

THE INTERPLAY BETWEEN SELF-COMPASSION,
ATTACHMENT SECURITY & RELATIONAL ATTRIBUTIONS
ON MARITAL FUNCTIONING

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ABSTRACT

THE INTERPLAY BETWEEN SELF COMPASSION, ATTACHMENT SECURITY & RELATIONAL ATTRIBUTIONS ON MARITAL FUNCTIONING

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This thesis aims to investigate the dyadic effects of adult attachment orientations, self-compassion, and relational attributions on marital functioning (i.e., marital satisfaction and conflict) with a double-mediation model. It is expected that couples' marital functioning will be predicted by a set of two sequential links from adult attachment dimensions to self-compassion and then to relational attributions. In this study, spouses' attachment related anxiety was expected to predict their self-compassion level (first mediation part), which in turn direct the way they make attributions for their partner behavior, and in turn this predict marital functioning as the second mediated process. Self-compassion was expected to mediate the relationship between attachment related anxiety and relational attributions. Married couples ($N = 158$) participated in this study. The Actor-Partner Interdependence Double Mediation Modelling (APIDMeM) was performed to reveal actor and partner effects on married couple dyads. Results yielded a number of significant actor and partner effects. Findings suggested that proposed double mediation model was partially supported. Only the path between wives' attachment related anxiety and their own marital satisfaction was double mediated. Self-compassion was found to

have no direct and indirect effects on partners study variables, while couples' attachment related anxiety and avoidance had direct and indirect actor and partner effects. Both actor and partner effects seem to reflect the culturally related gender roles for both wives and husbands. In general, wives' attachment dimensions, self-compassion, and relational attributions were found to be associated with couples' marital functioning while husbands' marital satisfaction and conflict were influenced more by wives' attachment dimensions, and wives' relational attributions mediated the effects of the attachment dimensions.

Keywords: Adult attachment anxiety and avoidance, Self-Compassion, Attributions, Marital Satisfaction and Marital Conflict.

ÖZ

ÖZ-DUYARLIK, GÜVENLİ BAĞLANMA ve EŞLER ARASI ATIFLARIN EVLİLİĞİN İŞLEVSELLİĞİ ÜZERİNDEKİ ROLÜ

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Bu çalışmanın amacı, öz-duyarlık ve eşlerin davranışlarına yönelik yapılan atıfların, yetişkin bağlanma boyutları (kaygılı ve kaçınan bağlanma boyutu) ile evliliğin işlevselliği (evlilik doyumu ve eşler arasındaki iletişim kalitesi) arasındaki aracı rolünü incelemektir. Eşlerin evlilik işlevselliğinin, yetişkin bağlanma boyutları üzerinden kişilerin öz-duyarlıklarına, oradan da eşlerinin davranışlarına yönelik yaptıkları atıflardan oluşan iki sıralı ardışık bir etki aracılığı ile yordanacağı beklenmiştir. Bu çalışmada, eşlerin kaygılı bağlanma boyutunun kendi öz-duyarlık düzeyini yordaması (ilk aracı dizi), bunun sonucunda da eşlerine yönelik yaptıkları atıflar üzerinden evliliklerinin işlevselliğini (ikinci aracı dizi) öngörmesi beklenmiştir. Öz-duyarlığın kaygılı bağlanma boyutu ile eşlerin davranışlarına yönelik atıflar arasında aracı rolü oynayacağı beklenmiştir. Çalışmaya 158 evli çift katılmıştır. Eşlerin yetişkin bağlanma boyutlarının, öz-duyarlık ve atıflarının birbirlerinin aracı ve sonuç değişkenleri üzerindeki etkisini test etmek amacıyla APIDMeM (The Actor-Partner Interdependence Double Mediation Modelling) analizi kullanılmıştır. Bulgular evliliğin işlevselliği üzerinde çok sayıda aktör ve partner etkisi olduğunu göstermiştir. Önerilen iki sıralı ardışık aracı dizinin sadece kadınlar üzerinde çalıştığı tespit

edilmiştir. Öz-duyarlığın eşler üzerinde doğrudan ya da dolaylı bir etkisi (partner etkisi) bulunmamıştır. Eşlerin kaygılı ve kaçınan bağlanma boyutlarının doğrudan ve dolaylı aktör ve partner etkisinin olduğu tespit edilmiştir. Aktör ve partner etkilerinin her ikisi de Türkiye'deki kültürel yapı ve cinsiyet rolleri ile yakından ilişkili çıkmıştır. Genel olarak, erkeklerin evliliklerini işlevselliği hakkındaki düşüncelerinin kadınların bağlanma boyutları ve kadınların kendilerine yönelik atıflarının aracı olduğu bağlanma boyutlarının etkisi altında olduğu ve kadınların bağlanma boyutları, öz-duyarlık, ve erkeklere yönelik atıflarının, çiftlerin evlilik doyumu ve iletişim kalitesi ile ilişkili olduğu bulunmuştur.

Anahtar Kelimeler: Yetişkin kaygılı ve kaçınan bağlanma, Öz-duyarlık, Eşler arası Atıf, Evlilik Doyumu ve Eşler arası İletişim Kalitesi.

To my dearest parents, my long-awaited sister,

& my little niece – Elif

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CHAPTER 1

INTRODUCTION

1.1 General Introduction

Self-compassion is a relatively new concept that is offered by Neff (2003a, 2003b) as a better and healthy alternative to self-esteem which dates back to more than a century with myriad studies. Studies conducted since 2003 showed its superiority over self-esteem in predicting various outcomes, including close relationship functioning (Leary, Tate, Adams, Allen, & Hancock, 2007; Neff, 2003a, 2003b, 2011). Previous studies illustrated that self-compassion is associated with attachment orientations (Neff & Beretvas, 2013; Neff & McGehee, 2010; Raque-Bogdan, Ericson, Jackson, Martin, & Bryan, 2011), achievement goals (Akin, 2008; Neff, Hsieh, & Dejitterat, 2005), and well-being (Akin & Akin, 2014; Bluth & Blanton, 2014; Ferguson, Kowalski, Mack, & Sabiston, 2014; Neff, 2011; Neff, Rude, & Kirkpatrick, 2007; Smeets, Neff, Alberts, & Peters, 2014). Although self-compassion has critical implications for close relationships, its association with the cognitive processes in the intimate relationship, such as relational attributions have left unexamined. Furthermore, only a few studies have investigated the role of self-compassion in the dynamics of marital satisfaction and conflict. Therefore, the current study aims to examine the role of self-compassion in the interplay between attachment orientations and relational attributions on marital functioning (marital satisfaction and marital conflict). The data were collected from couple dyads, wives and husbands. Instead of using traditional analyses methods that focus on only actor effects (one's own report), in this study dyadic analyses were performed which provide a room to make comparison of effects of partners and also gender related differences.

In the following sections, first, a brief overview of theoretical background of attachment and self-compassion theories will be presented, and then, theoretical background of relational attributions will be summarized. Finally, the objectives, hypotheses, and the proposed model of this study will be presented.

1.2 Theoretical Background of Attachment Theory

According to the psychoanalytical explanations and social learning theory approaches of mother-child relationships, the only reason behind the establishment of a bond between mother-child is the role of mother on child's hunger drive satisfaction (Cassidy, 2008). However, differently from the explanations of these two widely accepted theories, Bowlby and Robertson (1952) found out that although someone else was there to take care and feed them, children showed distress when separated from their mothers (see Cassidy, 2008). Moreover Bowlby's observations on maladjusted boys and Juvenile Thieves (1944) indicated that the mother-child relationship has some impacts on child's later functioning (see Cassidy, 2008). Along with the insights of his previous research, Bowlby (1958, 1960) (see Bretherton, 1992) defined the Attachment Theory as the quality of interactions between infant and the primary attachment figure which leads the formation of lifelong behavior patterns.

According to Bowlby (see Bretherton, 1992), attachment system works in a continuous cycle to control whether the desired distance from the attachment figure is met. If the distance is more than accepted, an urge triggers the Attachment Behavioral System to decrease this distance. Smiling, vocalizing, crying and/or chasing strategies are applied to fulfil this aim depending on infant's ability.

During their observations Bowlby and Ainsworth (see Cassidy, 2008) realized the behavioral systems (exploration and fear systems) and attachment behaviors are interrelated to each other. While exploration system gives infants a room to observe, learn and understand their surroundings, fear system gets activated whenever there is a perceived threat (e.g., darkness, high sounds, strangers, new places) which leads infants to seek protection from attachment figures by asking their availability, responsiveness and attention. According to Bowlby and Ainsworth (see Cassidy, 2008) attachment system gets coactivated with fear system and works antagonistic to exploration system. Therefore, only if perceived responsiveness and availability of attachment figure and a sense of security are established, exploration system gets activated.

Under a perceived threat, aforementioned attachment behaviors (crying, chasing etc.) are executed to increase proximity with an attentive, available and responsive attachment figure. This is called as Primary Strategy and all children perform this strategy to restore their security feelings (Bretherton, 1992). If children become successful at this stage, attachment system gets deactivated and children go on engaging with their surroundings. An inconsistency or a failure in finding an attentive, available and responsive attachment figure, on the other hand, breeds children's insecurity feelings. Children have to find another strategy to dissolve their distress level, therefore they move toward Secondary Strategies: hyper-activation strategy and deactivation strategy (Mikulincer & Shaver, 2003; Cassidy & Kobak, 1988). Inconsistent behaviors of attachment figure (such as being attentive, available and responsive at one time and showing opposite behaviors in another time) give mixed signals to children. Children demand their attachment figure to be in their close surroundings to be attentive, available and responsive under a possible threat, since they cannot be sure attachment figure's behaviors in times of need. In order to keep them close, they apply hyper-activation strategy. Their experienced threat level is magnified so as to increase the odds of getting attention.

In other respects, deactivation strategy is applied when attachment figure shows consistent inattentive, unavailable and unresponsive behaviors (Cassidy, 2008). Children with such attachment figures have to find a way to handle distress level whereas they are incapable of tackle their experienced threat. For them, reducing the severity of situation is the only option since a threat itself is unbearable and they have to come up with a solution with their limited capabilities. It is important to note that these secondary strategies are both adaptive and well-organized responses implemented to handle stressful events (Mikulincer & Shaver, 2003, 2012).

Some sort of perceived threat in the surrounding is a necessity to understand children's attachment orientations, since the activation of attachment system bounds to activation of fear system. Ainsworth (1978) (see Bretherton, 1992) developed the Strange Situation assessment tool which triggers fear system and offers a room to observe children's behaviors. Presence and absence of their mothers, and reunion with them ease the differentiation of children's behaviors and shows the true nature of their attachment types. By using this assessment tool, Ainsworth (see Li & Chan, 2012) categorized children into 3 groups as attachment security, anxious/resistant attachment and avoidant attachment.

Securely attached children have sensitive attachment figures that are attentive, available and responsive in times of need. Therefore primary strategy itself provides them their needed protection. They explore freely, get engage with strangers, and although they get upset absence of their attachment figure, children become happy at their return. Children who fail to fall into attachment security are categorized as attachment insecurity with 2 subgroups: anxious/resistant attachment and avoidant attachment. Aforementioned secondary strategies are applied by insecurely attached

infants to reduce their stress levels. Anxiously attached infants show little exploration behaviors, become cautious about strangers and they show great distress in the absence of their attachment figures. At the reunion phase, they show ambivalent behaviors toward attachment figures. Since attachment figures show inconsistent behaviors, anxiously attached infants use hyper-activation strategy to reach deactivation of fear system. Infants with attachment avoidance, on the other hand, show no interest to attachment figure at reunion. They generally avoid or ignore their attachment figures and show little emotions to absence and reunion of them. Insensitive attachment figure signals infants that proximity seeking is not a viable option. Therefore they use deactivation strategies to decrease experienced threat level to reach sense of security feelings.

Infants construct mental models about self and significant others as an outcome of repeated interactions with attachment figures. The meanings derive from these interactions which strengthen their “if -then” clauses, internal working models (IWM), give children a guideline about the nature of relationships behaviors and perceptions in relationships (Bowlby, 1973; Feeney, 2006). They define themselves either lovable, worthy and important or unlovable, unworthy and unimportant while defining others as responsive, available and attentive or not. Specifically, these IWMs serve as frameworks for their adulthood, friendship and romantic relationships (Bartholomew & Horowitz, 1991; Fraley, 2002; Fraley & Shaver, 2000; Popovic, 2005). Therefore, the reflection of early attachment orientations on adulthood and its traces on romantic relationships are discussed in the following section.

1.2.1 Adult Attachment Orientations

Hazan and Shaver (1987) applied attachment theory to adult romantic relationship and showed first the similarities between parent attachment

and romantic partner attachment, and they try to explain adults' behaviors, perceptions and functioning of close relationships using a three-dimensional attachment model. Different than their model, Bartholomew and Horowitz (1991) came up with a two-dimensional model for adult attachment style measurement stating that image of self and image of others are two independent dimensions on adult attachment styles. In this model, model of self represents attachment anxiety, while model of others symbolizes attachment avoidance. It is important to note that these two orthogonal dimensions (attachment anxiety and attachment avoidance) were suggested in several studies conducted by adult attachment researchers in late 1900s (Campbell & Marshall, 2011; Davis, Jowett, & Lafraniere, 2013; Mikulincer & Shaver, 2007).

Both attachment anxiety and attachment avoidance could get either positive or negative values. Each dimension scores are calculated separately to define attachment style. Low scores in both dimensions signal a secure adult attachment orientation. High score in one dimension (model of self or model of others) refers to preoccupied or dismissive-avoidant attachment, respectively. Fearful attachment takes place only when there are high scores in both image of self and image of others (see Figure 1).

Securely attached adults are the ones who are low both in anxious and avoidance dimensions, show comfort in intimacy and autonomy. They carry positive image of self and positive image of others. They observe other parties as worthy as they are and being interdependent is not a problem for them (Mikulincer & Shaver, 2012). On the other hand, preoccupied ones are high in anxious and low in avoidance dimensions. They carry a negative self-image which leads them to believe themselves as less worthy than their partners. As they think other party is much more important than themselves, they experience fear of being abandoned. They desire excessive intimacy which leads over dependency in order to postpone any possible

break-ups. As they express excessive intimate behaviors, observing relatively less intimate behaviors from the partner breeds their fears which put anxiously attached individuals into a vicious cycle of expressing excessive intimate behaviors and perceiving less intimate ones.

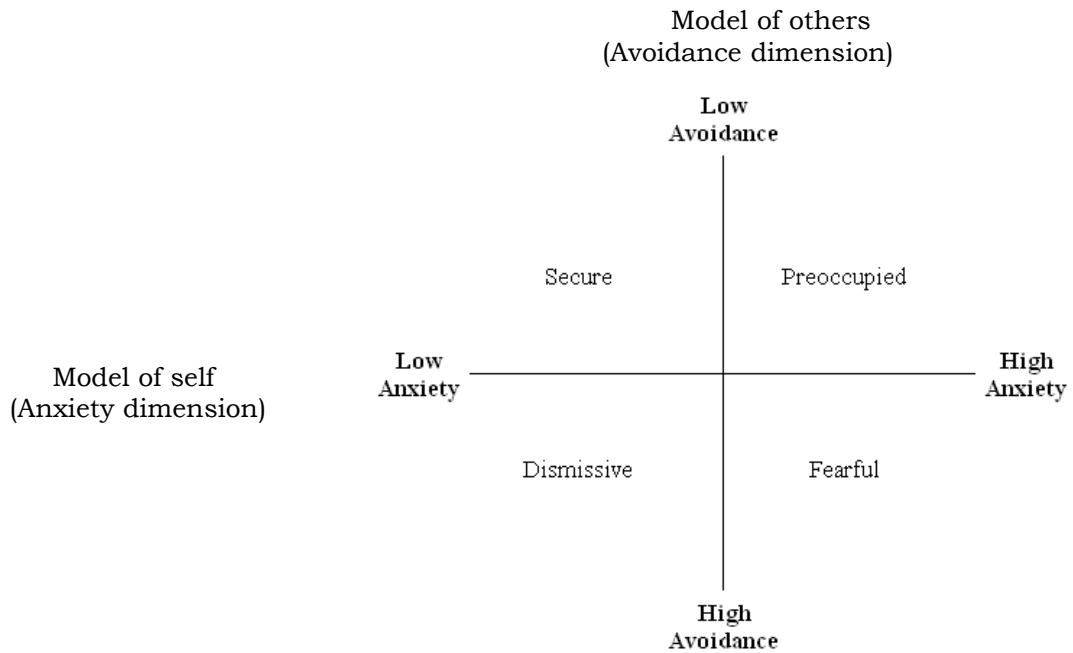


Figure 1.1 Model of Self and Others

Members of the third group, dismissive-avoidant attachment, have low scores in anxiety and high scores in avoidance dimensions. They carry a positive self-image and negative others image. Like secure group, they define themselves as lovable, worthy and important. However, due to their negative image of others, they experience fear of closeness and dependency. Fearful-avoidant adults are the ones carry negative images in both dimensions. They perceive themselves as unworthy and others as untrustworthy. The effects of adult attachment orientations on marital satisfaction and conflict are discussed in detail in the following section.

1.2.2 Attachment Orientations in Marital Functioning

Adult attachment theory is an important determinant on the variations of relationship qualities among partners, spouses, friends, and family members. Substantial research on attachment orientations proved that while experiencing low levels of conflict and jealousy, securely attached individuals derive higher levels of relationship satisfaction, commitment and trust (Feeney & Collins, 2003; Feeney et al.; 2000). In addition, feeling safe and secure in their relationships, couples become more satisfied and eager to engage in relationship enhancing behaviors (Mikulincer & Shaver, 2007). Satisfaction in relationship elicits empathetic, supportive and affectionate verbal and nonverbal behaviors toward each other (Marshall, 2008). Feeling uncomfortable or anxious about being intimate triggers insecurely attached people to be relatively closer to break-up and be less satisfied with their relationship compared to securely attached ones (Fraley & Shaver, 2000). Mikulincer and Shaver (2012) pointed out that individuals who have high scores on avoidant attachment dimension prefer to keep an emotional distance and minimize interdependence. Therefore, warm and affectionate interactions with romantic partners are unlikely to happen for avoidant people (Bartholomew, 1990, 1997).

On the other hand, preoccupied individuals are expected to respond their partners' needs with care and support. However, unless they get the same attention from their partners, they misread their partners' feelings for them (Noller, 2005). Their demand for more interconnectedness and intimacy may evoke their partners' resistance. Most generally, the resistance to interconnectedness and intimacy arise from individuals with dismissive-avoidant attachment since they prefer to keep emotional distance from their spouses. According to Bradbury, Fincham, and Beach (2000), this demand/withdraw pattern among spouses leads avoidance of discussion which eventually causes a decline in marital satisfaction.

Negative associations between insecure attachment orientations and marital functioning have been well documented in previous studies (e.g., Collins & Feeney, 2004; Feeney, 2008; La Guardia, Ryan, Couchman, & Deci, 2000). Feeney (2008) stated the negative IWMs were the main reason of negative predictive power of insecure attachment styles on relationship quality. In addition, negative IWMs cause individuals to have nonconstructive thoughts and feelings about their relationships which lead them to be unsatisfied, less committed, and show relatively more hostile behaviors within their relationships (Campbelle, Simpson, Boldry, & Kashy, 2005; Collins & Read, 1990; Feeney, 2008; Mikulincer & Shaver, 2007; Sümer & Cozzarelli, 2004; Popovic, 2005). Moreover, as a result of over-concentration on expected negative signals, anxiously attached individuals are less capable of perceiving positive aspects of their relationships (Collins, Ford, Guichard, & Allard, 2006; Pietromonaco & Feldman Barrett, 2000).

Ones with insecure attachments evaluate interpersonal conflicts as threatening. They implement less constructive conflict resolution strategies and tend to either escalate conflicts (occurs among preoccupied attachment orientations) or leave them unresolved (occurs among avoidant dismissive attachment orientations) (Carnelley et al., 1994; Pistole & Arricale, 2003). Since attachment orientations have lifelong impacts, the reflection of ambivalence nature of preoccupied individuals could be perceived on marital conflicts. While insecurely attached individuals derive a sense of emotional sharing and intimacy (Pietromonaco & Feldman Barrett, 2000), they experience higher concern of losing intimacy during conflict as well (Pistole and Arricale, 2003). They show less affection during conflicts, engage in verbal and physical aggression during conflicts and are prone to postconflict distress (Mikulincer & Shaver, 2012). The impact of working mental models on individuals cognitive processes and behaviors have to be explored in order to fully understand the role of attachment orientations on marital functioning. Therefore, the theoretical background of attribution,

role of relational attributions on the link between attachment orientations and marital functioning will be addressed in the following section.

1.3 Theoretical Background of Attribution

Attribution is defined as a causal explanation about an event (Kelley, 1973), in which schemas -derived from experiences gained from various interactions with partners- are actively utilized to make interpretations about other parties' behaviors. By doing so, individuals reach a sense of control in their surroundings and they can predict partners' behaviors and motivations. If couples are satisfied in their marriages, then their attributions for positive events are likely to be global and intentional, while they make attributions for partners' behaviors as specific and unintentional for negative events (Bradbury and Fincham, 1990). Previous studies on couples illustrated that attribution is a significant predictor of marital satisfaction (Bradbury and Fincham, 1990; Fincham, Bradbury, Arias & Byrne, & Karney, 1997; Lussier, Sabourin & Wright, 1993), which in turn affects individuals' relational attributions. Need fulfillment is one of the main criteria for a relationship (e.g. marriage) to be called as satisfying or not. Individuals who perceive their needs are not fulfilled feel threat directed to ones' 'self' which makes their attributions to be more negative.

Individuals regardless of their attachment orientations make inferences about their partners' behaviors to understand and to determine relationship quality. In order to make it clearer, Fincham and Bradbury (1992a) came out with a relationship attribution measurement model that makes attributions, behaviors and relationship satisfaction to be all linked together. This model divides attributions into two categories: casual and responsibility attributions. Shultz, Schleifer, and Altman (1981) defined causality attributions as the terms of event production. The answers of who and what caused an event are embedded in the casual attribution;

therefore, it is consisted of locus, stability, and globality. Shultz et al. (1981) defined responsibility attribution as the moral evaluation of events. It focuses on the blame evaluations, judgments and liability, and evaluates intentionality of the act, motivations and justifications. Evaluation processes are embedded into the responsibility attributions which are the main difference between responsibility attributions and causal attributions (Fincham et al., 1987). As a result of responsibility evaluations, if ones believe that their partners intentionally behave in a specific manner and reject other party's justifications, blame takes place. The impacts of relational attributions on marital satisfaction and conflict will be elaborated in the following section.

1.3.1 Adult Attachment Orientations and Relational Attributions

Needs are derived from individuals' attachment orientation and depending on the way one perceives oneself (model of self) and others (model of others), their strategies in relationships differentiate from one another. Since, individuals already carry everlasting IWMs, their attributions about partners' behaviors are also influenced by their attachment orientations. Each attachment orientation has a regulatory goal such as seeking intimacy or depending on oneself that shapes ones' cognitive and affective processes. Therefore interpersonal communications, actions and emotions in romantic relationships, marital conflict, and conflict resolution preferences are all affected by ones' attachment anxiety and attachment avoidance orientations (Mikulincer & Shaver, 2012). According to Baldwin et al. (1993), attachment anxiety and avoidance is related to the negative expectations about partner's behaviors. Consistent with Baldwin et al.'s study (1993), insecurely attached individuals were found to be less accurate in decoding their partners' messages (Collins, 1996). Previous studies revealed that attachment anxiety can predict the dysfunctional attributions and relationship damaging behaviors in intimate relationships (Bradbury & Fincham, 1990; Campbelle et al., 2005; Collins, 1996; Sümer & Cozzarelli, 2004).

