

SELF-CONCEPT DISCREPANCY AND PSYCHOLOGICAL WELL-BEING:
PERCEIVED PARENTAL RELATIONSHIP, DEFENSE MECHANISM, AND
SELF-CONSCIOUS EMOTIONS

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SELVA ÜLBE

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Prof. Dr. Meliha Altunışık
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

Prof. Dr. Tülin Gençöz
Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

Prof. Dr. Tülin Gençöz
Supervisor

Examining Committee Members

Assistant Prof. Bahar Öz (METU, PSY) _____

Prof. Dr. Tülin Gençöz (METU, PSY) _____

Associate Prof. Bikem Hacıömeroğlu (Gazi U., PSY) _____

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last name : Selva Ülbe

Signature :

ABSTRACT

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Ülbe, Selva

M.S., Department of Psychology

Supervisor: Prof. Dr. Tülin Gençöz

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The present study aimed at examining the associations among perceived parenting, different types of self-discrepancies, defense styles (i.e., mature, neurotic, immature), self-conscious emotions (i.e., pride, shame, and guilt), and the measures of psychological well-being (i.e., depression, trait anxiety, and satisfaction with life). The data were collected from 572 participants (365 females and 207 males) whose ages varied between 17 and 64 ($M = 23.88$, $SD = 5.08$), they completed Demographic Information Form, The Barrett-Lennard Relationship Inventory, Integrated Self-Discrepancy Index, Defense Style Questionnaire, Trait Shame and Guilt Scale, Beck Depression Inventory, Trait form of Trait-State Anxiety Inventory, and Satisfaction with Life Scale.

In order to figure out the paths among perceived parental relationships, self-discrepancy, specific types of defense styles, self-conscious emotions, and psychological well-being, three sets of hierarchical multiple regression analyses were conducted. Overall, the results revealed that the use of specific types of defense styles were significantly associated with perceived parental relationship and different types of self-discrepancies. Also, self-conscious emotions had significant associations with perceived parental relationship, self-discrepancy, and defenses styles. Lastly, perceived parental relationship, self-discrepancy, defense styles, and self-conscious emotions were significantly associated with depressive symptomatology, trait anxiety, and life satisfaction.

Keywords: Perceived Parental Relationship, Self-Discrepancy, Defense Styles, Self-Conscious Emotions, Psychological Well-Being

ÖZ

BENLİK FARKLILIKLARI VE PSİKOLOJİK İYİ OLMA HALİ: ALGILANAN EBEVEYN İLİŞKİSİ, SAVUNMA BİÇİMLERİ, VE KENDİLİK BİLİNCİ DUYGULARI

Ülbe, Selva

Yüksek Lisans, Psikoloji Bölümü

Tez Yöneticisi: Prof. Dr. Tülin Gençöz

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Bu çalışma algılanan ebeveyn ilişkisi, benlik farklılıkları, savunma biçimleri (matür, nevrotik, ve immatür), kendilik bilinci duyguları (gurur, utanç, ve suçluluk) ile psikolojik iyi olma hali arasındaki ilişkiyi incelemeyi amaçlamaktadır. Çalışmanın verisi yaşları 17 ile 64 ($O = 23.88$, $SS = 5.08$) arasında değişen 572 (365 kadın, 207 erkek) katılımcıdan toplanmıştır. Çalışma kapsamında katılımcılara Demografik Bilgi Formu, Barrett-Lennard İlişki Envanteri, Bütünleşmiş Benlik Farklılıkları Endeksi, Savunma Biçimleri Testi, Sürekli Utanç ve Suçluluk Ölçeği, Beck Depresyon Envanteri, Süreklilik Kaygı Ölçeği, ve Yaşam Doyum Ölçeği verilmiştir.

Algılanan ebeveyn ilişkisi, benlik farklılıkları, savunma biçimleri, kendilik bilinci duyguları, ve psikolojik iyi olma hali arasındaki anlamlı ilişkileri incelemek için üç set hiyerarşik regresyon analizi yapılmıştır. Genel hatlarıyla, çalışmanın sonuçları

belirli türdeki savunma biçimleri kullanımının algılanan ebeveyn ilişkisi ve benlik farklılıkları ile anlamlı bir şekilde ilişkili olduğunu ortaya çıkarmıştır. Ayrıca kendilik bilinci duyguları, algılanan ebeveyn ilişkisi, benlik farklılıkları, ve savunma biçimleri arasında anlamlı ilişkiler bulunmuştur. Son olarak, algılanan ebeveyn ilişkisi, benlik farklılıkları, savunma biçimleri, ve kendilik bilinci duygularının depresyon, sürekli anksiyete ve yaşam doyumu ile anlamlı bir şekilde ilişkili olduğu gösterilmiştir.

Anahtar Kelimeler: Algılanan Ebeveyn İlişkisi, Benlik Farklılıkları, Savunma Biçimleri, Kendilik Bilinci Duyguları, Psikolojik İyi Olma Hali

To My Family...

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CHAPTER 1

INTRODUCTION

Answering the question of “Who I am?” and reaching the ideal self have long attracted the interests of many individuals. However, the journey to find oneself is fraught with difficulties, philosophical questioning and explorations. First philosophical discussions about the self have their origins back to 600 B.C. In psychology, William James (1890) was the first theoriticians discussing the concept of self and he did not consider the self as a single topic, instead divided the concept of self into two groups as real and ideal self (Leary & Tangney, 2012). Furthermore, he argued that dismatch between real and ideal self was accompanied by the the feelings of disappointment and unworthiness. Then, a number of theoriticians made efforts to understand underlying mechanisms for the development of different self-representations and specific emotional consequences of conflicts among these representations (e.g., Freud, 1914/1957; Rogers, 1961; Higgins, 1987).

In the present study, the associations among perceived parental relationship, self-discrepancy, defense styles, self-conscious emotions, and psychological well-being in terms of depression, trait anxiety, and satisfaction with life were investigated. These associations were aimed to be examined after the effects of demographic variables (i.e., age and gender) were controlled. For this reason, in the first part self-discrepancy theory will be introduced by referring to its origins, general information about the theory, and relevant literature about how self-discrepancies are related to psychological well-being and psychopathology. Secondly, from the Rogerian perspective perceived parental relationship will be reviewed and its role on the development of self-discrepancies will be presented. Moreover, the literature on characteristics of defense styles will be stated and how early childhood experience influence the development of specific defense styles will be discussed. The last

section focused on the self-conscious emotions (i.e., shame, guilt, and pride), and their associations with self-discrepancy and psychological well-being.

1.1. Self-discrepancy theory

A number of theoreticians have worked on different types of self concepts and how the conflicts between them bring about specific types of overwhelming emotions (James, 1890; Freud, 1914/1957; Rogers, 1961; Higgins, 1987). The notion that different types of self-concept exist began with James' Principle of Psychology (1890/1981). He divided the self-concept into two groups, which are real self and ideal self. If people fail to obtain their desires or ambitions, namely the ideal state of self, a feeling of disappointment is inevitably experienced (James, 1890).

Carl Rogers (1954) proposed that the real experience of self and ideal images of self were integral parts of one's self concept. The ideal self is composed of attributes that he or she wishes to possess (Rogers, 1954). According to him, individuals are motivated to make their perceived self-concepts close to their ideal selves, so they tend to use "façade" or mask in their lives in concordance with their ideal self, but different from real self (Rogers, 1961). This incongruence between the real self and ideal self is the most essential aspect of Rogers' theory (Rogers, 1957). The incongruence between selves does not always produce psychological distress, but if it becomes recognized by individuals, a sense of anxiety, low self-value, and a sense of dissatisfaction with self will be more likely to be experienced (Rogers, 1954; Rogers, 1960). Furthermore, it will have an adverse impact on the construction of personality (Rogers, 1961). In contrast, if there is congruence between real and ideal selves, he or she will be able to develop more healthy and strong personality (Rogers, 1959).

In light of previous theoretic approaches, Tory Higgins (1987) further elaborated on an individual's incompatibilities in his or her self-concept and affective consequences of particular forms of these incompatibilities, which sets a ground for Higgins's self-discrepancy theory (1987). According to Higgins's theory, one's self consists of three domains, namely actual self, ideal self, and ought self. The attributes that one believes to possess constitute his or her actual self while the ideal

self is considered as all the desired features (hopes, aspirations, and wishes) one wishes to own in his or her self-construal. The ought self, finally, corresponds to the aspects of self which one expects to own consistent with the accepted societal/familial norms, obligations and responsibilities (Higgins, 1987). However, these three domains of self were not found to be enough to explain discrepancies in the self-concept. Higgins further amplified his theory by evaluating actual, ideal, and ought self on two different standpoints on the self. These standpoints are the perceptive of an individual's own and the perspective of significant others' (mother, father, siblings, romantic partner, spouse, friends and so on) (Higgins, 1989). When three domains of self were configured with these two perspectives, the six kinds of self-representation emerged, which are actual/own, actual/other, ideal/own, ideal/other, ought/own, and ought/other (Higgins, 1989). The first two of these six patterns, especially actual/own, are considered as self-concept (Kihlstrom & Cantor, 1984), while the rest is named as self-guides (Strauman & Higgins, 1988). According to self-concept discrepancy theory, all self-guides are not necessarily present in every person. Therefore, while one's motive can be to match self-concept with ideal self-guides, the other's motive can be to reach equilibrium between self-concept and ought self-guides (Higgins, Klein, & Strauman, 1985).

According to self-concept discrepancy theory, individuals try to reduce the difference between their self-concepts and self-guide, and achieve an optimum balance (Higgins, 1987). According to the detailed framework of self-discrepancy theory, discrepancies between different types of self representations give rise to different affective reactions to that specific discrepancy (Strauman & Higgins, 1988). Discrepancy between actual and ideal selves is more related to dejection related emotions incorporating disappointment, sadness, shame and so on while discrepancy between actual and ought self predict more agitation related emotions like guilt, fear, threat and so forth (Higgins, 1987; Higgins, 1989). When a person does not reach equilibrium between who he or she actually is and who he or she would like to become, discrepancy between actual/own and ideal/own occurs. That leads to the experience of sadness and frustration because his or her wishes and hopes remain unattained (Higgins, Klein, & Stern, 1985; Higgins, 1987). Actual/own and

ideal/other discrepancy occurs when person's own self-concept does not achieve expectations or wishes of significant others about him or her. This discrepancy probably results in the feelings of shame or embarrassment (Higgins, 1987).

Discrepancy between actual/own and ought/other arises when a person feels failure to fulfill obligations and responsibilities that significant others impose on him or her. Not being able to meet the expectations of others can cause him or her to feel fearful or threatened (Higgins, 1987). Finally, discrepancy between actual/own and ought/own is strongly associated with agitation-related affective states, including mostly guilt, and self-contempt since these emotions arise from violating own rules that an individual believes that one should conform to (Higgins, 1987).

The psychoanalytic approach provided background for the development of self-discrepancy theory. In his book of *On Narcissism*, Freud introduced the concept of ego ideal and discussed its functions. According to him, the ego ideal is a part of the superego and is "the target of self-love which was enjoyed in childhood by the actual ego" (Freud, 1914 p. 94). An individual desires to sustain his or her narcissistic love which was experienced as an actual ego in the childhood and which was disturbed by expectations and judgments of others. Since he or she no longer has such a perfect actual ego, he or she attempts to compensate for that lost perfection by a new form of ego, which is ideal ego. This new ego ideal is formed on the basis of the experiences of ego, such as his or her approved or disapproved behaviors by significant others, outcomes of his compliance with societal rules and standards. As a result, his or her ego observes and appraises its worthiness based on these internalized standards. If the person's behaviors are in favor of his or her ego ideal, he or she feels pride and success. Otherwise, the experience of worthlessness and guilt will become inevitable due to the possibility of presence of parental punishment and of losing parental affection (Freud, 1914/1957). Freud (1914/1957) considered the ego ideal as a part of superego. Unlike Freud (1914/1957), Reich (1954) makes distinction between what the ego ideal and superego specifically imply. According to him, ego ideal was specifically related to what a person wishes to be while superego was associated with what a person has to be. That contributes to the conceptual distinction between ideal and ought selves. Joffe and Sandler (1968) elaborated the concepts of ideal and

actual ego states and suggested that individuals are motivated to reach the idealized ego state in order to satisfy narcissistic needs of self. Therefore, the ideal ego is considered as ego that fulfills the requirements of superego and desires of id by balancing conflicting demands of both parties to reach a state of psychological well-being. When the actual ego fails to appease the demands of superego and id, so it fails to reach the ideal states of ego, one will inevitably suffer from some kinds of emotional distress. Sandler, Holder, and Meers (1963) postulated that the introjection of ideals, desires, standards of parents and the rejection from admired significant others in one's life play a crucial role in the formation of ego ideal, because they are responsible for the painful emotions which in turn motivates individuals to reach their idealized ego state. Moreover, Joffe and Sandler (1968) asserted that individuals can have a number of different ego ideals that can be emerged in accordance with the changing circumstances and environments where they live in.

Besides, Higgins' three domains of self (Higgins, 1987), researchers drew the attention to the aspect of self that an individual is scared of becoming and named it as 'feared self' (Markus & Nurius, 1986; Carver, Lawrence & Scheier, 1999). The feared self can be defined as "set of qualities the person wants not to become but is concerned about possibly becoming" (Carver, Lawrence & Scheier, 1999, p. 785). As slightly different from "feared self", Ogilvie described undesired self as "the self at its worst" (Heppen & Ogilvie, 2003, p. 363) based on Sullivan's theory (1953) about good me, bad me, and not me. Here, the concept of undesired self embraces both bad me and not me (Ogilvie, 1987). He further asserted that undesired self is formed as a collection of one's unpleasant memories or images, past experiences, and remembered profound emotions, while ideal self comprises the recollection of pleasant memories, and also highly desirable attributes or idealized standards which do not exist at any given time (Ogilvie, 1987):

"In this sense, it is postulated that undesired self is more experience based and less conceptual than the ideal self and, thus, compared with the ideal self, is a more embedded and unshakable standard against which one judges his or her present level of well-being." (p. 380)

Furthermore, individuals primarily try to move away from their undesired self in order to achieve psychological well-being. This argument suggests that the origin of ideal self lies in the undesired self, but the undesired self exists independently from the ideal self (Ogilvie, 1987). The concept of undesired self carries also valuable implications in clinical settings. It is suggested that the goal of therapy should not be limited to work on the “tyranny of the should”, rather giving emphasis on both “tyranny of the should” and “tyranny of the should not” will result in more favorable treatment outcomes (Ogilvie, 1987, p. 384).

Carl Rogers was the first researcher carrying out empirical research on the inconsistencies between actual and ideal selves. In his first work, he employed Q-sort technique to measure the discrepancies between a client’s ideal self and actual self in the framework of the client-centered therapy approach. At the beginning of the treatment, there was a high inconsistency between neurotic client’s ideal and actual selves. The discrepancies of actual and ideal self-perceptions were measured five different times during the treatment progress. According to the outcomes of the study, the association between the psychological discomfort and inconsistencies in self-concept was founded. Furthermore, it was demonstrated that the therapy process can enable the clients to reduce ideal self discrepancies (Rogers, 1954). Rogers and Dymond (1954) inserted the concept of self congruence into the client-centered psychotherapy to provide empirical evidence for its effectiveness by measuring actual and ideal self as change measure. They analyzed the changes in the participant’s perceptions of actual and ideal self-concepts during therapy process and observed that the discrepancies between actual and ideal self, anxiety and depressive symptoms were decreased at the end of the therapy.

A number of correlational and empirical studies were conducted to support the affect-specific postulates of self-discrepancy theory. Higgins, Klein & Strauman (1985) conducted one of the first studies testing the self-discrepancy theory. They studied with the undergraduate students and examined self-discrepancies considering both self domains and standpoints. These were actual/own-ideal/own; actual/own-ideal/other; actual/own-ought/own; actual/own-ought/other discrepancies. The hypotheses of the theory were supported by the study outcomes, which indicated that

there was an association between actual-ideal self discrepancies and dejection related affective aspect of depression. On the other hand, the agitation related aspect of anxiety was more related with discrepancies between actual and ought selves. Another study was carried out by Strauman and Higgins (1988) to demonstrate how specific self-discrepancies result in different types of affective reactions. This study produced the parallel results with the main hypothesis. Emotions of “dejection, frustration, and anger toward self” and depressive symptoms were more strongly associated with actual/own and ideal/own discrepancies, while there was a unique association among actual/own-ought/others discrepancies and agitation related emotions and social anxiety, in a 2-months follow-up study. In the work of Higgins, Shah, and Friedman (1997), they studied on the affective responses, focusing on the discrepancies between actual self and self-guides, from regulatory focus theory perspective. They started from the concept of goal attainment, that is individuals are promoted to achieve ideal goals consisting of one’s desires or wishes because of the presence of positive outcomes (promotion focus) and they avoid the presence of negative outcome when they cannot satisfy their goals of ought self including one’s obligations and duties (prevention focus). In their four studies, they supported their hypothesis by finding the actual-ideal self discrepancy or being highly promotion focused, was close associated with dejection-related emotional responses. Similarly, it was found that the actual-ought self discrepancy, or being highly prevention focused, was positively related with agitation related affective reactions.

Strauman and Higgins (1987) and Strauman (1989) conducted empirical studies with the same purpose. Both of these studies demonstrated that priming actual-ideal self discrepancy produced dejection-related emotional reactions, while priming actual-other self discrepancy resulted in the agitation-related affective reactions. Higgins, Bond, Klein, and Strauman (1986) also carried out an experimental study to examine the relationship between self-discrepancies and affective reactions by taking into account the magnitude and accessibility of discrepancies between selves. The findings of the study displayed that individuals who predominantly possessed discrepancy between actual and ideal self, reported more dejection-related emotions while individuals who predominantly had discrepancy between actual and ought self

revealed more agitation related emotions in the case of negative psychological situation. Furthermore, as to the accessibility of different types of self-discrepancies, participants had high levels of both actual-ideal and actual-ought self discrepancies reported various emotional responses compatible with the kind of self-discrepancy which was primed. If the actual-ideal self discrepancy was primed, participants tended to show more dejection related affects, whereas if the actual-ought self discrepancy was primed, the participants displayed more agitation related emotions.

In another important study participants were chosen from four groups of undergraduate students, who are diagnosed with a) depression, b) anxiety, c) comorbid depression and anxiety, and d) no psychological disorder. In the study, each participant evaluated to what extent their actual self is distant from their ideal and ought selves considering others' perspectives. The results of the study revealed that larger self-discrepancies were found in clinically diagnosed group compared to the normal group. Furthermore, consistent with the previous studies (Higgins, Klein & Strauman, 1985; Strauman & Higgins, 1988), participants with depressive symptomatology showed larger actual-ideal self-discrepancy than both normal participants and anxious participants, and participants with anxiety showed larger actual-ought/other discrepancy than normal participants and participants with depression (Scott & O'Hara, 1993).

As to the undesired self-discrepancy, Ogilvie (1987) asserted that the individuals implicitly use the undesired aspects of their selves to evaluate their psychological well-being. He further claimed that compared to the ideal self-discrepancy, the undesired self-discrepancies provided more important baseline in predicting well-being. His study also supported his claim by exhibiting that the discrepancy between actual and undesired self more strongly predicted the life satisfaction than actual-ideal self discrepancy does. Moreover, although ideal and ought self discrepancies was found to be strongly correlated with each other, the undesired self was not associated with either ideal or ought self. Researchers detailed the research of Ogilvie (1987) by examining the relations of actual-ideal, actual-ought, and actual-undesired/feared self discrepancies with agitation (anxiety, guilt, etc.) and dejection (depression, etc.) related emotions (Carver, Lawrence, & Scheier, 1999; Heppen &

Ogilvie, 2003). The results of the studies revealed that undesired/feared self was the predictor of anxiety, guilt, and depressive symptoms. In line with Higgins, ideal self-discrepancy was associated with the states of dejection and ought self-discrepancy was associated with the states of agitation. However, it is important to note that there was an association between ought self-discrepancy and agitation-related affection only when individuals reported the distance between their actual and feared/undesired selves was large.

Cheung (1997) conducted a study to examine the association between various self-discrepancies and depression in a sample of early adolescents in China. He claimed that actual-ideal self discrepancy was a unique predictors of depression belonging to the Western concept of self, and it was not accurate for collectivistic cultures. Moreover, study results showed that although actual-ideal self-discrepancy was related with the depressive symptoms, actual-undesired self-discrepancy was more strongly associated with depression than the actual-ideal self discrepancy. In line with Ogilvie (1987)'s hypothesis, Phillips, Silvia, and Paradise (2007) investigated the association of ideal, ought, and undesired self discrepancies with negative emotions. They figured out that actual-ideal self discrepancy and actual-ought self discrepancy were not associated with negative emotions while there was a significant relationship between the actual-undesired self-discrepancy and negative emotions.

While a considerable amount of studies contributing to the hypothesized relations between self-concept discrepancies and emotions, the researchers also worked on how the self-discrepancy theory is associated with different psychological problems and disorders in normal and various clinical populations. Barnett and Womack (2015) worked on self-esteem and narcissism among college students from the self-discrepancy theory perspective. The results of the study indicated that the ideal self discrepancies and undesired self discrepancies were significantly associated with self-esteem after the impact of positive and negative affect was removed. Moreover, the variance in narcissism was uniquely explained by discrepancy between actual and undesired self when the influence of positive and negative affect was controlled. Bentall, Kinderman, and Manson (2005) studied self-discrepancy theory with people diagnosed with bipolar disorders who are divided into three groups as depressed,

manic or hypomanic, and in remission. The results exhibited that the bipolar participants of depression episode reported significantly lower levels of congruence between both actual-ideal and actual –ought selves than normal participants and participants with bipolar disorder in manic/hypomanic episode or in remission. Also, in comparison to participants with no diagnoses, bipolar manic/hypomanic participants had lower levels of discrepancy between actual and ideal selves. In addition, the self-discrepancies were easily accessible in depressive phase, while ideal and ought self-discrepancies were highly inaccessible in manic episode.

Johns and Peters (2012) investigated the relationship between self-discrepancies and the two situational spheres of social anxiety, namely performance anxiety and social interaction anxiety. The results were in line with the predictions. There was a unique association between performance anxiety and ought/own self-discrepancy, while a unique relation between the social interaction anxiety and ought/own self-discrepancy in the face concerning threat of being negatively judged by others. The discrepancy between actual self and ideal self from one's own perspective predicted depression. Thompson (2016) focused on how neuroticism and depression were associated with discrepancies among self-perceptions. The study supported the hypothesis suggesting higher levels of neuroticism was significantly related with more strict self-standards, more negative evaluation of self and life in various domains, thus underlining the importance of higher levels of actual-ideal self discrepancy. Although the prediction suggesting an association of depression and actual-ideal self discrepancy was not confirmed, it was found that there is a significant relation between depression and discrepancy between perceived and desired levels of emotional well-being.

In a qualitative study conducted by Hu, Zhao and Huang (2015), they scrutinized why the individuals reconstruct their actual identity in social network sites from the self-discrepancy theory perspective. According to the result of content analysis, four themes, emerged namely vanity, disinhibition, enjoyment, and privacy concern. Vanity refers to one's tendency to decrease discrepancy between actual and ideal self by establishing a fake actual self in social network community, congruent with his or her ideal self. As to disinhibition, people reveal only some parts of their actual self,

but not others in order to escape from the accountability, and social evaluations, and to lessen the impact of ought self-guides. On the other hand, the theme of enjoyment implies that people can actualize their ideal identity by reconstructing their actual selves in social network sites and feel contented with this new self. Lastly, because of privacy concern, in the case of possibility of theft of personal information, people may present their actual selves in a restricted manner, and divert attention to more fulfilled ideal and ought self. As seen in all themes, people have a tendency to present their identities in social network community in a manner that will reduce self-discrepancy. In the study of Stanley and Burrow (2015), the relationship between self-discrepancy and the purpose in the life was investigated. They found a negative association between one's amount of purpose in life and discrepancy between actual and ideal self and the discrepancy between perceived, and ideal body image uniquely predicted the purpose in life regardless of participant's mood. Furthermore, they figured out that participants who reported more self-discrepancy had less purpose in life compared with those who reported more congruency between selves.

The self-discrepancy theory was also used in the clinical practice. Watson, Bryan, and Thrash (2014) carried out a 20 weeks longitudinal study in order to examine the changes in self-discrepancy and psychological symptoms before and after the therapy, by measuring the client's anxiety and depression levels as well as discrepancies between the self-concepts. The results of the study were in line with the Rogers (1959)'s theory of personality change in psychotherapy processes. At the end of the study, significant decreases in actual-ideal self discrepancy, actual-ought self discrepancy and psychological symptoms were examined independent of therapists' psychotherapy orientation. The alternation in ideal and ought self discrepancies explained significant variance in the level of depressive and anxiety symptoms. Therapy outcomes demonstrated that congruence between actual-ideal and actual-ought took place in two way; the representations of actual self moved toward representations of ideal and ought selves, and the representations of ideal and ought selves became close to the representations of actual self. Finally, they found an association between changes in ideal and ought self-discrepancies. Gibbons et al.

(2009) aimed to understand the change mechanisms of cognitive and psychodynamic therapy approach by elaborating on how one's self-understanding and view alters through the psychotherapy processes. For this aim, he also benefited from the self-discrepancy theory. The outcome of the study showed that there was a relationship between changes in ideal and ought discrepancies and changes in anxiety level, but change in self-discrepancies did not predict any significant change in depressive symptoms, in both psychotherapy approaches. However, the question of whether there was a causal relation between change in self-discrepancies and change in psychological symptoms remained unanswered in this research. Also, Strauman et al. (2001) reached similar conclusions supporting Higgins' (1987) theory. Results showed that participants with depression reported larger discrepancies between actual and ideal selves than the discrepancy between actual and ought selves. Both cognitive behavioral therapy and interpersonal therapy predicted the decrease in the discrepancy between actual and ideal selves and in the level of depression in the sample of depressive patients, but not any decrease in the discrepancy between actual and ought selves. Furthermore, an association was found between change in actual-ideal self discrepancy and change in depressive symptomatology.

Self-discrepancy theory in Turkish population has also received attention even though there are just a limited number of studies. Namer (2014) focused on how self-discrepancy and differences between various emotions affected psychological symptoms in both personal and interpersonal situations in the Turkish culture. It was found that, the discrepancy between actual and ideal self differed from the discrepancy between actual and ought self in all personal and impersonal situations. That is actual-ideal self discrepancies and actual-ought self discrepancies have implied different psychological constructs. Moreover, while the unique relation between depression and actual-ideal self discrepancies was found, the discrepancy between actual and ought self did not predict any psychological symptoms contrary to the expectations. Kapıkıran (2010) worked on one's actual and ideal self-concepts and whether discrepancies between these two self concepts were associated with participant's anxiety level. The finding of the research demonstrated that discrepancy between ideal and actual self-concepts was associated with participants' trait anxiety

level. In another research, Tan (2010) focused on the self-discrepancy theory in Turkish culture in a clinical sample. In his research, participants diagnosed with depression had higher levels of actual-ideal self discrepancy compared to those diagnosed with anxiety or those with no clinical diagnosis. However, participants with anxiety and non-anxious participants did not differ from each other in their actual-ought self discrepancy scores.

In summary, there are a number of different studies supporting that self is not a unique construct, but individuals have many different self-representations. Also, the discrepancies between actual self and these different self-concepts were associated with specific emotional reactions and psychopathological symptoms. At this point, how these different self representations develop becomes an important topic. In this regard, the impact of perceived parental relationship on the development of different selves will be discussed in the next section.

1.2. Perceived Parental Relationship

A number of theorists ranging from object relations theorists to attachment theorists draw attention to the importance of intimate parental relationships in the development of a healthy sense of self and personality. According to the attachment theory, how the relationship between parents, or caregivers, and the infants was experienced molds one's perception of self and others (Bowlby, 1982). That, in turn, determines the individual's formation of identity, and emotional and psychological developments in the later years (Bowlby, 1982; 1973). From the object relations theorists' perspective, primary caregivers' responsiveness to their infants and the quality of interactions with their infants play a crucial role in the formation of self (Fairbairn, 1952; Kernberg, 1976; Mitchell, 1995). In line with this, adverse perceived parental relationships are more likely to lead psychopathological symptoms because of fragile self and vulnerable personality development.

Rogers (1959), as a humanistic psychologist, also draws the attention to how crucial the quality of parental relationship is in the formation of personality. He asserts that the individuals are born with both a motivational system, which all living beings intrinsically have, and a regulatory system, in which their behaviors are evaluated

and modified according to the received feedbacks from others. Since the person is predisposed to actualize his or her self, which is a tendency to obtain congruence between self and experience, their regulatory systems appraise one's experience according to how compatible it is with respect to his or her self-actualization tendency. After the child is able to differentiate between some experiences resulting in positive regard and the others leading to negative regard from another person, his or her behaviors alter to maintain positive regard and avoid negative regard (Rogers, 1961). The positive regard is described as the perceived favorable attitudes like warmth, love, protection, acceptance from significant others, generally received from parents (Rogers, 1961). As the child experiences positive regards, he or she strengthens the need for positive regard, which is considered as a learned need and essential for healthy development (Rogers, 1959).

In order to develop genuine self-concept, the need for positive regard must be fulfilled regardless of any condition, which is known as "unconditional positive regard" with Rogers' terms (Rogers, 1961). If the child receives appreciation, attention, respect, warmth from his or her parents only in some conditions but not in others, the child will feel worthy only in these specific conditions (Rogers, 1959). Due to the conditionality of positive regard, the child does not exhibit some of his/her behaviors, instead he or she begins to internalize the expected behaviors by his or her parents and evaluates his or her own experiences according to their standards. That eventually hinders his or her self-growth, since he or she will look for external sources for approval to strengthen their sense of worth (Rogers, 1959). After the child learns and adopts the conditions of worth in which his or her behaviors can gain acceptance, he or she will develop false self, based on the evaluations of others, which is different from the real self. Therefore, the individual no longer functions independently and effectively. As a result, these experiences lead to the discrepancy between one's organismic self-concept and ideal self. High levels of this incongruence have detrimental effects on the development of personality and psychological well-being, while the congruence between actual and ideal selves predicts healthy formation of self (Rogers, 1959; 1961).

Rogers further asserts that the need for unconditional positive regard must be satisfied in a peaceful, empathetic, acceptant, and safe manner in order to enable one to display autonomous, creative and spontaneous aspects of his or her self (Rogers, 1954; 1959). By this way, one can achieve unconditional acceptance of self and understanding for his or her self and relax his or her defenses (Rogers, 1954). It is not to say that unconditional positive regard permits one to do whatever he or she wants to do, rather it may be necessary to restrain one from exhibiting some inappropriate behaviors. What is crucial for unconditional positive regard is to authentically accept the experiences and emotions of the child in every condition (Rogers, 1959). According to Rogers, another important point is that although perceived parental relationships in the childhood years are important for healthy self-development, the corrective experiences in later years, which are empathic understanding, congruence, and unconditionality of positive regard, promote the healthy personality development and self-concept (Rogers, 1957).

There are a number of studies supporting the importance of perceived parental relationship from Rogerian perspective. Roth et al. (2009) worked on the effect of conditionality of positive and negative regards on various psychological variable and academic performance of the participants. They found that there was an association among conditional negative regard and participants' undesirable feelings and behaviors which are resentment towards parents, dysregulations of emotions, and lack of interest in the academic life. On the other hand, conditional positive regard forcing people to act in conformity with expected behaviors was found to be associated with the experience of internal compulsion and suppressive emotional regulation style. In the study of Assor and Tal (2012), they examined how conditionality of parental positive regard in the realm of academic performance impacts the evaluation of self and coping styles. They found that the presence of conditional positive regard was related with inconsistent feelings about the self. In the case of academic achievement, parental positive regard predicted participant's grandiosity of self-view while in the case of failure it predicted devaluation of self and a feeling of shame. That in turn can lead to unstable evaluation of self and changing feelings about the self depending on conditions. Similarly, Israeli-Halevi,

Assor, and Roth (2015) asked mothers to fill in a self-report scale about the conditionality of their positive regard to their children, and then compared their report with their children's perceptions of conditional positive regard of their mothers. The mothers' self-reports predicted their children's sense of conditional positive regard. Moreover, the use of conditional positive regard during socialization process predicted adolescent's suppression of their anxiety which is considered as a maladaptive strategy to regulate anxiety. Lopes, Putten, and Moormann (2015) aimed to test Rogers' theory to indicate how the unconditional positive regard plays an important role in the development of healthy personality. The results indicated that one's perception of conditional positive regard predicted various psychological distresses which included depression, anxiety, sensitivity, hostility, and neuroticism. Another study focused on the impacts of parent's emotional and cognitive empathy on one's self-functioning and psychological well-being. The results of the research suggested that the presence of parental empathy predicted high level of self-esteem, adjusted narcissism, and fewer depressive symptoms (Trumpeter et al., 2008). Stern, Borelli, and Smiley (2015) asserted that child's apprehension of parental affection, care, and love was positively linked with parental empathy. Furthermore, the positive association between parental empathy and emotional openness and secure attachment suggested that empathy paved the way for child's understanding and expressing his or her emotions in a secure and comfortable base.

Self-discrepancy theory provides a model for more systematic understanding of how differences between actual self- concept and self-regulatory standards are related to different types of emotions (Higgins, 1987). According to the theory, both temperament and the features of child-parents relationships play primary roles in one's development of self-system, which includes genuine self-concept, self-regulation, and appraisal of self (Manian, Strauman, & Denney, 1998). Throughout the socialization process, child learns the emotional consequences of his or her behaviors by receiving positive and negative outcomes, and then he or she converts the externally expected values into internalized self-standards which set a ground for self-guides (Manian, Strauman, & Denney, 1998). Therefore, the quality of the interaction between caregivers and children plays a significant role in the

development of self-guides (Higgins, 1989). In similar direction with Rogers' concepts of positive and negative regard, parental relationship is perceived by the child according to the principles of regulatory focus theory, which is divided into two as promotion focus (the presence or absence of positive outcomes) and prevention focus (the presence or absence of negative outcomes) (Higgins, 1989). The self discrepancy theory suggested that if parents' love, warmth, and responsiveness are present only when their children's behaviors and attitudes are consistent with their desires and aspirations, or if parents' likings are withdrawn when their wishes are not satisfied by their children, they recognize the fact that only in the times they meet their parents' wishes, they can receive parental affection. That causes the children to assimilate the parental desires and wishes as if they were their own desires and to develop "ideal self-guides". On the other side, the child is expected to comply with the parental or societal duties, rules and liabilities. If the child acts incongruously, he or she will either be criticized or feel disapproved by the parents. In this case, s/he is more likely to concentrate on the presence or absence of negative outcomes and afterwards their parents' standards will be accepted as their own standards. That gives rise to formations of "ought self-guidelines" (Higgins, 1989; 1997). These self-regulation systems, which impact the development of ideal and ought self-guides, actually derive from the individual's basic needs of nurturance and security, respectively (Bowlby, 1973).

Higgins also focused on the impact of some fundamental aspects of interaction between parent and children and contingency knowledge on the development of ideal and ought self-guides. Four basic characteristics of children-parent relationships play a crucial role in the formation of self-other contingency knowledge, and hence on self-guides. These are the frequency, clarity, consistency, and importance of contingency knowledge that the child is exposed to (Higgins, 1989). When these characteristics of child-parent interaction is taken into account, it is proposed that parents who are neglectful, permissive, insensitive, and indifferent to their children's needs cause the child to acquire weaker contingency knowledge, therefore weak self-

guides. On the contrary, parents who are more democratic, responsive, attentive, and sensitive enable their children to have strong contingency knowledge and self-guides (Higgin, 1989).

With the aim of testing the developmental assumptions of self discrepancy theory, a study investigating the association between the development of self-guides and parental styles, and temperament was designed by Manian, Strauman, and Denney (1998). The outcome of the study suggested that parental warmth predicted the congruence between actual and ideal self-perception and between actual and ought self-perception when the participants' depression and anxiety levels were controlled. On the other hand, when the level of perceived parental rejection increased, the increases in the discrepancy between actual and ideal self-discrepancy and actual and ought self discrepancy were observed after controlling for depression and anxiety levels. The importance of temperament on the formation of personality was also considered, so they added the role of temperament in the development of self-evaluation standards into the study. The results indicated that the positive temperament trait was a unique predictor of the congruence between actual and ideal self-discrepancy, while the negative temperament was a discriminant predictor of ought-self discrepancy. A more recent study worked on how the patterns of parenting impinge upon the strength of self-guide (Manian, Papadakis, Strauman, & Essex, 2006). It was found that the parental nurturance was a predictor of the strength of ideal self-guides. Also, positive affectivity of child moderated this relationship. In addition, they found an interaction effect between parental control and punishment on determining the strength of ought self-guide. Only for the children with high affectivity, parental punishment was associated with development of ought self and the negative affectivity was the moderator of this association (Manian et al., 2006). Another study also contributed the assumptions of Higgins (1989; 1997) by displaying correlations between critical/punitive behaviors of parents and prevention focused self-regulatory orientation, for instance ought self; and between responsive parental behaviors and promotion focus self-regulatory orientations, like ideal self (Keller, 2008).

In sum, parental level of regard, unconditionality, empathy, and congruence play crucial roles in healthy development of self and achieving psychological well-being. In this regard, individuals are able to accept themselves as they are, to show spontaneous aspects of their selves, and to relax their defenses if their needs for appreciation, love, and respect are met by significant others in an empathetic and safe way. Furthermore, the quality of relationship with parents and contingency knowledge have a significant impact on how a child form his or her ideal and ought self-guides.

1.3. The Concept of Defense Styles

Sigmund Freud was the first theoretician who discussed the origin of ego defenses. Based on his structural model, Freud (1894) argued that ego uses defense mechanisms to prevent unacceptable sexual and aggressive instincts from entering into consciousness (cited in Bowins, 2004). However, from contemporary psychodynamic perspective, the functions of ego defenses are not limited to alleviate the pressure of unconscious impulses. Instead, main objectives of defense mechanisms are to enable individuals to maintain their self-worth in case of narcissistic breakdown, experience of disappointment and shame, to sustain sense of security in the threat of rejection or abandonment, and to keep the self away from external reality (Gabbard, 2004). Vaillant (1994) also argued that when the balance between internal and external environment is suddenly disturbed, the experience of cognitive dissonance is minimized by defense mechanisms since they induce a change in the perception of reality. On the other hand, despite of their protective features, the extensive use of defense mechanisms interrupt individuals' daily functioning by adversely affecting their interpersonal relations and quality of life.

Freud's (1894) theory of defenses was further detailed by his daughter, Anna Freud (Freud, 1937/1968). She argued that the primary function of ego defenses is to prevent instincts from exceeding the boundaries of ego and from reaching consciousness. By means of defense mechanisms, ego defends its territory against the potential actions of instincts (Freud, 1937/1968). She further claimed that protection of ego's boundaries is not the only function of defenses, but besides that,

defense mechanisms also enable people to sustain emotional homeostasis in case of experiencing overwhelming affects, especially anxiety, coming from unacceptable thoughts and feelings (Freud, 1937/1968). Moreover, according to Anna Freud, the development of ego was quite important for predicting whether the use of defense is pathological or not. For example, some ego defenses, such as denial or projection, are acceptable for use in the early childhood period, but inappropriate for use in the adulthood period. Therefore, if the ego defenses are not adopted in an age-appropriate context, they are deemed as pathological (Freud, 1936/ 2004). Anna Freud also attempted to classify defense mechanisms by dividing defense into two groups, which are primitive and high level defenses (Freud, 1937/1968). According to her bipartite model, defenses which are mostly adopted in the very early period of life, like denial or protection are considered as primitive defenses whereas for the development of higher order defense mechanisms, more complex cognitive abilities including the object permanence are required. Afterwards, classifications of defenses in terms of their differentiating features became a center of interest of many theorists. Wallerstein (1985) suggested that defense styles can be hierarchically ordered from immature ones to ego-syntonic ones, in accordance with ideal self-image; in other words, from ones suppressed into unconsciousness to the ones easily entered into consciousness according to their adaptiveness. McWilliams (1994), considering developmental course of defenses, proposed a bipartite model by categorizing defenses into two groups, which are primitive and higher-order defenses. According to her, primitive defenses are related to the boundaries between self and external world. On the other hand, higher-order defenses cope with internal boundaries between ego, and superego and id, or between observing ego and experiencing ego. Primitive defenses operate individuals' all nervous system in an undifferentiated way by fusing all behavioral, cognitive, and emotional dimensions. In line with Anna Freud (1937/1968), McWilliams (1994) argues that primitive defenses evolve in the very early period of life when the reality principle, object permanence, and the sense of separateness are not observed yet. On the other hand, higher-order (secondary) defenses cause some alterations in individuals' thoughts, behaviors, and affects to deal with internal conflicts between the ego, and superego

and the id. More complex mental abilities, such as verbal expression and reasoning skills, and ability to test reality are necessary to adopt higher-order defense styles.

Another hierarchical categorization of ego defenses was proposed by George Vaillant (1977). Vaillant divided defenses into 4 groups in terms of their separate features; which are (1) primitive defenses, (2) immature defenses, (3) neurotic defenses, and (4) mature defenses. Primitive ones are considered as the most archaic ones that cut off people from the realities of life (e.g. denial, distortion). As for the immature defenses, they generally contain cognitive distortions and individuals are expected to use these types of defenses mostly in the period of childhood and adolescence, and are expected to give up them in their adulthood. Using immature defenses in adulthood period cause people to display socially inappropriate behaviors and to adopt maladaptive coping styles (e.g., passive aggression, acting out). Moreover, most people generally use neurotic defenses in their daily lives to achieve short-term gains, but they do not provide healthy ways to face with the reality. Therefore, neurotic defenses pose difficulties in many realms of their everyday lives (e.g, undoing, reaction formation). Finally, mature defenses are considered as the most adaptive ones of all types of defenses which balance external reality and internal pressure (e.g., sublimation, humor, anticipation). Mature defenses are healthy ways of regulating overwhelming affects by maintaining attunement with external reality and self-image, and by paving way for constructive actions. Psychologically healthy adults mostly adopt mature defenses which allow them to cultivate healthy interpersonal relations and to find satisfaction in many domains of their lives (Vaillant, 1977).

It is important to note that early childhood experiences with significant others have a considerable impact on the development of ego defenses. For example, if the child has desires and emotions which are deemed as unacceptable by parents or caregivers, the child is more likely to suppress them not to experience negative reactions of significant others, by preventing these unacceptable feelings and desires from entering into consciousness. By this way, the experience of separation anxiety is precluded (Cramer, 2006). Therefore, coping with unacceptable thoughts and feelings is not sole function of defense mechanisms, they also play a significant role

in molding relationships of the self with objects which can be internalized figures from past experiences or significant others in their current lives (Vaillant, 1994). In this regard, early childhood experiences influence which type of defense styles individuals will predominantly use in their lives (Vaillant, 1994). He detailed that adverse childhood experiences predict an individual's tendency to distort reality and adopt immature defense styles, while positive early experiences increase the use of mature ego defenses by enabling people to gain more adaptive coping skills (Vaillant, 1994). In parallel, Thiemann, Shaw, and Steiner (1998) indicated that the quality of parental environment was closely related to the adaptiveness of defense styles. Negative parental environments including parental conflict, lack of cohesion and expressiveness were associated with more immature defenses. On the other hand, the use of mature defenses was found to be strongly related with positive parental environments which promote cohesion, independence, and expressiveness.

Researchers also worked on how different types of defense styles and psychopathology were related. Vaillant (1997), who was one of the first theoreticians assessing defense style empirically, figured out that psychopathology was closely associated with the frequent use of immature defenses while the increase in the use of mature defenses was related with the increase in life achievement. Furthermore, Spinhoven and Kooiman (1997) conducted a study to figure out how the specific defense styles are associated with anxiety and depression. Results demonstrated that participants with depression and anxiety disorders reported more frequent use of immature defenses than the control group. Furthermore, those with anxiety disorder were more prone to adopt the neurotic defenses, especially somatization, compared to the control group and those with depressive disorder. Participants with depression or anxiety disorder were less likely to adopt mature defenses. Besser (2004) worked on the links among personality vulnerability factor (i.e., self-criticism, dependency, and efficacy), the use of specific defenses, and depressive symptomatology. Participants who were dependent and susceptible of abandonment and being unloved, and those who criticized themselves harshly tended to adopt immature defenses more frequently. Furthermore, among highly self-critical participants, those who predominantly used immature defenses reported higher levels of depressive

symptoms than those who adopted immature defenses less frequently. Immature defense also mediated the relationship between dependency and depression. Self-criticism and dependency were found to be negatively related with immature defenses. Lastly, the use of mature defense had a significant positive association only with personal resilience. Wijk-Herbrink, Andrea, and Verheul (2011) carried out a study with a large sample of participants with personality disorder to examine the relationship between coping styles and defense mechanism. The results revealed that participants who suffered from personality disorders tended to use maladaptive coping styles more frequently and mature defenses less frequently.

Put in a nutshell, defenses perform effective functions by protecting the ego boundaries and maintaining emotional homostasis in the threat of overwhelming emotions. Considering self discrepancy theory, discrepancies between actual and different types of selves can be perceived as threats against the integrity of self and arouse undesirable feelings, including anxiety. In such a case, individuals may adopt different types of defense styles to deal with the unpleasant situations. However, in spite of their protective functioning, if the use of defenses is maladaptive, they may also impair psychological well-being and cause psychopathological symptoms .

1.4. Self-Conscious Emotions (Shame, Guilt, and Pride)

Self-conscious emotions, including shame, guilt, and pride, are more complex emotions compared to basic emotions (Lewis, 1995). Basic emotions (i.e., happiness, sadness, fear, anger, and disgust) are universally recognized and biologically driven for the survival of organism while self-conscious emotions are gained by an individual as a result of the socialization process (Johnsons- Laird & Oatley, 1989). One's compliance with the social norms and values determine whether s/he will get approval in his/her social sphere, which in turn affects his/her evaluation of himself/herself. Afterward, the person assimilates these norms, standards, and rules into his/her own standards and acts upon them. This internalization paves the way for the development of self-conscious emotions (Lewis, 1995). Therefore, self-conscious emotions require a sense of self and a sophisticated intellectual capacity to evaluate the self in the light of these standards (Lewis and Sullivan, 2005). The self-

conscious emotions, namely guilt, shame, and pride, begin to emerge in childhood period, and enable people to adapt themselves to social encounters in daily life. However, they can be maladaptive and threaten the psychological well-being if these emotions are experienced intensely and begin to overwhelmingly dominate one's behaviors (Muris & Meesters, 2014).

According to Tangney and Dearing (2002), the self-conscious emotions are intrapsychically driven in that they prompt individuals to act in socially desirable ways and restrain them from behaviors bringing social disapproval. "We strive to achieve, to be a 'good person,' or to treat others well because doing so makes us proud of ourselves, and failing to do makes us feel guilty and ashamed of ourselves." (Tracy & Robin, 2004, p. 107). Similarly, Leary (2004) postulated that the self-conscious emotions are the products of self-evaluative processes in which the person subjectively views his or her behaviors and imagines how others would react to these behaviors.

As it is mentioned above, self-consciousness and self-representations are essential for the emergence of self-conscious emotions to make self-evaluations. A triggering event activates some self-representations, which causes the individual to quickly think about what his or her self is in fact (Tangney & Dearing, 2004). Then, s/he makes some evaluations about the self by comparing his or her identity with self-representations. The result of this comparison can be either positive or negative with regard to how one's identity is congruent with the self-representations. How he or she interpret this relevant situation and whether s/he feels responsible for the occurrence of the event play a significant role in determining which kind of self-conscious emotions he or she will experience (Tracy & Robin, 2004). If one encounters an undesirable situation, s/he might automatically experience some basic emotions such as sadness, anger, or disappointment. However, if s/he regards his or her behaviors as responsible for that adversity, s/he typically harbors the feelings of guilt or shame. On the other hand, the pleasant events are more likely to arouse different kinds of positive feelings like happiness, delight, satisfaction. Nonetheless, pride, as a more complex emotion, is experienced when a person thinks that his positive aspects of self cause these events to happen (Tangney & Tracy, 2012). Tracy

and Robin (2004) also categorized self-conscious emotions as positive and negative ones according to the degree of closeness of one's identity (Who I am?) and to the goals of identity (Who I wish to be?) which consist of internalized standards of society. Negative self-conscious emotions, which are shame and guilt, develop when a person fails to live up to these goals. On the contrary, if the congruence between identity and goal is obtained, an individual experiences positive self-conscious emotion, namely pride.

Although the negative self-conscious emotions of shame and guilt generally arise under the similar conditions where one fails to comply with the internalized standards and this violation of standard is also discovered by others (Muris & Meesters, 2014), there are a number of evidence and criteria displaying that these are separate emotions (Lewis, 1971). The sense of shame, generally emerges in the case that transgression of personal goals, principles, and standards, is dedicated to the inadequacies of whole self. In such a case, one wants to get out of view of self and others. How intense the feeling of shame, or the strikes against the self is experienced, adversely affects one's healthy ways of thinking and behaving (Lewis, 1995).

Since one's childhood years, frequent exposure to the situations arousing a sense of shame can make this emotion steady, so one may begin to experience shame as a dominant trait and regard his or her self as totally deficient and inferior in various situations (Harper, 2011). Shame-proneness can cause individuals to develop false self, which is congruent with internalized norms and standards, at the expense of hiding their authenticity and true aspects of their selves (Miller, 2008). If the sense of shame is felt so deeply and frequently in the people's lives, they are more likely to have difficulty in living with such a painful emotion and they attempt to get rid of it (Lewis, 1995). As a way to cope with this overwhelming affective state, individuals typically refer to different types of defense mechanisms, like compensation, humor or denial (Harper, 2011). However, that in turn may increase the risk for the development of personality abnormalities and psychopathology (Lewis, 1995; Harper, 2011).

In a similar way, the feeling of guilt arises as a result of internal attacks against self. What differentiates guilt from shame is that negative evaluations are not dedicated to whole self, but instead to specific behaviors of the self (Tracy & Robin, 2004). In the case of guilt, regret is experienced as a dominant emotion, because people feel sorrow or remorse for their unacceptable behaviors or attitudes (Lewis, 1995). Unlike shame, the feeling of guilt is not accompanied by the intense negative emotions such as inferiority or inadequacy since corrective actions can recover the faulty behaviors and so enable one to get rid of the guilt. That is to say, the value of self exists independently of its actions (Lewis, 1995).

The self-conscious emotions not only refer to negative emotions, but positive ones as well. On contrary of shame and guilt, the feeling of pride evokes when one accomplishes the internalized goals and standards by gaining acceptance from society, and so s/he sees his or her self and behaviors as valuable (Muris & Meesters, 2014; Tracy & Robin, 2004). Individuals who feel proud of themselves evaluate their behaviors in quite favorable ways and attribute positive evaluations to their whole selves (Lewis, 1995). The sense of pride serves numerous social functions by increasing the importance of self and by improving one's status in the society (Tracy, Shariff, & Cheng, 2010). The pride is also categorized as either achievement oriented, namely authentic and hubristic pride. In the achievement oriented pride, people feel proud of specific behaviors which result in a success ("I am proud of what I did"). On the other hand, in hubris or "alpha pride" (Tangney, Wagner, & Gramzow, 1992) a person attributes his or her achievements to the entire self, not to just specific behaviors ("I am proud of who I am").

How self-conscious emotions arise is also examined from self-discrepancy theory perspective. According to Tracy and Robins (2004), one's identity consists of a number of different representations of self, including actual, ideal, and ought selves and generates identity goals based on these self-representations. The goals of identity are typically to gain congruence between actual self-representations and ideal or ought self-representations (Tracy & Robins, 2004). Higgins (1987) proposed that discrepancy between different kinds of self-representations leads to specific types of emotional reactions. If an individual fails to attain attributes which s/he wishes to

own, the incongruence between actual and ideal self-representations take place. If this is the case, he or she feels ashamed of failing to achieve his or her internalized ideal standards. On the other hand, in the case of transgressions of obligations, duties or liabilities, the discrepancy between actual and ought self-representations take place. This violation of rules leads people to experience a sense of guilt and self-criticism.

There is also some evidence from different theory perspectives, especially psychoanalytic theory model, supporting shame-guilt literature. In parallel with Higgins' self-discrepancy theory, Piers and Singer (1953) pointed out if there is a conflict between one's ego and superego, the feeling of guilt arises while if there is a conflict between ego and ego ideal, the feeling of shame emerges. Shame is more related to weakness and possibility of disapproval and to one's ideals and desires while guilt is more action-oriented and more associated with obligations and duties (Lanksy, 2005). Freud (1914/1957) also postulates that one's ego observes itself to measure to what extent it complies with ego ideals, which consists of internalized behaviors or attitudes appreciated by significant others in their lives. If he or she fails to achieve standards of ego ideal, then a sense of guilt, inadequacy, and worthlessness will stem from the conflict between ego and ego ideal. On the other hand, if one's ego is in accord with ego-ideal, a sense of achievement and worthiness is felt, which generates the feeling of pride (Freud, 1914/1957).

Although self-conscious emotions carry out crucial social functions by pushing people to behave in appropriate ways to gain the acceptance of society and to meet social needs (Tracy & Robins, 2004), they can lose their effective functions if an individual is unable to handle them, and they can produce specific psychological problems (Muris & Meesters, 2014). There are a number of empirical studies showing how different self-conscious emotions are associated with the particular psychological difficulties. In their work, Tangney, Burggraf, and Wagner (1995) worked on the psychological consequences of shame and guilt and found that proneness to experience shame is closely linked to depressive symptomatology. A recent study of Rubeis and Hollenstein (2009) also demonstrated that the tendency to experience shame was accompanied by depression in youth and the positive

association between depression and shame-proneness was stable in the course of one year follow-up. Another research investigated the relationships among shame, rumination and depression. While repetitive thoughts mediated the association between shame and depression, shame uniquely predicts depressive symptoms when the impact of rumination was controlled (Cheung, Gilbert, & Irons, 2004). In the study that Weingarden and Renshaw (2014) studied the role of self-conscious emotions on the relationship between obsessive compulsive symptoms and depression, they figured out shame, not guilt, mediated this association.

Studies indicated that the feeling of guilt was also associated with various psychological symptoms including phobic anxiety, anger, aggression and depression (Tangney, Wagner, & Gramzow, 1992). Fedewa, Burns, and Gomez (2005) figured out a positive relationship between one's current feeling of guilt and anxiety level and maladaptive perfectionism. Bryan et al. (2015) examined the mediator role of guilt on the association among participant's depression, post-traumatic stress level and risk of suicidal ideation. The findings of the study hypothesized that the relationships of suicidal ideation with depression and PTS was mediated by guilt. Hence experience of guilt may create a risk factor for suicidal ideation among population with depression and PTS. However, Tangney (1996) suggested that the experience of guilt predicted psychological distress only when it is combined with shame or negative emotional states.

As for the pride, it generally predicts positive affect and psychological well-being but it is important to note that there are some exceptions. Stanculescu (2012) worked on the relationships among pride, self-esteem, and positive affect and calculated a total pride score by combining authentic and hubristic pride. The results indicated that pride took a mediator role between self-esteem and positive affect. Tracy and Robins (2007) distinguished authentic pride and hubristic pride from one another to examine their unique relations with various psychological variables including, self-esteem, narcissism, and shame-proneness. They found that while the level of authentic pride increased, the level of self-esteem and narcissism also increased, or vice versa. On the other hand, there was a negative association between hubristic pride and self-esteem. Furthermore, those with hubristic pride have more tendency

to experience shame. In the study of Carver, Sinclair, and Johnson (2010), authentic pride was thought to be more adaptive, predicted higher positive affect, and focused particularly on achievements compared to hubristic pride. On the contrary, participants with hubristic pride display lower levels of self-control and higher level of impulsivity. Interestingly, there found an association between both facets of pride and proneness to anxiety.

In short, self-conscious emotions, namely shame, guilt, and pride can be considered as the products of self evaluation, based on internalized self-standards, like standards of ideal self or ought self, or others' reactions to us. Although these self-conscious emotions have crucial social functions, if individuals fails to cope with them, they can pose severe psychological problems like depression and anxiety.

1.5. Aim of the Study

On the basis of aforementioned literature review, the primary objective of the present study is to investigate how perceived parental relationship, different types of self-discrepancies, defense styles (i.e., mature, neurotic, and immature), self-conscious emotions, and the measures of psychological well-being in terms of depression, trait anxiety, and satisfaction with life are associated with each other based on the model presented below (see Figure 1.1). A limited number of research demonstrated links among these constructs by combining both humanistic and psychoanalytic approaches. In this regard, the objectives of this study are:

1. To investigate how age and gender differs on the measure of the study (i.e., Perceived Parental Relationship, Self-Discrepancy, Defense Styles, Self Conscious Emotions, and Psychological Well-Being)
2. To analyse the inter-correlations among the measures of the study.
3. To identify variables associated with defense styles, self-conscious emotions, and psychological well-being.



Figure 1.1. General Model of the Study

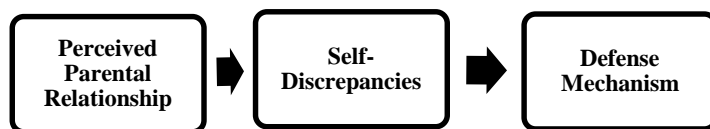


Figure 1.2. Variables Associated with Defense Mechanism

Therefore based on Figure 1.2. the hypothesis of the study were as follows:

1. Defense styles will be associated with perceived parental relationship and self-discrepancies of the participants after controlling gender and age.

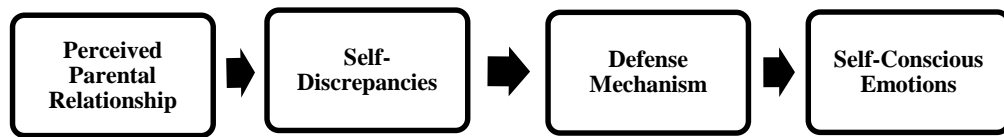


Figure 1.3. Variables Associated with Self-Conscious Emotions

Therefore based on Figure 1.3. the hypotheses of the study were as follows:

2. Self-conscious emotions will be related with perceived parental relationship, different types of self-discrepancies, and defense styles after controlling gender and age.



Figure 1.4. Variables Associated with Psychological Well-Being

Therefore based on Figure.1.4 the hypotheses of the study were as follows:

3. Psychological well-being will be associated with with perceived parental relationship, different types of self-discrepancies, defense styles, and self-conscious emotions after controlling gender and age.

CHAPTER 2

METHOD

2.1. Participants

The sample of this study consisted of 572 participants, 365 (63.8 %) of whom were female and 207 (36.2%) were male. The ages of participants ranged from 17 to 64 ($M = 23.88$, $SD = 5.08$). In terms of education level, out of 572 people, 4 (0.7%) participants were literate, 320 (55.9%) participants were the graduates of high school or university students, 205 (35.8 %) participants were the graduates of university, 39 (6.84%) participants were the graduates of master degrees, and 4 (0.7 %) participants were the graduates of doctoral degrees. Moreover, regarding participant's income states, 55 (9.6%) of them reported low income, 456 (79.7%) of them reported middle income, and 61 (10.7%) of them reported high income. In addition, according to marital status the majority of the participants, 505 (88.3%) people were single, 44 (7.7%) of them were married, 19 (3.3%) of them reported that they lived together with their romantic partner, and 4 (0.7%) of them were divorced (for detailed information see Table 2.1.).

2.2. Measure

The instruments used in this research consisted of demographic form, Barrett-Lennard Relationship Inventory (BLRI), Integrated Self-discrepancy Index (ISDI), Defense Style Questionnaire (DSQ), Trait Shame and Guilt Scale (TSGS), Beck Depression Inventory (BDI), Trait Anxiety Inventory (STAI-T), Turkish Version of Satisfaction with Life Scale (SWLS).

2.2.1. Barrett-Lennard Relationship Inventory (BLRI)

Barrett- Lennard Relationship Inventory is an instrument designed by Godfrey Barrett- Lennard. Initially it was used to figure out the quality of relationship between therapist and client, which is an essential mechanism of change according to Rogerian psychotherapy approach. Nevertheless, the use of this inventory has not remained limited to measure the therapist-client relationship, but it has been utilized to evaluate one's interpersonal relations in general including the individuals' relationship with romantic partner, parents, friends, instructors, etc (Barrett- Lennard, 2015). The initial Barrett-Lennard Relationship Inventory was developed in 1964 and it was consisted of 85 items grouped under the five factors which were named as the level of regard, empathy, unconditionality, congruence, and willingness to be known. (Wampler & Powell, 1982). However, the factor named as willingness to be known was removed from the inventory by Barrett-Lennard, and then the revised BLRI constituted 64 items with four factors (Wampler & Powell, 1982; Barrett-Lennard, 1962).

In BLRI, there are 64 items and each of the four subscales consisted of 16 items. Half of the items are comprised of positive statements while the remaining half was formed from the negative statement (Walker & Little, 1969). Participants are asked to respond each items by thinking the attitudes of their mother and father separately, on 7-point self-report scale. In the inventory, the items are rated from -3 to +3 (-3 = *strongly untrue*, +3 = *strongly true*) (Barrett-Lennard, 1962; Walker & Little, 1969). Internal consistency coefficients for empathy, level of regard, unconditionality, and congruence were .84, .91, .74, and .88, respectively. In addition, the test-retest reliability for subscales of BLRI was quite high; .83 for empathy, .83 for the level of regard, .80 for unconditionality, and .85 for congruence (Gurman, 1977).

Gürcan (2015) translated and adapted BLRI to Turkish. Internal consistency of the scale was calculated separately for mother and father forms. For mother form, Cronbach's Alpha coefficients for empathy, level of regard, unconditionality, and congruence were .90, .93, .77 and .88, respectively. For father form, Cronbach's Alpha coefficients for empathy, level of regard, unconditionality, and congruence

were .90, .94, .75, and .87, respectively. Overall BLRI's internal consistency coefficient was .96 for both forms. As for the validity of the scale, the correlation of BLRI with Egna Minnen Beträffande Uppfostran-Memories of Upbringing (EMBU) , Beck Depression and Anxiety Inventory were analyzed, moderate to high correlations between subscales of BLRI and subscales of EMBU ($r = -.22$ to $.74$) observed. In addition, BRLI scores revealed that significantly negative correlations with BDI ($r = -.31$ to $-.20$) and BAI ($r = -.30$ to $-.22$) (For BLRI, see Appendix B).

Table 2.1. Demographic Characteristics of Participants

Variables	N (572 participants)	%	M	SD
Gender				
Female	365	63.8		
Male	207	36.2		
Age			23.88	5.08
Education Level				
Literate	4	0.7		
Graduate of high school	320	55.9		
University graduate	205	35.8		
Master's degree	39	6.84		
Doctoral degree	4	0.7		
Income Level				
Low	55	9.6		
Middle	456	79.7		
High	61	10.7		
Marital Status				
Single	505	88.3		
Married	44	7.7		
Divorced	4	0.7		
Cohabiting	19	3.3		

2.2.2. Integrated Self-discrepancy Index (ISDI)

Hardin and Lakin (2009) developed Integrated Self-discrepancy Index (ISDI) with the aim of evaluating self-discrepancies by combining nomothetic and idiographic

methods. ISDI has three subscales which are ideal, ought, and undesired self-discrepancies. Firstly, the participants are asked to list five attributes for each type of self, then an adjective list is presented to the participants to complete former lists or replace previously listed adjective with more suitable ones. After participants complete the lists for each kind of self, they are asked to rate how these attributes describe themselves on a 5 point Likert-type scale (1= *does not describe me at all* and 5 = *completely describes me*). The psychometric analyses indicated that internal reliability coefficients were .71 and .65 for ideal self-discrepancy and ought self-discrepancy, respectively. To test the validity of scale, a number of hierarchical regression analysis was conducted in the line with the predictions of Higgin's (1987) self-discrepancy theory. The results of reliability and validity analyses revealed that the ISDI could be conveniently utilized to assess self-discrepancy scores.

ISDI was translated and adopted by Gürcan in 2015. According to the analyses of internal consistency of ISDI , the Cronbach's Alpha coefficients were .78 for ideal self-discrepancy, .81 for ought self-discrepancy and .86 for undesired self-discrepancies. As for the validity of the scale, the suggested hierarchical analyses were carried out as suggested in the study of Hardin and Lakin (2009). According to the outcomes of statistical analysis, satisfactory validity coefficients were found for both actual-ideal self-discrepancy and actual-undesired self-discrepancy. Nevertheless, the theoretic assumption that there would be an association between ought self-discrepancy and anxiety was not supported. Therefore, The Turkish version of the index indicated good validity for ideal and undesired self-discrepancies, however ought self failed to show good validity. It was thought that the reason behind this result could be related to cultural issues. Maybe the participants in Turkey failed to distinguish their ideal self from their ought selves because they internalized attributes they ought to have as if they were the attributes that they wish to possess. Therefore, a slight modification was made by adding ought/other self-domain to the index since in Turkish culture, ought/other self-domain might represent better what is actually considered as ought self.

Participants also reflected their self-concept representations by considering significant other whom they had chosen. For instance, some researchers preferred to look at each of three self-domains (actual, ideal, and ought) from both own and other standpoints (Ozgul, Heubeck, Ward, & Wilkinson, 2003); others did not take all combinations of self domains and standpoints, rather they chose to work on particular standpoints according to their hypotheses (Higgins et al., 1986; Strauman and Higgins, 1988; Scott & O'Hara, 1993). Moreover, some studies including Pierce, Strauman, and Vandell (1999) did not predetermine what the "other" standpoint would refer to, while some studies specified their own other concept, for example, as mother or father (Tangney et al. 1998; Newman et al., 1992) (For ISDI, see Appendix C).

2.2.3. Defense Style Questionnaire (DSQ)

Defense Style Questionnaire (DSQ) was developed by Andrews, Singh, and Bond (1993). It is a measure that evaluates the reflections of unconscious defense mechanisms in the levels of consciousness. It consists of 40 items and 20 defenses. The items are scored on a 7 point Likert-type scale (1 = *strongly disagree* and 7 = *strongly agree*) in order to determine an individual's inclination to adopt the certain kind of defense styles. In DSQ, 20 defenses are collected under three dimensions as immature, neurotic, and mature defense styles. Each dimension embodies a varying level of sub-domains. Immature defense style consists of acting out, denial, devaluation, displacement, dissociation, autistic fantasy, isolation, passive aggression, projection, rationalization, somatization, and splitting. Neurotic defense style includes pseudoaltruism, idealization, reaction formation, and undoing. Lastly, mature defense style contains sublimation, humor, anticipation and suppression. The internal consistency coefficients of DSQ were .68, .58, .80 for immature, neurotic, and mature defense style, respectively. After four weeks the test-retest reliability of scale was .75 for mature defense style, .78 for neurotic defense style, and .85 for immature defense style (Andrews, Singh & Bond, 1993).

The recent adaptation of Defense Style Questionnaire (DSQ) into Turkish was conducted by Yılmaz, Gençöz, and Ak (2007). For the internal consistency of

Turkish version of DSQ, the Cronbach Alpha coefficients of immature, neurotic, and mature defense styles were .83, .61, and .70, respectively. The test retest reliability for mature defense style was found as .75, for neurotic defense style as .88, and for immature defense as .86. As for the validity of DSQ, the concurrent validity of scale indicated that the correlations of Beck Depression Inventory with mature and immature defense style were respectively .57 and .57, while a significant correlation between BDI and neurotic defense style was not found. Whereas correlation coefficients of Trait Anxiety Scale with neurotic and immature defense styles were, respectively .25 and .56, with mature defense style, it was found to be -.52 (For DSQ, see Appendix D).

2.2.4. Trait Shame and Guilt Scale (TSGS)

Trait Shame and Guilt Scale, which was originally derived from the State Shame and Guilt Scale (Marschall, Saftner, & Tangney, 1994), was modified by Rohleder, Chen, Wolf, and Miller (2008). The scale measures the intensity of self-conscious emotions consisting of guilt, shame and pride. In this self-report measure, there are 15 statements and participants are asked to rate to what extent they agree with each statement on a 5-point likert-scale (1 = *not feeling this way at all* and 5 = *feeling this way very strongly*).

Bugay and Demir (2011) translated and adapted the scale into Turkish. The statistical analyses indicated that Turkish version of Trait Shame and Guilt Scale had the same factor structure with the original TSGS. Cronbach's alpha for shame, guilt, and pride subscales were .83, .81., and .87, respectively, thus high levels of internal consistency was obtained. The correlation between Trait Shame and Guilt Scale and Satisfaction With Life Scale was calculated in order to assess the concurrent validity of the scale. The results indicated that there was a significant negative correlation between SWLS and shame subscale ($r = -.48$), and SWLS and guilt ($r = -.46$), while the positive correlation between SWLS and pride ($r = .39$) was found significant (For TSGS, see Appendix E).

2.2.5. Beck Depression Inventory (BDI)

Beck, Rush, Shaw and Emery (1979) designed Beck Depression Inventory including 21 self-report items to determine the intensity of depression symptoms considering its cognitive, behavioral, emotional, motivational, and physical aspects. Each statement is rated from 0 to 3 and participants are asked to select the most suitable statement for themselves. The total BDI score is calculated by summing up all scores and high BDI scores indicated high levels of depression. The internal consistency of BDI was calculated separately for two sample with psychiatric diagnosis and no diagnosis. The mean coefficient alphas were .86 for psychiatric sample, and .81 for normal population. BDI has been found to have substantially good psychometric characteristics (Beck, Steer, & Garbin, 1988).

The adaptation of BDI to Turkish was firstly conducted by Tegin in 1980 and the further statistical analysis was carried out by Hisli (1988; 1989) in order to assess the suitability of scale for Turkish population. The Turkish version of BDI was found to be a rather reliable and valid scale as its split-half reliability was .74. The correlations of BDI with other relevant scales, namely depression subscale of MMPI, Trait form of STAI, and Automatic Thought Scale, was considerably high (For BDI, see Appendix F).

2.2.6. Trait Form of State Trait Anxiety Inventory (STAI-T)

Spielberger, Gorush, and Luschene (1970) developed State Trait Anxiety Scale as an instrument which measures the two types of anxiety, namely state and trait anxiety. It consists of 40 items, half of which measure the state anxiety and remaining half of which measure the trait anxiety. In the scope of this study, the focus was the trait anxiety, which resembles more enduring characteristics. Therefore, the trait form of State-Trait Anxiety Scale (STAI-T) was used in this study. Participants were asked to answer how often they agree with each statements on 4 point Likert-type of scale (1= almost never and 4 = almost always). Higher levels of trait anxiety reflect by higher scores on the scale. Öner and Le Compte (1985) adapted the scale into Turkish. According to the results of their study, Cronbach's alpha was changing between .83 and .87 and test-retest reliability was between .71 and .86. Furthermore, item-total

correlations ranged from .34 to .72. Therefore, it can be concluded that this inventory displays considerably good psychometric characteristics to measure trait anxiety (For STAI-T, see Appendix G)

2.2.7. Turkish Version of Satisfaction with Life Scale (SWL)

Satisfaction with Life Scale was generated by Diener, Emmons, Larsen, and Griffin (1985) in order to measure “global life satisfaction” with five statements on 7-point Likert-type scale (1= *strongly disagree* and 7 = *strongly agree*). The higher scores refer to greater life satisfaction. SWLS was found to have adequate psychometric properties with high validity and reliability coefficients. The internal consistency coefficient of the scale was .87 and its test-retest reliability was .82.

The adaptation of SWLS to Turkish was carried out by Durak, Şenol-Durak, and Gençöz (2010). The outcomes of reliability studies indicated that Turkish version of SWLS have substantially high internal consistency and Cronbach alpha was .81. As for the validity of the scale, a significant positive correlation between SWLS and positive affect ($r = .31$), and SWLS and self-esteem ($r = .40$) was observed. In addition, the negative correlations of Turkish SWLS with depression and negative affect were also significant ($r = -.40$ and $r = -.29$, respectively). In terms of psychometric qualities, the Turkish adaptation of SWLS was found to be a considerably reliable and valid measure to evaluate global life satisfaction in Turkish population (For SWLS, see Appendix H).

2.3. Procedure

Before beginning the data gathering process, the required ethical approval was received from Middle East Technical University Human Subjects Ethics Committee. For data collection, Qualtrics which is an online survey software was utilized and all research materials were distributed through the Internet via this program. Participants initially received an informed consent form, which provided basic information about the study and asks for voluntarily participation (see Appendix I). Then, all instruments were presented. It took approximately 30-45 minutes to fill in all the questionnaires.

2.4. Statistical Analyses

Statistical Package for the Social Sciences (SPSS) version 23 for Windows was utilized in order to analyze the data in the current study. Firstly, a number of Analysis of Variance (ANOVA) and Multivariate Analysis of Variance (MANOVA) were carried out in order to examine how demographic variables, namely age and gender, differ on each measures of the study. Then, the associations between the variables of the study were investigated by means of zero-order correlations. In addition, three set of multiple hierarchical regression analyses were carried out to interpret associated components of perceived parental relationship, self-discrepancies, self-conscious emotions, defense styles, and psychological well-being, respectively.

CHAPTER 3

RESULTS

3.1. Descriptive Analyses of the Measures of the Study

Means, standard deviations, minimum-maximum scores, and internal consistency coefficients (Cronbach's alpha) were calculated for Barrett-Lennard Relationship Inventory (BLRI) and its subscales (i.e., level of regard, empathy, unconditionality, and congruence), Integrated Self-Discrepancy Index (ISDI) with four domain (i.e., actual-ideal, actual-ought, actual-ought/other, and actual-undesired self discrepancies), Trait Shame and Guilt Scale (TSGS) and its subscales (i.e., shame, guilt, and pride), Defense Style Questionnaire and its subscales (i.e. mature, immature, and neurotic), Beck Depression Inventory (BDI), Trait form of Trait-State Anxiety Inventory (STAI-T), and Satisfaction with Life Scale (SWL) were calculated in order to examine the descriptive characteristics of the measures (for detailed information see Table 3.1)

Table 3.1. *Descriptive Features of the Measures*

Measures	N	Mean	SD	Min	Max	Cronbach's Alpha
BRLI						
Mother						
Level of Regard	572	30.95	17.37	-42	48	.92
Empathy	572	7.42	20.00	-45	47	.91
Unconditionality	572	3.03	13.59	-41	39	.71
Congruence	572	19.89	17.28	-40	48	.88
Father						
Level of Regard	572	24.33	21.51	-41	48	.94
Empathy	572	0.97	20.84	-47	46	.92
Unconditionality	572	1.58	13.64	-41	37	.71
Congruence	572	14.52	19.19	-42	48	.85

Table 3.1. (continued)

ISDI						
Ideal Self-discrepancy	572	16.54	4.20	5	25	.78
Ought Self-discrepancy	572	17.30	4.12	7	25	.77
Ought/other Self-discrepancy	572	17.61	4.43	5	25	.80
Undesired Self-discrepancy	572	11.88	5.28	5	25	.85
TSG						
Shame	572	11.36	5.10	5	25	.85
Guilt	572	13.87	5.25	5	25	.85
Pride	572	17.70	4.38	5	25	.86
DSQ						
Mature	572	36.13	7.36	8	56	.67
Immature	572	87.20	17.96	24	135	.78
Neurotic	572	31.65	7.04	8	51	.57
BDI	572	12.66	8.94	0	49	.89
STAI-T	572	49.96	9.67	22	79	.89
SWL	572	4.52	0.92	1	7	.87

Note. BLRI = Barrett-Lennard Relationship Inventory, ISDI = Integrated Self-Discrepancy Index, TSG = Trait Shame and Guilt Scale, DSQ = Defense Style Questionnaire, BDI = Beck Depression Inventory, STAI-T = Trait Form of State Trait Anxiety Inventory, SWL = Satisfaction with Life.

3.2.Differences of Levels of Demographic Variables on the Measures of the Study

In order to analyze demographic differences on the measures of the study, demographic variables of age and gender are categorized into groups. Initially, the age of participants are categorized into two groups through median split. The age of first group varried between 17 and 23, and it was named as early adulthood age group. Ages through 24 to 64 constituted second age group, which was named as the adulthood age group. Table 3.2 provides the detailed information about the categorizations of groups. Then, a number of Analysis of Variance (ANOVA) for single scored scales and Multivariate Analyses of Variance (MANOVA) for the

scales with subscales were calculated to investigate how these demographic variables differed on each measure. Only statistically significant results were reported.

Table 3.2 . Demographic Features of Participants

Variables	N (572 participants)	%	M	SD
Gender				
Female	365	63.8		
Male	207	36.2		
Age			23.88	5.08
1 (Early Adulthood: between 17-23)	338	59.1	21.34	1.35
2 (Adulthood: between 24-64)	234	40.9	27.54	6.14

3.2.1. Perceived Parental Relationship

Two set of 2 (Gender [Male, Female]) x 2 (Age Group [Early Adulthood, Adulthood]) between subjects factorial MANOVA were conducted to examine how Gender, Age, and their interaction differed on four subdomains of perceived relationships with mother and father (i.e., level of regard, empathy, unconditionality, and congruence). Firstly, factorial MANOVA was conducted to examine differences of age and gender on the perceived maternal relationships. Results displayed that there was a significant main effect of gender (Multivariate $F[4, 565] = 4.231$, $p = .002$; Wilks' Lambda = .971, $\eta_p^2 = .029$), but main effect of age was insignificant (Multivariate $F[4, 565] = 0.337$, $p > .05$; Wilks' Lambda = .998, $\eta_p^2 = .002$). Besides, the Gender x Age interaction was not found to be statistically significant (Multivariate $F[4, 565] = 0.505$, $p > .05$; Wilks' Lambda = .996, $\eta_p^2 = .004$). A bonferroni correction was conducted to assess the significance of univariate analyses and alpha values lower than .012 (i.e., .05/4) were accepted as significant. However, after bonferroni correction, univariate analysis did not indicate any statistically significant differences between gender groups and domains of perceived relationship with mother (see Table 3.3).

Table 3.3. *Differences of Age and Gender on Perceived Relationship with Mother*

Variables	Wilks' Lambda	Multivariate Df	Multi. F	Multi. η_p^2	Univariate Df	Uni. F	Uni. η_p^2
Gender	.971	4, 565	4.231*	.029			
Level of Regard					1, 568	2.194	.004
Empathy					1, 568	3.323	.006
Unconditionality					1, 568	4.053	.007
Congruence					1, 568	0.763	.001
Age	.998	4, 565	0.337	.002			
Level of Regard					1, 568	0.013	.000
Empathy					1, 568	0.130	.000
Unconditionality					1, 568	0.007	.000
Congruence					1, 568	0.490	.001
Gender x Age	.996	4, 565	0.505	.004			
Level of Regard					1, 568	0.157	.000
Empathy					1, 568	0.030	.000
Unconditionality					1, 568	0.643	.001
Congruence					1, 568	0.007	.000

*p < .05

2 (Gender [Male, Female]) x 2 (Age Group [Early Adulthood, Adulthood]) between subjects factorial MANOVA were also conducted to investigate differences of gender and age on perceived relationship with father. The outcomes of analysis displayed a significant main effect of gender (Multivariate $F[4, 565] = 2.778$, $p = .026$; Wilks' Lambda = .981, $\eta_p^2 = .019$), while significant age main effect was not found (Multivariate $F[4, 565] = 0.340$, $p > .05$; Wilks' Lambda = .998, $\eta_p^2 = .002$). Furthermore, Gender x Age interaction effect was not found to be significant (Multivariate $F[4, 565] = 1.230$, $p > .05$; Wilks' Lambda = .991, $\eta_p^2 = .009$). A bonferroni correction was conducted to assess the significance of univariate analyses and alpha values lower than .012 (i.e., $.05/4$) were accepted as significant. However, univariate analysis did not present significant results regarding the gender difference on subdomains of perceived paternal relationships (see Table 3.4.).

Table 3.4. *Differences of Age and Gender on Perceived Relationships with Father*

Variables	Wilks' Lambda	Multivariate Df	Multi. F	Multi. η_p^2	Univariate df	Uni. F	Uni. η_p^2
Gender	.981	4, 565	2.778*	.019			
Level of Regard					1, 568	1.124	.002
Empathy					1, 568	1.125	.002
Unconditionality					1, 568	0.141	.000
Congruence					1, 568	0.929	.002
Age	.998	4, 565	0.340	.002			
Level of Regard					1, 568	0.907	.002
Empathy					1, 568	0.096	.000
Unconditionality					1, 568	4.564	.008
Congruence					1, 568	1.032	.002
Gender x Age	.991	4, 565	0.991	.009			
Level of Regard					1, 568	0.482	.001
Empathy					1, 568	2.167	.004
Unconditionality					1, 568	0.127	.000
Congruence					1, 568	1.262	.002

* $p < .05$

3.2.2. Self-Discrepancy

To investigate differences of Gender, Age, and Gender x Age interaction on four domains of Integrated Self-Discrepancy Inventory (i.e., actual-ideal, actual-ought, actual-ought/other, and actual-undesired self-discrepancies), a 2 (Gender [Male, Female]) x 2 (Age Group [Early Adulthood, Adulthood]) between subjects factorial MANOVA was conducted. The results of the multivariate analyses revealed that main effect of gender (Multivariate $F[4, 565] = 4.170, p < .01$; Wilks' Lambda = .971, $\eta_p^2 = .029$) was statistically significant, but age main effect was not significant (Multivariate $F[4, 565] = 0.570, p = .685$; Wilks' Lambda = .996, $\eta_p^2 = .004$).

Furthermore, a significant Gender x Age interaction effect was found (Multivariate $F[4, 565] = 2.757, p < .05$; Wilks' Lambda = .981, $\eta_p^2 = .019$). A bonferroni correction was conducted to assess the significance of univariate analyses and alpha values lower than .012 (i.e., .05/4) were accepted as significant. Regarding this correction, a significant main effect of gender was observed only for actual-undesired self-discrepancy ($F[1, 568] = 9.975, p = .002, \eta_p^2 = .017$). The results

indicated that female participants ($M = 17.573.427$, $SE = .275$) reported lower levels of discrepancies between actual and undesired self than male participants ($M = 19.060$, $SE = .382$) (see Figure 3.1). As for Gender x Age interaction, there was a significant interaction effect only for the discrepancy between actual and ought/other self ($F[1, 568] = 9.973$, $p = .002$, $\eta_p^2 = .017$). Table 3.5 provides the detailed information. According to these results, female participants in their adulthood ($M = 11.509$, $SE = .344$) had lower levels of actual-ought/other self-discrepancy compared to male participants in their adulthood ($M = 13.324$, $SE = .521$).

Table 3.5. *Differences of Age and Gender on Self-Discrepancy*

Variables	Wilks' Lambda	Multivariate Df	Multi. F	Multi. η_p^2	Univariate Df	Uni. F	Uni. η_p^2
Gender	.971	4, 565	4.170*	.029			
Ideal					1, 568	1.841	.003
Ought					1, 568	0.254	.000
Ought/other					1, 568	2.023	.004
Undesired					1, 568	9.975**	.017
Age	.996	4, 565	0.570	.004			
Ideal					1, 568	0.009	.000
Ought					1, 568	1.848	.003
Ought/other					1, 568	0.126	.000
Undesired					1, 568	0.088	.000
Gender x Age	.981	4, 565	2.757*	.027			
Ideal					1, 568	3.020	.005
Ought					1, 568	3.456	.006
Ought/other					1, 568	9.973**	.017
Undesired					1, 568	2.463	.004

* $p < .05$, ** $p < .005$

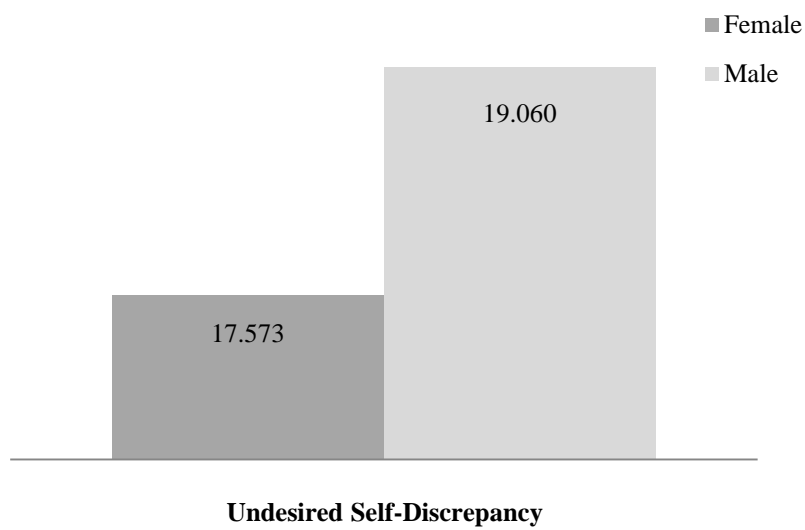


Figure 3.1. Mean Scores of Undesired Self-Discrepancy for Gender Groups

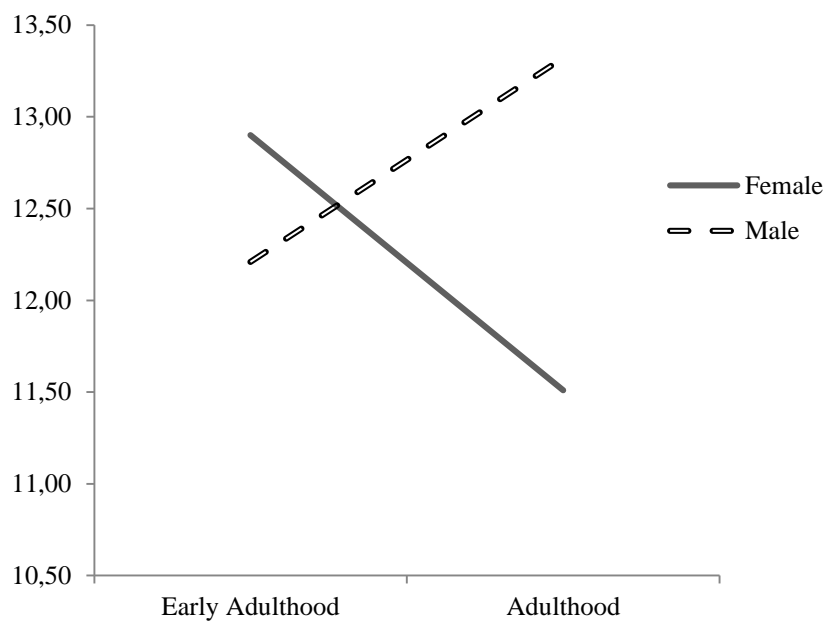


Figure 3.2. Gender x Age differences on Ought/Other Self-Discrepancies

3.2.3. Defense Styles

A 2(Gender[male, female]) x 2 (Age Group [early adulthood, adulthood]) between subjects factorial MANOVA was conducted in order to investigate the differences of gender and age groups, and the their interaction on three subdomains of defense styles (i.e., mature, neurotic, and immature). According to the results, there was a significant main effect of age (Multivariate $F[3, 566] = 3.363, p < .01$; Wilks' Lambda = .982, $\eta_p^2 = .018$). However, main effect of gender (Multivariate $F[3, 566] = 2.452, p = .062$; Wilks' Lambda = .987, $\eta_p^2 = .013$) and Gender x Age interaction effect (Multivariate $F[3, 566] = .783, p = .504$; Wilks' Lambda = .996, $\eta_p^2 = .004$) were not found to be statistically significant. A Bonferroni correction was conducted to evaluate the significance of univariate analyses and alpha values lower than .016 (.05/3) were accepted as significant (see Table 3.6.). Following this correction, a main effect of age for immature defense style ($F[1, 568] = 8.150, p = .004, \eta_p^2 = .014$) was found to be statistically significant. That is, participants in the period of early adulthood ($M = 3.704, SE = .041$) had higher scores on immature defense style as compared to the participants in their adulthood ($M = 3.513, SE = .053$) (see Figure 3.3.).

Table 3.6. *Differences of Age and Gender on Defense Styles*

Variables	Wilks' Lambda	Multivariate df	Multi. F	Mult. η_p^2	Univari. Df	Uni. F	Uni. η_p^2
Gender	.987	3, 566	2.452	.013			
Mature					1, 568	1.053	.002
Neurotic					1, 568	7.234	.013
Immature					1, 568	0.872	.002
Age	.982	3, 566	3.363*	.018			
Mature					1, 568	1.712	.003
Neurotic					1, 568	0.049	.000
Immature					1, 568	8.150*	.014
Gender x Age	.996	3,566	0.783	.004			
Mature					1, 568	1.174	.002
Neurotic					1, 568	0.015	.000
Immature					1, 568	0.862	.002

*p < .05

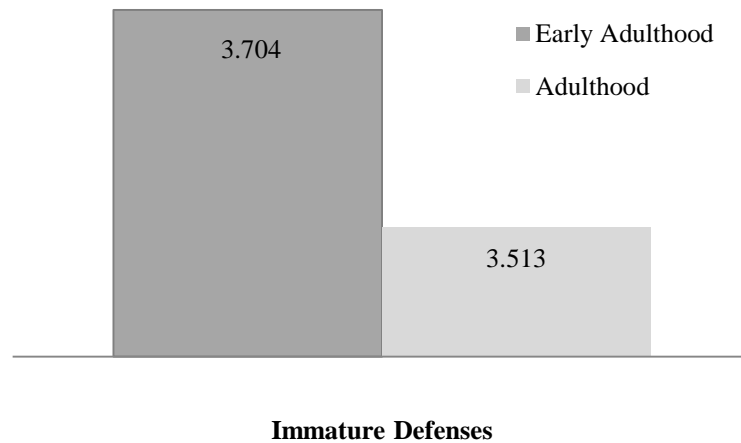


Figure 3.3. Mean Scores of Immature Defense Style for Age Groups

3.2.4. Self-Conscious Emotions (Trait Shame, Guilt and Pride)

A 2 (Gender [male,female]) x 2 (Age Grop [early adulthood, adulthood]) between subjects factorial MANOVA was carried out in order to investigate whether differences of Gender and Age groups, and the interaction between Age and Gender on the three subdomains of TSG (i.e., shame, guilt, and pride) were statistically meaningful. According to the outcomes of multivariate analyses, a main effect of gender was statistically significant (Multivariate $F[3, 566] = 4.378, p < .01$; Wilks' Lambda = .977, $\eta_p^2 = .023$) while there was not significant main effect for age groups (Multivariate $F[3, 566] = 1.456, p = .226$; Wilks' Lambda = .992, $\eta_p^2 = .008$). In addition, there was no a significant interaction effect between gender and age (Multivariate $F[3, 566] = 1.249, p = .291$; Wilks' Lambda = .993, $\eta_p^2 = .007$). A Bonferroni correction was conducted to evaluate the significance of univariate analyses and alpha values lower than .016 (.05/3) were accepted as significant.

Considering this correction, a significant main effect of gender for shame ($F[1, 568] = 12.548, p < .001, \eta_p^2 = .022$) subscale of TSG was observed (see Table 3.7).

Specifically, females in the sample ($M = 11.867, SE = .264$) had higher levels of shame scores than males ($M = 10.266, SE = .367$) (see Figure 3.4.).

Table 3.7. *Differences of Age and Gender on Self-Conscious Emotions*

Variables	Wilks' Lambda	Multivariate df	Multi. F	Mult. η_p^2	Univari. Df	Uni. F	Uni. η_p^2
Gender	.977	3, 566	4.378	.023*			
Shame					1, 568	12.548**	.022
Guilt					1, 568	4.230	.007
Pride					1, 568	1.088	.002
Age	.992	3, 566	1.456	.008			
Shame					1, 568	4.195	.007
Guilt					1, 568	2.787	.005
Pride					1, 568	1.215	.002
Gender x Age	.993	3,566	1.249	.007			
Shame					1, 568	2.056	.004
Guilt					1, 568	2.878	.005
Pride					1, 568	1.843	.003

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

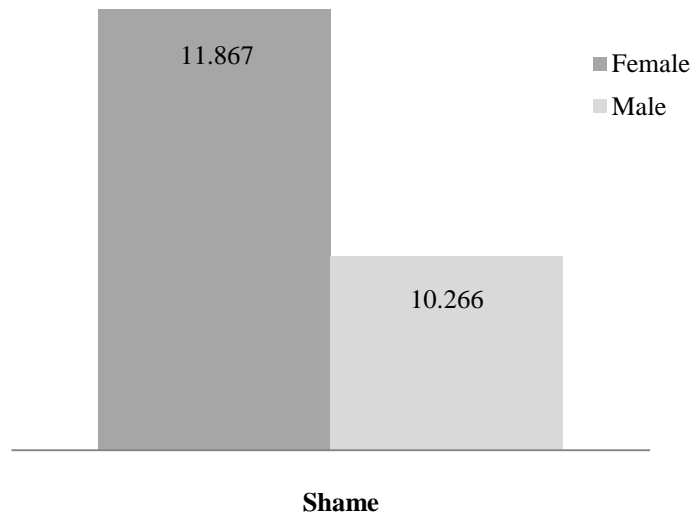


Figure 3.4. Mean Scores of Shame for Gender Groups

3.2.5. Psychological Well-being

Depression

In order to examine the differences of Gender, Age, and Gender x Age interaction on the levels of depression, a 2 (Gender [Male, Female]) x 2 (Age Group [Early Adulthood, Adulthood]) between subjects factorial Analysis of Variance (ANOVA) was carried out. The outcomes indicated that neither main effect of gender ($F[1, 568] = 2.263, p = .133, \eta_p^2 = .004$) nor main effect of age ($F[1, 568] = 1.137, p = .287, \eta_p^2 = .002$) was found to be statistically significant. Furthermore, gender x age interaction on BDI ($F[1, 568] = 0.887, p = .347, \eta_p^2 = .002$) was not significant either.

Trait Anxiety

A 2 (Gender [Male, Female]) x 2 (Age Group [Early adulthood, Adulthood]) between subjects factorial Analysis of Variance (ANOVA) was used in order to see how Gender, Age, and Gender x Age interaction differentiated on the levels of trait anxiety. The results revealed a significant main effect of Gender, $F(1, 568) = 16.535, p < .001, \eta_p^2 = .028$. Implying that female participants ($M = 48.078, SE = .499$) had higher level of anxiety when compared to male participants ($M = 44.603, SE = .694$) (see Figure 3.5). There was also a significant main effect of age, $F(1, 568) = 4.641, p = .032, \eta_p^2 = .008$. Accordingly, participants in their early adulthood ($M = 47.261, SE = .526$) had higher scores on trait anxiety compared to the participants in their adulthood ($M = 45.420, SE = .674$) (see Figure 3.6.). However, the interaction effect between age and gender was not found to be statistically significant ($F[1, 568] = 1.375, p = .241, \eta_p^2 = .002$).

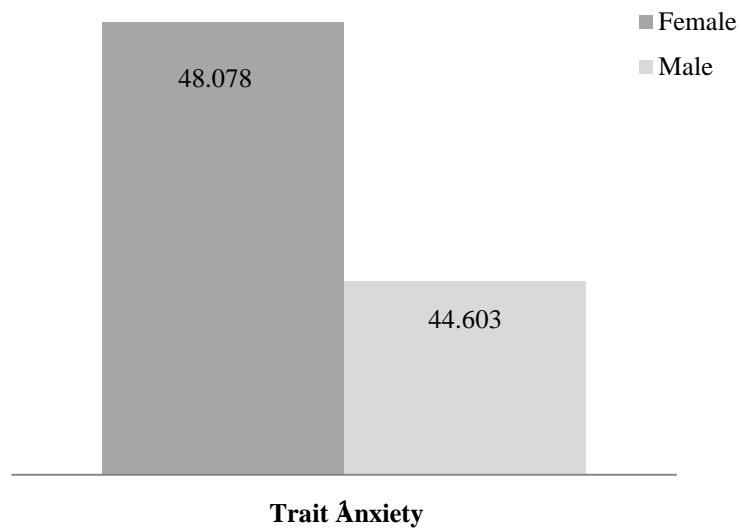


Figure 3.5. Mean Scores of Trait Anxiety for Gender Groups

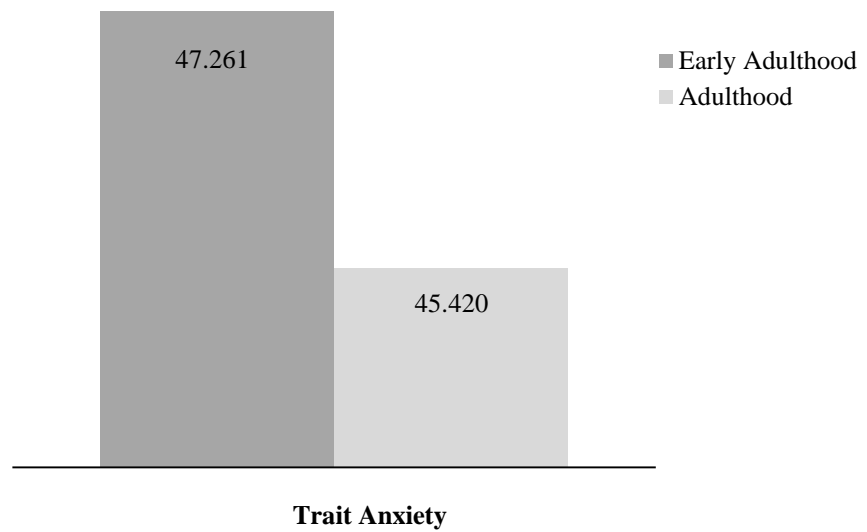


Figure 3.6. Mean Scores of Trait Anxiety for Age Groups

Satisfaction with Life

A 2 (Gender [Male, Female]) x 2 (Age Group [Early Adulthood, Adulthood]) between subjects factorial Analysis of Variance (ANOVA) was carried out to

examine the differences of Gender, Age, and Gender x Age interaction on the levels of satisfaction with life. The outcomes indicated no significant main effect of gender ($F[1, 568] = 2.307, p = .129, \eta_p^2 = .004$) and age ($F[1, 568] = .794, p = .373, \eta_p^2 = .001$). Furthermore, gender x age interaction on SWL ($F[1, 568] = .031, p = .859, \eta_p^2 = .000$) was not significant either.

3.3. Correlation Coefficients among the Measures of Study

In order to analyze the intercorrelations among the measures of the study, Pearson's correlation coefficients were calculated for Age, Gender, subscales of Barrett-Lennard Relationship Inventory separately for mother and father (i.e., level of regard, empathy, unconditionality, and congruence), Integrated Self-Discrepancy Index and its subscales (i.e., actual-ideal, actual-ought, actual-ought/other, and actual-undesired self discrepancies), Beck Depression Inventory, Trait form of State Trait Anxiety Inventory, Defense Styles Questionnaires' subscales (i.e., mature, neurotic, immature), Trait Shame and Guilt Inventory (i.e., shame, guilt, and pride), and Satisfaction with Life Scale. The correlation coefficients which were higher than .30 were reported, and overall results were demonstrated in Table 3.8.

According to the results, significant correlation coefficients were found among subscales of perceived parental relationships. The maternal level of regard was positively associated with maternal empathy ($r = .74, p < .001$), maternal unconditionality ($r = .47, p < .001$), maternal congruence ($r = .78, p < .001$), paternal level of regard ($r = .52, p < .001$), paternal empathy ($r = .35, p < .001$), and paternal congruence ($r = .42, p < .001$). A significant correlations were found between the maternal empathy and maternal unconditionality ($r = .54, p < .001$), maternal congruence ($r = .80, p < .001$), paternal level of regard ($r = .36, p < .001$), paternal empathy ($r = .51, p < .001$), paternal unconditionality ($r = .34, p < .001$) and paternal congruence ($r = .43, p < .001$). Furthermore, maternal unconditionality was found to have positive associations with maternal congruence ($r = .59, p < .001$), paternal unconditionality ($r = .70, p < .001$), and paternal congruence ($r = .37, p < .001$). Besides, maternal congruence indicated positive correlations with paternal level of regard ($r = .44, p < .001$), paternal empathy ($r = .44, p < .001$), paternal

unconditionality ($r = .41, p < .001$), and paternal congruence ($r = .57, p < .001$). As for the paternal level of regard, it was found to be positively associated with paternal empathy ($r = .78, p < .001$), paternal unconditionality ($r = .49, p < .001$) and paternal congruence ($r = .81, p < .001$). Moreover, there were positive correlations between paternal empathy and paternal unconditionality ($r = .56, p < .001$), and paternal congruence ($r = .81, p < .001$). Finally, a positive correlation between paternal unconditionality and paternal congruence ($r = .59, p < .001$) was found.

The results regarding self-discrepancies indicated that actual-ideal self discrepancy was positively related with ought self-discrepancy ($r = .38, p < .001$), ought/other self discrepancy ($r = .39, p < .001$), and undesired self-discrepancy ($r = .31, p < .001$). Indicating that while the discrepancy between actual and ideal self increased, the actual-ought, actual-ought/other, and actual-ideal self discrepancy also increased. In addition, actual-ideal self-discrepancy was positively associated with depression ($r = .32, p < .001$) and trait anxiety ($r = .39, p < .001$) while negatively associated with satisfaction with life ($r = -.37, p < .001$). These results indicated that the larger the discrepancy between actual and ideal self, the higher the levels of reported depression and anxiety symptoms. On the other hand, lower levels of actual-ideal self-discrepancy was associated with higher levels of life satisfaction. Ideal self-discrepancy was also negatively correlated with pride ($r = -.37, p < .001$) which demonstrated that larger discrepancy between actual and ideal self was associated with lower levels of pride. As for the actual-ought self discrepancy, it was found to be positively correlated with ought/other self-discrepancy ($r = .60, p < .001$) and trait anxiety ($r = .30, p < .001$). Therefore, participants with higher levels of ought/other self-discrepancy also had higher levels of ought/other self-discrepancy and reported higher levels of trait anxiety. Furthermore, there were negative correlations between undesired self discrepancy and trait anxiety ($r = -.35, p < .001$), and shame ($r = -.33, p < .001$). That is, larger discrepancy between actual and undesired self was associated with lower levels of trait anxiety and shame.

Among the defense styles, the mature defense style was negatively correlated with depression ($r = -.34, p < .001$), implying that participants who predominantly used mature defenses reported lower levels of depression. On the other hand, a positive

association has found between mature defenses and satisfaction with life ($r = .33, p < .001$). That is, the more participant used mature defenses, the more they felt satisfaction with life. Furthermore, the neurotic defense style was positively associated with immature defense style ($r = .34, p < .001$). Thus, if participants use the neurotic defenses, they also tend to use immature defenses. Moreover, immature defenses were found to be negatively correlated with both maternal congruence ($r = -.30, p < .001$) and paternal congruence ($r = -.30, p < .001$), which means participants who used mostly immature defenses perceived lower levels of congruence from their parents. Besides, it was found that immature defense style was positively correlated with shame ($r = .40, p < .001$) and guilt ($r = .35, p < .001$). These results displayed that participants who mostly used immature defenses styles were more likely to experience high levels of shame and guilt.

Results considering self-conscious emotions demonstrated that pride was found to have negative correlations with depression ($r = -.56, p < .001$) and trait anxiety ($r = -.55, p < .001$), meaning that participants who felt higher levels of pride tended to experience higher levels of depression and trait anxiety. On the other hand, there was a positive association between pride and satisfaction with life ($r = .49, p < .001$), implying participants with higher levels of pride felt higher levels of life satisfaction. Moreover, pride and shame was found to be negatively correlated ($r = -.41, p < .001$). This result indicated that the higher levels of pride was associated with lower levels of shame. Besides, there were positive correlations with shame and depression ($r = .61, p < .001$) and trait anxiety ($r = .62, p < .001$). These results indicated that participants who experienced more shame were more likely to have higher levels of depression and anxiety. However, shame was negatively correlated with satisfaction with life ($r = -.36, p < .001$), indicating that the lower the participants experienced shame, the higher they were satisfied with their lives. Moreover, a positive association between shame and guilt ($r = .72, p < .001$) was found, indicating that participants with higher levels of shame tended to experience higher levels of guilt. In addition, positive correlations between guilt and depression

($r = .48, p < .001$) and trait anxiety ($r = .53, p < .001$) were found, which showed that the higher levels of guilt were related with increased levels of depression and trait anxiety.

As for the inter-correlations among depression, trait anxiety, and satisfaction with life, depression was found to be positively correlated with trait anxiety ($r = .72, p < .001$) and negatively correlated with satisfaction with life ($r = -.50, p < .001$). That is, as participants had high levels of depression, they experienced high levels of trait anxiety and less satisfaction with their life. Finally, there was a negative correlation between trait anxiety and satisfaction with life ($r = -.52, p < .001$). This results indicated that participants with higher levels of trait anxiety were more likely to experience lower levels of life satisfaction.

Table 3.8. Pearson Correlation Coefficients between the Measure of Study

Variables	A	G	MR	ME	MU	MC	FR	FE	FU	FC	AI	AO	AOO	AU	M	N	I	P	S	G	BDI	TAI	SWL
A	1	-.091*	-.100*	-.070	-.011	-.075	-.032	-.004	.010	.011	-.005	-.072	-.097*	.094*	-.059	-.021	-.173**	.060	-.148**	-.123**	-.048	-.093*	-.014
G		1	.061	.082*	-.095*	.042	-.030	.032	-.094*	-.030	-.074	-.033	.034	.148**	-.029	-.114**	-.036	.053	-.155**	-.096*	-.069	-.174**	-.060
MR			1	.738**	.466**	.784**	.517**	.351**	.289**	.420**	-.137**	-.134**	-.269**	.044	.115**	-.032	-.271**	.188**	-.227**	-.123**	-.245**	-.217**	.163**
ME				1	.544**	.799**	.362**	.513**	.341**	.433**	-.106*	-.188**	-.266**	.065	.076	.047	-.252**	.240**	-.269**	-.221**	-.232**	-.257**	.248**
MU					1	.589**	.277**	.299**	.703**	.374**	-.059	-.093*	-.161**	.010	-.001	.011	-.196**	.106*	-.204**	-.158**	-.171**	-.166**	.120**
MC						1	.443**	.442**	.418**	.569**	-.097*	-.158**	-.231**	.013	.080	-.051	-.302**	.203**	-.227**	-.177**	-.258**	-.215**	.182**
FR							1	.778**	.493**	.811**	-.167**	-.078	-.244**	.154**	.111**	-.022	-.281**	.214**	-.211**	-.129**	-.237**	-.198**	.228**
FE								1	.556**	.813**	-.163**	-.157**	-.256**	.182**	.070	.037	-.263**	.242**	-.242**	-.175**	-.217**	-.240**	.284**
FU									1	.590**	-.053	-.060	-.140**	.067	.036	-.006	-.192**	.121**	-.166**	-.140**	-.182**	-.177**	.159**
FC										1	-.082	-.115**	-.211**	.094*	.063	-.034	-.302**	.200**	-.207**	-.161**	-.222**	-.173**	.210**
AI											1	.383**	.386**	-.307**	-.253**	-.081	.152**	-.372**	.209**	.165**	.315**	.386**	-.371**
AO												1	.601**	-.253**	-.196**	-.079	.185**	-.290**	.232**	.192**	.250**	.302**	-.261**
AOO													1	-.198**	-.200**	-.114**	.207**	-.254**	.214**	.196**	.231**	.281**	-.231**
AU														1	.158**	-.053	-.221**	.203**	-.330**	-.266**	-.217**	-.348**	.178**
M															1	.245**	.125**	.295**	-.199**	-.142**	-.251**	-.384**	.333**
N																1	.336**	.079	.113**	.184**	.092*	.112**	.149**
I																	1	-.258**	.403**	.345**	.452**	.449**	-.238**
P																		1	-.412**	-.277**	-.557**	-.546**	.490**
S																			1	.719**	.607**	.619**	-.357**
G																				1	.476**	.534**	-.290**
BDI																					1	.716**	-.504**
STAI-T																						1	-.523**
SWL																							1

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

Note. MR = Maternal Regard, ME = Maternal Empathy, MU = Maternal Unconditionality, MC = Maternal Congruence, FR = Paternal Regard, FE = Paternal Empathy, FU = Paternal Unconditionality, FC = Paternal Congruence, AI = Ideal Self-Discrepancy, AO = Ought Self-Discrepancy, AOO = Ought/Other Self-Discrepancy, M= Mature Defense, N = Neurotic Defenses, I = Immature Defences, P = Pride, S = Shame, G = Guilt, BDI = Beck Depression Inventory, STAI-T = State Trait Anxiety Inventory-Trait Form, SWL = Satisfaction with Life

3.4. The Differences of Levels of Self-Discrepancies on the Psychological Well-Being

At the beginning of the analysis, four types of self-discrepancies (i.e., ideal, ought, ought/other and undesired self-discrepancies) were categorized into 3 groups (i.e., low, moderate, and high self-discrepancies) through median split. Then, in order to investigate how ideal, ought, ought/other, and undesired self-discrepancies differ on the psychological well-being 3 sets of one way between subjects (ANOVA) with dependent variables of depression, trait anxiety, and satisfaction with life were conducted.

3.4.1. The Differences of Levels of Self-Discrepancies on Depression

Firstly, to investigate how the three levels of each self-discrepancy differentiate on depression symptoms, four separate one way between subjects ANOVA were carried out. Results indicated that depressive symptoms significantly varied with three levels of actual-ideal self discrepancy ($F[2, 569] = 23.367, p < .001, \eta_p^2 = .076$). The pairwise comparisons conducted with Bonferroni post-hoc analysis revealed that participants with higher levels of ideal self-discrepancy ($M = 15.87, SD = 9.70$) reported higher levels of depression as compared to participants with moderate levels of ideal self-discrepancy ($M = 12.39, SD = 8.11$). Also, participants who reported moderate discrepancy between actual and ideal self had higher scores on the depression than participants with low actual-ideal self discrepancy ($M = 9.85, SD = 7.94$). Besides actual-ideal self discrepancy, the differences of levels of ought self discrepancy on the depression was found to be significant ($F[2, 569] = 18.145, p < .001, \eta_p^2 = .060$). Particularly, participants with high ought self-discrepancy ($M = 15.23, SD = 9.80$) had significantly more depressive symptoms than those with moderate ($M = 12.81, SD = 8.19$) and low ($M = 9.80, SD = 7.94$) self-discrepancies. Also, the participants with moderate ought self-discrepancy had more depressive symptoms than participants with low self-discrepancy. As for the discrepancy between actual self and ought self on the other standpoint, the levels of ought/other self-discrepancy displayed statistically significant differences on the depression ($F[2,$

569] = 10.808, $p < .001$, $\eta_p^2 = .037$). Implying that depression scores of those with high ought/other self-discrepancy ($M = 14.84$, $SD = 9.39$) were significantly different from those with low ought/other self-discrepancy ($M = 10.73$, $SD = 8.56$). However, moderate ought/other self-discrepancy did not significantly differ from either high or low ought/other self-discrepancies. Finally, the differences of three levels of undesired self discrepancy on depression symptoms were significant ($F[2, 569] = 14.984$, $p < .001$, $\eta_p^2 = .050$). This results revealed that participants with high discrepancy between actual and undesired self ($M = 9.94$, $SD = 8.17$) had significantly lower depression scores than participants with moderate ($M = 13.11$, $SD = 8.56$) and low ($M = 14.76$, $SD = 9.36$) levels of undesired self discrepancies. However, moderate levels of undesired self-discrepancy did not significantly differ from low levels of undesired self-discrepancy (see Figure 3.7.).

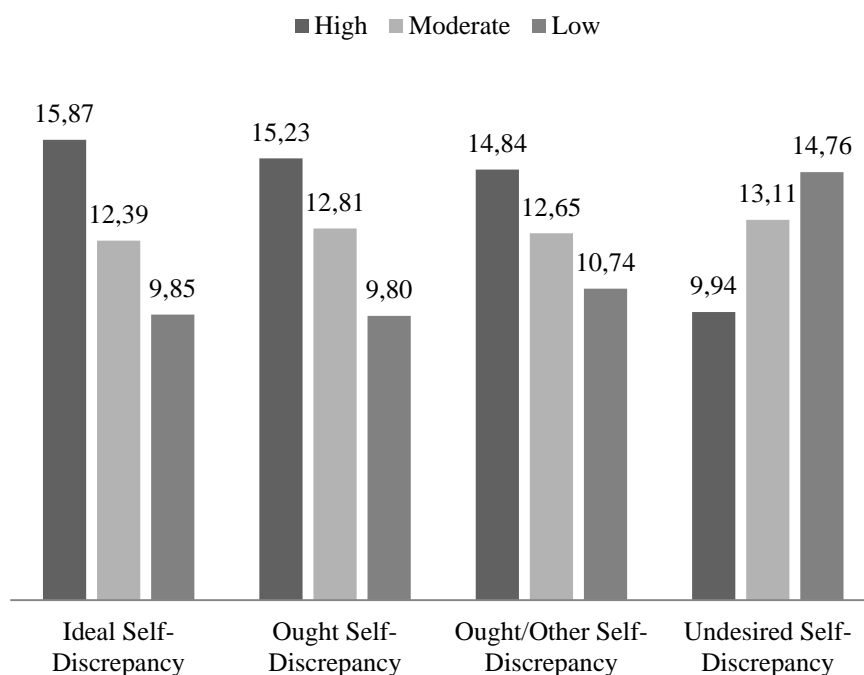


Figure 3.7. Mean Scores of Depression for Different Levels of Self-Discrepancies

3.4.2. The Differences of Levels of Self-Discrepancies on Trait Anxiety

Four separate one way between subjects ANOVA was conducted in order to see how each type of self-discrepancy differs on the trait anxiety. The analysis examining

differences between levels of ideal self-discrepancy on trait anxiety was statistically significant ($F[2, 569] = 43.457, p < .001, \eta_p^2 = .133$). The pairwise comparisons conducted with Bonferroni post-hoc analysis indicated that participants who had high level of actual-ideal self discrepancy ($M = 51.21, SD = 9.36$) experience greater trait anxiety than those with moderate ($M = 47.27, SD = 8.23$) and low ($M = 42.59, SD = 9.04$) discrepancies between actual and ideal self. In addition, participants with moderate levels of ideal self-discrepancy had significantly higher trait anxiety levels than those with low levels of self-discrepancy. As for the actual-ought self discrepancy, differences of its levels on the trait anxiety was also significant ($F[2, 569] = 27.208, p < .001, \eta_p^2 = .087$). Specifically, participants with low discrepancy between actual and ought self ($M = 42.97, SD = 8.61$) reported significantly lower levels of trait anxiety compared to the participants with moderate ($M = 47.80, SD = 8.82$) and high ($M = 49.90, SD = 10.26$) levels of ought self-discrepancy. However, moderate level of ought self discrepancies did not significantly differ from high level of self-discrepancy. In addition, the analysis comparing different levels of actual-ought/other self-discrepancy was found to be statistically significant ($F[2, 569] = 21.474, p < .001, \eta_p^2 = .090$). It further displayed that participants with high levels of ought/other self-discrepancy ($M = 50.15, SD = 10$) reported higher levels of trait anxiety when compared to participants with moderate ($M = 47.15, SD = 8.69$) and low ($M = 44, SD = 9.26$) levels of ought/other self-discrepancy, and participants with low ought/other self-discrepancy had significantly higher trait anxiety scores than those with moderate ought/other self-discrepancy. Finally, the levels of actual-undesired self-discrepancy was compared on the levels of trait anxiety and significant difference between groups were found ($F[2, 569] = 37.865, p < .001, \eta_p^2 = .117$). While participants with low discrepancy between actual and undesired self ($M = 50.66, SD = 9.36$) reported highest levels of trait anxiety, participants with high undesired self-discrepancy ($M = 42.60, SD = 9.15$) revealed lower levels of trait anxiety than participants with moderate undesired self-discrepancy ($M = 47.35, SD = 8.77$) (see Figure 3.8.).

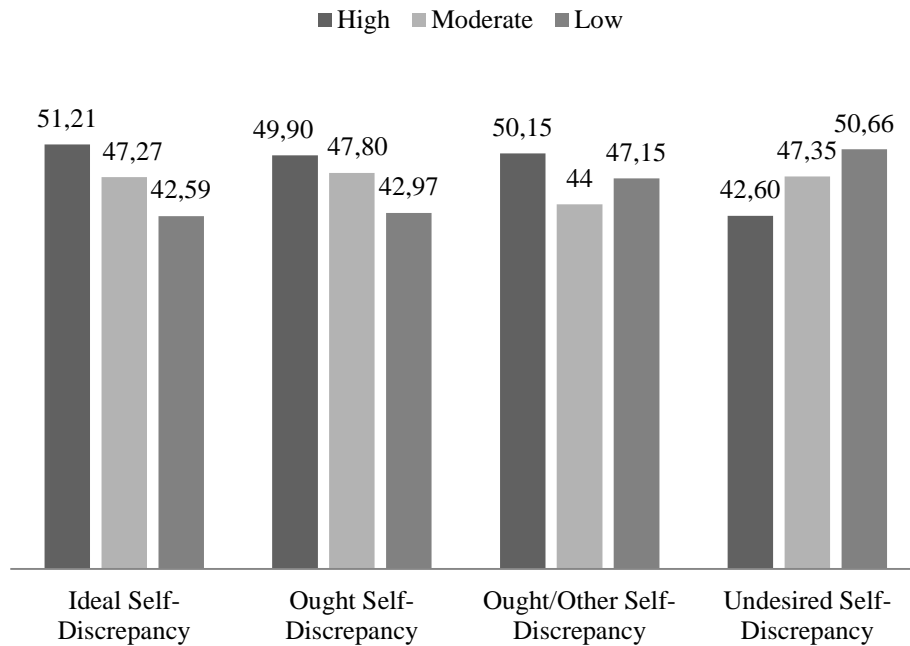


Figure 3.8. Mean Scores of Trait Anxiety for Different Levels of Self-Discrepancies

3.4.3. The Differences of Levels of Self-Discrepancies on Satisfaction with Life

To investigate differences of the three levels of self-discrepancy on satisfaction with life, four separate of one way between subjects ANOVAs were conducted.

According to the results, the levels of ideal-self discrepancy significantly differed from each other on the life satisfaction ($F[2, 569] = 39.589, p < .001, \eta_p^2 = .122$). The pairwise comparisons conducted with Bonferroni post-hoc analysis indicated that participants with low ideal self discrepancy ($M = 23.94, SD = 6.41$) reported higher satisfaction with life than participant with moderate ideal self discrepancy ($M = 21.63, SD = 6.67$). At the same time, participants having moderate discrepancy between actual and ideal self experienced more life satisfaction than participants with high levels of ideal self discrepancy ($M = 17.84, SD = 7.11$). Like the levels of ideal self discrepancy, the levels of ought self-discrepancy significantly differed from each other on the satisfaction with life ($F[2, 569] = 21.534, p < .001, \eta_p^2 = .070$).

Particularly, the satisfaction with life was significantly higher for the participant with low ought self discrepancy ($M = 23.62, SD = 6.99$) than those with moderate level of ought self-discrepancy ($M = 21.13, SD = 6.72$). Also, participants with moderate

level of ought self discrepancy felt more satisfied with their life than the participants with high discrepancy between actual-ought self ($M = 18.90$, $SD = 7.08$). As for actual-ought/other self-discrepancy, its levels significantly differentiated on the life satisfaction ($F[2, 569] = 12.778$, $p < .001$, $\eta_p^2 = .043$). According to the post hoc comparisons, participants with high levels of ought/other self discrepancy ($M = 19.19$, $SD = 7.30$) reported significantly lower satisfaction with life compared to participants with low ($M = 22.74$, $SD = 7.16$) and moderate ($M = 21.42$, $SD = 6.54$) discrepancies between actual and ought/other self. However, low levels of ought/other self discrepancy did not significantly differ from moderate levels of ought/other self-discrepancy. Lastly, the analysis which compared the levels of undesired self discrepancy on the satisfaction with life was found to be statistically significant ($F[2, 569] = 11.827$, $p < .001$, $\eta_p^2 = .040$). The post hoc comparisons revealed, that, participants with high levels of undesired self discrepancy ($M = 23.17$, $SD = 6.82$), reported more satisfaction with life than those with moderate ($M = 20.72$, $SD = 7.04$), and low ($M = 19.77$, $SD = 7.24$) undesired self-discrepancies. However, moderate levels of undesired self discrepancy did not significantly differ from low levels of undesired self-discrepancy (see Figure 3.9.).

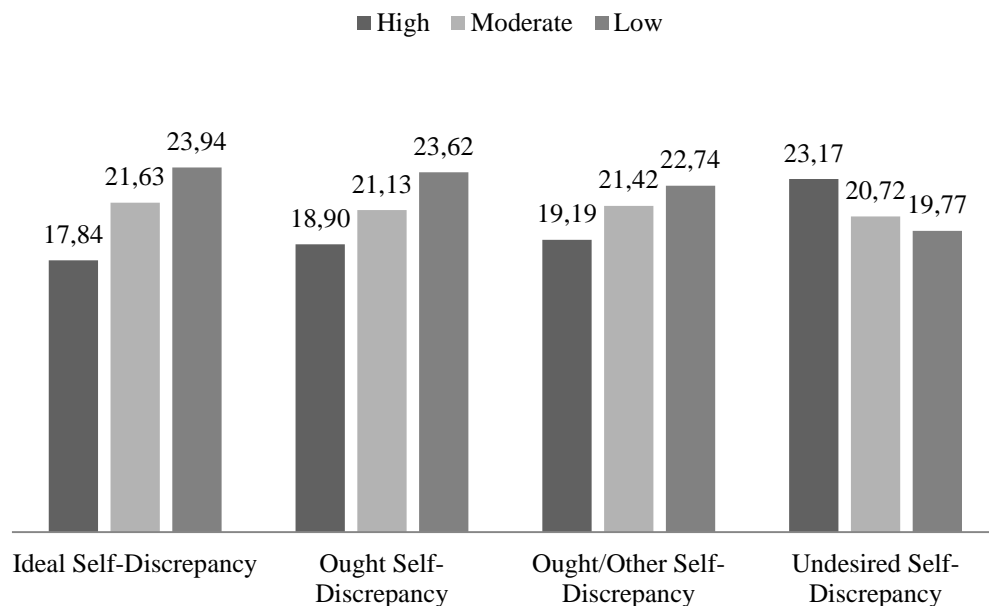


Figure 3.9. Mean Scores of Satisfaction with Life for Different Levels of Self-Discrepancies

3.5. Regression Analyses

In order to figure out factors related to defense styles (i.e., mature,immature, and neurotic), self-conscious emotions (i.e., shame, guilt, and pride), and psychological well-being (i.e., depression, trait anxiety, satisfaction with life), three sets of hierarchical multiple regression analyses were conducted.

3.5.1. Factors Associated with Defense Styles (The First Set of Regression Analyses)

To figure out how perceived parental relationship with both mother and father and self-discrepancies were associated with defense styles, three separate hierarchical regression analyses were conducted with the dependent variables of mature, immature, and neurotic defense styles. At the first step, age and gender entered into equation as control variables. Then, four subdomains of perceived parental relationship with both mother and father (i.e., the level of regard, empathy, unconditionality, and congruence) was included into the 2nd step. In the final step, four separate types of self discrepancies (i.e. ideal self-discrepancy, ought self-discrepancy, ought/other self-discrepancy, and undesired self-discrepancy) were entered to the analysis via stepwise method. Thus, only the variables significantly associated with defenses styles entered into the equation (see Table 3.8)

3.5.1.1. Factors Associated with Mature Defense Style

Hierarchical regression analysis was run with mature defense style being the dependent variable. The analysis indicated that there was a significant association between maternal level of regard and mature defenses ($\beta = .12$, $t[570] = 2.76$, $p < .01$). Implying that the higher maternal level of regard, the more frequenter the participants tended to use mature defenses. As can be seen from Table 3.9., maternal level of regard explained 1% of the variance ($R^2 = .01$, $F[1, 570] = 7.61$, $p < .01$). After controlling for the maternal level of regard, actual-ideal self discrepancy ($\beta = -.24$, $t[569] = -5.92$ $p < .001$) and actual-ought self-discrepancy ($\beta = -.11$, $t[568] = -2.51$, $p < .05$) were negatively associated with mature defense style. As actual-ideal self discrepancy and actual-ought self discrepancy increased, the participants tended

to use less mature defenses. Ideal self-discrepancy increased explained variance to 7% ($F_{change}[1, 569] = 35.06, p < .001$). With inclusion of ought self-discrepancy, explained variance increased to 8% ($F_{change}[1, 568] = 6.29, p < .05$) see Table 3.9).

3.5.1.2. Factors Associated with Immature Defense Style

A three step hierarchical regression analysis was conducted in order to examine the factors associated with immature defense style. In the first step of the regression analysis, age ($\beta = -.17, t[570] = -4.19, p < .001$) was found to be negative associated with immature defenses. It revealed that as the ages of participants increased, they were less likely to use immature defenses. Also, age explained 3% ($R^2 = .03, F[1, 570] = 17.52, p < .001$) of the total variance. In the next step, maternal congruence ($\beta = -.32, t[569] = -8.09, p < .001$) and paternal level of regard ($\beta = -.18, t[568] = -4.26, p < .001$) were significantly associated with immature defenses. Thus, when the participants perceived less congruence from their mothers and level of regard from their father, they tended to use immature defenses more frequently. Explained variance increased to 13% ($F_{change}[1, 569] = 65.37, p < .001$) by the inclusion of maternal congruence. Paternal level of regard increase the variance to 16% ($F_{change}[1, 568] = 18.19, p < .001$). Among self-discrepancies, significant negative associations between immature defenses and undesired self-discrepancy ($\beta = -.18, t[567] = -4.62, p < .001$), and ought self-discrepancy ($\beta = .08, t[566] = 2.13, p < .05$) were found. That is, while the discrepancy between actual and undesired self increased, the use of immature defenses decreased. On the other hand, higher levels of ought self-discrepancy was associated with the increase in the use of immature defense style. Undesired self discrepancy increased variance to 18% ($F_{change}[1, 567] = 21.36, p < .001$). Ought self-discrepancy increased variance to 19% ($F_{change}[1, 566] = 4.53, p < .001$).

3.5.1.3. Factors Associated with Neurotic Defense Style

According to the three step regression analysis run with the neurotic defense style, gender as control variable was found to have a negative association with neurotic defense styles ($\beta = -.11, t[570] = -2.74, p < .01$). Thus, female participants tended to

adopt more neurotic defenses compared to male participants. Furthermore, gender accounted for 1% of the variance ($R^2 = .01$, $F[1, 570] = 7.52$, $p < .01$). Then, from self-discrepancies, the discrepancy between actual and ought/other selves ($\beta = -.11$, $t[569] = -2.66$, $p < .01$) was significantly associated with neurotic defenses, which indicated that participants who reported lower level of ought/other self-discrepancy tended to adopt more neurotic defenses. Ought/other self-discrepancy increased explained variance to 3% ($F_{change}[1, 569] = 7.05$, $p < .01$).

Table 3.9. *Factors Associated with Defense Styles*

	β	F_{change}	Df	t	R^2
Dependent Variable					
Mature Defenses					
Parental Relationship					
Maternal Level of Regard	.12	7.61**	1, 570	2.76	.013
Self-Discrepancies					
Ideal Self-Discrepancy	-.24	35.06***	1, 569	-5.92	.070
Ought Self-Discrepancy	-.11	6.29*	1, 568	-2.51	.081
Dependent Variable					
Immature Defense Style					
Control Variables					
Age	-.17	17.52***	1, 570	-4.19	.030
Parental Relationship					
Maternal Congruence	-.32	65.37***	1, 569	-8.09	.130
Paternal Level of Regard	-.18	18.19***	1, 568	-4.26	.157
Self-Discrepancies					
Undesired Self-Discrepancy	-.18	21.36***	1, 567	-4.62	.187
Ought Self-Discrepancy	.08	4.53*	1, 566	2.13	.194
Dependent Variable					
Neurotic Defense Style					
Control Variables					
Gender	-.11	7.52**	1, 570	-2.74	.013
Self-Discrepancies					
Ought/Other Self-Discrepancy	-.11	7.05**	1, 569	-2.66	.025

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

3.5.2. Factors Associated with Self-Conscious Emotions (The Second Set of Regression Analyses)

As for the second set of regression analyses, four separate hierarchical regression analyses were conducted in order to examine how perceived parental relationship,

self-discrepancies, and defense styles were related with self-conscious emotions (i.e., pride, shame, and guilt). Age and gender entered into analysis as control variables at the first step. The 2nd step of the analysis included four subdomains of perceived parental relationship with both mother and father (i.e., the level of regard, empathy, unconditionality, and congruence). In the third step, four separate types of self discrepancies (i.e., ideal self-discrepancy, ought self-discrepancy, ought/other self-discrepancy, and undesired self-discrepancy) were added into the analysis. Lastly, the fourth step included defense styles (i.e., mature, immature, and neurotic) were entered via stepwise method. Thus, only the variables significantly associated with self-conscious emotions entered into the equation (see Table 3.10.).

3.5.2.1. Factors Associated with Pride

The outcome of the analysis indicated that there was a significant association between paternal empathy ($\beta = .24$, $t[570] = 5.94$, $p < .001$) and pride, and between maternal empathy ($\beta = .16$, $t[570] = 3.37$, $p < .01$) and pride. That is, participants who perceived their parents more empathic experienced higher levels of pride. Paternal empathy accounted for 6% of the variance ($R^2 = .06$, $F[1, 570] = 35.33$, $p < .001$). Maternal empathy increased explained variance to 8% ($R^2 = .08$, $F[1, 569] = 11.34$, $p < .01$). Furthermore, actual-ideal self discrepancy ($\beta = -.34$, $t[568] = -8.83$, $p < .001$) and actual-ought self-discrepancy ($\beta = -.14$, $t[567] = -3.37$, $p < .01$) were negatively associated with pride. Indicating that while discrepancies between actual and ideal self, and between actual and ought self increased, the participants expressed lower levels of pride. Ideal self-discrepancy increased explained variance to 19 % ($Fchange[1, 568] = 77.89$, $p < .001$). Addition of ought self-discrepancy increased explained total variance to 20 % ($Fchange[1, 567] = 11.35$, $p < .01$). Besides, among the defense styles mature defenses were found to be positively associated with pride ($\beta = .19$, $t[566] = 5.05$, $p < .001$), while immature defenses were found to be negatively related with pride ($\beta = -.19$, $t[565] = -4.93$, $p < .001$). Specifically, participants adopting more mature defenses reported higher levels of pride while those who used more immature defenses had poorer sense of pride.

Mature defense style increased explained variance up to 24 % ($Fchange[1, 566] = 25.46, p < .001$). With the inclusion of immature defense styles, explained variance increased to 27% ($Fchange[1, 565] = -4.93, p < .001$).

3.5.2.2. Factors Associated with Shame

A four-step hierarchical regression analysis was conducted to identify which factors were associated with shame. In the first step of regression analysis, gender ($\beta = -.15, t[570] = -3.74, p < .001$) and age ($\beta = -.16, t[569] = -2.64, p < .01$) were found to be negatively associated with shame. It revealed that female participants were more likely to experience shame than male participants. Moreover, while the ages of participants increased, there was a decrease in their experience of shame. Gender explained 2% of the variance ($R^2 = .02, F[1, 570] = 13.99, p < .001$). Explained variance increased to 5% ($Fchange[1, 569] = 15.79, p < .001$) by the inclusion of age. Secondly-, subdomains of BLRI for both mother and father entered into the equation. Maternal empathy ($\beta = -.27, t[568] = -6.82, p < .001$), paternal level of regard ($\beta = -.14, t[567] = -3.40, p < .01$), and maternal unconditionality ($\beta = -.10, t[566] = -1.97, p < .05$) were found to have negative associations with shame. That is, participants sensing lower levels of empathy from their mothers, lower level of regard from their fathers, and lower unconditionality from their mothers, experienced more shame. Maternal empathy increased variance to 12% ($Fchange[1, 568] = 46.48, p < .001$), paternal level of regard increased variance to 14% ($Fchange[1, 567] = 11.56, p < .01$) and maternal unconditionality increased variance to 15% ($Fchange[1, 566] = 3.88, p < .05$). Among self-discrepancies a significant negative association between shame and undesired self-discrepancy ($\beta = -.27, t[565] = -7.06, p < .001$), and a positive association with ought self-discrepancy ($\beta = .11, t[564] = 2.88, p < .01$) were found. Thus, when participants' actual selves were closer to their undesired selves, they reported higher levels of shame. On the other hand, the more discrepant the actual and ought selves from each other, the more participants felt shame. Undesired self-discrepancy increased explained variance up to 22% ($Fchange[1, 565] = 49.82, p < .001$) and ought self-discrepancy increased explained variance up to 23% ($Fchange[1, 564] = 8.27, p < .01$). In the final step, there was a positive association between shame and immature defenses ($\beta = .26, t[563] = 6.69, p$

< .001) while mature defenses were negatively associated with shame ($\beta = -.20$, $t[562] = -5.44$, $p < .001$). It revealed that the high levels of shame were associated with increase in the use of immature defenses. However, while the participants were prone to use mature defenses, the level of shame which they felt decreased. Immature defense style increased variance to 28% ($Fchange[1, 563] = 44.80$, $p < .001$) and mature defense styles increased variance to 32% ($Fchange[1, 562] = 29.58$, $p < .001$).

3.5.2.2. Factors Associated with Guilt

As for variables associated with guilt, the results indicated that age ($\beta = -.12$, $t[570] = -2.97$, $p < .05$) and gender ($\beta = -.11$, $t[569] = -2.61$, $p < .05$) were found to be negative associated with guilt in the first step of regression analysis. That is, as the age of the participants increased, there was an increase in their experience of guilt. Moreover, being female was related with higher level of guilt. Age explained 2% of the total variance ($R^2 = .02$, $F[1, 570] = 8.79$, $p < .05$) and gender increased explained variance up to 3% ($Fchange[1, 569] = 6.81$, $p < .05$). After controlling for demographic variables, maternal empathy ($\beta = -.22$, $t[568] = -5.52$, $p < .001$) was found to be negatively associated with guilt. When participants reported higher level of empathy from mother, they were less likely to feel guilty. Maternal empathy increased variance to 8% ($Fchange[1, 568] = 30.51$, $p < .001$). Among self-discrepancies, significant negative association between guilt and undesired self-discrepancy ($\beta = -.23$, $t[567] = -5.84$, $p < .01$), and positive association with ought/other self-discrepancy ($\beta = .10$, $t[566] = 2.29$, $p < .05$) were found. Like shame, when the discrepancy between actual and undesired self was low, participants were more prone to experience guilt whereas higher level of discrepancy between actual and ought/other self was related to higher levels of guilt. Undesired self-discrepancy increased variance to 13% ($Fchange[1, 567] = 34.09$, $p < .001$) and ought/other self-discrepancy increased variance to 14% ($Fchange[1, 566] = 5.23$, $p < .05$). In addition, among the defense styles, immature ($\beta = .24$, $t[565] = 5.97$, $p < .001$) and neurotic ($\beta = .15$, $t[563] = 3.59$, $p < .001$) defenses were found to be positively associated with guilt while mature defenses were negatively associated with guilt ($\beta = -.14$, $t[564] = -3.57$, $p < .01$). Implying that participants using more

immature and neurotic defenses tended to experience higher levels of guilt while those adopting more mature defense styles were less likely to experience guilt. Immature defense style increased variance to 19% ($F_{change}[1, 565] = 35.58, p < .001$), mature defense styles increased variance to 21% ($F_{change}[1, 564] = 12.75, p < .01$), and neurotic defense styles increased variance to 22% ($F_{change}[1, 562] = 12.90, p < .001$).

Table 3.10. *Factors Associated with Self-Conscious Emotions*

	B	F _{change}	df	T	R ²
Dependent Variable					
Pride					
Step 2					
Paternal Empathy	.24	35.33***	1, 570	5.94	.058
Maternal Empathy	.16	11.34**	1, 569	3.37	.077
Step 3					
Ideal Self-Discrepancy	-.34	77.89***	1, 568	-8.83	.188
Ought Self-Discrepancy	-.14	11.35**	1, 567	-3.37	.204
Step 4					
Mature Defense Style	.19	25.46***	1, 566	5.05	.238
Immature Defense Style	-.19	24.34***	1, 565	-4.93	.270
Dependent Variable					
Shame					
Control Variables					
Gender	-.15	13.99***	1, 570	-3.74	.024
Age	-.16	15.79***	1, 569	-3.97	.050
Step 2					
Maternal Empathy	-.27	46.48***	1, 568	-6.82	.122
Paternal Level of Regard	-.14	11.56**	1, 567	-3.40	.140
Maternal Unconditionality	-.10	3.88*	1, 566	-1.97	.146
Step 3					
Undesired Self-Discrepancy	-.27	49.82***	1, 565	-7.06	.215
Ought Self-Discrepancy	.11	8.27**	1, 564	2.88	.226
Step 4					
Immature Defense Style	.26	44.80***	1, 563	6.69	.283
Mature Defense Style	-.20	29.58***	1, 562	-5.44	.319
Dependent Variable					
Guilt					
Control Variables					
Age	-.12	8.79**	1, 570	-2.97	.015
Gender	-.11	6.81**	1, 569	-2.61	.027
Step 2					
Maternal Empathy	-.22	30.51***	1, 568	-5.52	.076
Step 3					
Undesired Self-Discrepancy	-.23	34.09***	1, 567	-5.84	.129
Ought/Other Self-Discrepancy	.10	5.23*	1, 566	2.29	.137

Table 3.10. (continued)

Step 4					
Immature Defense Style	.24	35.58***	1, 565	5.97	.188
Mature Defense Style	-.14	12.75***	1, 564	-3.57	.206
Neurotic Defense Style	.15	12.90***	1, 563	3.59	.224

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

3.5.3. Factors Associated with Psychological Well-Being (The Third Set Of Regression Analyses)

Three separate five-step hierarchical regression analyses were conducted with the dependent variables of depression, trait anxiety, and satisfaction with life in order to identify out how perceived parental relationship with both mother and father, self-discrepancies, defense styles, and self-conscious were associated with the measures of psychological well-being (i.e., depression, trait anxiety, and satisfaction with life). At the first step, age and gender entered into equation as control variables. Then, four subdomains of perceived parental relationship with both mother and father (i.e., the level of regard, empathy, unconditionality, and congruence) were included into the 2nd step. In the third step, four separate types of self discrepancies (i.e., ideal self-discrepancy, ought self-discrepancy, ought/other self-discrepancy, and undesired self-discrepancy) were entered to the analysis. The fourth step added defense styles (i.e., mature, immature, and neurotic) into the analysis. Finally, the fifth step included self-conscious emotions (i.e., pride, shame, and guilt) into the equation via stepwise method. Thus, only the variables significantly associated with psychological well-being entered into the equation (see Table 3.11.).

3.5.3.1. Factors Associated with Depression

A five-step hierarchical regression analysis was conducted in order to examine the factors associated with depression. Among perceived parental relationship variables, maternal congruence ($\beta = -.26$, $t[570] = -6.38$, $p < .001$), and paternal level of regard ($\beta = -.15$, $t[569] = -3.41$, $p < .01$) were negatively associated with depression. That participants who perceived more maternal congruence and paternal level of

regard experienced lower levels of depressive symptoms. Maternal congruence explained 7% of the variance ($R^2 = .07$, $F[1, 570] = 40.68$, $p < .001$) and paternal level of regard increased variance to 9% ($Fchange[1, 569] = 11.60$, $p < .01$). Among self-discrepancies, significant negative association between depression and undesired self-discrepancy ($\beta = -.13$, $t[567] = -3.13$, $p < .01$), and positive associations with ideal ($\beta = .28$, $t[568] = 7.14$, $p < .001$) and ought self-discrepancies ($\beta = .11$, $t[566] = 2.55$, $p < .05$) were found. It revealed that participants reporting higher levels of ideal and ought self-discrepancy more likely to exhibit high levels of depressive symptoms. On the other hand, those with higher levels of discrepancy between actual and undesired selves reported lower levels of depressive symptoms. Ideal self-discrepancy increased variance to 16% ($Fchange[1, 568] = 51.02$, $p < .001$), undesired self-discrepancy increased variance to 17% ($Fchange[1, 567] = 9.82$, $p < .01$), and ought self-discrepancy increased variance to 18% ($Fchange[1, 567] = 6.50$, $p < .05$). In addition, among the defense styles, immature defenses were positively associated with depression ($\beta = .35$, $t[565] = 9.11$, $p < .001$) while mature defenses were negatively associated with depression ($\beta = -.24$, $t[564] = -6.57$, $p < .001$). That is, when participants used immature defenses more frequently, they were more likely to experience depressive symptomatology. On the hand, the frequent use of mature defenses were associated with low level of depressive symptoms. Immature defense style increased total variance up to 29% ($Fchange[1, 565] = 82.89$, $p < .001$) and mature defense styles increased total variance up to 34% ($Fchange[1, 564] = 43.21$, $p < .001$). Finally, among self-conscious emotions, shame was positively associated with depression ($\beta = .44$, $t[563] = 12.34$, $p < .001$) while pride was negatively associated with depression ($\beta = -.29$, $t[562] = -8.38$, $p < .001$). Indicating that higher levels of shame and lower levels of pride were associated with lower levels of depression. Shame increased total variance up to 48% ($Fchange[1, 563] = 152.30$, $p < .001$) and pride increased total variance up to 54% ($Fchange[1, 562] = 70.20$, $p < .001$).

3.5.3.2. Factors Associated with Trait Anxiety

As for the associated variables with trait anxiety, in the first step of regression analysis, gender ($\beta = -.17$, $t[570] = -4.22$, $p < .001$) and age ($\beta = -.11$, $t[569] = -2.67$,

$p < .01$) were found to be negative associated with trait anxiety. Specially, younger and female participants had higher levels of trait anxiety compared to older and male participants. Gender explained 3% ($R^2 = .03$, $F[1, 570] = 17.76$, $p < .001$) of the variance. Explained variance increased to 4% ($Fchange[1, 569] = 7.14$, $p < .01$) by the inclusion of age. In the second step, maternal empathy ($\beta = -.25$, $t[568] = -6.32$, $p < .001$), and paternal level of regard ($\beta = -.13$, $t[567] = -3.16$, $p < .01$) were negatively associated with depression. Participants who perceived their mothers and fathers as empathic reported lower levels of trait anxiety. Maternal empathy increased explained variance to 11% ($Fchange[1, 568] = 39.88$, $p < .001$) and paternal level of regard increased variance to 12% ($Fchange[1, 567] = 10.01$, $p < .01$). Among self-discrepancies, significant negative association between trait anxiety and undesired self-discrepancy ($\beta = -.21$, $t[565] = -5.56$, $p < .001$), and positive associations with ideal ($\beta = .34$, $t[566] = 9.11$, $p < .001$) and ought ($\beta = .11$, $t[564] = 2.76$, $p < .01$) self-discrepancies were found. Thus, participants with higher levels of ideal and ought self-discrepancies expressed higher levels of trait anxiety, while those with higher levels of undesired self discrepancy reported lower levels of trait anxiety. Ideal self-discrepancy increased variance to 23% ($Fchange[1, 566] = 82.92$, $p < .001$), undesired self-discrepancy increased total variance up to 27% ($Fchange[1, 565] = 30.91$, $p < .001$), and ought self-discrepancy increased variance up to 28% ($Fchange[1, 564] = 7.63$, $p < .05$). In addition, among the defense styles, immature defenses ($\beta = .32$, $t[563] = 8.77$, $p < .001$) and neurotic defenses ($\beta = .08$, $t[561] = 2.38$, $p < .05$) were found to form positive relations with trait anxiety while mature defenses were found to establish a negative relation with trait anxiety ($\beta = -.37$, $t[562] = -11.44$, $p < .001$), which indicated that more frequent use of immature and neurotic defenses were associated with higher levels of trait anxiety while more frequent use of mature defenses were associated with lower levels of trait anxiety. Immature defense style increased variance to 37% ($Fchange[1, 563] = 76.96$, $p < .001$), mature defense styles increased variance to 48% ($Fchange[1, 562] = 130.88$, $p < .001$), and neurotic defense styles increased variance to 49% ($Fchange[1, 561] = 5.64$, $p < .05$). Finally, among self-conscious emotions, shame ($\beta = .36$, $t[560] = 11.01$, $p < .001$) and guilt ($\beta = .14$, $t[558] = 3.80$, $p < .001$) were found to be positively associated with trait anxiety while pride was negatively associated with

trait anxiety ($\beta = -.22, t[559] = -7.01, p < .001$). Particularly, participants who experienced intense shame and guilt were more likely to have higher levels of trait anxiety while those with stronger pride reported lower levels of trait anxiety. Shame increased explained variance to 58% ($F_{change}[1, 560] = 121.293, p < .001$), pride increased variance to 62% ($F_{change}[1, 559] = 49.16, p < .001$), and guilt increased variance to 63% ($F_{change}[1, 558] = 14.45, p < .001$).

3.5.3.3. Factors Associated with Satisfaction with Life

To examine which factors were associated with life satisfaction, a five-step regression analysis was conducted. Paternal empathy ($\beta = .28, t[570] = 7.70, p < .001$), and maternal empathy ($\beta = .14, t[569] = 2.98, p < .01$) was found to be positively associated with life satisfaction. Higher levels of perceived empathy from both mother and father were related with higher levels of life satisfaction. Paternal empathy explained 8% of the variance ($R^2 = .08, F[1, 570] = 50.00, p < .001$) and maternal empathy increased variance to 10% ($F_{change}[1, 569] = 8.87, p < .01$). Among self-discrepancies, results revealed significant negative associations between satisfaction with life and ideal self-discrepancy ($\beta = -.33, t[568] = -8.70, p < .001$), and ought self-discrepancies ($\beta = -.10, t[567] = -2.47, p < .05$), which implied that participants with higher levels of ideal and ought self-discrepancies were less satisfied with their lives. Ideal self-discrepancy increased variance to 20% ($F_{change}[1, 568] = 75.69, p < .001$), and ought self-discrepancy increased variance to 21% ($F_{change}[1, 567] = 6.11, p < .05$). In addition, among the defense styles, mature defenses ($\beta = .24, t[566] = 6.31, p < .001$) and neurotic defenses ($\beta = .13, t[564] = 3.44, p < .01$) were positively associated with satisfaction with life while immature defenses were negatively associated with satisfaction with life ($\beta = -.17, t[565] = -4.48, p < .001$). These results displayed that participants who used mature and neurotic defenses more frequently and those who adopted immature defenses less frequently reported higher levels of life satisfaction. Mature defense style increased total variance to 26% ($F_{change}[1, 566] = 39.81, p < .001$), immature defense styles increased total variance up to 29% ($F_{change}[1, 565] = 20.04, p < .001$), and neurotic defense styles increased total variance up to 30% ($F_{change}[1, 564] = 11.80, p < .01$). Finally, among self-conscious emotions, pride ($\beta = .28, t[563]$

= 7.19, $p < .001$) was positively associated with satisfaction with life while guilt was negatively associated with life satisfaction ($\beta = -.12$, $t[562] = -3.12$, $p < .01$).

Specifically, participants who experienced higher levels of pride were more likely to satisfy with their lives, but those with higher level of guilt reported less life satisfaction. Pride increased total variance up to 36% ($F_{change}[1, 563] = 51.76$, $p < .001$), and guilt increased variance up to 37% ($F_{change}[1, 562] = 9.72$, $p < .01$).

Table 3.11. *Factors Associated with Psychological Well-Being*

	β	F_{change}	df	t	R^2
Dependent Variable					
Depression					
Step 2					
Maternal Congruence	-.26	40.68***	1, 570	-6.38	.067
Paternal Level of Regard	-.15	11.60**	1, 569	-3.41	.085
Step 3					
Ideal Self-Discrepancy	.28	51.02***	1, 568	7.14	.161
Undesired Self-Discrepancy	-.13	9.82**	1, 567	-3.13	.175
Ought Self-Discrepancy	.11	6.50*	1, 566	2.55	.184
Step 4					
Immature Defense Style	.35	82.89***	1, 565	9.11	.289
Mature Defense Style	-.24	43.21***	1, 564	-6.57	.339
Step 5					
Shame	.44	152.30***	1, 563	12.34	.480
Pride	-.29	70.20***	1, 562	-8.38	.538
Dependent Variable					
Trait Anxiety					
Control Variables					
Gender	-.17	17.76***	1, 570	-4.22	.030
Age	-.11	7.14**	1, 569	-2.67	.042
Step 2					
Maternal Empathy	-.25	39.88***	1, 568	-6.32	.105
Paternal Level of Regard	-.13	10.01**	1, 567	-3.16	.121
Step 3					
Ideal Self-Discrepancy	.34	82.92**	1, 566	9.11	.233
Undesired Self-Discrepancy	-.21	30.91***	1, 565	-5.56	.273
Ought Self-Discrepancy	.11	7.63**	1, 564	2.76	.282
Step 4					
Immature Defense Style	.32	76.96***	1, 563	8.77	.370
Mature Defense Style	-.37	130.88***	1, 562	-11.44	.488
Neurotic Defense Style	.08	5.64*	1, 561	2.38	.493
Step 5					
Shame	.36	121.29***	1, 560	11.01	.583
Pride	-.22	49.16***	1, 559	-7.01	.617
Guilt	.14	14.45***	1, 558	3.80	.627

Table 3.11. (continued)

Dependent Variable					
Satisfaction with Life					
Step 2					
Paternal Empathy	.28	50.00***	1, 570	7.07	.081
Maternal Empathy	.14	8.87**	1, 569	2.98	.095
Step 3					
Ideal Self-Discrepancy	-.33	75.69***	1, 568	-8.70	.201
Ought Self-Discrepancy	-.10	6.11*	1, 567	-2.47	.210
Step 4					
Mature Defense Style	.24	39.81***	1, 566	6.31	.262
Immature Defense Style	-.17	20.04***	1, 565	-4.48	.287
Neurotic Defense Style	.13	11.80**	1, 564	3.44	.302
Step 5					
Pride	.28	51.76***	1, 563	7.19	.360
Guilt	-.12	9.72**	1, 562	-3.12	.371

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

CHAPTER 4

DISCUSSION

The main objective of the present study was to explore the links among parental relationship (i.e., level of regard, empathy, unconditionality, and congruence), different types of self-discrepancies (i.e., ideal, ought, ought/other, and undesired self-discrepancies), defense styles (mature, neurotic, and immature defenses), self-conscious emotions (shame, guilt, and pride) and psychological well-being (i.e., depression, trait anxiety, and satisfaction with life). As an initial step, how the demographic variables (i.e., age and gender) differed on the measures of the study were examined. Secondly, differences between the levels of each type of self-discrepancy on the measures of psychological well-being were examined. Then, inter-correlations among all measures of the study were analysed. Lastly, in order to identify variables associated with defense styles, self-conscious emotions, and psychological well-being, three sets of hierarchical regression analyses were conducted.

In this chapter, the results of these analyses will be discussed by referring to the relevant literature. After that, both strenghts and limitations of the study will be presented. Finally, the implications of the present study for the clinical research and practise will be discussed.

4.1. Findings Related to the Roles of Age and Gender on the Measures of the Study

As the first objective of the study, how demographic variables (i.e., age and gender) differed in perceived parental relationships, different types of self-discrepancies, defense styles, self-conscious emotions, and psychological well-being were examined.

Initially, the participants were divided into two groups with regard to the demographic variable of age. The first group consisted of participants whose ages were between 17 and 23 and this group was named as the early adulthood group. Age of second group varied from 24 to 64 and it was named as the adulthood group. The significant effect of age difference between these two groups was observed only for in defense styles and trait anxiety. In the light of these results, participants in their early adulthood group used more immature defenses as compared to those in their adulthood period. Thus, during early adulthood, individuals may tend to use more immature or primitive defenses to deal with uncertainties of individualization and to feel a sense of control over their lives. In the line with this result, Vaillant (1977) proposed that people in their adolescence period use immature defenses more frequently. Also, participants in the early adulthood group expressed higher levels of trait anxiety in comparison to the participants in the adulthood group. Difference in the level of trait anxiety between the two age groups might be due to the fact that people in early adulthood might be experiencing some age-specific problems, such as difficulties in social relationships with friends or parents, concerns about the future work or life, college-related difficulties and so on. This claim is supported by Jorm et al.(2005) indicating that younger individuals reported higher levels of anxiety.

According to the results regarding gender, significant differences were found for undesired self-discrepancy,ought/other self-discrepancy, shame, and trait anxiety. Among all types of self-discrepancies, gender difference was observed for undesired self-discrepancy. That is, female participants reported that they were more proximate to their undesired selves as compared to male participants. This finding may be explained by females' tendencies to negatively evaluate their self attributes (Harris, 2007). In this regard, negative assessment of self may cause individuals to consider actual selves as close to their undesired selves. Vice versa may be also true; being proximate to the undesired self might lead to negative self-evaluation. Besides, females in their adulthood period had lower levels of the discrepancy between actual and ought/other selves than males in their adulthood. Shorey, Anderson, and Stuart (2012) displayed that compared to males females had significantly higher scores on early maladaptive schemas including approval seeking,

subjugation, and self-sacrifice schema. In this regard, it can be claimed that females are more other directed, and thus try to live up to the expectation of significant others. Therefore, females may perceive their actual selves more close to their ought selves from perspectives of others than males.

As for the self-conscious emotions, females experienced significantly higher shame than males. In the line with this finding, Lewis (1971) points out differences between gender on experiencing self-conscious emotions, and she further asserts that shame is more commonly experienced by females compared to males. According to her, female's proneness to shame is attributed to socialization processes that cause women to adopt traditional female roles in which noncompliance with society rules is harshly criticized. On the other hand, according to Brody (1997), socialization processes influence expression of emotions rather than the experience of these emotions. That is, females are more likely to express fragile emotions rather than pride or anger compared to males. Finally, female participants reported higher levels of anxiety as compared to the male participants. This result is consistent with the literature; a number of established findings suggested that females are more prone to experience high levels of anxiety and fear as compared to males (e.g. Bender, 2012; Bourdon et al., 1988; McLeary & Zucker, 1991). The reasons underlying this tendency are explained by biological and temperamental factors, different socialization processes, and various environmental influences (McLean & Anderson, 2009).

4.2. Findings Related to Regression Analyses

In order to reveal factors associated with defense styles (i.e., mature, immature, neurotic), self-conscious emotions (shame, guilt, pride), and psychological well-being (i.e., depression, trait anxiety, and satisfaction with life), three different sets of hierarchical regression analyses were carried out.

4.2.1. Findings Regarding Defense Styles

For this first set of regression analyses, three separate hierarchical regression analyses with three consecutive steps were conducted in order to reveal associated factors of defense styles, which are mature, immature, and neurotic defenses. At the

initial step, age and gender were entered into the equation in order to control for their potential confounding effects on the analysis. Perceived parental relationship variables were included in the second step. Finally, four different types of self-discrepancies were entered into the equation.

From the demographic variables, age was found to be the only variable associated with immature defenses; more specifically, younger participants tended to use immature defenses more frequently as compared to older participants. Detailed explanations for this finding was presented in the previous section. As for gender, it had a significant association with neurotic defenses. This finding indicated that the use of neurotic defenses were more common among female participants in comparison to male participants. The neurotic defense style includes internalizing defenses, for example undoing, reaction formation, idealization, and pseudo-altruism. According to psychoanalytic view, there is a gender difference in the use of ego defenses and females are more predisposed to adopt passive orientation or internalizing defenses compared to the males (Freud, 1933; Cramer, 1987). It was also suggested that internalization is more common characteristics for females (Levit, 1991). Other studies were consistent with this finding underlining females' tendency to use internalizing defenses (Manfred, Nathan & Gisela, 1996; Feldman, Araujo, & Steiner, 1996).

Results regarding perceived parental relationship revealed that mature defense style positively associated with level of regard from mother. According to Rogers (1959), when the child perceive attention, care, and warmth from their parents, s/he will be more likely to feel worthy. Therefore, s/he might not experience high levels of separation anxiety and expend the energy to suppress unacceptable impulses. Instead, they will probably adopt more adaptive coping skills, which lead to the frequent use of more mature defense styles. In parallel, Vaillant (1994) also states that positive early experiences predict more frequent use of mature ego defenses. On the hand, lower level of regard from father was associated with more frequent use of immature defenses. It is important to note that Turkey has been in a process of transition from traditionalism to modernism (Kağıtçıbaşı, 2001). In traditional families, fathers are

emotionally distant from their children and it is uncommon to openly exhibit their attention, respect, and warmth to their children. Since the father's level of regard cannot be easily accessible, it may take precedence of maternal level of regard and become more desirable and important for their children. In this regard, low levels or absence of paternal regard may play a more important role in maladaptive development of ego defenses than the absence of maternal levels of regard. Lastly, participants who reported low levels of maternal congruence adopted immature defenses more frequently. Parental congruence refers to the genuineness, openness, and consistency relationships between children and parents (Barrett-Lennard, 2015). In this regard, incongruent mothers may induce ambivalence in their children about the consistency of their feelings and emotions. Considering the fact that defense mechanism molds the relationship between self and internalized figures (Vaillant, 1994), if one internalize incongruent mother, they may have difficulty in developing stable relationship with this internalized object, which might increase the tendency to distort reality and use immature defenses.

As for the self-discrepancy types, there is no previous study analysing associations between defense styles and different types of self-discrepancies. According to the findings, mature defenses were found to be negatively related with both ideal and ought self-discrepancies. This finding indicated that participants, who reported that they were close to their ideal and ought selves, were more likely to adopt the mature defense style. Joffe and Sandler (1968) claims that individuals' primary motivation is to reach their idealized ego state including attributes that they wish to have or they ought to have. Thus, being proximate to ideal and ought selves is a desirable state which is more likely to be associated with psychological healthy. Thus, as Vaillant (1994) proposed, healthy adults are more likely to use mainly mature defenses. As for the immature defense style, it had significant a negative association with undesired self discrepancy and a positive association with ought self discrepancy. More specifically, as the discrepancy between actual and undesired selves decreased, and the discrepancy between actual and ought selves increased, participants used immature defenses more frequently. Ogilvie described undesired self as "the self at its worst" (Heppen & Ogilvie, 2003, p.363). Being close to the undesired aspects of

self might cause individuals to develop maladaptive coping skills in order not to confront with this reality. Finally, neurotic defense style associated only with ought/other self discrepancy, revealing that when participants were close to attributes that significant others were expected them to have, they were more prone to use neurotic defenses. Actually, this finding was not expected. Gabbard (2004) indicated that neurotically organized individuals mostly tended to have a strict and critical superego, and they adopt neurotic defenses frequently to smoothen the intrapsychic conflict. In this regard, people using neurotic defenses frequently are more likely have relatively harsh superego, to such a degree that ego can not reach standards of it. Reich (1954) proposed that superego actually points to what the ought self refers to in the self-discrepancy theory. In this regard, individuals who adopt neurotic defense styles might have a critical superego, or ought self from perspectives of others, and think that significant others always have high expectations from them that they can almost never meet. In this regard, they might be more prone to adopt neurotic defenses to cope with undesirable emotions resulting from the conflict between ego and superego. Therefore, they might report low discrepancy between ego and superego, or between actual and ought/other selves, due to frequent use of neurotic defenses.

4.3.2. Findings Regarding Self-Conscious Emotions

With the purpose of investigating associated factors of self-conscious emotions, three different hierarchical analyses with four successive steps were conducted. Gender and age, as control variables were entered to the equation at the first step. Perceived parental relationship variables and self-discrepancies were entered to the analysis respectively in the second and third steps. Lastly, final step included defense style variables.

Among demographic variables, both age and gender were significantly associated with shame and guilt. As for the results regarding gender, female participants reported higher levels of both guilt and shame when compared to male participants. This findings was parallel with the a number of research observing the similar gender differences in shame- and guilt-proness (Benetti-McQuoid and Bursik, 2005; Lutwak, Panish, Ferrari, & Razzino, 2001; Tangney & Dearing, 2002). The reason

underlying this finding can be explained by gender differences in socialization process. In this schematic socialization process, females are more primed for experiencing intense levels of guilt and shame (Benetti-McQuid & Bursik, 2005). It was suggested that guilt is an emotion which is related to one's capacity to empathize (Tangney, 1991). Females are more likely to empathize with others, and to defer to people when compared to males (Benetti-McQuid & Bursik, 2005). That may cause females to be more sensitive to others' reactions for their actions and to abstain themselves from performing the acts inducing feelings of guilt (Benetti-McQuid & Bursik, 2005). From psychoanalytic perspective, females' proness to shame and guilt was attributed to undeveloped of morality and less structured ego due to lower level of castration anxiety compared to males (Freud, 1923-1925/2001). Furthermore, detailed information about females' proneness to shame were given in the section 4.1. As for age, younger participants reported higher levels of shame and guilt compared to older participants. In the literature, the findings regarding how age and self-conscious emotions are related were inconsistent. For instance, the study of Sıgır, Tabak, and Sağır (2010) indicated that age did not have significant associations with shame and guilt. On the other hand, another study asserted that individuals were less likely to experience shame with age while the experience of guilt decreased as getting older (Orth, Soto, & Robins, 2010).

The results regarding perceived parental relationship revealed that parental empathy, level of regard, and unconditionality have significant associations with self-conscious emotions. More specifically, maternal and paternal empathy were factors associated with pride. Perceived parental empathy was found to be associated with perceived love and affection from parents, secure attachment style (Stern, Borelli, & Smiley, 2015) and healthy development of self (Trumpeter et al., 2008). Therefore, it can be argued that if individuals perceive their parents as lovingly responsive and empathic toward them, they are more likely to positively evaluate their whole selves and eventually experience pride. Also, shame and guilt was found to be negatively associated with maternal empathy. That is, participants who reported low level of perceived empathy from their mothers were more vulnerable to feel guilty and ashamed. Similar with previous literature, low level of maternal empathy was found

to be related with maladaptive self-functioning and low levels of self-esteem (Trumpeter et al., 2008). Therefore, if individuals perceive their mothers' insensitivity to their needs and feelings, they may think about themselves as being not worth for caring, and they negatively and critically evaluate their selves. These experiences may cause intense feelings of inferiority or inadequacy, or sorrow and remorse for any faulty actions. Besides, paternal level of regard is associated with shame. The parental level of regard refers to the quality and intensity of affection given to the child. Finally, maternal unconditionality was found to be significantly associated with shame. According to Rogers, unconditionality of positive regard is rather important for development of genuine self (Rogers, 1961). If the child perceives affection and respect from their parents only in specific conditions but in the others, they will feel worthy in only these specific conditions (Rogers, 1959), which leads to inconsistent feelings about the self (Assor and Tal, 2012). Therefore, he or she will need external sources for approval, to feel a sense of worth (Rogers, 1959). On the other hand, parental unconditionality enables people to behave authentically and make stable evaluations about the self without concerning about whether they will get acceptance or not. In the light of literature, it can be stated that if individuals perceive conditional regard from their mothers, they might not perceive the self worthy or adequate in every conditions. That may cause individuals to become prone to shame in the long term.

From different types of self-discrepancies, actual/ideal self-discrepancy and actual/ought self-discrepancies were found to be associated with pride. More specifically, while the discrepancy between actual and ideal selves, and the discrepancy between actual and ought selves decreased, participants were more likely to experience higher degree of pride. These relations can be explained by the theory of Freud (1914/1957). In this regard, the ego ideal, which is formed by internalized expectations or standards of other, incorporates the attributes one wish to own or attributes one should own. According to him, an individual evaluates the ego, based on how it is close to ego ideal. If one's ego is congruent with the ego-ideal, a sense of worthiness is felt, which is eventually accompanied by pride (Freud, 1914/1957). On the other hand, both shame and guilt were found to be negatively

associated with undesired self-discrepancy. That is, when the participants' perceptions of selves were close to attributes that they would not like to possess, and were away from the attributes that they should have, the likelihood of experiencing shame and guilt increased. Although it was hypothesized that shame would have a unique association with ideal self-discrepancy, and guilt would be uniquely associated with ought self discrepancy, such associations were not obtained in the present study. According to Ogilvie, the undesired self is shaped by the past experiences, undesirable memories and emotions, while ideal self consists of idealized attributes or standards which even do not currently exist (Ogilvie, 1987). He further claimed that undesired self has more importance in predicting psychological well-being, because ideal self stems from undesired self while undesired self exists independently from ideal self. Therefore, being close to the attributes of undesired self might evoke the feelings of shame and guilt more than being distant from ideal self. Also, research revealed that undesired self-discrepancy was related to the feeling of guilt (e.g., Carver, Lawrence, & Scheier, 1999; Heppen & Ogilvie, 2003). In the present study, shame was also found to be positively related with actual/ought self-discrepancy, which was not an expected result. The fact that participants might fail to differentiate ideal self from ought self while assigning attributes for these two selves can be an explanation for this finding. Finally, in line with the assumption of the study, when participants reported high levels of discrepancy between actual and ought selves on standpoints of others, they were more prone to experience guilt intensely. This finding is parallel with the literature. Considering the fact that the attributes given to ought self from perspectives of significant others are based on familial or societal expectations, rules, and standards, it can be claimed that formation of ought/other self was related to one's superego. Piers and Singer (1953) assert that the conflict between ego and superego, similarly actual and ought/other self, gives rise to the experience of guilt.

The findings regarding to defense styles, both mature and immature defenses had significant associations with pride, shame, and guilt. Particularly, participants with high levels of pride adopted mature defenses more frequently, and they used lower levels of immature defenses. Tracy and Robin (2004) proposed that the feeling of

pride emerges as a result of positive evaluation of the whole self because of the achievement of internalized standards and goals. Similarly, Freud (1914/1957) proposed that when an individual's ego was consistent with his or her ego-ideal, the feeling of pride will be accompanied by the sense of worth and success. Based on these findings, it can be concluded that when participants perceive themselves as consistent with their ideal self-image, they are less likely to use immature defenses to deal with intense emotions and to distort painful reality. Instead, they can prefer to use more adaptive ways to preserve the harmony between external reality and self-image. On the other hand, the high levels of shame and guilt were associated with increase in the use of immature defenses. Both shame and guilt are experienced as a results internal attacks against self when one fails to achieve internalized standards, and this failure is apparent to other people. Therefore, in order to deal with these overwhelming feelings individuals may need to alter the reality in some degree by adopting immature defenses. Finally, the use of neurotic defenses was found to be uniquely related with the feelings of guilt. According to Freud (1923), a sense of guilt emerges with the development of superego, because it arises when the ego falls short of the demands of superego. Thus, if people develop harsh and critical superego, they are more likely to experience the intense sense of guilt, and thus tend to adopt neurotic defenses more frequently in order to manage overwhelming emotions in case of potential failure to meet the standards of superego.

4.3.3. Findings Regarding Psychological Well-Being

For the last set of hierarchical regression analysis, three regression analyses with five consecutive steps were carried out in order to figure out how parental relationships, self-discrepancies, defense styles, and self-conscious emotions were associated with the measures of psychological well-being (i.e., depression, trait anxiety, and satisfaction with life). The first step included age and gender as control variables. Perceived parental relationship variables and self-discrepancies were entered to the analysis respectively in the second and third steps. Then, defense style variables were included into the analysis in the fourth step. Lastly, the fifth step of analyses included self-conscious emotions.

For depression, significant associations with age and gender was not observed. This insignificant result for the age can be explained by referring to the study of Jorm et al. (2005) which suggests that decreases in the depressive symptomatology are observed as people get older. Considering the fact that the sample in the present study was homogenous in terms of age, it might be reasonable not to find any association between depression and age. Furthermore, contrary to the common belief that females are more prone to depression, gender groups did not differ in the depressive symptoms. The reason underlying this finding can be related to cultural issues. Nolen-Hoeksema (1987) revealed findings supporting the notion that in traditional cultures, females and males did not differ in terms of the level of depression. On the other hand, trait anxiety was found to be significantly associated with both gender and age. According to this finding being female and young were associated with the higher levels of trait anxiety when compared to being male and older adults. This relation was explained in section 4.2.

As for the findings regarding perceived parental relationship, parental congruence, level of regard, and empathy were found to have significant associations with the variables of psychological well-being. More specifically, maternal congruence and paternal levels of regard were factors negatively associated with depressive symptomatology. In the literature, there is no study investigating the association of parental congruence with depressive symptoms, but the study of Trumpeter, Watson, O'Leary, and Weathington (2008) displayed how the lack of parental consistency played a crucial role in psychological maladjustment. Parental congruence is defined as the presence of genuineness, openness, and consistency in a child's perception of experiences in relationships with parents (Barrett-Lennard, 2015). Therefore, if individuals perceive consistency between their mothers' feelings and behaviors and receive unambiguous messages from them, they are more likely to develop secure attachment with their mothers. Considering the fact that parental congruence is important for the healthy development of personality and self-concept (Rogers, 1957), it can be claimed that maternal incongruence may induce ambivalence in the child, which may cause them to be more vulnerable to depression. Furthermore, the results of present study found negative associations between

paternal level of regard and depressive symptoms and trait anxiety. That is, participants who perceived low level of regard from their fathers reported higher levels of depression and trait anxiety symptoms. The level of regard indicates the quality and intensity of parental affective responses to the child and it incorporates “respect, liking, appreciation, affection” (Barrett-Lennard, 1962, p. 4). Although there is no research showing the direct association of paternal level of regard with depression and trait anxiety, there are some studies showing the effect of perceived parental warmth on depressive symptoms (Lawrence, Wang, Chan, Lin, & Li, 2015; Jun, Baharudin, & Jo-Pei, 2013) and impact of paternal warmth on anxiety symptoms (Quach, Epstein, Riley, Falconier, & Fang, 2015). In the study of Jun, Baharudin and Jo-Pei (2013), the self-esteem had a mediator role between parental warmth and depression relationship. In line with the literature, it can be suggested that low levels of paternal regard may have an adverse impact on the child’s development of self-esteem and self-evaluation. That in turn will be related to the vulnerability to develop psychopathological symptoms. In addition, while maternal empathy was significantly associated with both trait anxiety and satisfaction with life, paternal empathy was associated only with life satisfaction. In other words, participants who perceived their mothers as empathic reported lower levels of trait anxiety and higher levels of life satisfaction. Stern, Borelli, and Smiley (2015) indicated that perceived parental empathy was found to be associated with the child’s attachment. The studies showed that secure attachment style predicted lower levels of trait anxiety and positive evaluation of self (Dilmaç, Hamarta, & Arslan, 2009; Sümer & Şendağ, 2009). Moreover, parental empathy positively influenced individuals’ self-functioning and psychological well-being (Trumpeter et al., 2008). It can be argued that participants who perceive high levels of parental empathy will develop a healthier sense of self and experience psychological well-being. On the contrary, low levels of parental empathy may be related to negative evaluation of self, higher levels of trait anxiety, and less satisfaction with life.

Among self-discrepancies, ideal, undesired, and ought self-discrepancies both were found to be associated with depression and trait anxiety. Specifically, when individuals’ perceptions of their own selves were distant from their ideal and ought

selves, and close to their undesired self, they were more likely to experience higher levels of depressive symptoms and trait anxiety. Also, actual-ideal self discrepancy explained higher proportion of variance in depression compared to ought and undesired self-discrepancies. Although these results did not support the assumptions that depression would be uniquely associated with actual/ideal self-discrepancy and anxiety would be uniquely associated with ought/ought self-discrepancy (Higgins, 1987; Higgins, 1989), the findings are still valuable in indicating that discrepancies between selves were associated with psychopathology. There are bunch of research indicating relationships between discrepancies between selves and general negative affectivity instead of unique theorized associations (e.g., Ozgul, Heubeck, Ward, & Wilkinson, 2003; Philips & Silvia, 2005; Tangney, Niedenthal, Covert, Barlow, 1998). Higgins claimed that hypothesized results might not be achieved in every circumstances, and there might be some factors affecting when these relationships would occur (Higgins, 1999). He further asserted that frequency, strength, accessibility, relevance, and importance of a self-discrepancy for a person can play a moderator role in observing theorized relationship (Higgins, 1999). Similarly, Boldero and Francis (1999) emphasize the roles of moderators in these relationships. Finally, satisfaction with life had significant negative associations with ideal and ought self-discrepancies. When the participants' perceived attributes were closer to the attributes that they would wish to have and that they ought to have, they were more satisfied with their life. These findings were in the line with expectations because self-discrepancy theory proposed that healthy people are more motivated to decrease discrepancies between their actual and ideal selves, or between their actual and ought selves (Higgins, 1987). In this regard, when individuals perceive high levels of ideal and ought self discrepancy, they are more likely to experience high levels of dejection and agitation related emotions, and thus have lower levels of satisfaction with life. On contrary, congruence between actual and ideal selves or between actual and ought selves can enable individuals to have more positive view of the self and more satisfied with their lives.

As for self-conscious emotions, shame had significant associations with depression. More specifically, intense experience of shame was found to be linked with higher

levels of depression. As mentioned earlier, the feeling of shame emerges when a person fails to live up to internalized standards and ideals, and attributes this failure to inadequacy or inferiority of the whole self. Therefore, intense experience of shame can damage one's healthy way of thinking (Lewis, 1971). In parallel, it can be asserted that enduring negative evaluation of entire self can make individuals more vulnerable to develop depressive symptoms. Also, there are a body of research displaying how shame-proneness is strongly related to depressive symptomatology (Tangney, Burggraf, & Wagner, 1995; Cheung, Gilbert, & Irons, 2004; Rubeis & Hollenstein, 2009; Weingarden & Renshaw, 2014). Although depression was found to be related with shame among negative self-conscious emotions, trait anxiety was found to be associated with both shame and guilt. Both shame and guilt are the consequences of negative evaluation of self. However, guilt does not target whole self, instead specific behaviors which are incompatible with the obligations or standards are the possible causes of guilt (Tracy & Robin, 2004). In addition, guilt is predominantly correlated with the feelings of remorse, sorrow, and regret (Lewis, 1995). Therefore, experience of these agitation related emotions for a long time might lead to increased level of trait anxiety. Besides, it is argued that guilt is relatively less intense negative emotions compared to shame because corrective actions for faulty behaviors causing guilt can be recovered (Lewis, 1995). Thus, some researchers indicated that feeling of guilt alone might fail to predict psychopathology (e.g., Pineles et al., 2006; Fergus et al., 2010). In the same line, Tangney (1996) indicated that guilt alone was not related with psychological discomfort, but together with shame it can predict psychopathology. Besides, it was found that pride was negatively associated with depression, trait anxiety, and positively associated with satisfaction with life. That is, participants with a strong sense of pride reported lower levels of depressive symptomatology and trait anxiety, but higher levels of life satisfaction. Pride emerge as a result of positive view of self and enable one to further increase the sense of self-worth by serving a number of social functions (Tracy, Shariff, & Cheng, 2010), it can be claimed that individuals with sense of pride tend to have positive points of view toward their lives or world. Therefore, it can be expected that they are more likely to feel satisfied with their lives and less likely to suffer from severe depressive symptoms and trait anxiety.

The findings regarding the relationship between psychological well-being and defenses styles were consistent with the well-established literature. In the present study, participants who reported high levels of depression and trait anxiety tended to use mature defenses less frequently and immature defenses more frequently. A number of research supported findings revealing that the levels of depressive symptomatology and trait anxiety were positively associated with the use of immature defenses, and negatively associated with mature defenses (e.g., Besser, 2004; Carvalho et al., 2013; Watson, 2002). In addition, higher levels of trait anxiety were associated with neurotic defenses, which was also in line with the finding of Spinhoven and Kooiman (1997). Finally, participants who felt more satisfaction with their life reported more frequent use of mature defenses, and less use of immature and neurotic defenses. Considering the fact that the use of mature defense is related to healthy personality development and satisfaction in many domains of their life (Vaillant, 1977)., it can be claimed that people who feel satisfied with their lives will adopt adaptive coping styles to manage the sudden changes in their affective state and will not need to distort the reality. Therefore, they will not adopt immature and neurotic defenses, which are considered maladaptive ways of coping (Vaillant, 1977).

4.5. Limitations of the Study

There are some drawbacks of the present study. First of all, although the study investigated the directional associations among perceived parenting, self-discrepancies, defense styles, emotions, and psychological well-being, the results of the analyses does not give any cause and effect relationships among the variables because of the cross-sectional nature of the study. Another limitation of the study is that because the information about parental relationships is obtained based on participants' retrospective evaluations, it might be affected by the current mood of the participants. In order to deal with this drawback, longitudinal research can be carried out. In addition, participants in the study were predominantly university students or educated people, they were mostly single; and they mostly coming from middle socioeconomic class. Although participants's age varried between 17 and 64, the age distribution in the present study was positively skewed. That is, the sample

mostly consists of younger participants. Therefore, narrow range of age and SES is the another drawback of the study. For future studies, the sample of the study can be expanded by including more participants from different marital status, socioeconomic status, education level, and age groups to enhance the generalizability of the results across different populations.

In the current study, although the relations of different types of self-discrepancies with perceived parental relationships, defense styles, self-conscious emotions, and the measures of psychological well-being were examined, some other factors (e.g., personality, temperament, or cultural values), which were not included in the present study, might mediate or moderate these relations. In the future, potential moderators and mediators which can affect these relationships can be taken into account. Another weakness of the study was related with the use of self-report measures. Regarding the fact that defense styles and emotions like shame or guilt are rather abstract constructs, it is inevitable to have some drawbacks, while measuring them via self-reports of the participants. Therefore, the study can be improved by including some other research methods, such as qualitative research methods. Finally, since participants were asked to think over attributes for each types of self, list and then score each of them separately, they might have found it tiring to fill in the questionnaire and their performance on the rest of the study might have decreased.

4.6. Strengths of the Study

In spite of mentioned limitations, there are also a number of strengths of the study. Initially, the study contributed to the literature by testing theoretized assumptions and providing a comprehensive understanding of how perceived parental relationship, self-discrepancies, defense styles, emotions, and psychological well-being are associated with each other. Furthermore, the variables of the study brought psychoanalytic theory and humanistic theory together. In addition, it was one of the first study investigating the relationship between defense styles and self-discrepancies and measuring the quality of parental relationships from Rogerian theory perspective. Besides, the sample of the study (N=576) was large enough to come up with some reliable results and to represent university students.

4.7. Clinical Implications

The primary aim of the present study was to investigate how parental relationships from Rogerian perspective, different types of self-discrepancies, defense styles, self-conscious emotions, and psychological well-being in terms of depression, trait anxiety, and satisfaction with life were associated with each other. This study was one of first studies that analysed the associations between defense styles, perceived parental relationships, and self-discrepancy based on both psychoanalytic and humanistic theories. Moreover, in Turkey there are limited number of study regarding the self-discrepancy theory.

The findings of the present study revealed that being proximate to undesired self, and distant from ought self or ideal self were closely related to negative self-conscious emotions and the frequent use of immature and neurotic defense mechanisms. Furthermore, the lower levels of ideal and ought discrepancies were related with positive self-conscious emotions, more frequent use of adaptive defenses, and less frequent use of immature defenses. Besides, it is also worthy to note that different types of self-discrepancies explained a significant variance of psychopathology and satisfaction with life. That is, higher levels of ideal and ought self-discrepancies indicated the increase in the depressive symptoms and trait anxiety. On the other hand, lower levels of ideal and ought self-discrepancies were significant associates of life satisfaction. In addition, lower levels of discrepancies between actual and undesired self was strongly associated with stronger symptoms of depression and trait anxiety.

Besides, the present study was the first research examining how perceived parental relationship from Rogerian perspective and defense styles are associated. The findings indicated that perceived parental congruence and level of regard were associated with the adaptiveness of defenses; more specifically, high levels of maternal level of regard was related to the frequent use of mature defenses while the low levels of maternal congruence and paternal level of regard had significant associations with the use of immature defenses. Moreover, the results of the present

study can imply that parental empathy, level of regard, and unconditionality plays an important role in the development of self-conscious emotions. Lastly, it can be concluded that parental empathy, maternal congruence, and paternal level of regard is quite crucial in the development of depressive symptoms and trait anxiety.

Considering the topics discussed in the present study, there are a number of implications for clinical practice. According to Rogers (1954), the primary motivation of clients to receive psychotherapy is a sense of dissatisfaction with self due to the discrepancy between their real and ideal selves. Therefore, it is quite crucial for clinicians to focus on clients' self-discrepancies and related emotions in clinical practice. This study highlights the roles of perceived parental relationship for both mother and father in the development of defense styles, self-conscious emotions, psychological well-being. Therefore, the findings might provide valuable guides for the development of parental interventions. Rogers (1961) suggests that the presence of congruence, empathy, and unconditional positive regard is also crucial in the relationship between the client and clinicians since the effect adverse childhood experiences can be substituted by means of corrective experience provided in the therapy. Also, in clinical practice, it can be asserted that it is important to identify emotions related with different type of self-discrepancies because one of the primary goal of psychotherapy is to achieve a change in self-discrepancies in an expected way and then to deal with the overwhelming emotions. Finally, uncovering clients' defense styles, self-discrepancies, and tendency to guilt, shame, and pride may enable clinicians to prepare the treatment plan and to formulate the course of therapy.

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APPENDICES

Appendix A: Demographic Information Form

Yaşınız: _____

Cinsiyetiniz:

- ☐ Kadın
☐ Erkek

Eğitim Durumunuz:

- ☐ Okur yazar
☐ İlkokul mezunu
☐ Ortaokul mezunu
☐ Lise mezunu
☐ Üniversite mezunu
☐ Yüksek Lisans mezunu
☐ Doktora mezunu

Gelir Durumunuz / Ailenizin Gelir Durumu:

- ☐ Düşük
☐ Orta
☐ Yüksek

Medeni Durumunuz

- ☐ Bekar
☐ Evli
☐ Birlikte yaşıyor
☐ Boşanmış
☐ Dul
☐ Ayrı

Şuan herhangi bir psikolojik rahatsızlığınız var mı?

- ☐ Evet
- Belirtiniz: _____
- Yardım gördünüz mü ? Evet () Hayır ()
☐ Hayır

Daha önce bir psikolojik sorun yaşadınız mı?

- ☐ Evet
 - Belirtiniz:_____
 - Yardım gördünüz mü ? Evet () Hayır ()
- ☐ Hayır

Appendix B: Barrett-Lennard Relationship Inventory

Aşağıda kişilerin diğer bir kişi ile ilişkisinde hissedebileceği duygular ya da karşılaşılabileceği davranış çeşitleri listelenmiştir. Lütfen her maddeyi anne ve babanızla ile olan ilişkinizi ayrı ayrı düşünerek cevaplandırınız.

Her bir maddeyi, aşağıdaki puanlandırmayı dikkate alarak ilişkinizde size ne kadar uygun ya da uygun olmadığına göre cevaplandırınız. Puanları cümlelerin yanında verilen boşluklara yazınız. Tüm maddeleri cevaplandırmaya dikkat ediniz. Puanların anlamları şu şekildedir:

- +3: Evet, tamamen doğru olduğunu hissediyorum/düşünüyorum.
- +2: Evet, doğru olduğunu hissediyorum/düşünüyorum.
- +1: Evet, muhtemelen doğru/yanlıştan ziyade doğru.
- 1: Hayır, muhtemelen yanlış/doğrudan ziyade yanlış.
- 2: Hayır, yanlış olduğunu hissediyorum/düşünüyorum.
- 3: Hayır, tamamen yanlış olduğunu hissediyorum/düşünüyorum.

Anne Baba

1. ____ Birey olarak bana saygı duydu.
2. ____ Benim olayları nasıl gördüğümü anlamak isterdi.
3. ____ Bana olan ilgisi yaptığım ya da söylediğim şeylere bağlıydı.
4. ____ Benimle olan ilişkisinde rahat ve sakindi.
5. ____ Bana karşı gerçek sevgi hissedirdi.
6. ____ Söylediklerimi anlayabilirdi belki ama nasıl hissettiğimi anlayamazdı.
7. ____ Kendimle ilgili mutlu ya da mutsuz hissetmem onun bana karşı olan hislerini etkilemezdi.
8. ____ Benimle olan ilişkisinde belirli bir role girer ya da aramıza engel koyardı.
9. ____ Bana karşı sabırsızdı.
10. ____ Neredeyse her zaman ne demek istediğimi bilirdi.
11. ____ Bazen, davranışlarıma bağlı olarak benimle ilgili normalde olduğundan daha olumlu fikirlere sahip olurdu.
12. ____ Bana karşı gerçek ve içten olduğunu hissedirdim.
13. ____ Onun tarafından takdir edildiğimi hissedirdim.
14. ____ Yaptıklarımı kendi bakış açısından bakardı.
15. ____ Benim ile ilgili hisleri, benim kendimi nasıl yargıladığım ya da kendimle ilgili nasıl hissettiğime bağlı değildi. (Kendiniz ile ilgili hislerinizin anne/babanızın hislerini değiştirdiğini düşünüyorsanız 'hayır' (-1, -2, -3) işaretleyiniz.)
16. ____ Bazı şeylerle ilgili soru sormam ya da konuşmam onu rahatsız ederdi.
17. ____ Bana karşı umursamazdı.

18. ____ Genellikle ne hissettiğimi fark eder ya da sezerdi.
19. ____ Belirli bir şahsiyette bir insan olmamı isterdi.
20. ____ O an söylediklerinin gerçekten hissettiği ve düşündüğü şeyler olduğunu hissederdim.
21. ____ Beni sıkıcı, ilginç olmayan biri olarak görürdü.
22. ____ Yaptığım ya da söylediğim şeylere karşı kendi tutumu, beni anlamasına engel olurdu.
23. ____ Bana karşı farklı hissetmesine sebep olmadan, onu eleştirebilir veya takdir edebilirdim.
24. ____ Beni gerçekte anladığından ve sevdiğinden daha fazla anladığını ve sevdiğini düşünmemi isterdi.
25. ____ Benimle ilgilenirdi.
26. ____ Benim kendisiyle aynı hissettiğimi düşünürdü.
27. ____ Benimle ilgili bazı şeyleri sever ya da kabul ederdi, bazı şeylerdense hoşlanmazdı.
28. ____ İlişkımız için önemli olan şeylerden kaçınmaz ve bunları görmezden gelmezdi.
29. ____ Beni onaylamadığını hissederdim.
30. ____ Söylemekte zorlansam da ne demek istediğimi anlardı.
31. ____ Bana karşı tutumu değişmezdi: Ya benden hoşlanmaz, ya da eleştirel olur ve benden dolayı hayal kırıklığı yaşardı.
32. ____ Bazen ilişkimizde hiç rahat olmazdı ancak bunu görmezden gelerek ilişkimize devam ederdik.
33. ____ Bana sadece katlanırdı.
34. ____ Genellikle, ne demek istediğimi tamamen anlardı.
35. ____ Eğer ona öfkeli olduğumu gösterirsem, ya kırılırdı ya da o da bana öfkelenirdi.
36. ____ Benimle ilgili gerçek izlenim ve duygularını ifade ederdi.
37. ____ Bana karşı arkadaşça ve sıcaktı.
38. ____ Benim düşündüğüm ya da hissettiğim bazı şeyleri dikkate almazdı.
39. ____ Beni ne kadar sevdiği ya da sevmediği, kendimle ilgili ona söylediğim herhangi bir şey ile değişmezdi.
40. ____ Bazen, benimle ilgili gerçekte ne hissettiğinin farkında olmadığını sezerdim.
41. ____ Bana gerçekten değer verdiğini hissederdim.
42. ____ Tecrübelerimin bende yarattığı hislere değer verirdi.
43. ____ Bazı zaman ya da durumlarda beni onaylardı, diğer zamanlarda ve durumlarda ise açıkça reddederdi.
44. ____ Kendisi ya da benimle ilgili kişisel hisleri de dahil olmak üzere, aklındakileri bana ifade etmeye istekliydi.
45. ____ Beni olduğum gibi sevmezdi.
46. ____ Bazen, belirli bir konuyu aslında önemsemediğimden daha fazla önemsemediğimi düşünürdü.
47. ____ Benim neşeli olmam ya da üzgün olmam beni daha fazla ya da daha az takdir etmesine sebep olmazdı.

48. ____ ____ İlişkimize tamamıyla kendisi gibi olurdu.
49. ____ ____ Onun için onu rahatsız eden, canını sıkan biriydim.
50. ____ ____ Tartıştığımız bazı konularda ne kadar hassas olduğumu farketmezdi.
51. ____ ____ İfade ettiğim duygu ve düşüncelerin iyi ya da kötü olması bana karşı olan hislerini değıştirmezdı.
52. ____ ____ Bazen dışa vurduğu tepkinin gerçekte hissettiğinden çok farklı olduğunu hissederdim.
53. ____ ____ Beni küçümserdi.
54. ____ ____ Beni anlardı.
55. ____ ____ Onun gözünde bazen, diğer zamanlara göre daha değerli olurdum.
56. ____ ____ Benimle ilgili hislerinden kaçınmazdı.
57. ____ ____ Bana karşı gerçekten ilgiliydi.
58. ____ ____ Bana karşı tepkisi genellikle o kadar sabit ve otomatik olurdu ki, onunla bağlantı kuramadığımı hissederdim.
59. ____ ____ Söylediğim ya da yaptığım bir şeyin bana karşı hislerini değıştirdiğini düşünmezdim.
60. ____ ____ Genellikle söylediğı şeyler o an düşündüklerine ya da hissettiklerine dair yanlış izlenim verirdi.
61. ____ ____ Bana karşı şefkatliydi.
62. ____ ____ Kırgın ya da üzgün olduğumda, kendisini üzgün hissetmeden, duygularımı anlayabilirdi.
63. ____ ____ Diğer insanların benimle ilgili ne düşündükleri (ya da düşünecekleri) bana karşı hislerini etkilerdi.
64. ____ ____ Bana söylemediğı, ilişkimize zorluk yaratan duyguları olduğuna inanırdım.

Appendix C: Integrated Self-Discrepancy Index

Bir sonraki sayfada size uygun olduđunu dűşündűđűnűz bazı űzellikleri sıralamanız istenecektir. űç farklı benlik iin ayrı listeler yapmanız gerekmektedir.

- İdeal benlik: İdeal olarak sahip olmak istediđiniz űzelliklerdir. Sahip olmak istediđiniz, dilediđiniz, umut ettiđiniz kişilik űzellikleri ideal benliđinizi oluşturun.
- Zaruri benlik: Sahip olmanız gerektiđini dűşündűđűnűz űzelliklerdir. Görev, zorunluluk, sorumluluk ya da ahlaki olarak sahip olmanız gerektiđini dűşündűđűnűz űzellikler zaruri benliđinizi oluşturun.
- İstenmeyen benlik: Sahip olmak istemediđiniz űzellikler istenmeyen benliđinizi oluşturun.

İdeal benlik ve Zaruri benlik arasındaki fark: Örneđin, bir kişi bir gün zengin olmayı arzuluyor, umut ediyorsa, bu kendisi iin ulaşmak istediđi bir hedeftir. Yani zengin olmak bu kişinin ‘İdeal benliđi’ne ait bir űzelliktir. Fakat kişi kendisini görev ve sorumluluk olarak zengin olmak zorunda hissediyorsa, zengin olmak ‘Zaruri benliđi’ne ait bir űzelliktir denebilir.

Her bir liste iin, sıralamanız gereken űzellikleri dikkatlice dűşűnűnűz. űzellikleri sıralarken, dilediđiniz kelimeleri kullanabilirsiniz.

Lütfen İdeal olarak sahip olmak istediğiniz, sahip olmayı dilediğiniz, umut ettiğiniz özellikleri sıralayınız.

Daha sonra bu kutucukları doldurmanız istenecektir. O zamana kadar lütfen önemsemeyiniz.

<input type="checkbox"/>	İdeal Benlik 1: _____
<input type="checkbox"/>	İdeal Benlik 2: _____
<input type="checkbox"/>	İdeal Benlik 3: _____
<input type="checkbox"/>	İdeal Benlik 4: _____
<input type="checkbox"/>	İdeal Benlik 5: _____

Lütfen görev, zorunluluk, sorumluluk ya da ahlaki olarak sahip olmanız gerektiğini (zorunlu olduğunu) düşündüğünüz özellikleri sıralayınız.

<input type="checkbox"/>	Zaruri benlik 1: _____
<input type="checkbox"/>	Zaruri benlik 2: _____
<input type="checkbox"/>	Zaruri benlik 3: _____
<input type="checkbox"/>	Zaruri benlik 4: _____
<input type="checkbox"/>	Zaruri benlik 5: _____

Hayatınızda önemli role sahip kişilerle (anne, baba, kardeş, arkadaş, romantik partner vb.) olan ilişkinizi göz önünde bulundurduğunuzda görev, zorunluluk, sorumluluk ya da ahlaki olarak sahip olmanız beklenen (zorunlu olduğunu düşündüğünüz) özelliklerinizi sıralayınız.

<input type="checkbox"/>	Zaruri benlik 1: _____
<input type="checkbox"/>	Zaruri benlik 2: _____
<input type="checkbox"/>	Zaruri benlik 3: _____
<input type="checkbox"/>	Zaruri benlik 4: _____
<input type="checkbox"/>	Zaruri benlik 5: _____

Lütfen sahip olmak istemediğiniz ya da sahip olmaktan korktuğunuz özellikleri sıralayınız.

<input type="checkbox"/>	İstenmeyen benlik 1: _____
<input type="checkbox"/>	İstenmeyen benlik 2: _____
<input type="checkbox"/>	İstenmeyen benlik 3: _____
<input type="checkbox"/>	İstenmeyen benlik 4: _____
<input type="checkbox"/>	İstenmeyen benlik 5: _____

Yönerge: Şimdiye dek üç farklı benlik türünde beşer adet kişilik özelliği listelemiş olmanız gerekmektedir. Eğer bir önceki sayfadaki her bir benlik türünde beşer adet (toplamda 15 adet) özellik yazamadıysanız lütfen aşağıda listelenmiş kelimelere bakınız ve size uygun olabilecek özellikleri seçerek listenizi tamamlayınız. Ayrıca, eğer kendi yazmış olduğunuz özelliklerdence aşağıda listelenmiş olanlardan herhangi birinin size daha uygun olduğunu düşünüyorsanız, daha önce yazmış olduğunuz özelliğin üzerini çizerek yeni seçtiğiniz kelimeyi yazarak değiştirebilirsiniz. Kendinizi bu listede yer alan özelliklerle sınırlandırmanız gerekmemektedir. Eğer liste aklınıza başka özellikler getirdiyse, onları yazmakta serbestsiniz. Listenizi tamamladıktan sonra, anketi doldurmaya devam edebilirsiniz.

Agresif	Huysuz	Yardımsever	Ahlaklı	Duyarlı
Hırslı	Sağduyulu	Komik	Evhamlı	Duygusal
Canayakın	Ayrımcı	Taklitçi	Kayıtsız	Gözü açık
Kadirşinas	Saygısız	Kusurlu	Kendine güveni olmayan	Utangaç
Artistik	Otoriter	Özgür	Normal	Enerjik
Çekingen	Hevesli	Marifetli	İtaatkar	Kindar
Patronluk taslayan	Ağırbaşlı	Yaratıcı	Nazik	Hassas
Dahi	Yeterli	İyi kalpli	İnatçı	Hoşgörülü
Tedbirli	Egoist	Tembel	Açık görüşlü	Zorlu
Çocuksu	Eğlenceli	Mantıklı	Kendine aşırı güvenen	Baş belası
Aklı başında	Kıskanç	Dengeli	Sezgileri kuvvetli	Güvenilir
Budala	Etik	Yalnız	Karamsar	Kültürsüz
Takıntılı	Hayat dolu	Geveze	Önemsiz	Kaba
Kibirli	Modaya uyan	Cimri	Felsefi	Nezaketsiz
Uyumlu	Gözükara	İşgüzar	Sevimli	Öngörülemez
Soğukkanlı	Etkileyici	Uysal	Atik	Güvenilmez
İçten	Aklı havada	Dağınık	Radikal	Fedakar
Kültürlü	Hassas	Sistemli	Akıllı	Sıradan
Kurnaz	Dedikoducu	İlmli	Saf	Yalancı
Meraklı	Kolay aldanan	Modern	Entrikacı	Bilge
Hilekar	Duyarsız	Mütevazı	Küçümseyen	Zeki

Toplamda 15 adet özelliği tamamladıysanız, bir sonraki sayfaya geçiniz.

Yönerge: Şimdi ise sayfa 13'teki doldurmuş olduğunuz özelliklerin yanındaki kutucukları doldurmanız istenecektir. Şu an, gerçekte sahip olduğunuz özellikler ile listelemiş olduğunuz özelliklerin ne kadar uyumlu olduğunu puanlamanız istenmektedir. Puanlamayı yaparken aşağıdaki ölçeği göz önünde bulundurunuz ve her bir özelliğin size ne kadar uygun olduğunu düşünerek yanına uygun rakamı yazınız.

Bana hiç uyumuyor	Bana çok az uyuyor	Bana bir miktar uyuyor	Bana oldukça uyuyor	Bana tamamen Uyuyor
1	2	3	4	5

- Bu sayfada hiçbir işaretleme yapmayınız. Cevaplandırmanızı sayfa..’te yapınız

Appendix D: Defense Style Questionnaire

Lütfen her ifadeyi dikkatle okuyup, bunların size uygunluğunu yan tarafında 1 den 9 a kadar derecelendirilmiş skala üzerinde seçtiğiniz dereceyi çarpı şeklinde (X) işaretlemek suretiyle gösteriniz.

Örnek:

Bana hiç uygun değil 1 2 3 **X** 5 6 7 Bana çok uygun

1. Başkalarına yardım etmek hoşuma gider, yardım etmem engellenirse üzülürüm.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

2. Bir sorunum olduğunda, onunla uğraşacak vaktim olana kadar o sorunu düşünmemeyi becerebilirim.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

3. Endişemin üstesinden gelmek için yapıcı ve yaratıcı şeylerle uğraşırım(resim, el işi, ağaç oyma)

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

4. Arada bir bu gün yapmam gereken işleri yarına bırakırım.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

5. Kendime çok kolay gülerim.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

6. İnsanlar bana kötü davranmaya eğilimliler.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

7. Birisi beni soyup paramı çalsa, onun cezalandırılmasını değil ona yardım edilmesini isterim.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun11

8. Hoş olmayan gerçekleri, hiç yokmuşlar gibi görmezlikten gelirim.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

9. Süpermen' mişim gibi tehlikelere aldırmam.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

10. İnsanlara, sandıkları kadar önemli olmadıklarını gösterebilme yeteneğimle gurur duyarım.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

11. Bir şey canımı sıktığında, çoğu kez düşüncesizce ve tepkisel davranırım.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

12. Hayatım yolunda gitmediğinde bedensel rahatsızlıklara yakalanırım.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

13. Çok tutuk bir insanım.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

14. Her zaman doğruyu söylemem

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

15. Sorunsuz bir yaşam sürdürmemi sağlayacak özel yeteneklerim var.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

16. Seçimlerde bazen haklarında çok az şey bildiğim kişilere oy veririm.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

17. Bir çok şeyi gerçek yaşamımdan çok hayalimde çözerim.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

18. Hiçbir şeyden korkmam

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

19. Bazen bir melek olduğumu, bazen de bir şeytan olduğumu düşünürüm.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

20. Kırıldığımda açıkça saldırgan olurum.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

21. Her zaman, tanıdığım birinin koruyucu melek gibi olduğunu hissederim.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

22. Bana göre, insanlar ya iyi ya da kötüdürler.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

23. Patronum beni kızdırırsa, ondan hıncımı çıkarmak için ya işimde hata yaparım ya da işi yavaşlatırım.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

24. Her şeyi yapabilecek güçte, aynı zamanda son derece adil ve dürüst olan bir tanıdığım var.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

25. Serbest bıraktığımda, yaptığım işi etkileyebilecek olan duygularımı kontrol edebilirim.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

26. Genellikle, aslında acı verici olan bir durumun gülünç yanını görebilirim.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

27. Hoşlanmadığım bir işi yaptığımda başım ağrır.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

28. Sık sık, kendimi kesinlikle kızmam gereken insanlara iyi davranırken bulurum.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

29. Hayatta, haksızlığa uğruyor olduğuma eminim

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

30. Sınav veya iş görüşmesi gibi zor bir durumla karşılaşacağımı bildiğimde, bunun nasıl olabileceğini hayal eder ve başa çıkmak için planlar yaparım.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

31. Doktorlar benim derdimin ne olduğunu hiçbir zaman gerçekten anlamıyorlar.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

32. Haklarım için mücadele ettikten sonra, girişken davrandığımdan dolayı özür dilemeye eğilimliyimdir.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

33. Üzüntülü veya endişeli olduğumda yemek yemek beni rahatlatır.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

34. Sık sık duygularımı göstermediğim söylenir.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

35. Eğer üzüleceğimi önceden tahmin edebilirsem, onunla daha iyi baş edebilirim.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

36. Ne kadar yakınırsam yakınyım, hiçbir zaman tatmin edici bir yanıt alamıyorum.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

37. Yoğun duyguların yaşanması gereken durumlarda, genellikle hiçbir şey hissetmediğimi fark ediyorum.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

38. Kendimi elimdeki işe vermek, beni üzüntülü veya endişeli olmaktan korur.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

39. Bir bunalım içinde olsaydım, aynı türden sorunu olan birini arardım.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

40. Eğer saldırganca bir düşüncem olursa, bunu telafi etmek için bir şey yapma ihtiyacı duyarım.

Bana hiç uygun değil 1 2 3 4 5 6 7 Bana çok uygun

Appendix E: Trait Shame and Guilt Scale

Aşağıda geçen ay süresince kendinizle ilgili hislerinizi tanımlamaya yönelik ifadeler bulunmaktadır. Bu ifadelerin sizin bu süre içindeki duygularınızı ne ölçüde anlatıp anlatmadığını her bir ifade için 5’li derecelendirme ölçeğini kullanarak belirtiniz.

1 ----- 2 ----- 3 ----- 4 ----- 5
Bu şekilde Bu şekilde Bunu çok güçlü
hissetmedim. hissettiğim oldu. bir şekilde hissettim

1. _____ Kendimi iyi hissettim.
2. _____ Yerin dibine girip, yok olmak istedim.
3. _____ Vicdan azabı ve pişmanlık hissettim
4. _____ Kendimi değerli ve kıymetli hissettim
5. _____ Kendimi önemsiz hissettim.
6. _____ Daha önce yaptığım şeylerle ilgili gerginlik hissettim
7. _____ Kendimi yetenekli ve işe yarar hissettim.
8. _____ Kendimi kötü bir kişiymiş gibi hissettim.
9. _____ Yaptıklarım ile ilgili düşünmekten kendimi alıkoyamadım.
10. _____ Kendimle gurur duydum.
11. _____ Kendimi aşağılanmış ve rezil olmuş hissettim.
12. _____ Kendimi özür diliyor ve itiraf ediyormuş gibi hissettim.
13. _____ Yaptıklarım dan memnun oldum.
14. _____ Kendimi değersiz ve güçsüz hissettim.
15. _____ Yaptıklarım hakkında kendimi kötü hissettim.

Appendix F: Beck Depression Inventory

Aşağıda, kişilerin ruh durumlarını ifade ederken kullandıkları bazı cümleler verilmiştir. Her madde, bir çeşit ruh durumunu anlatmaktadır. Her maddede o duygu durumunun derecesini belirleyen 4 seçenek vardır. Lütfen bu seçenekleri dikkatlice okuyunuz. Son bir hafta içindeki (şu an dahil) kendi duygu durumunuzu göz önünde bulundurarak, size uygun olan ifadeyi bulunuz. Daha sonra, o madde numarasının karşısında, size uygun ifadeye karşılık gelen seçeneği bulup işaretleyiniz.

1. a) Kendimi üzgün hissetmiyorum.
b) Kendimi üzgün hissediyorum.
c) Her zaman için üzgünüm ve kendimi bu duygudan kurtaramıyorum.
d) Öylesine üzgün ve mutsuzum ki dayanamıyorum.
2. a) Gelecekte umutsuz değilim.
b) Geleceğe biraz umutsuz bakıyorum.
c) Gelecekte beklediğim hiçbir şey yok.
d) Benim için bir gelecek yok ve bu durum düzelmeyecek.
3. a) Kendimi başarısız görmüyorum.
b) Çevremdeki birçok kişiden daha fazla başarısızlıklarım oldu sayılır.
c) Geriye dönüp baktığımda, çok fazla başarısızlığımın olduğunu görüyorum.
d) Kendimi tümüyle başarısız bir insan olarak görüyorum.
4. a) Herşeyden eskisi kadar zevk alabiliyorum.
b) Herşeyden eskisi kadar zevk alamıyorum.
c) Artık hiçbirşeyden gerçek bir zevk alamıyorum.
d) Bana zevk veren hiçbir şey yok. Herşey çok sıkıcı.
5. a) Kendimi suçlu hissetmiyorum.
b) Arada bir kendimi suçlu hissettiğim oluyor.
c) Kendimi çoğunlukla suçlu hissediyorum.
d) Kendimi her an için suçlu hissediyorum.

6. a) Cezalandırıldığımı düşünmüyorum.
b) Bazı şeyler için cezalandırılabilceğimi hissediyorum.
c) Cezalandırılmayı bekliyorum.
d) Cezalandırıldığımı hissediyorum.
7. a) Kendimden hoşnutum.
b) Kendimden pek hoşnut değilim.
c) Kendimden hiç hoşlanmıyorum.
d) Kendimden nefret ediyorum.
8. a) Kendimi diğer insanlardan daha kötü görmüyorum.
b) Kendimi zayıflıklarım ve hatalarım için eleştiriyorum.
c) Kendimi hatalarım için her zaman suçluyorum.
d) Her kötü olayda kendimi suçluyorum.
9. a) Kendimi öldürmek gibi düşüncelerim yok.
b) Bazen kendimi öldürmeyi düşünüyorum fakat bunu yapamam.
c) Kendimi öldürebilmeyi isterdim.
d) Bir fırsatını bulursam kendimi öldürürdüm.
10. a) Herzamankinden daha fazla ağladığımı sanmıyorum.
b) Eskisine göre şu sıralarda daha fazla ağlıyorum.
c) Şu sıralar her an ağlıyorum.
d) Eskiden ağlayabilirdim, ama şu sıralarda istesem de ağlayamıyorum.
11. a) Her zamankinden daha sinirli değilim.
b) Herzamankinden daha kolayca sinirleniyor ve kızıyorum.
c) Çoğu zaman sinirliyim.
d) Eskiden sinirlendiğim şeylere bile artık sinirlenemiyorum.
12. a) Diğer insanlara karşı ilgimi kaybetmedim.
b) Eskisine göre insanlarla daha az ilgiliyim.
c) Diğer insanlara karşı ilgimin çoğunu kaybettim.
d) Diğer insanlara karşı hiç ilgim kalmadı.
13. a) Kararlarımı eskisi kadar kolay ve rahat verebiliyorum.
b) Şu sıralarda kararlarımı vermeyi erteliyorum.
c) Kararlarımı vermekte oldukça güçlük çekiyorum.
d) Artık hiç karar veremiyorum.

14. a) Dış görünüşümün eskisinden daha kötü olduğunu sanmıyorum.
b) Yaşlandığımı ve çekiciliğimi kaybettiğimi düşünüyorum ve üzülüyorum.
c) Dış görünüşümde artık değiştirilmesi mümkün olmayan olumsuz değişiklikler olduğunu hissediyorum.
d) Çok çirkin olduğumu düşünüyorum.
15. a) Eskisi kadar iyi çalışabiliyorum.
b) Bir işe başlayabilmek için eskisine göre kendimi daha fazla zorlamam gerekiyor.
c) Hangi iş olursa olsun, yapabilmek için kendimi çok zorluyorum.
d) Hiçbir iş yapamıyorum.
16. a) Eskisi kadar rahat uyuyabiliyorum.
b) Şu sıralar eskisi kadar rahat uyuyamıyorum.
c) Eskisine göre 1 veya 2 saat erken uyanıyor ve tekrar uyumakta zorluk çekiyorum.
d) Eskisine göre çok erken uyanıyor ve tekrar uyuyamıyorum.
17. a) Eskisine kıyasla daha çabuk yorulduğumu sanmıyorum.
b) Eskisinden daha çabuk yoruluyorum.
c) Şu sıralarda neredeyse herşey beni yoruyor.
d) Öyle yorgunum ki hiçbirşey yapamıyorum.
18. a) İştahım eskisinden pek farklı değil.
b) İştahım eskisi kadar iyi değil.
c) Şu sıralarda iştahım epey kötü.
d) Artık hiç iştahım yok.
19. a) Son zamanlarda pek fazla kilo kaybettiğimi sanmıyorum.
b) Son zamanlarda istemediğim halde üç kilodan fazla kaybettim.
c) Son zamanlarda beş kilodan fazla kaybettim.
d) Son zamanlarda yedi kilodan fazla kaybettim.
- Daha az yiyerek kilo kaybetmeye çalışıyorum. EVET () HAYIR ()
20. a) Sağlığım beni pek endişelendirmiyor.
b) Son zamanlarda ağrı, sızı, mide bozukluğu, kabızlık gibi sorunlarım var.
c) Ağrı, sızı gibi bu sıkıntıları beni epey endişelendirdiği için başka şeyleri düşünmek zor geliyor.
d) Bu tür sıkıntılar beni öylesine endişelendiriyor ki, artık başka birşey düşünemiyorum.

21. a) Son zamanlarda cinsel yařantımda dikkatimi eken biřey yok.
b) Eskisine gre cinsel konularla daha az ilgileniyorum.
c) řu sıralarda cinsellikle pek ilgili deęilim.
d) Artık, cinsellikle hibir ilgim kalmadı.

Appendix G: State Trait Anxiety Inventory-Trait Form

Aşağıda kişilerin kendilerine ait duygularını anlatmada kullandıkları bir takım ifadeler verilmiştir. Her ifadeyi dikkatlice okuyun, sonra da **genel olarak** nasıl hissettiğinizi, ifadelerin sağ tarafındaki rakamlardan uygun olanını işaretlemek suretiyle belirtin. Doğru yada yanlış cevap yoktur. Herhangi bir ifadenin üzerinde fazla zaman sarf etmeksizin, **genel olarak** nasıl hissettiğinizi gösteren cevabı işaretleyin.

	Hemen hiç bir zaman	Bazen	Çok zaman	Hemen her zaman
1. Genellikle keyfim yerindedir.	1	2	3	4
2. Genellikle çabuk yorulurum.	1	2	3	4
3. Genellikle kolay ağlarım.	1	2	3	4
4. Başkaları kadar mutlu olmak isterim.	1	2	3	4
5. Çabuk karar veremediğim için fırsatları kaçıırım.	1	2	3	4
6. Kendimi dinlenmiş hissederim.	1	2	3	4
7. Genellikle sakin, kendime hakim ve soğukkanlıyım.	1	2	3	4
8. Güçlüklerin yenemeyeceğim kadar biriktiğini hissederim.	1	2	3	4
9.Önemsiz şeyler hakkında endişelenirim.	1	2	3	4
10. Genellikle mutluyum.	1	2	3	4
11. Her şeyi ciddiye alır ve etkilenirim.	1	2	3	4
12. Genellikle kendime güvenim yoktur.	1	2	3	4
13. Genellikle kendimi emniyette hissederim.	1	2	3	4
14. Sıkıntılı ve güç durumlarla karşılaşmaktan kaçınırım.	1	2	3	4
15. Genellikle kendimi hüznümlü hissederim.	1	2	3	4
16. Genellikle hayatımdan memnunumum.	1	2	3	4

17. Olur olmaz düşünceler beni rahatsız eder.	1	2	3	4
18. Hayal kırıklıklarını öylesine ciddiye alırım ki hiç unutmam.	1	2	3	4
19. Aklı başında ve kararlı bir insanım.	1	2	3	4
20. Son zamanlarda kafama takılan konular beni tedirgin eder.	1	2	3	4

Appendix H: Turkish Version of Satisfaction with Life Scale

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

7 = Kesinlikle katılıyorum

6 = Katılıyorum

5 = Çok az katılıyorum

4 = Ne katılıyorum ne de katılmıyorum

3 = Biraz katılmıyorum

2 = Katılmıyorum

1 = Kesinlikle katılmıyorum

_____ Pek çok açıdan ideallerime yakın bir yaşamım var

_____ Yaşam koşullarım mükemmeldir

_____ Yaşamım beni tatmin ediyor

_____ Şimdiye kadar, yaşamda istediğim önemli şeyleri elde ettim

_____ Hayatımı bir daha yaşama şansım olsaydı, hemen hemen hiçbir şeyi değiştirmezdim

Appendix I: Informed Consent Form

Bu araştırma, Orta Doğu Teknik Üniversitesi Psikoloji Bölümü, Klinik Psikoloji yüksek lisans öğrencisi Selva Ülbe tarafından, Prof. Dr. Tülin Gençöz danışmanlığında yürütülmektedir. Çalışmanın amacı, kişilerin yaşadıkları benlik farklılıkları ve psikolojik iyi olma hali arasındaki ilişkiyi anlamaktır. Bu amaç doğrultusunda sizden bazı soruları yanıtlamanız istenecektir. Soruları yanıtlamanız yaklaşık olarak 30 dakikanızı alacaktır.

Çalışmada sizden kimlik belirleyici hiçbir bilgi istenmeyecek olup, edinilen bilgiler sadece araştırmacılar tarafından değerlendirildikten sonra bilimsel yayımlarda kullanılacaktır

Katılım gönüllük esasına dayanmaktadır. Çalışmanın objektif ve güvenilir sonuç verebilmesi için, yanıtları samimi olarak cevaplandırmanız son derece önemlidir. Doğru ya da yanlış seçenek yoktur. Kendinize en yakın hissettiğiniz veya düşündüğünüz cevabı işaretlemeniz yeterli olacaktır. Anket genel olarak, kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında herhangi bir nedenden ötürü kendinizi rahatsız hissederseniz, verinizin çalışmaya dâhil olmamasına karar verebilir ve dilediğiniz zaman anketi cevaplamayı bırakabiliriz.

Çalışma ile ilgili daha detaylı bilgi edinmek istemeniz durumunda çalışmanın yürütücüsü ve ODTÜ Psikoloji Bölümü yüksek lisans öğrencisi Selva Ülbe (e-posta: selva.ulbe@metu.edu.tr) ve Psikoloji Bölümü öğretim üyelerinden Prof. Dr. Tülin Gençöz (e-posta: tgencoz@metu.edu.tr) ile iletişime geçebilirsiniz.

Katıldığınız ve zaman ayırdığınız için teşekkür ederiz.

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).

Tarih: ----/----/----

İmza:

Appendix J: Ethics Committee Approval

UYGULAMALI ETİK ARASTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

DUMLUPINAR BULVARI: 06800
ÇANKAYA/ANKARA/TÜRKİYE
T: +90 312 210 22 91
F: +90 312 210 79 59
Sayı: 2016-SOS-003
www.ueam.metu.edu.tr

03 ŞUBAT 2016

Gönderilen: Prof.Dr. Tülin GENÇÖZ

Psikoloji Bölümü

Gönderen: Prof. Dr. Canan SÜMER

İnsan Araştırmaları Komisyonu Başkanı

İlgi: Etik Onayı

Sayın Prof.Dr. Tülin GENÇÖZ'ün danışmanlığını yaptığı Selva ÜLBE'nin " Benlik farklılıkları ve Psikolojik İyi Olma Hali: Algılanan Ebeveyn İlişkisi, Savunma Biçimleri ve Kendilik Bilinci Duyguları" başlıklı araştırması İnsan Araştırmaları Komisyonu tarafından uygun görülerek gerekli onay 2016-SOS-003 protokol numarası 20.01.2016-13.10.2016 tarihleri arasında geçerli olmak üzere verilmiştir.


Prof. Dr. Canan SÜMER

Uygulamalı Etik Araştırma Merkezi
İnsan Araştırmaları Komisyonu Başkanı

Appendix K: Turkish Summary/ Türkçe Özet

GİRİŞ

1. Benlik Farklılıkları

“Ben kimim?” sorusunu cevaplandırmak ve ideal benliğe ulaşabilmek bir çok teorisyenin ilgi odağı olmuştur. Psikoloji literatüründe ilk kez benlikle ilgili tartışmalar William James (1890) tarafından gerçekleşmiştir. James, benlik kavramının tek bir kavram olmadığını, onun yerine benliğin birçok farklı benlik kavramını içerdiğini iddia etmiştir. Ayrıca, benlik kavramı gerçek benlik ve ideal benlik olmak üzere ikiye ayrıldığını ve insanların ideal benliklerine ulaşamadıklarında hayal kırıklığı duygusunun beraberinde geldiğini ileri sürmüştür. Sonraları bireylerin farklı benlik temsillerinin olduğunu ve bu benlik türleri arasındaki yaşadığı uyumsuzluğun çeşitli negatif duyguları harekete geçireceği düşüncesi Roger (1961), Freud(1914/1957), Higgins (1987) gibi bir çok teorisyenin ilgi odağı olmuştur.

Carl Rogers (1954) kişilerin gerçekte algıladıkları benliğin ve idealde olmasını arzuladıkları benliğin, benlik kavramının temel parçaları olduğunu iddia etmiştir. Gerçek ve ideal benlik arasındaki uyumsuzluğun/ farklılığın hayal kırıklığı, kaygı, değersizlik, benlik ile tatminsizlik gibi istemeyen duygulara neden olabileceğini ileri sürmüştür. Diğer yandan eğer kişilerin ideal benliği ve gerçek benliği birbirleri ile uyumlu ise, bireyin sağlıklı ve güçlü bir kişilik ve benlik kavramı geliştirebileceğini belirtmiştir.

Tory Higgins (1987), Rogers’ın benlik hakkında söylediklerini daha detaylandırarak, benlik farklılıkları teorisini geliştirmiştir. Higgins teorisinde gerçek benlik, ideal (ideal) benlik ve zaruri (ought) benlik olmak üzere üç farklı benlik temsili olduğunu ileri sürmüştür. Higgins’ e göre kişilerin gerçek benliğini gerçekte

sahip olduğuna inandıkları özellikler oluşturmaktadır. İdeal benlik ise kişilerin idealde sahip olmayı arzuladıkları (ör. umut ve istekler) özellikleri temsil etmektedir. Son olarak zaruri benlik ise kişilerin sahip olmasının zorunlu ya da gerekli olduğuna inandığı özellikleri temsil etmektedir (ör. görev ve sorumluluklar). Benlik farklılıkları teorisi, gerçek benlik ile farklı benlik temsilleri arasındaki farklar değişik duygulara sebep olacağını ileri sürmektedir. Gerçek benlik ve ideal benlik arasındaki uyumsuzluğun depresyon, hoşnutsuzluk, mutsuzluk, hayal kırıklığı gibi üzüntü ile duygulara neden olacağını iddia edilirken, gerçek ve zaruri benlik arasındaki farklılığın kaygı, korku, tehdit, ve sınırlılık gibi ajitasyon ile ilgili duygular yaratacağını öne sürmektedir (Strauman & Higgins, 1988).

Ogilvie (1987) ise Higgins'in ortaya attığı benlik temsillerine ek olarak istenmeyen benlik (undesired self) kavramını ortaya atmıştır. İstenmeyen benliğin hoş gitmeyen hatıralar, geçmiş deneyimler, ve hatırlanan derin duygulardan oluştuğunu ve kişilerin benliğini değerlendirirken diğer benlik türlerine göre istenmeyen benliği daha çok dikkate aldığı düşünülmüştür (Ogilvie, 1987). Ogilvie'e göre ideal benlik daha çok hayal edilen özelliklerden oluşmuştur; fakat istemeyen benlik geçmiş yaşantılara ve deneyimlere dayandığı için daha somuttur ve bu yüzden istenmeyen benliğin psikolojik sağlıkla daha ilişkili olduğunu iddia etmiştir (Heppen ve Ogilvie, 2003). Bu sebeple, bireyler psikolojik açıdan iyi olabilmek için ideal ve zaruri benlik temsillerine yaklaşmaya, istenmeyen benliğinden de uzaklaşmaya eğilimlidirler.

1.2.Algılanan Ebeveyn İlişkisi

Erken dönem çocukluk yaşantılarının kişilik ve benlik gelişimi üzerindeki etkisi bağlanma teorisinden nesne ilişkileri teorisine bir çok teorisyenin ilgi odağı olmuştur. olumsuz ebeveyn ilişkisinin psikopatolojik semptom ve kırılgan bir benlik oluşumuna sebep olduğu günümüzde de bir çok araştırma tarafından desteklenmektedir.

Carl Rogers (1959) ebeveyn ilişkisinin niteliğinin kişilik oluşumunda oldukça önemli olduğunu ileri sürmüştür, özellikle bu ilişkide empati, koşulsuz olumlu kabul, ve içtenliğin altını çizmiştir. Rogers'a göre, koşulsuz olumlu kabul benlik gelişimi için elzemdir. Eğer çocuk sadece belirli durumlarda olumlu kabul alır, diğer durumlara

olumlu kabul almazsa, sadece ailesi tarafından kabul gören durumları kendi kişiliğine asimile edecek ve bundan sonra bu kriterlere göre davranmaya başlayacaktır. Bu durumda kendi deneyimlerine göre yaşamayı bırakacak, onun yerine olumlu kabul aldığını kriterlere göre davranmaya başlayacaktır. Bu durum bireylerin gerçek benlikleriyle uyumlu olmayan ancak sadece olumlu kabul aldıkları koşullarla uyumlu olan sahte bir benlik (false self) geliştirmelerine neden olacaktır. Bu nedenle, Rogers (1959) kişilerin sahici bir benlik geliştirmeleri için olumlu kabulün koşula bağlı olmadan verilmesi gerektiğini belirtmiş, ve bunu da koşulsuz olumlu kabul olarak adlandırmıştır. Aynı zamanda bireylerin koşulsuz olumlu kabul ihtiyacının empatik bir tutum benimsenilerek karşılanması gerektiğini düşünür. Bu bağlamda aileden algılanan empatinin çocuğun güvenli bağlanması, duygusal açıdan açık olması ve ailesini sıcak olarak algılamasıyla ilişkili olduğu bulunmuştur (Stern, Borelli, ve Smiley, 2015). Son olarak, Rogers (1959) ebeveynlerin sahiciliği ve açıklılığının çocuğun sağlıklı benlik gelişimi için önemli olduğunu savunmuş ve bunu ebeveyne ait içtenlik (parental congruence) olarak adlandırmıştır. Rogers'ın teorisinde önemli nokta kişilik gelişimi sadece çocukluk yılları ile sınırlı kalmaması; sonraki yıllardaki düzeltici deneyimlerin sağlıklı benlik gelişimini destekleyebileceğidir.

Higgins (1989) ebeveyn ve çocuk arasındaki etkileşimin niteliğinin ideal ve zaruri benliğin oluşmasında önemli bir rol oynadığını iddia etmiştir. Higgins'a göre, çocuk ebeveynleri ile olan ilişkisini olumlu sonuçların varlığı ya da yokluğu (ilerleme odaklı) ve olumsuz sonuçların varlığı ve yokluğuna (koruma odaklı) göre değerlendirmektedir. Bu bakımdan, eğer çocuk ailesinin isteklerine uygun bir şekilde davrandığında, ebeveyn ilgisi ve sıcaklığını alıyorsa (olumlu sonuç), çocuk istek ve dilekleri karşılanmasının önemli olduğunu öğrenir, ve bu ideal benliğin oluşumunda önemli rol oynamaktadır. Eğer çocuk ebeveynlerinin standart ve kurallarına aykırı bir şekilde davranırsa, ailesinden eleştiri ya da reddetme ile karşılaşacağını (negatif sonuçlar) düşünür, tehlikeden uzak durmak için nelerin gerekli olduğunu öğrenir; ki bu da zaruri benliğin oluşumunun temellerini oluşturur.

1.3. Savunma Biçimleri

Modern psikodinamik kuramlara göre, savunma biçimlerinin temel işlevi narsistik kırılmalar ya da terkedilme tehdidi karşısında bireylerin benlik değerini korumak ve dış gerçeklikten uzaklaşarak hayal kırıklığı, utanma gibi duygularla baş etmek olduğu iddia edilmiştir. Savunma mekanizmalarının koruyucu özelliklerine rağmen, eğer yoğun ve çarpık bir şekilde kullanılırsa, bireylerin kişiler arası ilişkilerini ve yaşam kalitesini negatif bir şekilde etkileyerek günlük hayatlarını sekteye uğratabilirler. Bu nedenle, savunma mekanizmalarının sınıflandırılması bir çok teorisyenin dikkatini çekmiş (Vaillant, 1997; McWilliams, 1994), ve savunmalar belirleyici özelliklerine göre en maladaptif ve çarpık olanından en adaptif olanına doğru sıralanmıştır. Vaillant (1997) savunma biçimleri dört gruba ayırmıştır; bunlar, ilkel, immatür, nevrotik, ve matür savunmalardır. İlkel savunmalar en arkaik, yani bireylerin gerçeğe ilişkisini koparan savunmalar olarak belirlenmiştir. İmmatür savunmalar çocukluk döneminde kullanılan savunmaların özelliklerini taşır, ve bilişsel çarpıtmalar içerir. Ancak yetişkinlik döneminde kullanıldığında maladaptif özellikler taşıdığı için bireyleri sosyal olarak uygun olmayan davranışlara itebilirler. Nevrotik savunmalar, bir çok kişi tarafından kısa vadeli kazançlar elde etmek için günlük hayatta kullanılırlar, ancak gerçeklikle başa çıkabilmek için sağlık yollar sağlamazlar. Matür savunmalar ise dış gerçeklikle benlik algısını dengeleyen ve ortaya çıkan yoğun duyguları adaptif bir şekilde dengeleyebilirler.

Benlik farklılıkları teorisi açısından düşünüldüğünde ise benlik türleri arasındaki farklılıklar benlik bütünlüğe karşı bir tehdit olarak algılanabilir ve istenmeyen duygular açığa çıkabilir. Bireyler bu duygularla baş edebilmek için çeşitli türdeki savunma mekanizmalarını kullanabilirler. Bu çalışmada, matür, nevrotik ve immatür 3 tür savunma biçimi temel alınarak savunma mekanizmalarının benlik farklılıkları ve diğer değişkenlerle ilişkisine bakılmıştır.

1.4. Kendilik Bilinci Duyguları

Kendilik bilinci duyguları, bireyler benliklerinin farkına varmaya, toplumsal kural, standard, ve amaçları öğrenmeye, ve benliklerini bu kural ve standartlara göre değerlendirmeye başladıklarında ortaya çıkmaktadır (Lewis, 1995). Tangney ve

Dearing (2002)' e göre kendilik bilinci duyguları intrapsişik olarak bireyleri sosyal olarak arzu edilen davranışlar sergilemeye ve toplum tarafından reddedilmeyi engellerler. Leary (2004) kendilik bilinci duygularının insanların kendi davranışlarını gözlemleyip, başkalarının bu davranışlara vereceği tepkilerin düşünülmesi ve kendiliğin değerlendirilmesi sonucu, ortaya çıktıklarını iddia etmiştir. Eğer bireyler içselleştirdikleri toplum tarafından istenen standartlara göre yaşayamazlarsa, negatif kendilik bilinci duyguları, utanç ve suçluluk, yaşanacaktır. Diğer şekilde bireyler kendiliklerini pozitif bir şekilde algılayacaklar ve bu pozitif değerlendirme gurur duygusunu beraberinde getirecektir. Utanç ve suçluluk duygularının her ikisi de benzer koşullar altında ortaya çıksa da, utanma duygusunda negatif benlik değerlendirilmesi bütün benliğe atfedilirken, suçluluk duygusunda negatif değerlendirme bütün benliğe değil yalnızca suçlu hissetmeye yol açan spesifik davranışa yönelir.

Benlik farklılıkları teorisi açısından bakıldığında ise, eğer bireyler ideal benliklerine ulaşamazlarsa, içselleştirdikleri ideal standartlara ulaşamadıklarından dolayı büyük olasılıkla utanmış hissedeceklerdir. Diğer taraftan kişiler zaruri benliklerine ulaşamadıklarında yani içselleştirdikleri yükümlülükleri ve görevleri yerine getiremediklerinde, suçluluk duygusu yaşarlar. Bireyler ideal ve zaruri benliklerine yakınsa, kendiliklerini pozitif bir şekilde değerlendirip, gurur, başarı gibi duyguları deneyimlerler.

1.5. Çalışmanın Amaçları

Yapılan literatür taraması ışığında , bu çalışma;

1. Yaş ve cinsiyet farklılıklarının araştırmanın değişkenleri üzerindeki olası etkilerini incelemek,
2. Çalışmadaki değişkenler arasındaki korelasyonları incelemek,
3. Savunma biçimleri, kendilik bilinci duyguları, ve psikolojik iyi olma hali ile ilişkili değişkenleri belirlemektir.

YÖNTEM

2.1. Örneklem

Çalışmanın katılımcıları 365'i kadın (%63.8) ve 207'si erkek (36.2 %) toplam 572 katılımcıdan oluşmaktadır. Katılımcıların yaşları 17 ve 64 arasında değişmektedir (Ort = 23.88, S = 5.08). Katılımcıların 4'ü okur-yazar, 320'si lise mezunu, 205'i üniversite mezunu, 39'u yüksek lisans mezunu, 4'ü doktora mezunudur. Gelir durumuyla ilgili olarak, 55'i düşük, 456'sı orta, 61'i ise yüksek gelirleri olduğunu ifade etmişlerdir.

2.2. Ölçüm Araçları

Çalışmanın verisi araştırmacılar tarafından hazırlanan yaş, cinsiyet, gelir ve eğitim durumuyla ilgili sorular içeren Demografik Form, Barrett Lennard İlişki Envanteri, Bütünleşik Benlik Farklılıkları Endeksi, Savunma Biçimleri Testi, Sürekli Utanç ve Suçluluk Ölçeği, Beck Depresyon Envanteri, Süreklilik Kaygı Ölçeği, ve Yaşam Doyum Ölçeği ile toplanmıştır.

2.2.1. Barrett Lennard İlişki Envanteri

Godfrey Barrett-Lennard tarafından geliştirilen bu ölçek, Rogers'ın yaklaşımı temel alınarak başlangıçta terapist ve danışan ilişkisinin niteliğini anlamak için kullanılmış, sonraları bununla sınırlı kalmayıp, bireylerin kişilerarası ilişkilerini (ör. ebeveynler, arkadaşlar, romantik partner, ve öğretmenler) değerlendirmek için de kullanılmıştır (Barrett-Lennard, 2015). Ölçek 4 faktör yapısındadır (olumlu kabul, empati, içtenlik, ve koşulsuzluk) ve bu araştırmada her bir faktör anne ve baba için ayrı ayrı hesaplanmıştır. Toplamda 64 maddeden oluşmaktadır ve maddeler 6'lı likert üzerinden değerlendirilmektedir. Ölçeğin Türkçe'ye çevirisi ve adaptasyonu Gürkan (2015) tarafından yapılmıştır. İç tutarlılık katsayıları anne ve baba için ayrı ayrı hesaplandı. Anne formu için, Empati, olumlu kabul, koşulsuzluk ve içtenlik için Cronbach alpha güvenilirlik puanı sırasıyla .90, .93, .77, ve .88'dir. Baba formu için sırasıyla .90, .94, .75, ve .87'dir.

2.2.2. Bütünleşik Benlik Farklılıkları Endeksi

Hardin ve Lakin (2009) tarafından benlik farklılıkları ölçmek geliştirilen ölçek nomotetik ve idiyografik methotları birleştirmiştir. İdeal, zaruri, ve istenmeyen benlik farklılıkları olmak üzere 3 faktör yapısındadır. Türkçeye adaptasyonu Gürcan (2015) tarafından yapılmıştır. Ölçeğin Cronbach alpha güvenirlik puanı ideal, zaruri, ve istenmeyen benlik farklılıkları sırasıyla .78, .81, ve .86'dır. Ölçeğin Türkçe versiyonu ideal ve istenmeyen benlik farklılıkları için yüksek geçerlilik gösterse de, zaruri benlik farklılığı için yeterli geçerlilik özelliği göstermemiştir. Bu yüzden gerekli izinler alınarak, Türk kültüründe zaruri benliği daha iyi temsil edileceğini düşünülen zaruri/diğer benlik farklılığı alanı da ölçeğe eklenmiştir.

2.2.3. Savunma Biçimleri Testi

Bu ölçek Andrews, Singh, ve Bond (1993) tarafından bilinç dışı savunma mekanizmalarının bilinçteki yansımalarını ölçmek için geliştirilmiştir. Ölçek 3 faktörlü (matür, nevrotik, ve immatür savunma biçimleri) olup toplamda 40 maddeden oluşmuştur. Maddeler 7'li likert üzerinden değerlendirilmiştir. Türkçeye Yılmaz, Gençöz ve Ak (2007) tarafından uyarlanan ölçeğin Cronbach alpha güvenirlik puanı matür, nevrotik, ve immatür savunma biçimleri için .70, .61, ve .83 olduğu bulunmuştur.

2.2.4. Sürekli Utanç ve Suçluluk Ölçeği

Rohleder, Chen, Wolf ve Miller (2008) tarafından geliştirilen Durumluk Utanç ve Suçluluk ölçeğinin Marschall, Saftner, ve Tangney (2008) uyarlaması ile oluşturulmuştur. Ölçek üç faktör yapısında olup, katılımcıların geçtiğimiz son birkaç ayda ne derecede utanç, suçluluk, ve gurur duygularını hissettiklerini bildirmeleri istenmektedir. Bu ölçek 15 maddeden oluşmuş olup, her bir madde 5'li likert üzerinden değerlendirilmektedir. Bugay ve Demir (2011) tarafından Türkçeye uyarlanmış ve yüksek güvenirlik ve geçerlik değerlerine sahip olduğu bulunmuştur.

2.2.5. Beck Depresyon Envanteri

Depresyonun bilişsel, davranışsal, duygusal, motivasyonel ve fiziksel yönleri dikkate alarak, depresyonunun şiddetini ölçmek için kullanılan bu araç, Beck, Rush, Shaw ve Emery (1979) tarafından geliştirilmiştir. Ölçek tek faktör yapısındadır ve çoktan seçmeli 21 sorudan oluşmaktadır. Cronbach alpha güvenirlik puanı klinik popülasyon için .86 iken normal popülasyon için .81'dir. ölçeğin Türkçe ilk adaptasyonu Tegin (1980) tarafından gerçekleştirilmiş, daha detaylı istatistiksel analizler ise Hisli tarafından (1988; 1989) gerçekleştirilmiştir. Türkçe adaptasyonunun yüksek güvenirlik ve geçerlik değerlerine sahip olduğu bulunmuştur.

2.2.6. Durumluk ve Sürekli Kaygı Envanteri-Süreklilik Formu

Spielberger, Gorus, ve Lushene (1970) süreklilik ve durumluluk kaygı olmak üzere iki tür kaygıyı ölçmek için geliştirilen bir araçtır. Toplamda 40 maddeden oluşur; maddelerin yarısı süreklilik kaygı ölçerken, diğer yarısı durumluluk kaygıyı ölçmektedir. Bu çalışmada sürekli kaygıyı ölçen formu kullanılmıştır. Her bir madde 4'li likert üzerinden değerlendirilmektedir. Öner ve Le Compte (1985) tarafından geliştirilen bu ölçek güvenilir psikometrik özellikler göstermiştir. İstatistiksel sonuçlara göre, Cronbach alpha güvenirlik puanı .83 ve .87 arasında değişmektedir.

2.2.7. Yaşam Doyum Ölçeği

Genel olarak yaşam doyumunu değerlendirmek amacıyla Diener ve arkadaşları (1985) tarafından geliştirilmiştir. 5 maddeden oluşan ölçek 5'li likert üzerinden değerlendirilmektedir. Ölçek 1 faktör yapısındadır ve Cronbach alpha güvenirlik puanı .87 olarak tespit edilmiştir. Türkçeye Durak, Şenol-Durak ve Gençöz (2010) tarafından uyarlanan ölçeğin Cronbach alpha güvenirlik puanı farklı katılımcı gruplarında .81 ve .89 arasında bulunmuştur.

2.3. Prosedür

İlk olarak Orta Doğu Teknik Üniversitesi İnsan Araştırmaları Etik Kurulu'ndan Etik Kurul onayı alınmıştır. Ardından, yukarıda sözü geçen araştırma bataryası hazırlanmıştır.

2.4. İstatistiksel Analizler

Araştırmanın analizleri SPSS programı ile yapılmıştır. İlk olarak, demografik değişkenlere göre farklılıkları belirlemek amacıyla Varyans Analizleri (ANOVA) ve Çoklu Varyans Analizleri (MANOVA) yürütülmüştür. Değişkenler arasındaki ilişki korelasyon analizi yürütülerek belirlenmiştir. Ardından, çalışmanın değişkenleri arasındaki ilişkileri görebilmek amacıyla üç set hiyerşik çoklu regresyon analizi yapılmıştır.

BULGULAR

Analizler sonucunda değişkenlere ait ortalama skorlar, standart sapma değerleri, minimum ve maksimum değerler ve Cronbach alpha puanları hesaplanmıştır. İlgili değerler Tablo 3.1’de görülebilir

3.1. Çalışmanın Değişkenlerinin Yaş ve Cinsiyet Farkları Açısında Değerlendirilmesi

Çalışmanın değişkenleri iki demografik değişken (yaş ve cinsiyet) açısından nasıl farklılaştıkları incelenmiştir. Toplam ölçek puanlarını değerlendirmek için ANOVA, alt-ölçek puanlarını değerlendirmek için MANOVA yürütülmüştür. Analizlerden önce, Bunun için öncelikle yaş dağılımı, frekansa uygun olarak iki gruba ayrılmıştır. Bu kategorizasyon Tablo 3.2.’de görülebilir.

Algılanan anne ve baba ilişkisi için iki farklı MANOVA uygulanmıştır. Algılanan anne ilişkisinde cinsiyet değişkeni için anlamlı sonuçlar elde edilmiş ancak Bonforreni düzeltmesi sonrasında, tek değişkenli analizler kadın ve erkekler arasında istatistiksel olarak anlamlı farklılık göstermemiştir. Benzer şekilde, cinsiyet grupları ve baba ile algılanan ebeveyn ilişkisi arasında anlamlı farklılık gösterirken, Bonforreni düzelmesi sonrasında bu bulgu desteklenememiştir.

Benlik farklılıkları için MANOVA uygulanmıştır. Sonuçlara göre, kadınlar ve erkeklere arasında benlik farklılıkları bakımından anlamlı farklılıklar olduğu görülmüştür. Kadın katılımcıların gerçek benlik ve istenmeyen benliği arasındaki farklılığın erkek katılımcılara göre daha düşük olduğu gözlemlenmiştir. Aynı

zamanda yetişkinlik dönemindeki kadınların gerçek ve zaruri/ diğer benlikleri arasındaki farkın yetişkinlik dönemindeki erkeklere göre daha düşük düzeyde olduğu bulunmuştur.

Savunma mekanizmaları için uygulanan MANOVA sonucunda, yaş grupları arasında anlamlı farklılıklar gözlemlenirken, cinsiyet ve cinsiyet x yaş etkileşimi için anlamlı sonuçlar bulunmamıştır. MANOVA sonuçlarına göre, erken yetişkinlik dönemindeki katılımcıların yetişkinlere göre daha sıklıkla immatür savunmalar kullandığı bulunmuştur.

Kendilik bilinci duygularını için uygulanan MANOVA sonucunda, kadın katılımcılar utanç değişkeninde erkek katılımcılara nazaran daha yüksek skorlar elde ederken, yaş ve cinsiyet x yaş etkileşimi için anlamlı sonuçlar elde edilememiştir.

Psikolojik iyi olma halinin ölçümü için depresyon, süreklilik kaygı, ve yaşam doyum ölçümlerinden yararlanılmış ve her bir ölçümün toplam puanı için üç farklı ANOVA yapılmıştır. Depresyon ve yaşam doyumu ölçümleri için cinsiyet, yaş, ya da cinsiyet x yaş etkileşimi için anlamlı sonuçlar elde edilememiştir. Öte yandan, süreklilik kaygı ölçümü ile ilgili sonuçlarda yaş ve cinsiyet grupları için anlamlı sonuçlar gözlemlenmiştir. Bulgulara göre, kadınların erkeklere göre daha yüksek düzeylerde süreklilik kaygıya sahip oldukları ortaya çıkmıştır. Yaş grupları açısından yetişkinler, erken yetişkinlere göre daha düşük düzeyde süreklilik kaygı rapor ettiği ortaya çıkmıştır.

3.2. Değişkenler Arası Korelasyon Değerleri

Değişkenler arasındaki korelasyonları incelemek amacıyla Pearson korelasyon katsayıları hesaplanmıştır. Bu analizin sonuçlarına Tablo 3.3.'te yer verilmiştir.

3.3. Regresyon Analizleri

Savunma biçimleri, kendilik bilinci duyguları, ve psikolojik iyilik halini yordayan faktörleri saptamak için farklı üç grupta regresyon analizi yürütülmüştür.

3.3.1. Savunma Biçimlerini Yordayan Faktörler

Analiz sonuçları ilerleyen yaşın immatür savunma kullanımı ile negatif bir şekilde ilişkili olduğu göstermiştir. Yani kişilerin yaşları ilerledikçe, daha az immatür savunmalar kullanma eğiliminde oldukları gözlemlenmiştir. Kadınların ise erkeklere nazaran daha sıklıkla nevrotik savunma biçimlerini kullanma eğiliminde oldukları bulunmuştur. Anneden algılanan kabulün (level of regard) immatür savunmaları kullanımını pozitif yönde yordadığı saptanmıştır. Aynı zamanda anneden algılanan içtenlik (congruence) ve babadan algılanan kabulün immatür savunmaları negatif yönde yordadığı görülmüştür. Benlik farklılıklarına gelince sonuçlar, ideal ve zaruri benlik temsillerine yakınlığın mature savunma kullanımını pozitif yönde yordadığını göstermiştir. İstenmeyen benliğe yakınlığın ve zaruri benliğe uzaklığın ise immatür savunmaların kullanımını yordadığı saptanmıştır. Son olarak, zaruri /diğer benliğe uzak olmanın nevrotik savunmaları pozitif yönde yordadığı bulunmuştur.

3.3.2. Kendilik Bilinci Duygularını Yordayan Faktörler

Regresyon analizlerinin ikinci setinde, kontrol değişkenlerinden yaş ve cinsiyetin utanç ve suçluluk duygularını anlamlı derecede yordadığı saptanmıştır. Kadın olmanın utanç ve suçluluk duygularını pozitif yönde yordarken, ilerleyen yaşın ise negatif yönde yordadığı gözlemlenmiştir. Aileden algılanan empatinin gurur duygusu ile anlamlı bir şekilde pozitif yönde ilişkili olduğu saptanmıştır. Anneden algılanan empati arttıkça utanç ve suçluluk duygularına eğilimde azalma görülmüştür. Babadan algılanan kabul düzeyi ve anneden algılanan koşulsuz kabul (unconditionality) yükseldikçe kişilerin utanç duygusuna eğiliminde azalma bulunmuştur.

Benlik farklılıkları arasından, ideal ve zaruri benliğe yakın olduklarını rapor eden kişilerin daha yüksek düzeyde gurur duygusunu yaşadıkları saptanmıştır. Öte yandan, istenmeyen benliğe yakın olmak ile utanç ve suçluluk duyguları pozitif yönde bir ilişki göstermiştir. Zaruri benliğe uzak olmak ve utanma duyguları arasında pozitif bir ilişki var iken, zaruri/diğer benliğe uzak olmanın suçluluk duygusu ile pozitif yönde anlamlı bir ilişki bulunmuştur.

Savunma biçimleri arasından, matür savunma biçimi ile gurur duygusu arasında pozitif bir ilişki gözlemlenmiş, ancak utanç ve suçluluk duygularını negatif yönde yordadığı saptanmıştır. Öte yandan, immatür savunmaları sıklıkla kullanan kişilerin daha düşük düzeyde gurur duygusunun rapor ettikleri gözlemlenirken, daha yüksek düzeyde utanç ve suçluluk duygusu rapor etmişlerdir. Son olarak nevrotik savunma biçimi ile suçluluk duygusu arasında pozitif yönde bir ilişki gözlemlenmiştir.

3.3.3. Psikolojik İyi Olma Halini Yordayan Faktörler

Regresyon analizinin son setinde, kontrol değişkenlerinden cinsiyet ve yaşın süreklilik kaygıyı anlamlı bir şekilde yordadığı saptanmıştır. Kadınların erkeklere nazaran daha yüksek düzeyde süreklilik kaygı rapor ettikleri gözlemlenmiştir. Aynı zamanda yaşın, süreklilik kaygıyı pozitif yönde yordadığı bulunmuştur.

Algılanan ebeveyn ilişkisi bakımından, anneden algılanan içtenlik ve babadan algılanan kabulün kişilerin depresyon düzeyi ile negatif bir şekilde ilişkili olduğu gözlemlenmiştir. Aynı zamanda anneden algılanan empati ve babadan algılanan kabul yükseldikçe kişilerin süreklilik kaygı düzeylerinde azalma görülmüştür. Hem anne hem de babadan algılanan empati anlamlı bir şekilde yaşam doyumu ile ilişkili bulunmuştur.

Benlik farklılıkları açısından, gerçek benliklerinin ideal ve zaruri benliklerine uzak olduğunu rapor eden kişilerin yüksek düzeyde depresif semptomlar ve süreklilik kaygı gösterme eğiliminde olduğu gözlemlenirken, daha düşük seviyelerde yaşamdan doyum aldıklarını rapor ettikleri saptanmıştır. Diğer taraftan, istenmeyen benliğe yakın olmanın yüksek düzeylerde depresyon ve süreklilik kaygı ile ilişkili olduğunu gözlemlenmiştir.

Savunma biçimlerine gelince, depresyon ve süreklilik kaygı düzeyinin immatür savunma biçimleri kullanımının ile pozitif bir ilişki içinde olduğu gözlenirken, yaşam doyumu ile negatif bir ilişki olduğu saptanmıştır. Matür savunmaları sıklıkla kullanan kişilerin ise daha düşük düzeyde depresyon ve süreklilik kaygı, ve daha yüksek düzeyde yaşam doyumu rapor ettiği gözlemlenmiştir. Nevrotik savunma

biçimleri ise süreklilik kaygı ve yaşam doyumu ile anlamlı bir şekilde ilişkili bulunmuştur.

Kendilik bilinci duyguları arasında, yüksek düzeyde depresyon ve süreklilik kaygı, yüksek düzey utanç ve düşük düzeyde gurur duygularıyla ilişkili bulunmuştur. Suçluluk duygusunun pozitif bir şekilde süreklilik kaygı ile ilişkili olduğu görülmüştür. Son olarak, yaşam doyumu yüksek olan kişilerin yüksek düzeyde gurur ve düşük düzeyde suçluluk duygusu rapor ettiği gözlemlenmiştir.

TARTIŞMA

Savunma biçimleri ile ilgili yapılan analizler sonucunda, matür savunma kullanımının anneden algılanan olumlu kabülle ilişkili olduğu literatür ışında desteklenmiştir. Rogers'a göre çocuklar ailelerinden ilgi ve sıcaklık gördüklerinde, kendilerini değerli hissederler, ayrılık kaygısını daha az yaşarlar ve dürtüleri bastırmak için daha az efor harcarlar. Bu yüzden daha adaptif başa çıkma stilleri, yani daha matür savunmalar benimsemeye daha yatkınlardır. Diğer taraftan, babadan algılanan olumlu kabul, immatür savunmalarla ilişkili olduğu bulunmuştur. Türkiye tradisyonalizmden modernizme geçme aşamasında bir ülke olmasına rağmen (Kağıtçıbaşı, 2001) hala gelenekselliğin hakim olduğu bir ülkedir. Geleneksel ailelerde babalar annelere göre çocuklarına ilgi ve sevgisini açık ve sık bir şekilde göstermedikleri için babalardan olumlu kabul almak çocuklar için babadan algılanan olumlu kabul almak ego savunmalarının gelişmesinde daha önemli rol oynamış olabilir. Babadan yeterli ilgi ve kabulü almamak maladaptif ego savunmaları geliştirip, immatür savunmaları kullanmaya daha yatkın hale gelmiş olabilirler. Aynı zamanda annesinin içtenliği ve çocukla ilişkisindeki tutarlılığı düşükse, bu nesne ile ilişkisini stabil tutabilmek için gerçekliği çarpıtmaya (Vaillant, 1994) ve immatür savunmaları kullanmaya daha eğilimli olabilirler. Joffe ve Sandler(1968) insanların ana motivasyonun ideal ve zaruri benliği de kapsayan ego idealine ulaşmak olduğunu belirtmiştir. Çalışmadaki bulgular da, insanların ego ideallerine yaklaştığında (ideal ve zaruri benliklerine), matür savunmaları kullanmaya daha yatkın oldukları göstermiştir. Ancak istenmeyen benliklerine yakın olanların immatür savunmaları kullanmaya daha yatkın olduğu bulunmuştur.

Kendilik bilinci ile ilgili bulgularda ise aileden algılanan empatinin gurur duygusu ile ilişkili olduğu bulunmuştur. Aileden algılanan empatinin hem güvenli bağlanma (Stern, Borelli, & Smiley, 2015) hem de sağlıklı benlik gelişimi (Trumpeter et al., 2008) ile ilişkili olduğu bulunmuştur. Bu yüzden, empatik aileye sahip olanların benliklerini daha olumlu değerlendireceğini ve gurur duygusunu yaşamaya daha yatkın olabileceği söylenebilir. Bunun yanında anneden algılanan empatinin düşük olması, bireylerin utanç ve suçluluk duyguları ile ilişkili olduğunu görülmüş bunun benliklerini negatif bir şekilde algılamayla ilişkili olabileceği düşünülmüştür. Aynı zamanda anne tarafından koşullu kabul aldığı kişiler, utanma duygusuna daha eğilimli oldukları gözlemlenmiştir. Literatürde, ebeveyn tarafından koşullu kabulün olmasının hakiki bir benlik oluşumunu engellediğini, kişilerin her koşulda değerli hissetmediği ile ilişkili bulunmuştur (Rogers, 1961). Bunun da uzun vadede bireyler utanma duygusuna daha yatkın yapacağı düşünülmektedir. Bunların yanında kişilerin ego ideallerine yaklaştıklarında yani ideal ve zaruri benliklerinde yaklaştıklarında , daha yüksek derecelerde gurur duygusunu hissettikleri ortaya çıkmıştır. Freud (1914/1957)'e göre bireylerin egosu ego ideallerine yakınsa , bireyler kendilerinin değerli hissedeceklerini ve bunun da gurur duygusunu beraberinde getireceğini iddia etmiştir. Öte yandan eğer bireyler istenmeyen benliklerine yakın olduğunda kendilerini negatif değerlendirmeye daha yatkın olduğunu için utanç ve suçluluk gibi deneyimlemeye daha açık hale geldikleri söylenebilir. Beklenildiği üzere gurur duygusu matür savunmalarla pozitif bir şekilde ilişkiyken, utanma ve suçluluk duyguları immatür savunmalarla pozitifli ilişkilidir. Utanma ve suçluluk duygularının çok yoğun duygular olduğu düşünüldüğünde, bireylerin bu duygularla baş etmek için dış gerçekliği çarpıtmaya ihtiyaç duyuyor olabileceği iddia edilebilir.

Algılanan ebeveyn olumlu kabulün, empatinin ve içtenliğin psikolojik iyilik hali ile oldukça ilgili olduğunu göstermiştir. Bu ilişkileri direk gösteren araştırmalar henüz yapılmamış olsa da ailenin sıcaklığı, tutarlığı ve empatisinin depresyon ve anksiyete semptomlarıyla ilişkili olduğunu gösteren bir çok araştırma bulunmaktadır. Aynı zamanda literatürdeki paralel yönde, eğer bireyler ideal ve zaruri benliklerine yakınsa daha düşük düzeyde depresyon ve anksiyete ve daha yüksek seviyede yaşam doyumu

deneyimledikleri bulunmuştur. Aynı zamanda istenmeyen benliğe yakın olmak depresyon ve sürekli anksiyete ile ilişkili bulunmuştur. Kendilik bilinci duygularında utanç tek başına psikopatolojiyi yordarken, suçluluk duygusu utanç duygusu ile beraber olduğunda depresyon ve sürekli kaygı ile ilişki bulunmuştur. Bu iki duygunun da benliğin negatif değerlendirilmesi ile ilişkili olduğu düşünüldüğünde, utanç ve suçluluk duygularının yoğunluğunun depresyon ve kaygı ilişkisi olması beklenen bir sonuçtur. Son olarak yüksek düzeyde depresyon ve kaygı rapor eden katılımcıların daha sık immatür ve daha az matür savunmaları kullandıkları bulunmuştur. Yani zamanda yaşam doyumu matür savunmalarla pozitif, immatür savunmalarla negatif bir ilişki içinde olduğu bulunmuştur. Literatürde matür savunmaları kullanan kişilerin daha sağlıklı bir ego gelişimi olduğunu ve yaşamının bir çok alanında doyum sağladıkları bulunmuştur (Vaillant, 1977)

4.1. Çalışmanın Sınırlılıkları

İlk olarak bu çalışma enlemesine kesitsel bir çalışma olduğu için, değişkenler arasında nedensellik çıkarılamaz. Algılanan ebeveyn ilişkisi verisi katılımcıların geçmişe ait değerlendirmelerine dayanmıştır. Ancak bu veri toplama yöntemi, geçmişe ait değerlendirmelerin katılımcıların anketi doldururken ki ruh hallerinden etkilendiği bilinmektedir. Bu çalışmanın örneklemini, genellikle bekar ve orta gelirli, üniversite öğrencisi ya da mezunundan oluşmaktadır ve herhangi bir klinik örneklem kullanılmamıştır. Ayrıca değişkenler arasındaki ilişkiyi etkileyen potansiyel moderatör ya da mediatörler incelenmemiştir.

4.2. Çalışmanın Güçlü Yönleri

Bu çalışma algılanan ebeveyn ilişkisi, benlik farklılıkları, savunma biçimleri, kendilik bilinci duyguları, ve psikolojik iyi olma hali arasındaki ilişki hakkında kapsamlı bir anlayış getirerek teoritik varsayımları desteklemiştir. Aynı zamanda çalışma psikoanalitik ve humanistik teoriyi biraraya getirmiştir. Bunların yanında bu çalışma savunma biçimleri ve benlik farklılıklarını bir araya getiren ilk çalışmadır. Son olarak çalışmada oldukça büyük bir örneklem kullanıldığını için, sonuçlar güvenilir bir şekilde öğrenci örneklemini temsil edebilecek bir çalışma olduğu söylenebilir.

4.3. Çalışmanın Katkıları

İdeal ve zaruri benlikten uzak olma ve istenmeyen benliğe yakın olmanın negatif kendilik bilinci duyguları ve maladaptif savunma biçimleri ile yakından ilgili olduğu bulunmuştur. Benlik farklılıklarının önemli derecede psikopatoloji ve yaşam doyumunu yordadığı gözlemlenmiştir. Ebeveynlerin algılanan kabülleri ile matür savunmalar pozitif bir şekilde ilişkili iken, annesinin içtenliği ve babanın kabülü immatür savunmalarla negatif bir şekilde ilişkili bulunmuştur. Aynı zamanda annenin içtenliği, babanın kabulü ve empatisinin depresyon ve süreklilik kaygı ile yakından ilişki olduğu tespit edilmiştir. Ebeveynin algılanan empatisi ve koşulsuz kabulü kendilik bilinci duygularının gelişmesinde önemli rol oynamışlardır. Klinik uygulamalarda danışanların benlik türleri arasındaki farklılıklarını ve bu farklılıkların hangi duygulara sebep olabileceğini tahmin etmek konusunda faydalı olacağı düşünülmektedir. Bu çalışma, Rogers'ın perspektifinden algılanan ebeveyn ilişkisinin savunma biçimleri, kendilik bilinci duyguları, ve psikolojik iyi olma halini ile ilişkisi vurgulamıştır. Rogers (1961) içtenlik, empati, koşulsuz olumlu kabul danışan-terapist ilişkisinde de oldukça önemli olduğunu belirlemiştir. Ona göre negatif çocukluk dönemi yaşantılarının etkisi terapi ilişkisindeki düzeltici deneyimler vasıtasıyla ikame ettirilebilir. Son olarak, danışanın savunma biçimlerini, benlik farklarını, ve suçluluk, utanma ya da gurur gibi duygularına yatkınlığını keşfetmek terapistte tedavi planı hazırlamak ve terapi sürecini formüle etmek konusunda yardımcı olabilir.

Appendix L: Tez Fotokobi İzin Formu

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü

☐

Sosyal Bilimler Enstitüsü

☒

Uygulamalı Matematik Enstitüsü

☐

Enformatik Enstitüsü

☐

Deniz Bilimleri Enstitüsü

☐

YAZARIN

Soyadı : ÜLBE

Adı : SELVA

Bölümü : PSİKOLOJİ

TEZİN ADI (İngilizce): Self-Concept Discrepancy And Psychological Well Being: Perceived Parental Relationship, Defense Mechanism, And Self-Conscious Emotions

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: