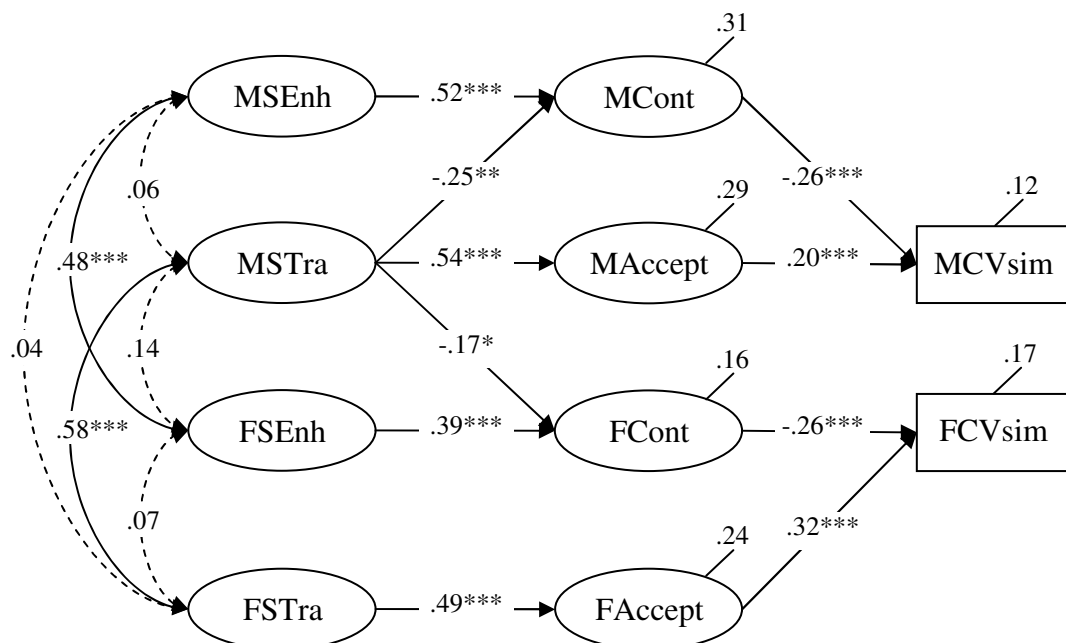
¹Modified by adding error covariance between the indicators CMA-CPA and CMC-CPC.

²Modified by adding error covariance between latent variables MAccept-FAccept, MControl-FControl, and between the indicators CMA-CPA, CMC-CPC, and MCVS-FCVS.

³None of the 16 path coefficients from exogenous to endogenous variables were significant.

As for the direct effects, results of the reduced full mediation model revealed that, as expected, mother's and father's higher Self-Enhancement values predicted higher maternal (path coefficient = .52) and paternal control (path coefficient = .39), whereas mother's and father's higher Self-Transcendence values predicted higher maternal (path coefficient = .54) and paternal acceptance (path coefficient = .49). In

addition, mother's Self-Transcendence values had a negative direct effect on maternal (path coefficient = $-.25$) and paternal control (path coefficient = $.17$). Finally, maternal control had a negative direct effect (path coefficient = $-.26$) and maternal acceptance had a positive direct (path coefficient = $.20$) effect on mother-child value similarity. Similar pattern of effects were observed for fathers: paternal control had a negative direct effect (path coefficient = $-.26$) and paternal acceptance had a positive direct (path coefficient = $.32$) effect on father-child value similarity. Overall, mothers' Self-Enhancement and Self-Transcendence values explained 31% and 29% of variance in maternal control and acceptance, respectively. Fathers' Self-Enhancement and Self-Transcendence values explained 16% and 24% of variance in paternal control and acceptance, respectively. Mother's Self-Transcendence values explained an additional 3% of variance in paternal control.



Note. Indicators and correlated errors are omitted. Dashed lines represent insignificant relationships. $*p < .05$ $**p < .01$ $***p < .001$

Figure 7. Modified Mediation Model: High-School Sample

There were also significant indirect effects providing support for the mediation model. To start with, mother's Self-Enhancement values had an indirect effect on mother-child value similarity through the mediation of maternal control (path coefficient = $-.06$). Mother's Self-Transcendence values had an indirect effect on mother-child value similarity through the mediation of maternal acceptance and

control (path coefficient = .07). The indirect effect of mother’s Self-Transcendence values on father-child value similarity through the mediation of paternal control was not significant. Finally, father’s Self-Enhancement values had an indirect effect on father-child value similarity through the mediation of paternal control (path coefficient = -.04), and father’s Self-Transcendence values had an indirect effect on father-child value similarity through the mediation of paternal acceptance (path coefficient = .06). Maternal parenting dimensions explained 11% of variance in mother-child value similarity, and paternal parenting dimensions explained 17% of variance in father-child value similarity.

Overall, structural model analyses revealed that, parental values predict parenting dimensions, which in turn predict parent-child value similarity. Thus, Hypothesis 3 had empirical support in the high-school sample.

Table 14. Model Comparisons: University Sample

Model	χ^2	df	<i>p</i>	GFI	AGFI	CFI	RMSEA
A. Measurement ¹	169.02	90	< .001	.94	.88	.94	.06
B1. Full Mediation ²	197.49	108	< .001	.93	.89	.93	.05
B2. Full Mediation-Reduced ²	206.00	114	< .001	.93	.86	.91	.05
C. All-Predictors ³	170.25	92	< .001	.94	.88	.94	.06
D. Proposed ²	260.16	120	< .001	.91	.87	.88	.06
Comparisons	$\Delta\chi^2$	Δ df	<i>p</i>				
B1 vs. D	62.67	12	< .001				
B2 vs. D	54.16	6	< .001				

Note: All df: χ^2 ratios are below 1:3.

¹Modified by adding error covariance between the indicators CMA–CPA and CMC–CPC.

²Modified by adding error covariance between latent variables MAccept–FAccept, MControl–FControl, and between the indicators CMA–CPA, CMC–CPC, and MCVS–FCVS.

³None of the 16 path coefficients from exogenous to endogenous variables were significant.

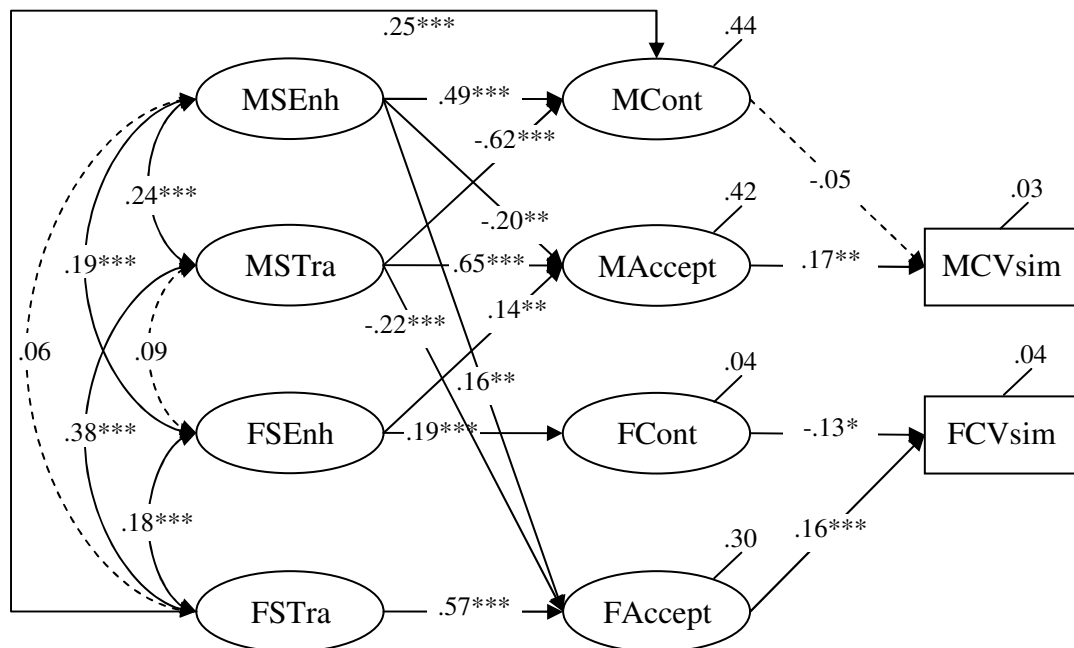
The same analyses were repeated in the university sample. Model fit statistics obtained in the university sample are provided in Table 14. In general, all models had good fit, and df: χ^2 ratios were below 1:3. The proposed model had only marginal fit, $\chi^2(120, N = 285) = 260.16, p < .001, GFI = .91, AGFI = .87, CFI = .88, RMSEA = .06$. Comparing the proposed model to the full mediation model revealed a significant difference between the models, $\Delta\chi^2(12, N = 285) = 62.67, p < .001$, indicating that the full-mediation model had a better fit to the data than the proposed model. In addition, unexpected significant paths were obtained in the full-mediation

model from a) mother's Self-Enhancement values to maternal and paternal acceptance, b) mother's Self-Transcendence values to maternal control and paternal acceptance, c) father's Self-Enhancement values to maternal acceptance, and d) father's Self-Transcendence values to maternal control. As a further step, the model was modified by deleting the insignificant paths from the equation to assess whether these paths contributed to the fit of the model. This reduced full mediation model had a good fit to the data, $\chi^2(114, N = 285) = 206.00, p < .001$, GFI = .93, AGFI = .86, CFI = .91, RMSEA = .05. In addition, it had a better fit than the proposed model, $\Delta\chi^2(6, N = 285) = 54.16, p < .001$. Since the reduced mediation model provided richer information, it was accepted as the final model. The final structure of the model is presented in Figure 8.

As expected, results indicated that mother's Self-Enhancement values had a positive direct effect on maternal control (path coefficient = .49) and mother's Self-Transcendence values had a positive direct effect on maternal acceptance (path coefficient = .65). Similarly, father's Self-Enhancement values had a positive direct effect on paternal control (path coefficient = .19) and father's Self-Transcendence values had a positive direct effect on paternal acceptance (path coefficient = .57). There were also significant yet unexpected direct effects from mother's Self-Enhancement values to maternal acceptance (path coefficient = -.20), from mother's Self-Enhancement values to paternal acceptance (path coefficient = .16), from mother's Self-Transcendence values to maternal control (path coefficient = -.62), from mother's Self-Transcendence values to paternal acceptance (path coefficient = -.22), from father's Self-Enhancement values to maternal acceptance (path coefficient = .14), and from father's Self-Transcendence values to maternal control (path coefficient = .25).

Finally, there was a significant direct path from maternal acceptance to mother-child value similarity (path coefficient = .17), but the direct effect of maternal control on mother-child value similarity was not significant (path coefficient = -.05). There was a significant direct path from paternal acceptance to father-child value similarity (path coefficient = .16). The direct effect of paternal control on father-child value similarity was also significant (path coefficient = -.13).

Significant effects explained 44% of variance in maternal control, 42% in maternal acceptance, 4% in paternal control, and 30% in paternal acceptance.



Note. Indicators and correlated errors are omitted. Dashed lines represent insignificant paths or relationships. * $p < .05$ ** $p < .01$ *** $p < .001$

Figure 8. Modified Mediation Model: University Sample

There were also significant indirect effects providing support for the mediation model. Mother's Self-Transcendence values had a significant indirect effect on mother-child value similarity (path coefficient = .06) and on father-child value similarity (-.02). Father's Self-Transcendence values had a significant indirect effect on father-child value similarity (path coefficient = .04). No other indirect effects were significant. Significant paths from maternal parenting dimensions explained 3% of variance in mother-child value similarity, and 4% in father-child value similarity.

Overall, structural model analyses revealed that, parental values predict parenting dimensions, which in turn predict parent-child value similarity. However, since maternal control did not have a significant direct effect on mother-child value similarity, indirect effect of maternal control was not significant. Similarly, paternal control did not mediate the relationship between father's Self-Enhancement values

and father child value similarity. The indirect effects, hence the mediation was through parental acceptance per se. Thus, Hypothesis 3 was partially supported in the university sample.⁴

5.4.6 Results for Hypotheses 4

In order to conduct domain-specific analyses, a number of calculations were made. Four willingness scores were calculated by averaging willingness responses given to the items pertaining to a particular cardinal value domain. Similarly, four parent-child value similarity indexes were calculated by computing within dyad Pearson correlations between the responses to items of a particular cardinal domain.

Hypothesis 4 stated the expectation that parent-child value similarity would be positively correlated with parents' socialization goals. Correlation coefficients were calculated between the value similarity indexes and parents' socialization goals. As it is presented in Table 15, there were only five significant correlations two of which were between the socialization goals and similarity scores in the same domain.

To start with the high-school sample, mother's socialization goals for Conservation values positively related to value similarity in Openness values ($r = .19, p < .01$, two-tailed). No other correlation coefficient was significant for the mothers. Father's socialization goals for Self-Enhancement values was positively associated with father-child value similarity in the same domain ($r = .17, p < .05$, two-tailed). In addition, father's socialization goals for Openness values was positively associated with father-child value similarity in the Self-Enhancement domain ($r = .21, p < .01$, two-tailed). These two correlations indicate that as fathers are more willing to transmit individually-oriented values to their children, adolescents are more likely to be similar to their fathers in terms of Achievement and Power values. Furthermore, father's socialization goals for Self-Transcendence

⁴ The same models were tested separately for male and female students in both samples as well. However, in none of the model tests fit statistics were acceptable, which ranged typically between .50-.70, probably due to low subgroup sizes for each gender. In addition, structural paths were out of range and insignificant. Thus, these results are omitted in the text.

values was positively associated with father-child value similarity in the Conservation domain ($r = .17, p < .05$, two-tailed). Finally, in order to examine whether there were a general tendency, total scores for socialization goals were computed by calculating the average score across the ten value domains for mothers and fathers, and then these scores were correlated with value similarity scores of the respective parent. Total socialization goals scores of neither parent were significantly correlated with value similarity scores ($r_{mother} = -.06$, and $r_{father} = .07$, both *ns*).

Table 15. Correlations between Parental Socialization Goals and Parent-Child Value Similarities

High-school Sample ¹								
Value Similarity	Mother's Socialization Goals				Father's Socialization Goals			
	SENH	OPEN	STRA	CONS	SENH	OPEN	STRA	CONS
SENH	.07	.11	.10	.06	.17*	.21**	.10	-.02
OPEN	.06	.06	.07	.19*	-.03	-.12	.00	.04
STRA	-.02	-.06	.05	.05	.08	-.04	.02	.01
CONS	.06	.12	.02	-.06	.06	.07	.19**	.04
University Sample ²								
Value Similarity	Mother's Socialization Goals				Father's Socialization Goals			
	SENH	OPEN	STRA	CONS	SENH	OPEN	STRA	CONS
SENH	-.01	-.07	.02	-.01	-.05	.06	.03	-.07
OPEN	-.04	.02	.03	-.06	-.03	-.04	-.05	-.07
STRA	.11	-.03	.05	-.04	.02	-.03	.03	-.03
CONS	.08	.08	-.04	-.04	-.01	.12	.05	-.16**

SENH Self-Enhancement **OPEN** Openness to Change **STRA** Self-Transcendence **CONS** Conservation.

¹Computations were run using pairwise deletion of missing values; $203 \leq n \leq 227$.

²Computations were run using pairwise deletion of missing values; $263 \leq n \leq 281$.

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

As for the university sample, contrary to the expectation, father's socialization goals for Conservation values was negatively associated with father-child value similarity in the same domain ($r = -.16, p < .01$, two-tailed), indicating that as the father's were more willing to transmit Conservation values to their children, young adults were less likely to internalize these values. Neither of the rest of the correlations for both parents was significant. Similar to the results obtained in the high-school sample, total scores of socialization goals were not significantly

correlated with value similarity scores of respective parents ($r_{mother} = .05$, and $r_{father} = .02$, both *ns*).

In sum, there were an inconsistent pattern of correlations between the willingness and similarity scores. Moreover, there was not a general tendency for willingness and value similarity scores to be related to each other. Thus, this pattern can be argued to provide only weak support for Hypothesis 4.

5.4.7 Results for Hypothesis 5

A series of moderated regression analyses were run to test whether parenting dimensions interacted with parental willingness to predict value similarity in a given value domain. Specifically, a significant Acceptance \times Control \times Willingness interaction effect is expected in moderated regression analyses. Throughout the analyses, parenting scores served as the predictor variable, parent-child value similarity indexes as the criterion variable, and willingness scores as the moderator. Predictor and moderator scores were centered around the variable means as described in Aiken and West (1991), and then interaction terms were calculated to be used in the analyses.

For the high-school sample, none of the eight moderated regression analyses revealed significant regressions or interaction effects. For the university sample, one of the eight moderated regression analyses revealed a significant interaction effect for the Conservation domain (Table 16). When mother-child value similarity is regressed on mother's report of maternal acceptance (MMA), mother's report of maternal control (MMC), mother's socialization goals for Conservation values (MWCONS) and all two- and three-way interactions, with all predictors in the equation, $R = .22$, $F(6,275) = 2.277$, $p < .05$. After Step 1, with MMA, MMC, and MWCONS in the equation, $R^2 = .02$, $\Delta F(3,278) = 1.744$, *ns*. None of the predictors were significant in Step 1. After Step 2, entering the interaction terms MMA \times MWCONS, MMC \times MWCONS, and MMA \times MMC \times MWCONS in the equation produced a significant regression, $\Delta R^2 = .03$, $F(3,275) = 2.776$, $p < .05$. Inspection of the beta weights indicated a significant MMC \times MWCONS interaction effect on

value similarity, $\beta = -.17$, $p < .01$. No other significant effects were found. Interaction plot (Figure 9) suggested that for the mothers who reported lower socialization goals for Conservation values, maternal control was not significantly related to value similarity (simple slope $\beta = -.04$, *ns*). By contrast, for the mothers who reported higher socialization goals for Conservation values, parent-child value similarity was higher for the mothers who reported lower maternal control than the mothers who reported higher maternal control (simple slope $\beta = -.10$, $p < .01$). In sum, obtained significant interaction suggests that, mothers having high control and also willing to transmit their Conservation values to children end up with less value similarity (internalization) with their children.

Table 16. Moderated Regression Statistics for Mother-Child Value Similarity in Conservation Domain

	MCVS Conservation	
	β	ΔR^2
<i>Step 1</i>		.02
MMA	.08	
MMC	-.09	
MWCONS	-.02	
<i>Constant</i>	.32***	
<i>Step 2</i>		.03*
MMA	.07	
MMC	-.07	
MWCONS	-.04	
MMA \times MWCONS	.01	
MMC \times MWCONS	-.17**	
MMA \times MMC \times MWCONS	.07	
<i>Constant</i>	.33***	

MCVS Mother-child value similarity **MMA** Mother's report of maternal acceptance **MMC** Mother's report of maternal control **MWCONS** Mother's socialization goals for Conservation values.

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

5.4.8 Results for Hypotheses 6

Hypothesis 6 stated the expectation that parent-child value similarity would increase as adolescents' perceived value importance for their peers decreased. Prior to analyses, four importance scores were calculated by averaging responses to perceived importance of values by peers to a particular cardinal value domain. Then, correlations were computed between the importance and parent-child value similarity scores. Correlation coefficients are presented in Table 17.

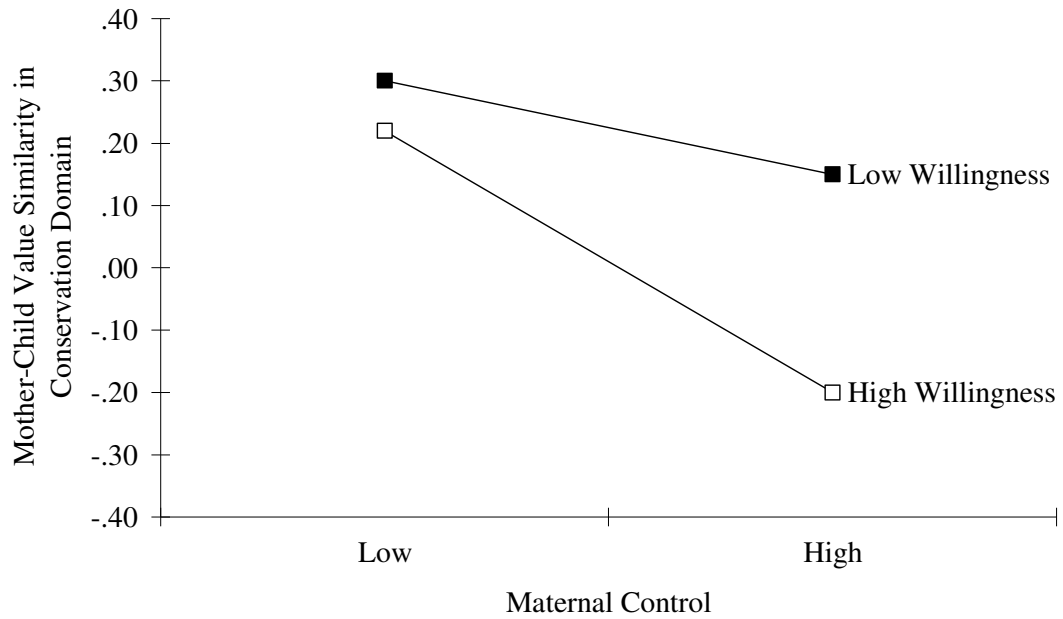


Figure 9. Socialization Goals \times Maternal Control Effect on Value Similarity

As for the high-school sample, only two correlations were significant for fathers. Firstly, perceived importance of Openness values for peers was positively correlated with father-child value similarity in the Self-Transcendence domain ($r = .18, p < .05$, two-tailed). Secondly, perceived importance of Self-Transcendence values for peers was positively correlated with father-child value similarity in the Self-Enhancement domain ($r = .13, p < .05$, two-tailed). Finally, in order to examine whether there were a general tendency, total scores for perceived importance were computed by calculating the average score across the ten value domains, and then these scores were correlated with parent-child value similarity scores. Total value importance scores were not significantly correlated with value similarity scores ($r_{mother} = .11$, and $r_{father} = .03$, both *ns*).

As for the university sample, three significant yet relatively weak correlations were observed. Firstly, perceived importance of Conservation values for peers was negatively correlated with mother-child value similarity in the Openness domain ($r = -.12, p < .05$, two-tailed). Secondly, in line with the expectation, perceived importance of Self-Transcendence values for peers was negatively correlated with father-child value similarity in the same value domain ($r = -.15, p <$

.05, two-tailed). Perceived importance of Self-Transcendence values for peers was positively correlated with father-child value similarity in the same Conservation domain ($r = .13, p < .05$, two-tailed). Finally, total value importance scores were not significantly correlated with parent-child value similarity ($r_{mother} = -.04$, and $r_{father} = .02$, both *ns*).

Table 17. Correlations between Perceived Peer Importance of Values and Parent-Child Value Similarities

	High-school Sample ¹				University Sample ²			
	PSENH	POPEN	PSTRA	PCONS	PSENH	POPEN	PSTRA	PCONS
<i>MCVS</i>								
SENH	.06	.02	.08	.09	.01	-.03	-.03	-.01
OPEN	.02	-.06	.09	.10	.02	.07	-.03	-.12*
STRA	-.05	-.05	.05	.05	-.02	-.02	.05	-.01
CONS	.00	-.07	-.08	-.03	.03	.02	.00	.00
<i>FCVS</i>								
SENH	.10	.06	.13*	.08	.07	-.01	.04	-.01
OPEN	.09	-.08	-.04	-.03	.01	-.02	-.01	.00
STRA	.03	.18*	.05	.13	.06	.01	-.15*	-.07
CONS	.02	-.03	-.06	.05	-.03	-.01	.13*	-.04

Note. In all abbreviations, “**P**” represents the perceived importance of a given value domain for peers. **MCVS** Mother-child value similarity **FCVS** Father-child value similarity **SENH** Self-Enhancement **OPEN** Openness to Change **STRA** Self-Transcendence **CONS** Conservation.

¹Computations were run using pairwise deletion of missing values; $203 \leq n \leq 227$.

²Computations were run using pairwise deletion of missing values; $263 \leq n \leq 281$.

* $p < .05$

Overall, with only one exception, few significant and inconsistent pattern of relationships seems to disprove the expectation.

5.4.9 Results for Hypothesis 7

Hypothesis 7 stated the expectation that perception of value importance for peers would attenuate parent-child value similarities for adolescents from authoritarian, neglectful, and indulgent parenting contexts. Therefore, a significant Acceptance \times Control \times Importance interaction effect is expected in moderated regression analyses.

In all the moderated regression analyses, parenting scores served as the predictor variable, parent-child value similarity indexes as the criterion variable, and

importance scores as the moderator. Predictor and moderator scores were centered around their means and then interaction terms were calculated to be used in the analyses.

For the high-school sample, none of the eight moderated regression analyses revealed significant regressions or interaction effects. For the university sample, two of the eight moderated regression analyses revealed significant interaction effects for the Self-Transcendence and Conservation domains.

Table 18. Moderated Regression Statistics for Father-Child Value Similarity in Self-Transcendence Domain

	FCVS Self-Transcendence	
	β	ΔR^2
<i>Step 1</i>		.02
FPA	.00	
FPC	-.04	
PSTRA	-.15*	
<i>Constant</i>	.15***	
<i>Step 2</i>		.03*
FPA	.00	
FPC	-.05	
PSTRA	-.17**	
FPA \times PSTRA	-.04	
FPC \times PSTRA	.15*	
FPA \times FPC \times PSTRA	-.08	
<i>Constant</i>	.15***	

FCVS Father-child value similarity **FPA** Father's report of paternal acceptance **FPC** Father's report of paternal control **PSTRA** Perceived importance of Self-Transcendence values for peers.

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

As for the first regression, father's report of paternal acceptance (FPA), father's report of paternal control (FPC), perceived importance of Self-Transcendence values for peers (PSTRA), and all two- and three-way interactions as predictors in the equation, $R = .24$, $F(6,256) = 2.511$, $p < .05$ (Table 18). After Step 1, with FPA, FPC, and PSTRA in the equation, $R^2 = .02$, $\Delta F(3,259) = 2.021$, *ns*. PSTRA was a significant predictor of father-child value similarity in Self-Transcendence domain in Step 1, $\beta = -.15$, $p < .05$. After Step 2, entering the interaction terms FPA \times PSTRA, FPC \times PSTRA, and FPA \times FPC \times PSTRA in the equation produced a significant regression, $\Delta R^2 = .03$, $F(3,256) = 2.955$, $p < .05$. Inspection of the beta weights indicated that PSTRA remained a significant

predictor of value similarity, $\beta = -.17, p < .01$. In addition, $FPC \times PSTR$ interaction was found to be a significant predictor of value similarity, $\beta = .15, p < .05$. No other significant effects were found.

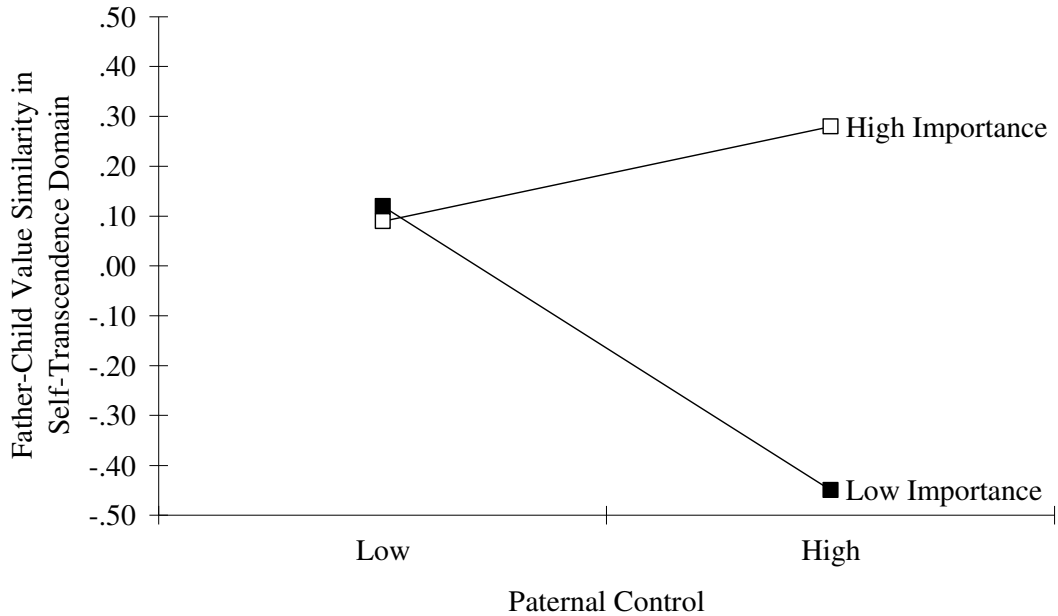


Figure 10. Perceived Importance \times Paternal Control Effect on Value Similarity

Interaction plot (Figure 10) suggested that the students who perceived Self-Transcendence values to be less important for their peers, father-child value similarity was lower for high levels than low levels of paternal control (simple slope $\beta = -.14, p < .01$). By contrast, for the students who perceived Self-Transcendence values to be more important for their peers, paternal control was not significantly related to father-child value similarity (simple slope $\beta = -.05, ns$).

As for the second regression, with all predictors in the equation, $R = .36, F(6,270) = 6.629, p < .001$ (Table 19). After Step 1, with FPA, FPC, and perceived importance of Conservation values for peers (PCONS) in the equation, $R^2 = .10, \Delta F(3,273) = 10.293, ns$. FPA ($\beta = .25, p < .001$) and FPC ($\beta = -.17, p < .01$) were significant predictors of father-child value similarity in Conservation domain in Step 1. After Step 2, entering the interaction terms $FPA \times PCONS, FPC \times PCONS,$ and $FPA \times FPC \times PCONS$ in the equation produced a significant

regression, $\Delta R^2 = .03$, $F(3,270) = 2.765$, $p < .05$. Inspection of the beta weights indicated that FPA ($\beta = .30$, $p < .001$) and FPC ($\beta = -.18$, $p < .01$) remained as significant predictors of value similarity. In addition, FPA \times PCONS interaction was found to be a significant predictor of value similarity, $\beta = .16$, $p < .05$. No other significant effects were found.

Interaction plot (Figure 11) suggested that for the students who perceived Conservation values to be less important for their peers, father-child value similarity was higher for high levels than low levels of paternal acceptance (simple slope $\beta = .21$, $p < .001$). For the students who perceived Conservation values to be more important for their peers, father-child value similarity was higher for high levels than low levels of paternal acceptance (simple slope $\beta = .38$, $p < .001$). However, for high levels of paternal acceptance, the predicted scores for the father-child value similarity in Conservation domain were out of range values (1.34 for low importance and 2.17 for high importance), which is impossible given the fact that similarity indexes could assume values between -1.00 to 1.00. This statistical artifact suggests that the validity of the interaction effect is questionable.

Table 19. Moderated Regression Statistics for Father-Child Value Similarity in Conservation Domain

	FCVS Self-Transcendence	
	β	ΔR^2
<i>Step 1</i>		.10***
FPA	.25***	
FPC	-.17**	
PCONS	.00	
<i>Constant</i>	.27***	
<i>Step 2</i>		.03*
FPA	.30***	
FPC	-.18**	
PCONS	-.02	
FPA \times PCONS	.16*	
FPC \times PCONS	-.01	
FPA \times FPC \times PCONS	-.05	
<i>Constant</i>	.27***	

FCVS Father-child value similarity **FPA** Father's report of paternal acceptance **FPC** Father's report of paternal control **PCONS** Perceived importance of Conservation values for peers.

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

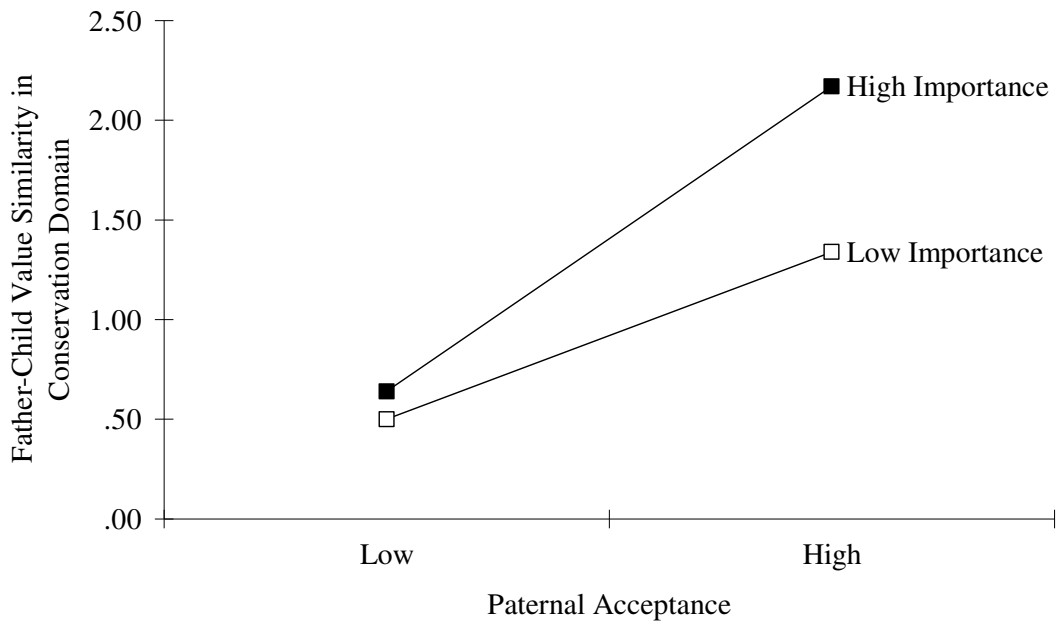


Figure 11. Perceived Importance \times Paternal Acceptance Effect on Value Similarity

5.4.10 Results for Hypotheses 8 and 9

Hypotheses 8 stated that parent-child value similarity would be related to self-concept clarity and self-esteem. Inspection of Table 10 indicated that mother-child value similarity was positively and significantly related to self-concept clarity in both samples ($r_s = .14$, $p_s < .05$, two-tailed). Father-child value similarity was positively and significantly related to self-concept clarity only in the university sample ($r = .18$, $p < .01$, two-tailed). As for the self-esteem, significant correlations were obtained for both mother-child ($r = .20$, $p < .01$, two-tailed) and father-child ($r = .17$, $p < .05$ two-tailed) value similarity in the high-school sample. In the university sample, neither of the similarity indexes was significantly related to self-esteem. In sum, data provided partial support for Hypothesis 8.

Hypothesis 9 stated that parental congruence would be related to adolescents' self-concept clarity and self-esteem. However, results revealed that mother-father value similarity index was not significantly correlated with self-concept clarity and self-esteem in neither of the samples. Thus, Hypothesis 9 was not supported.

5.4.11 Results for Hypothesis 10

Hypothesis 10 was formulated to assess whether equal emphasis on motivationally conflicting value domains could influence self-concept clarity and self-esteem. Specifically it was expected that higher self-concept clarity and self-esteem could be more likely to be observed for people with differentiated value hierarchies (that is, value hierarchies specified by higher importance on one pole and lower importance on the other pole).

In order to test the hypothesis, first, two difference scores were calculated between the cardinal value domains in opposite locations on the circumplex by subtracting adolescents' Self-Transcendence scores from Self-Enhancement scores ($Diff_{SENH-STRA}$) and Conservation scores from Openness scores ($Diff_{OPEN-CONS}$). Thus, higher values of the variable $Diff_{SENH-STRA}$ indicated value systems emphasizing Self-Enhancement values over Self-Transcendence values, and higher values of the variable $Diff_{OPEN-CONS}$ indicated value systems emphasizing Openness values over Conservation values. Then, correlations were calculated between the self-related variables and the difference variables.

The correlations between adolescent values and self variables are presented in Table 20 together with the correlations between the value domain scores and the self-related variables. Value types were mostly unrelated to self-concept clarity and self-esteem scores in the high-school sample. Stimulation values were positively correlated with self-concept clarity scores ($r = .14, p < .05$, two-tailed), and Security values were positively correlated with self-esteem ($r = .20, p < .01$, two-tailed). All other correlations were either insignificant or marginally significant. The two difference scores were not significantly related to any of the self-related variables.

In the university sample, more significant relationships were observed. Self-direction ($r = .12, p < .05$, two-tailed), Universalism ($r = .12, p < .05$, two-tailed), Tradition+Conformity ($r = .16, p < .01$, two-tailed) and Security ($r = .20, p < .001$, two-tailed) values were positively correlated with self-concept clarity. Achievement ($r = .17, p < .01$, two-tailed), Hedonism ($r = .18, p < .01$, two-tailed), Stimulation ($r = .19, p < .01$, two-tailed), Self-direction ($r = .29, p < .001$ two-tailed), and Security

($r = .13$, $p < .05$, two-tailed) values were positively correlated with self-esteem. There were not significant correlations between $Diff_{SENH-STRA}$ and self-related variables in the university sample as well. However, $Diff_{OPEN-CONS}$ scores were negatively correlated with self-concept clarity ($r = -.14$, $p < .05$, two-tailed), indicating that higher levels of emphasis on Self-Enhancement values over Self-Transcendence values were associated with lower levels of self-concept clarity. This result contradicted the expectation that differentiation would be associated positively with the self-related variable. Moreover, $Diff_{OPEN-CONS}$ scores were positively correlated with self-esteem ($r = .13$, $p < .05$, two-tailed), indicating that higher levels of emphasis on Self-Enhancement values over Self-Transcendence values were associated with higher levels of self-esteem.

Table 20. Correlations between Student Values and Self Variables

	High-school Sample		University Sample	
	SCC	SEST	SCC	SEST
Power	.06	.05	.01	.09
Achievement	.04	.04	.06	.17**
Hedonism	-.05	.08	-.08	.18**
Stimulation	.14*	.12	.04	.19**
Self-Direction	.07	.09	.12*	.29***
Universalism	-.01	.07	.12*	.01
Benevolence	.12 [†]	.12 [†]	.07	.01
Tradition+Conformity	.09	.11	.16**	.00
Security	.10	.20**	.20***	.13*
Self-Enhancement (SENH)	.06	.05	.04	.14*
Openness (OPEN)	.06	.11	.02	.27***
Self-Transcendence (STRA)	.07	.11	.11 [†]	.01
Conservation (CONS)	.11	.18**	.20**	.07
$Diff_{SENH-STRA}$.01	-.03	-.03	.11
$Diff_{OPEN-CONS}$	-.02	-.03	-.14*	.13*

SCC Self-concept clarity SEST Self-esteem

* $p < .05$ ** $p < .01$ *** $p < .001$ [†] $p < .06$

Together, Hypothesis 10 was partially supported and the significant correlations mentioned above revealed an unprecedented pattern. Theoretically, self-concept clarity and self-esteem are expected to correlate positively (in the present study, $r = .49$ and $r = .50$ in the high-school and university samples, respectively; $p < .001$, two-tailed). How is it possible then that a given index correlate negatively

with self-concept clarity and positively with self-esteem? This point will be elaborated in the following chapter together with the other findings of the study.

CHAPTER 6

DISCUSSION

6.1 Overview

In the following sections, first, the findings of the study will be discussed following the order in the Results section. Second, limitations of the study will be highlighted and suggestions for future research will be presented.

6.2 Group and Gender Differences in Values

Although no specific hypotheses were generated, group- and gender-related differences in value priorities were also explored in the present study. Firstly, high-school students were found to ascribe higher importance to Achievement values than the university students. Achievement values are mental representations of being successful with respect to social standards. An important social standard prescribed for the high-school students is to be enrolled in a university, and Turkish youth also perceive this goal as the most important factor in finding a good job (Konrad Adenauer Vakfi, 1999). Thus, the salience of this goal in the high-school years as well as getting close to university entrance exams might lead to ascribing higher importance to Achievement values, and once achieved this goal, its importance could be relatively weakened in value hierarchies of the university students.

Secondly, although the rank-order of Tradition+Conformity values were the same in both samples, these values were somewhat more important in high-school students than the university students. As the analyses revealed, maternal and paternal control is also higher in high-school sample than the university sample. Taken together, these results suggest that in high-school years, parents demand their children to comply with their restrictions, and this might be paralleled by adolescents' ascribing higher importance to values which uphold restraint of actions, respect, commitment, and acceptance of traditional customs and ideas. As the children mature, parents' controlling tendencies diminish, and becoming more

liberated in the university years may be paralleled by a relative decrease in the importance ascribed to these values.

As for the gender differences, male students ascribed higher importance to Power values than female students, and female students ascribed higher importance to Universalism, Benevolence, and Hedonism values than male students. However, value priorities were more similar than different as indicated by the Spearman correlation of .83. These results are consistent with previous research. Schwartz and Rubel (2005) found that it was a cross-culturally consistent pattern that men score higher than women in Power values, and women score higher than men in Universalism and Benevolence values. However, although this pattern was consistent, the effect sizes were small, and value priorities of men and woman across cultures revealed a similarity coefficient of .96. The findings of the present study seem to replicate this pattern. A cross-culturally inconsistent, but culturally replicated result, however, was that female students scored significantly higher than male students on Hedonism values. In Schwartz and Rubel's (2005) research, men found to score higher than women on Hedonism values cross-culturally, but this pattern was reversed for Turkish Ankara sample, and a gender difference was not observed in Turkish İstanbul sample. This finding of the present study seems to replicate this pattern within culture. The authors argued that gender and value priorities differentially related to İstanbul and Ankara samples possibly due to SES differences (students in İstanbul to be higher) and differences in rural and urban origins (Ankara more rural) between the students in two cities. However, given that Hedonism values are motivationally conflicting with Tradition and Conformity values, this explanation is inconsistent. Although there is no immediate explanation to this effect, a plausible argument might be that this difference could be reflecting an orientation towards becoming independent from culturally prescribed restraints on the part of adolescent and young adult females.

Furthermore, SES differences could be interacting with gender. Consistent with this explanation, İmamoğlu and Karakitapoğlu-Aygün (2004) found that, in the upper SES segments, females were found to ascribe higher importance to self-directed values than males. An additional factorial ANOVA was performed to

explore if this explanation could empirically be supported. Student's report of family income was transformed into a categorical variable with two levels by using median split. A 2(Gender) \times 2(SES) ANOVA revealed significant main effects of Gender, $F(1,503) = 15.245, p < .001, \eta^2 = .03$, and SES, $F(1,503) = 4.064, p < .001, \eta^2 = .01$. Female students had higher scores in Hedonism values than male students, and lower SES group had lower Hedonism scores ($M = 4.85$) than the higher SES group ($M = 5.03$). However, Gender \times SES interaction was not significant. Thus, the difference between female and male students with respect to Hedonism values remains unexplained.

In sum, gender differences mostly were in line with the existing literature that men and women are different with respect to the importance they ascribe to Power, Universalism and Benevolence values (Schwartz & Rubel, 2005). However, these consistent differences were small, and gender similarity in value priorities was more apparent, as indicated by other research conducted in Turkey (Başaran, 2004; Karakitapoğlu-Aygün & İmamoğlu, 2002).

6.3 Hypotheses 1-3: Parent Values, Parenting, and Mediation Effects in Value Socialization

Previous research has revealed a variety of the antecedents to parent-child value similarity as proposed by different theoretical frameworks (Darling & Steinberg, 1993; Grusec & Goodnow, 1994). In the present study, a mediation model was adapted from Darling and Steinberg's (1993) formulation that parenting styles would be influenced by parents' values, which in turn would predict adolescent outcomes. Hypotheses 1 and 2 specified which value types could influence parenting styles, specifically proposing that Self-Enhancement values would lead to parental control, whereas Self-Transcendence values would lead to parental acceptance. In addition, Hypothesis 3 was concerned with the mediating role of parenting styles between parent values and parent-child value similarity.

Results in both high-school and university samples provided evidence supporting the proposed relationships. First of all, Self-Transcendence values

(Benevolence and Universalism) were positively related to parental acceptance dimension. Self-Transcendence values are representations of socially-oriented needs, emphasizing concern for others. Specifically, Benevolence values serve to maintain interpersonal relationships through attending to others' needs, helping, forgiving or being loyal. Thus, as the data suggested, they are also functional in regulating parental behavior to provide a warm, caring, and emotionally supportive parenting context.

Interestingly, Universalism values, which represent the need to regulate intergroup behavior to maintain the welfare of all social groups, were also correlated with parental acceptance as well as Benevolence values. A possible explanation to this finding is that Universalism and Benevolence values might not necessarily be differentiated in Turkish culture, which is traditionally characterized by collectivist tendencies (e.g., Göregenli, 1995; Hofstede, 1980). Thus, common good for the ingroup could also be indirectly provided by ascertaining the welfare of all groups, indicating a general concern for interpersonal relations and harmony. Moreover, strength of associations between Benevolence and Tradition values, and Benevolence and Universalism values were found to be equal in Turkish people (Karakitapoğlu-Aygün & İmamoğlu, 2002), indicating that a general benign orientation toward physical and social entities is characteristic of Turkish culture.

It is also possible that, attending to child's needs could lead to a parents' perceiving that the attended problem temporarily creates a disharmony for the parent-child relationship. Then, parent's Universalism needs might function to restore harmony to the relationship. If such a process really exists, then it pinpoints to the reciprocal effects within the family, through which value socialization becomes a bidirectional process (Kuczynski, Marshall, & Schell, 1997) such that, children's need for parental support might trigger parents' Self-Transcendence values, which enables parents to provide support for their children. Nevertheless, since the data of the present study is collected in a cross-sectional study, such a bidirectional process cannot be safely concluded. To sum up, providing emotional warmth and support for the children seems to be guided by a general benign orientation.

Although Self-Transcendence values had the highest correlation with parental acceptance, inspection of all other correlations also showed that parental acceptance was associated with almost all value types to a certain extent for both mothers and fathers. It appears that different aspects of warmth and support given to the children might be guided by different values. For instance, helping the child to solve a personal problem might be guided by parent's Self-direction values, such as being cognizant, whereas giving emotionally soothing verbal support might be guided by Benevolence values such as attending to others' needs. Another possibility is that such a pattern of relationships might be response bias. By definition, and as the negatively skewed distribution of values suggest, values are highly desirable means and goals. Similarly, parental warmth is a desirable characteristic as well. Thus, the correlations between the value types and parental acceptance can be spurious and both variables could be affected by socially desirable responding. However, social desirability seems inadequate for accounting for all the variations, because parenting styles were measured from multiple sources and the degree of overlap between the sources was quite high.

Moreover, as postulated by using the Schwartz's (1992, 1996) circumplex model, the pattern of correlations between the value types and parental acceptance yielded a monotonic decrease starting from Universalism and Benevolence value types. Previous studies which investigated the relationships between the value domains and various outcome measures proved the utility of such correlation patterns. For instance, in a prisoner's dilemma setting Schwartz (1996) found that Benevolence values were the strongest correlates of interpersonal cooperation versus competition, and the size of correlations decreased as one moved farther from Benevolence values around the circumplex. Complementing this pattern, Power values had the highest negative correlation with the cooperation-competition outcome, and the same pattern of decrement was observed as well. Similar trends were observed for the correlations between Universalism-voting for the central right versus central left parties, and Universalism-purchasing environmentally friendly goods (Schwartz, 2005). Thus, it is safe to conclude that the pattern of relationships between Self-Transcendence values and parental acceptance observed in the present

research indicates that acceptance construct still reflected the motivational underpinnings of these two value domains.

Consistent with the expectations, analyses also revealed that Self-Enhancement values were strong predictors of parental control. Self-Enhancement values are representations of individually-oriented needs, emphasizing concern for individual's esteem and superiority. Specifically, Power values, which are the guiding principles of gaining status and control over people and resources, were strongly related to parental control. Parents for whom dominance and control over others are more important appear as more willing to closely scrutinize and restrict their children's behaviors. Achievement values, which were related to personal success and competence, were also correlated with parental control. It appears that it requires a sense of competence for the parents to achieve bringing their children in line with parental demands. Actually, Achievement values, as contrasting the individualistic concern in the Achievement motivation, refer to success as prescribed by social standards (Schwartz, 2006). Parental attempts at bringing the child align with the socialization goals of parents can serve to an Achievement value such as "upbringing beneficent children".

An unexpected finding of the present study was that Tradition+Conformity values were also correlated with paternal control. These value types contain values which emphasize keeping up with the traditional modes of behavior as well as restraining actions which are potentially harmful for others. Therefore, these values are guiding principles in the *conservation* of culturally-prescribed ways of living. Previous research indicated that relative importance of Openness values as opposed to Conservation values has discriminated among voting for more versus less liberal political parties (Barnea & Schwartz, 1998). Similarly national strength and order, religiosity, and propriety in dress and manners were positively related to right-wing authoritarianism (Heaven and Connors, 2001) and right-wing economic beliefs of British Conservative Party (Heaven, 1990). Rohan and Zanna (1996) reported that parental right-wing authoritarianism had the highest positive correlation with Tradition and Conformity values, and it was negatively correlated with the adult child's perception of responsive parenting. Similarly, Manuel (2006) investigated

the relationships between right-wing authoritarianism and parenting styles with children 12-18 years of age, and found a positive correlation ($r = .33$) between parents' report of right-wing authoritarianism and child's report of authoritarian parenting. Thus, the relationship between Tradition+Conformity values and parental control obtained in the present study can be reflecting an authoritarian disposition.

Taken together with the finding that mother's Power values were associated with maternal control, this finding suggests that maternal and paternal restrictions of children's behavior might be pointing to a role differentiation among parents. It is also possible to argue that mothers control their children's behavior as a means to display dominance over children. Such a tendency may be reflecting a tendency to restrict the autonomy of the child through applying punishment (İmamoğlu, 1987) or overprotective mothering (Sümer, Selçuk, & Günaydın, 2006). By contrast, fathers seem to adhere to the traditional fatherhood role and exert control in order to ensure that the traditional ways of living is conformed. That the values associated with parental control are different for mothers and fathers seems to imply that mothers and fathers might be different in their ascriptions about and roles in exerting parental control.

Previous studies in the value socialization literature consistently indicated that parental warmth/acceptance was associated with children's higher whereas parental demandingness/control was associated with lower accuracy of perception of their parents' values (Knafo & Schwartz, 2003, 2004; Okagaki and Bevis, 1999; Whitbeck & Gecas, 1988). In addition, accuracy of perception was an important mediator between parent values and child values (Okagaki and Bevis, 1999), and identification with the parents predicted parent-child value similarity through the mediation of parenting dimensions (Knafo & Schwartz, 2003, 2004).

By investigating the effects of parent values on parenting dimensions and in turn the mediating role of parenting dimensions, present study contributed to the available literature by demonstrating how parent values indirectly influenced value similarity. First of all, consistent with the literature, parental acceptance had a mediation effect by increasing parent-child value similarity and parental control by

decreasing it, with only one exception. Whitbeck and Gecas (1988) found that, mothers' inductive control, which was characterized by control through reasoning and discussion was positively related to value congruence. However, coercive control, which was characterized by control through pressure, was not related to congruence. These results contradict to the findings of the present study. There may be a number of factors accounting for these findings. First, their sample consisted of children with an age range of 9-15. Second, control was measured with two items which have implications of parental involvement (e.g., "Often tells me what to do – Seldom tells me what to do"), especially for children of low age. Then, they created an index of inductive control by multiplying scores on control measure by scores on a measure of discipline through reasoning. The same control measure was multiplied with the scores of a measure of children's perception of how likely their parents to use physical punishment. Therefore, both control indexes had the same variation probably colored by parental involvement. Thus, a lack of negative relationship seems to result from inadequacy of measurement.

Mediation analyses consistently revealed that Self-Transcendence values had a positive indirect effect on parent-child value similarity through the mediation of parental acceptance, and Self-Enhancement values had a negative indirect effect on parent-child value similarity through the mediation of parental control. These results imply that in parenting contexts, parent values are manifested in how they regulate their children's behaviors. This is consistent with the previous studies which showed that when parents become role models and act in accordance with their values, value similarity was more likely (Flor & Knapp, 2001). Theoretically, individual preferences, attitudes, and behaviors are influenced by values to the extent that they have the potential to express particular values (Bardi & Schwartz, 2003; Homer & Kahle, 1988). Consistently, results of the present study implies that parenting attitudes are important means in expressing parent values, and perpetuation of value systems in the new generation is facilitated by the mediating role of these attitudes.

Secondly, the final models in both samples indicated to a complex and interactional process of value socialization. Previous studies in value socialization overlooked possible reciprocal effects of parents on each other's parenting, creating

the illusion that socialization took place in dyadic vacuums. In the present study, investigating the effects of parents' values on each other's parenting styles provided valuable information about interpersonal dynamics of parenting and its effect on value similarity. As for the high-school sample, besides other hypothesized effects, mother's Self-Transcendence values were found to influence paternal control as well. This result is especially important because it specifically indicates the role of mothers in the family in providing a warmer family context. However, the resulting indirect effect of mother values on father-child value similarity was not significant. Together, these results suggest that mothers seem to operate as regulators of paternal control but this regulation seems insufficient to warrant higher similarity between fathers and children, which is largely affected by acceptance and warmth provided by the father.

A different pattern of reciprocal relations were observed in the university sample. Again, mother's and father's values influenced their respective acceptance and control scores. First, mother's Self-Transcendence values had a negative effect on paternal acceptance. Second, both mother's and father's Self-Enhancement values had positive effects on each others parental acceptance. The former effect suggests that as mother's emphasized Universalism and Benevolence values more, fathers tended to become less accepting. This result seems to imply that as the mothers assume the role of supportive figure, fathers seem to rely on them in providing emotional warmth and support to their children. The latter effects of Self-Enhancement values on parental acceptance suggest that as mothers or fathers emphasize Achievement and Power values more, their spouse become more accepting. This finding might be indicating to a mediatory role for both parents in buffering the autocratic attitudes toward the young adult by expressing more accepting style. However, father's Self-Transcendence values were positively related to maternal control. This finding might be indicating that mothers could become more sensitive about restricting their children's behaviors if they perceive their husbands as more tolerant. In sum, as the adolescent matures, controlling tendencies of one parent could be regulated by the other.

Some differences between the findings of high-school and university samples were also observed. The influence of mother's Self-Transcendence values on paternal control, which was observed in the high-school sample, was not observed in the university sample. Independent samples *t* tests provided evidence that parental control decreases as the adolescents become adults. Results revealed that negative effects of parental control on parent-child value similarity are smaller and they hardly reached significance in the university sample. It is possible that, as fathers' controlling tendencies diminish, mothers' tendency to regulate paternal control might become obsolete.

In sum, results provided support for the mediation models in both samples. In sum, an important outcome of the present study is that it suggested that parental acceptance and control contributed to value internalization by providing the parenting context through which parent values could be expressed. This process is somewhat stronger for adolescents and appears to be losing its strength as the adolescents mature and become more independent of their parents.

Analyses with the categorical parenting styles in both samples seem to provide further support parenting effects. Previous research on parenting styles suggested that authoritative parenting is the optimal developmental context. Children raised in authoritative parenting contexts were found to possess higher self-esteem (Herz & Gullone, 1999; Sümer & Güngör, 1999a), and higher school performance (Dornbusch, Ritter, Leidermann, Roberts, & Fraleigh, 1987) than the children from other parenting contexts. Results of the present study indicated that parent-child value similarities were not significantly different for authoritative, indulgent, and neglecting parents, but higher similarities were observed for indulgent parents than authoritarian parents in the high-school sample. Although similar patterns were observed in the university sample, no differences were significant. These results have two implications. First, they suggest that parents become a less important value base as their children become mature. Second, authoritative and indulgent parenting styles share the common parenting orientation of high acceptance; however, the former is qualified by high parental control whereas the latter is qualified by low parental control. That the mean similarity

scores for these parents were statistically similar, but the mean similarity scores for indulgent parenting were higher than authoritarian (low acceptance and high control) parenting suggested that parental acceptance is essential key for successful transmission of values. These results are also in line with previous research which suggested that parental warmth and indulgence is positively related with children's accuracy of perceiving and accepting parental values (Knafo & Schwartz, 2003, 2004). Although both correlational analyses and model tests indicated that lower similarity is associated with higher levels of parental control, warm emotional parenting context seems to override the negative effects of parental control.

6.4 Hypotheses 4 and 5: Parents' Socialization Goals

Previous studies in value internalization indicated that parents' socialization values, which referred to parents' preferences for values which they prefer their children to have, were positively related to children's values and children's accuracy of perception about which values their parents' preferred them to possess (Whitbeck & Gecas, 1988; Knafo & Schwartz, 2003). In the present study, parents' socialization goals were proposed as a motivational variable for parents as an attempt to assess the degree to which parents wished to pass their values to their children. It was expected that as the parents were more willing to transmit specific values, parent-child similarity would be higher.

Nevertheless, findings indicated that parental willingness was not related to parent-child similarity in a given domain with only one exception. In the high-school sample, father's socialization goals for Self-Enhancement values were positively related to father-child value similarity in the same domain as well as in the Openness domain. As fathers wished their children to possess Achievement and Power values more, their children were more similar to them with respect to the importance they placed on these values. In addition, they were more similar to their fathers in Hedonism, Self-direction, and Stimulation values. This is a particularly important finding because it indicates that willingness to transmit values in one domain can generalize to another yet motivationally compatible value domain.

In the university sample, father's socialization goals for Conservation values were negatively related to father-child value similarity in the same domain. Another unhypothesized finding observed in the high-school sample was that mother's socialization goals for Conservation values were positively related to mother-child value similarity in the Openness domain. These findings seem to complement the above mentioned finding. Beginning with the adolescence, children become more autonomous and peer relations become more important in defining themselves, which gradually leads to becoming more separated and individually oriented adults (Noller & Callan, 1991; Steinberg & Morris, 2001). Thus, individually-oriented values become more important as compared to socially-oriented values. It seems that father's socialization goals for Tradition, Conformity, and Security values might have created an effect of resistance in the part of the young adults.

Implication of these findings is that, parental socialization attempts for Self-Enhancement and Openness values might be more readily accepted by the adolescents, whereas attempts to transmit Conservation values might be resisted. The likelihood of internalizing individually-oriented values might increase as the adolescents perceive these values more compatible with their peer groups. Another possible reason could be that parents might exert more parental control on their children while trying to make their children comply with their socialization attempts to internalize Conservation values.

The only significant interaction effect found in the high-school sample provides some evidence for this explanation. Originally, it was expected that higher socialization goals of authoritative parents would predict higher similarity, whereas it is expected to predict lower similarity in authoritarian parenting contexts. Although, there were no significant three-way interaction effects to support these expectations, a two-way maternal control-socialization goals interaction was obtained. Decomposition of the interaction effect showed that for the mothers who reported lower socialization goals for Conservation values, maternal control was not significantly related to value similarity, whereas for the mothers who reported higher socialization goals for Conservation values, parent-child value similarity was higher for the mothers who reported lower maternal control than the mothers who reported

higher maternal control. Thus, higher maternal control combined with high willingness might be perceived as coercion, leading the adolescent to reject Conservation values.

However, these explanations should be taken cautiously. Inconsistent pattern of results and mostly a lack of confirmation favoring the hypotheses indicate that parental socialization goals for values could be an inadequate construct to explain parent-child value similarity. In fact, neither the total scores for both parents' socialization goals were not significantly related to value similarity indexes nor the size of significant correlation coefficients was substantial. One of the problems with measuring socialization goals in the present study was that the scale consisted of one-statement definitions for each value domain which could have created reliability problems. Another problem is the restriction of range observed in the ratings. Parents tended to evaluate their socialization goals near the highest scale values on the average and they did not seem to differentiate across values. This is a general problem with value measurement because people tend to evaluate values desirably by very nature of the construct, evaluating each domain almost equally desirable. Moreover, since parents are generally aspired to transmit their values (Whitbeck & Gecas, 1988), socialization goals might not have practical utility in explaining value similarity.

It is also possible that, no matter how much parents were willing to transmit their values, they might not be exerting behaviors in accord with their wishes. Thus, as evidenced in previous studies, a lack of word-deed consistency might be coloring the relationship between socialization goals and value similarity (Flor & Knapp, 2001). Far and beyond, the extent to which their children accurately perceived their parents values (e.g., Okagaki & Bevis, 1999) could also have a moderating effect on the relationship between the socialization goals and value similarity. Since these variables were not measured in the present research, these speculations need further investigation with better conceptualization and measurement of the socialization goals construct.

6.5 Hypotheses 6 and 7: Perceived Value Importance for Peers

In the present study, possible effects of perceived importance of values for peers on parent-child value similarity were also investigated. Students in both high-school and university samples were asked to report their perceptions about the relative importance of values domains for their peers. It was expected that, if the adolescents perceived a particular value domain to be important for their peers, parent-child similarity in the same domain would decrease. Correlational analyses did not provide evidence for this expectation with only one exception observed in the university sample: higher perceived importance of Self-Transcendence values for the peers was associated with lower father-child similarity in the same domain. Although it is only a weak support and might well be a statistical artifact, this finding indicates that either these individuals might be admiring their peers having a social orientation if they less internalized these values, or having internalized these values, they might be less satisfied with their peers' level of emphasis in social-orientation.

There were a few significant relationships which were not hypothesized. Considering both the size of these relationships and lack of a consistent pattern of relationships, as well as the insignificant correlations between total perceived importance scores with the similarity indexes, these findings should be interpreted cautiously. Overall, it appears that perceived importance of values for peers has no consistent effect on parent-child value similarity. In essence, the assumption underlying Hypothesis 6 was that parents and peers would be in contradiction as different sources of value transmission. Results seems to challenge this assumption suggesting that these two sources may not necessarily be in contradiction. Another possibility is that peers' relative emphasis on particular values could be affecting value similarity with peers. Since there is not a specific measure for specific expectations regarding peer similarity, this explanation needs further investigation.

Hypothesis 7 was formulated to further investigate how perceived importance of values for peers could interact with parenting styles to affect parent-child value similarity in a particular value domain. Only in the university sample, perceived importance of Self-Transcendence values for peers was found to interact

with paternal control to affect father-child value similarity in the same domain. When young adults perceived that Self-Transcendence values were highly important for their peers, paternal control was not related to the level of father-child similarity. By contrast, when young adults perceived that their peers placed relatively low levels of importance to Self-Transcendence values, father-child value similarity was higher for lower than higher levels of paternal control. This particular interaction effect indicates that, at least for Self-Transcendence values, internalization of values from fathers can be fostered by peers. As the results consistently revealed, parental control has a negative effect on value similarity. However, this particular interaction effect suggests that values regarding concern for, attending to the needs and well-being of both significant and socially distant others could still be internalized from fathers if individuals perceive that peers emphasize such values.

Rohan (2000) argued that individuals hold not only individual value systems which serve the function of evaluating own actions, but they also represent others' value orientation as social value systems to organize their perceptions of others and use these social value systems to evaluate the target individuals or groups. It may be argued that perceived importance of values for peers can have such a function. In addition, social value systems might become guides for evaluating personal conduct, especially when individuals become more liberated from parental control in the college life, buffering the negative effects of paternal control on father-child value similarity.

Such a process seems to be further implied by the significant interaction effect of paternal acceptance and importance of Conservation values for peers. Paternal acceptance was positively related to father-child value similarity in the Conservation domain. Far and beyond, level of peer importance did not have influence on similarity when the paternal acceptance was low. However, for high paternal acceptance, similarity was even higher when young adults perceived that their peers also endorsed Conservation values. These findings suggest that perceived compatibility of fathers and peers with respect to Conservation values can increase the likelihood that these values are internalized especially if the fathers provide a warm and accepting socialization context.

These significant interaction effects obtained in the present study have particular importance. In a cross-cultural study, Schwartz and Bardi (2001) found that average importance rating in all samples indicated that Benevolence, Self-direction and Universalism values were the uppermost domains in the hierarchies, Benevolence value type consistently ranking the first. The middle of the hierarchies was comprised of Security, Conformity, Achievement, and Hedonism values. Finally, the least important value types across nations were the Stimulation, Tradition, and Power value types, Power type consistently ranking the tenth. The authors argued that these cross-cultural similarities with respect to value priorities indicated the adaptive function of values in all cultures in meeting the universal human requirements.

Present findings indicate that Self-Transcendence values as the most important values can hardly flourish in the young adults especially if they are deprived from a value base provided by peers when they have highly controlling fathers. By contrast, Conservation values as the lesser or least important values in value priorities can flourish if the fathers provide a warm parenting to their adult children and internalization can further be enhanced if the young adults perceive their peers endorse these values. Taken together with Knafo's (2003) finding that value internalization is fostered if schooling and parenting contexts fit in ideologies with respect to value priorities, these findings suggest that even most adaptive values cannot be internalized when a value base is not capable, or even the least important values can be internalized if there is a fit between different socialization contexts.

Another implication of these findings is that value internalization is a dynamic process in which the individual actively shifts to different sources of socialization as value bases. Adapting to demands of personal, social interactional and social institutional requirements (Schwartz, 1996) is possible through appropriate guiding principles, and the individuals seem to adhere to different value bases to achieve adaptation.

6.6 Hypotheses 8 and 9: Value Similarity and the Self-Evaluations

Despite the recognition that values are central to self-concept (Allport, 1969; Rokeach, 1973), the question of how value socialization affects the cognitive and affective components of the self has not been addressed. In the present study, the question was attempted to be answered by investigating the relationships between parent-child value similarity and self-evaluations.

First of all, correlational analyses indicated that mothers were an important source of value base for both adolescents and young adults to have a clear self-concept, relative to fathers. Mothers have been generally found to be a more important figure than fathers in affecting their children's beliefs (Flor & Knapp, 2001; Noller & Callan, 1991). For instance, Flor and Knapp (2001) found that religious behavior of mothers was positively related to importance of religion to the child for dyadic discussions but negatively related to importance for less frequent unidirectional discussions. The same interaction effect was not significant for fathers. One of the functions of values is to mediate the social cognitive processes through imbuing meaning to situations, influencing judgments, preferences, and choices (Kahle, 1996). Thus, internalizing mother's values might be providing the adolescent with a frame of reference in exploring and experiencing a variety of personal and social skills, resulting in a better understanding of who he or she really is.

Data also indicated that mother-child value similarity was positively associated with self-esteem for the high-school adolescents but not for the young adults in the university sample. Furthermore, father-child value similarity was associated with self-esteem but not with self-concept clarity. The reverse pattern was observed in the university sample. Overall, implication of these findings is that as individuals mature, their similarity with their parents with respect to value priorities seems to continue serving a representational function to maintain a clear sense of self, but the bases for positive self-regard might become more individually defined.

Having experiences revealing the nature of the self has consequences for how one evaluates himself or herself, especially if the individuals reflect on these

experiences and attribute meanings associated with their value priorities. Inherent in such meaningful experiences are not only the characteristics of a given situation, how and why others behave in particular ways or how we interact with them, but also our evaluations of how and why we behave in particular ways. Research on Terror Management Theory (TMT) has provided evidence that such evaluations have consequences for self-esteem (Greenberg, Solomon, & Pyszczynski, 1997; Solomon, Greenberg, & Pyszczynski, 1991). Specifically, to the extent that the individuals evaluate themselves as behaving in accord with their worldviews, they experience a positive self-regard toward themselves. Such an evaluation is possible through interpretation of personal experiences in the light of one's values. This might become possible if the individuals have some value-base which can guide their self-evaluations. Thus, internalization of parents' values can serve as a value-base by means of which they can imbue meaning to life experiences. Furthermore, such evaluations can help to buffer what TMT refers as "existential terror" inherent in every human being as a consequence of the awareness that human beings are mortal by providing a sense of positive self-regard. This might especially be important in adolescence period when adolescents become more liberated from the parents and interactions with peers become important for searching for a personally committed and socially approvable identity (Noller & Callan, 1991). Thus, as revealed in the analyses, mother-child value similarity can become a "secure base" for the adolescent not only for exploring but also in attributing meaning to his or her experiences, resulting in higher self-esteem.

Nevertheless, the sizes of relationships discussed above were found to be small. This might be indicating that some psychological or social factors other than parent-child value similarity could be functioning to maintain a clear and valuable self-concept for individuals. Future research is needed to identify these factors and their relative contribution to self-evaluations besides value-similarity.

Another expectation concerning the self-evaluations was that mother-father value similarity would be positively related to self-concept clarity and self-esteem (Hypothesis 9). Grusec and Goodnow (1994) argued that perceiving parents' values accurately, which is the antecedent condition for internalization of values, could be

affected by the clarity of messages conveyed by parents. In the present study, mother-father value similarity was postulated as a facilitating factor in conveying clear messages, and thus, it was expected that parental congruence could contribute to self-concept clarity and self-esteem of the adolescents and young adults. However, results revealed no significant relationships in neither of the samples. It is possible that the proposed rationale for the hypothesized relationships might be inaccurate. Clarity of messages conveyed to the child can be affected by factors other than parents' congruence on value priorities. Since clarity of messages conveyed by the parents and its relation to parental congruence on value priorities was not directly assessed, an immediate explanation to insignificant results can not be offered. Nevertheless, results suggest that parental congruence is not an immediate predictor of adolescents' and young adults' self-evaluations.

6.7 Hypotheses 10: Value Hierarchies and the Self-Evaluations

Consistent with the above explanations, systematic differences were found between the high-school and university students with respect to the relationships between values, value priorities and the self-evaluations. In the high-school sample, value priorities of students were not systematically and significantly related to self-evaluations. Stimulation values were positively correlated with adolescents' self-concept clarity scores and Conservation values were positively correlated with adolescents' self-esteem scores. None of the other value scores were related to self-concept clarity, nor were the differences between cardinal value domains related to self-concept clarity and self-esteem. In the university sample, Self-direction and Universalism, Tradition+Conformity and Security values were positively correlated with self-concept clarity. In addition, Achievement, Hedonism, Stimulation, and Self-direction values were positively associated with self-esteem.

Feather (1991) argued that self-esteem would be associated with those values endorsed by a particular society and hypothesized that individually-oriented values would be positively related to self-esteem in Australian adolescents, who were supposedly raised in an individualistic society. He found out that achievement, competence, and self-direction values had the highest positive correlations with self-esteem. Adapting Feather's (1991) argument, collectivistic tendencies of the Turkish

society can be one possible explanation to the relationship between Conservation values and the self-esteem in adolescents. However, Feather (1991) also reported positive correlations between restrictive conformity values, security values, and self-esteem. In the present study parents were found to possess more controlling parental attitudes in adolescence period. Thus, the relationship between Conservation values and self-esteem might be indicating to a degree of compliance to parental demands by the adolescents.

The significant relationships between Self-Enhancement values, Openness values, and self-esteem in the university sample contributes to the cross-cultural generalizability of previous findings obtained in the previous studies (Feather, 1991; Schwartz, 2006). At least for the young adults, individually-oriented values appeared as correlates of self-esteem. This is in line with other value studies conducted in Turkish samples, which indicate that value priorities are changing towards more individually-oriented in contemporary Turkish society (Başaran, 2004; Çileli, 2000; İmamoğlu and Karakitapoğlu-Aygün, 1999).

However, the same associations were not systematic in the high-school sample. According to Marcia (1966), adolescents go through identity formation process, and identified two dimensions of this process. *Exploration* is concerned with the process of actively searching for and evaluating alternative identities, and *commitment* concerned with choosing and making investments for a particular identity. Marcia formulated four typologies to account for identity status by crossing these two dimensions. Commitment to a system of values, beliefs, or occupation after exploring alternatives marked the *identity achievement* status. An on-going exploration process without any commitments characterized the *moratorium* status. If the individual has committed a particular identity without exploration, she is said to be in *foreclosure* status. Finally, lack of both exploration and commitment was labeled as *diffusion*. Since adolescence period is characterized by moratorium, and value priorities of the adolescents might not become differentiated yet. This may be a possible explanation why self-evaluations were not associated with the value domains or with the value hierarchies in the high-school sample.

By contrast, college life provides a rich social environment with a variety of social interactions for individuals to have experiences conducive to value differentiations. Together with a lesser parental restriction, and perhaps by confronting the demands of the college life, individually-oriented values become more important for young adults (Noller & Callan, 1991). Consistent with these arguments, self-esteem was found to be positively associated with both Self-Enhancement and Openness values. In addition, progress toward identity achievement is observed throughout the college life. Adams and Fitch (1982) argued that, identity status of individuals could remain unchanged in the college life; otherwise, two kinds of change could occur. First, they ranked Marcia's (1966) categories from diffusion, foreclosure, and moratorium to identity achievement in ascending order. Then, they identified any status change as advancement if the change was from any lower-rank status to any higher-rank status. If the change occurred in the opposite direction, they identified it as regression. Longitudinal analyses in male and female college students indicated that overall, in addition to 53% of stability in identity status, 16% advancement was observed as compared to 7% regression in one year.

Together, these results suggest that young adults can be more aware of which goals or ways of living are more important to themselves as compared to adolescents. Consequently, they can be expected to have the opportunity to evaluate their experiences by means of well-articulated values. Differentiated value hierarchies which emphasized Openness values over Conservation values in the present study found to be positively related to self-esteem in the university sample but not in the high-school sample. It is possible that identity status of the two age groups might be accounting for the differences obtained in the present study.

An interesting finding obtained in the university sample was that favoring Openness values over Conservation values was negatively correlated with self-concept-clarity but positively correlated with self-esteem. Since self-concept clarity and self-esteem are concomitants (Campbell, 1990), such a value differentiation was expected to be associated positively with both self-evaluations. This result implies that while emphasizing individually-oriented values throughout the college life

provides young adults with a positive self-regard, choosing among the guiding principles of parents and of individual pursuit seems to produce a cost of experiencing unclarity of self-concept. Thus, having a valuable self by living up to individual pursuits can be said to be achieved, to a certain extent, in the expense of a previously guiding principles.

In sum, the correlational pattern of values and self-evaluations observed in the present study seem to fit in the existing literature. Especially, the correlational patterns observed between Self-Enhancement values, Openness values and the self-esteem are quite similar to those correlations obtained by Feather (1991) in an Australian sample, indicating that these relationships can be generalized across cultures, at least for university students. They also highlight the importance of value internalization and individual value-hierarchies for self-evaluations. However, a major limitation attached to these findings pertains to matters of causality. Since correlations were used in testing Hypothesis 10, direction of causality cannot be determined. It is equally likely that young adults who possess high global self-esteem could have reported their Self-Enhancement and Openness values to be higher. This matter needs further clarification in future research.

6.8 General Discussion

Findings of the present study have some important implications for understanding value transmission in families and its relationship to self-evaluations. First of all, results indicated that parenting dimensions were systematically related to parents' value priorities. Although there is a plethora of research in parent-child value similarity, researchers did not examine the systematic effects of parents' value priorities on parenting dimensions. The present study provided evidence that parenting is systematically guided by parents' value priorities. In addition, as the mediation models suggested, these systematic relationships are manifested in variations of parent-child value similarity. Moreover, as the analyses conducted using categorical parenting styles indicated, especially for the adolescents, parental acceptance is the key to successful transmission of values. Thus, an important implication of these findings is that perpetuation of value systems in the new

generations are warranted to the extent that parents' value priorities are functional in providing a warm and accepting parenting context.

Although parental acceptance seems as a necessary condition for value transmission, other results suggested that it is not sufficient by itself. Parents' ascription of high importance to Self-Enhancement and Conservation values were found to be positively associated with parental control. Mediation analyses further indicated that controlling tendencies has a negative effect on parent-child similarity. Complementing these results, categorical parenting styles analyses made it clear that high parental control combined with low parental acceptance (authoritarian parenting) was the only condition in which the parent-child similarity was minimized. Thus, although parents readily provide warmth and acceptance to their children, relatively low levels combined with parental restrictions can block the transmission of values to next generations.

However, moderation analyses suggested that the effects of parenting effects can be accentuated or buffered by other factors for young adults. Mother-child value similarity in the Conservation domain was minimized if high maternal control interacted with high levels of mothers' socialization goals for the same domain. Father-child value similarity in Self-Transcendence values was minimized if high paternal control interacted with young adults' perception that their peers did not endorse these values. By contrast, father-child value similarity in Conservation values was maximized if high paternal acceptance interacted with young adults' perception that their peers did also endorse these values. Parallel to these findings, mediation analyses further suggested that mediation effects were somewhat smaller in the university sample. Together, these results indicate that as the individuals become young adults, parental control combined with other factors can negatively affect parent-child value similarity specifically for Conservation values. Given that young adults ascribe lower importance to Conservation values than adolescents, parental control can be rejected more. Although it is not directly measured in the present study, becoming less similar to parents with respect to Conservation values might be a manifestation of young adults' orientation toward individuation (İmamoğlu and Karakitapoğlu-Aygün, 2004). However, these moderation effects

have not been observed for other value domains. Thus, while individuals seek for more individuation, they also retain value similarity in other domains, and parents seem to serve as a base for these values even in young adulthood.

Another important contribution of the present study was to demonstrate that parent-child value similarity, value priorities of young adults, and self-evaluations are related. Value similarity studies in the literature treated parent-child value similarity typically as an outcome variable. However, in none of these studies similarity was theoretically argued or associated with outcome variables. The governing assumption of this research line is that parent-child value similarity is a desirable product of socialization which has to be achieved, and thus the parenting context provided for socialization is important. Results of the present study indicated that parent-child value similarity is positively associated with self-evaluations. Consistent with the literature, parents provide value bases for their children, and to the extent that similarity is achieved, these values can guide self-evaluations.

Nevertheless, the pattern of relationships again indicated group differences. Mother-child value similarity was positively associated with self-concept clarity scores for high-school and university students, and with self-esteem in high-school students. Father-child value similarity was positively associated with self-esteem in the high-school sample, and with self-concept clarity in the university sample. The mediation models in both samples also indicated that mediation effects of parenting on value similarity was somewhat higher in absolute values. Thus, these results suggest mothers to be a more important value base for adolescents within the family context. However, the correlational nature of the findings does not allow one to explicate the causality. It is both theoretically possible that having a value base can guide self-evaluations of adolescents (Baumeister, 1991; Greenberg, Solomon, & Pyszczynski, 1997; Solomon, Greenberg, & Pyszczynski, 1991), or having a clear sense of self and a positive self-regard can help adolescents to internalize parental values, probably through accurately perceiving and accepting parent values (Grusec & Goodnow, 1994). An important implication of these findings is that, in either way, mother-child value similarity is more important for adolescents with relation to

self-evaluations. It appears that the critical period for developing a value base, specifically the mother, is the adolescence period.

Such a value base seems to be consolidated especially in young adulthood. An important distinction between adolescents and young adults was that the value priorities, specifically the Self-Enhancement and Openness values of young adults were systematically related to self-esteem. Consistent with the above suggestions, these results imply that values acquired in adolescence seem to operate in the self-system with their ties to parents, and in university years, acquired values operate in the self-system as an integral part of the individual. However, Conservation values, which are guiding principles for personal restraint of actions, keeping up with traditional ways, and safety, harmony and stability of society, relationships, and the self, appear as important guiding principles for achieving a clear sense of self. As consistently revealed in previous research, orientation toward individuation in Turkish society is pursued together with preserving emotional ties with parents, indicating that individual autonomy and psychological interdependence can coexist as the dynamics of a changing society (İmamoğlu, 1987; Kağıtçıbaşı, 2005; Kağıtçıbaşı & Ataca, 2005). The results of the present study fit in these findings, suggesting that adhering to self- and other-directed values can have different functions in the self system. Previous research indicated that Self-Enhancement and Openness values were related to individuation orientation, whereas Self-Transcendence and Conservation values were related to relatedness orientation (Karakitapoğlu-Aygün & İmamoğlu, 2004). Results of the present study indicate that the former values become standards for how valuable individuals feel about themselves, and the latter values, particularly the Conservation values, serve to maintain a clear sense of self. Together, this distinction might be indirectly pointing to how individuation and relatedness might be reconciled in the self-system such that while the self-concept is construed and sense of clarity in the self-concept is achieved keeping up with traditional values, self-directed values serve as standards for evaluating self-regard.

These speculations are further implied in the observed relationships between differentiation of value priorities and self-evaluations. Differentiation of value

priorities with respect to motivational conflicts were differentially related to self-evaluations. Emphasizing Openness values over Conservation values was negatively related to self-concept clarity, but positively related to self-esteem. It seems that, although Conservation values can be serving to retain emotional ties to family, in becoming individuated, this can be achieved in the expense of sense of clarity. The obverse can also be possible. Young adults who have a clear sense of self can more easily reconcile the conflicts in their value priorities, perhaps by compartmentalizing conflicting values for guiding their social and individual pursuits.

One study by Seligman and Katz (1996), although indirectly, seems to favor the latter explanation. Values are traditionally conceptualized as transsituational goals which guide preferences and actions across various situations, value priorities of individuals are stable, and guide attitudes and behaviors accordingly (e.g., Kluckhohn, 1962; Rokeach, 1973; Schwartz, 1992, 1996). Challenging these views, Seligman and Katz (1996) argued that value systems were dynamic, and individuals could reorder value priorities with respect to immediate specific issues. In an experimental study using RVS, they found that when participants were asked to rank-order values as guiding principles regarding abortion, they provided different value priorities than when they were asked to rank-order values as general guiding principles. Moreover, in the experimental group in which individuals received the abortion-specific directions, the average size of within-person correlations between general and specific ranks was statistically smaller ($rho = .53$) than the average size of within-person correlation between general ranks of values ($rho = .84$) in the control group, in which the individuals were asked to order values as general guiding principles twice in the experimental session.

These results make clear that individual value priorities can be reordered specific to attitudes and situations. If this is the case, young adults can be utilizing different value priorities to regulate their behaviors in different contexts. When the situational demands in the family context evoke Conservation values, in resolving a possible conflict with individual pursuits guided by Openness values, individuals with high-self-concept clarity can be more advantageous.

However, the strength of associations between value similarity indexes, value priorities and self-evaluations were small. This may be indicating to a more complex web of relations between these constructs. In a recent study, DeHart and Pelham (2007) in a repeated assessment study found that daily reports of negative events were negatively related with self-esteem, and self-concept clarity moderated this relationship such that lower levels of self-esteem were associated with more negative life events for participants who had low self-concept clarity. In addition, Bardi and Schwartz (2001) demonstrated that values are associated with specific behaviors which can express these values, and Terror Management Theory links values as standards for evaluating self-regard to the extent that individuals behave in accord with their values (Greenberg, Solomon, & Pyszczynski, 1997; Solomon, Greenberg, & Pyszczynski, 1991). By extrapolating from the findings of DeHart and Pelham (2007), and together with other arguments, it is possible that self-esteem could fluctuate within individuals across days in which they have more or less the opportunity to behave in particular ways expressive of their values. Furthermore, previous research indicated that a tendency to regulate behavior via attending the immediate situational and social cues such as self-monitoring (Snyder, 1974) moderated the relationship between values and attitudes (Kristiansen & Zanna, 1991). Thus, individual differences in self-monitoring might also be attenuating the relationship between values and self-evaluations. If this might be the case, general value priorities can hardly predict global self-evaluations, which can provide an explanation for the low correlations observed in the present study. However, basic research is needed to clarify whether values operate in the self-system in such a dynamic fashion.

6.9 Limitations of the Study and Suggestions for Future Research

The design of the present study involved both parents and their children as informants. However, return rate for parents in the high-school sample was only 42.4%. Although there were not systematic differences between the adolescents who returned and did not return parent questionnaires with respect to adolescents' reports of basic variables of the study, lack of data from parents led to a loss of information about their parent-child value similarities. Thus, it is possible that these two groups might be different with respect to similarity scores; especially parents who were

dissimilar to their children with respect to value priorities might have not returned the scales. Since value similarity was focal outcome in the present study, this lack of information is an important limitation for the generalizability of the findings.

Values, by definition, are socially desirable characteristics. This feature is especially problematic in their measurement, because it results in range restrictions and ceiling effects in the variable distributions. In conducting analyses, such distributions lead to attenuation in the sizes of correlation coefficients. Especially in testing structural models, these attenuations affect the results by decreasing the goodness of model fit. Taken together with the high structural correlations and error covariances, models tested in the present study yielded fit statistics just around the conventional levels of fit.

Findings in the present study provided some evidence for the mediating effects of parenting styles in value internalization. Parenting dimensions are measured with using items which demanded respondents to reflect on their experiences and report accordingly in retrospective fashion. Thus, what is measured by these scales is a recollection of experiences about parenting, but not the actual parenting context. Eventually, the latter goal can be achieved only through observational strategies. High agreement between parents and children on parenting dimensions, though does not guarantee, suggest that a considerable amount of variation in parenting scores reflect a shared perception of parental acceptance and parental control.

Another problem of the present study was using single items for measuring parents' socialization goals and value importance for peers constructs. Although this strategy was adapted to keep the length of questionnaires manageable for the participants, it is possible that this was achieved in the expense of reliability, hence predictive validity, to a certain extent. This might one of the reasons for a lack of significant interaction effects in the moderated regression analyses conducted to test the hypothesized moderation affects of socialization goals and perceived importance of values for peers.

In cross-sectional studies in which self-report measures were used, common method variance is an important source of error variation. Thus, findings of the present research could have suffered from response biases of the participants. A second problem with the present research is overreliance to correlational data in both regression analyses and structural model tests. Although predictions were theoretically-based, at least without longitudinal design, the direction of the effects can only be suggestive. Thus, future studies about the socialization effects on parent-child value similarity should employ longitudinal designs to assess the generalizability of cross-sectional studies. Such research can bear valuable information about how mothers' and fathers' values and parenting styles might be affecting each other, and in turn, parent-child value similarity. In addition, direct peer influence on value socialization was not investigated in the present study. Future research should focus on peer-adolescent value similarities as well as parent-child value similarities. Having both value similarities with parents and peers would be beneficial in demonstrating the relative contribution of each of the influencing social actors in the internalization of values. In addition, research assessing parent- and peer-adolescent value similarity is needed to reveal the relative contribution of parents and peers in the self-evaluations of the adolescents.

Another line of research which needs attention is about what functions parent-child similarity serve. Previous research has utilized value similarity typically as an outcome variable. Future studies should focus on the possible effects of value similarity on theoretically relevant outcomes. What good is having a similar value priority with parents? On the children's side, is similarity positively associated with satisfaction with parenting? On the parents' side, do parents feel more satisfied with the children they raise? As for the family functioning, is having similar value priorities associated with parent-child conflict in different contexts? Empirical attempts at answering such questions would extend current socialization research on value internalization and can unveil potential importance of value similarity in parent-child interactions.

Self-related consequences of values and parent-child value similarity need further attention as well. Correlational analyses suggested that, although the effect

sizes were small, values and self-evaluations could be related; however, the exact nature of how values operate in the self-system is unclear. As speculated above, these results might be indicating to a more complex process of values-self relations. Do values predict self-esteem through the mediation of value-expressive behaviors? Or, do they moderate the relationship between value expressive behaviors and self-esteem? Are there other potential moderators such as self-monitoring? Does self-concept clarity help to reconcile intraindividual conflicts which can arise in relation to dynamic value priorities? Research is needed to answer these questions, which have the potential to extend the current values research by figuring out the links between the value and self systems of individuals.

6.10 Contributions to Current Literature and Conclusions

One major aim of the present study was to investigate the relationships between parents' value priorities and parenting, and the mediation effects of parenting between parent values and parent-child value similarity. First, it was demonstrated that parents' value priorities systematically related to parenting dimensions. Second, these systematic relations had bearings for parent-child value similarity as supported by the mediation models, and the findings highlighted the importance of parenting in value similarity between parents and their children, specifically pointing to differences between adolescents and young adults with respect to parents' socialization effects on value internalization. Third, the present study contributed to the value internalization literature by showing that values of mothers and fathers have direct effects on each other's parenting, implying that internalization takes place in a family context characterized by complex and reciprocal interactions. Finally, despite the inconsistent patterns of relationships and methodological limitations, findings suggested that, combined with the effects of parenting, the process of internalization can be influenced by parental socialization goals for particular values and perceptions of how important particular values were for peers. Overall, the findings complimented other research about parenting effects on accuracy of perception and acceptance of parental values, showing that similar patterns could be observed on parent-child value similarity.

The second major aim of the present study was to investigate the relationships between values, parent-child value similarity, and self-evaluations. Although the investigated relationships revealed small effect sizes, values were systematically and differentially related to self-evaluations. Being the first study to relate parent-child value similarity and value priorities to self-concept clarity and self-esteem, results in general implied that these relationships might be more complex in nature. A need for generating plausible models which can be utilized to depict how value bases might contribute to self-evaluations was emphasized, and speculations were made on possible processes relating values and self-evaluations. However, future research is needed to examine the validity of these speculations.

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APPENDIX A

Portrait Values Questionnaire

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

	BU KİŞİ SİZE NE KADAR BENZİYOR?					
	Bana çok benziyor	Bana benziyor	Bana az benziyor	Bana çok az benziyor	Bana benzemiyor	Bana hiç benzemiyor
1. Yeni fikirler bulmak ve yaratıcı olmak onun için önemlidir. İşleri kendine özgü yollarla yapmaktan hoşlanır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Onun için zengin olmak önemlidir. Çok parası ve pahalı şeyleri olsun ister.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Dünyada herkesin eşit muamele görmesinin önemli olduğunu düşünür. Hayatta herkesin eşit fırsatlara sahip olması gerektiğine inanır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Onun için yeteneklerini göstermek çok önemlidir. İnsanların onun yaptıklarına hayran olmasını ister.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Onun için güvenli bir çevrede yaşamak önemlidir. Güvenliğini tehlikeye sokabilecek her şeyden kaçınır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Hayatta pek çok farklı şey yapmanın önemli olduğunu düşünür. Her zaman deneyecek yeni şeyler arar.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. İnsanların kendilerine söylenenleri yapmaları gerektiğine inanır. İnsanların her zaman, hatta başkaları izlemiyorken bile, kurallara uymaları gerektiğini düşünür.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Kendisinden farklı olan insanları dinlemek onun için önemlidir. Onlarla aynı fikirde olmadığında bile onları anlamak ister.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Sahip olduğundan daha fazlasını istememenin önemli olduğunu düşünür. İnsanların sahip olduklarıyla tatmin olmaları gerektiğine inanır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Eğlenmek için her fırsatı kollar. Zevk veren şeyleri yapmak onun için önemlidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Yaptığı işler hakkında kendi başına karar vermek onun için önemlidir. Faaliyetlerini seçip planlarken özgür olmaktan hoşlanır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	BU KİŞİ SİZE NE KADAR BENZİYOR?					
	Bana çok benziyor	Bana benziyor	Bana az benziyor	Bana çok az benziyor	Bana benzemiyor	Bana hiç benzemiyor
12. Çevresindeki insanlara yardım etmek onun için çok önemlidir. Onların refaha kavuşmasını ister.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Çok başarılı olmak onun için önemlidir. İnsanlar üzerinde iyi izlenim bırakmaktan hoşlanır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Ülkesinin güvende olması onun için çok önemlidir. Devletin içeriden ve dışarıdan gelebilecek tehditlere karşı uyanık olması gerektiğini düşünür.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Risk almaktan hoşlanır. Her zaman macera peşinde koşar.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Her zaman uygun şekilde davranmak onun için önemlidir. İnsanların yanlış diyeceği şeyleri yapmaktan kaçınmak ister.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. İşin başında olmak ve başkalarına ne yapacaklarını söylemek onun için önemlidir. İnsanların onun söylediklerini yapmalarını ister.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. Arkadaşlarına sadık olmak onun için önemlidir. Kendisini ona yakın olan insanlara adamak ister.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. İnsanların doğayı korumaları gerektiğine gönülden inanır. Çevreyi korumak onun için önemlidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Dini inanç onun için önemlidir. Dininin gereklerini yerine getirmek için çok çaba harcar.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. Eşyaların düzenli ve temiz olması onun için önemlidir. Her şeyin pislik içinde olmasından hiç hoşlanmaz.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. Her şeyle ilgili olmanın önemli olduğunu düşünür. Meraklı olmaktan ve her türlü şeyi anlamaya çalışmaktan hoşlanır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. Dünyadaki bütün insanların uyum içinde yaşaması gerektiğine inanır. Dünyadaki bütün gruplar arasında barışın güçlenmesi onun için önemlidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. Hırslı olmanın önemli olduğunu düşünür. Ne kadar kabiliyetli olduğunu göstermek ister.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. İşleri geleneksel yollarla yapmanın en iyisi olduğunu düşünür. Öğrendiği gelenek ve göreneklerin devam ettirmek onun için önemlidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. Hayattan zevk almak onun için önemlidir. Kendisini "şımartmaktan" hoşlanır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. Başkalarının ihtiyaçlarına cevap vermek onun için önemlidir. Tanıdıklarına destek olmaya çalışır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	BU KİŞİ SİZE NE KADAR BENZİYOR?					
	Bana çok benziyor	Bana benziyor	Bana az benziyor	Bana çok az benziyor	Bana benze-miyor	Bana hiç benze-miyor
28. Anababasına ve yaşlı insanlara her zaman saygı göstermesi gerektiğine inanır. Onun için itaatkar olmak önemlidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. Herkese, hatta hiç tanımadığı insanlara bile adil muamele yapılmasını ister. Toplumdaki zayıfları korumak onun için önemlidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. Sürprizlerden hoşlanır. Heyecan verici bir yaşamının olması onun için önemlidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. Hastalanmaktan kaçınmak için çok çaba gösterir. Sağlıklı kalmak onun için çok önemlidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. Hayatta öne geçmek onun için önemlidir. Başkalarından daha iyi olmaya çalışır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. Kendisini inciten insanları bağışlamak onun için önemlidir. İçlerindeki iyi yanları görmeye ve kin gütmemeye çalışır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. Bağımsız olmak onun için önemlidir. Kendi ayakları üzerinde durmak ister.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. İstikrarlı bir hükümetin olması onun için önemlidir. Sosyal düzenin korunması konusunda endişelenir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. Başkalarına karşı her zaman kibar olmak onun için önemlidir. Başkalarını hiçbir zaman rahatsız veya huzursuz etmemeye çalışır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. Hayattan zevk almayı çok ister. İyi zaman geçirmek onun için önemlidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. Alçakgönüllü ve kibirsiz olmak onun için önemlidir. Dikkatleri üzerine çekmemeye çalışır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39. Her zaman kararları veren kişi olmak ister. Lider olmaktan hoşlanır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. Doğaya uyum sağlamak ve onun uyumlu bir parçası olmak onun için önemlidir. İnsanların doğayı değiştirmemesi gerektiğine inanır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

APPENDIX B

Parenting Styles Scale

Aşağıda, annenize ilişkin ilişkileriniz hakkında cümleler verilmiştir. Sizden istenen, çocukluğunuzu ve genel olarak annenize ilişkinizi düşünerek her bir cümlenin sizin için ne derece doğru olduğunu ilgili yeri daire içine alarak belirtmenizdir. Hiçbir sorunun doğru veya yanlış cevabı yoktur. Önemli olan her cümle ile ilgili olarak kendi durumunuzu doğru bir şekilde yansıtmaktır. Annenizi kaybetmişseniz yetişmenizde en çok katkısı olan kişiyi göz önüne alınız.

1	2	3	4	5	
Hiç doğru değil	Doğru değil	Kısmen doğru	Doğru	Çok doğru	
1. Benimle sık sık rahatlatıcı bir şekilde konuşurdu.	1	2	3	4	5
2. Her davranışımı sıkı sıkıya kontrol etmek isterdi.	1	2	3	4	5
3. Nasıl davranacağım ya da ne yapacağım konusunda bana hep yararlı fikirler vermiştir.	1	2	3	4	5
4. Onun istediği hayatı yaşamam konusunda hep ısrarlı olmuştur.	1	2	3	4	5
5. Sorunlarım olduğunda onları daha açık bir şekilde görmemde hep yardımcı olmuştur.	1	2	3	4	5
6. Annem arkadaşlarımla ilişkilerime çok karıştırdı.	1	2	3	4	5
7. Sorunlarımı çözmemde destek olurdu.	1	2	3	4	5
8. Onunkinden farklı bir görüşe sahip olmama genellikle tahammül edememiştir.	1	2	3	4	5
9. Sevgi ve yakınlığına her zaman güvenmişimdir.	1	2	3	4	5
10. Kurallarına aykırı davrandığımda beni kolay kolay affetmezdi.	1	2	3	4	5
11. Annemle hiçbir zaman fazla yakın bir ilişkimiz olmadı. [R]	1	2	3	4	5
12. Ne zaman, ne yapmam gerektiği konusunda talimat verirdi.	1	2	3	4	5
13. Bir problemim olduğunda ona anlatmaktansa, kendime saklamayı tercih ederdim. [R]	1	2	3	4	5
14. Geç saatlere kadar oturmama izin vermezdi.	1	2	3	4	5
15. Onunla birbirimize çok bağlıydık.	1	2	3	4	5
16. Arkadaşlarımla geç saate kadar dışarıda kalmama izin vermezdi.	1	2	3	4	5
17. Onun düşüncelerine ters gelen bir şey yaptığımda suçlamazdı.	1	2	3	4	5
18. Boş zamanlarımı nasıl değerlendireceğime karıştırdı.	1	2	3	4	5
19. Annem, bir sorunum olduğunda bunu hemen anlardı.	1	2	3	4	5
20. Hangi saatte hangi arkadaşımı buluşacağımı bilmek isterdi.	1	2	3	4	5
21. Annem hiçbir zaman benim ne hissettiğimle veya ne düşündüğümle gerçekten ilgilenmedi. [R]	1	2	3	4	5
22. Arkadaşlarımla dışarı çıkmama nadiren izin verirdi.	1	2	3	4	5

Note. Instructions and the scale appeared twice in the student questionnaire with proper wording to assess mother's and father's parenting dimensions separately, and appeared once in each parent's questionnaire once to assess the parent's self-evaluation of parenting styles. [R] denotes reverse items.

APPENDIX C
Self-Concept Clarity Scale

Lütfen aşağıdaki 12 maddeyi size uygun olan seçeneği daire içine alarak değerlendiriniz.

1	2	3	4	5	6	7	
Kesinlikle katılmıyorum		Ne katılıyorum ne katılmıyorum			Kesinlikle katılıyorum		
1. Kendim hakkındaki inançlarım çoğunlukla birbiriyle çelişir. [R]	1	2	3	4	5	6	7
2. Kendim hakkında bir gün bir görüş, başka bir gün ise farklı bir görüşüm olabilir. [R]	1	2	3	4	5	6	7
3. Kişiliğimi nasıl tanımladığım sorulsa, yapacağım tanım bir günden diğerine değişebilir. [R]	1	2	3	4	5	6	7
4. Kendim hakkındaki görüşlerim çok sık değişiyor gibi. [R]	1	2	3	4	5	6	7
5. Geçmişte nasıl bir kişi olduğumu düşündüğümde, gerçekte nasıl biri olduğumdan emin değilim. [R]	1	2	3	4	5	6	7
6. Bazen gerçekten görüdüğüm gibi birisi olmadığımı hissediyorum. [R]	1	2	3	4	5	6	7
7. Kişiliğimin farklı yönleri arasında nadiren çelişki yaşıyorum.	1	2	3	4	5	6	7
8. Bazen başkalarını kendimi tanıdığımdan daha iyi tanıdığımı düşünüyorum. [R]	1	2	3	4	5	6	7
9. Nasıl bir kişi olduğumu merak etmekle çok zaman geçiririm.	1	2	3	4	5	6	7
10. İstesem bile başka birine gerçekten nasıl biri olduğumu anlatabileceğimi sanmıyorum. [R]	1	2	3	4	5	6	7
11. Genelde, kim ve nasıl bir kişi olduğum konusundaki görüşlerim açıktır.	1	2	3	4	5	6	7
12. Benim için bir konu hakkında karara varmak oldukça güçtür, çünkü ne istediğimi gerçekten bilmiyorum. [R]	1	2	3	4	5	6	7

Note. [R] denotes reverse items. Item 7 is omitted in the analyses.

APPENDIX D
Self-Esteem Scale

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

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

Note. **[R]** denotes reverse items.

APPENDIX E

Perceived Importance of Values for Peers

Aşağıda, insanlar için değerli olabilecek çeşitli hedeflerle ilgili kısa açıklamalar verilmiştir. Lütfen her bir açıklamayı dikkatlice okuyunuz. Sonra da kendi arkadaşlarınızı / yaş grubunuzu / akranlarınızı düşünerek, size göre onlar için bu hedeflerin ne kadar önemli olduğunu uygun rakamı daire içine alarak işaretleyin.

Hedef	Bu hedef arkadaşlarım/akranlarım için			
	Hiç önemli değil	Önemli değil	Önemli	Çok önemli
1. Güç, para, sosyal mevki, prestij ve itibar sahibi olmak	0	1	2	3
2. Kişisel emniyet, aile güvenliği ve toplumsal istikrar ile yaşamak	0	1	2	3
3. Kendini kısıtlayarak, toplumsal beklentilerle ve kurallarla uyumlu davranmak	0	1	2	3
4. Yaşamın çeşitli alanlarında (iş, eğitim, vs.) başarılı olmak	0	1	2	3
5. Yakın olunan insanları kollamak, desteklemek ve iyiliğini gözetmek	0	1	2	3
6. Bağımsız düşünmek, davranmak ve seçimlerini özgürce yapmak	0	1	2	3
7. Kültürel, ailevi veya dini törelere veya fikirlere saygılı ve bağlı olmak	0	1	2	3
8. Hayatın getirdiği zevklerden haz almak	0	1	2	3
9. Tüm insanlara, kendinden farklı olanlara bile anlayışlı ve hoşgörülü olmak	0	1	2	3
10. Hayatta heyecan, macera ve yenilik aramak	0	1	2	3

Note. Descriptions 1-10 pertain to Power, Security, Conformity, Achievement, Benevolence, Self-direction, Tradition, Hedonism, Universalism, and Stimulation, respectively.

APPENDIX F

Parent's Socialization Goals

Aşağıda, insanlar için değerli olabilecek çeşitli hedeflerle ilgili kısa açıklamalar verilmiştir. Lütfen her bir açıklamayı dikkatlice okuyunuz. Sonra da kendi sizin aynı hedefleri kendi çocuğunuza aktarmayı ne kadar istediğinizi uygun rakamı daire içine alarak işaretleyin.

Hedef	Bu hedefi çocuğuma aktarmayı			
	Hiç istemem	İstemem	İsterim	Çok isterim
1. Güç, para, sosyal mevki, prestij ve itibar sahibi olmak	0	1	2	3
2. Kişisel emniyet, aile güvenliği ve toplumsal istikrar ile yaşamak	0	1	2	3
3. Kendini kısıtlayarak, toplumsal beklentilerle ve kurallarla uyumlu davranmak	0	1	2	3
4. Yaşamın çeşitli alanlarında (iş, eğitim, vs.) başarılı olmak	0	1	2	3
5. Yakın olunan insanları kollamak, desteklemek ve iyiliğini gözetmek	0	1	2	3
6. Bağımsız düşünmek, davranmak ve seçimlerini özgürce yapmak	0	1	2	3
7. Kültürel, ailevi veya dini törelere veya fikirlere saygılı ve bağlı olmak	0	1	2	3
8. Hayatın getirdiği zevklerden haz almak	0	1	2	3
9. Tüm insanlara, kendinden farklı olanlara bile anlayışlı ve hoşgörülü olmak	0	1	2	3
10. Hayatta heyecan, macera ve yenilik aramak	0	1	2	3

Note. Descriptions 1-10 pertain to Power, Security, Conformity, Achievement, Benevolence, Self-direction, Tradition, Hedonism, Universalism, and Stimulation, respectively.

APPENDIX G

Informed Consent Sheet for the Parents

Sayın anne ve baba,

Orta Doğu Teknik Üniversitesi Psikoloji Bölümü'nde "Çocuk Yetiştirme Tarzları, Değerlerin İçselleştirilmesi ve Bunun Benlik Kavramı Üzerindeki Etkileri" başlıklı bir proje yürütmekteyiz. Araştırmamızın amacı, anne-baba tutum ve davranışlarının çocukların gelişimleri üzerindeki etkilerini incelemektir. Bu amacı gerçekleştirebilmek için sizin ve çocuklarınızın yardımına ihtiyaç duymaktayız.

Sizin ve çocuğunuzun katılımcı olarak araştırmamızda yer almanızı ve buna ilişkin anketleri doldurmanızı istiyoruz. Katılmasına izin verdiğiniz takdirde çocuğunuz da ilgili anketleri okulda ders saatinde dolduracaktır. Anne-baba formları ise size çocuğunuz aracılığıyla ulaştırılacaktır. Çocuğunuzun cevaplayacağı soruların ona herhangi bir olumsuz etkisi olmayacağından emin olabilirsiniz. Bu formu imzaladıktan sonra hem siz hem de çocuğunuz istediği zaman katılımcılıktan ayrılma hakkına sahiptir.

Anketleri doldurarak bize sağlayacağınız veriler çocukların gelişimini etkileyen faktörlerin saptanmasına önemli bir katkıda bulunacaktır. Yardımlarınız için şimdiden teşekkür ederiz. Araştırmayla ilgili sorularınızı aşağıdaki e-posta adreslerini veya telefon numaralarını kullanarak bize yöneltebilirsiniz.

Saygılarımızla,

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Öğr. Gör. Kürşad Demirutku (312) 234 10 10 / 1663 dkursad@baskent.edu.tr

Bu araştırmaya tamamen gönüllü olarak katılıyorum ve çocuğumun da katılımcı olmasına izin veriyorum. Anketleri doldurmayı istediğim zaman yarıda kesip bırakabileceğimi biliyorum ve verdiğim bilgilerin bilimsel amaçlı kullanılmasını kabul ediyorum.

Baba Adı	Anne Adı
İmza	İmza

APPENDIX H

TURKISH SUMMARY OF THE RESEARCH

ÇOCUK YETİŞTİRME TARZLARI, DEĞERLERİN İÇSELLEŞTİRİLMESİ VE BENLİK KAVRAMI

1. GİRİŞ

Bireyin gelişim süreci içerisindeki en heyecan verici deneyimlerden biri sosyalleşme sürecidir. Bu çalışmanın amacı, birbirini tamamlayan iki araştırma sorusuna yanıt aramaktır. Birinci soru, değerlerin içselleştirilmesi sürecinde anne ve babaların rolünü sorgulamaktadır: “Anne ve babaların çocuk yetiştirme tarzları, değerlerin içselleştirilmesini nasıl etkilemektedir?” İkinci soru ise, değerlerin içselleştirilmesi ile benlik değerlendirmelerinin ilişkili olup olmadığıdır. Bir başka deyişle, “Değerlerin içselleştirilmesi, benlik ile ilişkili bilişleri ve duyguları etkilemekte midir?”

Bu iki araştırma sorusunun çizdiği çerçeve içerisinde, görgül bir çalışma yapılarak (a) anne ve babaların değerleri ile çocuk yetiştirme tarzları arasındaki ilişkiler, (b) çocuk yetiştirme boyutlarının anne ve babaların değerleri ile ebeveyn-çocuk değer benzeşimi ilişkisindeki aracılık rolü, (c) çocuk yetiştirme boyutları ile ebeveyn-çocuk değer benzeşimi ilişkisini etkileyebilecek olası karıştırıcı değişkenler ve (d) ebeveyn-çocuk değer benzeşimi ile benlik değerlendirmeleri arasındaki ilişkiler incelenmiştir.

2. DEĞERLER

Değer kavramı, farklı bilimsel disiplinlerde çeşitli yöntemler kullanılarak sıkça çalışılmış bir kavramdır (Zavalloni, 1980). Bu yapıyla ilgili kavramsal tanımlar çok çeşitlidir, ancak bütün tanımlamaların üzerinde uzlaştığı üç temel özellikten söz etmek mümkündür. Birinci özellik, değerlerin özünde *bilişsel* yapılar olduğudur. Kluckhohn’a (1962) göre değerler “mevcut davranış tarzları, araçları ve

sonuçları arasından seçim yapmayı etkileyen ve neyin istenir olduğu hakkındaki kavramsallaştırmalardır” (s. 395). Rokeach (1973) oldukça benzer bir biçimde, değerleri kişisel veya sosyal anlamda, hangi davranış biçimlerinin veya varoluşsal durumların tercih edileceğini belirten ve zaman içinde göreceli olarak kalıcı olan inançlar olarak tanımlamıştır. Schwartz ve Bilsky (1987) ise daha açık bir ifadeyle değerleri “evrensel insan ihtiyaçlarının zihinsel temsilleri” (s. 551) şeklinde tanımlamaktadır.

Çeşitli tanımların üzerinde uzlaştığı ikinci özellik, değerlerin bireyleri birbirinden ayırt ettiğiidir. Farklı bireylerin değerlere verdikleri görece önemin oluşturduğu hiyerarşik yapılanma olan değer öncelikleri, iki bireyin farklı tercihleri, tutumları, inançları veya davranışları göstermesindeki temel etken olarak düşünülmektedir (Rokeach, 1973). Bu noktada, bireylerin değer hiyerarşilerinin farklı değerlerden oluşmadığını, ancak aynı değerlere yüklenen görece önemin bireyden bireye değiştiğini vurgulamakta yarar vardır. Değerler evrenseldir, ancak değer hiyerarşileri hem bireylerarası hem de kültürlerarası değişiklikler gösterebilir (Schwartz, 1996).

Son olarak, değerler zaman içinde göreceli bir kalıcılığa sahiptir. Bir başka deyişle, değerler istikrarsız veya her an değişime açık inançlar değildir. Değerlerin böylesi istikrarlı bilişler olmasının düşündürdüğü temel işlev, bireyin yaşantılarına anlam vermede değerlerini bir kıstas olarak kullanmasıdır (Rohan, 2000).

Özetle değerler, hangi bireysel veya sosyal ihtiyaçların istenir olduğunu belirten, zaman içinde kalıcı olan ve davranışlarla durumlar içinden tercih yapmamızı sağlayan hiyerarşik olarak yapılanmış inançlardır.

Değerler, tutumlar ve davranışlar arasında sistematik ilişkiler vardır. Bir yandan, tutumların değerleri ifade etme işlevi göz önüne alındığında, değerlerin tutumları, tutumların da davranışları etkileyeceği düşünülebilir. Özellikle de durumsal ipuçları veya taleplerden çok bireysel ihtiyaçlarına odaklanan, kendini izleme düzeyi düşük olan bireyler için, belli değerleri ifade etme gücü olan tutumlar, ilgili değerlerle daha yüksek ilişki göstermektedirler (Kristiansen ve Zanna, 1991).

Bu durumda, daha üst düzey bilişler oldukları için, değerler davranışları, tutumların aracılığıyla, dolaylı olarak belirlemektedir (Homer ve Kahle, 1988). Öte yandan, Bardi ve Schwartz (2001) ise, değerleri ifade etme işlevine sahip olan belli davranışların da tıpkı tutumlar gibi değerlerden doğrudan etkilenebileceğini bulmuşlardır. Özetle, değerlerin davranışlar üzerinde hem tutumlar aracılığıyla hem de doğrudan etkileri vardır.

2.1 Değer Kuramları

Sosyal psikoloji yazınında özellikle etkili olmuş iki kuramsal yaklaşımdan biri Rokeach'in (1973) değer kuramıdır. Bu modele göre değerler, araç ve amaç değerler olarak iki sınıfta toplanmaktadır. Araç değerler, hangi davranış tarzlarının istenir olduğuna yönelik inançlardır. Bazı araç değerler ahlaki değerlerdir ve bireyin topluma karşı yükümlülüklerini ifade eder (kibar, dürüst, vb.). Bazıları ise istenir olan kendini gerçekleştirme yollarını belirten yeterlik değerleridir (yaratıcı, mantıklı, vb.). Amaç değerler ise, bireyler için istenir olan varoluş durumları hakkındaki inançlardır. Amaç değerler de kişisel ve sosyal değerler olmak üzere ikiye ayrılırlar. Kişisel değerler, kişi için önemli olan hedefleri (ahiret mutluluğu, iç huzur, vb.), sosyal değerler ise önemli olan sosyal hedefleri (dünya barışı, ulusal güvenlik, vb.) ifade ederler. Kurama göre, tek tek değerlere yüklenen görece önemler, değerlerin kendi aralarında hiyerarşik bir yapılanma içinde olmalarını gerektirir ve bu yapılanmaya değer önceliği denir. Bireylerarası tutum ve davranış farklarının altında, farklı değer öncelikleri yatmaktadır. Rokeach (1973) araç ve amaç değerleri her biri 18 maddeden oluşan iki liste ile ve kendi içlerinde sıraya koyma yoluyla ölçmüştür.

Rokeach'in (1973) sosyal psikoloji alanındaki araştırmaları fazlasıyla etkileyen kuramı ve ölçüm yöntemi, iki temel eleştiri almıştır. Öncelikle, sıralama biçiminde bir ölçümünün yanıtlayıcılar için fazla bilişsel yük getirdiği söylenebilir. İkinci olarak ise, amaç ve araç değer listelerinin farklı alanlardaki değerleri ne derece kapsadığı ve temsil ettiği tartışmalıdır (Braithwaite ve Law, 1985). Bu eksiklikleri de gidererek, daha iyi yapılandırılmış kuramsal bir model çerçevesinde Schwartz ve arkadaşları (örn., Schwartz ve Bilsky, 1987) değerlerin evrensel yapısına yönelik bir kuram geliştirmiştir.

Schwartz'ın (1992, 1994, 1996) değer kuramı, biri bireysel düzeyde diğeri de kültürel düzeyde iki farklı model öngörmektedir. Kurama göre değerler, üç temel insan ihtiyacının düzenlenmesinde işlev gören bilişsel yapılardır. Bu üç evrensel ihtiyaç, bireyin yaşamını sürdürmesine yarayan biyolojik ihtiyaçlar, kişilerarası eşgüdümü sağlayan sosyal etkileşim ihtiyaçları ve grubun refahını gözeten sosyal-kurumsal ihtiyaçlardır. Bu ihtiyaçların bilişsel temsilleri olan değerler, bireylerin ve grupların davranışları açıklamak, koordine etmek ve gerekçelendirmek amacıyla iletişim kurma işlevini yüklenirler.

Kültürleri karşılaştırmak için Schwartz (1994) birbiriyle motivasyon altyapılarının benzerliği veya farklılığı temelinde üç eksende gruplanan 7 değer tipi tanımlamıştır. Muhafazakarlık değerleri, zıt kutbunda Duygusal ve Entelektüel Özerklik değerleri ile birinci eksen, Hiyerarşi değerleri, zıt kutbunda Eşitlikçilik değerleri ile ikinci eksen, Hakimiyet değerleri de zıt kutbunda Uyum değerleri ile üçüncü eksen tanımlamakta ve bu değer alanları çembersel bir dizilim göstermektedirler. Kültürlerarası görgül çalışmalar, bu modelin farklı ülkelerden gelen örneklemelerin değer sistemleri temelinde ayrıştırma gücü olduğunu göstermiştir (örn., Schwartz, 1997).

Birey düzeyi modelde ise değerler, temel evrensel ihtiyaçların bilişsel temsilleri olan 10 değer tipi olarak kurgulanmışlardır (Schwartz, 1992, 1996). Her değer tipi, bu alana dahil olan tek tek değerleri içerir ve birer alt gruplanmadır. Motivasyon altyapısı birbirine benzeyen değer tipleri birbirine yakın veya komşu alanlardır. Motivasyon altyapısı farklı, hatta zıt olan değer tipleri ise birbirinden uzak alanlardır ve/veya zıt kutuplarda yer alırlar. Değerlerin birbirleriyle olan bu dinamik ilişkileri çembersel bir dizilim içinde iki boyutlu bir düzlemde konumlanmalarını sağlar ve bu çembersel yapı içinde 10 değer tipi, iki temel eksen ve dört üst düzey alanda toplanırlar.

İyilikseverlik ve Evrenselcilik değer tipleri Özaşkınlık alanını tanımlar ve bu eksenin zıt kutbunda yer alan Güç ve Başarı değerleri ise Özyetkinlik alanında yer alırlar. Bu değer tipleri ile uyumlu motivasyon altyapısı olan Uyarılma ve Özyönelim değerleri ikinci eksenin Değişime Açıklık ucunda yer alırken, zıt kutupta

Uyma, Geleneksellik ve Güvenlik deęerlerini ieren Muhafazacılık alanı yer almaktadır. Ayrıca, Hazcılık deęer tipi, Deęişime Açıklık ve Özyetkinlik alanlarının her ikisi ile uyumlu motivasyon altyapısına sahip olduğundan, iki alanın tam ortasında bulunmaktadır. Schwartz Deęer Anketi (Schwartz, 1992) kullanılarak birey düzeyi modeli sınavan alıřmalar, farklı kltrlerde embersel yapının geerlięine ynelik bulgular saęlamıřtır (Schwartz, 1992; Trkiye rneklemi iin bkz. Kuřdil ve Kaęıtbařı, 2000).

Yine bu alıřmalarda ortaya konan nemli bir bilgi, farklı kltrlerin deęer nceliklerinde İyilikseverlik, zynelim ve Evrenselcilik ilk  sırada, Uyarılma, Geleneksellik ve G deęer tiplerinin hiyerarřının alt sıralarında yer aldıęıdır. Dięer deęer tipleri ise ortada sıralanmaktadırlar. Bu bulgular, farklı kltrlerde veya coęrafyalarda dahi varolsalar, deęerlerin bireylerin  evrensel ihtiyacını karřılamasında adaptif bir mekanizma olduğuna iřaret etmektedir.

embersel modelin arařtırmaya ynelik pratik bir faydası, deęer tiplerinin grece konumları řeklinde beliren dinamik yapının, hipotez retmede yol gsterici olmasıdır. yle ki, herhangi bir sonu deęiřkeninin, kuramsal olarak en iliřkili olduğ dřnlen deęer tipi ile en yksek korelasyona girmesi, iliřkilerin gcnn emberde bu deęer tipinden uzaklařtıķ azalması ve bu deęer tipine yaklařtıķ artması beklenmektedir (Schwartz, 1996).

2.2 Trkiye Kaynaklı Deęer Arařtırmaları

Trk rneklemleri kullanılarak yapılan deęer arařtırmaları, temel olarak niversite đrencilerinde ve yetiřkinlerde gzlenen deęer hiyerarřileri, bunların zaman iindeki istikrarı, deęerler ile demografik zellikler ve bireysel farklılık deęiřkenleri arasındaki iliřkiler zerinde yoęunlařmıřtır. Ařaęıda bu literatrn zeti sunulmaktadır.

niversite đrencileri ve anababaları ile yapılan bir dizi alıřmada Bařaran (2004) Rokeach Deęer Anketi'ni kullanarak deęer hiyerarřilerini incelemiřtir. niversite đrencilerinin zgrlk, eřitlik, dnya barıřı, drst, baęımsız ve aık grřl gibi deęerlere daha ok nem verdięini, heyecanlı bir yařam, zevk, ahiret

mutluluğu, itaatkar, hırslı, ve hayal gücü kuvvetli gibi değerlere az önem verdiğini göstermiştir. Anababaların ise ahiret mutluluğu, aile güvenliği, ulusal güvenlik, bağışlayıcı, itaatkar ve yardımsever gibi değerlere çocuklarından daha fazla önem verdiği bulunmuştur. Erkek öğrencilerin mutluluğu ve aile güvenliğine kız öğrencilerden daha yüksek, kız öğrencilerin ise sevecen, mutluluk ve kendine saygı değerlerine erkek öğrencilerden daha yüksek önem verdiği gözlenmiştir. Ancak genelde kız ve erkek öğrencilerin değer hiyerarşileri birbirlerine benzemektedir. 1985-1990 yılları arasında üniversite öğrencilerinin değer hiyerarşilerinde küçük değişimler meydana gelmiştir; zamanla birey odaklı değerler, başkası odaklı değerlerden daha önemli hale gelmiştir.

Benzer bir çalışmada Karakitapoğlu-Aygün ve İmamoğlu (1999) üniversite öğrencilerinin ve anababaların değer hiyerarşilerindeki kuşak, zaman ve cinsiyet farklarını incelemiştir. Başaran'ın (2004) çalışmalarındaki bulgularla tutarlı olarak, gençlerin annelerine ve babalarına oranla birey odaklı değerleri, anababaların da başkası odaklı ve normatif değerleri daha fazla önemseydiği gözlenmiştir. Ayrıca, cinsiyetler arasında değer benzerliklerinin farklılıklardan daha fazla olduğu ve genel olarak değerlendirildiğinde kuşak farklarının, cinsiyet ve zaman farklarından daha güçlü olduğu gözlenmiştir. Zaman farkları söz konusu olduğunda ise, özgürlüğe yüklenen anlamın toplum odaklı olmaktan birey odaklı olmaya doğru bir değişim gösterdiği bulunmuştur. Son olarak, yazarlar çocuk-anababa arasında gözlenen farkların, yaşla birlikte gelenekselci değerlerde gözlenen önem artışı ile açıklanabilir olduğunu tartışmışlardır (örn., Feather, 1979). Çileli (2000), 1989 ve 1995 yılları arasında üniversite öğrencilerinin değer hiyerarşilerini incelemiş ve değer hiyerarşilerinin daha bireyci değerler doğrultusunda değişim gösterdiğini belirtmiştir.

Değerlerin yapısı, çeşitli araştırmalarda, farklı değer anketleri kullanılarak incelenmiştir. İmamoğlu ve Karakitapoğlu-Aygün (1999) Rokeach Değer Anketi'ni kullanarak yaptıkları çalışmada faktör analizi sonucunda değerlerin Sosyokültürel-Normatif Yönelim, Rahatlık ve Sosyal Kabul Yönelimi, Sevgi ve Barış Yönelimi, Bilgelik Yönelimi, Özerklik Yönelimi, Özsaygı ve Başarı Yönelimi olarak adlandırdıkları 6 faktör altında toplandığını gözlemişlerdir. Bir başka çalışmada ise

yazarlar, Schwartz ve Rokeach Değer Anketleri'ndeki özgün bütün değer maddeleri ile kuramsal olarak türettikleri 12 ilave maddeyi kullanarak, değerlerin beş faktörlü bir yapı gösterdiğini bulmuşlardır (Karakitapoğlu-Aygün ve İmamoğlu, 2002). Bunlar Özgenişletim, Geleneksellik-Dindarlık, Evrenselcilik, İyilikseverlik ve Normatif Kalıpcılık boyutlarıdır. Schwartz'ın (1992, 1996) çembersel modeli ise, Schwartz Değer Anketi kullanılarak, biri öğretmen örnekleminde (Kuşdil ve Kağıtçıbaşı, 2000), diğeri de yönetici örnekleminde (Kozan ve Ergin, 1999) gerçekleştirilen iki ayrı çalışmada sınanmış ve kuramsal modele oldukça benzeyen yapılar elde edilmiştir.

3. DEĞERLERİN İÇSELLEŞTİRİLMESİ

Değerler, doğuştan getirilen değil, sonradan öğrenilen ve bilişsel yapılardır. Kültürel dünya görüşleri, inanç sistemleri, ideolojiler, sosyal normlar, kurallar ve tutumlar gibi, bireyin içinde doğup büyüdüğü yakın ve uzak sosyal bağlamlarda, kişilerarası etkileşimler aracılığıyla edinilirler. Bu nedenle Jones ve Gerard (1967) klasik metinlerinde değerler de dahil olmak üzere yukarıda sıralanan çoğu yapıdan “sosyalleşmenin ürünleri” şeklinde söz etmektedir. Bu bölümde de, sosyalleşme ve içselleştirme kavramları tanımlandıktan sonra, bu süreçte anababalık etkisi ve değerlerin içselleştirilmesi ile ilgili yazın özetlenecek ve bu çalışmanın ilk araştırma sorusunu yanıtlamaya yönelik hipotezler sıralanacaktır.

3.1 Sosyalleşme ve İçselleştirme

Her birey, bir toplumda doğar ve yetişir. Bu süreç içerisinde her kültür, üyesi olan bireylere, sosyal gerçekliği temsil etmeye yarayacak ve öznel olarak paylaşılan, sosyal bağlamda yapılandırılan ve sonraki nesillere aktarılan bir anlam sistemi sağlar (D'Andrade, 1984). Kültürel bir takım pratiklerle de bireyin kim olduğu, neyi nasıl hissedeceği, düşüneceği, nasıl davranacağı ve kendini nasıl tanımlayacağı şekillendirilir (Markus ve Kitayama, 1991).

Bu bağlamda, sosyalleşme, bireyin, üyesi olduğu grubun veya kültürün değerlerini, inançlarını ve dünyayı algılama biçimlerini içselleştirme veya edinme sürecidir (Jones ve Gerard, 1967). Sosyalleşmenin işlevi, bireyin sosyal olarak kabul gören davranış kalıplarını edinmesiyle, davranışsal alternatifler arasından daha az

çatışma yaşayarak seçim yapabilmesini sağlamaktır. Böylece, bireysel özgürlüğünden belli oranda feragat eden birey, karşılığında, açık ve net normların belirlenmediği durumlarda karar verebileceği bilişsel kaynaklara sahip olacaktır.

Sosyalleşme sürecinin nihai hedefi, bireyin toplumca kabul gören davranışları ve hedefleri ifade eden normları ve değerleri içselleştirmesidir. İçselleştirme, toplumda önem verilen değer ve normların birey tarafından kabul edilmesi veya edinilmesi, bunların tutarlı ve uyumlu bir benlik yapısı halinde örgütlenmesi ve sonuçta da, bireyin bu kıstaslara bağlı kalarak davranışlarını düzenlemesi anlamına gelmektedir (Grolnick, Deci ve Ryan, 1997; Kelman, 1961). İçselleştirme, bireyin davranışları içsel anlamda ödüllendirici veya değerleri ile uyumlu olduğu için benimsemesidir (Kelman, 1958, 1961). Böylece birey, çatışma içeren sosyal baskılar söz konusu olduğunda, sahip olduğu değer sisteminin kılavuzluğunda uygun davranışları sürdürebilecektir. Değerlerin fazlasıyla göze çarpan dış etkilerle pekiştirilmesi ancak uyma ile sonuçlanabilir; ancak dışsal etkilerin daha geri planda kalmasıyla bireyin davranışı gerçekleştirme nedenini içsel etkenlere yüklemesi sonucu içselleştirme daha kolay sağlanabilir (Lepper, 1983).

Sonuç olarak, değerlerin içselleştirilmesi, sosyalleşme sonuçlarından biridir ve bu süreç çeşitli toplumsal etkenlere bağlı olduğu kadar, bireyin yetiştiği aile ortamının özellikleri de önemli bir etkidir. Bu noktada, sosyalleşme sürecinde annelerin ve babaların rolünü anlayabilmek için, anne ve babalık tarzlarını ele almakta yarar vardır.

3.2 Anne ve Babalık Tarzları

Ebeveyn-çocuk ilişkilerinin sosyalleşme araştırmalarında önemli bir yeri vardır. Geleneksel olarak, annelerin ve babaların sosyalleşme süreci üzerindeki etkilerinin tek yönlü olduğu düşünülmüştür (Baumrind, 1980). Bu süreçte anneler ve babalar, toplumun değerlerini “aktaran” çocuklar ise “alan” bireyler olarak varsayılmışlardır (Darling ve Steinberg, 1993). Bazı yeni yaklaşımlar, çocukların bu süreçte aktif rol oynadıklarını (Kuczynski, Marshall ve Shell, 1997), hatta sürecin aslında iki yönlü olduğunu ileri sürmektedir (Pinquart ve Silbereisen, 2004). Bu çalışmada ise aktarım tek yönlü bir süreç olarak kavramsallaştırılmış ve diğer

kuramsal analizler bu kabul üzerine inşa edilmiştir.

Jones ve Gerard'ın (1967) klasik analizlerine bakıldığında, anne-babalığın iki temel işlevi olduğu görülmektedir. İlk işlev *etki bağımlılığı* işlevidir ve anababaların çocuğun davranışlarına koşut sonuçları denetleyebilmesi nedeniyle çocuğun anneye ve babaya bağımlı olması şeklinde tanımlanabilir. Böylece anababalar dış kontrol kullanarak, çocuğun davranışlarını sosyalleşme hedefleri doğrultusunda yönlendirebilirler. Diğer işlev ise *bilgi bağımlılığı* işlevidir. Çocuğun, dünyanın nasıl bir yer olduğu, nasıl işlediği ve insanları nasıl etkilediği gibi bilgileri sağlayıcılar olarak annesine ve babasına bağımlı olmasıdır. Bağlanma kuramcılarına göre ise, anababalar çocuğun duygusal bağ kurarak yaşamda kalma olasılığının artmasını sağlarlar. Böylesi bir istikrara kavuşan çocuk, güvenle riskli durumlarda dönebileceği güvenli bir sığınak olduğunu bilerek çevreyi keşfe başlayabilir (Cassidy, 1999).

Sonuçta, farklı yaklaşımlar bir arada değerlendirildiğinde, anababaların çocuklarını çevresel taleplere göre yönlendirme, ihtiyaçlarını belirleme ve düzenleme güçleri olduğu ortaya çıkmaktadır. Bu amaçla aile içinde ebeveyn-çocuk etkileşimleri, sosyalleşme sürecinin temelini oluşturmaktadır ve anababaların sağladıkları farklı sosyalleşme bağlamlarının gerek değerlerin aktarılmasına, gerekse içselleştirilmesine farklı şekillerde hizmet edeceği düşünülebilir.

Anababalık tarzlarının kavramsallaştırılmasında öncü çalışmalar, Baumrind (1971, 1972) tarafından yapılmıştır. Baumrind'in (1971) modeli, anababalığı üç tarz olarak ele almaktadır. *Yetkeci* tarz, anababanın çocuğun davranışlarını, mutlak bir standarda uymasını sağlayacak şekilde kontrol ettiği, cezalandırıcı, görüşlerinde katı ve çocuğun bireyselliğini göz ardı eden bir tarzdır. Yetkeci tarz, özellikle düşük özsaygı ve düşük okul başarısı ile ilişkili bulunmuştur (Dornbusch, Ritter, Leidermann, Roberts ve Fraleigh, 1987; Steinberg, Lamborn, Darling, Mounts ve Dornbusch, 1994). *Demokratik* tarz, anababanın çocuğun davranışlarını mantığını açıklayarak, çocuğun bireyselliğini örselemeden ve kendini ifade etmesine izin vererek denetleme şeklinde gözlenen tarzdır (Baumrind, 1971). Bu anababalık tarzını kullanan anneler ve abalar, görüşlerinde daha esnektir. Bu tarz ise yüksek

özsaygı ve yüksek okul başarısı ile ilişkilidir (Herz ve Gullone, 1999; Sümer ve Güngör, 1999a). Son olarak, *izin verici* tarz ise, çocuğun davranışlarını denetlemekten kaçınan, kabul gösteren ve cezalandırıcı olmayan anababaların tarzıdır. Bu tür anababalar, dışsal standartlara uymamayı cesaretlendirirken, çocuksu davranışlara karşı müsamahakardır.

Baumrind'in (1971) sınıflandırmasını yeniden yapılandıran Maccoby ve Martin (1983), anababalık tarzlarını iki temel anababalık boyutundan yola çıkarak, bu boyutların kesişimleriyle türeyen dört tarz halinde kavramsallaştırmışlardır. Bu boyutlardan ilki *anababa kabulü*dür. Kabul, anababanın çocuğa sağladığı duygusal sıcaklık, yakınlık ve çocuğun ihtiyaçlarına yönelik duyarlılık şeklinde tanımlanabilir. İkinci boyut, *anababa kontrolü*dür. Kontrol ise, anababanın çocuğun davranışlarını ne düzeyde sınırladığı veya denetlediği şeklinde tanımlanabilir. Yüksek kabul-yüksek kontrol demokratik, düşük kabul-yüksek kontrol yetkeci, yüksek kabul-düşük kontrol izin verici/şımartan ve düşük kabul-düşük kontrol izin verici/ihmalkar anababalık tarzlarını oluşturur. Baumrind'in (1971) sınıflamasında olduğu gibi bu modelde de en uygun bağlam demokratik anababalık bağlamıdır.

3.3 Anababalık Tarzları ve Değerlerin İçselleştirilmesi

Anababalık tarzlarının çocukla ilişkili değişkenleri nasıl etkileyebileceğine yönelik bir modeli Darling ve Steinberg (1993) önermişlerdir. Modele göre anababalık tarzları ve anababalık uygulamaları birbirinden farklı iki değişkendir. Anababalık tarzları her durumda ebeveyn-çocuk etkileşimlerinin gerçekleştiği bağlamı, anababalık uygulamaları ise duruma özgü anababa davranışlarını ifade etmektedir. Anne veya babanın hedefleri, inançları ve değerleri anababalık tarzlarını ve uygulamalarını etkilemekte, anababalık uygulamaları ise ergen değişkenlerini etkilemektedir. Anababalık tarzları ise, anababalık uygulamaları ile ergen değişkenleri arasındaki ilişkiyi karıştırmaktadır. Anababalık tarzları ise ergenin sosyalleşme tutumlarını etkilemekte, sosyalleşme tutumları da anababalık uygulamaları ile ergen değişkenleri arasındaki ilişkiyi karıştırmaktadır.

Özetle, Darling ve Steinberg'in (1993) modeli, anababa değerlerinin ebeveynlik tarzlarını belirleyeceğini öngörmektedir. Öte yandan, anababalık

tarzlarının, çocuğun anne ve/veya babanın değerlerini içselleştirmede önemli rol oynayacağını düşünmek mümkündür. Nitekim, Grusec ve Goodnow'a (1994) göre değerlerin içselleştirilmesinde iki temel etken rol oynamaktadır. Birinci etken, çocuğun anne ve/veya babanın değerlerini doğru algılamasıdır. Bu algıya katkıda bulunan değişkenler arasında anne veya babanın iletildiği mesajın netliği, gerekliliği, tutarlılığı, çocuğun varolan şemalarına uygunluğu, çocuğun dikkati, anababa için önemi ve olumlu niyet ifade edilmesi sayılabilir. Diğer etken ise mesajın kabulü olarak adlandırılmaktadır. Çocuğun anababalık uygulamalarına yönelik değerlendirmeleri, anababadan gelen mesajı kabul etme motivasyonu ve davranışı kendi isteğiyle gerçekleştirmiş olma duygusu da mesajı kabul etmeyi etkileyen değişkenlerdir.

Dolayısıyla, mesajın doğru algılanması ve kabulü, değerlerin çocuk tarafından içselleştirilmesini etkilemektedir. Sonuç olarak, anne ve/veya babanın sağladığı sosyalleşme bağlamı (yani, anababalık tarzları), hem mesajın doğru algılanması hem de mesajın kabulü üzerinde etkili olacağından, değer içselleştirmesini de etkileyecektir. Sözgelimi, çocuğun da kendisini ifade etmesine izin veren, anababa davranışlarının ve sosyalleştirme uygulamalarının altında yatan mantığı açıklayan ve iki yönlü iletişimi özendiren demokratik anababalık tarzına sahip anneler ve/veya babalar, hem mesajlarını daha anlaşılır biçimde iletme, hem de çocuğun sosyalleşme uygulamalarına uyma olasılığını arttıracığından, değerlerin içselleştirilmesi için uygun bir sosyalleşme bağlamı sağlayabilirler.

Bu kuramsal analizlerin geçerliğini sınavan bir dizi görgül araştırma, değerlerin içselleştirilmesi sürecinde annelerin ve babaların etkisini incelemiştir. Örneğin Whitbeck ve Gecas (1988) anababaların değerleri ile (çocuklarında görmeyi istedikleri) sosyalleşme değerleri arasında olumlu ilişkiler gözlemiştir. Sosyalleşme değerleri ise çocukların değerleri ile ilişkilidir. Ayrıca, çocukların anababalarının değerlerine yönelik algıları ile kendi değerleri de ilişkili bulunmuştur. Anababaların değerleri ile çocukların bu değerlere yönelik algıları arasındaki uyum ne kadar yüksekse, ebeveyn-çocuk değer benzeşiminin de o denli yüksek olduğu gözlenmiştir.

Bir diğerk çalışma ise Okagaki ve Bevis (1999) tarafından, dini deęerlerin kız çocuklara aktarılması hakkında yapılmıřtır. Grusec ve Goodnow (1994) tarafından önerilen modelden yola çıkarak, anne ve babanın deęerler üzerindeki uzlařması (mesajın netlięi) ve ne sıklıkta deęerle iliřkili mesajlar ilettikleri (mesaj gereklilięi), kız çocukların doęru algılamasını etkileyip etkilemedięini incelemiřlerdir. Her iki deęiřkenin de deęer aktarımını olumlu yönde etkiledięi; ayrıca, anneden ve babadan algılanan kabul de deęer aktarımıyla olumlu yüksek korelasyona girmiřtir.

Dini deęerlerin aktarımı Flor ve Knapp (2001) tarafından da çalışılmıřtır. Arařtırmanın bulguları, iman hakkında ikili tartıřmaların, anababanın dini davranıřlarının ve anababanın çocuęun dindar olması yönündeki isteęinin çocuęun dini davranıřları ve dinin çocuk için önemi (deęer) ile olumlu korelasyona girdięini göstermektedir. Sonuçta “Çocuklarının kendi ... deęerlerini içselleřtirmesini ve bunlara uygun davranmasını isteyen anababalara verilebilecek en iyi tavsiye ... sadece ‘konuřmak’ deęil ‘yapmak’ tır.” (Flor ve Knapp, 2001).

Söz-eylem tutarlılıęı dıřında, deęer aktarımında etkili olabilecek dięer deęiřkenler, Knafo ve Schwartz (2003, 2004) tarafından gerçekteřtirilen bir dizi çalışmada ele alınmıřtır. İlk çalışmalarında (Knafo ve Schwartz, 2003) doęru algılamayı etkileyecek faktörler üzerinde durulmuřtur. Hem anababaların hem de çocukların deęer öncelikleri Portre Deęerler Anketi (PVQ; Schwartz ve ark., 2001) kullanılarak ölçölmüřtür. Sonuçlar, anababa sıcaklıęının (kabul) ve řımartıcılıęının doęru algılamayı olumlu yönde, yetkecilięin ise doęru algılamayı olumsuz yönde yordadıęını göstermiřtir. Çocuęun, annenin ve babanın deęerlerinde algıladıęı uzlařma ve söz-eylem tutarlılıęı da doęru algılamayı olumlu yönde yordamıřtır. Bu bulgular, deęer aktarımında anababa kabulünün olumlu, kontrolün ise olumsuz etkileri olduęunu göstermesi açısından önemlidir.

Bir sonraki çalışmada ise (Knafo ve Schwartz, 2004) anne ve baba ile özdeřim kurmanın deęer aktarımındaki etkisi incelendięinde, özdeřim ile anababa deęerlerini kabul etme arasında olumlu bir iliřki olduęu bulunmuřtur. Ayrıca, ebeveyn-çocuk deęer benzeřimi ile anababanın çocuęun ihtiyaçlarına karřılık vermesi (kabul) olumlu, anababa kontrolü ise olumsuz iliřkiye girmiřtir. Son olarak,

özdeşleşmenin çocuğun anababadan algıladığı değerlerin kabulü aracılığıyla ebeveyn-çocuk değer benzeşimi üzerinde etkisi olduğu gözlenmiştir.

Değer aktarımı sürecinde bir diğer önemli değişken de farklı sosyal bağlamlarda vurgulanan değerlerin uyuşmasıdır. Bağlam etkisini inceleyen bir çalışmada Knafo (2003), çocuğun devam ettiği okul ile anababa değerleri arasındaki uyuşmayı / uyuşmazlığı incelemiştir. Bulgular, yüksek uyum bağlamlarındaki çocukların, düşük uyum bağlamlarındaki çocuklarla karşılaştırıldığında annelerinin ve babalarının değerlerini daha doğru algıladıklarını, değerlerini daha çok kabul ettiklerini ve ebeveyn-çocuk değer benzeşiminin daha yüksek olduğunu göstermiştir. Ayrıca yüksek uyum bağlamındaki çocukların babalarını daha sıcak / kabul edici olarak algılamalarının yanı sıra, hem anneleriyle hem de babalarıyla daha az çatışma yaşadıklarını rapor etmişlerdir.

Sonuç olarak, değer aktarımı çalışmaları, anababa kabulünün doğru algılama üzerinde olumlu, anababa kontrolünün ise olumsuz etkileri olduğunu, genel olarak da ebeveyn-çocuk benzeşiminin yüksek düzeyde olduğunu göstermiştir. Grusec ve Goodnow'ın (1994) modeline ise önemli görgül destek sağlanmıştır.

Darling ve Steinberg'e (1993) göre, anababa değerleri ise, anababalık tarzları üzerinde, anababalık tarzları da çocukla ilgili değişkenler üzerinde etkili olmalıdır. Schwartz'ın (1992, 1996) çembersel modelinde değer tiplerinin dinamik yapısından hareketle, hangi değerlerin hangi anababalık boyutlarını kuramsal olarak en iyi biçimde yordayacağını belirlemek mümkündür. Ayrıca, değer-anababalık tarzı ilişkilerinin gücü de çember üzerinde bu değer tipinden uzaklaştıkça tekdüze bir azalma, bu değer tipine yaklaştıkça da tekdüze bir artış göstermelidir.

Anababa kabulü, annenin ve/veya babanın çocuğu ihtiyaçlarına gösterdiği duyarlılık ve sağladığı duygusal sıcaklıktır. Bu boyutla kuramsal olarak ilişkilendirilebilecek iki potansiyel değer tipi vardır: Evrenselcilik ve İyilikseverlik. Evrenselcilik değerleri, bütün insanların (ve doğanın) esenliğini koruma, anlayış, takdir, minnet ve hoşgörü ile yaklaşma ile ilgilidir. İyilikseverlik değerleri ise bireyin sıkça etkileşime girdiği, yakın çevresindeki insanların esenliğini koruması ve

güçlendirmesi olarak tanımlanabilir. İyilikseverlik değerleri, yakınların esenliğini vurguladığı için anababa kabulü ile daha çok ilişkili olması beklenebilir. Dolayısıyla;

1. Denence: İyilikseverlik değerlerinin, anababa kabulü ile en yüksek olumlu ilişkiye girmesi ve İyilikseverlik değerlerinden her iki yönde de uzaklaştıkça ilişkilerin gücünde tekdüze bir azalma gözlenmesi beklenmektedir.

Anababa kontrolü ise anabanın çocuğun davranışlarını kendi sosyalleşme hedeflerine göre biçimlendirmek amacıyla kısıtlaması ve denetlemesidir. Bu anababalık boyutuyla ilişkili olabilecek potansiyel bir değer tipi olarak Güç değerleri önerilmektedir, çünkü güç değerleri sosyal statü, prestij, insanlar ve kaynaklar üzerinde etki ve denetim kurma ile ilişkilidir. Dolayısıyla;

2. Denence: Güç değerlerinin, anababa kontrolü ile en yüksek olumlu ilişkiye girmesi ve Güç değerlerinden her iki yönde de uzaklaştıkça ilişkilerin gücünde tekdüze bir azalma gözlenmesi beklenmektedir.

Darling ve Steinberg (1993) modelinden yola çıkarak, yukarıdaki denenceleri tamamlayıcı şu model önerilmektedir:

3. Denence: Özaşkınlık (Evrenselcilik ve İyilikseverlik) değerlerinin ebeveyn-çocuk değer benzeşimini anababa kabulü aracılığıyla olumlu, Özyetkinlik (Güç ve Başarı) değerlerinin ise ebeveyn-çocuk değer benzeşimini anababa kontrolü aracılığıyla olumsuz yönde etkilemesi beklenmektedir.

Anababanın değerlerini çocuğa aktarma isteği, bu çalışmada aile bağlamında değer benzeşimini etkileyebilecek bir faktör olarak önerilmektedir. Aktarma isteği, daha önceki değer aktarımı çalışmalarında üzerinde çalışılan sosyalleşme değerlerinden farklı bir değişken olarak ele alınmaktadır. Sosyalleşme değerleri, annenin ve/veya babanın çocuğunda hangi değerleri ne önemde görmek istediği ile ilgilidir. Bu çalışmada önerilen aktarma isteği ise, annenin ve/veya babanın kendi değerlerini içinden hangisini veya hangilerini aktarmayı ne kadar istediğini göstermeye yönelik, motivasyon tabanlı bir değişken olarak kurgulanmıştır. Anababaların değerlerini çoğunlukla aktarma eğiliminde oldukları bilinmektedir (Whitbeck ve Gecas, 1988). Öte yandan, bazı anababalar ise bazı değerlere sahip

olsalar da bunları aktarmayı istemeyebilirler ve çocuklarını başka değerleri edinmeleri için cesaretlendirebilirler (Kuczynski, Marshall ve Shell, 1997). Dolayısıyla;

4. *Denence*: Belli bir değer alanı söz konusu olduğunda, anababanın bu değerleri aktarma isteği arttıkça, ebeveyn-çocuk değer benzeşiminin artması beklenmektedir.

Aktarma isteği, farklı anababalık tarzları ile etkileşerek, ebeveyn-çocuk benzeşimini farklı düzeylerde etkileyebilir. Örneğin, izin verici / şımartan ve izin verici / ihmalkar anababalar için çocuklarının ne toplumun değerlerine veya normlarına ne de kendi değerlerine veya normlarına uyması vurgulanır. Bu nedenle, yetkeci ve demokratik anababaların çocuklarına kıyasla, bu çocukların anababalarına değerler açısından benzemesi, anababanın değerlerini aktarma isteğinden fazlaca etkilenmeyebilir. Yetkeci anababalar söz konusu olduğunda ise, aktarma isteği, onarlı daha da baskıcı yapabileceği veya çocuğun onları böyle algılamasına yol açabileceği için, aktarma isteği ebeveyn-çocuk benzeşimini olumsuz yönde etkileyebilir. Demokratik anababalar için bu etki tersine dönerek, daha yüksek değer benzeşimine yol açabilir. Dolayısıyla;

5. *Denence*: Anababanın değerlerini aktarma isteğinin yetkeci anababalar için ebeveyn-çocuk değer benzeşimi ile olumsuz korelasyona, demokratik anababalar için olumlu korelasyona girmesi beklenmektedir. Şımartan ve ihmalkar anababalar için aktarma isteği ile değer-benzeşimi arasında bir ilişki beklenmemektedir.

Anababadan çocuklara değer aktarımını etkileyebilecek diğer bir faktör de akranların bir değer içselleştirmesi kaynağı rolü üstlenmesidir. Akranların farklı değerlere verdiği öneme yönelik algılar, anababadan değer aktarımını sürecini etkileyebilir. Dolayısıyla,

6. *Denence*: Belli bir değer alanı söz konusu olduğunda, akranların bu değerlere verdiği öneme yönelik algı arttıkça ebeveyn-çocuk değer benzeşiminin artması beklenmektedir.

Bu ilişki, farklı anababalık tarzlarında farklı gözlenebilir. O halde,

7. *Denence*: Akranların belli bir değer alanına verdikleri öneme yönelik algıların,

yetkeci, ihmalkar ve şımartan anababalık bağlamlarında ebeveyn-çocuk değer benzeşimini azaltması beklenmektedir.

4. DEĞERLERİN İÇSELLEŞTİRİLMESİ VE BENLİK

Benlik kavramı, sosyal psikolojide önemli bir fenomen ailesi olarak çeşitli sosyal tutum ve davranışları açıklamak için çok sayıda araştırmaya kılavuzluk etmektedir (Baumeister, 1998). Benlik üç temel özelleikle tanımlanmaktadır. Birincisi, benlik, kendisinin farkına varabilen bir bilinç sürecidir. İkincisi, benlik sosyal etkileşimlerle yapılan sosyal bir nesnedir. Üçüncüsü, benlik davranışları güdüleme özelliğine sahiptir. Benlik hakkındaki zihinsel temsiller benliğin bilişsel bileşeni olan benlik kavramıdır (Greenwald ve Pratkanis, 1984). Benliğe yönelik değerlendirmelerle deneyimlenen duygu bileşeni ise benlik saygısıdır (Rosenberg, 1965). Benliğin bilişsel ve duygusal bileşenleri birbiriyle ilişkilidir. Açık ve net bir benlik tanımına (benlik berraklığı) sahip olan kişilerin kendilerini de genel olarak değerli hissetmeleri beklenir (Campbell, 1990).

Değer araştırmacıları, değerlerin benlik içinde merkezi bir önemi olduğunu vurgulamışlardır. Buna göre değerler, bireyin davranışlarını anlamlandırmada ve olumlu bir benlik değerine ulaşmada değerlendirme standartları olduğunu ileri sürmektedirler (Greenberg, Solomon ve Pyszczynski, 1997; Rokeach, 1973). Dolayısıyla, sosyalleşme sürecinde içselleştirilen değerler, bireyin bir değerlendirme ölçütleri kümesi kullanarak, davranışlarını düzenlemesini ve benliğini değerlendirebilmesini sağlarlar (Higgins, 1997).

Bu durumda, ergenlerin ve genç yetişkinlerin, annelerinden ve babalarından değer sistemlerini içselleştirdikleri nispette, davranışlarını düzenlemeye ve kendilerini anlamlandırmaya yardımcı olacak değer temellerine sahip olabilirler. Böylece, daha berrak bir benlik tanımı ve bununla paralel olarak yüksek özsaygı beklenebilir. Dolayısıyla,

8. *Denence:* Ebeveyn-çocuk değer benzeşimi ile benlik berraklığı ve özsaygı arasında olumlu korelasyon beklenmektedir.

Önceki araştırmalar, annenin ve babanın değer yönelimlerindeki benzeşimin,

ebeveyn-çocuk değer benzeşimini olumlu yönde etkilediğini göstermiştir. Böyle bir benzeşimin, annenin ve babanın değerleriyle ilgili daha açık ve net mesajlar iletmesini kolaylaştırması mümkündür. Böylece, mesajın doğru algılanması ve kabulü olasılığı artacak ve çocuk, benliğine yönelik değerlendirmeleri için daha net standartlara sahip olabilecektir. Dolayısıyla,

Denence 9: Annenin ve babanın değer benzeşimi ile benlik berraklığı ve özsaygının olumlu korelasyona girmesi beklenmektedir.

Schwartz'ın (1996) değer modeli, değer tipleri ile çeşitli sonuç değişkenleri arasındaki ilişkilere yönelik sistematik ilişkileri, değer tiplerinin motivasyonel uyum ve çatışmaları temelinde önerilebilmesine yardımcı olmaktadır. Özellikle, birbiriyle çatışmalı motivasyonel altyapıya sahip değerlere görece benzer önem yüklenen değer yönelimleri söz konusu olduğunda, davranış düzenlemede yaşanabilecek olası sıkıntılar, bireyin benlik berraklığını ve buna paralel olarak özsaygısını olumsuz yönde etkileyebilecektir. Dolayısıyla,

Denence 10: Yüksek benlik berraklığı ve özsaygının, değer yönelimleri çatışmalı motivasyonel altyapıdaki değerlerin ayrıştığı kişilerde gözlenmesi beklenmektedir.

Son olarak, bu çalışmanın denenceleri biri lise diğeri üniversite örneklemini olmak üzere iki ayrı grupta sınınanmıştır. Ergenlikten yetişkinliğe geçişte 18-25 yaşları özel bir dönem olarak değerlendirilmekte ve *gelişen yetişkinlik* olarak nitelendirilmektedir (örn., Arnett, 1997). Bu dönem, ergenlerin gittikçe aileden bağımsızlaşmaya ve davranışlarının sorumluluğunu almaya başladıkları, kendileri için önemli olan değerleri keşfettikleri dönemdir. Dolayısıyla, farklı yaş gruplarındaki gençlerde farklı sosyalleşme etkileri gözlemek mümkündür. Bu nedenle, spesifik beklentiler ileri sürülme de, denenceler olası farklılıkları incelemek için iki grupta sınınanmıştır.

5. YÖNTEM

5.1 Portre Değerler Anketi'nin Türkçe Uyarlaması

Değer ölçümlerinde kullanılagelen üç ölçüm yöntemi vardır. Birincisi Rokeach'ın (1973) Değer Anketi, ikincisi ise Schwartz'ın (1992) Değer Anketi'dir.

Son olarak, Schwartz ve arkadaşları (2001), Portre Değerler Anketi'ni (PDA) geliştirmişlerdir. PDA, 40 adet iki cümlelik maddeden oluşmaktadır ve her maddede, on değer tipinden biriyle ilişkili hedefleri veya istekleri temelinde kurgusal bir kişi betimlenmektedir. Örneğin “Hayattan zevk almayı çok ister. İyi zaman geçirmek onun için önemlidir.” Şeklindeki madde, Hazcılık değerinin önem düzeyini ölçmeyi hedeflemektedir. Altı noktalı ölçek kullanılarak, katılımcıların her bir cümledeki kişinin kendilerine ne derece benzediğini belirtmeleri istenmektedir. Parametrik olmayan bir tür çok boyutlu ölçekleme tekniği olan En Küçük Uzak Analizi (EKUA; Guttman, 1968) kullanılarak yapılan çalışmalar, kuramsal on değer tipinin ayrıştığını göstererek, anketin yapı geçerliğine yönelik kanıt sağlamıştır. PDA, sözel ifadeleri 11 yaş düzeyinde basitleştirilerek yazıldığından, özellikle ergenlerle çalışmak için uygun bir ankettir ve önceki çalışmalar anketin uygulanabilirliğini göstermiştir (örn., Knafo, 2003; Knafo ve Schwartz, 2003).

Bu tez çalışmasının bir parçası olarak PDA Türkçe'ye uyarlanmıştır. Uyarlama çalışmasının başında, üç sosyal psikolog, anketin İngilizce sürümünü Türkçe'ye çevirmiştir. Üç çeviri üzerinde çalışılarak, optimal bir Türkçe form oluşturulmuştur. Bu Türkçe form da, ikisi çeviri dersleri veren İngilizce öğretmeni, biri de değer çalışmalarına yabancı olduğu varsayılan bir klinik psikolog olan üç hakem tarafından tekrar İngilizce'ye çevrilmiştir. Schwartz'ın (kişisel iletişim, 11 Aralık 2003) da sağladığı geribildirimler doğrultusunda PDA'nın Türkçe sürümüne son şekli verilmiştir.

Bu form kullanılarak, 381 üniversite öğrencisi ile bir pilot çalışma yapılmıştır. Örnekleme 194 erkek, 185 kadın öğrenci yer almıştır ve yaş ortalaması 21.4 olarak hesaplanmıştır. Toplanan veri, SYSTAT 11 (Kroeger, 2004) kullanılarak EKUA analizine tabi tutulmuştur. Schwartz'ın (1992, 1996) on değer tipinin orijinal modele çok benzer biçimde çembersel bir konumlanma gösterdiği bulunmuştur. Kırk madde, biri hariç, olması gerektiği alanda yerleşmiştir. Ancak, Uyuma ve Geleneksellik değer tipleri birleşmiştir. Birbirine komşu alanların birleşmesi önceki çalışmalarda da gözlemlendiğinden (örn., Kuşdil ve Kağıtçıbaşı, 2000) modelden önemli bir sapma olarak değerlendirilmemiştir. On değer tipi için hem iç tutarlık hem de ölçüm-tekrar ölçüm güvenilirlik katsayıları da hesaplanmıştır. Birinci

uygulamadaki iç tutarlık katsayıları .58 ile .82, ikinci uygulamadaki iç tutarlık katsayıları .61 ile .84 ve ölçüm-tekrar ölçüm güvenilirlikleri de .65 ile .82 arasında değişmiştir. Sonuç olarak, bulgular PDA'nın araştırmalarda kullanılabilir ve güvenilir ve geçerli bir ölçüm aracı olduğuna işaret ettiğinden, ana çalışmada kullanılmasına karar verilmiştir.

5.2 Ana Çalışma

5.2.1 Katılımcılar

Araştırmada, biri lise, diğeri üniversite öğrencilerinden ve bu öğrencilerin annelerinden ve babalarından oluşan iki örneklem kullanılmıştır. Lise örneğinde başlangıçta 547 öğrenci ile çalışılmış, ancak annelerinden ve babalarından anketleri toplam 232 öğrenci (115 kız, 77 erkek öğrenci) getirmiştir. Bütün analizlerde, dokuzuncu, onuncu ve on birinci sınıflardan, ortalama 16.02 yaşında olan öğrenci grubu, anneleri ve babaları, 232 aileden oluşan lise örneği olarak kullanılmıştır.

Üniversite örneğinde ise 335 üniversite öğrencisi yer almış, ancak bunlardan 285 öğrenci (188 kadın, 97 erkek) annelerinden ve babalarından anketleri geri getirmiştir. Bütün analizlerde, ortalama 20.68 yaşında olan öğrenci grubu, anneleri ve babaları, 285 aileden oluşan üniversite örneği olarak kullanılmıştır.

5.2.2 Kullanılan Ölçekler

Her aileden veri toplayabilmek için, üç zarf içinde anketler, öğrencilere ve öğrenciler aracılığıyla anababalara ulaştırılmıştır. Her anketin ilk sayfasında bir yönerge ile birlikte, demografik özellikleri ölçmeye yönelik sorular yer almıştır. Anketlerde ikinci sırada 40 maddelik PDA yer almıştır. Öğrenci anketlerinde ayrıca, anne ve baba için iki ayrı sayfada anababa kabulü ve kontrolünü beş noktalı ölçekle ölçmek üzere 22 madde (Sümer ve Güngör, 1999a), yedi noktalı ölçekle benlik berraklığı ölçeği 12 madde (Campbell ve ark., 1996; Sümer ve Güngör, 1999b), yedi noktalı ölçekle özsaygı ölçeği 10 madde (Çuhadaroğlu, 1986; Rosenberg, 1965) ve Schwartz'ın (1992, 1996) değer tipi tanımlarından yola çıkılarak geliştirilen, akranların değer önceliklerine yönelik algıları dört noktalı ölçekle ölçen 10 madde yer almıştır. Annelerin ve babaların anketlerinde ise, demografik sorulara ve PDA'ya ek olarak, kendi anababalık tarzlarını ölçmek üzere 22 madde (Sümer ve

Güngör, 1999a) ve Schwartz'ın (1992, 1996) değer tipi tanımlarından yola çıkılarak geliştirilen, kendi değerlerini çocuklarına aktarma isteğini dört noktalı ölçekle ölçen 10 madde yer almıştır. Çalışmada kullanılan ölçekler, eklerde sunulmuştur (Appendix A–F).

5.2.3 İşlem

Veri toplama işlemi, çoğunlukla sınıf içi uygulamalarla gerçekleştirilmiştir. Liselerde, Milli Eğitim Bakanlığı'nın emri ile ve okul müdürlerinin görevlendirdiği rehber öğretmenlerle birlikte, sınıf içinde öğrenciler öğrenci formlarını doldurup teslim etmişlerdir. Anne ve baba formlarını da, anababa bilgilendirme formu (Appendix G) ile birlikte eve götürmüşler ve dolu anketleri zarflı olarak daha sonra geri getirmişlerdir. Öğrenci, anne ve baba zarflarına aynı aileden geldiğini tespit edebilmek için aile numaraları basılmıştır. Doldurulan anketler zarfla geri döndüğü için çalışmada toplanan veri, kişilerin kimliği ile eşleşmemiş ve gizli kalmıştır. Üniversite öğrencileri de benzer bir işlemle veri sağlamışlar, ancak bazı sınıflarda, öğrenciler üç zarfı da almış, daha sonra üçünü de doldurulmuş olarak geri getirmişlerdir. Sınıf içi uygulamalar ortalama 30 dakika sürmüştür.

5.2.4 Analiz Planı

Değerlerle anababalık boyutları arasındaki ilişkiler hakkındaki 1. ve 2. denenceler korelasyon analizi ile sınanmıştır. Aracı değişken modeli öneren 3. Denenceyi sınamak için, LISREL 8.30 (Jöreskog ve Sörbom, 1993) yardımıyla yapısal eşitlik modeli yöntemi kullanılmıştır. Anababanın değerleri aktarma isteği ile akranlardan algılanan değer önemi değişkenleri ile ebeveyn-çocuk değer benzeşimi arasındaki ilişkiler hakkında beklentileri içeren 4. ve 6. Denenceler ise korelasyon analizi ile incelenmiştir. Bu değişkenlerin, 5. ve 7. Denencelerde ileri sürülen anababalık boyutlarıyla değer benzeşimi arasındaki ilişkiler üzerindeki karıştırıcı etkileri ise karıştırıcı regresyon analizi ile sınanmıştır. Anne-baba değer benzeşimi ile ebeveyn-çocuk değer benzeşiminin benlik kavramı berraklığı ve özsaygı ile 8. ve 9. Denencelerde ileri sürülen olası ilişkileri korelasyon katsayıları hesaplanarak, 10. Denencede ifade edilen değer önceliklerinin benlik değerlendirmeleri ile beklenen ilişkileri de, değer eksenleri arasındaki fark puanları ile benlik değişkenleri arasındaki korelasyon katsayıları hesaplanarak incelenmiştir.

5.3 Bulgular

Denencelerin sınanmasından önce, grup ve cinsiyet farklılıkları incelenmiştir. Lise ve üniversite öğrencilerinin değer tiplerinde gözlenen önem ortalamaları karşılaştırıldığında, lise öğrencilerinin Başarı ve Geleneksellik-Uyma değerlerine üniversite öğrencilerinden daha fazla önem verdikleri bulunmuştur. Lise öğrencileri için en önemli değer Evrenselcilik değerleri iken, üniversite öğrencileri için Özyönelim değerleri en önemli değer olmuştur. Küçük farklara rağmen, iki grubun değer yönelimleri genel olarak birbirine benzemektedir.

Cinsiyet farkları incelendiğinde ise, kız öğrencilerin Hazcılık, Evrenselcilik ve İyilikseverlik değerlerine erkek öğrencilerden daha fazla önem verdikleri, erkek öğrencilerin Güç değerlerindeki ortalamasının ise kız öğrencilerden yüksek olduğu tespit edilmiştir. Küçük farklara rağmen, iki grubun değer yönelimleri genel olarak birbirine benzemektedir.

Anababalık tarzları kategorik olarak ele alındığında, lise örneğinde yapılan karşılaştırmalar, yetkeci anababalık tipindeki anneler ve babalar için, ebeveyn-çocuk değer benzeşiminin şımartan anababalık tipine oranla daha düşük olduğu gözlenmiştir. Üniversite öğrencilerinde de benzer bir örüntü gözlene de, ortalama farkları anlamlı bulunmamıştır.

Çeşitli korelasyon analizleri, annelerden ve babalardan ölçülen anababalık boyutlarının, çocuklardan alınan aynı ölçümlerle yüksek korelasyona girdiğini göstermiştir. Bu, anababalık tarzlarının ölçümünde farklı kaynaklar arası yüksek uyuma işaret etmektedir. Ayrıca, anababa kontrolü ölçümleri ebeveyn-çocuk değer benzeşimi ile olumsuz, anababa kabulü ölçümleri ise olumlu ilişkiye girmiştir. Bu bulgular, Denence 3'te önerilen aracılık modelinin geçerli olabileceğine yönelik dolaylı bir destek olarak değerlendirilmiştir.

Denece 1 ve 2, değerlerle anababalık boyutları arasında sistematik ilişkiler önermektedir. Her iki örnekte de, korelasyon analizleri, beklendiği şekilde, annenin ve babanın Güç değerleri ile anababa kontrolü boyutunun olumlu korelasyona girdiğini ve korelasyonların gücünün değer çemberi üzerinde Güç değer

tipinden uzaklaştıkça azaldığını göstermiştir. Benzer olarak, İyilikseverlik değerleri anababa kabulü ile olumlu korelasyona girmiş ve korelasyonların gücü değer çemberi üzerinde bu değer tipinden uzaklaştıkça azalmıştır. Ayrıca, Evrenselcilik değerleri kabul ve Geleneksellik-Uyma değerleri kontrol ile olumlu ilişkiye girmiştir. Bu bulgular Denence 1 ve 2'yi destekler niteliktedir.

Denence 3'te, anababa değerlerinin ebeveyn-çocuk değer benzeşimini anababalık boyutları aracılığıyla yordayacağı beklentisi ifade edilmiştir. LISREL 8.30 (Jöreskog ve Sörbom, 1993) kullanılarak yapılan yapısal eşitlik modeli testleri, Denence 3'ü desteklemiştir. Her iki örnekleme de, anababanın Özaşkinlık değerleri, ebeveyn-çocuk değer benzeşimini, anababanın kabul boyutu aracılığıyla olumlu yönde yordamıştır. Anababanın Özgenişletim değerleri ise, ebeveyn-çocuk değer benzeşimini, anababanın kontrol boyutu aracılığıyla olumsuz yönde yordamıştır. Lise grubunda gözlenen dolaylı etkilerin ve değer benzeşiminde açıklanan varyansların, üniversite grubundan daha güçlü olduğu ve üniversite örnekleminde anne kontrolünün, annenin Özaşkinlık değerleri ile anne-çocuk değer benzeşimi arasındaki ilişkiye aracılık etmediği tespit edilmiştir. Son olarak, her iki örnekleme de alternatif modeller karşılaştırıldığında, annenin ve babanın değerlerinin, birbirlerinin anababalık boyutları üzerindeki etkilerinin istatistiksel olarak anlamlı olduğu gözlenmiştir.

Denence 4, annelerin ve babaların sosyalleştirme hedeflerinin, aynı değer tipindeki benzeşimler ile olumlu ilişkiye gireceğini ifade etmektedir. Korelasyon analizleri, her iki örnekleme de beklenen yönde ilişkilerin çoğunlukla anlamlı olmadığını, anlamlı ilişkilerin ise tutarlı bir örüntü göstermediğini ortaya çıkarmıştır. Böylece, beklentileri destekleyen bulgular elde edilmemiştir.

Denence 5'te ise, sosyalleştirme hedeflerinin anababalık tarzları ile etkileşerek değer benzeşimini yordayacağı ileri sürülmektedir. Yapılan regresyon analizleri, sadece lise örnekleminde, annenin Muhafazacılık değerlerini aktarma isteğinin anne kontrolü ile etkileşerek değer benzeşimini olumsuz yönde yordadığını göstermiştir. Bu etki sosyalleştirme hedeflerinin farklı düzeyleri için ayrıştırıldığında, annenin Muhafazacılık değerlerini aktarma isteği düşük olduğu

durumda, anne kontrolünün farklı düzeyleri için bu değer tipinde anne-çocuk benzeşiminin farklı düzeylerde olmadığı bulunmuştur. Ancak, annenin Muhafazacılık değerlerini aktarma isteği yüksek olduğu durumda, düşük anne kontrolündeki değer benzeşiminin yüksek anne kontrolüne kıyasla daha yüksek olduğu, bir başka deyişle bu koşulda anne kontrolünün değer benzeşimini düşürdüğü gözlenmiştir.

Denence 6, akranların belli bir değer tipine verdiği öneme yönelik algı arttıkça ebeveyn-çocuk değer benzeşiminin artacağını ifade etmektedir. Korelasyon analizleri sonucunda her iki örnekleme de çoğunlukla tutarsız ve istatistiksel olarak anlamlı olmayan bulgular üretmiştir. Bu bulgular, denenceyi yanlışlar niteliktedir.

Denence 7’de ise, akranlardan algılanan değer tipi öneminin, anababalık tarzları ile etkileşerek değer benzeşimini yordayacağı ileri sürülmektedir. Yapılan regresyon analizleri sonucunda, sadece üniversite örnekleminde ve babalar için iki anlamlı etkileşim gözlenmiştir. Birinci regresyon analizinde, babanın kontrolü, Özaşkınlık değer tipinin akranlar için algılanan önemi ile etkileşerek değer benzeşimini olumsuz yönde yordamıştır. Etkileşim etkisi ayrıştırıldığında, düşük önem durumunda, baba kontrolünün değer benzeşimi ile olumsuz, yüksek önem durumunda ise olumlu ilişkisi olduğu tespit edilmiştir. İkinci regresyon analizinde ise, babanın kabulü Muhafazacılık değer tipinin akranlar için algılanan önemi ile etkileşerek değer benzeşimini olumlu yönde yordamıştır.

Denece 8, ebeveyn-çocuk benzeşiminin benlik berraklığı ve özsaygı ile olumlu ilişkiye gireceğini öngörmektedir. Korelasyon analizleri, lise grubunda anne-çocuk benzeşiminin her iki benlik değerlendirmesiyle de olumlu ilişkiye, baba-çocuk benzeşiminin ise sadece özsaygı ile olumlu ilişkiye girdiğini göstermiştir. Üniversite örnekleminde ise, ebeveyn-çocuk değer benzeşimi ile sadece benlik berraklığı arasında olumlu ilişkiler gözlenmiştir. Bu bulgular, deneceyi kısmen desteklemektedir.

Denence 9’da ise anne ile babanın değer yönelimlerindeki benzerliğin, çocuğun benlik değerlendirmeleri ile olumlu ilişkiye gireceğini ifade etmektedir.

Ancak korelasyon analizleri sonucunda hiçbir ilişkinin anlamlı olmadığı gözlemlendiğinden, bu denence desteklenmemiştir.

Son olarak, Denence 10, yüksek benlik berraklığı ve özsaygının, değer yönelimleri çatışmalı motivasyonel altyapıdaki değerlerin ayrıştığı kişilerde gözleneceği beklentisini ifade etmektedir. Denenceye yönelik analizlerden önce, değer tipleri ile benlik değerlendirmeleri arasındaki ilişkiler incelenmiştir. Bulgular, değer önceliklerinin üniversite örnekleminde özsaygı ile istikrarlı bir ilişki örüntüsü içinde olduğunu, Özaşkınlık ve Yeniliğe Açıklık değerleri ile özsaygı arasında olumlu korelasyonlar olduğunu göstermiştir. Değer sistemlerindeki ayrışmanın da yine üniversite grubunda benlik değerlendirmeleri ile ilişkili olduğu gözlenmiştir. Yeniliğe Açıklık değerlerinin Muhafazacılık değerlerinden üstün tutulduğu değer yönelimleri ile düşük benlik berraklığı ve yüksek özsaygının ilişkili olduğu bulunmuştur. Benlik berraklığı ve özsaygının birbiriyle olumlu korelasyona girmesine karşın, aynı değer yönelimi ile ters ilişkiler göstermesi kuramsal olarak beklenmeyen bir durumdur. Tartışma bölümünde, bu gözlem de diğer bulgularla birlikte ele alınacaktır.

6. Tartışma

Çalışmanın bulguları, değerlerin aile içinde aktarımına yönelik önemli bilgiler sağlamıştır. Öncelikle, annenin ve babanın değerleri, anababalık boyutlarıyla sistematik ilişkiler göstermektedir. Bu, değerlerin anababalık tutumlarına belli ölçüde rehberlik eden ilkeler olduğunu göstermektedir. Ayrıca, anababalık boyutlarının model testlerinde gözlenen aracılık etkileri de değerlerin anababa kabulü ve kontrolü üzerinden ifade edilebildiği ölçüde değer benzeşimini etkilediği gözlenmiştir. Kategorik çocuk yetiştirme tarzları içinde değer benzeşiminin yüksek kabul içeren bağlamlarda yüksek, düşük kabul ve yüksek kontrol bağlamında (yetkeci anababalık) ise en düşük olduğu gözlenmiştir. Aracılık etkileriyle birlikte ele alındığında bu bulgular, değerlerin sonraki nesle başarılı bir şekilde aktarımında başlıca koşulun anababa kabulü olduğuna işaret etmektedir. Ancak, bu koşul gerekli olsa da, yeterli değildir ve yetkeci anababalık tarzında da gözlemlendiği gibi, kontrolün yüksek olduğu durumlar, aktarım sürecini ketleyebilir.

Akranlardan algılanan deęer neminin, niversite rnekleminde baba-ocuk deęer benzeřimini karıřtırdıęı gzlenmiřtir. yle ki, Muhafazacılık deęerleri sz konusu olduęunda, eęer gen yetişkinler akranlarının bu deęerlere verdięi nemi yksek algılıyorsa, babanın kabulnn de yksek olduęu durumda baba-ocuk benzeřimi yksek olmaktadır. Benzer olarak, zařkınılık deęerleri sz konusu olduęunda, eęer gen yetişkinler akranlarının bu deęerlere verdięi nemi dřk algılıyorsa, babanın kontrolnn de yksek olduęu durumda baba-ocuk benzeřimi dřk olmaktadır. Bu iki deęer tipinin btn kltrlerde deęer hiyerarřisinin sırasıyla en altında ve en stnde yer aldıęı hatırlanacak olursa (Schwartz ve Bardi, 2001) en nemli deęer tipinin bile baba kontrol yksek olduęu durumda, zellikle de akranlar iin nemsiz olduęu dřnlyorsa aktarılması mmkn olmamaktadır. En nemsiz deęer tipi ise, baba kabul yksekse ve akranların da bu deęerlere nem verdięi dřnlyorsa, aktarılabilmektedir.

Lise ve niversite ęrencilerinin deęer ncelikleri ve ebeveyn-ocuk deęer benzeřimi ile benlik deęerlendirmeleri arasındaki iliřkilerde de grup farkları ne ıkmaktadır. Ebeveyn-ocuk deęer benzeřiminin zellikle anneler iin ve ergenlik dneminde benlik deęerlendirmeleri ile iliřkili olması, deęer temelleri geliřtirmek iin kritik dnemin ergenlik olduęunu dřndrmektedir.

Deęer ynelimleri ile zellikle zsayęı arasında niversite rnekleminde sistematik iliřkiler gzlenmiřtir. Yenilięe Aıklık ve zařkınılık gibi birey odaklı deęer tiplerinin, zsayęı ile olumlu iliřki gsterdięi bulunmuřtur. Bununla birlikte, anne ve baba ile deęer benzeřimi lise grubunda benlik sayęısı ile iliřkiliyken, niversitede grubunda benlik berraklıęı ile anlamlı iliřkiler bulunmuřtur. Bu bulgular birlikte ele alındıęında, bir deęer temelinin bireyin benlięinde kalıcı yer alması niversite yıllarında olmakta gibi gzkmektedir. Ayrıca, dıř kaynaklı deęer temelleri lise yıllarında ergenin kendini deęerli hissetmesi ile iliřkiliyken, benlięi deęerlendirmede kullanılan standartların niversite yıllarında daha birey odaklı standartlar olmaya bařladıęı ve anababa ile benzeřimin sadece benlięi daha aık ve berrak tanımlamayla iliřkili kaldıęı sylenebilir.

te yandan, anababanın sosyalleřtirme hedefleri, akranlarda algılanan deęer

önemleri değer benzeşimleri ile tutarlı ve güçlü ilişkilere girmemiştir. Bu bulgular, bu yapıların ölçümünde sorun olduğunu veya değer benzeşimini yordamada pratik faydaları olmadığını düşündürmektedir. Ayrıca, anne-baba değer benzeşiminin de benlik değerlendirmeleri ile ilişkili olmaması, bu değişkenin önerildiği şekilde mesajları açık ve anlaşılır biçimde aktarmayı belirleyici olmayabileceğine işaret ediyor olabilir.

Değer önceliklerinde birey odaklı değerlerin başkası odaklı değerlerden görece önemli olduğu genç yetişkinlerde bu öncelikler, benlik berraklığı ile olumsuz, özsaygı ile olumlu ilişkiler göstermiştir. Aynı ilişkiler lise örneklemelerinde gözlenmemiştir. Ergenlik döneminin kimlik arayışı süreci ve kendini keşfetme ile betimlendiği göz önüne alındığında (Marcia, 1966) ve genç yetişkinlikte belli bir kimliğin daha netleştiği de düşünüldüğünde (Adams ve Fitch, 1982), değerlerin iyice netleşmeye ve birey odaklı olmaya başladığı genç yetişkinlikte, daha iyi ayrılmış değer önceliklerinin özsaygı ile olumlu ilişkiye girmesi tutarlı bir örüntüdür. Ancak, benlik berraklığının ayrılmış değer öncelikleri ile olumsuz ilişkiye girmesi, bireyleşmeye başlayan genç yetişkinin kendini değerlendirdiğinde daha değerli hissetmesinin, lise çağlarında kendisine yol gösteren Muhafazacılık değerlerine görece daha az önem verilmesiyle birlikte, benlik tanımındaki netlikten bir miktar feragat etme karşılığında mümkün olabileceğini düşündürmektedir.

Bu araştırmanın bulguları değerlendirilirken, bazı kısıtlılıklar göz önünde bulundurulmalıdır. Öncelikle, araştırmanın hipotezleri ve model testleri korelasyonlar üzerine kurulu ve bu kesitsel bir çalışma olduğundan, modellerdeki nedensellik sadece kuramsal açıdan akla yatkın olanı ifade etmektedir. Gelecekteki çalışmalar bu çalışmada gözlenen aracılık modellerinin geçerliğini boylamsal desenlerle sınamalıdır. Ayrıca, özellikle çeşitli değişkenlerle benlik değerlendirmeleri arasındaki ilişkilerin gücü oldukça düşüktür. Bu nedenle ilişkili bulgular temkinli değerlendirilmelidir.

Araştırmanın önemli bir değişkeni ebeveyn-çocuk benzeşimidir. Ancak hem lise hem üniversite örneklemelerinde annelerin ve babaların anketleri geri döndürme yüzdeleri düşük olduğundan, bazı ailelerde değer benzeşimleri hesaplanamamıştır.

Bu nedenle deęer benzeřimi ile iliřkiler sz konusu olduęunda, bu eksiklik genelleme yapmaya bir engel teřkil etmektedir.

Yine de bu alıřma, annelerin ve babaların deęer aktarımında nemli rolleri olduęunu, bu roln zellikle anababalık tarzları aracılıęıyla ifade edildięini, bu tarzların soyalleřtirme ve akranlardan algılanan deęer nemleri ile etkileřerek deęer benzeřimini yordayabileceęini gstererek varolan literatre nemli katkılarda bulunmuřtur. Gelecekte, deęer benzeřimi bir sonu deęiřkeni olarak ele alınmaktan ok, bir ncl deęiřken gibi deęerlendirilerek yapılacak arařtırmalar, deęer benzeřiminin ocuklar, anababalar ve ailenin iřleyiři aısından nasıl etkileri olabileceęine ynelik deęerli bilgiler retebilir.

Bu alıřma ebeveyn-ocuk deęer benzeřimini ve deęerleri benlik deęerlendirmeleri ile sistematik olarak iliřkilendiren ilk alıřmadır. Ancak, ebeveyn-ocuk deęer benzeřimi ve deęer ynelimlerinin benlik deęerlendirmeleri ile dřk korelasyonlar gstermesi, deęerlerle benlik yapılarının daha karmařık iliřkiler iinde olduęunu dřndrmektedir. Gelecekte yapılacak alıřmalarda, bu karmařık olabilecek sreleri modellemeye ve sınamaya nem verilmesi gerekmektedir. Ayrıca, akranlarla deęer benzeřiminin de anababalarla olan deęer benzeřimi ile birlikte ele alınarak, ocuęun benlik deęerlendirmelerini yordamada grece katkıları incelenmelidir.

APPENDIX I

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Demirutku, Kürşad
Nationality: Turkish (TC)
Date and Place of Birth: April 10th, 1974 / Üsküdar
Marital Status: Married
E-mail: dkursad@baskent.edu.tr / demirutku@yahoo.com

EDUCATION

Degree	Institution	Year of Graduation
MS	METU Psychology	2000
BS	METU Psychology	1997
High School	Hüseyin Avni Sözen Anadolu Lisesi, Üsküdar, İstanbul	1992

WORK EXPERIENCE

Year	Place	Enrollment
2000- Present	Başkent University, Department of Political Science & International Relations	Instructor
1999	Turkish General Staff – Turkish Psychological Association, Personality Test Battery Development Project for Officer Selection	Project Assistant

FOREIGN LANGUAGES

Advanced English

PUBLICATIONS

1998

1. **Demirutku, K.** (1998). X. ulusal psikoloji kongresi: Endüstri ve örgüt psikolojisi çalışma gruplarına genel bakış. *Türk Psikoloji Bülteni*, 4(10), 23-25.

2. Sümer, H. C., & **Demirutku, K.** (1998). *Kadınsılık ve erkeksilik yüklemeleri ile etkileme taktiklerinde katılımcı ve uyaran cinsiyetinin etkileşimi*. Paper presented at the 10th National Psychology Congress, Ankara.

1999

1. Değirmencioğlu, S., & **Demirutku, K.** (1999). Türkiye’de psikoloji uygulama, araştırma ve yayınlarında etik ilkeler - Tartışma III: Öğretim üyesi ve öğrenci işbirliği ile hazırlanan yayınlarda yazarlık hakkının ve sırasının belirlenmesinde yardımcı olabilecek öneriler. *Türk Psikoloji Dergisi*, 14(43), 111-119.

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1. Sümer, H. C., Sümer, N., Çifci, O. S., & **Demirutku, K.** (2000). Subay kişilik özelliklerinin ölçülmesi ve yapı geçerliği çalışması. *Türk Psikoloji Dergisi*, 15(45), 15-36.

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3. Kökdemir, D., & **Demirutku, K.** (2000). *Psikoloji derslerinde tümdengelim yönteminin uygulanması, internet uygulamaları ve notlandırma sistemi*. Paper presented at the 11th National Psychology Congress, Ege University, İzmir, 19-22 September.

4. Kökdemir, D., & **Demirutku, K.** (2000). *Akademik yazım kuralları kitapçığı*. Ankara: Başkent Üniversitesi.

2001

Sümer, H. C., Sümer, N., **Demirutku, K.**, & Çifci, O. S. (2001). Using a personality-oriented job analysis to identify attributes to be assessed in officer selection. *Military Psychology*, 13, 129-146.

2002

1. Başçelik, B.E., **Demirutku, K.**, Gültekin, D., Işık, E., Kayabaş, E., Özgün, A., Parlak, E., & Yeniçeri, Z. (2002). Evrenin görünmeyen yamyamları: Karadelikler. *PIVOLKA*, 1, 6.

2. Yeniçeri, Z., & **Demirutku, K.** (2002). Işık hapisaneleri. *PIVOLKA*, 2, 4-5.

2003

1. Çırakoğlu, O.C., Kökdemir, D., & **Demirutku, K.** (2003). Lay theories of causes of and cures for depression in a Turkish university sample. *Social Behavior and Personality: An International Journal*, 31, 795-806.

2. **Demirutku, K.** (2003). Aynadaki ben: Teröre anlam vermenin dayanılmaz zorluğu (<http://www.elyadal.org/arge/ayna.htm>)

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4. **Demirutku, K.** (2003). Amazon yerlilerinde savaş. *PIVOLKA*, Özel Sayı, 4.

5. **Demirutku, K.** (2003). Savaşın motivasyon kaynaklı temelleri. *PIVOLKA*, Özel Sayı, 30-31.

6. **Demirutku, K.** (2003). Editörden. *PIVOLKA*, 9, 1-2.

2004

Kökdemir, D., **Demirutku, K.**, Çırakoğlu, O. C., Işın, G., Muratoğlu, B., Sayın, P., & Yeniçeri, Z. (2004). *Akademik yazım kuralları kitapçığı* (Genişletilmiş 2. baskı). Ankara: Başkent Üniversitesi.

2005

1. **Demirutku, K.**, Okay, N. C., Yaman, A., Kıvanç, F. E., Muratoğlu, B., & Yeniçeri, Z. (2005). *İstatistiksel formüller ve tablolar*. Ankara: Başkent Üniversitesi.

2. Sümer, N., **Demirutku, K.**, & Özkan, T. (2005). *Araştırma teknikleri*. İstanbul: Morpa.

3. **Demirutku, K.** (Aralık, 2005). Ergenlerin internet kullanımı. *Çocuk Çocuk*, 18-21.

2006

1. **Demirutku, K.**, Sümer, N., & Güngör, D. (2006). *Perceived parental acceptance, parental control, and attachment security among adolescents and young adults*. Paper presented at the 3rd International Association for Relationship Research Conference, Rethymno, Crete, 6-10 July.

2. **Demirutku, K.** (2006). *Değerler, sosyalleşme ve sosyal sapma*. Paper presented at the 14th National Psychology Congress, Hacettepe University, Ankara, 6-8 September.

3. **Demirutku, K.** (Ağustos, 2006). Sosyal ilişki kurmayı kolaylaştıran teknoloji: İnternet. *Popüler Bilim*, 46-48.

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2. **Demirutku, K.** (2002). *Motivasyon: Okul başarısına giden yolda hedef-anlam-performans ilişkisi*. Ankara: TED Koleji.

3. **Demirutku, K.** (2006). *Eğitimde motivasyon teknikleri*. Ankara: Avni Akyol İlköğretim Okulu.

4. **Demirutku, K.** (2006). *Eğitim etkinliğinin ölçülmesi ve değerlendirilmesi*. Ankara: BOTAŞ Genel Müdürlüğü.

REGULAR COURSES GIVEN

SİBU104 – Psikolojiye Giriş

İŞLE243 – Matematiksel İstatistik ve Olasılık I

İŞLE244 – Matematiksel İstatistik ve Olasılık II

İŞLE464 – Motivasyon ve Sosyal Davranış

OCCUPATIONAL AFFILIATION

Türk Psikologlar Derneği (1998–Present)

HOBBIES

Playing guitar, learning alphabets.