

PERCEIVED FAMILY COHESION AND ITS  
RELATIONSHIP TO EGO-STRENGTH IN LATE ADOLESCENTS

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## ABSTRACT

The aim of the study is to investigate the relationship between the perceived family cohesion level and ego-strength of the family member. It was hypothesized that late adolescents whose family cohesion scores are moderate will have high ego-strength and late adolescents whose family cohesion scores are high or low will have low ego-strength. Also related to the hypothesis effects of differed sex and demographic characteristics on perceived family cohesion and ego-strength were examined. The sampling population of the research was composed of 60 male and 60 female students of the Language Preparatory School of Bosphorus University ages between 17-23. FACES II was used to measure perceived family cohesion and the Ego-Strength Scale was used to measure ego-strength. As the results of the two-way Analysis of Variance on the effect of perceived family cohesion on ego-strength and the interaction of sex by perceived family cohesion did not indicate significant results the hypothesis was not supported. However, the effect of sex on ego-strength was found to be significant. Males' ego-strength scores were significantly higher than were females' scores. Additional results indicated that income of the family, mother's education, father's education had a significant effect on ego-strength of the subject, and the number of siblings had a significant effect on perceived family cohesion level.

## B. INTRODUCTION

The aim of the present study is to investigate the relationship between the perceived family cohesion level and ego-strength of the family member. As the family is the basic and the most important unit which effects the child's ego development, it will be interesting to see the state of ego-strength according to various levels of cohesiveness in the families.

It is only quite recently that research attention has begun to be given to different variables involved in family functioning and dynamics. One aspect of marital and family behavior is cohesion, which appears as an underlying dimension for the multitude of concepts in the family field. The importance of marital and family cohesiveness has been expressed by a large number of specialists.

Family cohesion is referred as; "the emotional bonding that family members have toward one another" in the family system (Olson, Russell, and Sprenkle, 1983, p. 70). According to family researchers at the extreme of high family cohesion, enmeshment, there is an overidentification with the family that results in extreme bonding and limited individual autonomy which leads to low ego-strength (Olson et al., 1979). For this reason it is said that in order to guarantee the healthy development of the

autonomous ego of the child which at the same time means high ego-strength, the mothers' protection that is so indispensable in early periods, has to decrease proportionality (Cebiroğlu, Sümer, Yavuz and Bakan, 1963). As the togetherness and closeness of the family members get more and more intense (diversing from the normal limits) need for closeness, interdependence of family members increases which further leads to low ego-strength. The reverse is true for too low togetherness and closeness of the family members since it leads to an apparent lack of good capacity for establishing and maintaining positive relations with others (Olson et al., 1983).

Thus, moving from these views, in this chapter an attempt will be made to review the literature on family cohesion, ego-strength and Turkish family. Finally the implications of the literature and hypothesis will be presented.

## I. Review of the Literature

### I.1. Family Cohesion

Family cohesion is one dimension of family behavior that emerged from a conceptual clustering of over fifty concepts developed to describe marital and family dynamics

(Olson et al., 1983). Although some of these concepts have been used before, many of the concepts have been developed recently by individuals observing problem families from a general systems perspective. After reviewing the definitions of many of these concepts, it became apparent that, despite the creative terminology, the terms were conceptually similar and dealt with highly related family processes. One family process had to do with the degree to which an individual was separated from or connected to his or her family system and was called family cohesion (Olson et al., 1983). The fact that at least fifty concepts relate to this dimension indicates the significance of cohesion as a unifying dimension. Other evidence regarding the value and importance of this dimension lies in the fact these theorists and therapists quite independently conclude that the variable they selected were critical for understanding and treating marital and family systems (Olson et al., 1983).

The most recent interest in the dimension has come from family therapists who have developed concepts that relate primarily to the extreme ends of the cohesion dimension with less attention given to the middle range, owing in large part no doubt to the fact that these extremes are more representative of the kinds of families who were seen by psychiatrists. The primary goal of these family therapists was to improve the autonomy and individuation of family members (Olson et al., 1979).

Nearly six different social science fields have used this concept in some way, even though their conceptual and operational definitions are quite varied. In conceptual review of the literature it was seen that psychiatrists, family therapists, family sociologists, small-group theorists, group therapists, social psychologists and anthropologists have all used the cohesion dimension in their work. The relevance of this dimension to several social science disciplines provides a type of cross-validation of its salience and significance (Olson et al., 1979).

One of the earliest family sociologists was Angel who identified family integration as a key dimension. Hill also combine the variables of adaptability and integration to assess dynamic stability in his study of families under stress from war separation and reunion. Hess and Handel used the dimension, calling the extremes separatedness and connectedness as the central theme to their middle range theory of family behavior. Nye and Rushing identified six dimensions of family solidarity, which are conceptually similar to family cohesiveness. Carisse developed a typology of leisure styles that utilizes cohesion as one of the major dimensions. The two extremes of her model are similar to those of others. Extreme togetherness is defined as pathogenic pursuit of consensus or total identification and extreme separateness as pathogenic pursuit of inter-

personal distance (all cited in Olson et al., 1979).

Small-group theorists and researchers have also identified the dimension of cohesion as a useful one in describing ad hoc groupings. They have often used the term solidarity and defined it as the members attraction to the group (Olson et al., 1979).

After working with ad hoc groups of individuals in counselling, Yalom (1970) emphasized the importance of cohesion as a therapeutic factor in group psychotherapy. He described group cohesion as a precondition for effective treatment and reviewed the relevant literature supporting this idea. He also developed his own scale and found it to be related to positive outcome in group psychotherapy. He concludes that cohesiveness is widely researched, poorly understood basic property of groups.

Social psychologists interested in the family as a small group have also identified the cohesion dimension. Levinger (cited in Olson et al., 1979) discusses marital cohesiveness and marital dissolution, using a definition of cohesion similar to that from small group research. He sees marital cohesion as a special case of group cohesion. Marital cohesion is described as a direct function of psychological attraction and barrier forces inside the marriage and inversely related to the attractiveness of

alternative relationships.

Recently Rosenblatt whose orientation includes both social psychology and anthropology as applied to the family, has begun work on the cohesion dimension. He describes the extremes as togetherness and apartness and adds that families need to find an optimal balance between time together and time apart. He has identified the ways in which families avoid togetherness while appearing to be together. Rosenblatt and Titus describe how family members legitimize being away from home but also isolate themselves from each other when they are at home. Rosenblatt and Budd demonstrated how territoriality and privacy are maintained in married versus unmarried couples. In another study, Rosenblatt and Russel described the togetherness problems that families have during vacations and how they cope with this pressured togetherness (all cited in Olson et al., 1979).

Anthropologists have also described the significance of togetherness in American cultures in contrast to other cultures (Olson et al., 1979).

Among the most widely known concepts of family therapists with regards to cohesion are; "pseudo-mutuality" by Wynne et al., "binding" by Stierlin, "undifferentiated family ego mass" by Bowen, "enmeshment and disengagement"

by Minuchin, and "consensus-sensitive families" by Reiss (all cited in Olson et al., 1979, p. 7).

Historically, Wynne et al. were the first to note that some families, particularly those with a schizophrenic member, have a predominant concern with fitting together at the expense of developing personal identities. They describe this process as pseudo-mutuality, and define it as "A predominant absorption in fitting together at the expense of the differentiation of the persons in the relationship" (cited in Olson et al., 1979, p. 8).

Stierlin (Olson et al., 1979) clarified the struggle to balance separateness and togetherness in families by identifying two opposing forces, centripetal and centrifugal. High family cohesion can be viewed as a centripetal force pulling family members toward one another into an intellectual and emotional oneness. This cohesiveness is contrasted with a centrifugal force which pulls family members away from the family system. He identifies three transactional modes that characterize parent-adolescent relationships. Two of these modes (binding and delegating) are centripetal and the third (expelling) is centrifugal. These modes are generally functional for families but become dysfunctional when they are inappropriately timed or excessively intense so that only one extreme predominates. He proposes, in essence, that a family system operates

most effectively when these opposing forces operate in a more or less balanced manner.

Bowen's basic concept in his theory is that of "differentiation of self". He defines it as "peoples' degree of fusion or differentiation between emotional and intellectual functioning" (1976, p. 65). The differentiated self can be maintain emotional objectivity while in the midst of an emotional system in turmoil, yet at the same time relate to key people in that system. According to him only families whose members have a differentiated self would have a balanced type of cohesion. So he sees differentiation as a goal for the self and for the entire family group. At the low extreme are those whose emotions and intellects are so fused that their lives are dominated by the automatic emotional system. These people are less flexible, less adaptable, and more emotionally dependent on those about them. They are easily stressed into dysfunction, and it is difficult for them to recover from dysfunction. They have a high percentage of all human problems. In addition to lacking energy for life-directed goals and being incapable of making long term goals, they are totaly relationship oriented. A lot of energy goes into seeking love and approval and keeping the relationship in some kind of harmony. If they fail to achieve approval, they can spend their lives in withdrawal or fighting the relationship system from which they fail to

win approval. As they grow up as dependent appendages of their parents, they seek other equally dependent relationship in which they can borrow enough strength to function. Also some of them who are preoccupied with keeping their dependent relationship in harmony, go from one symptomatic crisis to another when they have failed. Their life adjustments are tenuous at best. Thus in people with less differentiation, there is high fusion and in relation with this a high rate of human problems. By the concept undifferentiated family ego mass Bowen describes this emotional stuck-togetherness in families. For Bowen another important part of the differentiation of self has to do with the levels of solid self and pseudo-self in a person. It is the pseudo-self that is involved in emotional fusion and the many ways of giving, receiving, lending, borrowing, trading and exchanging of self. Pseudo-self is high in undifferentiated people and as a result of this fusion is also high among them. In many families undifferentiation is expressed in by marital conflict, sickness in a spouse and projection onto the children (Bowen, 1976).