As cited in Mikulincer and Shaver (2012), individuals with high attachment avoidance tend to depend on oneself and keep an emotional distance. Since they are reluctant to know other parties (even their spouses), they do not attend carefully others' messages. This unwillingness affect individuals' message decoding processes to be less accurate (Schachner, Shaver, & Mikulincer, 2005). Therefore, although two insecure attachment types show similar decoding problems, their underlying motivations vary depending on their needs. Among insecurely attached people, emotional reactions to partner behaviors and usage of maladaptive strategies were found more common in conflict resolution stage (Scharfe & Bartholomew, 1995) as a result of their inaccurate attributions. Due to their negative emotions, individuals high in attachment anxiety make more negative attributions about their spouses' behaviors, doubt about their loves, label their spouses as selfish and intentionally unresponsive, and feel less secure than securely attached ones (Collins, 1996). Moreover proneness to conflict and abuse within romantic relationships was found higher among preoccupied individuals because of their negative appraisals of partner behaviors (Collins, 1996). Unless one can find an exact copy of oneself, conflict is a byproduct of being in an interaction with one another. Therefore all individuals do experience being at odds with their partners. But it is how couples handle conflicts give an opinion about the quality of their communication.

1.3.2 Relational Attributions in Marital Functioning

Attributions are important factors that define the quality of relationships and also the conflict resolution processes. Previous studies revealed that causal and responsibility attribution scores were both related to marital satisfaction and marital difficulties (Fincham & Bradbury, 1992a; Fincham, Harold, & Gano-Phillips, 2000). For example, positive causal attributions for spouses' behaviors and marital hardship were more likely to occur among

non-distressed spouses (Bradbury & Fincham, 1988) while the relationship of responsibility attributions for partner behaviors were found significant with lower relationship satisfaction (Fincham et al., 2000).

Individuals tend to perceive their relationships more positively, when they credit their partners' positive behaviors and excuse their negative ones. However, ones who blame their partners for negative behaviors and use external reasons for their positive ones judge their relationships less positively (Thompson & Kelley, 1981). However, negative attributions cause a decrease in positive and increase in negative communications, and less sympathy display during conflict resolution process among couples (Sanford, 2006). According to Durtschi et al. (2011), responsibility attributions may promote conflict among couples as a result of blame evaluations -intentionality of spouses and their motivation beliefs- are stem from responsibility attributions. Findings of Fincham and Bradbury's study (1987a) indicated that compared to causal attributions, partners' perceived motivations (intentionally acted or unintentionally), responsibility attributions, are stronger predictive factors of marital satisfaction. Moreover, McNulty and Karney's study (2001) conducted on newlywed couples provided supporting evidence, responsibility attributions of both spouses moderated the link between their global evaluations of relationship and their evaluations of specific aspects of relationships. Bradbury and Fincham (1987b) found no difference between responsibility and causal attributions in terms of relative importance, although responsibility attributions were found to be a better predictor of conflict related behaviors and intentions (Bradbury & Fincham, 1987a).

It is important to note that both interpersonal and intrapersonal relationship dynamics can be explained by spouses' attributions about their partners' behaviors (Blais & Renshaw, 2014). So far the interpersonal relationship dynamics, the link between attachment orientations and

relational attributions for partner behavior, were explained. However, this study focuses on intrapersonal relationship dynamics as well. In the following section, theoretical background of self-compassion, which is about the way how one treats oneself, will be explained in detail. Its interaction with attachment theory and attribution theory will be presented before elaboration objectives and the hypotheses of this study.

1.4 Theoretical Background of Self-Compassion

Self-compassion can be defined as inward directed compassion. According to Wispe (1991) instead of avoiding or disassociating from it, compassion is being touched by other people's suffering and reaching an awareness level of their pain while feeling kindness toward them and trying to soothe their suffering (see Neff, 2003b; Neff & Pommier, 2013). Therefore, reaching an awareness level of own pain and suffering with kindness and understanding is the definition of self-compassion (Neff, 2003a, 2003b). It is inevitable for all human beings to face their shortcomings and mistakes, since regardless of age, education, and social status everyone has both positive and negative aspects of their personalities. As a result of these inadequacies, people experience pain and sufferings which breeds a need for kindness and understanding directed inward. Thus, self-compassion becomes more visible on people's afterward reactions of negative events.

Neff (2003b) emphasized that individuals tend to be harsher and unkind toward their selves compared to others. Since individuals set high expectations about their performances in important life domains, they experience greater frustration when they fell flat. Under such circumstances, individuals have to show inward directed compassion just because they are no different than other human beings toward whom they tend to be mild and understanding (Brown, 1999). Self-compassion focus on enhancing being equally worthy of others and this is the differentiating

feature of self-compassion from self-pity which cause individuals to make over-identification with their failures and be isolated and separated from others (Neff, 2003b). Therefore self-compassion is way different than self-pity which is an unhealthy approach since it does not bring any improvement chance to individuals.

According to Neff (2003b), Self-compassion has three overlapping and interacting elements, that can be perceived afterward reactions, and these are self-kindness (vs. self-judgment), common humanity (vs. isolation) and mindfulness (vs. over-identification with painful emotions and thoughts). Self-kindness, the first component of self-compassion, is defined as being caring and understanding with oneself after experiencing a negative situation (Neff, 2003b). It offers a supportive environment to amend mistakes and failures if possible. Ones with self-judgment, opposite of self-kindness, behave harshly, unkind toward selves with a cold and judgmental manner which was defined as “just grin and bear it’ approach” (Neff, 2011). Clearly, this ‘grin and bear it’ approach fails providing the activation energy to move forward or find a way to fix the mistakes.

Common humanity; on the other hand, is acknowledging that all human beings are imperfect and prone to make mistakes (Neff, 2003b; Neff & Pommier, 2013). Since undergoing failures are utterly normal for everyone, any failure that an individual experienced can be perceived as another speck of shared human experience (Neff, 2003b). This brings individuals to have a sense of connectedness to the others. Instead of separating and isolating self from the others, ones with common humanity can keep being in touch with them after negative events.

Mindfulness means accepting both positive and negative thoughts and feelings while being aware of the present moment (Neff, 2003b). Martin (1997) specifies that mindfulness is a nonjudgmental and receptive mind-state in which both thoughts and feelings are observed for what they are instead of their impact on one's self-concept (as cited in Neff, 2003b; Reyes 2012). Individuals under over-identification experience rumination since they reject to accept events as a whole and resist bringing it to conscious awareness. However, as a result of rumination, individuals sense the feelings of separation and isolation and become a target of severe criticism.

According to Jopling (2000), mindfulness is the initiating factor that opens a room for self-kindness and common humanity feelings to evolve by reducing self-criticism and improving self-understanding. However, Neff (2003b) expressed that this does not mean that mindfulness is the most important component of self-compassion, because self-kindness and common humanity have a power to initiate a fruitful environment for mindfulness. Self-compassion is an emotionally positive self-attitude that withholds against the negative consequences of self-judgment, isolation and over-identification (Neff, 2003b), which do not affect only the one that performed undesired behaviors. According to Neff (2003b), low self-compassionate individual has a higher tendency to be isolated after a bad performance. Being overly focused on underperforming causes one to ignore partner's needs in a relationship indicating being self-compassionate is also related to the healthy interactions among couples. Furthermore, self-compassion teaches individuals that all human beings are prone to underperform or make mistakes; therefore, experiencing an undesired situation is inevitable for anyone. As a result, showing kindness and understanding making attributions for their partners' behaviors can be expected from self-compassionate individuals.

Self-compassion is a new way of thinking and feeling about oneself and offered as being a healthier self-stance compared to self-esteem (Neff & Vonk, 2009). Self-esteem is a self-evaluation of one's worth as a person which is derived from the one's competency and ability in domains of ascribed importance (see Baumeister, 1993). Cooley's study (1902) included the perceived evaluations of others as a significant source into the definition of self-esteem (Neff & Vonk, 2009; Neff, 2011). High self-esteem was associated with experiencing happiness, optimism, motivation, less depression, less anxiety and less negative mood (Pyszczynski et al., 2004). Although social intervention programs such as California Task Force to Promote Self-Esteem were implemented to boost students' self-esteem, Swann (1996) proved that it is difficult to increase self-esteem since it is resistant to change in time. Moreover, high self-esteem was found to be related to narcissism and self-centeredness (Seligman, 1995). Another study conducted by Baumeister, Heatherton, and Tice (1993) stated that individuals with fragile self-esteem show aggressive behaviors under a perceived threat to their ego.

As mentioned above, evaluation by nature is embedded in self-esteem; therefore, social comparison is an inevitable phase of determining one's self-worth (Deci & Ryan, 1995). One can define oneself as worthy or unworthy as a result of this comparison. Since unworthy feelings are not desired by many, individuals experience a great pressure to come up with a positive outcome. Individuals' evaluation of others shift to see the negative features of them just to make 'self' perceive oneself as superior and favorable than others (Crocker et al., 1987; Tesser, 1999). In close relationships domain, self-esteem can cause individuals to be overly focused on their positive features (neglecting negative ones) and their partners' negative ones (ignoring the positive features) in close relationship domain. On the other hand, self-compassionate individuals are not in a comparison with others, therefore, they do not experience any pressure of being better than average. As a result, they do not need to focus on own positive features and partners'

negative ones, which breeds more positive, healthier interactions among couples.

Unlike the never-ending effort of self-esteem to hide ones' negative features in the shadows that cripples the integrity of the self, according to Neff (2011), one can reach unity only if one realizes and makes peace with his/her humane and imperfect sides as well. Self-compassion is the one which facilitates unity in experiences by welcoming positive and negative events, emotions, thoughts by focusing on taking care of 'self'. Lack of social comparison gives individuals' to accept themselves that they are human and like any other pair in the world they can make mistakes or show poor performances time to time. Since it is a healthier form of self-acceptance, self-compassion is positively associated with life satisfaction and social connectedness (Neff, 2003b). Moreover, absence of social comparison in self-compassion makes people not to experience isolation, separation from the society (Neff, 2011). These findings suggest that self-compassion gives better results on people by supporting wholeness.

Furthermore, self-compassion was found negatively associated with self-criticism, depression, social comparison, anxiety, self-rumination, and thought suppression (Neff, 2003b, 2011). Leary et al.'s study (2007) indicated that self-compassion was accounted for unique variances on measures of emotional, cognitive, and behavioral reactivity that self-esteem could not explain. Neff (2003b, 2011) revealed no correlation between self-compassion and narcissism. In addition, self-compassion was found to be associated with lower negative affect (Leary et al., 2007). In Gilbert and Irons' study (2005), self-compassion was found an activating mechanism of self-soothing system which deactivates threat system. Irons also demonstrated that, unlike self-esteem, self-compassion endorses emotional regulation. It can be inferred from these previous studies that self-compassionate individuals perceive conflicting situations less 'self'

threatening and it is relatively easy for them to take responsibility of their actions and engage in constructive communications with their partners to solve the problems. Hence, in this study it is expected that those with high self-compassion are less likely to make dysfunctional relationship attributions for partners' behaviors and this in turn, lead to higher relationship satisfaction and lower conflict in marriage.

By default, all human beings are preprogrammed to perceive their 'selves' better than average level. However, this favorable stand points make people to show harsh judgments and unkind behaviors toward themselves when they face failures, since they expect such poor performances from others but themselves. Since it is not based on social comparison, self-compassion protects individuals against weakening effects of self-judgment. Instead of experiencing harsh self-criticism, self-compassion motivates people to engage productive behaviors. The interaction among self-compassionate couples would be more positive as a result of self-compassionate individuals do not consumed by negative thoughts and emotions. Self-compassion helps individuals to have higher likelihood of having high self-esteem (Neff, 2003b) and it is beneficial for the ones with low self-esteem (Leary et al., 2007) since high self-compassion offers a nourishing environment for 'self'.

Mindfulness facilitates self-evaluation process to be more objectively (Neff, 2003a). In the fourth study, Leary et al. (2007) found that ones with high self-compassion take actual performances as a base and make more accurate self-evaluations compared to the low self-compassionate individuals. This outcome was consistent with Leary et al.'s study (2007) in which reaction with kindness and compassion is expected from individuals high in self-compassion who see problems, shortcomings and weaknesses as they are. Moreover, since ones with high self-esteem show defensive reactions, self-compassionate individuals were interpreted as having the ability of taking personal responsibility of their actions (Leary et al., 2007).

In the following section, the role of self-compassion in marital satisfaction and conflict will be elaborated.

1.4.1 Adult Attachment Orientations and Self-Compassion

The relationship between self-compassion and attachment types was first investigated by Neff and McGehee (2010). These researchers found significant relationships between attachment patterns and self-compassion. High self-compassion was associated with secure attachment and low self-compassion was linked with preoccupied and fearful attachment styles (Neff & McGehee, 2010; Neff & Beretvas, 2013). According to Raque-Bogdan et al. (2011), anxiously attached individuals tend to experience more difficulties being kind to their 'selves' and using a mindful approach to cope with stress. At this point, before making further elaboration, it is important to remember that these individuals carry negative mental model of self and positive mental model of other. Since they perceive themselves as if they are not worth of love and caring, they are afraid of losing their relationship by underperforming or making a mistake in domains of ascribed importance. This triggers them to make self-blame and to be overly self-critical about problems in relationship. This indicates that individuals with high attachment related anxiety have higher likelihood of being low self-compassionate.

On the other hand, dismissive-avoidant attachment style was found unrelated to self-compassion (Neff & Beretvas, 2013), while in another study it was only accounted for a smaller amount of the variance in self-compassion (Raque-Bogdan et al., 2011). It is plausible to argue that, attachment related anxiety, rather than attachment related avoidance has more predictive power on self-compassion. Because self-compassion is associated with internal evaluations, high or low score on attachment mental model of others (i.e., attachment avoidance) is expected to have a

very low predictive power on internal evaluations of individuals. Neff and Beretvas (2013) connoted that similar to high self-compassionate individuals, securely attached individuals tend to accept themselves, be interconnected and be more emotionally stable in times of difficulty.

1.4.2 Self-Compassion and Relationship Attributions

The effects of self-compassion in the functioning of close relationships would primarily relate with how self-compassion influences the explanations and attributions partners make for each other's behaviors. Although the path between self-compassion and relational attributions is left unexamined, some inferences can be made from the link between self-compassion and relationship maintenance. Neff and Beretvas (2013) stated that self-compassionate individuals tend to evaluate their partners as being significantly more affectionate, considerate, and warmer. The model of self and others are the two main factors behind of these kinds of attributions. Self-compassionate individuals carry a positive working model of self and others (attachment security), since they are in harmony with their strong and weak sides as well (Neff & McGehee, 2010; Neff & Beretvas, 2013). Being not overly focused on negative interactions give them a room to perceive oneself and their partners as who they are and hold a healthy communication with them.

Low self-compassionate/anxiously attached individuals may neglect/misread their partners' positive/neutral behaviors as a result of having selective perception on negative emotions. Their partners fail of fulfilling their intimacy needs, which could be misread by low self-compassion individuals. Therefore partners' breed a continuous cycle of poor performances in relationships which verifies the attributions made about their behaviors and make them to be permanent in time. However, individuals with high self-compassion do not feel threatened during conflict

since they could show tolerance and understanding to their partners' while they are using constructive language. The mediator role of self-esteem on the link between attachment orientations and attribution styles was indicated in previous studies (e.g. Man and Hamid, 1998). Therefore, self-compassion is expected to work as a better indicator of relationship attributions, since previous studies revealed that self-compassion has a higher predictive power on marital functioning.

1.4.3 Self-Compassion in Marital Functioning

Neff and Beretvas' study (2013) found that partners' relationship satisfaction is significantly related to self-compassion. Considering this finding they suggested that high self-compassion orients individuals' to show more positive behaviors and greater relational well-being such as feeling worthy, being happy, and being able to express opinions in a relationship (Neff & Beretvas, 2013; Neff & Pommier, 2013). According to the Neff and Beretvas' study (2013), those with high self-compassion were described by their partners as being significantly more affectionate, considerate, and warmer. Neff (2003a) stated that low self-compassionate individuals fixate on their negative emotions and this causes them to show more aggressive behaviors to anyone including their partners. The likelihood of compromising in times of conflict is higher among self-compassionate ones, since they can consider more realistically both sides' needs (Yarnell & Neff, 2013).

Low levels of self-esteem can trigger self-criticism which was found to be the main boosting power for individuals to correct their mistakes (Baker & McNulty, 2011). They pointed out the foundations of Leary et al.'s (1995) 'Sociometer Theory' as supporting evidence for the impact of self-esteem on making up mistakes. Since self-compassion enhances self-esteem, Baker and McNulty claimed that self-compassion has negative impacts on

motivation of correcting mistakes. However, Leary et al. (2007) came up with the findings that individuals with both high self-compassion and high self-esteem could have higher likelihood of reaching 'optimal' level of self-esteem. I think Leary et al. has a point due to the fact that high self-compassionate individuals make relatively more accurate assessment of the situation. I expect self-compassionate ones to take initiative to correct their mistakes. Moreover Leary (2002) mentioned that maintaining high self-esteem needs a special attention on self which consumes a great deal of mental energy. According to him, this energy recession makes care giving and interactions between couples more difficult. Thus, attachment and caregiving system have critical implications for self-compassion. Overall, the aim of this study is to investigate the missing path between self-compassion and relational attributions while the relationship between attachment orientations and self-compassion and relational attributions on marital functioning were provided in detail.

1.5 The Objective of This Study

Considering the prior empirical findings and conceptual frameworks, the aim of present study is to examine the dyadic effects of attachment orientations, self-compassion, and relational attributions on marital functioning (i.e., marital satisfaction and conflict) with a double-mediation model. In the proposed model it is expected that couples' marital functioning will be predicted by a set of two sequential links from adult attachment dimensions to self-compassion and then to relational attributions. In this model, spouses' attachment orientations, especially attachment related anxiety predicts their self-compassion level (first mediation part), which in turn directs the way they make attributions for their partner behavior, and in turn this predicts marital functioning as the second mediated process (See Figure 2). The following hypotheses are proposed for this study on the basis of theoretical associations and previous work summarized above. Using the language of dyadic analyses, hypotheses are framed considering the actor and partner effects separately.

H1. Actor Effect: Spouses' attachment related anxiety would negatively predict their own self-compassion.

H2. Actor Effect: Spouses' self-compassion would mediate between their own attachment related anxiety and relational attributions.

H3. Partner Effect: Couples' self-compassion would mediate between their own attachment related anxiety and partners' relational attributions.

H4. Actor Effect: The link between spouses' attachment related anxiety and their own marital functioning will be double mediated by first their own self-compassion and then their own relational attributions.

H4a: The link between spouses' attachment related anxiety and their own marital satisfaction will be double mediated by first their own self-compassion and then their own relational attributions.

H4b: The link between spouses' attachment related anxiety and their own marital conflict will be double mediated by first their own self-compassion and then their own relational attributions.

H5. Partner Effect: The link between spouses' attachment related anxiety and their own marital functioning will be double mediated by first their own self-compassion and then their partners' relational attributions.

H5a: The link between spouses' attachment related anxiety and their own marital satisfaction will be double mediated by first their own self-compassion and then their partners' relational attributions.

H5b: The link between spouses' attachment related anxiety and their own marital conflict will be double mediated by first their own self-compassion and then their partners' relational attributions.

H6. Partner Effect: The link between couples' attachment related anxiety and their partners' marital functioning will be double mediated by first their own self-compassion and then their partners' relational attributions.

H6a: The link between couples' attachment related anxiety and their partners' marital satisfaction will be double mediated by first their own self-compassion and then their partners' relational attributions.

H6b: The link between couples' attachment related anxiety and their partners' marital conflict will be double mediated by first their own self-compassion and then their partners' relational attributions.

H7. Partner Effect: The link between spouses' attachment related anxiety and their partners' marital functioning will be double mediated by first their own self-compassion and then their own relational attributions.

H7a: The link between spouses' attachment related anxiety and their partners' marital satisfaction will be double mediated by first their own self-compassion and then their own relational attributions.

H7b: The link between spouses' attachment related anxiety and their partners' marital conflict will be double mediated by first their own self-compassion and then their own relational attributions.

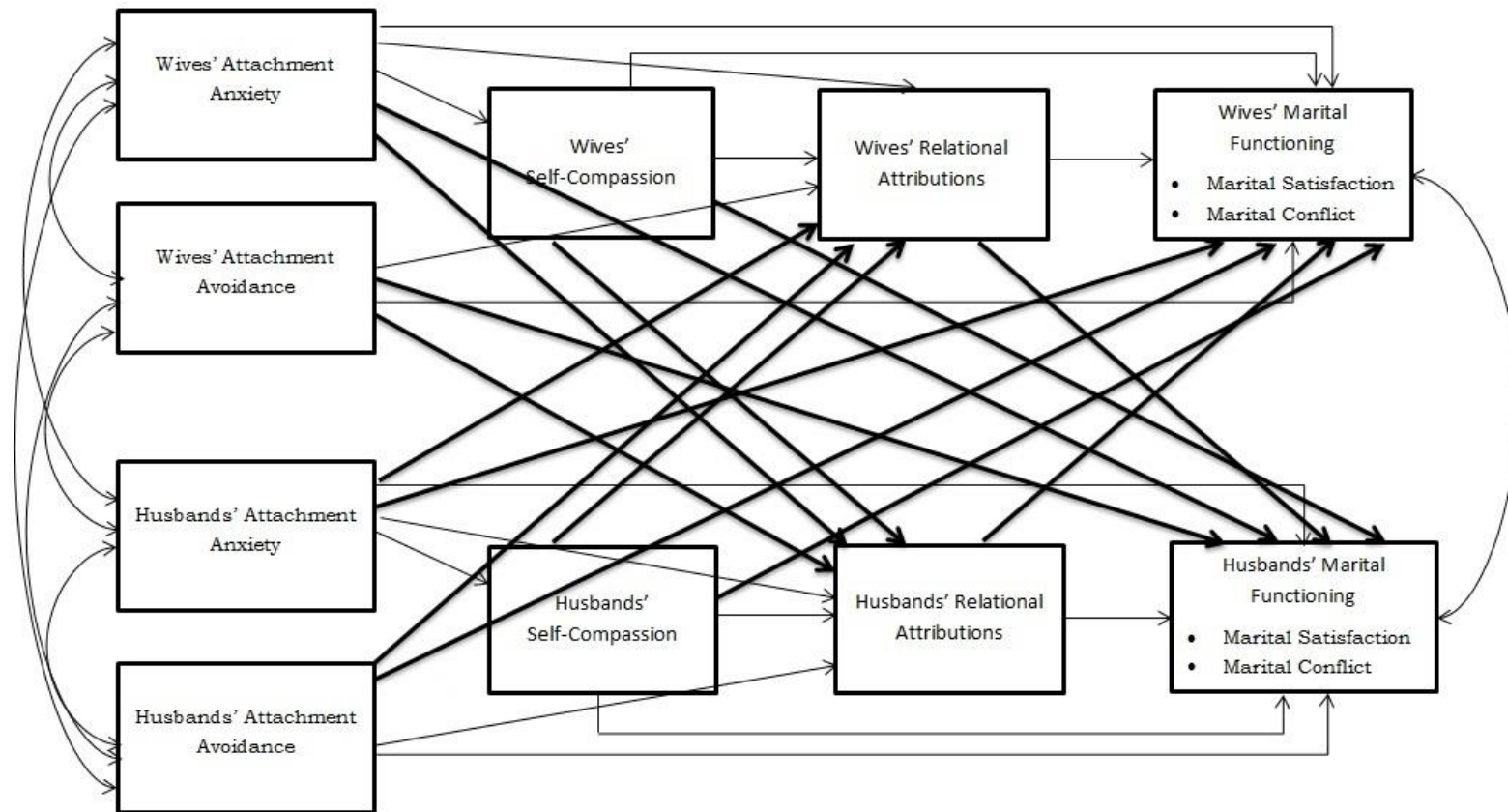


Figure 1.2 Proposed Actor-Partner Interdependence Double Mediating Effects of Self-compassion and Relational attributions between Attachment Dimensions and Marital Functioning.
 Note. Partner effects are indicated in bold.

CHAPTER 2

METHOD

2.1 Participants

Married couples were recruited for this study using convenience sampling through either social media announcements or students to whom a partial course credit was offered for successful participation of married couples to the study. Participants completed the survey either via an online web site or in a traditional paper-pencil form. A total of 168 married couples (336 individuals) participated to the study. Of them, 32 couples were completed paper-pencil battery, 78 couples via online, and 58 couples participated for the course credit. Three couples were removed due to high missing values and three same-sex couples were dropped from the study. Four couples with multivariate outliers were also excluded. Therefore, the final sample was comprised of 158 couples (N= 316 participants). Among them, 209 participants (66.6%) live in Ankara, 36 of them live in İstanbul (11.5%), and 8 participants live in abroad (2.5%). Remaining 61 participants were from other cities (19.4%). Wives ranged in age from 22 to 67 years (M= 39.24 years, SD= 10. 25), while husbands ranged in age from 24 to 69 years (M= 42.38 years, SD= 11.07). The sample was dominated by first time married couples and marriage length ranged from 1 month to 501 months (41 years 9 months) (M= 165.67 months, SD= 135. 64). Thus, the sample was fairly mature and in long-term marriages.

Of wives, 15 (9.5%) wives reported their marriages as arranged marriage, 112 of them (70.9%) reported as self-initiated decision and remaining 31 wives (19.6%) reported it as arranged meeting with self-initiated. Husbands' reported marriage types were 16 (10.1%) as arranged marriage, 109 (69.0%)

their own decision and remaining 33 (20.9%) as arranged meeting with own decision. Among participants, 37 wives (23.4%) and 41 husbands (25.9%) reported the degree of knowing their spouses as well. Wives reported degree of knowing their spouses ranged from fair (54 wives) (34.2%), little (25 wives) (15.8%) and barely (28 wives) (17.7%). 58 husbands (36.7%) reported the degree of knowing their spouses as fair, followed by 30 of them (19.0%) reported it as little and 10 husbands (6.3%) reported it as barely. The percentage of wives and husbands reported that they did not know their spouses before marriage were 14 (8.9%) and 19 (12.0%) respectively. Among couples 62 of them had two children (39.2 %), followed by 51 of couples with no children (32.3%). Only 13 couples (8.2%) had 3 or more children. The demographics of the participants were presented in Table 1.

The majority of participants (45.6%) had undergraduate degree. Of the total sample, 242 (76.9%) participants reported as working, 37 (11.7%) participants reported as retired and 37 (11.7%) reported that they were not working. Civil servants (40) (12.7%), teachers (41) (13.0 %) and engineers (42) (13.3%) were the three dominant occupations among the participants. Almost half of the participants reported having 5000 and above TL monthly income (46.2%). Detailed characteristic information about participants was illustrated in Table 2.

Table 1. Sample Characteristics

	Wives	Husbands	Total Participants
Number of Participants (%)	158 (50%)	158 (50%)	316
Age			
Mean	39.24	42.38	40.81
SD	10.25	11.07	10.77
Range	22-67	24-69	22-69
Duration of Marriage (in Months)			
Mean	165.70	165.70	-
SD	135.66	135.66	-
Range	1-501	1-501	-
Marriage Type (Perceived) (%)			
Arranged marriage	15 (9.5%)	16 (10.1%)	31 (9.8%)
Self-initiated	112 (70.9%)	109 (69.0%)	221 (69.9%)
Arranged meeting with self-initiated	31 (19.6%)	33 (20.9%)	64 (20.3%)
The Degree of Knowing Partner Before Marriage (Perceived) (%)			
Not at all	14 (8.9%)	19 (12.0%)	33 (10.4%)
Barely	28 (17.7%)	10 (6.3%)	38 (12.0%)
Little	25 (15.8%)	30 (19.0%)	55 (17.4%)
Fair	54 (34.2%)	58 (36.7%)	112 (35.4%)
Well	37 (23.4%)	41 (25.9%)	78 (24.7%)
Number of Marriage (%)			
1 ST Marriage	152 (96.2%)	149(94.3%)	301 (95.3%)
2 ND Marriage	6 (3.8%)	9 (5.7%)	15 (4.7%)
Number of Children (%)			
None	51 (32.3%)	51 (32.3%)	-
1 Child	32 (20.5%)	32 (20.5%)	-
2 Children	62 (39.2%)	62 (39.2%)	-
3 Children	12 (7.6%)	12 (7.6%)	-
4 Children	1 (.6%)	1 (.6%)	-

Table 2. Other Demographics

	Wives	Husbands	Total Participants
Education (%)			
(Last Graduation Level)			
Primary School	8 (5.1%)	3 (1.9%)	11 (3.5%)
Middle School	5 (3.2%)	9 (5.7%)	14 (4.4%)
High School	29 (18.4%)	17 (10.8%)	46 (14.6%)
University (2-year)	11 (7.0%)	4 (2.5%)	15 (4.7%)
University (4-year)	64 (40.4%)	80 (50.6%)	144 (45.6%)
Graduate School	41 (25.9%)	45 (28.5%)	86 (27.2%)
Current Status (%)			
Working	103 (65.2%)	139(88.0%)	242 (76.9%)
Not Working	36 (22.8%)	1 (.6%)	37 (11.7%)
Retired	19 (12.0%)	18 (11.4%)	37 (11.7%)
Monthly Income			
(Perceived) (%)			
<1000 TL	2 (1.3%)	-	2 (.6%)
1000-1500 TL	6 (3.9%)	3 (1.9%)	9 (2.8%)
1500-2000 TL	6 (3.9%)	10 (6.5%)	16 (5.1%)
2000-3000 TL	22 (14.3%)	21(13.5%)	43 (13.6%)
3000-4000 TL	23 (14.9%)	20 (12.9%)	43 (13.6%)
4000-5000 TL	26 (16.9%)	24 (15.5%)	50 (15.8%)
>5000 TL	69 (44.8%)	77 (49.7%)	146 (46.2%)

2.2 Measurement

2.2.1 Attachment Dimensions

The Experiences in Close Relationships Revised version (ECR-R) measure (Fraley, R. C., Waller, N. G., & Brennan, K. A., 2000) was used to measure attachment orientations of spouses. This measure is a 36-item scale that measures attachment anxiety and attachment avoidance dimensions.

Attachment anxiety items were formed to assess individual's degree of fear of rejection and abandonment and also willingness of preoccupation to the attachment figure -spouse. Attachment avoidance items, on the other hand, assess the degree of discomfort with intimacy and dependency in marriage. Among 36 items, 8 items from attachment anxiety and 1 item from attachment avoidance are reversed items. Items are rated on a 7-point scale

ranging from 0 (strongly disagree) to 6 (strongly agree). A sample item for the anxiety subscale is “I worry that romantic partners won’t care about me as much as I care about them”. A sample item for the avoidance subscale is “I prefer not to show a partner how I feel deep down”. Previous studies have shown both subscales of the ECR-R have high internal consistency and good construct validity (Fraley et al., 2000).

The ECR-R was adapted into Turkish by Selçuk, Günaydın, Sümer, and Uysal (2005) and it was found that both subscales of the ECR-R Turkish had high internal consistency (anxiety, $\alpha=.86$; avoidance, $\alpha=.90$) and high test-retest reliability (anxiety, $\alpha=.82$; avoidance, $\alpha=.81$) (see Appendix A). In the current study, Cronbach alpha was .82 for wives and .81 for husbands for attachment anxiety dimension and .88 for wives and .85 for husbands for attachment avoidance dimension. In this study, items were slightly modified to accommodate marital context by replacing the term “partner” with “your spouse”.

2.2.2 Self-Compassion

Self-Compassion was assessed using Self-Compassion Scale with 26 items (Neff, 2003a). These items were formed to measure up three aspects of self-compassion: self-kindness (e.g., “When I’m going through a very hard time, I give myself the caring and tenderness I need.”) vs. self-judgment (e.g., “I can be a bit cold-hearted towards myself when I’m experiencing suffering.”), common humanity (e.g., “When I’m down and out, I remind myself that there are lots of other people in the world feeling like I am.) vs. feelings of isolation (e.g., “When I fail at something that’s important to me, I tend to feel alone in my failure.”), and mindfulness (e.g., “When something upsets me I try to keep my emotions in balance.”) vs. overidentification (e.g., “When I fail at something important to me I become consumed by feelings of inadequacy.”). Items are rated on a 5-point Likert-type scale ranging from 1 (almost never) to 5 (almost always). Among 26 items, 13 negatively worded

items are reversed. Therefore, after reversing relevant items, an index of self-compassion was constructed. Self-Compassion scale has high internal consistency reliability ($\alpha=.95$) (Neff & Beretvas, 2013).

The Self-Compassion scale was adapted into Turkish by Akın, Akın, and Abacı (2007) (see Appendix B) and it was found that internal consistency and test-retest reliability results of Turkish Self-Compassion were between .72 and .80 and between .56 and .69, respectively. A composite score of self-compassion were obtained in this study, in which higher scores refer to being more self-compassionate. The internal consistency was .92 for wives and .90 for husbands.

2.2.3 Relational Attributions

Couples' attributions were assessed using the 24- item short form Relational Attribution Measure scale (RAM) that was generated by Fincham and Bradbury (1992a). This measure presents spouses four negative events and for each event spouses were asked to rate 6 different statements. Causality attributions (e.g., "The reason my spouse criticized me is something that affects other areas of our marriage") and responsibility attributions (e.g., "My spouse's behavior was motivated by selfish rather than unselfish concerns") were represented by even statements in each negative event. Items are rated on a 6-point scale ranging from 1 (strongly disagree) to 6 (strongly agree). Attribution scores of each dimension were calculated separately for each spouse. Higher scores reflect that spouse carries more negative attributions.

Turkish adaptation of Relational Attribution Measure, presented in Appendix C, was conducted by Tutarel-Kışlak (1995) and Turkish RAM had internal consistency between .72 and .80 with test-retest reliability between .56 and .69. Causality and responsibility dimensions were combined for this

study. Higher scores in this combined dimension represent more negative attributions were made for the partner behavior by spouses. In this study, Cronbach alpha for wives and husbands were .94 and .93, respectively.

2.2.4 Marital Conflict

Conflicts among couples were measured by Communication Patterns Questionnaire (CPQ) (Christensen & Sullaway, 1984). This 35-item questionnaire measures marital conflictual communication in 3 different phases: when a relationship problem arises (e.g., “Female tries to start a discussion while male tries to avoid a discussion”), during discussion of the relationship problem (e.g., “Both spouses suggest possible solutions and compromises”), and after the discussion of relationship problem phase (e.g., “Both withdraw from each other after the discussion”). In each phase, this scale measures six communication patterns: (1)mutually constructive communication, (2)total amount of demand-withdraw communication, (3)whether the husband demands and the wife withdraws, (4)whether the wife demands and the husband withdraws, (5)the roles in demand-withdraw communication, and (6)mutual avoidance and withholding. Items were measured by a 9-point Likert-type scale ranging from 1 (very unlikely) to 9 (very likely).

The CPQ was adapted into Turkish by Malkoç (2001) (see Appendix D). Turkish version of CPQ has demonstrated to be a valid and reliable instrument (Kırimer, 2014). In the present study, four dimensions of Communication Patterns Questionnaire were integrated together in which higher values of total score indicate higher negative communication patterns among couples. Cronbach alpha for this composite score was .87 for wives and .88 for husbands in this study.

2.2.5 Marital Satisfaction

Marital satisfaction was assessed by Relationship Happiness Scale (RHS) (Fletcher, Fitness, & Blampied, 1990). Perception of love, happiness, general satisfaction, relationship stability, and commitment were measured by the 6 items in this scale with a 5-point Likert scale ranging from 1 (not describes me) to 5 (absolutely describes me). A sample item is “My marriage with my husband/wife makes me happy”.

RHS was adapted into Turkish by Tutarel-Kışlak (2002), presented in Appendix E. In the Turkish version of the scale, reported internal consistency, split half reliability, and test re-test reliability were assessed as .90, .80, and .86 respectively (Tutarel-Kışlak, 2002). Cronbach alpha was .95 for wives and .93 for husbands in this study.

2.2.6 Demographic Information

Age, gender, duration of marriage, marriage type, the degree of knowing spouse before marriage, number of marriage, number of children, education level, occupation, and perceived income level related questions were included in the demographic information (see Appendix F).

2.3 Procedure

The questionnaires used in the present study were first submitted for the approval of Middle East Technical University, Human Participants Ethic Committee. After receiving approval of the committee, convenience sampling technique was used to collect data. The announcements for the study were made in social media and in an introductory to psychology course in Çankaya University. Students were informed that they could get bonus points for the course, if they convince a couple to fill out the online questionnaires. Participants completed the survey either via an online web

site or in a traditional paper-pencil form. For online gathered data, a family number (5-digit for course credit families and 6-digit for the families came from social media) was randomly generated for the first participant of each family before their submissions. Handing family number over to the partner was advised to the participants. Each pairs of family number were categorized as a successful participation. On the other hand, paper-pencil battery was given to the participants who are unfamiliar to internet. The questionnaire batteries for wives and husbands were placed in separate envelopes for the paper-pencil participants and sealing envelope was advised to the participants after the completion of questionnaires.

The consent letter informed participants about the nature of the study, and it indicated the participant was free to withdraw from the study at any point. After obtaining informed consent, both husbands and wives filled out ECR-R scale followed by Self-compassion scale, Relational-Attribution Scale, Conflict Scale, Marital Satisfaction Scale and finally the measures of demographic questions. Regardless of gender and the type of data collection, the order of scales remains same.

2.4 Overview of Data Analysis

Obviously individuals are always in an interaction with one another and it is these ongoing processes that affect individuals' perceptions and behaviors in response to others. Therefore, in the area of psychology of close relationships it is a necessity to treat individuals as a dyad and allow correlations between couples' dyadic interactions. The Actor-Partner Interdependence Model (APIM) is one of the tools to measure dyadic interactions (Kenny, 1996) which reveal the actor effect as well as the partner effect. In this study, The Actor-Partner Interdependence Double Mediation Modelling (APIDMeM) was performed to test mediating effects of self-compassion on the link between attachment orientations and marital quality, mediating effects of self-compassion on the link between

attachment orientations and relational attributions and also the mediating effects of relational attributions on the link between self-compassion and marital quality. There is no study implemented double mediation on APIM; although in some studies single mediation analysis on APIM (Actor-Partner Interdependence Mediation Modelling) (Ledermann & Macho, 2009; Ledermann et al., 2011) and double-mediation analysis (Simpson et al., 2007) were performed.

CHAPTER 3

RESULTS

In this chapter, data screening and cleaning were described followed by the presentation of descriptive statistics and bivariate correlations. The effects of attachment orientations on self-compassion, self-compassion as a mediator between attachment orientations and relational attributions were presented. Model testing and the findings of major hypotheses are presented in the final section.

SPSS version 18.0 (statistical software package) was used for data screening, data cleaning, descriptive data analysis and bivariate correlation analysis. LISREL version 9.10 was employed in testing the proposed model.

3.1 Data Screening and Cleaning

The data was examined for missing values. Although data was gathered from three different sources, only paper-pencil battery had some missing values. Little's MCAR Test revealed that the missing data were completely random. Three participants, one woman and one man with high missing values, and their spouses were excluded from the paper-pencil dataset, leaving 165 couples for the data cleaning. The highest percent for the missing values was 4.8% in self-compassion and conflict scales. If the missing values are less than 5%, any procedure can be performed to deal with them (Tabachnik & Fidell, 2001); therefore, regression analysis was used to handle missing values.

Three same-sex couples were excluded from the data set, remaining 162 couples for the analyses. Following missing value replacement, three data sets were combined and tested together. Univariate and multivariate outliers, normality, linearity, and multicollinearity were tested. Due to high Mahalanobis distance values, 4 participants were detected as multivariate outliers. They (and their spouses) were excluded from the data set, leaving 158 couples for the analyses.

After the data cleaning, analysis of variance (ANOVA) was conducted in order to examine the potential differences in the collection methods on the main study variables. Results showed that there was significant difference of data collection method only for men's conflict scale ($F(2, 155) = 3.20, p < .04$). No significant difference was detected among remaining men's and women's study variables. Men in the paper-pencil data ($M = 3.94, SD = 1.16$) had higher conflict ratings than the online gathered ($M = 3.52, SD = 1.04$) and the course credit data ($M = 3.96, SD = 1.06$). However Post-Hoc analysis with Tukey's HSD showed that the mean differences between these three sources were insignificant.

3.2 Descriptive Statistics and Bivariate Correlations

Descriptive statistics (means, standard deviations, and gender differences) of the study variables and correlations among them were presented in Table 3.1 and 3.2, respectively. In general, participants were satisfied in their marriages while they experience less marital conflict. They were self-compassionate on average levels. Since they experienced less attachment related anxiety and avoidance, their relational attributions levels were on average. Paired samples t-test was conducted to examine gender differences on the major study variables. The results showed that among all variables, there were gender differences on relational attributions ($t(157) = 2.16, p < .05$) and marital satisfaction ($t(157) = -3.59, p < .05$). Paired t-test revealed that relational attributions were more negative among wives ($M = 2.69, SD =$

.93) than husbands ($M = 2.54$, $SD = .89$), which elicits husbands ($M = 4.51$, $SD = .64$) to report higher levels of marital satisfaction than wives ($M = 4.30$, $SD = .90$).

The correlation between study variables were presented in Table 3.2. Attachment related anxiety and avoidance correlation of wives and husbands were $.544$ ($p < .01$) and $.515$ ($p < .01$), respectively. Attachment related anxiety was significantly and negatively correlated with self-compassion ($r_{wives} = -.567$, $p < .01$; $r_{husbands} = -.508$, $p < .01$), and positively with conflict ($r_{wives} = .481$, $p < .01$; $r_{husbands} = .526$, $p < .01$), and negatively with marital satisfaction ($r_{wives} = -.409$, $p < .01$; $r_{husbands} = -.366$, $p < .01$). Attachment related avoidance was significantly related with self-compassion ($r_{wives} = -.332$, $p < .01$; $r_{husbands} = -.255$, $p < .01$), conflict ($r_{wives} = .559$, $p < .01$; $r_{husbands} = .548$, $p < .01$), and marital satisfaction ($r_{wives} = -.739$, $p < .01$; $r_{husbands} = -.562$, $p < .01$). Self-compassion was also significantly and negatively associated with relational attributions ($r_{wives} = -.451$, $p < .01$; $r_{husbands} = -.360$, $p < .01$).

As seen in Table 3.2, self-compassion was also related to conflict ($r_{wives} = -.461$, $p < .01$; $r_{husbands} = -.316$, $p < .01$) and only wives' marital satisfaction ($r_{wives} = .240$, $p < .01$). The relationship between attributions and conflict ($r_{wives} = .587$, $p < .01$; $r_{husbands} = -.617$, $p < .01$) and marital satisfaction ($r_{wives} = -.567$, $p < .01$; $r_{husbands} = -.527$, $p < .01$) were significant. The correlation between conflict and marital satisfaction was also significant ($r_{wives} = -.531$, $p < .01$; $r_{husbands} = -.407$, $p < .01$).

Table 3.1. *Gender Differences on Study Variables*

	Wives (N=158)		Husbands (N=158)		Model Summary	
	Mean	SD	Mean	SD	<i>t</i> (157)	Sig
Attachment Anxiety	2.781	.905	2.766	.874	.192	.848
Attachment Avoidance	2.055	.912	2.110	.801	-.780	.436
Self-Compassion	3.373	.684	3.442	.608	-1.128	.261
Relational Attributions*	2.691	.928	2.536	.889	2.157	.033
Marital Conflict	3.819	1.106	3.760	1.09	.715	.476
Marital Satisfaction*	4.298	.897	4.507	.638	-3.596	.000

Note. * $p < .05$.

Correlations between couples' variables were also in expected direction though they were relatively weaker than within partner correlations as seen in Table 3.2. Wives' attachment related anxiety was positively correlated with husbands' attachment related anxiety ($r = .387, p < .01$), attachment related avoidance ($r = .393, p < .01$), and conflict ($r = .388, p < .01$), while it is negatively correlated with husband self-compassion ($r = -.180, p < .05$) and marital satisfaction ($r = -.307, p < .01$). Wives attachment related avoidance was significantly related to husbands' attachment related anxiety ($r = .292, p < .01$), attachment related avoidance ($r = .477, p < .01$), and conflict ($r = .339, p < .01$). Wives' attachment related avoidance was negatively correlated with husbands' marital satisfaction ($r = -.538, p < .01$). As seen in Table 3.2, wives' self-compassion was significantly related to husbands' study variables (for relational attributions $r = -.283, p < .01$, for conflict $r = -.322, p < .01$; and for marital satisfaction $r = .221, p < .01$). The correlation between wives' relational attributions and husbands' self-compassion, conflict, and marital satisfaction were $-.175 (p < .05)$, $.387 (p < .01)$, and $-.480 (p < .01)$, respectively. Wives' conflict scores were found significantly correlated with husbands attachment related anxiety ($r = .303, p < .01$), attachment related avoidance ($r = .351, p < .01$), self-compassion ($r = -.160, p < .05$), and relational attributions ($r = .406, p < .01$). Wives' marital satisfaction was related negatively with husbands attachment related anxiety ($r = -.359, p < .01$), attachment related avoidance ($r = -.404, p < .01$), and relational attributions ($r = -.391, p < .01$). The correlation between wives' and husbands' marital satisfaction was $.593 (p < .01)$.

Duration of marriage was found to be related to husbands' attachment related anxiety ($r = .166, p < .05$), wives and husbands' attachment related avoidance ($r_{wives} = .336, p < .01$; $r_{husbands} = .268, p < .01$), wives and husbands' marital satisfaction ($r_{wives} = -.215, p < .01$; $r_{husbands} = -.199, p < .01$), and wives and husbands' marital conflict ($r_{wives} = .323, p < .01$; $r_{husbands} = .237, p < .01$). Duration of marriage was not included in the following analyses, since duration of marriage was not related to self-compassion and relational attributions.

Table 3.2. Bivariate Correlations and Reliability Values of Study Variables

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Anx_W	1												
2. Avoi_W	.544**	1											
3. SComp_W	-.567**	-.332**	1										
4. Attrib_W	.533**	.534**	-.451**	1									
5. Conf_W	.481**	.559**	-.461**	.587**	1								
6. MarSat_W	-.409**	-.739**	.240**	-.567**	-.531**	1							
7. Anx_H	.387**	.292**	-.297**	.301**	.303**	-.359**	1						
8. Avoi_H	.393**	.477**	-.282**	.312**	.351**	-.404**	.515**	1					
9. SComp_H	-.180*	-.140	.303**	-.175*	-.160*	.098	-.508**	-.255**	1				
10. Attrib_H	.281**	.361**	-.283**	.501**	.406**	-.391**	.512**	.471**	-.360**	1			
11. Conf_H	.388**	.339**	-.322**	.387**	.551**	-.381**	.526**	.548**	-.316**	.617**	1		
12. MarSat_H	-.307**	-.538**	.221**	-.480**	-.398**	.593**	-.366**	-.562**	.150	-.527**	-.407**	1	
13. Duration	.152	.336**	.025	.151	.323**	-.215**	.166*	.268**	.095	.097	.237**	-.199**	1

Note. Anx_W = Wives' Attachment Anxiety; Avoi_W = Wives' Attachment Avoidance; SComp_W = Wives' Self-Compassion; Attrib_W = Wives' Relational Attributions; Conf_W = Wives' Conflict; MarSat_W = Wives' Marital Satisfaction; Anx_H = Husbands' Attachment Anxiety; Avoi_H = Husbands' Attachment Avoidance; SComp_H = Husbands' Self-Compassion; Attrib_H = Husbands' Relational Attributions; Conf_H = Husbands' Conflict; MarSat_H = Husbands' Marital Satisfaction; Duration = Duration of Marriage.

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

3.3 The Effects of Attachment Orientations on Self-Compassion (Hypothesis#1)

Before running the full model, the direct effects of couples' attachment orientations on self-compassion was tested. The proposed model predicted that spouses' attachment anxiety would predict their own self-compassion stronger than their attachment avoidance. Actor-Partner interdependence model was used for this and the following analyses. Self-Compassion was labelled as endogenous variable, while attachment orientations (attachment related anxiety and attachment related avoidance) were exogenous variable. Both wives' and husbands' attachment avoidance did not predict their own self-compassion. These insignificant paths first were trimmed from the model. The final model fit the data ($\chi^2 (6, N=158) = 1.97, p > .05. GFI = .996, AGFI = .986, NNFI = 1.030, CFI = 1.00, RMSEA = .00$).

As it can be seen in Figure 3.1, the standardized path coefficients and t-values were provided in the model. APIM analysis revealed that, only spouses' attachment related anxiety predicted their own self-compassion ($\beta_{wives} = -.57, p < .05; \beta_{husbands} = -.49, p < .05$), indicating individuals with high attachment related anxiety reported having lower self-compassion. Explained total variances on wives and husbands' self-compassion were .323 and .244, respectively. Overall, the hypothesis was supported.

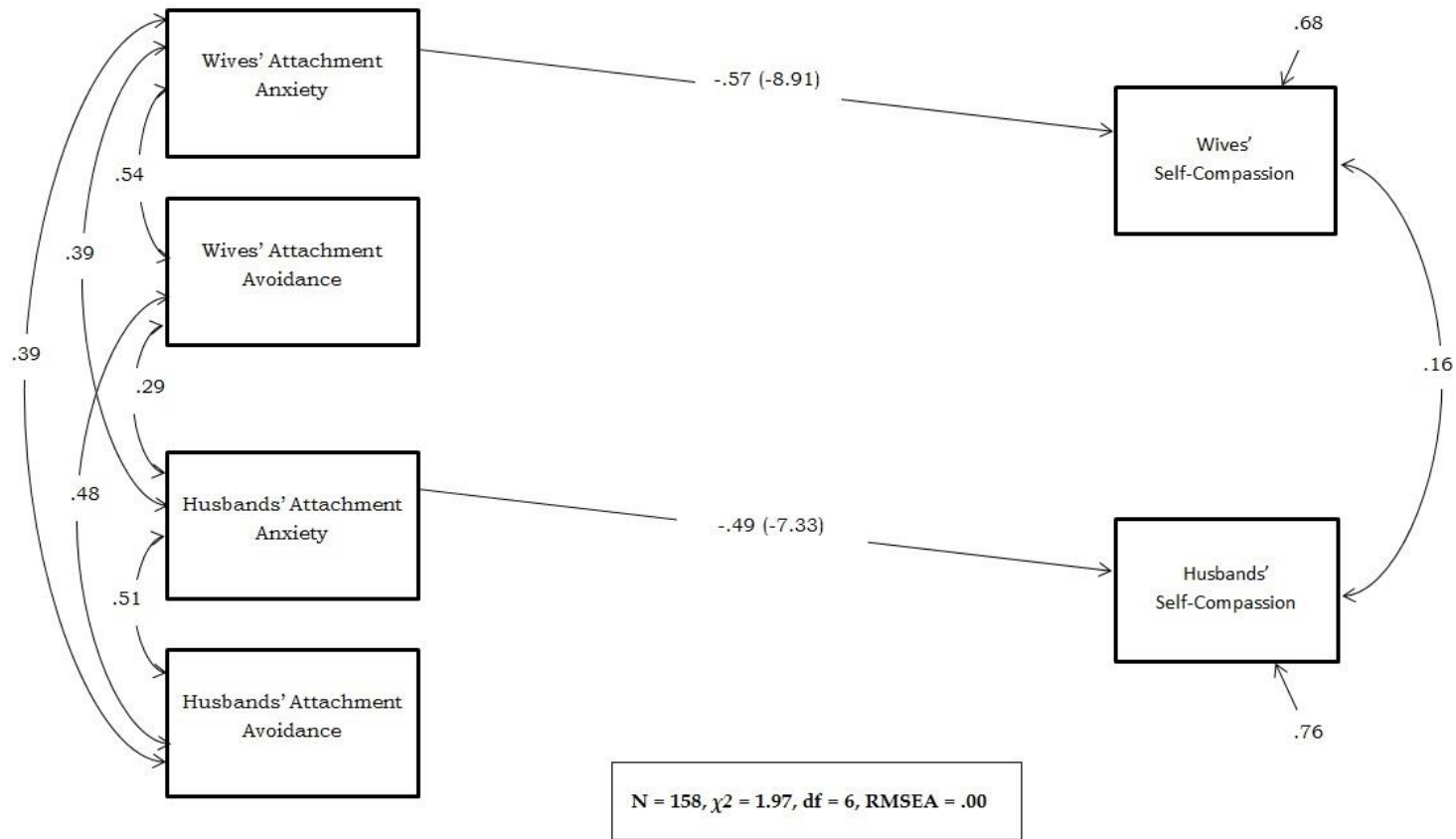


Figure 3.1. *The Effects of Attachment Orientations on Self-Compassion.*

Note. Significant paths were found ($p < .05$). T-values are presented in parentheses. Error terms represent percent of unexplained variance.

3.4 The Mediating Role of Self-Compassion between Attachment Orientations and Relational Attributions (Hypotheses#2 and 3)

The mediating role of self-compassion between couples' attachment orientations and relational attributions was tested before testing the full model. Two hypotheses were generated from the proposed model. The link between spouses' attachment related anxiety and their relational attributions was hypothesized to be mediated by their own self-compassion (H2). Moreover, it was hypothesized that spouses' self-compassion would mediate between their own attachment related anxiety and partners' relational attributions (H3). Husbands' self-compassion failed to mediate the path between husbands' attachment related anxiety to wives' relational attributions, while the link between wives' attachment anxiety, mediated by wives' self-compassion, and husbands' relational attributions was insignificant. Insignificant paths were trimmed from the model. The final model fit the data ($\chi^2 (11, N=158) = 4.37, p > .05$. $GFI = .993$, $AGFI = .977$, $NNFI = 1.026$, $CFI = 1.00$, $RMSEA = .00$).

Couples' own self-compassion was found to be associated with spouses' own relational attributions ($\beta_{wives} = -.18, p < .05$; $\beta_{husbands} = -.14, p < .05$) (see Figure 3.2). According to the standardized path coefficients, high self-compassionate individuals reported having more positive relational attributions. Calculated indirect effects indicated that only wives' self-compassion mediated the link between wives' attachment related anxiety and wives' relational attributions ($indirect\ effect_{wives} = .10, t = 2.44, p < .05$). On the other hand, the mediator role of self-compassion between spouses' attachment dimensions and partners' relational attributions (H3) was not supported.

Wives' attachment related avoidance predicted husbands' relational attributions ($\beta = .16, p < .05$) which was the only significant partner effect.

This suggests that husbands having avoidant wives make more negative relational attributions about their wives' behaviors. Explained total variances on wives' self-compassion and relational attributions were .323 and .373, respectively, whereas, husbands' explained total variances on these variables were .244 and .329, respectively.

3.5 Testing Main Hypotheses

In this study, self-compassion and relational attributions were the double mediating variables in which self-compassion mediates the link between attachment dimensions and relational attributions while relational attributions plays a mediator role on the association between self-compassion and marital functioning. Overall, these two variables mediated the relationship between attachment orientations and marital functioning (marital satisfaction and conflict).

A series of dyadic data analyses were performed before conducting the main analyses. Insignificant paths from exogenous variables to endogenous variables were dropped from the model and the analyses reran again until all remaining paths in the model were significant (Kenny et al., 2006). Full mediation and partial mediation models were tested. Full mediation model revealed a bad fit ($\chi^2(45, N=158) = 262.09, p < .05$. $GFI = .822$, $AGFI = .692$, $NNFI = .822$, $CFI = .879$, $RMSEA = .175$) indicated that there were room for model improvement.

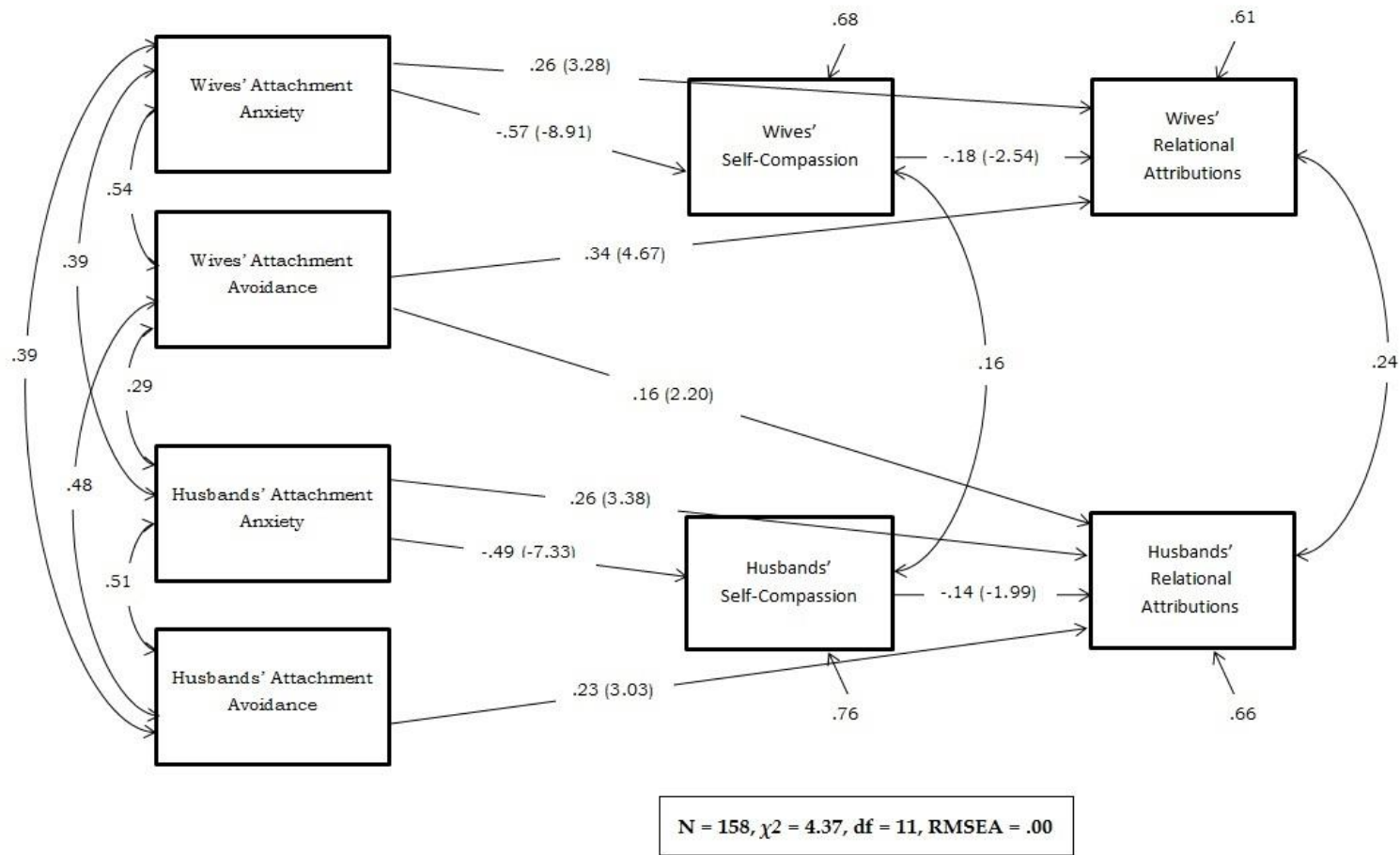


Figure 3.2. *The Mediating Role of Self-Compassion on the Link between Attachment Orientations and Relational Attributions.*
 Note. Significant paths were found ($p < .05$). T-values are presented in parentheses. Error terms represent percent of unexplained variance.

Direct paths from attachment dimensions and self-compassion to marital functioning were added to improve the model. The partial mediation model fit the data well ($\chi^2(33, N=158) = 23.167, p > .05$. $GFI = .977$, $AGFI = .945$, $NNFI = 1.011$, $CFI = 1.00$, $RMSEA = .00$) (see Figure 3.5). Therefore, partial mediation model were used for the latter analyses to test the effects of study variables on marital functioning.

3.6 The Mediating Role of Self-Compassion and Relational Attributions on the Link between Attachment Orientations and Marital Satisfaction

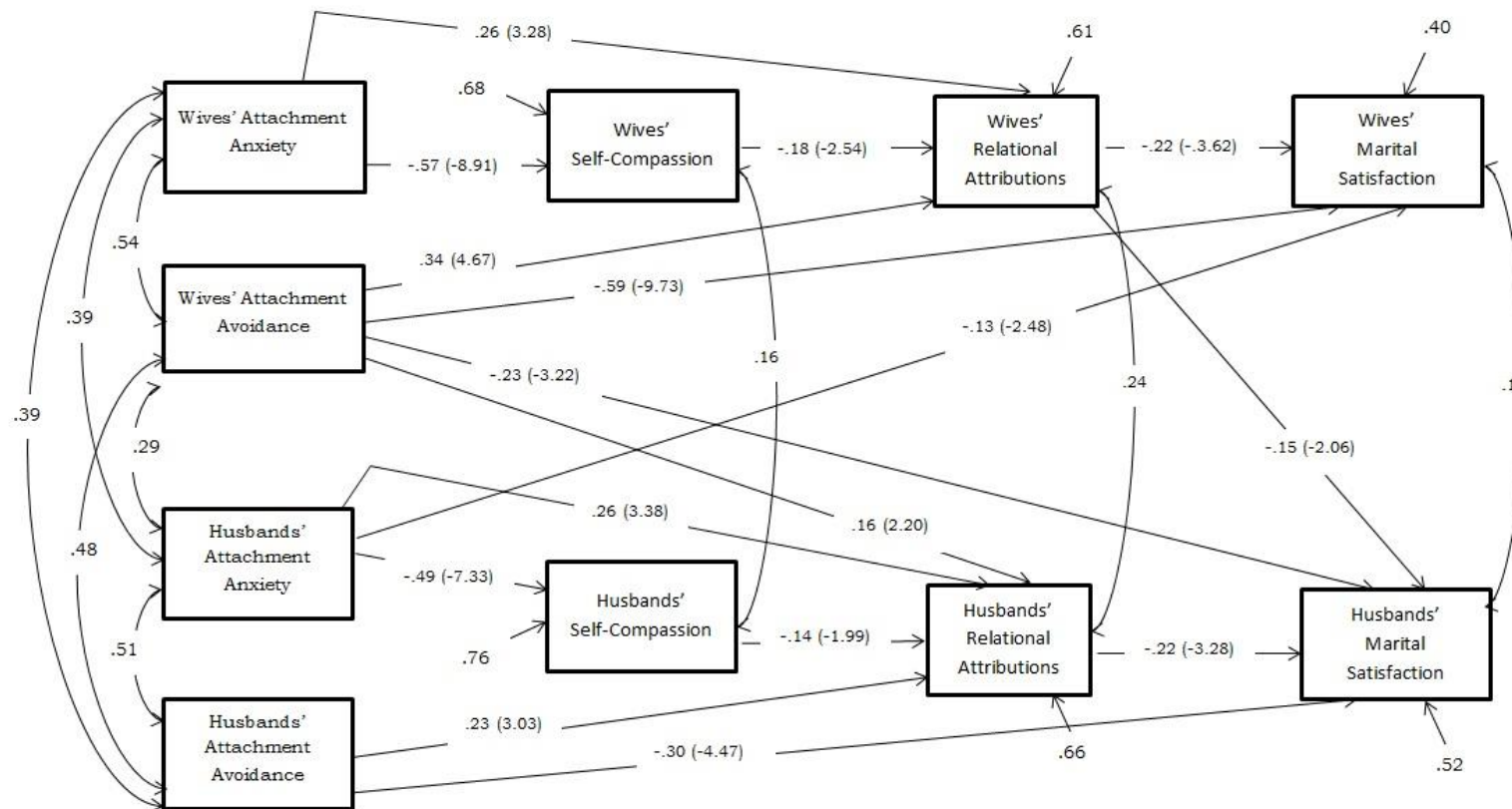
Path analyses were performed in order to test indirect effects of self-compassion and relational attributions on the link between attachment orientations and marital satisfaction. Fully saturated model was constructed first and then, insignificant paths were excluded from the model until there were no insignificant paths left. The trimmed model fit the data very well ($\chi^2(20, N=158) = 15.598, p > .05$. $GFI = .981$, $AGFI = .949$, $NNFI = 1.009$, $CFI = 1.000$, $RMSEA = .00$) remarking there were some significant direct and indirect effects of the link between attachment dimensions and marital satisfaction (see Figure 3.3). Actor effects and partner effects were elaborated in different sections.

3.6.1 Actor Effects on Marital Satisfaction (Hypothesis#4a)

As it can be seen in Figure 3.3, the link between spouses' attachment related anxiety and their marital satisfaction was double mediated by first their self-compassion and then their relational attributions (H4a). According to the results of trimmed model, calculated indirect effects indicated that only wives' attachment related anxiety and their marital satisfaction was fully mediated by first their own self compassion and then their relational attributions ($indirect\ effect_{wives\ att.\ anxiety} = -.022, t = -2.02, p < .05$). The double

mediated path (first by husbands' self-compassion and then their relational attributions) from husbands' attachment related anxiety to husbands' marital satisfaction was found to be insignificant after the calculation of indirect effects. Therefore, hypothesis 4a was partially supported. Besides the double mediation paths, there were some other significant paths in the model as well since it was a partially mediated model.

Both wives and husbands' attachment related avoidance negatively predicted their own marital satisfaction ($\beta_{wives} = -.59, p < .05; \beta_{husbands} = -.30, p < .05$) (see Figure 3.3). Furthermore, own relational attributions mediated paths from spouses' own attachment dimensions to their own marital satisfaction for both wives and husbands (*indirect effect*_{wives att. anxiety} = $-.055, t = -2.47, p < .05$; *indirect effect*_{wives att. avoidance} = $-.072, t = -2.86, p < .05$; *indirect effect*_{husbands att. anxiety} = $-.058, t = -2.35, p < .05$; *indirect effect*_{husbands att. avoidance} = $-.051, t = -2.23, p < .05$).



N = 158, $\chi^2 = 15.60$, df = 20, RMSEA = .00

Figure 3.3. The Mediating Role of Self-Compassion and Relational Attributions on the Link between Attachment Orientations and Marital Satisfaction. Note. Significant paths were found ($p < .05$). T-values are presented in parentheses. Error terms represent percent of unexplained variance.

3.6.2 Partner Effects on Marital Satisfaction (Hypotheses#5a, 6a, and 7a)

It was proposed that partners' study variables were also have some impacts on couples' marital satisfaction in the proposed model. The link between spouses' attachment related anxiety and their marital satisfaction was hypothesized to be double mediated by first their self-compassion and then partners' relational attributions (H5a). Moreover, the association between spouses' attachment related anxiety and partners' marital satisfaction was also hypothesized to be double mediated by first their self-compassion and then partners' relational attributions (H6a). After the elimination of insignificant paths from the saturated model, there were no significant paths from couples' self-compassion to their partners' relational attributions. Therefore, these hypotheses were not supported.

It was hypothesized in the proposed model that the association between spouses' attachment related anxiety and partners' marital satisfaction was double mediated by first their self-compassion and then their relational attributions (H7a). After the calculation of indirect effects this double mediated model, the mediator role of wives' self-compassion and their relational attributions on the path from wives' attachment related anxiety to husbands' marital satisfaction was found to be insignificant. Therefore, for both spouses' this hypothesis was not supported. Besides the double mediation paths, there were some other significant paths in the model as well since it was a partially mediated model.

After the elimination of the insignificant paths from the saturated model, husbands' attachment related anxiety, but not attachment related avoidance, was negatively related to wives' marital satisfaction ($\beta = -.13, p < .05$). Wives' attachment related avoidance, on the other hand, predicted husbands' marital satisfaction as a significant partner effect ($\beta = -.23, p <$

.05) (see Figure 3.3). In addition, the indirect effects of wives' attachment related avoidance on husbands' marital satisfaction which was mediated by husbands' relational attribution was found to be insignificant. Moreover, while the indirect effect of single mediation path from wives' attachment related anxiety to husbands' marital satisfaction mediated by wives' relational attributions was found to be insignificant, the indirect effect of wives' relational attributions mediated path between wives' attachment related avoidance and husbands' marital satisfaction was found to be significant (*indirect effect*_{wives' att. avoidance} = -.05, $t = -2.02$, $p < .05$).

3.7 The Mediating Role of Self-Compassion and Relational Attributions on the Link between Attachment Orientations and Marital Conflict

Path analyses were performed in order to test indirect effects of self-compassion and relational attributions on the link between attachment orientations and conflict. Fully saturated model was constructed first and then, insignificant paths were excluded from the model until there were no insignificant paths left. The trimmed model fit the data very well ($\chi^2(20, N=158) = 8.342$, $p > .05$. $GFI = 0.990$, $AGFI = .971$, $NNFI = 1.022$, $CFI = 1.00$, $RMSEA = .00$) remarking there were some significant direct and indirect effects of the link between attachment dimensions and conflict (see Figure 3.4). Actor effects and partner effects were elaborated in the following sections separately.

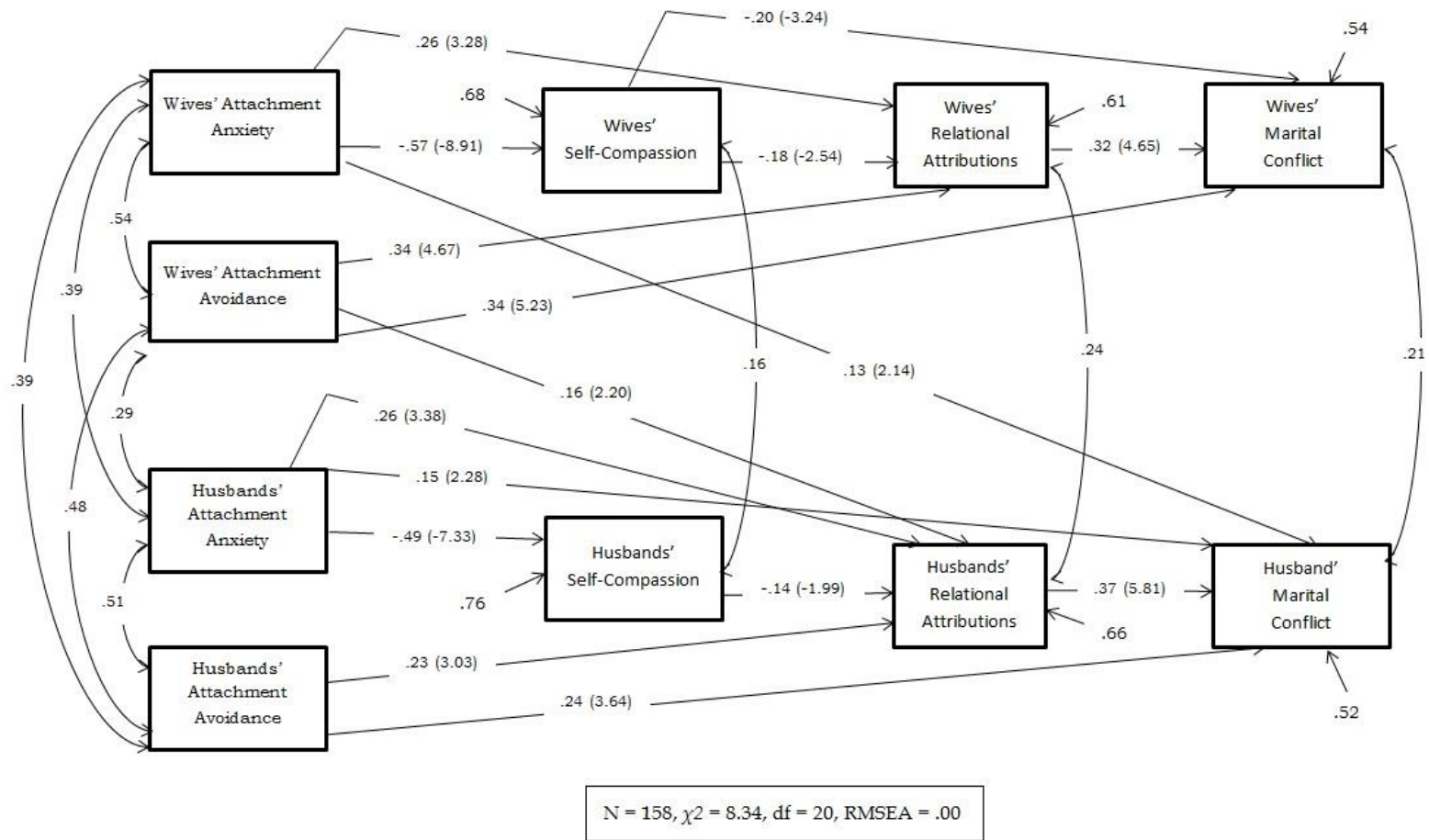


Figure 3.4. The Mediating Role of Self-Compassion and Relational Attributions on the Link between Attachment Orientations and Marital Conflict. Note. Significant paths were found ($p < .05$). T-values are presented in parentheses. Error terms represent percent of unexplained variance.