At the other extreme are those who are more differentiated. Their intellectual functioning can retain relatively autonomous in period of stress and is more flexible, more adaptable. They cope better with life stresses. Also their life courses are more orderly and successful, and they are remarkably free of human problems. Being less

relationship directed, they are more able to follow independent goals and make decisions of their own. The spouses can enjoy the full range of emotional intimacy without either being deselfed by the other. They can be autonomous selves together or alone. Spouses who are more differentiated can permit their children to grow and develop their own autonomous self without undue anxiety or without trying to fashion their children in their own images. Members of the family do not blame others for failures or credit anyone else for their success. The overall goal is to help individual family members to rise up out of the emotional togetherness that binds people. Each family member must make an effort to achieve a better level of differentiation from excessive family togetherness (Bowen, 1976).

Minichin, in his family system theory, gives attention to the point that dyadic groupings have difficulty in functioning in an enmeshed family system because of interference from another. Every family has a structure which is "the invisible set of functional demands that organizes the ways in which family members interact" (1977, p. 51). As a system a family operates through transactional patterns which regulate family members' behavior. A family differentiates and carries out its functions through subsystems. Subsystems can be formed by generation, by sex, by interest, or by function. That is,

individuals are subsystems within a family as well as husband-wife or mother-child pairs are. Each individual belongs to a number of different subsystems, in which he has different levels of power and where he learns differentiated skills. The boundaries of a subsystem are the rules defining who participates, and how. The function of boundaries is to protect the differentiation of the system. Every family subsystem has specific functions and makes specific demands on its members, and the development of interpersonal skills is achieved in these subsystems. Thus, the freedom of each subsystem from interference by other subsystems is very important. For proper family functioning the boundaries of subsystems must be clear. They must be defined well enough to allow subsystem members to carry out their functions without undue interference, also they must allow contact between the members of one subsystem and the others (Minuchin, 1977).

Some families turn upon themselves to develop their own microcosm, with a consequent increase of communication and concern among family members. As a result distance decreases and boundaries are blurred. The differentiation of the family system diffuses. Such a system may become overloaded and lack the resources necessary to adapt and change under stressful circumstances. Other families develop overly rigid boundaries. Communication across subsystems becomes difficult, and the protective functions

of the family are handicapped. These two extremes of boundary functioning are called enmeshment and disengaged. Operating at the extremes indicate areas of possible pathology. A highly enmeshed subsystem of mother and children, can exclude the father, who becomes disengaged. The resulting undermining of the children's independence might be an important factor in the development of symptoms. Members of enmeshed families may also be handicapped in that the hightenet sense of belonging requires a major yielding of autonomy. The lack of subsystem differentiation discourages autonomous exploration and master of problems. In children particularly, cognitive-affective skills thereby inhibited. Members of disengaged families may function autonomously but have a skewed sense of independence and lack a feeling of loyalty and belonging, the capacity for interdependence and for sharing support when needed. There is a lack within the family supportive system (Minuchin, 1977).

The above mentioned views of cohesion have their roots in clinical experience or research with clinically disturbed families. Recent efforts have been made to develop and test models of family functioning which are based on research with non clinical families. Beavers System Model and Olson Circumplex Model of Marital and Family Systems are two examples to these empirical family model efforts.

### I.1.1. Empirical Family Models

#### a) Beavers Systems Model

In the Beavers Systems Model the curvilinear centripetal-centrifugal dimension is similar to the high cohesion-low cohesion dimension. Centripetal family members view most relationship satisfactory as coming from within the family rather than from the outside world. On the other hand, centrifugal family members see the outside world as having the ease. Both centrifugal and centripetal patterns are associated with poor family functioning, and as a family becomes more capable, more adaptive, excessive centripetal or centrifugal styles of family functioning diminish (Beavers, and Voeller, 1983).

The Beavers Systems Model offers nine family types; optimal families, adequate families, midrange centripetal families, midrange centrifugal families, midrange mixed families, borderline centripetal families, borderline centrifugal families, severely disturbed centripetal families, severely disturbed centrifugal families. On a continuum optimal families are the most functional and severely disturbed centripetal and centrifugal families are the least functional family types. As the optimal families which serve as the most effective functioning in the model, have the following characteristics: The family

members have what can be described as a systems orientation; they realize that many causes interact to produce a given result and that causes and effects are interchangeable. For example, too harsh discipline leads to bad behavior, bad behavior invites harsh discipline. Intimacy is sought and generally found, and is a function of frequent, equal powered transactions along with respect for each other's viewpoints. Individual choice and perceptions are respected, allowing for capable negotiation are excellent group problem-solving. The individuation of each person is highly evolved and boundaries are clear. There can be conflict, but it is usually resolved quickly. The hierarchical structure of the family is well defined and remains constantly accepted. There is a concomitant flexibility that permits frequent changes in function and approach to problems. The family tolerates well its evolution through time, actually encouraging its own demise as tight knit group. In its later stages of development it becomes a loosely connected, loving respectful group of equal adults with grandchildren to raise. Each individual knows that he or she needs the family, and this knowledge assists capable, comfortable negotiation (Beavers, and Voeller, 1983).

Severely disturbed families which are at the most dysfunctional have different characteristics according to whether they are centrifugal or centripetal. Centrifugal families have a tenuous perimeter, with frequent member

leave taking, much open hostility, and great contempt for dependency, vulnerability, human tenderness. Children from severely disturbed centrifugal families are limited in developmental evolution. Since the necessary nurturing and caretaking behavior is minimal, character development is frequently antisocial in nature. Child abuse, sexual deviance, and severe drug abuse are common in these families (Beavers, and Voeller, 1983).

Conversely, severely disturbed centripetal families have an impermeable outer boundary, and the family is usually seen by others as strange. Overt power is not clearly held by anyone in the family. Family functioning appears chaotic, because control is carried out by a variety of covert and indirect means. Children from severely disturbed centripetal families are as limited in developmental evolution as those from severely disturbed centrifugal families. For them a schizophrenic break is one solution to the conflict between the developmental need for separation, individuation, and the family insistence on everyone remaining static and blurred (Beavers, and Voeller, 1983). Haley (1972), says that this kind of families have a special kind of systems. The relationship between parents could be related to disturbance in the child. Individual members manifest an incongruence between what they say and how they qualify it. One does not hear even affectionate or giving behavior appreciated or affirmed. Since family

members tend to negate their own and each other's communication, any clear leadership in the family is impossible. The family just happens to take actions in particular direction with no individual accepting the label as the one responsible for any action. Similarly no labeled alliances are permitted in the family and the family members behave as if an alliance between two of them is inevitably a betrayal of the third person. Also the family coalition against the outside world, breaks down rapidly. Within their system, as there is a prohibition of intimate alliances of one member with someone outside the family, the family members are inhibited from learning to relate to people with different behavior and so are confined to their own system of interaction. The difficulty for this type of family would seem to lie in the inflexibility of their family system. By influencing each other's behavior, family members are establishing rules and prohibitions for that particular family system. So the need to behave in a psychotic way would seem to occur when the patient infringes on a family prohibition.

b) Circumplex Model of Marital and Family Systems

Olson and his associates have recently developed a Circumplex Model of Marital and Family Systems in which they identify adaptability and cohesion as the most salient

dimensions of family functioning (Bilbro, and Dreyer, 1981). The model proposes sixteen types of families. The types were developed by classifying the two dimensions into four levels: very low, low to moderate, moderate to high, and very high. Although it is empirically and conceptually possible that all 16 types realistically describe some couples and families, it is assumed that the four central and four extreme types are the most common. The central types are called as flexible separateness, flexible connectedness, structured connectedness and structured separatedness and the extreme types are called chaotically disengaged, chaotically enmeshed, rigidly enmeshed, and rigidly disengaged (Olson et al., 1979). As more importance will be given to the cohesion dimension, in the present study concern and investigation of this dimension will be more intense.

Family cohesion is defined as "the emotional bounding that family members have toward one another" (Olson et al., 1983, p. 70) in the family system, central levels of cohesion (separated, connected) make for optimal functioning. The extremes as generally seen as problematic. Many couples and families that come for treatment often fall into one of these extremes. When cohesion levels are high (enmeshed system) there is over-identification, so that loyalty to and consensus within the family prevent individuation of family members. At

the other extreme (disengaged system) high levels of autonomy are encouraged, and family members do their own thing with the limited attachment or commitment to their family. In the central area (separated, connected) individuals are able to experience and balance being independent from and connected to their families (Olson et al., 1983). It is hypothesized that when the levels of cohesion are balanced, there will be a more functional balance of the issue identified and the family will deal more effectively with situational stress and developmental change (Olson et al., 1979).

According to this model, families that are functionally successful are likely to be those that occupy the middle regions of the cohesion dimension. The model postulates a need for a balance on the dimension between too much closeness, which leads to an enmeshed system and too little closeness, which leads to a disengaged system (Olson et al., 1979). That is too much or too little of family cohesion is detrimental to family functioning (Russell, 1979). Either one of the extremes is said to lead to various family dysfunction, including delinquency and schizophrenia. Most experts agree that the optimum level of cohesion lies about the middle levels (Bilbro, and Dreyer, 1981).

Balanced type families represent a more functional marital family system. Individual family members have the

freedom to be more alone or connected to each other as they wish. However, they seldom remain at either extreme for long periods of time. The model is dynamic in that it assumes that changes can occur in family functioning types over time. Families are free to move in any direction that the situation, the stage of the family life cycle or socialization of family members may require. But these movements must be within reasonable limits (Olson et al., 1979). That is a family can experience the extremes on the dimension when appropriate. Both ends are tolerated and expected but these families do not always function at these ends. To deal with situational stress and developmental changes across the family life cycle, these families can change their cohesion and behavior repertoire easily. They have a larger behavior repertoire. There is also a repertoire of communication skills which will be enable balanced couples to change their levels of cohesion more easily than those at the extremes (Olson, et al., 1983).

On the other hand families which are at the extreme dimension are the least functional with regards to individual and family development. They have the converse qualities that are mentioned for the balanced type family. Usually in these types of families, couples are faced with two types of problems. The first is the case, when one family member wants more cohesion than the other member. For example, a common problem with divorcing couples is that

one partner wants more closeness and the other more individual autonomy, i.e. freedom. They are really at opposite ends of the cohesion dimension. Often, as the struggle to maintain these extreme postures continues, they sometimes flip positions. This could be interpreted to mean that they are not satisfied with either closeness or freedom all the time but really want to have both. The problem is working on finding the best balance for both of them in terms of what they want individually and what their partner can tolerate. Although couples have some difficulty knowing what they want, they have more difficulty learning how to achieve these goals in their relationship. A second problem encountered by couples is that both partners are at the extreme on cohesion dimension. For example, if both partners are at the disengaged extreme, they are often afraid to be close. They rigidly try to maximize their autonomy. Opposite to this, couples who are emotionally enmeshed with each other are often afraid of developing their own autonomy because it might mean losing the approval and love of their partner. Both of these couples need to experience and learn that it is possible to have both closeness and autonomy and that they are not mutually exclusive experiences (Olson et al., 1979).

The Circumplex Model was specifically developed so that it could be used in diagnosis, in establishing treatment goals, and in assessing the effectiveness of a

treatment program (Olson, et al., 1983). The empirical assessment of family cohesion is available by a self-report scale called FACES II. The degree of cohesion of a marital or family unit can be found by assessing how the members handle the nine basic issues of emotional bonding, independence, boundaries, coalitions, time, space, friends, decision-making, interest, and recreation. Once an assessment is done, families very low on cohesion are accepted as disengaged, moderately low as separated, moderately high as connected, very high as enmeshed (Olson, et al., 1979).

Although FACES II has national norms for the U.S.A., there are no absolute guidelines in its evaluation. Also as FACES II is short enough and can be administered twice, it can assess how family members currently perceive their system, and how they would like it to be. The perceived-ideal discrepancy for each family member provides information about how satisfied family members are with their current family system and how they would like to see it (Olson et al., 1979).

In general, from all the above explanations, it appears obvious that within family dynamics, transaction patterns such as cohesiveness is one of the most important in contributing to development of personality traits. Thus, it would be interesting to see what relationship perceived cohesion level in the family may bear to individual function-

ing or personality.

## I.2. Ego-Strength

In the early 1920s Freud modified his position in two ways. One was the full recognition of aggression as instinctual in much the same way as sexuality rather than as part of vaguely defined ego instincts. The other modification was the development of the structural approach (Munroe, 1967).

Personality from the structural point of view, can be divided up into three parts consisting of the id, the ego, and the superego. The most primitive part with which one is born is called the id. It is an incoherent primitive aspect of personality. This is the irretional aspect. It is the repository of the instinctual forces, the biological drives (Caplan, 1961).

The superego, which includes the conscience, the part which tells us what not to do, is an internalization during growth and developments of the values of the family primarily and of the society generally. The superego is the internalized value system which tells a person what not to do (Caplan, 1961).

The ego is the essential core of personality

(Caplan, 1961). The classical Freudian position tends to assume that human behavior is derived from instinctual drives and that the functions of the ego arise out of the necessary conflicts among drives within the organism and between these drives and reality. Thus, the ego is a special institution of the mind established during the life of the person (Munroe, 1967).

The ego comes into existence because the needs of the organism require appropriate transaction with the objective world of reality. The ego distinguishes between things in the mind and things in the external world (Hall, and Lindzey, 1978). Fenichel's explanation of the ego is "Freud looks at the mental apparatus as modeled after an organism floating in water. Its surface takes up stimuli, conducts them to the interior, whence reactive impulses surge to the surface. The surface is differentiated gradually with respect to its functions of stimulus perception and discharge. The product of this differentiation becomes the ego" (1945, p. 15).

The ego operates according to the laws of the secondary process and being in contact with reality, functions according to the reality principle. That is, it is an evaluative agency which intelligently selects that line of behavior which minimizes pain while maximizing pleasure (Marx, and Hillix, 1979). The aim of the reality principle

is to prevent the discharge of tension until an object appropriate for the satisfaction of the need has been found. The secondary process involves realistic thinking. By means of the secondary process the ego formulates a plan for the satisfaction of a given need and then for testing this plan. This is called reality testing (Hall, and Lindzey, 1978). In order to perform its role effectively the ego has an organization which aims to fulfill its different tasks with a minimum of effort and a control over all the cognitive and intellectual functions (Fenichel, 1945; Hall, and Lindzey, 1978). The ego develops abilities with which it can observe, select and organize stimuli and impulses, the functions of judgement and intelligence. It also develops methods of keeping the rejected impulses from mobility by the use of energy quantities kept ready for this purpose (Fenichel, 1945). That is, the ego itself is the main planning and perceiving, operating and controlling part of the personality (Caplan, 1961). It can be said that the ego is the executive of the personality (Hall, and Lindzey, 1978).

Freud considered ego functions as biological givens of the human organism and repeatedly writes of the ego functions (the sensorium, motility, memory, imagination, and the like) whereby the ego accomplishes its necessary operation (Marx, and Hillix, 1979). This necessary operation is, to produce an inner harmony within the

personality so that the ego's transactions with the environment may be made smooth and effective. The ego has to try to integrate the often conflicting demands of the id, the superego, and the external world (Hall, and Lindzey, 1978).

Caplan (1961), puts ego functions under six headings. The first one is cognition; including seeing, hearing, knowing, receiving stimuli from the outside world as well as from the inside world of the rest of the personality. The second function of the ego is selecting and integrating these stimuli, once they have been recorded. The stimuli come into the ego, and the ego then performs a very complex set of operations whereby the message which comes in is given meaning by virtue of the fact that it is connected with all kinds of other messages that have been received in the past. Fenichel (1945) called the first function perception, the second function apperception. The third function of the ego is planning for problem-solving. The fourth function of the ego is control of motility and control of impulses. The fifth aspect of ego functioning is synthesis among the various forces that impinge upon it. The sixth function of the ego is object relations, meaning relationships with other people (Caplan, 1961).

Although Freud regarded the ego as the executive of the total personality at least in the case of the healthy person, he never granted it an autonomous position, it al-

ways remained subservient to the wishes of the id. In contrast to Freud's position that some psychoanalytic theorists enhance the role of the ego in the total personality. The leader of the new ego theory is Hartmann; Kris, Loewenstein, and Rapaport are the other names in this approach (cited in Hall, and Lindzey, 1978). This new ego theory not only embraces such topics as the development of the reality principle in childhood, the integrative or synthesizing functions of the ego, the ego's auxiliary process of perceiving, remembering, thinking, and acting and the defences of ego but, more important, it has put forward the concept of the autonomy of the ego (Hall, and Lindzey, 1978). The innate bases of ego autonomy are called primary, to distinguish them from secondary bases which are rooted in experience (Maddi, 1976). Hartmann (cited in Hall, and Lindzey, 1978), postulates that there is an undifferentiated phase early in life during which both the id and ego are formed. The ego does not emerge out of an inborn id, but each system has its origin in inherent predispositions and each has its own independence. The aim of the ego processes can be independent of purely instinctual objectives. Ego theorists also attribute a conflict-free sphere to the ego. This means that some processes of the ego are not in conflict with the id, the superego, or the external world (Hall, and Lindzey, 1978).

Parallel to the emergence of this new conception

of an autonomous ego has been a growing interest in the adaptive functions of the ego, that is, the non defensive ways in which the ego deals with reality, or with what Freud called reality testing. For coming effective adaptations to the world, the ego has at its disposal the cognitive processes of perceiving, remembering, and thinking. One consequence of this new emphasis on the ego's cognitive processes has been to draw psychoanalysis closer to this topic. (Hall, and Lindzey, 1978).

White (cited in Hall, and Lindzey, 1978) has proposed that the ego not only has its own intrinsic energy, but that there are also intrinsic ego satisfactions independent of the id or instinctual gratifications. The autonomous ego satisfactions are things such as exploration, manipulation and effective competence in performing task.

Fairbain (cited in Hall, and Lindzey, 1978) believes that the ego is present at birth and it has its own dynamic structure, and it is the source of its own energy. The ego's main functions are to seek, find and establish relations with objects in the external world. These functions can be observed in infants soon after birth.

Erikson (cited in Hall, and Lindzey, 1978) has endowed the ego with a number of qualities that go far

beyond any previous psychoanalytic conception of the ego. He set forth the stages of psychosocial development in terms of the basic ego quality and the ego-strength that emerges during each stage. They are trust and hope, autonomy and will, industry and competence, identity and fidelity, intimacy and love, generativity and care and integrity. Erikson also place the ego in a cultural and historical context. That is, to determine the nature of the individual's ego, one has to consider cultural and historical influences in addition to the genetic, physiological and anatomical factors.

The state of the ego is the most important aspect of mental health. What has to be assessed is the quality of the ego structure and the state of its development, or what is called the maturity or the strength of the ego (Caplan, 1961). The primitive ego, in contrast to the more differentiated, strong ego, is considered weak, that is, powerless in relation to its own instincts as well as to the outside world (Fenichel, 1945).

To assess a person's personality, one of the criteria that may be used is the stage of development of his ego. In trying to assess the developmental state of a person Caplan (1961) proposes three main areas at which one might look: reaction to stress, problem-solving, adjustment to reality.

As the ego is such an important concept, great emphasis has been given especially to its relation with psychotherapy. Barron (1953) dealt with this issue and developed an ego-strength scale. He proposed seven strengths such as, physiological stability, strong sense of reality, feeling of personal adequacy and vitality, permissive morality, lack of ethnic prejudice, emotional outgoingness and spontaneity, intelligence. In his studies he found that these seven areas differ between improved and unimproved groups of patients. By assessing the characteristics of psychological functioning which are associated with ego-strength, one can make prognostic evaluations as to how much a person may benefit from psychotherapy.

In summary, it is apparent that for a healthy functioning personality, one has to have a well developed ego, thus high ego-strength.

### I.3. The Turkish Family

Turkey is a rapidly changing society. It is most noticeable in the waves of rural to urban migration and international migration occurring unceasingly since the early 1950s. This social change is reflected on the one hand in modifications of social structure and on the other hand in modifications in attitudes, beliefs and values. Shifts in the demographic composition of the rural and urban

areas, increased differentiation and specialization of production, industrial growth and other related changes in the economy and social structure precipitate modifications in family structure, functioning and dynamics (Kağıtçıbaşı, 1981).

Although Turkish culture in general and Turkish families in particular are undergoing a rapid process of social change, the family still remains the basic unit of socialization and the essential source of feeling states (Öztürk, and Volkan, 1977).

The Turkish family can be generally described as traditional, authoritarian and patriarchal. Close blood and kinship ties form the basis of most social relationships especially in rural areas (Fişek, 1982; Stirling, 1965). Authority and sovereignty is vested in father or some other family member who is in the position of father. In urban settlements this patriarchal characteristic is changing but the major system is still based on the authority of the father (Öztürk, 1969b).

It was mostly assumed that the typical rural Turkish family was patriarchally extended. However, it has been shown that today, at any given point in time, even in rural villages, nuclear families comprise 55.4% of all families. This figure reaches 59.7% in all Turkey and 67.9%

in the metropolitan areas (Timur, 1972). In a study on the value of children in 1975 similar figures were found (Kağıtçıbaşı, 1981). Between these two type of families there is the type called "transient extended families" (Timur, 1972). This last type is structurally similar to a patriarchally extended family functionally different. The transient extended family like the patriarchally extended family includes three generations but the leader is the son and not the father. In other words this type of family is the family which includes the old relatives for a certain period of time but really is passing from an extended structure to a nuclear one. The ratio of this kind of families is around 13%-16% and this ratio shows no change in rural and urban areas (Kağıtçıbaşı, 1981). These findings show the dynamic nature of the family as it undergoes modifications in the face of changing socio-economic conditions in Turkey. Most individuals in Turkey will experience all three types of family structure at some point in their life. A typical pattern of change through the life cycle of the rural family involves first the newly married couple living with the husband's parents as a valued pattern and due to economic necessities (patriarchally extended family) then moving out as the young man gains more income and autonomy (nuclear family) and then later on, the aged parents moving in again for protection in old age (transient extended family) (Kandiyoti, Kiray, Tanyol, Timur, cited in Kağıtçıbaşı, 1982). At present, despite

separate residences it is quite common for parents and their married children, uncles and their married nephews and nieces, and various sorts of married cousins to live with their nuclear families in separate flats in the same or adjacent apartment building or in the same neighborhood (Düben, 1982). The spatial proximity of the separate family and kin households, even in urban areas, symbolizes and may further strengthen the close mutual bonds of family and kin. Even families live in separate households, the functions of an extended family are served by them in that they are called upon to provide material support when needed, forming what might be called the "functionally extended family (Kağıtçıbaşı, 1981). Especially older brothers are expected to finance their younger siblings' education and to be available for all kinds of assistance. When the rural family moves to the city and settles down in one of the squatter communities which surround the larger cities, the functions of kinship continue though with some modifications. In this case neighbors may perform the function of kin for each other (Ener, 1979). Thus close family ties extending into kinship relations serve an important function of security in times of crises and conflict, often faced by the families undergoing change in both rural and the marginal urban context (Kağıtçıbaşı, 1981; Fişek, 1982). Since social science and family support institutions are not yet developed, these services are still for the most part assumed by the extended family in

Turkey (Kağıtçıbaşı, 1981). In short, the patriarchal characteristics have not all together disappeared even in the most modern segments of the society. However, it is believed that a change toward a transient (modified) extended family is occurring, in that the family is not breaking down into nuclear families, but into a confederation of nuclear families with supporting lineal and collateral ties (Öztürk, and Volkan, 1977).

Intra-familial dynamics are quite interesting in traditional Turkish culture. Even though the majority of families are nuclear, the extended family is the ideal, especially in rural areas. This ideal reflects conventions and the expectations of living in one's old age with the adult son's family and being supported by him (Kağıtçıbaşı, 1981; Timur, 1972). This living together with the son gives old aged parents both material and psychological strength. On the contrary to live with the daughter is not wanted. Also the idealization of extended family is partly the continuation of a tradition or a sign of longing for the past, as well as a sort of status aspiration. Generally, rural patriarchally extended families are those which can afford to keep all the family members under the same roof, as they have large land holdings to live on. Consequently, in the eyes of the poor peasant, the extended family has been identified with wealth, thus symbolizing and ideal (Kağıtçıbaşı, 1981).

Sex-roles in the traditional Turkish family are very well differentiated and non overlapping, so that husbands and wives really have very little in common, either during working or leisure time, and tend to lead a parallel existence. The research which has been done in the area seems to indicate that there is often a lack of communication between husbands and wives, and that they often do not seem to have much to say each other. Even in the most intimate matters, such as the number of children each wants the topic is often not discussed (Kağıtçıbaşı, 1981). Fathers dominance and authority is well established. Men dominate women at all levels. As the most dominant figure men can also use religious and economical authority and pressures (Köknel, 1970). This status is seen and accepted by all members of the family. Young women, especially the bride, have the lowest status in line with the inferior status of women in general. Once a new bride bears a son, her status increases, but since the birth of a daughter is a disappointment there is a considerable pressure upon the couple to produce a son (Kağıtçıbaşı, 1981). Women are subject to severe prejudice and discrimination even by their parents, who prevent them from developing their skills and intelligence. Such limitations are not placed on sons, who are encouraged to get as much education as possible. Social discrimination is imported into the household and further acts to the detriment of women. Most women are less educated than their husbands, and their

level of income is lower than their husbands'. This places them in a disadvantageous bargaining position with respect to household decision. (Levine, 1982). One of the most conspicuous dimensions of the separateness of male and female sphere is a spatial or territorial segregation. Male and female spaces tend to be separate in contemporary Turkey, and most women continue to lead less public lives than men (Olson, 1982).

Because this situation is changing, conflict inside the home inevitably emerges. Women in Turkey will demand their freedom and independence in greater degrees because their society will also demand their independence. Up to now, the tight structure of the Turkish family has kept such demands under control. Most women have been unable to express their feelings openly because the community has also been tight, suffocating and anti-individualistic. Consequently, women appear to have developed all kinds of indirect acts, such as overeating, and psychosomatic illness, as conscious or unconscious expressions of their resentment toward a submissive role in the family. As Turkey changes, education and professionalization increases and consciousness develops among women about their roles and about the inequalities inherent in them. With this, comes increased assertiveness and a demand that men change along with women in their behavior and attitudes. For men who can adapt, social change possess no source of marital

stress, but for those who insist on traditional roles for their wives, a societal striving for women's equality becomes a personal struggle in the home. In Turkey, men often act more egalitarian during courtship than after marriage. Similarly, women often act more independent during this period than later. In marriage, men and women fall back on traditional roles quite easily, roles that they learned as children and which form part of their expectations (Levine, 1982).

Within the family, adults dominate children in all aspects of life and children do not have any rights until they are grown. The authority structure is maintained also when more than one generation lives together. Parents obey their parents and their children obey them (Levine, 1982). In this general structure, women, seen as lower than men and under the authority of men, direct their activity and energy to their children in order to get the emotional satisfaction that they may not get from their husband (Köknel, 1970, 1981a; Öztürk, 1969a). Mothers give a lot of care and attention to their children. This kind of relationship with the child is problematic for the child's development of his or her autonomous personality (Köknel, 1981a, 1981b). Mothers may not be able to help to them to develop a healthy personality. Also this makes the child's internalization of sexual and aggressive drives difficult (Köknel, 1970).

The relationship between a Turkish girl and her mother is usually very intimate. It is the mother's immediate responsibility to see that the daughter develops appropriate attributes and skills. Whether they are learning agricultural and domestic skills, pursuing a formal education, being taught how to manage the enemy (men) or learning social graces, the mother is intimately involved. As a result, most girls are in the company of their mothers from the day of birth, except while they attend school (Olson, 1982).

The boy's relationship with the mother both as a young boy and as an adult is a relationship which will probably be more intense and more important in several ways than the one he will develop with his wife. The relationship is very different from all others, moreover, since it is based on the gratitude he owes his mother for all the sacrifices she makes for him, including the pain of childbirth, nursing him and the innumerable tasks and pampering undertaken to make his life comfortable and happy. This debt is considered to be so great that no man can ever really hope to repay it and it is traditionally the responsibility of the sons, especially the oldest, to see their mother's well-being as long as she is alive (Olson, 1982). A son means a lot to a woman in terms of her own personal prestige and status within the family. The Turkish mother's relationship to her son is typically

warm and affectionate, and it may indeed be most important relationship in her life. This relationship is generally stronger even than a husband-wife relationship (Kağıtçıbaşı cited in Ener, 1979).

In the case of the father and son relationship, a boy must show rather formal respect toward his father in most families, which limits the development of intimacy between them. Further, when a boy becomes an adolescent, it is assumed that he will want to play cards, smoke, drink, talk loudly etc. and it is disrespectful for him to do any of these in his father's presence. Therefore, he and his father must socialize separately (Olson, 1982).

Between children in the family the most intimate relationship tends to be among members of the same sex. The girl and boy of the family seek emotional support and companionship primarily from their same sex brother or sister. A girl sometimes develops a very close relationship with a brother especially one very near of her age or a little younger. An older brother may become a tyrannical guardian during his sister's adolescence. In addition to guarding her honour before her marriage, a brother is expected to champion her interests throughout his life time (Olson, 1982).

In child rearing, generally, there is a diffuse

suppression of autonomy and initiative in the training attitudes and expectations of parents in Turkey. The suppressive measures would mean not only an inhibition of autonomy and initiative, and hence a constricted self, but also a further increase of aggressive drives arising from frustration of such needs as autonomous will and activity, independent mobility, initiative, and curiosity (Öztürk, 1969a, 1969b; Öztürk, and Volkan, 1977; Yörükoğlu, 1982, 1983). Also as the father directly or indirectly uses certain discipline methods, these behaviors produce fear and anger towards the father in the child (Öztürk, 1969b). When the child reaches the developmental state of walking, talking and asserting his own autonomy, the characteristic style of training in the peasant can be described as coercive and constrictive. Those who are obedient, compliant and silent are rewarded. To be active, mobile, curious, and talkative is discouraged. During this psychosocial state of autonomy although no unduly rigid or early toilet-training exists, autonomous will and autonomous activity are discouraged. The child is preferred and rewarded if he behaves as an extension of his parents. During the following state of initiative or in psychoanalytic terms, the phallic state, curiosity and aggressive intrusion in play and in other life situations are inhibited by adult expectations. Beating, shaming, threats of castration, and frightening tales about supernatural beings are among methods of punishment used. Religious and mystical tales filled with

jinns, fairies and superstition enter the fantasy world of the peasant child as soon as he begins to comprehend. His fantasies become easily identified with those of the adults (Öztürk, and Volkan, 1977).

There are significant differences in the societal treatment of boys and girls from early childhood. That is seen clearly not only in later training patterns, but in early feeding and caring attitudes. This sort of attitude toward sex differences, and the early awareness and later experience of circumcision are largely responsible for a precocious sex-role differentiation and consciousness of sex related matters in early childhood. Early differentiation of sex roles and sex appropriate behavior is another important pattern leading to the additional drive load and responsibility burdens which may be difficult for the child to master. In such a traditional society there is a medium which nourishes early and intense identifications with parents of the same sex, along with strong inhibitions of childhood curiosity and initiative, resulting in premature adoption of traditional adult roles and responsibilities and early abandonment of childhood. During late childhood, and in puberty the same emphasis on sex role differentiation continues with similar intensity and reinforces the earlier patterns. In the line of development the Turkish adolescent is highly patriotic, politically conscious, attached to and dependent on parents and generally respect-

ful to elders (Öztürk, and Volkan, 1977).

Parents, especially middle class ones, encourage their children to be modern and independent by giving them the latest fashion in clothes, the most western books and records, trips to Europe and other advantages. Yet these same parents then undermine these values by continually interfering in children's lives. They choose their children's schooling, try to determine their careers, push them into early marriage and try to decide who they will or not marry. They then push their children to have their own children before they are ready and insist that their children live near them. In short, children are simultaneously encouraged to be independent and dependent (Levine, 1982). Also the results of one study showed that all mothers of the clinical patients were overprotective to the degree of pathology. All the mothers fed and helped their children to the toilet until the average age of six. They dressed and washed their faces upto the average of eight and bathed them until the age of twelve (Cebiroğlu, Sümer, Yavuz, Bakan, 1963). In conclusion, the child develops as an extension of his or her father and mother with constricted self, and passive dependent expectations (Kağıtçıbaşı, 1981; Köknel, and Özuğurlu, 1983; Öztürk, 1969a; Öztürk, and Volkan, 1977), which suggest a relative lack of basic trust, autonomy and initiative (Öztürk, and Volkan, 1977).

## II. Cohesion, Ego-Strength, and the Turkish Family: Implications of the Literature and Hypothesis

In the light of the above explanations, the Turkish family, as it is based on close ties, accountability, loyalty and interdependence rather than autonomy and individualism, can be seen as somewhat enmeshed and highly cohesive. However, this is not entirely the case. The high cohesion seen in the Turkish family is to a certain extent different from the high cohesion described in Western literature. The Western literature sees cohesion as a dimension pervading all aspects of family functioning. Nevertheless, in the Turkish family, one has to make a distinction between culturally or normatively ascribed role functions and those aspects of psychological relatedness not regulated by cultural norms. The hierarchical authoritarian structure of Turkish society provides for differentiation on a normative level. That is, the family system which has a high cohesion can also be differentiated and boundaries can be clear as far as the roles and functions normatively expected from any individual of a given status are concerned. It is in the non normatively regulated aspects of functioning and emotional bonding that high cohesion or enmeshment may be found (Fişek, 1982).

Another characteristic of high cohesion in the Turkish family lies in the fact that, in Turkish culture

high cohesion is not a family characteristic but a cultural norm. So as long as cultural norms are accepted by the individuals, high cohesion does not necessarily produce negative effects on individual family members (Fişek, 1982). It can thus be possible for the Turkish culture to operate at extremely high cohesion without problems.

Then, in Turkey one can make a prediction that a high cohesion family type can have children with high ego-strength. However, when the existing literature on cohesion and ego-strength is considered, it is seen that a moderate level of cohesion would be expected to be more functional in the development of ego-strength and both high and low family cohesion would result in low ego-strength. Because there is no related research in Turkey to draw upon, the predictions of this study will be parallel with the views of the theories and investigations reported in the Western literature.

The specific hypothesis to be tested have been structured as follows:

- Late adolescents whose perceived family cohesion scores are moderate (not high or low, in the middle) will have high ego-strength, and
- late adolescents whose perceived family cohesion scores are high or low will have low ego-strength.

Also in this study, related to the hypothesis effects of different sex and certain factors, namely the demographic characteristics on perceived cohesion and ego-strength will be examined.

## C. METHOD

### I. Subjects

The sampling population of the research was composed of the students of Language Preparatory School of Bosphorus University. 60 males and 60 females of ages between 17-23, from different classes were selected.

The sample was thought to be appropriate for the study in terms of the following factors. First, it was possible to obtain data from a variety of socio-economic status families. Second, as the late adolescents were in the Language Preparatory School, they were not yet specialized in certain academic fields. Thus, extraneous variables such as choice of academic major were randomly distributed among the sample.

### II. Measurement Instruments

Two kinds of scales were used in the research.

FACES II (Family Adaptability and Cohesion Evaluation Scale) was used to measure perceived family cohesion. The Ego-Strength Scale was used to measure subjects ego-strength.

## II.1. FACES II (Family Adaptability and Cohesion Evaluation Scale)

FACES II was developed by Olson, Porter, and Bell (1978) to empirically test the Circumplex Model which was constructed by Olson et al. The scale measures the adaptability and cohesion dimensions in the family. In the present study this scale was used but only the cohesion dimension was taken into consideration in the scoring.

FACES II was designed so that individual family members can describe how they perceive their family. The scale contains 16 cohesion items and 14 adaptability items. In the total 30 item scale there are two items for each of the following eight concepts related to the cohesion dimension; emotional bonding, family boundaries, coalitions, time, space, friends, decision-making, and interest and recreation. The reading level of the items is about seventh grade so that every individual above twelve years old can understand the items. As the scale was prepared to measure family dynamics, the items attempt to focus on all the family members currently living at home,

According to the scoring procedure of FACES II, the final range of individual scores on the cohesion dimension could be between 16-80, ranging from extreme low cohesion (disengaged), to extreme high cohesion (enmeshed). Between extremes which are expected as problematic, there are moderate and more healthy levels of cohesion.

The norms on FACES II are based on 2082 parents and 416 adolescents who participated in the National Survey in the U.S.A. As the scores of male and female adults were so similar, they were combined. Similarly, as the scores of male and female adolescents were very similar, they were also combined for the norms. However, because there was quite a difference in the means for the parents and adolescents, they were kept as a separate groups.

The scale's Turkish translation was done by Fişek, and it was first applied by Tunalı (1983), as a part of her masters thesis.

## II.2. Ego-Strength Scale

The Ego-Strength Scale was originally developed to predict the response of psychoneurotic patients to psychotherapy. However, consideration of the scale content suggests that a somewhat broader psychological interpretation could be placed upon it, making it useful as an

assessment device in any situation where some estimate of adaptability and personal resourcefulness is wanted (Barron, 1953). It appears to measure the various aspects of effective personal functioning which are usually subsumed under the term ego-strength.

The scale consist of 68 items from the Minnesota Multiphasic Personality Inventory, selected from a total MMPI pool of 550 items on the basis of significant correlation with rated improvement in 33 psychoneurotic patients who had been treated for six months in a psychiatric clinic. In order to predict whether the patients improved after about six months of therapy, the test responses of the patients were obtained before psychotherapy began and at the end of psychotherapy. The characteristics of patients who improve in therapy are referred to collectively as ego-strength and are physiological stability and good health, spontaneity, ability to share emotional experiences, a strong sense of reality, feelings of personal adequacy and vitality, permissive morality, lack of ethnic prejudice, and intelligence.

The correlation between ego-strength scale scores and the improvement of the patients in psychotherapy varied from .38 to .54. These findings indicate the validity of the scale, while the reliability findings are indicated by correlations ranging from .72 to .76.

The Ego-Strength Scale was translated into Turkish by Okman (1980).

### III. Procedure

The administration of the questionnaires was done during the normal class hours of the students in the Language Preparatory School. The researcher himself was present during each of the sessions which were held at different periods and classes. After the instructions were given in written and oral form, subjects were asked to fill out the questionnaire which included information about age, income, occupation, and educational level of the parents, the number of people living together with the family. Then FACES II and the Ego-Strength Scale were given. When students finished the first scale they continued immediately filling out the second scale. The whole administration took about 35 minutes.

### D. RESULTS

In this present study, the relationship between the perceived family cohesion level and the ego-strength level of late adolescents has been investigated.

The means and standard deviations of the scores on

the FACES II and ego-strength scale for the total sample, males and females are presented on Table I.

Table I. Subjects Scores on FACES II (Perceived Cohesion) and the Ego-Strength Scale

	FACES II (PERCEIVED COHESION)					EGO-STRENGTH			
	N	MEAN	STANDARD DEVIATION	HIGHEST SCORE	LOWEST SCORE	MEAN	STANDARD DEVIATION	HIGHEST SCORE	LOWEST SCORE
LE	120	63	8.93	80	31	42	5.98	53	25
E	60	61	9.88	79	31	43	6.00	53	25
LE	60	65	7.55	80	40	40	5.53	51	31

The whole sample, consisting of 120 families showed a mean family cohesion score of 63, where the highest cohesion score was 80 and the lowest was 31. The mean score of ego-strength of 120 adolescents was 42. The highest ego-strength score was 53 and the lowest was 25.

#### Results Concerning the Hypothesis

The hypothesis of the research stated that late adolescents whose perceived family cohesion scores are moderate (not high or low, in the middle) will have high ego-strength, and late adolescents whose perceived family cohesion scores are high or low will have low ego-strength.

The hypothesis was tested for significance by means of a two-way Analysis of Variance. As the results of the two-way Analysis of Variance on the effect of perceived cohesion on ego-strength and the interaction of sex by perceived cohesion did not indicate significant results the hypothesis was not supported. However, the effect of sex on ego-strength was found to be significant. Table II presents these results.

Table II. Two-Way Analysis of Variance of Perceived Cohesion and Sex on the Ego-Strength

TYPE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	P
SEX	288.72	1	288.72	8.52	$P < .05$
PERCEIVED COHESION	74.52	2	37.26	1.10	n.s.
SEX INTERACTIONS PERCEIVED COH.	62.94	2	31.47	.93	n.s.
RESIDUAL	3862.61	114	33.88	-	
TOTAL	4252.37	119	35.73	-	

As Table I shows, males' ego-strength scores are significantly higher than are females' scores.

#### Additional Results

An independent sample t-test analysis was conducted to test the significance of differences between males' and females' perceived family cohesion level. The difference

between them was found to be significant ( $t = 2.16, P < .05$ ). This indicates that females perceive significantly higher cohesion level in their families than do males.

In addition to this result, certain factors, namely the demographic characteristics of the subjects seemed to be related to the degree of perceived cohesiveness in the family and ego-strength of the subjects. These factors were, whether the mother is working or not, the income level of the family, father's education, mother's education, number of siblings, size of the family, birth order of the siblings, and mixed sex sibling set versus same sex sibling set. Whether the mother is working or not, and mixed sex sibling set versus same sex sibling differences were tested for significance by means of an independent sample t-test analysis, it was found that these factors had no significant relation with either perceived family cohesion level, or the ego-strength of the subjects. (for mother working or not  $t = .12, n.s.$  and  $t = .55, n.s.$ ; for same/mixed sex set  $t = 1.36, n.s.$  and  $t = 1.34, n.s.$  for cohesion and ego-strength respectively).

For the other six demographic factors six one-way Analyses of Variance on perceived family cohesion level and six one-way Analyses of Variance on the ego-strength of the subjects were performed. The results indicated that the income of the family had a significant effect on

the ego-strength of the subject ( $F = 3.05, p < .05$ ). As the income of the family increases, the ego-strength of the subject increases. Table III shows these results.

Table III. Comparison of Means and Standard Deviations of Ego-Strength for Each Income Level

	0-50 THOUSAND	50-150 THOUSAND	150-250 THOUSAND	250 THOUSAND ABOVE
	14	50	29	23
MEAN	42.21	40.56	42.59	44.87
STANDARD DEVIATION	6.78	5.71	5.59	5.35

Similarly mother's education had a significant effect on the ego-strength of the subject ( $F = 3.07, p < .05$ ). As the mother's education increases, the ego-strength of the subject increases. Table IV shows these results. Father's education also had a significant effect on the ego-strength of the subject ( $F = 2.75, p < 0.5$ ). As the father's education increases, the ego-strength of the subject increases. Table IV shows these results.

The results of the one-way Analysis of Variance indicated that the number of siblings had a significant effect on perceived family cohesion level ( $F = 2.94, p < .05$ ). As the number of siblings increases, the perceived family cohesion level decreases. Table V shows these results.

Table IV. Comparison of Means and Standard Deviations of Ego-Strength for Each Mother's Education and Father's Education Level

	NO EDUC.	PRIMARY	JUNIOR HIGH SCH.	HIGH SCH.	UNIVERSITY
N	5	32	11	52	19
MEAN	38.20	40.09	45.91	43.06	42.0
STANDARD DEVIATION	4.76	6.24	6.01	5.63	5.5
N	2	13	14	37	54
MEAN	38.00	37.77	43.00	43.59	42.3
STANDARD DEVIATION	9.90	6.71	6.26	5.91	5.2

Table V. Comparison of Means and Standard Deviations of Perceived Cohesion for Each Number of Siblings

	NUMBER OF SIBLINGS				
	0	1	2	3	4
N	11	60	34	12	3
MEAN	68.64	64.50	61.35	59.42	63.3
STANDARD DEVIATION	6.44	8.88	10.17	4.93	4.7

Although the results of the two one-way Analyses of Variance on the effect of mother's education on perceived family cohesion and the effect of family size on perceived cohesion did not indicate significant results, there were trends. The trends indicate that as the mother's

education increases, the perceived family cohesion level increases ( $F = 1.69$ , n.s.), and as the family size increasing perceived family cohesion level decreases ( $F = 1.70$ , n.s.).

None of the other factors had a significant relation with any or the two variables, perceived family cohesion level of the ego-strength of the subjects.

#### E. DISCUSSION

The present study predicted that there was a relationship between perceived family cohesion level and ego-strength of the subjects. The specific hypothesis was: late adolescents whose perceived family cohesion scores are moderate will have high ego-strength, and late adolescents whose perceived family cohesion score is high or low will have low ego-strength. As the results indicated no relationship between these two variables, the hypothesis was not supported.

In the predicted relationship, the theoretical base was the theories and investigations reported in the Western literature. The Western literature sees cohesion as a dimension pervading all aspects of family functioning. These views state that healthy personality development in

children requires a balance of parental support and control. Too much or too little is seen as detrimental to a child's development. The balanced level of support and control is most functional for the development of a child. In order to maintain this optimum level, family cohesion level within the family has to be moderate. In that case individuals are able to experience and balance being independent from and connected to their families. Both high and low extremes produce dysfunction in the family. When cohesion levels are high (enmeshed system), there is overidentification in the family, which prevents individuation of family members. At the other extreme, when cohesion levels are low (disengaged system), high levels of autonomy are encouraged and family members do their own thing with limited attachment to their family.

However, this was not the case according to the results of the present study. One can think of two possible reasons why no relationship was found between perceived family cohesion level in the family and the ego-strength of the subjects. First, it can be true that a variable related to family dynamics (perceived cohesion) is not directly related to a variable that is about individual psychological functioning (ego-strength). Maybe there are some other intervening variables between these two variables. Thus, one may be able to predict an indirect relation between perceived family cohesion and ego-strength.

The second possible reason is somewhat technical. That is among the subjects of this study was not enough variation in their perceived cohesion scores. The distribution of the scores shows that most of the subjects perceived moderate to high cohesion. Therefore, the lack of variance in the independent variable may have obscured any relationship with the dependent variable.

Although a high percentage of the subjects perceived high cohesion, this does not necessarily mean that these families have enmeshed family systems, so they are pathologic and are dysfunctional families. Turkish families in general are said to have a high level of cohesion which is seen as a cultural norm, not an individual family characteristic. So the upper extreme, that is high cohesion is not a deviant and an unhealthy group, but a normatively expected and healthy group in Turkey. Tunali's (1983) study also supports this finding. As there are culturally or normatively ascribed emotional bonding in Turkish families, high cohesion is not problematic and not produce problems. Olson et al., (1979) also mention this possibility in their study on family cohesion.

Given this situation, researchers must be cautious in the application of theories from different cultures in Turkey. Analysing results without taking into consideration cultural differences can lead to improper conclusions.

Family cohesion, which was seen as an underlying dimension in family functioning and dynamics should be studied further in order to see what kind of a function it has in Turkish culture. Especially, work on the eight subconcepts (emotional bonding, family boundaries, coalitions, time, space, friends, decision-making, interests, and recreation) related to the cohesion dimension can give valuable information about the characteristics of cohesion in Turkish families.

The results also indicated that sex had a significant effect on ego-strength. Thus, males have higher ego-strength than females. In the Turkish literature, there are many studies which support this finding. For example, Okman (1980) found that among 13 year old children, males have higher ego-strength than females. In general, in areas such as self-confidence, males' scores are better than females'. Female adolescents report more anxiety, anomie and pessimism than male adolescents (Demiröz, 1976; Kağıtçıbaşı, 1972; Züleyhan, 1979). Females' willingness to report feelings of low ego-strength more readily than males can be one factor in these findings. Also it is very clear that weakness in the females and the expression of this weakness by them is socially acceptable in Turkish culture, where the same is not true for males. Sometimes males even have to pretend that they have some characteristics which are not present in them.

In the additional analysis, it was found that females perceive a significantly higher cohesion level in their families than do males. This shows the differences in the socialization process of males and females in Turkish society. That is, females are more dependent on their families and influenced more easily by internal family dynamics.

The income of the family's significant effect on ego-strength indicates that as the income of the family increases, the ego-strength of the subjects increases. Erbeş's (1983) study confirms this. It was also found that as mother's and father's education increases, the ego-strength of the subjects increases. It is possible that as the socio-economic level of the family increases, the quality of the interaction in the family improves. A child finds more opportunity to test his or her qualities independently. Thus, a child's needs such as autonomous will and activity, independent mobility, initiative and curiosity which are important factors in the healthy development of personality, may be better served in an affluent household.

The trend which was found in terms of the relationship between mother's education and perceived cohesion can be explained in parallel with the above discussed fact. As the education of the mother increases mother may be

establishing a more democratic medium which increases the participation of the child so that the child may perceive more cohesion in the family. However, this topic has to be explored further for more precise explanations.

From the variables related to family structure, the number of siblings and family size had an effect on perceived cohesion. Although the effect of the number of siblings on perceived cohesion was significant only a trend was seen in the case of the effect of family size on perceived cohesion. The decrease seen in perceived cohesion as the number of siblings increases can be due to the reduction of opportunities for interaction between the parents and any individual child. Also Minuchin's (1977) theory implies a reason for the decrease in perceived cohesion with increase in the size of the family. That is, normally a large family has more subsystems than a small one, so each individual member of the family learns differentiated skills by participating in different subsystems. This makes one, able to gain autonomy and differentiate a sense of separateness, leading to a lower sense of cohesion within the large family system.

In summary, while these results do not support the hypothesis, there are clearly some interesting points which require further research. Specifically, the meaning of the concept of cohesion in Turkish culture especially

in terms of the subconcepts comprising cohesion on FACES II, should be investigated. Additionally, the area of sex differences with regards to individual functioning, socialization and family dynamics once again emerges as an area demanding further study in Turkey.

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G. APPENDIX-A: THE COHESIVENESS SCALE (AİLE İÇİ İLİŞKİLER ÖLÇEĞİ)

1. Yaşınız

2. Cinsiyetiniz

3. Yetiştirdiğiniz yer

1. İstanbul    2. Diğer şehirler    3. Kasaba    4. Köy  
Ankara  
İzmir

4. Şu anda kaldığınız yer

1. Yurtta  
2. Ailemin yanında  
3. Arkadaşlarım ile  
4. Akrabalarımın yanında  
5. Yalnız  
6. Diğer

5. Anneniz hayatta mı?

1. Evet    2. Hayır

6. Annenizin yaşı

7. Annenizin mesleği

8. Halen çalışıyor mu?

1. Evet    2. Hayır

9. (Evetse) Kaç yıldır?

10. Son bitirdiği okul

1. Yok    2. İlkokul    3. Orta okul    4. Lise ve eşdeğeri  
5. Yüksek okul

11. Babanız hayatta mı?

1. Evet    2. Hayır

12. Babanızın yaşı

13. Babanızın mesleği

14. Halen çalışıyor mu?

1. Evet    2. Hayır

15. (Evetse) Kaç yıldır?

16. Son bitirdiği okul

1. Yok    2. İlkokul    3. Orta okul    4. Lise ve eşdeğeri  
5. Yüksek okul

17. Anne babanız

1. Halen evliler    2. Boşanmış    3. Ayrı yaşıyorlar  
4. Baba tekrar evlenmiş    5. Anne tekrar evlenmiş  
6. Hiçbiri

8. Kaç kardeşiniz var?
9. Ailenin kaçınıcı çocuğusunuz?
10. Diğer kardeşlerin cinsiyeti
  1. Yalnız erkek
  2. Yalnız kız
  3. İkisinde
11. Ailenin ortalama geliri
  1. 0-50 bin
  2. 50-150 bin
  3. 150-250 bin
  4. 250 bin üstü
12. Ailenizde sizinle birlikte oturan kaç kişi var?
13. Kimler? (Lütfen onların yaşını ve adedini de belirtiniz)
  1. Anne \_\_\_\_\_
  2. Baba \_\_\_\_\_
  3. Erkek kardeş \_\_\_\_\_
  4. Kız kardeş \_\_\_\_\_
  5. Anneanne (Babaanne) \_\_\_\_\_
  6. Dede (Büyükbaba) \_\_\_\_\_
  7. Dayı \_\_\_\_\_
  8. Hala \_\_\_\_\_
  9. Teyze \_\_\_\_\_
  10. Amca \_\_\_\_\_
  11. Diğer (örneğin dadi, \_\_\_\_\_  
hizmetçi, vs.)

Aşağıda ailelerin genel işleyiş tarzlarını yansıtan bazı ifadeler verilmiştir. Her ifadeyi okuduğunuzda bu ifadenin sizin ailenizin durumunu ne kadar yansıttığını düşünüp hemen altında verilen seçeneklerden bir tanesini işaretlemeniz istenmektedir.

1. Ailemizde herkes zor durumlarda birbirine destek olur,
  - a. Hemen hemen, hiçbir zaman
  - b. Nadiren
  - c. Arada sırada
  - d. Sık sık
  - e. Hemen hemen, her zaman
2. Ailemizde herkes düşüncelerini rahatlıkla söyleyebilir.
  - a. Hemen hemen, hiçbir zaman
  - b. Nadiren
  - c. Arada sırada
  - d. Sık sık
  - e. Hemen hemen, her zaman
3. Dertlerimizi başkalarıyla konuşmak, aile içinde konuşmaktan daha kolaydır.

- a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman
4. Ailede önemli kararlar alınırken herkesin söz hakkı vardır.  
a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman
5. Ailede aynı odada biraraya geliriz.  
a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman
6. Çocuklar da kendi disiplinleri hakkında söz söyleme hakkına sahiptir.  
a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman
7. Ailemizde birçok şey birlikte yapılır.  
a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman
8. Aile sorunları birarada tartışılır ve varılan sonuçlardan herkes memnun kalır.  
a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman
9. Bizim ailede herkes kendi bildiğini yapar.  
a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman
10. Evdeki sorumlulukları birbirimize sırayla devrederiz.  
a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman
11. Ailede herkes birbirinin yakın arkadaşlarını tanır.  
a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman
12. Ailemizdeki kuralların neler olduğunu anlamak zordur.  
a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman
13. Ailemizde herkes kendi vereceği kararlar hakkında ailenin diğer üyelerine danışır.  
a. Hemen hemen, hiçbir zaman      b. Nadiren      c. Arada sırada  
d. Sık sık      e. Hemen hemen, her zaman

14. Ailemizde herkes düşündüğünü söyler.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
15. Ailemizde birlikte yapılacak birşeyler bulmakta güçlük çekeriz.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
16. Ailemizde sorunlar çözülürken çocukların önerilerine de uyulur.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
17. Ailemizde herkes kendini diğerlerine yakın hisseder.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
18. Ailemizde disiplin kuralları uygulanırken haksızlık yapılmaz.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
19. Ailemizde herkes kendisini başkalarına aileden daha yakın hisseder.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
20. Ailemizin sorunları olduğunda yeni çözüm yolları da denenir.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
21. Ailemizde herkes ortak aile kurallarına uyar.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
22. Ailemizde sorumlulukları herkes paylaşır.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
23. Ailemizde herkes boş zamanlarını birlikte geçirmekten hoşlanır.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
24. Ailemizde kurallar kolay kolay değiştirilemez.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman

25. Ailemizde herkes birlikte olmaktan kaçınır.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
26. Ortaya bir sorun çıktığında orta yolu buluruz.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
27. Birbirimizin arkadaşlarını uygun buluruz.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
28. Ailemizde herkes düşündüğünü açıkça söylemekten çekinir.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
29. Ailemizdekiler hep birarada birşeyler yapmaktansa, ikişer kişilik gruplar halinde birşeyler yapmayı tercih ederler.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman
30. Ailemizde kişiler ilgilerini ve eğlencelerini birbirleriyle paylaşırlar.  
a. Hemen hemen, hiçbir zaman b. Nadiren c. Arada sırada  
d. Sık sık e. Hemen hemen, her zaman

G.APPENDIX-B: THE EGO-STRENGTH SCALE (BENLİK ÖZELLİKLERİ ÖLÇEĞİ)

AÇIKLAMALAR

Bu ölçek bazı cümlelerden oluşmaktadır. Her cümleyi okuyun ve o cümlelerin size uygulanınca DOĞRU mu YANLIŞ mı olduğuna karar verin.

Cevaplarınızı elinizdeki cevap kağıdına işaretleyin. Aşağıdaki örneğe bakın:

	D	Y
A	II	II
B	II	II

Herhangi bir cümle sizin için DOĞRU ya da GENELLİKLE DOĞRU ise, cevap kağıdında D sütununu karalayın. (bkz. örnekte A satırı). Eğer cümle sizin için YANLIŞ ya da GENELLİKLE YANLIŞ ise, Y sütununu karalayın. (bkz. örnekte B satırı). Eğer bir cümle size hiç uygun değilse ya da hiç bilmediğiniz birşeyle ilgili ise, cevap kağıdında işaret koymayın.

Cevaplarınızda kendi hakkınızdaki düşüncelerinizi belirtmeyi unutmayın. ELİNİZDEN GELDİĞİ KADAR BÜTÜN SORULARA CEVAP VERMEYE ÇALIŞIN.

Cevaplarınızı cevap kağıdında işaretlerken, CÜMLE NUMARASI İLE CEVAP KAĞIDINDAKİ NUMARANIN AYNI OLMASINA DİKKAT EDİN.

Cevaplarınızı koyu ve belirli bir şekilde işaretleyin. Değiştirmek istediğiniz cevabı iyice silin. Lütfen ölçek kitapçığına hiçbir işaret koymayın ve yazı yazmayın.

Lütfen her soruyu cevaplandırmaya gayret edin.

1. İştahım yerindedir.
2. Ayda bir kez ya da daha fazla ishal olurum.
3. Bazen kontrol edemediğim ağlama ve gülme nöbetlerine tutulurum.
4. Zihnimi bir görev ya da iş üzerinde toplamakta zorluk çekerim.
5. Başımдан acaip ve tuhaf şeyler geçmiştir.
6. Sık sık öksürürüm.
7. Sağlığım konusunda nadiren kaygılanırım.
8. Uykum kopuk ve tedirgindir.
9. Başkalarının yanındayken, çok acayip şeyler işitmekten rahatsız olurum.
10. Sağlığım bir çok arkadaşımınki kadar iyidir.
11. Peygamberlerin dediği her şey çıkıyor.
12. Bedenimin bazı yerlerinde sık sık yanma, iğnelenme, karıncalanma, uyuşma gibi hisler duyarım.
13. Bir tartışmada kolaylıkla yenilirim.
14. Sonradan beni pişman eden çok şey yaparım. (Başkalarına göre daha sık pişmanlık duyarım.)
15. Hemen hemen her yıl oruç tutarım.
16. Bazen öylesine çok yönlü sorunlarla karşılaşmışımdır ki, bir türlü karar verememişimdir.
17. Bazı insanlar öyle zorbalıkla davranır ki, onların haklı olduklarını bile bile içimden istediklerinin tersini yapmak gelir.
18. Çiçek koleksiyonu yapmak ya da evde çiçek yetiştirmekten hoşlanırım.
19. Yemek pişirmekten hoşlanırım.
20. Son bir kaç yıl içinde çoğu zaman sağlıklıydım.
21. Hayatımda hiç bayılmadım.
22. Canım sıkılınca, çevrede biraz hareket ve heyecan yaratmaktan hoşlanırım.
23. Ben beceriksiz ya da sarsak değilimdir.
24. Çoğu zaman bedenimde baştan aşağı bir güçsüzlük hissederim.
25. Yürürken dengemi korumakta hiç güçlük çekmemişimdir.
26. Flört etmekten hoşlanırım.

27. Günahlarımın affedilmez olduğuna inanıyorum.
28. Sık sık bir şeyler hakkında kaygılanırım.
29. Ben fen severim.
30. Cinsel konulardan sözetmeyi severim.
31. Çok kolay kızar ve çabuk yatışıırım.
32. Çok fazla kuruntu yaparım.
33. Sık sık içimde tutmamın daha iyi olacağı şeyler düşlerim.
34. Benim yaptıklarım başkalarınca yanlış anlaşılabilir.
35. Aklımın boşaldığı, yaptığım işin yarım kaldığı ve çevremde ne olup bittiğinin farkına varmadığım anlar olmuştur.
36. Benim kötü saydığım şeyleri yapan insanlara karşı arkadaşça davranabilirim.
37. Ressam olsaydım çiçek resimleri yapmak isterdim.
38. Evden çıktığım zaman pencerelerin kapalı ve kapının kilitli olup olmadığını düşünüp dertlenmem.
39. Bazen kulaklarım öyle iyi işitir ki bundan tedirgin olurum.
40. Tanıdığım biriyle yüz yüze gelmemek için karşı kaldırıma geçtiğim çok sık olur.
41. Garip ve acaip düşüncelerim vardır.
42. Bazen sevdiklerimi kırmak ve incitmekten hoşlanırım.
43. Bazen önemsiz bir düşünce zihnime saplanıp günlerce beni rahatsız eder.
44. Ateşten korkmam.
45. Kadınların sigara içtiğini görmekten hoşlanmam.
46. Birisi bildiğim bir konuda saçma ya da cahilce sözler ederse, ona doğruyu açıklamaya çalışırım.
47. Hiç kimseyle kendim hakkında tam bir açıklıkla konuşamıyorum.
48. Bazen planlarım bana bir çok güçlüklerle dolu görünmüştür ve bu yüzden onlardan vazgeçmişimdir.
49. Sahtekârlık eden birini kendi oyunuyla altetmekten şüphesiz zevk duyarım.
50. Bazen olaylar bana önceden malum olmuştur.
51. Ailemden bazıları çok sinirli kişilerdir.
52. Karşı cinsten kişileri çekici bulurum.

53. Ben çocukken benimle en yakın ilişkisi olan erkek (babam, üvey babam gibi) bana karşı çok sıkı ve sert davranmıştı..
54. Evliyaların mucizeler yarattıklarına inanırım.
55. Haftada bir kaç kez dua ederim.
56. Keder ve dertten kurtulamayan kişilere karşı anlayış duyarım.
57. Kendimi bir dolap ya da küçük kapalı bir yerde bulmaktan korkarım.
58. Pislik beni korkutur ve iğrendirir.
59. Bence Kanuni Sultan Süleyman Fatih Sultan Mehmet'den daha büyük bir adamdı.
60. Evimde temel ihtiyaçlarımız (yeterli besin, giyim eşyası gibi) her zaman temin edilmiştir.
61. Bazı hayvanlar beni tedirgin eder.
62. Cildim dokunmaya karşı son derece duyarlıymış gibi geliyor.
63. Çoğu zaman kendimi yorgun hissediyorum.
64. Açık saçık filimleri seyretmekten elimden geldiğince kaçınırım.
65. Ressam olsaydım çocuk resimleri yapmak isterdim.
66. Bazen kendimi darmadağın hissediyorum.
67. Geceyarısında sık sık korktuğum olmuştur.
68. Ata binmekten çok hoşlanırım.