3.7.1 Actor Effects on Conflict (Hypothesis#4b)

As it can be seen in Figure 3.3, the link between spouses' attachment related anxiety and their conflict was double mediated by first their self-compassion and then their relational attributions (H4b). According to trimmed model, only wives' attachment related anxiety and marital conflict was fully mediated by first their own self compassion and then their relational attributions (*indirect effect*_{wives att. anxiety} = .032, $t = 2.16$, $p < .05$). As a result, hypothesis 4b was partially supported.

The trimmed model illustrated that wives' attachment related avoidance, husbands' attachment related anxiety and attachment related avoidance positively predicted their own conflict ($\beta_{wives\ att.\ avoidance} = .34$, $p < .05$; $\beta_{husbands\ att.\ anxiety} = .15$, $p < .05$; $\beta_{husbands\ att.\ avoidance} = .24$, $p < .05$) (see Figure 3.4). Moreover self-compassion positively mediated the path between wives' attachment related anxiety and their marital conflict (*indirect effect* = .111, $t = 3.05$, $p < .05$). Additionally, spouses' relational attributions mediated paths from the attachment dimensions to marital conflict for both wives and husbands (*indirect effect*_{wives att. anxiety} = .082, $t = 2.73$, $p < .05$; *indirect effect*_{wives att. avoidance} = .106, $t = 3.30$, $p < .05$; *indirect effect*_{husbands att. anxiety} = .097, $t = 2.92$, $p < .05$; *indirect effect*_{husbands att. avoidance} = .085, $t = 2.69$, $p < .05$).

3.7.2 Partner Effects on Conflict (Hypotheses#5b, 6b, and 7b)

It was hypothesized that couples' own marital conflict were affected by series of paths from couples' own study variable to partners' variables. However, the remaining hypotheses (H5b, H6b, and H7b) were not supported since there was no significant path from couples' self-compassion

to partners' relational attributions and couples' relational attributions to partners' conflict.

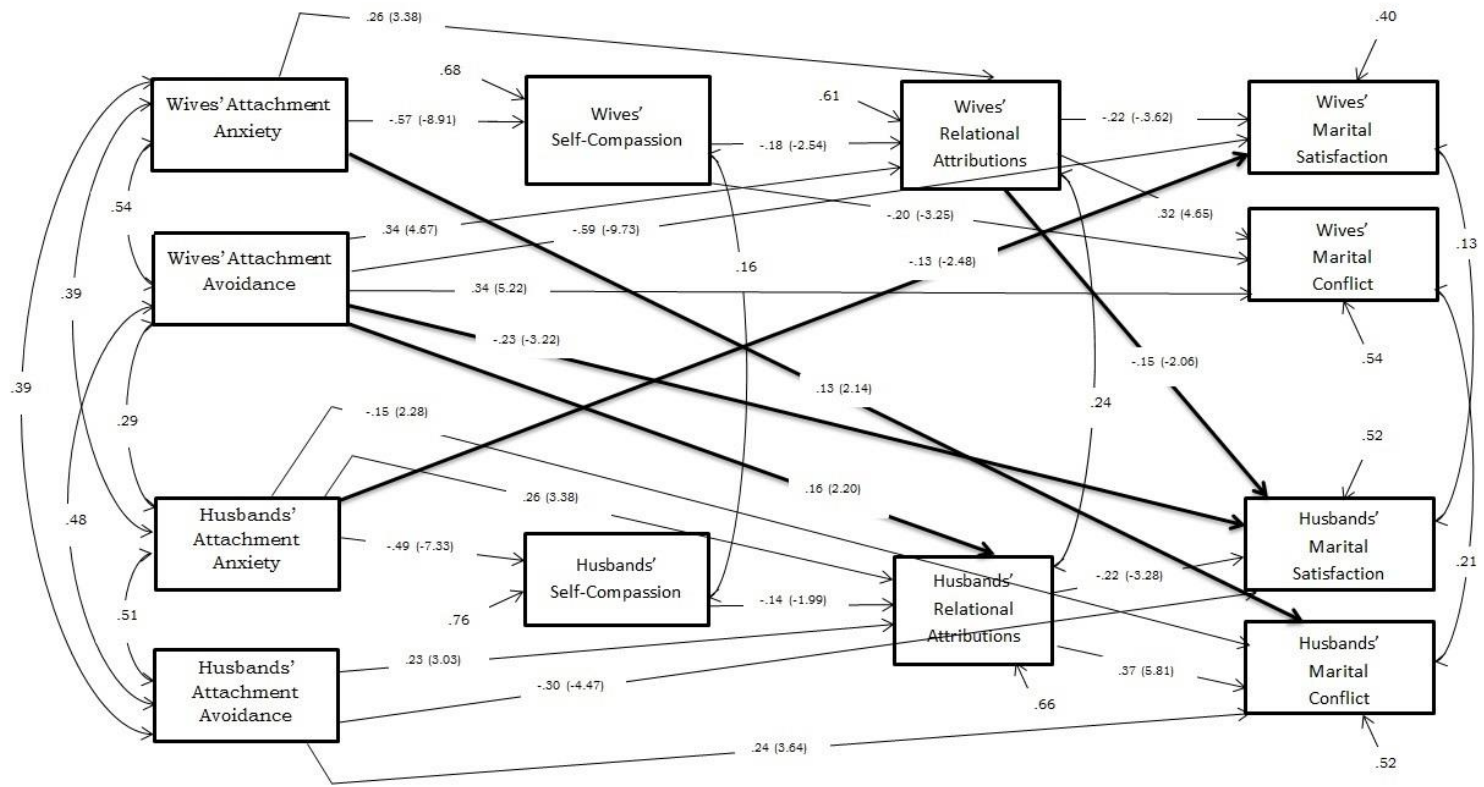
The trimmed model illustrated that there was only one direct significant path from couples' study variables to partners' marital conflict which was wives' attachment related anxiety. It was positively related to husbands' marital conflict ($\beta = .13, p < .05$) (see Figure 3.4). Moreover, wives' attachment related avoidance was first predicted husbands' relational attribution, which in turn, predicted husbands' marital conflict ($\beta = .06, t = 2.06, p < .05$).

3.8 Model Testing with Alternative Plausible Models

Alternative plausible models with study variables were also tested in this study. As seen in Figure 3.6, the multiple mediation model in which both self-compassion and relational attributions mediate the link between attachment orientations and marital functioning were tested. The trimmed model fit the data very well ($\chi^2(35, N=158) = 32.500, p > .05, GFI = 0.968, AGFI = .929, NNFI = 1.003, CFI = 1.00, RMSEA = .00$). Another plausible model, in which self-compassion was included as another predictor together with the attachment dimensions rather than as a mediator, (see Figure 3.7) was also examined. The results of trimmed model also fit the data very well ($\chi^2(28, N=158) = 21.198, p > .05, GFI = 0.979, AGFI = .941, NNFI = 1.009, CFI = 1.00, RMSEA = .00$). The results of both alternative models indicated that there are indeed other empirically supported alternative relationships between the study variables.

A series of chi-square difference test were run to compare the proposed model with alternative plausible models to identify relatively better model. The results of the chi-square difference test between proposed model and multiple mediation model ($\chi^2 \Delta (2, N = 158) = 9.333, p < .05$) revealed that proposed model was relatively a better model. However, the results of the

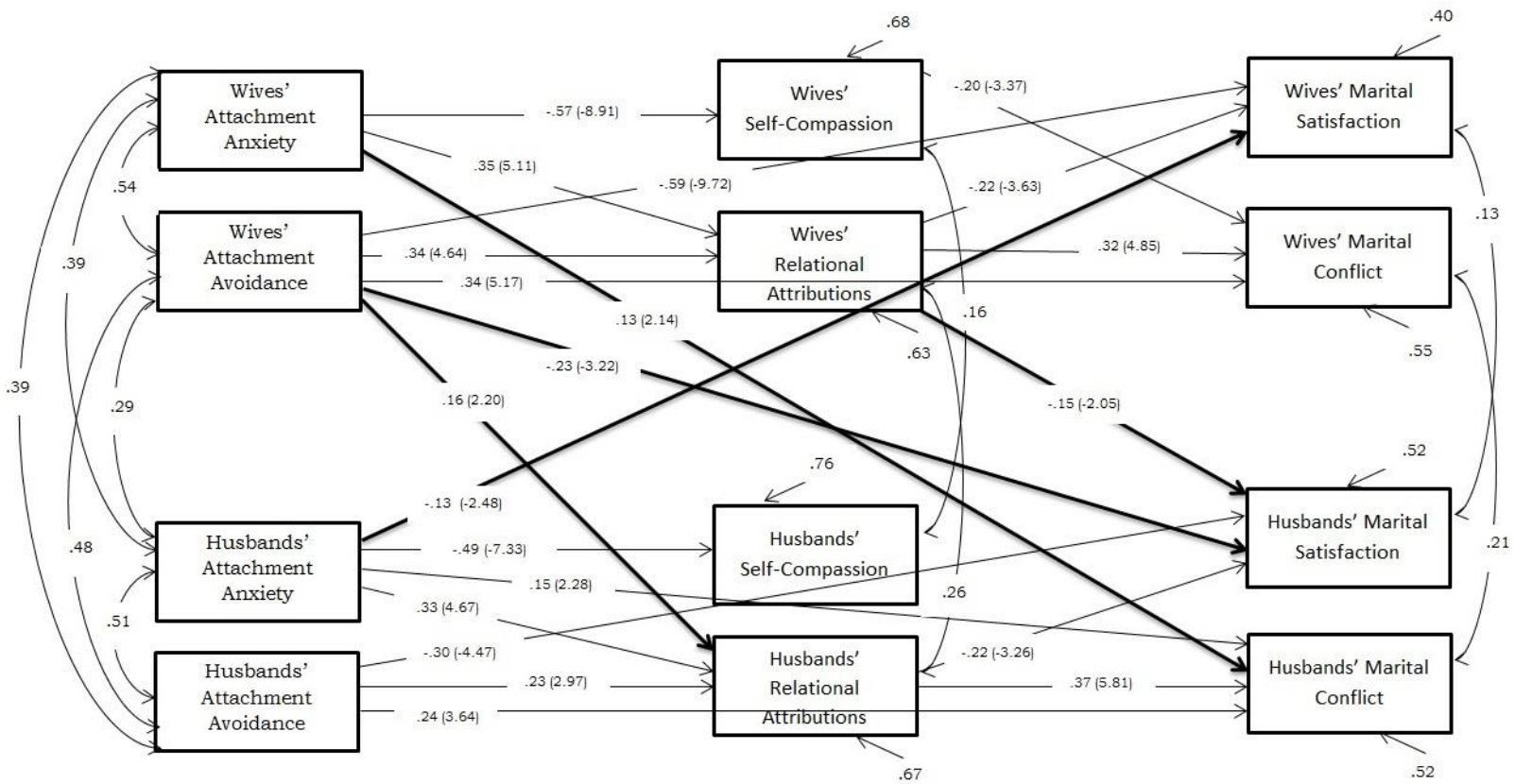
chi-square difference test between proposed model and the alternative single mediation model ($\chi^2 \Delta (5, N = 158) = 1.969$) and results of the chi-square difference test between multiple mediation model and the single mediation model ($\chi^2 \Delta (7, N = 158) = 11.302$) were insignificant stating that these two pairs were fits the data equally well. These alternative models did not show any additional partner effect that was found in the proposed models.



$\chi^2 = 23.167$, $df = 33$, $p \text{ value} = .898$, $CFI = 1.000$, $NNFI = 1.011$, $GFI = .977$, $AGFI = .945$, $RMSEA = .00$

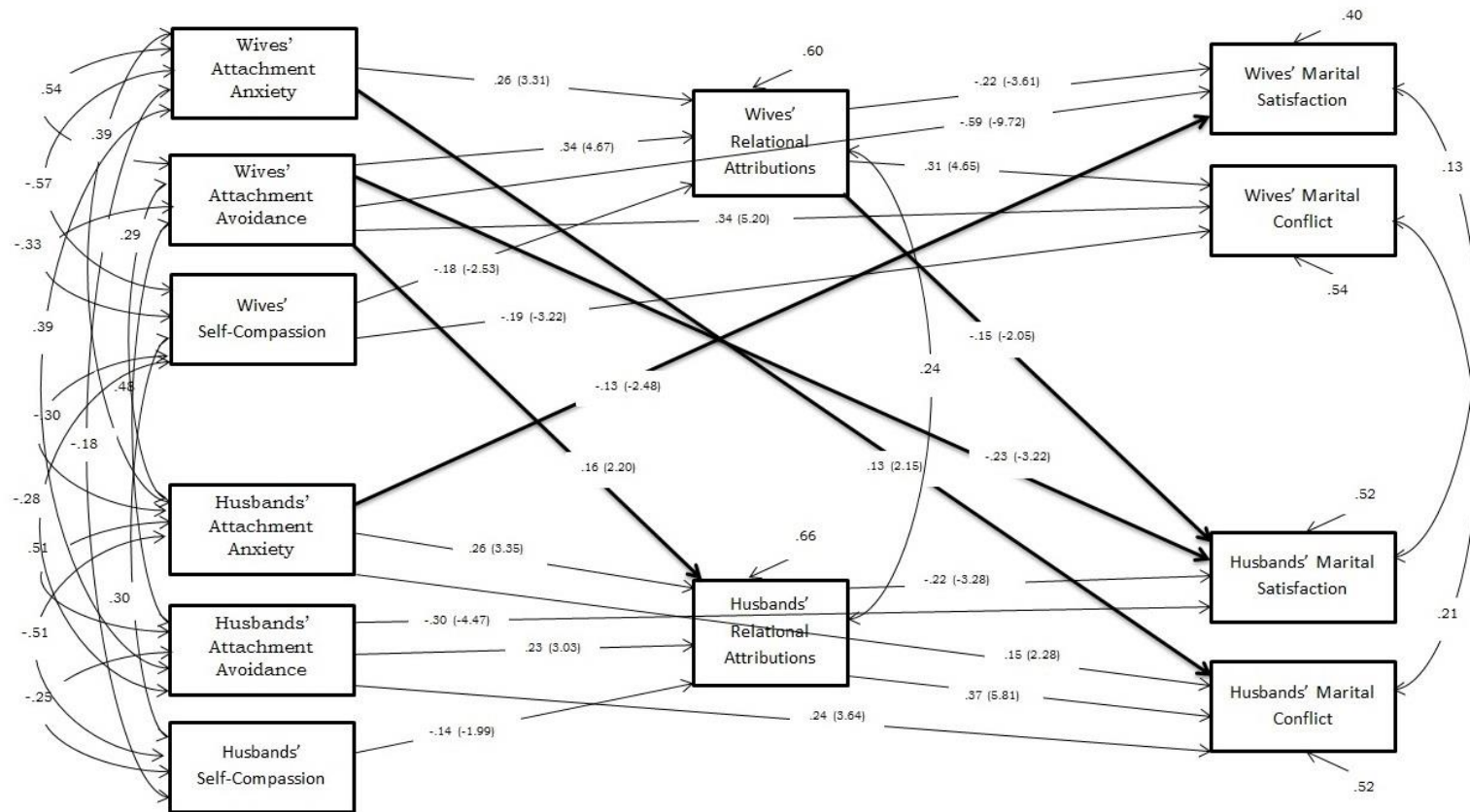
Figure 3.5. The Mediating Role of Self-Compassion and Relational Attributions on the Link between Attachment Orientations and Marital Functioning (Marital Satisfaction and Marital Conflict).

Note. Significant paths were found ($p < .05$). T-values are presented in parentheses. Error terms represent percent of unexplained variance.



$\chi^2 = 32.500$, $df = 35$, $p \text{ value} = .589$, $CFI = 1.000$, $NNFI = 1.003$, $GFI = .968$, $AGFI = .929$, $RMSEA = .00$

Figure 3.6. The Alternative Multiple Mediation Model.
Note. Significant paths were found ($p < .05$). T-values are presented in parentheses. Error terms represent percent of unexplained variance.



$\chi^2 = 21.198$, $df = 28$, $p \text{ value} = .817$, $CFI = 1.000$, $NNFI = 1.009$, $GFI = .979$, $AGFI = .941$, $RMSEA = .00$

Figure 3.7. The Alternative Single Mediation Model.
 Note. Significant paths were found ($p < .05$). T-values are presented in parentheses. Error terms represent percent of unexplained variance.

CHAPTER 4

DISCUSSION

Almost all of the love stories focus on the struggles on their ways of getting to each other while lovers reunion signals the end of the stories with a common statement 'and they lived happily ever after'. However this is generally not the end in real lives, therefore this study focuses on the neglected sides of these stories, the afterward struggles of coming together.

The major goal of the present study was to test the proposed model in which self-compassion and relational attributions mediate on the association between attachment dimensions and marital functioning in married couple dyads. Gender differences between wives and husbands on study variables (attachment related anxiety, attachment related avoidance, self-compassion, relational attribution, marital satisfaction, and marital conflict) were calculated. As the previous studies suggested, wives were more likely to make negative attributions for partners' behaviors than husbands (Fincham & Bradbury, 1992b). Compatible with couples' relational attributions, wives' marital satisfaction was found to be significantly lower than husbands' marital satisfaction which was consistent with previous studies about gender differences on marital satisfaction (e.g. Rhyne, 1981).

Hypotheses on the proposed actor and partner effects were examined in the results section. In this chapter, existing literature and the findings of proposed model will be elaborated profoundly. Major findings of wives and husbands' marital functioning, and limitations, implementations and future suggestions will be presented.

Before elaboration, I want to introduce characters of two well-known love stories that I used to keep things simple to follow: 'Kerem and Aslı' and 'Ferhat and Şirin'. In discussion part, Kerem (male partner) represents husbands with high attachment related avoidance while Aslı (female partner) represents wives with high attachment related anxiety. Contrary to the first couple, husbands with high attachment related anxiety were represented by Ferhat (male partner) and wives with high attachment related avoidance were represented by Şirin (female partner).

4.1 General Discussion

The findings of this study should be interpreted with the cultural context since couples cannot be isolated from the influences of culture. In collectivistic cultures, belonging to a society and receiving its approval are important factors for individuals. Therefore, members may strive toward to get their approvals to maintain their socially valued position in that society. To do so, members seek to behave in accordance with culturally relevant gender roles which are defined as being warm, affectionate and caregiving for wives, and emotionally distant and independent for husbands. As a result of gender roles, the extreme need for intimacy (an outcome of high attachment related anxiety) could be perceived as culturally valued by the society (Friedman, Rholes, Simpson, Bond, Diaz-Loving, & Chan 2010; Rothbaum, Rosen, Ujiie, & Uchida, 2002). This indicates that collectivistic cultures promote couples similar to Kerem and Aslı, and discourage couples look alike Ferhat and Şirin ones.

Consistent with the findings of attachment theory on marital satisfaction and conflict, attachment related anxiety and avoidance were associated with lower own marital satisfaction and higher own marital conflict (e.g. Davila, Bradbury, & Fincham, 1988; Mikulincer, Florian, Cowan, & Cowan, 2002;

Scharfe & Bartholomew, 1995). The partially double mediated model indicated that attachment related anxiety and avoidance could have a predictive power on couples' own marital functioning independent of the proposed mediators. The findings suggested that the predictive power of couples' attachment related avoidance on own marital satisfaction was higher than on marital conflict for both gender. Moreover, compatible with the findings of Harma and Sümer (In Press), wives' attachment related avoidance was a stronger predictor of marital functioning than those of husbands. The cultural context could be a possible explanation of higher impact of attachment related avoidance on marital functioning, since collectivistic culture breeds interdependence and this could be achieved only by showing interest to other party's needs as well. Therefore, like the explanatory power of deviant features, attachment related avoidance become more distinct predictive power of couples' own marital functioning, since attachment related avoidance is not valued by collectivistic societies (Özen, 2012).

The hypothesized main actor effect of this study was that self-compassion and relational attributions would double mediate the link between attachment related anxiety to marital functioning. The findings partially supported this hypothesis, since only wives' self-compassion and their own relational attributions mediated the path between wives' attachment related anxiety and wives' marital functioning. The strong association between attachment related anxiety and self-compassion could be related with wives' relational attributions and their marital conflict, since the culture promotes wives to be similar with Ashi, while it promotes husbands to be Kerem.

The relationship between attachment dimensions and self-compassion studies showed incompatible results about path between attachment related avoidance and self-compassion. Findings of these studies were divided into two directions: no association (Neff & McGehee, 2010; Wei, Liao, Ku, and Shaffer, 2011) and a weak association (Raue-Bogdan et al.,

2011). Empirically, the findings of this study are consistent with the former line –no association– studies. Only couples' attachment related anxiety dimension was found to be associated with couples' own self-compassion since self-compassion is an interaction with the way ones' perceive oneself, ones' model of self. Supporting to the self-compassion and attachment theory findings, attachment related anxiety was negatively related to their own self-compassion and this association was found to be stronger among wives compared to husbands. High attachment related anxiety could trigger the tendency to engage in harsh self-criticism which is the exact opposite of self-kindness dimension of self-compassion. Moreover, individuals with high attachment related anxiety were likely to get isolated and over-identify their selves with undesired events under the influence of self-criticism. Since culturally relevant gender roles assign being warm, affectionate and caregiving roles to wives, their self-compassion could get affected more from even small changes on attachment related anxiety. Lower levels of self-compassion, as a result, were expected among wives who resemble Ashi.

One of the main assumptions in this study was that couples' attachment dimensions would predict their own relational attributions. This assumption was supported consistent with previous studies (e.g. Baldwin et al., 1993; Feeney & Collins, 2003; Mikulincer & Shaver, 2007). Wives attachment related avoidance and husbands' attachment related anxiety have higher impact on their own relational attributions. As a result of culturally relevant gender roles, wives had higher likelihood of having higher attachment related anxiety, while the odds of having attachment related avoidance was high for husbands. It is possible that schema incongruent attachment orientations could have higher impact on couples' own relational attributions. Behaviors of husbands like Ferhat and wives like Şirin, therefore, could be perceived as more negatively by their spouses.

In the proposed model, self-compassion was hypothesized to mediate the path between attachment related anxiety and relational attributions. This

mediation was significant only among wives, which could be the outcome of culturally relevant gender roles. Any change on attachment related anxiety among husbands may not affect their relational attributions via husbands' self-compassion since culture promotes only wives' to show behaviors similar to high attachment related anxiety behaviors. Findings of this study provided the missing path between self-compassion and relational attributions for both wives and husbands. This relationship was found to be significant in another alternative model as well (see Figure 3.7). According to the results, high self-compassionate individuals could make more positive attributions for partner behaviors.

Moreover, self-compassion was expected to mediate the path between spouses' attachment dimensions and partners' relational attributions. It was proposed that couples' would make more positive attributions to partners' behaviors (such as it was unintentional, specific etc.), since partners' high self-compassion motivates them to correct their mistakes. However, the findings did not support this hypothesis. It is plausible that this process –self-compassion motivated correcting a mistake– may not be explicit to their partners or a time delay between an event and redemption could lead persistence on partners' relational attributions.

4.2 Major Findings of Marital Satisfaction

Wives' marital satisfaction was found to be related with wives' attachment avoidance, wives' relational attributions mediated their attachment related anxiety and avoidance, wives' self-compassion and their own relational attributions mediated wives' attachment related anxiety, and husbands' attachment related anxiety. On the other hand, the findings of this study displayed that husbands' marital satisfaction was associated with husbands' attachment related avoidance, husbands' relational attributions mediated their attachment related anxiety and avoidance, wives' attachment

related avoidance, and wives' relational attributions mediated wives' attachment related avoidance.

Individuals with high attachment related anxiety demand more intimacy than their partners could provide. Therefore, high intimacy demands could produce partners' withdrawal which leads a negative relationship between ones' attachment anxiety and partners' marital functioning. However, in collectivistic cultures intimacy demands, congruent with the gender roles, could be perceived as an adaptive value (Friedman et al., 2010; Rothbaum et al., 2002) and may not be found to be related with partners' marital conflict. Thus, like the explanatory power of deviant features, attachment related avoidance become more distinct predictive power of partners' own marital satisfaction, since the mental sets of 'men make houses, women make homes' gives higher credit of affectionate role to women and put men a step aside collectivistic societies (Kırimer, 2014; Özen, 2010). According to the findings of this study, wives' attachment related avoidance had a direct impact on husbands' marital satisfaction, while husbands' attachment related anxiety was found to be a direct predictor of wives' marital satisfaction. These results indicate that husbands became maritally dissatisfied when their wives were emotionally distant and avoided to be in a close interaction with them. For women, extreme intimacy demanding husbands made them to feel maritally less satisfied. As a result, in collectivistic cultures spouses who have wives like Şirin and husbands like Ferhat were reported as being maritally less satisfied.

The partner effect of wives' attachment related avoidance on husbands' marital satisfaction via wives' relational attributions could be explained by the findings of Schachner et al.'s study (2005). According to this study, unwillingness to know other party was found to be related with showing less attention to other party's messages which leads a message decoding problem when it was needed. Therefore, in this study, it can be concluded that showing lower levels of attention to husbands' messages could elicit

more negative attributions about partners' behaviors, which in turn, affect husbands' marital satisfaction. Husbands with avoidant wives reported having robust marital dissatisfaction signaling that husbands marital satisfaction is under the influence of collectivistic culture's impact that show resistance to culturally incongruent wives, Şirin ones.

4.3 Major Findings of Marital Conflict

Wives' marital conflict was found to be related with wives' attachment avoidance, wives' self-compassion mediated their attachment related anxiety, wives' relational attributions mediated their attachment related anxiety and avoidance, and wives' self-compassion and their own relational attributions mediated wives' attachment related anxiety. On the other hand, the findings of this study displayed that husbands' marital conflict was associated with husbands' attachment related anxiety and avoidance, husbands' relational attributions mediated their attachment related anxiety and avoidance, wives' attachment related anxiety, and husbands' relational attributions mediated wives' attachment related avoidance.

According to the results, only wives' self-compassion mediated the path between wives' attachment anxiety and their marital conflict. It is plausible that a decrease on wives' attachment related anxiety triggers an increase in wives' self-compassion, which in turn, could reduce wives' marital conflict. On the other hand, husbands' self-compassion failed to mediate the link between husbands' attachment related anxiety and husbands' marital conflict. This might show the ineffective role of attachment related anxiety on husbands. Since they are not dominated by the influence of attachment related anxiety, any change on that dimension could not be associated with variation on husbands' marital conflict. Since collectivistic culture boost women's attachment related anxiety, it is plausible that any regress of the higher levels of attachment related anxiety could produce an immediate impact on wives' marital conflict.

In addition, according to the findings of this study only husbands' attachment related anxiety was found to be directly relevant to husbands' marital conflict. Thus attachment related avoidance was not culturally valued, husbands –who have higher likelihood of having higher attachment related avoidance- could experience pressure to demand intimacy and closeness to fit into the society. However, like women's demand and husbands' withdraw, this time husbands may experience withdrawal of their wives which increases their marital conflict since demand of intimacy was culturally promoted in the first place.

As a result of demand/withdraw pattern, individuals with high attachment related anxiety have a higher likelihood of initiating a discussion (Mikulincer & Shaver, 2012); while individuals with attachment related avoidance prefer to stand apart. Consistent with it, the findings of this study illustrated that wives attachment related anxiety could predict husbands' marital conflict. This result was also compatible with the culturally relevant gender roles. Moreover, as can be seen in Figure 3.4, husbands' attachment related avoidance -culturally relevant gender roles- was failed to predict wives' marital conflict as a result of the nature of attachment related avoidance.

The findings revealed that wives' attachment related avoidance predicted husbands' relational attributions to be more negative, which in turn, affect husbands' marital functioning. Since culturally assigned gender roles of wives were more prevalent with attachment related anxiety, being emotionally distant wife or demanding independence –being incompatible with the gender roles- might cause their husbands' to make more negative attributions toward them (Sümer, & Kağıtçıbaşı, 2010). More negative attributions could generate more negative communication patterns during conflicts. Moreover, interestingly, higher wives' attachment related anxiety

and husbands' relational attributions mediated higher wives' attachment related avoidance signal that wives should avoid being emotionally distant – similar to Şirin– and also stay away of demanding excessive intimacy, –like Aslı–.

Overall, wives' attachment dimensions, self-compassion, and relational attributions were found to have an active role on couples' marital functioning while husbands marital satisfaction and conflict were relatively under more influence of wives' attachment orientations, self-compassion and relational attributions.

4.4 Limitations of the Study & Suggestions for Further Studies

The findings of this study should be interpreted cautiously considering the limitations. Findings are relied on correlational data; causal explanations could be made only if it was an experimental design. This study should be replicated with a longitudinal design to understand the pattern dynamics of study variables. This study had an average sample size. Insignificant paths should be tested with larger sample sizes to draw a conclusion, since sobel test was sensitive to the participant number.

Moreover, the data was collected using convenience sampling method. Moreover, data has 8 couples who are living abroad. This may affect the findings of this study, since a strong impact of culture was detected in this study. In addition, sample was composed of fairly mature marriages. 78% of participants reported as living in Ankara and İstanbul. Majority of participants had university degree and an income 5000 and above TL. Thus, the results may not be generalized to all Turkish married couples. The findings of this study are bounded to the cultural context. Therefore, the replication of this study may not reveal similar results in different context.

Further studies should investigate self-compassion and its effects on marital functioning as well as relational attributions using a large dyadic data derived from married couples currently living in the same country. Cross-cultural studies are necessary to understand whether the findings of this study are generalized. Random sampling method should be employed to increase the generalizability of the findings. Data should be collected from different economic status, education level and also cities in order to make a general statement about married couple dyads.

4.5 Contributions and Implications of the Study

This is the first study in the self-compassion literature that reveals the association between self-compassion and relational attributions. Moreover, this study contributed to the literature by empirically showing that the path between attachment related anxiety dimension and marital functioning are double mediated by first self-compassion and then relational attributions. This elicited that marital satisfaction and conflict are under influenced of dynamic interactions of couples' various features. In general, results supported the previous studies about attachment orientations and relational attributions impact on marital satisfaction and conflict. In addition using dyadic data enabled to examine both actor and partner effects on marital functioning. Furthermore this study proved that individuals with high self-compassion were more positive on making attributions for their partners' behavior. Specifically, an increase in wives' self-compassion is related with a decrease in wives' marital conflict and an increase in marital satisfaction of both wives and husbands. Interdependent (relational attributions) and intradependent -attachment orientations and self-compassion- variables are found to be under influence of cultural context which signals that there could be some cross-cultural differences on the link between attachment orientations and marital functioning double mediated by self-compassion and relational attributions.

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APPENDICES

Appendix A. Experiences in Close Relationships – Revised

Aşağıdaki maddeler eşinizle ilişkinizde hissettiğiniz duygu ve düşüncelerinizle ilgilidir. Bu araştırmada sizin yalnızca şu anda değil, **genel olarak eşinizle** neler yaşadığınızla ilgilenmekteyiz. Her bir maddenin evliliğinizde eşinize yönelik duygu ve düşüncelerinizi ne oranda yansıttığını aşağıdaki 7 aralıklı ölçek üzerinde ilgili rakamı yuvarlak içine alarak belirtiniz.

1-----2-----3-----4-----5-----6-----7
Hiç Kararsızım Tamamen
katılmıyorum /fikrim yok katılıyorum

		Hiç katılmıyorum			Kararsızım /fikrim yok			Tamamen katılıyorum
1.	Eşimin sevgisini kaybetmekten korkarım.	1	2	3	4	5	6	7
2.	Gerçekte ne hissettiğimi eşime göstermemeyi tercih ederim.	1	2	3	4	5	6	7
3.	Sıklıkla, eşimin artık benimle olmak istemediği korkusuna kapılırım.	1	2	3	4	5	6	7
4.	Özel duygu ve düşüncelerimi eşimle paylaşmak konusunda kendimi rahat hissederim.	1	2	3	4	5	6	7
5.	Sıklıkla, eşimin beni gerçekten sevmediği kaygısına kapılırım.	1	2	3	4	5	6	7
6.	Eşime güvenip inanmak konusunda kendimi rahat bırakmakta zorlanırım.	1	2	3	4	5	6	7
7.	Eşimin beni, benim onu önemsedığım kadar önemsemediğinden endişe duyarım.	1	2	3	4	5	6	7
8.	Eşime yakın olma konusunda çok rahatımdır.	1	2	3	4	5	6	7
9.	Sıklıkla, eşimin bana duyduğu hislerin benim ona duyduğum hisler kadar güçlü olmasını isterim.	1	2	3	4	5	6	7

10.	Eşime açılma konusunda kendimi rahat hissetmem.	1	2	3	4	5	6	7
11.	İlişkilerimi kafama çok takarım.	1	2	3	4	5	6	7
12.	Eşime fazla yakın olmamayı tercih ederim.	1	2	3	4	5	6	7
13.	Benden uzakta olduğunda, eşimin başka birine ilgi duyabileceği korkusuna kapılırım.	1	2	3	4	5	6	7
14.	Eşim benimle çok yakın olmak istediğinde rahatsızlık duyarım.	1	2	3	4	5	6	7
15.	Eşime duygularımı gösterdiğimde, onun benim için aynı şeyleri hissetmeyeceğinden korkarım.	1	2	3	4	5	6	7
16.	Eşimle kolayca yakınlaşabilirim.	1	2	3	4	5	6	7
17.	Eşimin beni terk edeceğinden pek endişe duymam.	1	2	3	4	5	6	7
18.	Eşimle yakınlaşmak bana zor gelmez.	1	2	3	4	5	6	7
19.	Eşim kendimden şüphe etmeme neden olur.	1	2	3	4	5	6	7
20.	Genellikle, eşimle sorunlarımı ve kaygılarımı tartışırım.	1	2	3	4	5	6	7
21.	Terk edilmekten pek korkmam.	1	2	3	4	5	6	7
22.	Zor zamanlarımda, eşimden yardım istemek bana iyi gelir.	1	2	3	4	5	6	7
23.	Eşimin, bana benim istediğim kadar yakınlaşmak istemediğini düşünürüm.	1	2	3	4	5	6	7
24.	Eşime hemen hemen her şeyi anlatırım.	1	2	3	4	5	6	7
25.	Eşimin bazen bana olan duygularını sebepsiz yere değiştirdiğini hissederim.	1	2	3	4	5	6	7
26.	Başımdan geçenleri eşimle konuşurum.	1	2	3	4	5	6	7
27.	Çok yakın olma arzum bazen insanları korkutup uzaklaştırır.	1	2	3	4	5	6	7
28.	Eşim benimle çok yakınlaştığında gergin hissederim.	1	2	3	4	5	6	7
29.	Eşim beni yakından tanırorsa, "gerçek ben"i sevmeyeceğinden korkarım.	1	2	3	4	5	6	7

30.	Eşime güvenip inanma konusunda rahatımdır.	1	2	3	4	5	6	7
31.	Eşimden ihtiyaç duyduğum şefkat ve desteği görememek beni öfkelenendirir.	1	2	3	4	5	6	7
32.	Eşime güvenip dayanmak benim için kolaydır.	1	2	3	4	5	6	7
33.	Başka insanlara denk olamamaktan endişe duyarım.	1	2	3	4	5	6	7
34.	Eşime şefkat göstermek benim için kolaydır.	1	2	3	4	5	6	7
35.	Eşim beni sadece kızgın olduğumda önemser.	1	2	3	4	5	6	7
36.	Eşim beni ve ihtiyaçlarımı gerçekten anlar.	1	2	3	4	5	6	7

Appendix B. Self-Compassion Scale

Aşağıda kendinizi başarısız veya yetersiz hissettiğiniz durumlarda deneyimleyebileceğiniz bazı cümleler verilmiştir. Başarısız olduğunuz durumları düşünerek her bir ifadeyi ne sıklıkla yaşadığınızı karşılardaki 5 aralıklı cetvel üzerinde ilgili rakamı yuvarlak içine alarak belirtiniz.

1-----2-----3-----4-----5

Hiç bir zaman

Sık sık

Her zaman

		Hiç bir zaman	Nadiren	Sık sık	Genellikle	Her zaman
1.	Bir yetersizlik hissettiğimde, kendime bu yetersizlik duygusunun insanların birçoğu tarafından paylaşıldığını hatırlatmaya çalışırım.	1	2	3	4	5
2.	Kişiliğimin beğenmediğim yönlerine ilişkin anlayışlı ve sabırlı olmaya çalışırım.	1	2	3	4	5
3.	Bir şey beni üzdüğünde, duygularıma kapılıp giderim.	1	2	3	4	5
4.	Hoşlanmadığım yönlerimi fark ettiğimde kendimi suçlarım.	1	2	3	4	5
5.	Benim için önemli olan bir şeyde başarısız olduğumda, kendimi bu başarısızlıkta yalnız hissederim.	1	2	3	4	5
6.	Zor zamanlarımda ihtiyaç duyduğum özen ve şefkati kendime gösteririm.	1	2	3	4	5
7.	Gerçekten güç durumlarla karşılaştığımda kendime kaba davranırım.	1	2	3	4	5
8.	Başarısızlıklarımı insanlık halinin bir parçası olarak görmeye çalışırım.	1	2	3	4	5
9.	Bir şey beni üzdüğünde duygularımı dengede tutmaya çalışırım.	1	2	3	4	5
10.	Kendimi kötü hissettiğimde kötü olan her şeye kafamı takar ve onunla meşgul olurum.	1	2	3	4	5

11.	Yetersizliklerim hakkında düşündüğümde, bu kendimi yalnız hissetmeme ve dünyayla bağlantımı koparmama neden olur.	1	2	3	4	5
12.	Kendimi çok kötü hissettiğim durumlarda, dünyadaki birçok insanın benzer duygular yaşadığını hatırlamaya çalışırım.	1	2	3	4	5
13.	Acı veren olaylar yaşadığımda kendime kibar davranırım.	1	2	3	4	5
14.	Kendimi kötü hissettiğimde duygularıma ilgi ve açıklıkla yaklaşmaya çalışırım.	1	2	3	4	5
15.	Sıkıntı çektiğim durumlarda kendime karşı biraz acımasız olabilirim.	1	2	3	4	5
16.	Sıkıntı veren bir olay olduğunda olayı mantıksız biçimde abartırım.	1	2	3	4	5
17.	Hata ve yetersizliklerimi anlayışla karşılarım.	1	2	3	4	5
18.	Acı veren bir şeyler yaşadığımda bu duruma dengeli bir bakış açısıyla yaklaşmaya çalışırım.	1	2	3	4	5
19.	Kendimi üzgün hissettiğimde, diğer insanların çoğunun belki de benden daha mutlu olduklarını düşünürüm.	1	2	3	4	5
20.	Hata ve yetersizliklerime karşı kınayıcı ve yargılayıcı bir tavır takınırım.	1	2	3	4	5
21.	Duygusal anlamda acı çektiğim durumlarda kendime sevgiyle yaklaşırım.	1	2	3	4	5
22.	Benim için bir şeyler kötüye gittiğinde, bu durumun herkesin yaşayabileceğini ve yaşamın bir parçası olduğunu düşünürüm.	1	2	3	4	5
23.	Bir şeyde başarısızlık yaşadığımda objektif bir bakış açısı takınmaya çalışırım.	1	2	3	4	5
24.	Benim için önemli olan bir şeyde başarısız olduğumda, yetersizlik duygularıyla kendimi harap ederim.	1	2	3	4	5

25.	Zor durumlarla mücadele ettiğimde, diğer insanların daha rahat bir durumda olduklarını düşünürüm.	1	2	3	4	5
26.	Kişiliğimin beğenmediğim yönlerine karşı sabırlı ve hoşgörülü değilimdir.	1	2	3	4	5

Appendix C. Relational Attribution Measure

Aşağıda eşinizin yapması muhtemel olan bazı davranışlar listelenmiştir. Lütfen önce eşinizin belirtilen her davranışı yaşıyor olduğunu farz ediniz ve sonra bu davranışların tanımlanmasını izleyen ifadeleri okuyunuz. Her bir ifadenin size uygunluk derecesini karşısındaki 6 aralıklı cetvel üzerinde ilgili rakamı yuvarlak içine alarak belirtiniz. Lütfen hiçbir maddeyi boş bırakmayınız.

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

Tamamen yanlış Kısmen yanlış Kısmen doğru Tamamen doğru

		Tamamen yanlış	Yanlış	Kısmen yanlış	Kısmen doğru	Doğru	Tamamen doğru
EŞİNİZ SÖYLEDİĞİNİZ BİR ŞEYİ ELEŞTİRİYOR:							
1.	Eşimin bu davranışı kendi ile ilgili bir nedene bağlıydı (örn. kendi kişilik yapısı, içinde bulunduğu ruh hali).	1	2	3	4	5	6
2.	Eşimin beni eleştirme nedeni muhtemelen değişmez.	1	2	3	4	5	6
3.	Eşimin beni eleştirme nedeni evliliğimizin diğer yönleri için de geçerlidir.	1	2	3	4	5	6
4.	Eşim beni istemeden değil, kasıtlı olarak eleştirdi.	1	2	3	4	5	6
5.	Eşimin bu davranışı bencilce nedenlerden kaynaklanmaktadır.	1	2	3	4	5	6
6.	Eşim beni eleştirdiği için suçlanmayı hak etmiştir.	1	2	3	4	5	6
EŞİNİZ SİZİNLE DAHA AZ ZAMAN GEÇİRMEYE BAŞLIYOR:							
7.	Eşimin daha az zaman geçirme nedeni evliliğimizin diğer yönleri için de geçerlidir.	1	2	3	4	5	6
8.	Eşim benimle daha az zaman geçirdiği için suçlanmayı hak etmiştir.	1	2	3	4	5	6

9.	Eşimin bu davranışı kendi ile ilgili bir nedene bağlıydı (örn. kendi kişilik yapısı, içinde bulunduğu ruh hali).	1	2	3	4	5	6
10.	Eşimin daha az zaman geçirme nedeni muhtemelen değişmez.	1	2	3	4	5	6
11.	Eşimin bu davranışı bencilce nedenlerden kaynaklanmaktadır.	1	2	3	4	5	6
12.	Eşim benimle istemeden değil, kasıtlı olarak daha az zaman geçirdi.	1	2	3	4	5	6
EŞİNİZ SÖYLEDİĞİNİZ ŞEYE DİKKAT ETMİYOR:							
13.	Eşimin bu davranışı bencilce nedenlerden kaynaklanmaktadır.	1	2	3	4	5	6
14.	Eşimin söylediğim şeye dikkat etmeme nedeni evliliğimizin diğer yönleri için de geçerlidir.	1	2	3	4	5	6
15.	Eşimin bu davranışı kendi ile ilgili bir nedene bağlıydı (örn. kendi kişilik yapısı, içinde bulunduğu ruh hali).	1	2	3	4	5	6
16.	Eşim istemeden değil, kasıtlı olarak söylediğim şeye dikkat etmedi.	1	2	3	4	5	6
17.	Eşim söylediğim şeye dikkat etmediği için suçlanmayı hak etmiştir.	1	2	3	4	5	6
18.	Eşimin söylediğim şeye dikkat etmeme nedeni muhtemelen değişmez.	1	2	3	4	5	6
EŞİNİZ SOĞUK VE UZAK DAVRANIYOR:							
19.	Eşim bana istemeden değil, kasıtlı olarak soğuk ve uzak davrandı.	1	2	3	4	5	6
20.	Eşimin soğuk ve uzak davranma nedeni evliliğimizin diğer yönleri için de geçerlidir.	1	2	3	4	5	6
21.	Eşim bana soğuk ve uzak davrandığı için suçlanmayı hak etmiştir.	1	2	3	4	5	6
22.	Eşimin bu davranışı bencilce nedenlerden kaynaklanmaktadır.	1	2	3	4	5	6
23.	Eşimin bu davranışı kendi ile ilgili bir nedene bağlıydı (örn. kendi kişilik yapısı, içinde bulunduğu ruh hali).	1	2	3	4	5	6
24.	Eşimin soğuk ve uzak davranma nedeni muhtemelen değişmez.	1	2	3	4	5	6

Appendix D. Communication Patterns Questionnaire

Aşağıda sizin ve eşinizin ilişkinizde karşılaştığınız sorunlarla nasıl baş ettiğinizi ölçen sorular yer almaktadır. Her maddeyi okuduktan sonra o maddede belirtilen durumun kendiniz ve eşiniz için uygunluğunu düşününüz ve 9 aralıklı ölçek üzerinde size en uygun görünen puanı yuvarlak içine alarak işaretleyiniz. Lütfen hiçbir maddeyi boş bırakmayınız.

1----2----3----4----5----6----7----8----
9
Hiç Kararsızım
Çok uymuyor uyuyor

Hiç uymuyor					Kararsızım					Çok uyuyor
-------------	--	--	--	--	------------	--	--	--	--	------------

İLİŞKİYLE İLGİLİ BİR SORUN ORTAYA ÇIKTIĞINDA:

1.	Her ikimiz de sorunu tartışmaktan kaçınırız.	1	2	3	4	5	6	7	8	9
2.	Her ikimiz de sorunu tartışmaya çalışırız.	1	2	3	4	5	6	7	8	9
3.	Eşim tartışmayı başlatmaya çalışırken, ben tartışmaktan kaçınırım.	1	2	3	4	5	6	7	8	9
	Ben tartışmayı başlatmaya çalışırken, eşim tartışmaktan kaçınır.	1	2	3	4	5	6	7	8	9

İLİŞKİYLE İLGİLİ BİR SORUNU TARTIŞIRKEN:

1.	Her ikimiz de birbirimizi suçlar ve eleştiririz.	1	2	3	4	5	6	7	8	9
2.	Her ikimiz de duygularımızı birbirimize ifade ederiz.	1	2	3	4	5	6	7	8	9
3.	Her ikimiz de birbirimizi olumsuz sonuçlarla tehdit ederiz.	1	2	3	4	5	6	7	8	9
4.	Her ikimiz de mümkün olan çözüm ve anlaşma yollarını ararız.	1	2	3	4	5	6	7	8	9
5.	Eşim ısrarla kusur bulup üstelerken ve isteklerde bulunurken ben karşılık vermem, sessizleşirim veya konuyu daha fazla tartışmayı reddederim.	1	2	3	4	5	6	7	8	9

	Ben ısrarla kusur bulup üstelerken ve isteklerde bulunurken eşim karşılık vermez, sessizleşir veya konuyu daha fazla tartışmayı reddeder.	1	2	3	4	5	6	7	8	9
6.	Eşim beni eleştirirken, ben kendimi savunurum.	1	2	3	4	5	6	7	8	9
	Ben eşimi eleştirirken, eşim kendini savunur.	1	2	3	4	5	6	7	8	9
7.	Eşim bana bir konuda baskı yaparken, ben buna karşı direnirim.	1	2	3	4	5	6	7	8	9
	Ben eşime bir konuda baskı yaparken, eşim buna karşı direnir.	1	2	3	4	5	6	7	8	9
8.	Eşim duygularını ifade ederken, ben mantıklı yaklaşım sebepleri gösterir, çözümler ileri sürerim.	1	2	3	4	5	6	7	8	9
	Ben duygularımı ifade ederken, eşim mantıklı yaklaşım sebepleri gösterir, çözümler ileri sürer.	1	2	3	4	5	6	7	8	9
9.	Eşim tehdit ederken, ben susar ve/veya geri çekilirim.	1	2	3	4	5	6	7	8	9
	Ben tehdit ederken, eşim susar ve/veya geri çekilir.	1	2	3	4	5	6	7	8	9
10.	Eşim bana kötü sözler söyler ve/veya hakaret eder.	1	2	3	4	5	6	7	8	9
	Ben eşime kötü sözler söyler ve/veya hakaret ederim.	1	2	3	4	5	6	7	8	9
11.	Eşim beni iter, bana vurur ve/veya tekme atar.	1	2	3	4	5	6	7	8	9
	Ben eşimi iter, ona vurur ve/veya tekme atarım.	1	2	3	4	5	6	7	8	9
İLİŞKİYLE İLGİLİ BİR SORUNU TARTIŞTIKTAN SONRA:										
1.	Her ikimiz de birbirimizin sorunla ilgili düşüncelerini anlamış oluruz.	1	2	3	4	5	6	7	8	9
2.	Tartışmadan sonra her ikimiz de kendi köşemize çekiliriz.	1	2	3	4	5	6	7	8	9
3.	Her ikimiz de sorunun çözüldüğünü düşünürüz.	1	2	3	4	5	6	7	8	9
4.	Her ikimiz de tartışmadan sonra pes etmeyiz.	1	2	3	4	5	6	7	8	9

5.	Tartışmadan sonra her ikimiz de birbirimize özellikle iyi davranmaya çalışırız.	1	2	3	4	5	6	7	8	9
6.	Eşim söylediği veya yaptığından suçluluk duyarken, ben kendimi incitilmiş hissedirim.	1	2	3	4	5	6	7	8	9
	Ben söylediğim veya yaptığımdan suçluluk duyarken, eşim kendini incitilmiş hisseder.	1	2	3	4	5	6	7	8	9
7.	Eşim her şey normale dönmüş gibi davranmaya çalışırken, ben uzak dururum.	1	2	3	4	5	6	7	8	9
	Ben her şey normale dönmüş gibi davranmaya çalışırken, eşim uzak durur.	1	2	3	4	5	6	7	8	9
8.	Eşim beni özür dilemek ve/veya bir daha yapmamam için söz vermeye zorlarken, ben buna direnirim.	1	2	3	4	5	6	7	8	9
	Ben eşimi özür dilemesi ve/veya bir daha yapmaması için söz vermeye zorlarken, eşim buna direnir.	1	2	3	4	5	6	7	8	9
9.	Eşim başkalarından (anne-baba, arkadaş veya çocuklarından) destek arar.	1	2	3	4	5	6	7	8	9
	Ben başkalarından (anne-baba, arkadaş veya çocuklarımdan) destek ararım.	1	2	3	4	5	6	7	8	9

Appendix E. Relationship Happiness Scale

Aşağıda eşinizle olan ilişkiniz hakkında cümleler verilmiştir. Eşinizle olan ilişkinizi göz önünde bulundurarak bu cümlelere ne ölçüde katıldığınızı belirtiniz. Her bir ifadenin evliliğinizdeki duygu ve düşüncelerinizi ne oranda yansıttığını karşılardaki 5 aralıklı cetvel üzerinde ilgili rakamı yuvarlak içine alarak belirtiniz.

1-----2-----3-----4-----5

Kesinlikle katılmıyorum **Kararsızım /fikrim yok** **Kesinlikle katılıyorum**

		Kesinlikle Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle Katılıyorum
1.	Eşimle iyi bir ilişkim var.	1	2	3	4	5
2.	Eşimle ilişkim çok istikrarlı.	1	2	3	4	5
3.	Eşimle ilişkim çok güçlü.	1	2	3	4	5
4.	Eşimle ilişkim beni mutlu ediyor.	1	2	3	4	5
5.	Eşimle kendimi gerçekten bir bütünün parçası gibi hissediyorum.	1	2	3	4	5
6.	Genel olarak evliliğimdeki her şeyden çok memnunum.	1	2	3	4	5

Appendix F. Demographic Information

1. **Cinsiyetiniz:** Kadın Erkek
2. **Yaşınız:** _____
3. **Yaşadığınız İl:** _____
4. **Eşinizle ne kadar süredir evlisiniz?** _____ Yıl _____ Ay
5. **Evlenme şekliniz:**
 - Görücü usulü
 - Kendiniz tanışarak
 - Görücü usulü tanışarak kendi kararınızla
6. **Evlenmeden önce eşinizi ne kadar tanıyordunuz?**
 - Hiç tanıımıyordum Çok az Az İyi Çok iyi
7. **Bu sizin kaçınıcı evliliğiniz?**
 - İlk evliliğim
 - İkinci evliliğim
 - Diğer (lütfen açıklayınız.) _____
8. **Çocuğunuz var mı?** Evet Hayır

Çocuğunuz **varsa yaşlarını** ve **cinsiyetlerini** lütfen belirtiniz. Önceki evlilik(ler)inizden çocuğunuzun olması durumunda **sadece mevcut evliliğinizden olan çocuklarınızın yaşlarını** ve **cinsiyetlerini** belirtiniz.

9. **Eğitim durumunuz (halen bir eğitim kurumunda okuyorsanız son olarak mezun olduğunuz okulun türünü seçiniz):**
 - Okuma-yazma bilmiyor
 - Okuma yazma biliyor
 - İlkokul
 - Ortaokul
 - Lise

- 2 yıllık yüksek okul
 Üniversite
 Yüksek lisans veya Doktora

10. Mesleğiniz: _____

11. Çalışma durumunuz:

- Çalışıyorum Çalışmıyorum Emekliyim

12. Eve giren aylık toplam gelir miktarınızı işaretleyiniz.

1	2	3	4	5	6	7
1000 TL ve altı	1000 – 1500 TL	1500 – 2000 TL	2000 – 3000 TL	3000 – 4000 TL	4000 – 5000 TL	5000 TL ve üzeri

Appendix G. The Inform Consent

Gönüllü Katılım Formu

Sayın Katılımcı;

Bu araştırma ODTÜ Sosyal Psikoloji Yüksek Lisans Programı öğrencisi Araş. Gör. Hilal Terzi'nin (Danışmanı, Prof. Dr. Nebi Sümer) yüksek lisans tezi kapsamında yürütülmektedir.

Araştırmanın amacı, öz-duyarlılığın, yetişkin bağlanması ve eşlerin atıflarının evlilik üzerine etkilerini araştırmaktır. Çalışmaya katılım tamamıyla gönüllülüğe dayanmaktadır ve sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak ve sadece araştırmacılar tarafından toplu olarak değerlendirilecektir. Bulgular sadece bilimsel yayımlarda kullanılacaktır. Her bölümdeki soruların nasıl cevaplanacağı konusunda ilgili bölümün başında bilgi verilmiştir. Anketin cevaplanması yaklaşık 30 dakika sürmektedir ve herhangi bir süre kısıtlaması yoktur.

Anket, genel olarak kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz katılımcılıktan ayrılma hakkına sahiptir. Böyle bir durumda anketi uygulayan kişiye, anketi tamamlamak istemediğinizi söylemeniz yeterli olacaktır. Anket sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için İşletme Bölümü araştırma görevlisi Hilal Terzi (Oda: H123; Tel: 210 2015; E-posta: hterzi@metu.edu.tr) ile iletişim kurabilirsiniz.

Katılımınız için şimdiden çok teşekkür ederiz.

Sorularınız için;

Araş. Gör. Hilal Terzi
ODTÜ İşletme Bölümü
E-posta: hterzi@metu.edu.tr

Prof.Dr. Nebi Sümer
ODTÜ Psikoloji Bölümü
E-posta: nsumer@metu.edu.tr

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

İsim Soyadı (İsim belirtmek zorunda değilsiniz)

Tarih

İmza

----/----/-----

Appendix H. Tezin Türkçe Özeti

ÖZ-DUYARLIK, GÜVENLİ BAĞLANMA ve EŞLER ARASI ATIFLARIN EVLİLİĞİN İŞLEVSELLİĞİ ÜZERİNDEKİ ROLÜ

Neff (2003a, 2003b) tarafından geliştirilen öz-duyarlık, öz-saygıdan daha olumlu ve sağlıklı bir alternatif olarak ortaya çıkmıştır. 2003 yılından günümüze kadar öz-duyarlıkla ilgili yapılan çalışmalar, öz-duyarlığın öz-saygıya göre -yakın ilişkilerin kalitesi de dahil olmak üzere- çeşitli bağlı değişkeni yordamak konusunda daha başarılı olduğunu göstermiştir (Leary, Tate, Adams, Allen, ve Hancock, 2007; Neff, 2011).

Yakın ilişkiler literatüründe, öz-duyarlık ile bağlanma kuramı (kaygılı ve kaçınan bağlanma tarzları) arasındaki ilişki yeni yeni çalışılmaya başlandığından (Neff ve McGehee, 2010; Neff ve Beretvas, 2013) henüz öz-duyarlık ile eşler arası atıflar (yükleme) arasındaki bağlantı açıklanmamıştır. Öz-duyarlığın evliliğin kalitesi üzerindeki rolü ise sadece birkaç çalışmada ele alınmıştır. Bu yüzden, bu çalışmanın amacı öz-duyarlığın güvenli bağlanma ve eşler arası atıfların evliliğin işlevselliği üzerindeki rolünü test etmektir. İleriki bölümlerde, önce bağlanma kuramı kısa bir şekilde anlatılacaktır. Ardından, atıflarla ilgili literatür çalışmalarından bahsedilerek, öz-duyarlığın tanımı ve bu kuramlarla arasındaki (olası) ilişkileri özetlenecektir. Çalışmanın yöntemi, bulgular, ve tartışma kısmı takip eden aşamalarda sunulacaktır.

Bağlanma Kuramı

Bağlanma Kuramı çocuk ile bağlanma figürü arasındaki iletişimin kalitesi olarak tanımlanabilir. Erken çocukluk döneminden başlayan bu iletişim,

bireylerin hayat boyu taşıyacakları davranışsal mekanizmaların oluşturulmasını sağlar. Bowlby'ye göre (Bkz. Bretherton, 1992), bağlanma sistemi bir döngü içerisinde çalışır ve bağlanma figürü ile arzulanan uzaklığın sağlanıp sağlanmadığını kontrol eder. Çocuk ile bağlanma figürü arasındaki uzaklığın kabul edilebilir aralığın dışında olması, çocuğun ağlama, takip etme gibi çeşitli yöntemlerle bağlanma figürü ile arasında arzulanan uzaklığı yeniden oluşturmasını tetikler.

Çocukların bağlanma figürü ile arzulanan yakınlığın yeniden oluşturulmasındaki davranışlarını değerlendirerek, Ainsworth (Bkz., Li ve Chan, 2012) çocukları güvenli bağlanma, kaygılı/kararsız bağlanma ve kaygılı/kaçıncı bağlanma olmak üzere 3 gruba ayırır. Güvenli bağlanan çocuklar, duyarlı, dikkatli ve çocuk ihtiyaç duyduğunda müsait olan bağlanma figürlerine sahiptir. Bağlanma figürleri istikrarlı davranış sergileyemeyen ya da duyarsız, dikkatsiz ve başka işlerle meşgul olan çocuklarda ise güvensiz bağlanma örüntüsü ortaya çıkar.

Çocuk ile bağlanma figürü arasında pekiştirilen iletişim, çocukların yetişkinlik dönemlerini de etkileyecek olan içsel çalışan modellerin oluşturulmasına neden olur. Bu modeller, çocuğun kendisi ve başkaları hakkında nasıl bir ön kabule sahip olacaklarını belirler. Çocuklar, bağlanma figürleri ile aralarındaki iletişimin ürünü olarak kendilerini sevinebilir (sevilemez), önemli (önemsiz) ve değerli (değersiz) olarak tanımlarken, diğer kişileri de duyarlı (duyarsız), dikkatli (dikkatsiz) ve yardım istenebilir, ulaşılabilir (ulaşılmaz) kişiler olarak tanımlar. Aynı zamanda başkalarıyla kuracakları iletişime ve ilişkilere yönelik olarak da içsel çalışan modeller betimleyici tanımlamalarda bulunurlar. Bu tanımların, çocukların yetişkinliklerinde, arkadaşlık ve romantik ilişkiler kurarken bir temel olacağı çeşitli çalışmalarda belirtilmiştir (Bartholomew ve Horowitz, 1991; Fraley, 2002; Fraley ve Shaver, 2000; Popovic, 2005).

Yetişkinlik Döneminde Bağlanma

İlk kez Hazan ve Shaver (1987) tarafından bağlanma kuramı yetişkin romantik ilişkilere uygulanmıştır. Yetişkin bağlanma tarzı ile ebeveynlere bağlanma tarzı arasındaki benzerliğin açığa çıkmasıyla birlikte, yetişkinlik döneminde bağlanma tarzını ölçmeyi hedefleyen çalışmalar yapılmıştır. Bu çalışmalardan, Bartholomew ve Horowitz'in (1991) geliştirdiği iki birbirine dik iki boyuttan oluşan modeli, bu çalışmada kullanılmıştır. Bu boyutlar, kaygılı ve kaçınana bağlanma boyutları olarak adlandırılmıştır. Çocukluk döneminde olduğu gibi yetişkinlikte de, bağlanma boyutlarına bağlı olarak, güvensiz bağlanan yetişkinler ilişkilerine yönelik tehdit algıladıkları durumlarda aşırılaştırma (hyperactivation) ya da etkisizleştirme (deactivation) stratejilerinden birini uygulama yoluna giderler.

Çalışmalar güvenli bağlanan bireylerin, daha az tartıştığını, ilişkilerinden daha fazla tatmin olduklarını ve ilişkilerini pekiştirecek davranışları gerçekleştirmede daha istekli olduklarını göstermiştir (Feeney ve Collins, 2003; Feeney ve ark.; 2000; Mikulincer ve Shaver, 2007). Diğer taraftan, yakınlık kurmaktan rahatsızlık duyan veya samimi olmaya yönelik kaygı taşıyan kişilerin, güvenli bağlanan kişilere göre ilişkilerinden daha az tatmin oldukları ve ilişkilerinin sonlanmaya daha yakın olduğu bulunmuştur (Fraley ve Shaver, 2000). Çalışmalar ayrıca güvensiz bağlanan bireylerin, olumsuz içsel çalışan modellerinden dolayı partnerlerinin verdikleri mesajları yorumlamada -güvenli bağlananlara kıyasla- daha başarısız olduklarını, bundan dolayı da ilişkilerinin daha sağlıklı olduğunu göstermiştir (Collins ve Read, 1990; La Guardia, Ryan, Couchman, ve Deci, 2000; Feeney, 2008).

Atıf Kuramı

Atıf bir olay hakkında yapılan nedensel açıklama şeklinde tanımlanabilir (Kelley, 1973). Partneriyle arasında geçen sayısız iletişim, bireylerin aktif bir şema yaratmasına ve partnerlerinin davranışlarını yorumlarken pekiştirilmiş bu şemayı kullanmalarını sağlar. Davranışlara yönelik atıflarda bulunarak, bireyler çevrelerinde gerçekleşen olaylara yönelik olarak kontrol duygusu geliştirirler ve partnerlerinin davranışlarını ve motivasyonlarını tahmin ederler. Bradbury ve Fincham (1990) yaptıkları çalışmada, ilişkilerinden tatmin olan bireylerin, partnerlerinin olumlu davranışlarını genel bir durum ve istemli davranış şeklinde yorumlarken, olumsuz davranışlarını kendine özgü bir durum ve istemsiz davranış olarak yorumladıklarını tespit etmiştir. Çalışmalar, atıfların hem evlilik doyumunu etkilediği hem de evlilik doyumundan etkilendiğini göstermektedir (Bradbury ve Fincham, 1990; Lussier, Sabourin ve Wright, 1993). Bu yüzden, ilişki içerisindeki bireylerin ilişkiden beledikleri ihtiyaçları giderilmediğinde, bunu kendilerine yönelmiş bir tehdit olarak algılamalarına ve partnerlerinin davranışlarına daha olumsuz atıflarda bulunmalarına neden olmaktadır. Artan olumsuz atıflar yukarıda da belirtildiği gibi bireylerin evlilik doyumunu negatif yönde etkileyecek ve kişileri bir döngü içerisine sokacaktır.

Bağlanma tarzları ne olursa olsun, bireyler ilişkilerinin seviyesini belirlemek amacıyla partnerlerinin davranışlarına yönelik çıkarımda bulunurlar. Fincham ve Bradbury'nin (1992a) geliştirdiği ilişkisel atıf ölçeği, atıfları, davranışları ve ilişki doyumunu birbirleriyle bağlantılandırmıştır. Bu modele göre, atıflar iki gruba ayrılır: nedensellik atıflar ve sorumluluk atıfları. Shultz, Schleifer, ve Altman'a (1981) göre, nedensellik atıfları bir olayın oluşmasıyla bağlantılıdır. 'Olaya kim ve ne neden oldu?' sorusuna verilecek cevaplar aynı zamanda nedensellik atıflarıdır. Sorumluluk atıfları Shultz ve arkadaşları (1981) tarafından gerçekleşen olayın ahlaki değerlendirmesi olarak yorumlanmıştır. Sorumluluk atıfları, bu yüzden, suçun kime ait olduğu yönünde değerlendirme, hüküm verme ve

sorumluluk yükleme süreçlerini barındırır. Bu süreçte, davranışın arkasındaki niyet, motivasyon ve partnerin davranışa yönelik yaptığı açıklamalar değerlendirilir. Tüm bu süreçlerin sonunda eğer birey, partnerinin istemli bir şekilde o davranışı yerine getirdiğine inanırsa, sorumluluk atıflarının bir sonucu olarak partnere yöneltilebilir suçlama da beraberinde gelecektir.

Çalışmalar, yetişkinlik dönemindeki bağlanma ile atıflar arasında bir ilişki olduğunu bulmuştur. İçsel çalışan modellerin, bireylerin partnerlerine yönelik yaptıkları atıfları etkiledikleri, kaygılı ve kaçınan bağlanmanın bireylerdeki partnerlerin davranışlarına yönelik olumsuz beklentiyle ilişkili olduğu bulunmuştur (Baldwin ve ark., 1993). Güvensiz bağlanan bireylerin, partnerlerinin mesajlarını çözmede daha az başarılı olduğu tespit edilmiş ve kaygılı bağlanma boyutunun yanlış atıflar ve ilişkiye zarar verecek davranışları yordadığı gösterilmiştir (Bradbury ve Fincham, 1990; Collins, 1996; Sümer ve Cozzarelli, 2004).

Hem nedensellik atıfları hem de sorumluluk atıfları evlilik/ilişki doyumunu ve evlilikte yaşanan sorunlarla ilişkili bulunmuştur (Fincham ve Bradbury, 1992a; Fincham, Harold, ve Gano-Phillips, 2000; Fincham ve ark., 2000). Thompson ve Kelley (1981) çalışmalarında partnerlerini olumsuz davranışları için suçlayan ve olumlu davranışlarını dışsal bir nedenle açıklayan bireylerin ilişkilerini de daha az olumlu olarak değerlendirdiğini belirtmiştir.

Kişilerarası ve de öz ilişki dinamikleri bireylerin partnerlerinin davranışlarına yönelik yaptıkları atıflarla açıklanabilmektedir (Blais ve Renshaw, 2014). Şu ana kadar, kişilerarası ilişki dinamikleri – bağlanma kuramı ve atıflar- açıklanmıştır. Fakat bu tez aynı zamanda bireylerin özlere yönelik –içsel- dinamiklerine yönelik bir çalışmadır. Bu yüzden,

sıradaki bölümde, öz-duyarlık, öz-duyarlığın bağlanma ve atıflarla ilişkisi açıklanacaktır.

Öz-Duyarlık Kuramı

Öz-duyarlık bireyin kendisine yönlendirdiği şefkat olarak tanımlanabilir. Neff (2003a, 2003b) öz-duyarlığı, bireyin anlayışla ve merhametle kendi acısının farkına varması olarak tanımlamıştır. İnsanlar hangi yaşta, cinsiyette ya da sosyal statüde olursa olsun, bütün insanlar kendi yetersizlikleriyle ve yaptıkları hatalarla yüzleşeceklerdir. Öz-duyarlık, tam da bu yüzleşme sonrası –olumsuz sonuçlanan olayların ardından- gözlemlenebilmektedir.

Neff (2003b), bireylerin kendine diğer insanlara yönelik davranışlarıyla kıyaslandığında daha acımasız ve daha sert bir şekilde yaklaştıklarını belirtir. Bu davranışlarının ardında, bireylerin kendi performanslarına yönelik beklentileri yatmaktadır ve takdir edileceği gibi insanlar kendilerinin diğer kişilere kıyasla daha iyi performans sergileyeceklerini düşünürler. Kişilerin kendilerine yönelik kurdukları gerçek olmayan bu yüksek beklentiler, aynı zamanda başarısız olduklarında canlarının daha fazla yanmasına neden olur. Öz-duyarlık tam da bu noktada, bireylere diğer insanlardan bir farkları olmadığını bu yüzden de diğer insanlara gösterdikleri anlayış ve şefkati kişinin kendisine de göstermesi gerektiğini söyler (Brown, 1999).

Neff'e (2003b) göre öz-duyarlık üç alt boyut ve onların karşıtlarından oluşur: öz-sevecenlik ya da öz-yargılama, paylaşımların bilincinde olma ya da izolasyon, bilinçlilik ya da aşırı özdeşleşme. Öz-sevecenlik kişi olumsuz bir olay yaşadığı zaman kendisine anlayışla ve şefkatle yaklaşması anlamına gelir. Bireylerin hatalarını telafi etmesi için ihtiyaç duydukları ortamı sağlar. Öz-sevecenliğin düşük olduğu durumlarda, bireyler öz-

yargılama yaparlar. Öz-yargılama, öz-sevecenliğin aksine, bireyin kendisine sert ve anlayışsız bir şekilde yaklaşmasıdır. Öz-yargılama altında bulunan bireyler, kendi içlerinde kurdukları mahkemede adil olmayan şartlarda yargılanmış ve hüküm giymişlerdir. Bundan dolayı, bu bireyler ilerleme gücünü, hatalarını telafi etme gücünü kendilerinde bulamazlar.

Paylaşımların bilincinde olma, bireylerin kusurlu olduğunu ve hata yapmaya meyilli olduklarını kabul etmeye yönelik bir alt maddedir. Bireyin yaptığı hatanın başka insanlar tarafından da yapılıyor olması, bireyin izole olmamasını ve diğer insanlarla ilişki içerisinde kalmasına yardımcı olur. Bilinçlilik alt boyutu iste, bireyin pozitif ve negatif taraflarını olduğu gibi kabul etmesini ve 'an'ın farkında olmasıdır. Bilindiği gibi, insanlar genelde olumlu özelliklerinin başkaları tarafından görülebilir olmasını isterken bir yandan da olumsuz özelliklerinin gün ışığı görmemesi için çalışırlar. Olumsuz yanları, utanılması ve herkesten saklanması gereken bir özellik olarak görürler. Fakat bu davranış, bireylerin kişiliklerinin sadece olumlu taraflarını kabul etmesi, bireylerin kendi içlerinde bir bütün olamamasına ve kendilerine yönelik sağlıksız bir yaklaşımda bulunmalarına neden olmaktadır. Bireyler ancak kişiliklerini olduğu gibi görüp, kabul ederse bir bütün olabilir ve Neff'e (2011) göre öz-duyarlık kişilere bu olanağı sağlamaktadır.

Yapılan çalışmalarda güvenli bağlanan bireylerin aynı zamanda yüksek öz-duyarlığa sahip olduğu, kaygılı bağlanmanın öz-duyarlıkla negatif bir ilişki içinde olduğu ve kaçınan bağlanmanın da öz-duyarlıktan bağımsız olduğunu bulunmuştur (Neff ve McGehee, 2010; Neff ve Beretvas, 2013). Öz-duyarlık, depresyon, sosyal karşılaştırma, kaygı, ve düşüncelerin bastırılmasıyla negatif ilişkili ve narsistlikle de ilişkisiz bulunmuştur (Neff, 2003b, 2011). Öz-saygı gibi sosyal karşılaştırmaya ihtiyaç duymuyor olması, öz-duyarlığı yüksek olan bireylerin içinde buldukları durumları daha net değerlendirmesini sağlar. Kişi kendi performansına yönelik bir kaygı taşımayacağı için, çevresindeki insanların ihtiyaçlarını anlayabilecek

bir farkındalık seviyesine erişir. Neff'in (2003a) çalışmasına göre, düşük öz-duyarlığa sahip bireyler, olumsuz duygularına saplanmalarına neden olur, bu da partnerleriyle iletişim içine girdiklerinde daha asabi davranışlar sergilemelerine neden olur. Diğer taraftan, yakın ilişkiler düzeyinde yapılan çalışmalar, öz-duyarlılığı yüksek bireylerin partnerlerini daha ilgili, şefkatli ve sıcak olarak değerlendirir (Neff ve Beretvas, 2013).

Hipotezler

H1. Bireylerin kendi kaygılı bağlanma boyutunun kendi öz-duyarlılıkla negatif bir ilişki içinde olması beklenmiştir.

H2. Bireylerin kendi öz-duyarlılığının kendi kaygılı bağlanma boyutu ile kendi atıflarının arasında aracı rolü oynaması beklenmiştir.

H3. Bireylerin kendi öz-duyarlılığının kendi kaygılı bağlanma boyutu ile partnerlerinin atıfları arasında aracı rolü oynaması beklenmiştir.

H4. Bireylerin kendi öz-duyarlık ve kendi atıflarının, kendi kaygılı bağlanma boyutu ile kendi evlilik işlevselliği arasında ardışık seri aracı görevinde bulunacağı beklenmiştir.

H5. Bireylerin kendi öz-duyarlık ve partner atıflarının, kendi kaygılı bağlanma boyutu ile kendi evlilik işlevselliği arasında ardışık seri aracı görevinde bulunacağı beklenmiştir.

H6. Bireylerin kendi öz-duyarlık ve partner atıflarının, kendi kaygılı bağlanma boyutu ile partnerlerinin evlilik işlevselliği arasında ardışık seri aracı görevinde bulunacağı beklenmiştir.

H7. Bireylerin kendi öz-duyarlık ve kendi atıflarının, kendi kaygılı bağlanma boyutu ile partnerlerinin evlilik işlevselliği arasında ardışık seri aracı görevinde bulunacağı beklenmiştir.

Yöntem

Toplamda 168 evli çift (336 kişi) çalışmaya katılmıştır. İnternet kullanmaya alışkın olmadıkları için anketleri basılı formda dolduran 32 çift bulunmaktadır. Geriye kalan 136 çift anketleri online olarak doldurmuştur. Anketleri online olarak dolduran çiftlerden 58 tanesi, öğrencilerin ders kapsamında duyurulan ek puanı kazanabilmesi amacıyla anketleri doldurmuştur. Fazla eksik veri olması nedeniyle 3 kişi (ve onların eşleri) ile aynı cinsiyet grubunu işaretleyen 3 çift örneklemden çıkartılmıştır. Yapılan analizler sonucunda, 4 bireyin birden çok değışkende aykırı değerlere sahip olduğu tespit edilmiş ve eşleriyle birlikte çalışmadan uzaklaştırılmıştır. Katılımcı sayısı bu değışikliklerin sonunda 158 çifte düşmüştür. Evli çiftlerin yaşları 22 ile 69 arasında değışmektedir. Çalışmaya katılan çiftlerin evlilik süreleri 1 ile 501 ay (41 yıl 9 ay) arasında değışmektedir. Katılımcıların büyük bir çoğunluğu (%78.1) Ankara veya İstanbul'da oturmaktadır.

Katılımcılar demografik bilgilerinin yanı sıra, Türkçe'ye uyarlanan Yakın İlişkilerde Yaşantılar Envanteri II (Fraley ve ark., 2000), Öz-duyarlık Ölçeği (Neff, 2003a), İlişkilerde Yükleme Ölçeği (Fincham ve Bradbury, 1992a), İletişim Şekilleri Ölçeği (Christensen ve Sullaway, 1984) ve İlişki Mutluluk Ölçeği'nin (Fletcher, Fitness, ve Blampied, 1990) bulunduğu anket sorularını doldurmuşlardır. Tüm çiftler aynı soru bataryasını

yanıtlamışlardır. Bataryaları basılı olarak doldurmak isteyen çiftlere soru bataryaları ayrı zarflar içerisinde verilmiş ve anketi doldurduktan sonra zarfların ağzlarını mühürlemeleri istenmiştir. Çalışmaya online katılan çiftlerde ise, sistem her yeni aileye 5 basamaklı (ders kapsamında ek puan için katılan çiftlere) ya da 6 basamaklı bir aile numarası atamıştır. Anketi önce dolduran eşten, bu aile numarasını eşine iletmesi istenmiştir. İki kişi tarafından girilen aile numarası sayesinde, veriler eşleştirilebilmiştir.

Bulgular

Temel analizler öncesinde üç farklı yöntemle toplanan veriler arasında anlamlı bir farklılık olup olmadığı test edilmiştir. Sadece erkeklerin iletişim kalitesi değişkeninde anlamlı bir farklılık olduğu bulunmuştur ($F(2,155) = 3.20, p < .04$). Fakat diğer çalışma değişkenleri arasında hem kadın hem de erkeklerde anlamlı bir farklılık bulunmamıştır. Ayrıca temel analizler öncesi betimleyici analizler yapılmış ve eşleştirilmiş örneklem t-testi uygulanarak değişkenler arasında cinsiyet farkı olup olmadığı incelenmiştir (Bkz., Tablo 3.1). Kadınların eşlerinin davranışlarına yönelik yaptıkları atıfların anlamlı olarak daha yüksek (olumsuz) olduğu ($t(157) = 2.16, p < .05$) ve evlilik doyumlarının da anlamlı olarak düşük olduğu ($t(157) = -3.59, p < .05$) gözlemlenmiştir. Ayrıca çalışma değişkenleri arasındaki korelasyonlar hesaplanmıştır (Bkz., Tablo 3.2).

Bağlanma Boyutlarının Öz-duyarlık üzerindeki Etkisi

Bağlanma boyutlarının öz-duyarlık üzerindeki etkisi APIM yöntemi kullanılarak analiz edilmiştir (Bkz., Figür 3.1). Anlamlı olmayan bağlantılar modelden çıkarıldığında, sadece kaygılı bağlanma boyutu öz-duyarlıkla ilişkili bulunmuştur ($\beta_{kadınlar} = -.57, p < .05; \beta_{erkekler} = -.49, p < .05$). Bağlanma boyutları kadın ve erkeklerin öz-duyarlıklarının toplam varyansının .323 ve .244'ünü açıklamıştır.

Öz-duyarlılığın Bağlanma Boyutları ve Eşlere yönelik Atıflar arasındaki Aracı Etkileri

Öz-duyarlılığın aracı rolünde bulunduğu modelde anlamlı olmayan linkler çıkarıldığı zaman model, veri ile oldukça iyi uyum göstermiştir ($\chi^2(11, N=158) = 4.37, p > .05$. $GFI = .993, AGFI = .977, NNFI = 1.026, CFI = 1.00, RMSEA = .00$). Hem kadın hem erkeklerin öz-duyarlılıkları eşlerine yönelik yaptıkları atıflarla ilişkili bulunmuştur ($\beta_{kadınlar} = -.18, p < .05; \beta_{erkekler} = -.14, p < .05$) (Bkz., Figür 3.2). Öz-duyarlılığın aracılık ettiği kaygılı bağlanma boyutunun eşlere yönelik atıflar üzerindeki etkisi sadece kadınlarda anlamlı çıkmıştır (*dolaylı etki*_{kadınlar} = .10, $t = 2.44, p < .05$). Ayrıca kadınların kaçınan bağlanma boyutunun erkeklerin eşlere yönelik atıflarını yordadığı bulunmuştur ($\beta = .16, p < .05$) ve bu, modeldeki tek anlamlı partner etkisidir.

Model Testi

Değişkenler arasındaki ilişki tam ve kısmi aracı modellerle test edilmiş ve kısmi aracı modelin veri ile oldukça iyi uyum gösterdiği tespit edilmiştir ($\chi^2(33, N=158) = 23.167, p > .05$. $GFI = .977, AGFI = .945, NNFI = 1.011, CFI = 1.00, RMSEA = .00$) (Bkz., Figür 3.5).

Öz-duyarlılığın ve Atıfların Bağlanma Boyutları ve Evlilik Doyumu üzerine Etkileri

Öz-duyarlılığın ve atıfların aracı değişken ve çiftlerin evlilik doyumunun sonuç değişkeni olduğu modelde, anlamlı olmayan linkler modelden çıkarıldığında, modelin veri ile oldukça uyumlu olduğu gözlemlenmiştir ($\chi^2(20, N=158) = 15.598, p > .05$. $GFI = .981, AGFI = .949, NNFI = 1.009, CFI = 1.000, RMSEA = .00$).

Modelde sadece kadınların kaygılı bağlanma boyutunun sırasıyla öz-duyarlık ve atıflarının aracılığıyla kadınların evlilik doyumunu yordadığı bulunmuştur (*dolaylı etki*_{kadınlar} = -.022, *t* = -2.02, *p* < .05). Hem kadınların hem de erkeklerin kaçınan bağlanma boyutunun kendi evlilik doyumlarıyla ters ilişkili olduğu tespit edilmiştir ($\beta_{kadınlar}$ = -.59, *p* < .05; $\beta_{erkekler}$ = -.30, *p* < .05). Ayrıca kadın ve erkeklerin bağlanma boyutlarının kendi atıfları aracılığıyla kendi evlilik doyumlarını yordadığı bulunmuştur (*dolaylı etki*_{kadınlar kaygılı bağlanma} *b.* = -.055, *t* = -2.47, *p* < .05; *dolaylı etki*_{kadınlar kaçınan bağlanma} *b.* = -.072, *t* = -2.86, *p* < .05; *dolaylı etki*_{erkekler kaygılı bağlanma} *b.* = -.058, *t* = -2.35, *p* < .05; *dolaylı etki*_{erkekler kaçınan bağlanma} *b.* = -.051, *t* = -2.23, *p* < .05).

Modelde dört önemli partner etkisi bulunmuştur. Erkeklerin kaygılı bağlanma boyutu kadınların evlilik doyumunu ile doğrudan ilişkili olduğu gözlemlenirken, kadınların kaçınan bağlanma boyutunun doğrudan ve kadınların atıfları üzerinden erkeklerin evlilik doyumunu yordadığı bulunmuştur. Aynı zamanda kadınların kaygılı bağlanma boyutunun kadınların atıfları aracılığıyla erkeklerinin evlilik doyumunu ile ilişki bulunduğu tespit edilmiştir (Bkz., Figür 3.4).

Öz-duyarlığın ve Atıfların Bağlanma Boyutları ve İletişim Kalitesi üzerine Etkileri

Öz-duyarlığın ve atıfların aracı değişken ve çiftlerin iletişim kalitesinin sonuç değişkeni olduğu modelde, anlamlı olmayan linkler modelden çıkarıldığında, modelin veri ile oldukça uyumlu olduğu gözlemlenmiştir ($\chi^2(20, N=158) = 8.342$, *p* > .05. *GFI* = 0.990, *AGFI* = .971, *NNFI* = 1.022, *CFI* = 1.00, *RMSEA* = .00).

Zincir model sadece kadınlarda anlamlı çıkmıştır. Buna göre, kadınların kaygılı bağlanma boyutu sırasıyla öz-duyarlık ve atıflarının aracılığıyla kadınların ilişki kalitesini yordadığı bulunmuştur (*dolaylı etki*_{kadınlar} = .032, *t*

= 2.16, $p < .05$). Figür 3.4'ten de görülebileceği gibi, kadınların kaçınan bağlanma boyutu, erkeklerin kaygılı bağlanma boyutu ile kaçınan bağlanma boyutu kadın ve erkeklerin kendi iletişim kalitelerini anlamlı bir şekilde yordamaktadır ($\beta_{kadınlar\ kaçınan\ bağlanma\ b.} = .34, p < .05$; $\beta_{erkekler\ kaygılı\ bağlanma\ b.} = .15, p < .05$; $\beta_{erkekler\ kaçınan\ bağlanma\ b.} = .24, p < .05$).

Modelde iki tane partner etkisi anlamlı olarak bulunmuştur. Kadınların kaygılı bağlanma boyutu ile erkeklerin iletişim kalitesi arasında ters yönlü bir ilişki olduğu tespit edilmiştir ($\beta = .13, p < .05$) (Bkz., Figür 3.4). Diğer taraftan, kadınların kaçınan bağlanma boyutunun erkeklerin atıfları üzerinden erkeklerin iletişim kalitesini yordadığı bulunmuştur ($\beta = .06, t = 2.06, p < .05$).

Alternatif Model Kıyaslamaları

Bu çalışmada, önerilen model ile iki alternatif model kıyaslanmıştır. Önerilen modelin Figür 3.6'da gösterilen model ile arasında anlamlı bir fark olduğu ve çalışmada önerilen modelin veri ile daha uyumlu olduğu tespit edilmiştir ($\chi^2(35, N=158) = 32.500, p > .05$. $GFI = 0.968, AGFI = .929, NNFI = 1.003, CFI = 1.00, RMSEA = .00$). Önerilen modelin Figür 3.7 ile ve alternatif iki modelin kendi aralarında kıyaslanması sonucunda modellerin anlamlı bir şekilde birbirlerinden ayrışamadığı gözlemlenmiştir. Bu sonuçlar, alternatif modellerin çalışmada önerilen modelin açıklayamadığı ekstra bir varyansı açıklayamadığı şeklinde yorumlanmıştır.

Tartışma

Hikayeler hep aşıkların birbirlerine kavuşmalarına kadar geçen süreyi anlatır ve genellikle 'sonsuz kadar mutlu yaşadılar' sözüyle de sona erer. Fakat gerçek hayatta hikayeler asıl aşıkların birbirlerine kavuştuktan sonra başlar. Bu yüzden, bu çalışma aşıkların birbirlerine kavuştuktan sonra ne

olduđuna, evlilik sonrası karřılařılan zorluklara odaklanmıřtır. Bulgular alıřmanın kısıtları gz nne alınarak tartıřılmıř ve gelecek alıřmalara neriler sunulmuřtur. Bireyler kltrden bađımsız olarak dřnlemeyeceđi iin, bulgular katılımcıların iinde bulunduđu kltrel yapı da gz nne alınarak deđerlendirilmelidir.

Kolektivist kltrlerde, aidiyet duygusu ve onaylanma bireyler iin nemli faktrlerdir. Bu yzden, bireyler toplum tarafından tanımlanan deđerleri elde etmeyi ve elinde tutmayı amalar. Bu deđerleri elde etme amacıyla bireyler kltrle uyumlu cinsiyet rollerine uygun davranıřlar sergilerler. Kolektivistik kltrlerin tanımladıđı cinsiyet rollerine gre kadınlardan sıcak, řefkatli ve ana olmaları beklenirken, erkeklerden duygusal olarak mesafeli ve bađımsız olmaları beklenmektedir. Bu cinsiyet rollerinin bir sonucu olarak, ařırı samimiyet isteđi (kaygılı bađlanma boyutunda yksek skor alanlarca gerekleřtirilir) kltr iinde deđerli bir zellik olarak algılanabilmektedir (Friedman, Rholes, Simpson, Bond, Diaz-Loving, ve Chan 2010; Rothbaum, Rosen, Ujiie, ve Uchida, 2002).

Literatrle uyumlu olarak, bađlanma boyutları bireylerin evlilik doyumunu ile negatif ve iletiřim kalitesiyle pozitif iliřkili ıkmıřtır (e.g. Mikulincer, Florian, Cowan, ve Cowan, 2002; Scharfe ve Bartholomew, 1995). Kaınan bađlanma boyutu hem kadın hem de erkekler iin evlilik doyumunu iletiřim kalitesinden daha iyi yordayan gl bir deđerken olmuřtur. Harma ve Smer'in (2012) alıřmasında da belirttikleri gibi, kadınlarda kaınan bađlanma boyutu evlilik doyumunu yordamak aısından erkeklerin kaınan bađlanma boyutundan daha gl ıkmıřtır. Bilindiđi zere, genelde uyumlu davranıřlar bireyler iin ok fazla betimleyici zellik tařımazlar. Kolektivistik kltrn bireyleri karřılıklı bađımlı olma noktasında desteklediđi gz nne alınırsa, bu iliřki tam da kltr ile uyumsuz olan zelliđin daha aıklayıcı olmasından kaynaklanmaktadır.

Beklenildiği gibi, sadece kaygılı bağlanma boyutu öz-duyarlılıkla ilişkili çıkmıştır. Bunda, öz-duyarlığın kişinin kendisi ile ilgili duygu ve düşünceleri barındırması ve Bartholomew ve Horowitz'in (1991) önerdiği modelde kişinin kendisi ile ilgili modeli temsil eden bağlanma boyutunun kaygılı bağlanma boyutu olmasının etkisi büyüktür.

Çalışmanın temel varsayımlarından biri, öz-duyarlığın atıflarla ilişkili çıkmasının beklenmesidir. Bulgular, bu iki değişkenin ilişkili olduğunu göstermektedir. Bu noktada öne sürüldüğü gibi, yüksek öz-duyarlığa sahip olan kişilerin olumlu atıflarda bulunmaya daha yatkın olacağı ya da olumlu atıflar yapan kişilerin öz-duyarlıkta yüksek skorlar alacağı bulunmuştur. Bireylerin, eşlerinin davranışlarıyla ilgili daha olumlu atıf yapıyor olması bireylerin evlilik doyumunu ve iletişim kalitesini de etkilemesi beklenilmiştir. Fakat bu ilişki sadece kadınlar üzerinde çalışırken, erkeklerde anlamlı bir bağ bulunulamamıştır. Bu, öz-duyarlığın bağlanma boyutlarından kaygılı bağlanma boyutu ile yakın ilişkili olmasından kaynaklıdır. Kaygılı bağlanma davranışlarının kültürel olarak da desteklendiği cinsiyet kadınlardır ve kültürün erkeklere duygusal olarak mesafeli durması gerektiği rolü verilen bir toplumda erkeklerin öz-duyarlık seviyesi erkekleri evlilik işlevselliği noktasında anlamlı bir sonuca ulaştıramamaktadır.

Partner etkilerine bakıldığında kültürle uyumlu cinsiyet rolleriyle çakışan bağlanma boyutlarının evlilik doyumunu açıklamada doğrudan bir etkisi olduğu gözlemlenmiştir. Bu kadınlarda kaçınan bağlanma boyutu olurken, erkekler için kaygılı bağlanma boyutudur. Partnerleri cinsiyet rollerinin tam tersi davranış sergileyen bireylerin, evlilik doyumlarının daha düşük olduğu tespit edilmiştir. Bu aynı zamanda, kadınlar için atanan sıcak, şefkatli ve anaç rollerinin eksikliğinde erkeklerin daha az mutlu olduğunu gösterirken, kadın rollerine bürünen eşleri olan kadınların da bu durumdan rahatsız olduklarını belirtmektedir. Yani bu durum, cinsiyet rolleri üzerinden konuşacak olursak, kadın gibi davranan kadın ve erkek gibi davranan

erkeklerin bulunduğu evliliklerin eşler tarafından daha olumlu yordandığını göstermektedir.

Ayrıca eşler arası iletişim kalitesine bakıldığında, kadınlar üzerinde herhangi bir partner etkisi bulunmazken, kadınların kaygılı ve kaçınan bağlanma boyutlarının erkeklerin iletişim kalitesine yönelik kararları ile ilişkili olduğu gözlemlenmiştir. Buna göre, kaygılı eşlere sahip olan erkekler daha olumsuz iletişim içerisine girmektedir. Aynı zamanda, kadınların kaçınan bağlanma boyutu erkeklerin eşlerinin davranışlarına yönelik atıfları üzerinden erkeklerin iletişim kalitesini yordamaktadır. Yani bu durum, kaçınmacı bağlanan kadınların eşleri kendilerine yönelik olarak daha olumsuz atıflarda bulunacağına ve bu da iletişim kalitesinin daha negatif olacağı şeklinde yorumlanabilir.

Genel olarak, kadınların bağlanma boyutlarının, öz-duyarlık ve eşlerine yönelik atıflarının hem kadınlar hem de erkeklerin evlilik işlevselliği üzerinde aktif bir rol oynadığı gözlemlenmiştir. Erkeklerin evlilik doyumu ve iletişim kalitesinin kadınların çalışma değişkenlerinin etkisi altında olduğu bundan dolayı da erkeklerin evlilik işlevselliğinin daha edilgen bir yapıda olduğunu söylemek mümkündür.

Çalışmanın Kısıtları ve Gelecek Çalışmalar için Öneriler

Çalışmanın kısıtları arasında, araştırma deseninin boylamsal olmamasından dolayı bulguları ilişkinin yönüne bakarak nedensellik ilişkisi şeklinde yorumlanamayacağı bulunmaktadır. Kartopu yöntemi kullanılarak toplanan verilerin, temsil edilebilirliğinin sorgulanması gerekir. Sobel testin örneklem hacmine bağlı hassaslığından dolayı, sobel test kullanılarak belirlenen aracı ilişkilerin anlamlılığı başka çalışmalarla desteklenmelidir. Katılımcı sayısının yüksek olduğu ve boylamsal araştırma deseninde, bu çalışmaya dahil edilen değişkenlerin dinamiklerinin gözlemlenmesi öz-

duyarlık ve atıflar arasındaki iliřkiyi daha netleřtirecektir. Aynı zamanda, sadece kadınlar üzerinde anlamlı bulunan iki sıralı ardışık aracı deęişken modelinin, farklı kùltùrlerdeki izdüşümünün de araştırılması öz-duyarlık ile atıflar arasındaki iliřkiyi ve aynı zamanda bu deęişkenlerin bağlanma boyutları ve evliliğin işlevsellięi arasındaki aracı rolünü açığa çıkarması beklenmektedir.

Appendix I. Tez Fotokopisi İzin Formu

ENSTİTÜ

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

YAZARIN

Soyadı : Terzi

Adı : Hilal

Bölümü : Psikoloji

TEZİN ADI (İngilizce) : The Interplay between Self-Compassion, Attachment Security & Relational Attributions on Marital Functioning

TEZİN TÜRÜ : Yüksek Lisans Doktora

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

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: