

**RELATIONSHIP OF SEX-ROLE ORIENTATION
TO TWO MEASURES OF SELF-ESTEEM**

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To the memory of Bedia Tutkavul

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ABSTRACT

The inquiry in the present study was concerned with how people's attitude towards their own identity, or perceived worthiness, i.e., self-esteem, and their sex-role identity relate to each other, and how these two cognitions are influenced by the possible forms of relationship depending on the culture. For that purpose, data were collected from a group of university students (N=139), using a sex-role inventory and two self-esteem inventories which were designed to measure separate aspects of self-esteem. As hypothesized, the global self-esteem of the men and women respondents did not significantly differ, although their satisfaction with, and the importance they attributed to specific sources of self-esteem diverged markedly. The results suggested that these source specific differences in self-esteem were in accordance with social role expectations from men and women. More specifically, whereas in men individuating characteristics were more salient, among women the interpersonal bonds were more consequential. The present results also provided support for the hypothesis that sex-role orientation, rather than biological sex, is related to self-esteem. The evidence provided partial support for both the androgyny and masculinity models. The findings were in line with the proposition that traditional sex-role socialization is undergoing change in higher socioeconomic sectors of the society, and this change is more evident in young, educated, urban groups. The results were discussed in terms of the individualism-collectivism dichotomy.

ÖZET

Bu çalışmada, kişilerin benliklerine karşı olan tutumları, ya da kendilerine biçtikleri değer olarak tanımlanabilecek olan özdeğer (self-esteem) ile cinsiyet kimliklerinin ilişkisi araştırılmıştır. Ayrıca bu iki benlik algısının, farklı kültürel eğilimler tarafından nasıl etkilendiği de incelenmiştir. Örneklem 139 üniversite öğrencisiyle oluşturulmuş ve bu gruba iki farklı özdeğer ve bir de cinsiyet kimlikleri envanterinden oluşan bir batarya uygulanmıştır. Beklendiği üzere, erkek ve kadınların global özdeğerleri açısından istatistiksel olarak anlamlı bir fark bulunamamış, ancak özdeğere katkıda bulunan alanların herbirinden duyulan memnuniyet ve bunlara atfedilen önem ortalamaları karşılaştırıldığında, ortaya anlamlı farklılıklar çıkmıştır. Sonuçlar, bu farklılıkların toplumun erkek ve kadından beklentileriyle bağlantılı olarak şekillendiği yönündedir. Özetle, erkeklerde bireyin kendisine yönelik özellikler ön plandayken, kadınlarda başkalarıyla ilişkilere yönelik özellikler önem kazanmaktadır. Bu araştırmanın diğer bulguları arasında, en azından bu grup için, cinsiyet kimliklerinin özdeğeri belirlemede biyolojik cinsiyetten daha başarılı olduğu sayılabilir. Ayrıca sonuçlar, androjen ve maskülen özellikler gösteren erkek ve kadınların özdeğerlerinin daha yüksek olacağını belirten modelleri onaylar niteliktedir. Araştırmada ortaya çıkan sonuçlar geleneksel cinsiyet kimliklerine yönelik sosyalizasyonun, yüksek sosyoekonomik toplum katmanlarında değişmekte olduğunu, ve değişimin bu genç, yüksek eğitilmiş ve şehir kökenli grupta belirgin olarak ortaya çıkmakta olduğunu göstermektedir. Bulgular, “bireycilik-toplulukçuluk” boyutu bağlamında tartışılmıştır.

INTRODUCTION

As in the case of other questions related to differences between men and women, whether or not there are any foreseeable and reliable differences between the sexes in terms of self-esteem remains a controversial one. Self-esteem has been a major concern of social psychologists, because it has many implications for models of conformity, persuasion, cognitive dissonance, social comparison, and other social psychological processes (Brown & Mankowski, 1993). It is a common conviction that high self-esteem is associated with psychological adjustment, and therefore is a desirable state. Long (1989) reported that during the past years social scientists have been increasingly concerned about the effect of gender-role conditioning on psychological adjustment and mental health. Since these constructs have close links with psychologically healthy adjustment and self-confidence, they deserve special attention.

The inquiry in the present study is concerned with the relationship between sex-role orientation and self-esteem, and what form they take in an educated, young, urban Turkish sample. For that purpose, two measures of self-esteem which were designed to measure slightly different aspects of self-esteem, and a well known sex-role inventory were employed. Another purpose of the study was to investigate the extent these two self-related cognitions are influenced by the cultural norms and traditions as well as individuals' efforts to control their own development. In the following sections, the literature on theoretical backgrounds of self-concept, sex-roles, socialization processes, and dimensions of cultural variation are reviewed. In

addition two self-related cognitions, self-esteem and sex-role orientation, are defined, and the related hypotheses are put forward.

Self-Concept

Personal identity is a person's way of categorizing and defining him or herself, or in short the "self". Shavelson, Hubner and Stanton (1976) stated that in the broadest sense, self-concept is the way we perceive ourselves, and they identified seven features they considered as critical to the construct definition: Self is organized, multifaceted, hierarchical, stable, developmental, differentiable, and evaluative. According to Bardwick (1975), the self can be defined as a frame of reference, the main organizing principle available in dealing with the social and the physical world.

William James' (1892/1910) formulation of self was one of the earliest and most influential ones. He distinguished between the "I" which is the ongoing process of consciousness, and the "Me" which consists of the sum total of all that a person can call his or her own. The "Me" can be further divided into three categories: a) constituents of the self: the material self, the spiritual self and the multiple social selves (for each group who recognize you as an individual); b) the feelings and emotions the constituents of the self arouse: self-complacency and self-dissatisfaction; and c) the acts which they prompt: self-preservation and self-seeking. James hierarchically ordered the "Me"s with "...the bodily me at the bottom, the spiritual me at the top and the extra-corporeal material selves and the various social selves in between" (p. 190). On the other hand, the "I" is the awareness of the self, the knower, the thinker, the pure ego, or as James describes it, the organized "stream

of consciousness.” According to him, the self extends beyond the physical body and includes a person’s possessions, reputation, and family and social ties. A change in any of these may lead to changes in a person’s self-perception.

Self-concept is said to emerge as a result of social interactions with other people. This was acknowledged quite early, and was expressed nicely by Mead (1934/1967) in the following way:

“The self is something which has a development; it is not initially there at birth, but arises in the process of social experience and activity, that is, develops in a given individual as a result of his relations to that process as a whole and to other individuals within that process.”

(p. 135)

Mead believed that we develop our own self-concept only when we become aware of being the object of other people’s perceptions. From then on, the person can empathize with their feelings and attitudes by stepping into the other’s shoes.

Cooley (1902/1922) theorized that our self-concept emerges from our interactions with other people. According to Cooley, the ability to take the role of another person has important implications for the development of the self-concept. He called the resulting picture “the looking-glass self”, and described the three major components of it: how we think we appear to another person; how we think the other person judges that appearance; and how we react (with feelings such as pride or shame) to what we think that judgment is. A comprehensive review of the research on the “looking-glass self” by Shrauger and Schoeneman (1979) has indicated that there is a considerable doubt about the effect of others’ actual perceptions of a person on his or her self-perception. They concluded that people’s self-perceptions agree

substantially with the way they “think” others perceive them, but that there is little agreement between people’s self-perceptions and how they are actually perceived by others.

It is commonly agreed among psychologists that people begin to form self-concepts at a very early age, and the self conceptions that children develop during these early years have a life-long impact. In his interpersonal theory of psychiatry, Sullivan (1953) stated that the self-concept begins to form even during infancy, arising out of the person’s relations with others, and that personality cannot be conceived in isolation from these relations. The development of self is a lifelong course, with four major processes responsible for this change, according to Gergen and Gergen (1986). People come to know themselves 1) by observing others reacting to their behavior, 2) by comparing themselves with those around them, 3) by playing social roles, and 4) by focusing on the aspects of the self that make them different from others.

Since it is the person’s self that “promotes differential sampling, processing, and evaluation from the environment“ (Triandis, 1989, p. 506), it is in effect the agent that guides social behavior. Markus and Kitayama (1991a) stated that there is a close relation between the internalization process and the resulting inner representations, meaning that the nature of the self affects the whole organization of thoughts, feelings, and behaviors, and that this is clearly displayed in the domains of cognition, emotion, and motivation. It is also true that self is affected by the culture in which it develops, since it is a socially constructed entity which is shaped by the local moral order (Harre, 1987). The question of whether there is a single authentic self, or the self is variable according to different social contexts, was investigated by

Markus and Nurius (1987). They argued that the view of self-concept should be expanded to include individuals' conceptions of their potential, their future and the related motivations, or as they put it, the "possible selves" which include individuals' ideas of what they might become, what they would like to become, and what they are afraid of becoming.

However, the current understanding of human nature, and how self is defined, might be incomplete. Authors from the non-Western world and feminists claim that human nature has been addressed in terms of implicit standards derived primarily from Western white males (Sampson, 1993). These standards upon which self construals are based may not be appropriate for non-Western cultures (Markus & Kitayama, 1991a; Triandis, 1989), and for women in general (Josephs, Markus & Tafaroni, 1992). Markus and Kitayama (1991b) noted although the majority of the knowledge was based upon this model of the person, the psychological and anthropological research indicates that the three quarters of the world does not share this view of the person. Gergen (1987) stated that selves are constructed through social relations, and therefore he suggested replacing individualized theories of self with relational ones.

Feminist theoreticians have criticized self theories as being male oriented and not encompassing the women's experience. Miller (1986) stated that theories have been based on the assumption that development of self is a process of separating from others. According to her, the goal of development should be to participate in mutually and increasingly empowering relationships, and thus autonomy, separation from others and independence might not be the most appropriate goals for women.

She also declare that these is a relatively greater emphasis on relationships and social responsibility among women than among men.

It has been stated that women are more concerned with interdependence and maintaining connections with others, where men are often more concerned with individuation, and value characteristics that make them more distinct from those around them (Josephs, Markus & Tafaroni, 1992). It was reported that when asked "Who are you?", women used kinship role, group membership, and interpersonal style categories more often, whereas men more often mentioned other attributes and activities (Brinthaupt & Lipka, 1985; Sunar, İnelmen, İsrail, Karabatı, Karamolla & Üner, 1994). These evidences support the notion that there are actual differences in how men and women describe themselves.

A growing body of evidence indicates that the sense of self in non-Western societies is quite distinct from the self of Western societies. On the basis of his psychoanalytic work on Indian and Japanese living in the USA, Roland (1991) discriminated between the "familial self" of Asians and the Western "individualized self" which are interrelated with the emotional patterning of interpersonal relations. According to Roland, the familial self of Asians is experienced as a "we-self", which takes into account the others in a hierarchical relationship, and is intensely identified with the family, community, and work group. He argued further that the familial self develops through the process of "symbiosis-reciprocity" (p. 165), in contrast to the separation-individuation process which characterizes the development of the individualized self. This formulation is similar to the individualistic versus collectivistic definitions of the self. According to Triandis, McCusker and Hui (1990), the self is defined in reference to the ingroup in collectivistic cultures where

only a few stable ingroups exist, with strong influence on the person. On the contrary, self is defined as a distinct entity in individualistic cultures. Since there are a number of ingroups the person is influenced less when faced with contradictions, and decides between alternative ingroups. The effects of cultural differences will be elaborated further below.

Sex-Role Socialization

Depending on the discourse in which it is used, the term sex-role has several meanings. For present purposes two of these meanings are important: Sociologically, it refers to how one's relationships to other people are determined by sex, and psychologically, it refers to how one's personality and behavior are determined by sex (Whitley, 1983). Since the personality and behavior of a person cannot be understood fully without the context he or she is living in, it is relevant to explore the effects of society. The different role expectations of society from male and female offspring lead to socialization into a masculine or feminine role. This differential socialization from earliest childhood has consequences for men's and women's behavior, perceptions (Bardwick, 1975; Fişek, 1993), future sex-role typing, and self-esteem (Ataca, 1992; Bardwick, 1975; Sunar, 1994).

Socialization has been defined as the process by which persons acquire the knowledge, skills, and dispositions that make them more or less able members of their society (Brim & Wheeler, 1966). The relevance of the knowledge, skills and dispositions in any given society depends on the culture the person is living in. Thus, culture is the key factor for the outcome. LeVine (1973) defined culture as an organized body of rules concerning the ways in which the individuals in a population

should communicate with each other, think about themselves and their environments, and behave toward one other and the objects in their environments. These rules are neither universal nor unchangeable, yet they are recognized by everyone in the given society and they ordinarily operate to limit the range of variation in patterns of communication, beliefs, values and social behavior in that population. Thus, to adapt to the socio-cultural environment the person is living in, s/he internalizes these institutionalized patterns of social rules.

As stated before, the main objective of the socialization practices is to equip the child with the resources for the adult role he or she will play in the future. Children acquire the values, motives, and behavior patterns which are considered to be appropriate to their sex in their culture by the process of sex-typing. Sex differences in maternal behavior begin as early as the first year of life. In addition to different patterns of behaving which are considered to be appropriate to the child's sex (e.g., acting towards boys as robust and active, and the girls as delicate dolls), parents approve when the child is engaged in sex-typed activities rather than in cross-sex activities (Hetherington, 1975). There are cultural prescriptions, in a sense, about how children are socialized, how they are dressed, what is considered intelligent behavior, and what roles adult men and women adopt (Best & Williams, in press). Whereas boys are encouraged in playing active and manipulative games, girls are oriented towards sex-typed games and domestic development.

There are alternative theories of sex-role development. Although there are variations among these theories, they generally agree that the information about appropriate sex-role is available in the given culture. The social learning theory of Bandura considers sex-role development to be a result of cumulative experience

through reinforcement and punishment of parents, teachers, peers and other socialization agents. According to the cognitive developmental theory of Kohlberg, children progress through stages of understanding in acquiring gender knowledge. The degree of their understanding shapes their experiences (Best & Williams, in press). A more recent theory, the gender schema theory proposes that sex-typing derives from a readiness of the child to encode and to organize information according to the culture's definition of maleness and femaleness in which he or she is brought up. Similar to the cognitive developmental theory, the gender schema theory proposes that child's own development is a prerequisite, but it also assumes that sex-typing is a learned phenomenon. According to the theory the sex-typing is neither inevitable nor unmodifiable (Bem, 1983).

Sex-role ideology designates beliefs concerning what men and women should do and how they should behave to one another. It is plausible to expect variations across countries regarding the appropriateness of various social practices involving men and women, such as child rearing or work outside the home. In a comprehensive review, Best and Williams (in press) concluded that sex-role ideology tended to be more modern in developed, more heavily Christian, more urbanized countries, and in countries in the high latitudes (i.e., relatively far from the equator). In more traditional societies, men usually have a dominant and more important role than women, while in more modern societies there is a shift toward more egalitarian relationships. With the help of modern labor-saving devices, family planning technology, etc. in developed countries the time that must be devoted to the domestic tasks which were traditionally considered to be women's work has been reduced drastically (Segall, Dasen, Berry & Poortinga, 1990).

Since the traditional division of labor is not nearly so functional as it is in predominantly agricultural or subsistence level societies, in industrialized nations sexual differentiation during childhood is minimal. Still, in the majority of societies, children of both sexes are reared primarily by female caretakers resulting in young boys having available female adult role models. During adolescence however, males try out their masculinity by being “tough” and not like a woman. On the contrary, in cultures where the traditional adult roles remain sex linked, socialization practices include effective efforts to produce behavioral differences between the sexes, according to Segall et al. (1990).

Sex-Role Socialization in Turkey

In Turkish society, the male and female roles are culturally determined, and children according to their biological sex are entitled to the adult man and woman role beginning with the early years of their lives. While the white middle class American boy’s sense of self is said to develop through separation from his mother, with rejection of all feminine qualities, in the Turkish case the male child grows up in emotional proximity to his mother, and he is able to maintain interpersonal sensitivity and expressiveness (Fişek, 1994). Whereas the parents encourage their daughters to be dependent and obedient, boys are allowed to be more aggressive and independent since they are expected to cope with the outside world (Başaran, 1974). Yet, the child’s dependence on his or her parent is valued for both sexes, because they are counted upon to take care of the parents, especially in their old age (Kağıtçıbaşı, 1982, 1990). Since the separateness of male and female worlds is structurally given, for the male child differentiating himself from his mother and entering into the male

world is relatively easier, and that transition is facilitated by the religious and socially loaded ceremony of circumcision.

Undergoing rapid urbanization and economic development, Turkish society has many different faces. New ways of life, new consumption patterns, the secularization of values, new commercialized recreational activities, the influence of mass communication media, and change in women's status are factors that have contributed to change in every aspect of life and society (Kıray & Abadan-Unat, 1985). As pointed out by Kağıtçıbaşı and Sunar (1992), fairly large modernized and traditional segments coexist in Turkey, and they differ considerably in terms of social, economical and ideological grounds. It has been suggested that changes in the roles of women in a given society may be one indicator of that society's modernization level, and modernizing experience is likely to be a more dramatically liberating experience for women (Segall et al., 1990). Triandis, McCusker and Hui (1990) stated that the shift is enhanced by the exposure to modern mass media since most television programs are produced in the Western, predominantly individualistic cultures.

The process of rapid social change is most observable in urban settings, and that requires us to view the different sectors of the urban population in Turkey under different lights. One of these sectors consists of people who are relatively recent migrants from countryside, generally living in the periphery of the metropolitan cities, and still having close ties with their origins, since in the city limited income does not give them much chance to change their rural way of life, and in these sectors a traditional life style continue (Kıray & Abadan-Unat, 1985). That has important implications because ethnicity and social class are the two major structures that affect

child-rearing and the transmission of values (Cashmore & Goodnow, 1987). As noted by Fişek (1993), in Turkish society the relations are marked by generational and gender hierarchy, where adult children are expected to show deference and respect to their parents, and particularly to the father.

The figures in education help to visualize the general picture more easily. About half of elementary school graduates go on with their education beyond elementary school; the figures for middle school are: boys 65%, girls 35%, and for high school: boys 57%, girls 43% (Gök, 1990). In the elite sectors of the society, children of both sexes are strongly and similarly encouraged to pursue professional education (Erkut, 1982; Fişek, 1993). However, it must be noted that as a result of strict sex segregation of unmarried young people, only about 10 percent of the general population have attended a coeducational institution after their early adolescence according to Kağıtçıbaşı and Sunar (1992), and girls in general are directed by their families to marry at an early age. The majority of the youth that do not go on in school are directed toward activities (like secretarial work or seamstressing for girls, and apprenticeship in some trade for boys) in a sex-stereotyped fashion (Fişek, 1993).

About 9 percent of the college age population has the opportunity to continue their education at the university level, and of those only 32 percent are women (Gök, 1990). When distance learning university students are included, the percentage of the young who continue their university education rises to 20 percent. Those who can continue with their studies in a university have to choose between two alternative curricula, one of which emphasizes more traditional instruction and is conducted in Turkish language, while the other models instruction after Western universities and

uses English as the medium of teaching. Students attending the latter give self descriptions that more closely resemble those of students from Western societies (Türk-Smith et al., 1993). These are the universities that require the highest scores in the central university entrance examination, because of the great demand for them. That in effect results in selection of students who are from the elite circles of the society (especially women), since they are the ones who have the chance to get a distinguished education at the high school level.

In addition to mass migration to urban centers, social and ideological transformations have created urban groups whose education, occupations, lifestyles, and values differ considerably from the more traditional regions. Kağıtçıbaşı and Sunar (1992) state that, although in traditional regions and the less-educated urban population, a relatively strict division of labor between sexes remains, this pattern is moderated in the modern, better educated urban population. Correspondingly, Fişek (1993) reported that in high socioeconomic status sectors of the Turkish society, the sex-role stereotypes of children of both sexes were less rigid. The high socioeconomic status, urban population enjoys a lifestyle which is similar to that in developed countries. In these sectors, the women have higher value, prestige and power (Çanakçı, 1992). In modern, educated couples, a more egalitarian, companionate relationship than their counterparts is predominant (Fişek, 1993). Hence, it seems reasonable to expect that the traditional sex-differentiated socialization may be moderated to some degree among the middle to upper class, educated, urban population.

Individualism/Collectivism

The individualism/collectivism duality is an important dimension in the typology of cultures. Hofstede (1980) uses this dimension to describe possible forms of relationship between individuals and the groups to which they belong: in western individualism, persons are separate entities who are clearly distinguishable from their social environment, while in collectivistic cultures, people regard themselves as an extension of the various social systems to which they belong (Bochner, 1994). In an attempt to define individualism, Waterman (1984, cited in Hui & Triandis, 1986) identified four psychological qualities as main characteristics of individualism: a sense of separate personal identity (Erikson), striving for self-actualization (Maslow), internal locus of control (Rotter), and principled moral reasoning (Kohlberg). Also, Waterman's individualist prefers equity over equality in interpersonal relations. Hui and Triandis (1986) stated that collectivism can be best represented by the term "concern", indicating a sense of oneness with others, a perception of complex ties and relationships, and a tendency to keep other people in mind.

This model has important implications in terms of both how people are treated in their culture and how the self develops in different cultures. According to the model, people in more individualistic cultures will have selves that refer to themselves as independent, autonomous, self-contained, and distinct units (Markus & Kitayama, 1991a). Collectivists, on the other hand, will regard themselves as less differentiated from other people, especially those whom they regard as significant, and put much more value on harmonious interpersonal relationships. They can also

be expected to be very sensitive to the demands of their social context and more responsive to the assumed needs of others (Bond, 1986, cited in Bochner, 1994).

Triandis, McCusker and Hui (1990) stated that collectivism is best described by family integrity, and individualism by emotional detachment, since these were the factors that correlated highest with collectivism and individualism. They also mentioned a number of important defining attributes of individualism and collectivism. Individualistic cultural attributes were movement from rural to urban areas, industrialization, exposure to mass media, nuclear family, and relatively greater independence from the ingroup in the individual base since there are many alternatives. On the other hand, collectivism is characterized by hierarchy, harmony, extended family, primacy of ingroup goals over individual goals, dependence on ingroup norms, agricultural economy, obedience and conformity. As Oysterman (1993) stated, within an individualistic worldview, self and others are judged according to the extent of the personal success each has achieved. Alternatively, a collectivistic worldview promotes judgment of self and others in terms of ascribed group membership. One cannot interact with another without learning one's roles with one another and cannot be a self without group roots.

Turkish culture is regarded as being collectivistic in orientation (Kağıtçıbaşı & Sunar, 1992). Hofstede (1991) after comparing survey data from samples of a large multinational firm's employees from 50 countries and 3 regions individualism index scores, stated that Turkey with a score of 37 over 100 was nearer to the collectivistic side. In social relationships, familial and relational values are still predominant (Ergüder, Kalaycıoğlu & Esmer, 1991). Kağıtçıbaşı (1985) stated that emotional and material interdependencies appear to continue in this "culture of

relatedness". Some studies have pointed to the significance and predominance of kin relations, among both rural migrants and middle class families and even in professionals in developed urban areas (e.g., Duben, 1982). The emphasis on relatedness originates from the socialization period.

According to Hortaçsu (1993), by Western standards, the traditional Turkish family has an enmeshed characteristic in intrafamily relationships. She lists customs and conventions, material dependence, scarcity of institutionalized care for the elderly, and relative lack of organizations for meeting needs of specific age groups as salient reasons for the enmeshed family composition. According to predominantly Western theories, the enmeshed family is characterized by diffuse boundaries between family members whose sense of autonomy and differentiation might be treated, and thus it is considered pathological. However, Levi (1984) stated that non-clinical Turkish families function at the connected and enmeshed levels, nevertheless they are satisfied. In this family structure, to insure the maintenance of traditional values, children of both sexes are brought up with an emphasis on emotional attachment and loyalty. Socialization practices emphasize the maintenance of external control (obedience, dependence, conformity and quietness), rather than autonomy, initiative, activity and curiosity, which are discouraged (Gürbüz, 1988; Kağıtçıbaşı & Sunar, 1992).

In accordance with that, it was reported that in giving self descriptions Turkish respondents used mostly personality characteristics related to social interaction, their social roles, and obligations to others rather than individualistic terms (Hortaçsu, 1989; Türk-Smith, Smith & Seymour, 1993). In a study by Sunar, İnelmen, İsrail, Karabatı, Karamolla and Üner (1995), analyses of self-descriptions

by Turkish respondents indicated that the influence of collectivistic cultural traditions, with their emphasis on family orientation, harmony, and close personal relations, still continues. However, they concluded that in comparison to an adult sample, individualism was increasing among university students who were directed to a more individualistic, competitive future orientation. In a study conducted in İzmir, a metropolitan city, Göregenli (1995) observed that the positions of the respondents in a number of measurements reflected a mixture of both collectivistic and individualistic orientation, and that “the Turkish culture does not lend itself to be strongly categorized as either collectivist or individualist as a whole” (p. 14).

Masculinity/Femininity

Another important dimension of culture is the dual concept of masculinity/femininity. Williams and Best (1990) defined this dimension as the degree to which persons in a particular culture incorporate male-associated versus female-associated characteristics from that culture into their own self-descriptions. At the cultural level a distinction has been made as to the overlap or separation of values and traits according to sex. Men are supposed to be tough, assertive and focused on material success; in contrast women are supposed to be more modest, tender and concerned with the quality of life. The definitions of masculine and feminine cultures (Hofstede, 1991) are based on this separation. Masculine culture indicates a harsh, materialistic culture where the separation of traditional sex-roles is emphasized. On the other hand, feminine culture indicates a culture where social roles overlap and both men and women are supposed to be tender and modest, and relations with other people are especially valued.

Gender related values and behaviors becomes part of us in diverse ways starting from a very young age. The effects of masculine/feminine culture can be traced back in every aspect of a society's life, according to Hofstede (1991): in the family, at school, in the workplace, and the state. He contrasted masculine and feminine societies in:

“The family within a masculine society socializes children towards assertiveness, ambition, and competition; organizations in masculine societies stress results, and want to reward on the basis of equity, i.e., to everyone according to performance. The family within a feminine society socializes children towards modesty and solidarity, and organizations in such societies are more likely to reward people on the basis of equality (as opposed to equity), i.e., to everyone according to need.” (p. 93)

According to Agee and Kabasakal (1993), Turkish culture shows a preference for femininity compared with the more masculine US culture. Parallel to that, Hofstede (1991) stated that according to the masculinity index results Turkey was among the countries on the feminine side. Expressiveness is valued on both the individual and the cultural level in Turkish society (Gürbüz, 1988), which may be regarded as an indication of a feminine culture. Another indication can be observed in the participation of women in higher level technical and professional jobs. In Turkish society the percentage of women architects, dentists, engineers, lawyers and physicians in comparison to the general population working in these professions is quite high: 25% in Turkey, 2.3% in USA, 2.6% in Great Britain, 8.5% in Germany (Blitz, 1975). Hofstede established that there is a positive correlation between a

country's femininity score and the participation of women in higher level technical and professional jobs, as a percentage of working women in a country.

Self-Esteem

Self-esteem and its relation to sex-role orientation are investigated in the following sections. People develop positive or negative feelings about the self by making subjective comparisons with others. These evaluations, which vary in importance for different individuals and situations, can be made against absolute standards (ideal), or relative standards such as peers or perceived evaluations of significant others (Shavelson et al., 1976). When the individual has a generally positive self picture, he or she is said to be in a state of high self-esteem; wide divergence from one's ideal self-concept leads to a state of low self-esteem.

In the study of self-esteem, William James's (1892) definition has a unique place. James' recognition of self-awareness and self-evaluation as distinct ideas was novel (Fleming & Courtney, 1984). According to his definition, what a person thinks of himself depends upon the degree to which his actual success matches the goals and aspirations that he set for himself. Or as he formulated it:

$$\text{Self-Esteem} = \frac{\text{Success}}{\text{Pretensions}}$$

The important detail to notice is that the person has substantial control over the internal standards in his formulation, both in the selection of which aspects of self the person considers to be important, and in the level of performance the person expects of himself of those aspects (Shaver, 1977).

In his major work, Coopersmith (1967) defined the self-esteem construct as a set of self-evaluative attitudes. He described the ultimate goal of each person as the

protection or enhancement of self-esteem. This can be done by modeling an attitude of a desirable reference group, comparing ability with a slightly better-off other, avoiding excessive fear by obtaining appropriate emotional labels for threatening situations, or weighting the relative contributions of internal and external sources of an attitude.

More recently, Brown and Mankowski (1993) define self-esteem as a person's global orientation toward the self and suggest that it plays a central role in the psychological life and behavior of the person. Markus and Kitayama (1991b) contend that cultural variations in the self-concept can influence the nature of self-esteem. The distinction between self-concept and self-esteem is at times confusing, since self-esteem might be simply thought of as an evaluative aspect of, or attitude toward, the self (Flaherty & Dusek, 1980). Nevertheless, Watkins and Dhawan (1989) concluded that there are both theoretical and empirical grounds for distinguishing between the constructs of self-concept and self-esteem.

The development of self-esteem is a process that can be affected by personal and situational factors such as socialization experiences and sex, among others (Shaver, 1977). For instance, Sunar (1994) concluded that child rearing practices exert considerable and long-lasting influence on the child's self-esteem. Social psychologists trying to answer the question whether men and women have different self concepts have compared men and women on measures of self-esteem. The majority of the studies do not find reliable differences in self-esteem of men and women, although there are reports of higher self-esteem scores for men (Josephs et al., 1992). Bardwick (1975) suggested that role conflict (e.g., family versus work), or

the frustration of aspects of self, is more likely to exist in women, and for that reason, in general women have lower self-esteem than men.

Rosenberg (1979, cited in Marsh, 1986) proposed an interactive model of self-esteem. According to the model, the perceived importance of a particular facet of self-concept will determine its contribution to self-esteem. The positive or the negative contribution will be larger when the level of specific self-concept is more important, when this level is low the positive or negative contribution will be less. Rosenberg (1979, as cited in Fleming & Courtney, 1984) also stated:

“There is surely nothing inconsistent in holding attitudes toward both the object as a whole as well as toward the component elements. The question of whether it is preferable to focus on the global self-attitude or whether, on the contrary, the parts should be of nuclear interest in thus easily answered: in our view, both are legitimate and important areas of self-concept research ...each can and should be studied in its own right.” (p. 20)

However, it must be noted that until recently, self-esteem has been assessed using global measures (e.g., Coopersmith Self-Esteem Scale, 1967; Rosenberg Self-Esteem Scale, 1965). A global self-esteem measure is relatively unidimensional and content free in that it is composed of items that imply a general sense of self-worth or self-confidence (Marsh, 1986). These measures are based on the summation of a large number of evaluative, self-referent items which may have masked differences between men and women, as indicated by Lefner, Fleming, Elovson and Zottarelli (1992). As mentioned before, the reports of women being more relationship oriented and men being engaged with their special talents and interests, are in line with this

expectation. In that case, self-esteem should not only depend on being able to do a job well, but also on fostering and sustaining relationships, according to Markus and Kitayama (1991a).

Flaherty and Dusek (1980) note that the factor analytic research has indicated no convincing evidence for summing self-evaluations across a wide range of personal attributes and suggest that assessing the relation between sex-role orientation and a multidimensional operationalization of self-concept may provide more meaningful information than that previously obtained from global measures. Similarly, Shavelson et al. (1976) suggested using a multidimensional model rather than a global model of the self. They developed a model in which they proposed that the self-esteem has emotional, social, physical, and academic components.

Josephs et al. (1992) argued that although men and women do not differ in overall self-esteem, it is plausible that the sources of their self-esteem may diverge considerably. Recent empirical evidence from self-esteem studies suggest that the similarity in male and female mean self-esteem scores might be misleading. In addition to that, some researchers (e.g., Lefner et al., 1992; Marsh, 1986) maintained that in measuring an individual's self-esteem the subjective importance of each aspect should be weighted with the satisfaction from these items. Using the Adult Sources of Self-Esteem Inventory developed by Elovson and Fleming (1989) which was designed with the above mentioned considerations in mind, Danis-Zinner (1990, cited in Lefner et al., 1992) found that in an adult sample, on both total importance and satisfaction scores, women reported significantly higher mean scores than men, although there was no significant difference between men and women on weighted total scores. She reported that women were more satisfied with their social abilities

and relations, but less satisfied with their appearance than men. According to the salience ratings, women placed more importance than men on general appearance and social relations. Lefner et al. (1992) partially replicated the results in a college age sample.

Watkins and Yu (1993) examined the source and level of self-esteem differences in gender in China, and reported that there were gender differences in both importance and satisfaction ratings. They also advocated the relevance of using instruments that reflect a multidimensional model of self. More recently, Sunar, İnelmen, İsrail, Karabatı, Karamolla and Üner (1995) concluded that in a Turkish group consisting of an adult and a student sample, greater importance was attributed to interpersonal characteristics, and more satisfaction with these characteristics were reported. There were two significant differences on importance attributed to the areas of self-esteem: women rated “being liked by others” and “being in a close relationship” as more important than men did. Similar to results obtained in the USA there was no overall difference of self-esteem between men and women.

Hypotheses Related to Self-Esteem

Hypothesis 1. Men and women do not differ in their levels of global self-esteem.

Hypothesis 2. Drawing on previous research, it is expected that men and women differ in the importance they attribute to, and the satisfaction they perceive with, the specific sources of self-esteem (measured by Adult Sources of Self-Esteem Inventory). More specifically,

- a. Men will attribute more importance to physical condition and strength than women, whereas women will place more importance on being liked by others and popularity, being a good, friendly person, being in a close relationship, being on good terms, and meeting responsibilities to family, or in short with their interpersonal relations, in defining their self-esteem.

- b. Men will report more satisfaction with their physical condition, and their special talents and abilities, in other words, their individuating characteristics. In comparison to men, women will report more satisfaction with being liked by others, being a good, friendly person, being in a close relationship, being on good terms, and meeting responsibilities to family.

Sex-Role Orientation

Sex-role stereotypes have been defined as a group of psychological traits believed to be more characteristic of one sex than the other in any given society (Williams et al., 1979). While physiological sex is biologically determined, behaviors that are characteristic of the two sexes (gender) are not. Gender refers to such issues as (a) gender role (culturally rooted definitions or prescriptions for male and female behaviors) (b) gender identity (how one perceives oneself with respect to sex and gender roles) and (c) sex-role ideology (sex stereotypes, the attitudes governing relations between sexes, and their relative statuses) (Segall et al., 1990). In the light

of these definitions it can be stated that gender is psychosociocultural, and that gender roles are important aspects of identity, or the self-concept.

According to Williams and Best (1989), sex-role stereotypes are reflected in both perceived selves and ideal-self descriptions. They concluded that in all countries which were included in their multinational study, the ideal self-descriptions of men were more stereotypically masculine, and for both men and women, the ideal-self descriptions were more masculine than the described self. Williams and Best also reported that, generally, women were more androgynous, since women were more diverse in their self and ideal concepts than men were. For example, an investigation of the work-related values of a sample of Turkish university students indicated that females are more androgynous than males (Balkır, 1990). These reports are in line with the previous findings that self-esteem of men was significantly related to masculinity, where self-esteem of women was significantly related to androgyny (Bem, 1977; Flaherty & Dusek, 1980). Thus, the relation between sex-role orientation and specific sources of self-esteem might provide meaningful information.

There are three competing models which are designed to describe the relation between sex-role orientation and psychological well-being. The sex-role congruence model originated with the assumption that masculinity and femininity are mutually exclusive. Accordingly, one can have either a masculine or a feminine sex-role orientation but not both. However, Lubinski, Tellegen and Butcher (1981) reported that since the empirical evidence did not support this assumption, the model was reformulated, to propose that high masculinity and low femininity in men, and low masculinity and high femininity in women, produce psychological well-being.

The second model is the androgyny model. A group of researchers (e.g., Bem, 1975; Spence, Helmreich & Stapp, 1975) have argued that masculinity and femininity are not two poles of the same trait, but rather two separate dimensions. It was suggested that these variables could be treated as orthogonal (Anastasi, 1982). In this model, masculinity is identified as a group of instrumental traits, while femininity is identified as a group of expressive and communal traits. Thus a given person may have a combination of instrumental and expressive traits. Masculine sex-typing is defined in terms of high ratings on instrumental traits, feminine sex-typing in terms of high ratings on expressive traits, and androgyny is defined as high ratings on both masculinity and femininity.

This model suggests that androgyny provides both men and women greater flexibility and competence in more areas of life and higher self-esteem than conventional sex-typing (Bem, 1975; Sunar & Kabasakal, 1994). There have been two alternative conceptualizations of the androgyny construct. The first conceptualization treats androgyny as the additive sum of its masculinity and femininity components, where each will contribute positively and uniquely to psychological health. The second conceptualization, however, proposes that the interaction between masculinity and femininity components of androgyny will have a positive effect on psychological health (Gürbüz, 1988; Whitley, 1983).

The third model, the masculinity model, is based upon empirical findings that have suggested that the relation between androgyny and psychological well-being is primarily attributable to the masculinity component of androgyny and that the effect of the femininity component is negligible (Whitley, 1983). According to this model, masculinity is the critical predictor of psychological health for both sexes. In a meta

analysis, Whitley (1983) found support for the masculinity model. Testing these three competing models, Orlofsky and O'Heron (1987) found support for both the androgyny and masculinity models, but none for the congruence model, at least in the Western societies.

It has been argued that the operational definitions of sex-role orientation and self-esteem overlap to some extent (Whitley, 1983), and that the Bem Sex Role Inventory-Masculinity scale is confounded with self-esteem (Baldwin, Critelli, Stephens & Russell, 1986), and thus a strong relation between these two self-related concepts can be anticipated. Some researchers (e.g., Lamke, 1982; Lubinski, Tellegen & Butcher, 1981) have suggested that both for men and women, although androgyny may indeed be associated with high self-esteem, it is the masculinity component of androgyny that seems to be the predictor of self-esteem, where femininity is irrelevant in that respect. Similarly, in a Turkish sample, Gürbüz (1988) found that the masculine component has a closer association with self-esteem than the feminine component. Parallel to these findings, Fişek (1993) concluded that the cultural definition of femininity cannot be said to be conducive to self-esteem.

Although there is some diversity in results, in general a consistent relation between masculinity and androgyny and higher scores for self-esteem ratings have been found (e.g., Long, 1989; McCall & Struthers, 1994; Spence, Helmreich & Stapp, 1975). Bem (1977) found that in the case of women, androgyny was associated with higher self-esteem than either masculinity and femininity, but in men both masculinity and androgyny were associated with high self-esteem. Previous research points to the greater expressiveness and androgyny among Turkish men, compared to their Western counterparts, with the majority of differences between the

two sexes being on the instrumentality dimension. In contrast to Western communities, good communication, emotional expressiveness and dependency are positively evaluated, and independence, individuation, and aggression are negatively evaluated for both sexes (Gürbüz, 1988). As indicated by Hofstede (1991), attributes such as aggression generally have positive connotations only in individualistic societies. Fişek (1993) stated that a strict instrumental/expressive dichotomy does not hold for Turkish sex-role stereotypes.

Hypothesis Related to Sex-Role Orientation

Hypothesis 3. Sex-role orientation is predictive of the level of self-esteem. Specifically, androgyny is positively related to self-esteem.

Aim of the Study and Summary of Hypotheses

The purpose of the present study was to investigate self-esteem in young, urban Turkish people and its relation to sex-role orientation in this sample, in the light of the findings discussed above. Three hypotheses were put forward. First, it was hypothesized that the global self-esteem of men and women will not differ. The second hypothesis was that the importance attributed to specific sources of self-esteem and perceived satisfaction with them by men and women will be different. The third and the last hypothesis was that sex-role orientations will be predictive of the level of self-esteem in both men and women.

METHOD

Respondents


A total of 139 Boğaziçi University students (59 men, 80 women) from various departments who were enrolled in undergraduate courses in Fall 1995 participated in the study. The respondents consisted of middle to upper-middle class urban young people, with high performance on university entrance examinations, a group which represents a rather elite portion of Turkish society. With the instructors' permission, the students were asked to contribute to this research by completing a questionnaire during regular class hours. The respondents' mean age was 20.7, ranging from 18 to 26.

Instruments

Prior to the data collection, a pilot study was carried out with a similar sample (15 men and 20 women students with average age 20.9). The respondents completed the questionnaire which consisted of the measures described below. Upon their feedback the necessary revisions were made and the final form of the questionnaire was prepared (see Appendix A). The reliabilities for each instrument are reported in the Results section.

Self-Esteem: The Coopersmith Self-Esteem Scale (CSES), a self-rating scale (Coopersmith, 1967) and the Adult Sources of Self-Esteem Inventory (ASSEI; Elovson and Fleming, 1989) were used together to measure different aspects of the

respondents' self-esteem. Coopersmith (1967) described the variable that the Coopersmith Self-Esteem Scale (CSES) measures as the evaluation which an individual makes and customarily maintains with regard to himself or herself. The original form contained 58 items, and was first developed for primary school age children. Respondents are asked to judge whether the descriptive statement suits them (*like me*), or not (*unlike me*). The CSES was listed among the global measures of self-esteem by Whitley (1983). The original form was translated and adapted to Turkish by Onur (1981), and a short 36-item version was prepared by Sunar (1994) for an adult sample. Four items from the original form ("I feel nervous and sad at school", "It's pretty tough to be me", "My teachers make me feel incapable", "I can't be depended on") which suited the purposes of the present study, were added to the scale, for a total of 40 items.



The Adult Sources of Self-Esteem Inventory (ASSEI), developed by Elovson and Fleming (1989), contains two sections each with 20 specific areas that contribute to self-esteem. These two sections/subscales are identical, except for the introductory instructions (see Appendix B). For the first section, each respondent is requested to rate how important these 20 aspects are to his or her self-esteem, and for the second section how satisfied he or she is with regard to these aspects, on an 11-point scale (0 = not at all; 10 = very much). The second page was distributed after the first page was collected in order to emphasize the different instructions and to reduce the likelihood of respondents' cross-checking their answers. The ASSEI was translated into Turkish and used in a previous study by Sunar, İnelmen, İsrail, Karabatı, Karamolla and Üner (1994). The final form which was used in that study was employed.

Sex-Role Orientation: The Bem Sex-Role Inventory (BSRI) was employed to measure the sex-role orientation of each respondent. This inventory was developed by Bem (1974) to measure masculinity and femininity as independent psychological dimensions. The original version of the BSRI contains 60 items. Twenty of the items are related to concepts that are usually associated with dimensions of masculinity, 20 items are related to femininity, and 20 items are used as fillers. Respondents are asked to indicate on a 7-point Likert-type scale how well each item describes them. The scale ranges from *never or almost never true* (1) to *always or almost always true* (7). A Turkish version of the BSRI, prepared by Gürbüz (1988) and revised by Sunar and Kabasakal (1994), was employed.

Since Gürbüz (1988) questioned the validity of the BSRI as a measure of sex-trait stereotypes in Turkish society, a second measure developed by Gürbüz was also included in the study. Following Bem's methodology, Gürbüz constructed a measure suitable for use with Turkish samples based on the responses of high school students, the Sex Trait Stereotypes Measure (STSM). The scale consists of 18 items. Of these, nine are feminine qualities, four of which are socially desirable (loves children, thrifty, elegant, dependent); and five of which are socially undesirable (insecure, cowardly, submissive, weak, naive); nine are masculine qualities, six of which are socially desirable (enterprising, insists on one's rights, analytical, ambitious, daring, forceful), and three socially undesirable (jealous, autonomous, dominant). As with the BSRI, a 7-point Likert type scale was used.

The reliability and validity of the BSRI and STSM were investigated in a group of Turkish university students. The relevant statistical analyses showed that

the reliability of the Sex Trait Stereotypes Measure was less than desired, and thus it was not appropriate for the present purposes (see the Results section).

Procedure

During regular class hours, the respondents were given a booklet containing Coopersmith Self-Esteem Scale, Bem Sex Role Inventory, Adult Sources of Self-Esteem Inventory and Sex Trait Stereotype Measure. Before the booklets were distributed, the author gave the instructions orally, and announced that the respondents should write only their age and sex, in the spaces provided, but not their names. The respondents were assured of the confidentiality of their answers. The booklet contained six pages. The respondents were given the first five pages beforehand, and upon the completion of these pages, the sixth page was handed to the respondents, separately (see the Instruments section). This procedure took approximately 25 minutes.

RESULTS

Reliability analyses were carried out separately for each inventory. The analyses revealed that the CSES, the ASSEI and the BSRI (including both subscales) were highly reliable instruments. However, the analysis of the STSM revealed that this instrument's reliability was less than satisfactory, particularly for the Femininity subscale. The reliability of the ASSEI was calculated for weighted scores (importance multiplied with satisfaction rating), and both subscales, separately. For each inventory, Cronbach's alpha values were as follows:

Coopersmith Self-Esteem Scale (40 item version)	r = .85
Adult Sources of Self Esteem Inventory (weighted)	r = .86
Adult Sources of Self Esteem Inventory (importance)	r = .84
Adult Sources of Self Esteem Inventory (satisfaction)	r = .85
Bem Sex Role Inventory (Masculinity)	r = .84
Bem Sex Role Inventory (Femininity)	r = .82
Sex Trait Stereotypes Measure (Masculinity)	r = .71
Sex Trait Stereotypes Measure (Femininity)	r = .60

In addition to the reliability analyses, the proportion of the total variability in self-esteem that is explained by differences among sex-role orientation categories was computed. It was found that the BSRI was able to account for a higher proportion of variance in self-esteem (for CSES $\eta^2 = .20$, for ASSEI $\eta^2 = .19$), whereas the STSM was less successful in that respect, too (for CSES $\eta^2 = .13$, for ASSEI $\eta^2 = .07$). Thus, the STSM data were discarded from all further analyses.

Because two measures of self-esteem were employed to assess slightly different aspects of the construct, it was of interest to study the relation between the two self-esteem scale scores. The correlations of the weighted ASSEI and subscale scores with the CSES scores was investigated; this analysis served to support validity, as well. The correlation between CSES scores and weighted ASSEI scores was $r_{xy} = .55$ ($p < .001$). However, the scores on the ASSEI satisfaction subscale were more highly correlated with CSES ($r_{xy} = .65$ ($p < .001$)). The correlation coefficients are presented in Table 1.

Table 1. Correlation Coefficients between the Coopersmith Self-Esteem Scale and the Adult Sources of Self-Esteem Inventory Subscale Scores

	Adult Sources of Self-Esteem Inventory	
	Weighted	Satisfaction
Coopersmith Self-Esteem Scale	0.55 *	0.65 *

* ($p < .001$)

The amount of similarity of the two self-esteem inventories in classification of respondents was also investigated by comparing the overall scores CSES and ASSEI of the respondents. Using the median split method, the respondents were classified as “high” versus “low” in terms of self-esteem, and the two self-esteem scores of each respondent measured with the two instruments was compared (medians = 32 for CSES, and 131 for ASSEI). This comparison revealed that in

68 % of the cases (89 out of 131), the respondents were classified as “high” or “low” by both the CSES and the ASSEI, indicating that in this dimension the two instruments were similar to a specific degree.

An investigation of BSRI item-total correlations, i.e., the correlation of each single item with the subscale, revealed that there was a few items which correlated very low with the subscale on the overall. These items were (Item 33) “bireyci” (individualistic) in the masculinity subscale, and (item 22) “nazik” (polite) and (item 39) “utangaç” (shy) in the femininity subscale. A closer investigation of these items has indicated that all three items had significantly lower mean scores compared with the subscale means: individualistic ($t = 8.02, p < .0001$), polite ($t = 9.62, p < .0001$), shy ($t = 6.42, p < .0001$). Whether or not there was significant sex difference in these items was also investigated. The t-test (2-tail) results revealed that there was a significant difference between men and women in “polite” ($t = -2.22, p < .028$), where women scored higher. In the items “individualistic” ($t = 0.93, p > .05$) and “shy” ($t = .71, p > .05$) there were no significant sex differences.

Results Concerning the Hypotheses

The data relevant to the first hypothesis were analyzed by comparing male respondents' mean self-esteem scores with female respondents' mean scores. The t-test analysis of CSES scores revealed no significant difference between men and women in terms of global self-esteem ($t = 0.51, p > .05$); the results supported the hypothesis. In other words, the general self-worth of men and women respondents did not differ from one another to a large extent. However, comparison of men and

women on weighted ASSEI scores revealed that women scored significantly higher ($t = -3.04, p < .003$).

Concerning the second hypothesis, that the importance attributed to and perceived satisfaction with the specific sources of self-esteem by men and women will be different, item level analyses on all the ASSEI importance and satisfaction items were carried out. However, based on the previous research findings, seven of the items were identified as target items. These items were: (Item 2) "Physical condition, strength, and agility", (Item 4) "Being liked by others, your popularity and ability to get along, your social skills", (Item 5) "Being a good person, your friendliness and helpfulness to others", (Item 6) "Having a close relationship with someone", (Item 10) "Relationship with your family, being on good terms with your family, having good feelings to each other", (Item 11) "Meeting or having met your responsibilities to your family, i.e., being good parent, spouse, son or daughter", (Item 15) "Having special talents or abilities - artistic, scientific, musical, athletic, etc."

In importance ratings, as expected, men attributed more importance to physical condition, although the difference did not reach significance ($t = 0.83, p > .05$). As hypothesized, women attributed more importance to being liked by others ($t = -2.92, p < .002$), being a good, friendly person ($t = -2.47, p < .007$), being in a close relationship ($t = -1.88, p < .031$), being on good terms with family ($t = -2.58, p < .005$), and, although the difference on this item did not reach significance, meeting responsibilities to the family ($t = -1.09, p > .05$). Since multiple hypotheses were tested at the same time, the Bonferroni (Least Significant Difference) procedure was employed for correcting the significance probability. The probabilities of six t-test

results were ordered from most to the least significant. Each probability was multiplied with its rank order and compared with the .05 level. This procedure confirmed the obtained significant probabilities, except one. Since the probability for "being in a close relationship" exceeded the criterion, it was disregarded. The mean importance scores for men and women, and the t-test results for the whole scale, are presented in Table 2.

Table 2. Means of Adult Sources of Self-Esteem Inventory - Importance Ratings for Men and Women

Item Labels	Men	Women	t	p (1-tail)	Significance rank	Corrected p*
1. Looks	6.47	6.92	-1.22	ns		
2. Physical condition	6.43	6.08	0.83	ns	6	ns
3. Grooming	7.43	8.32	-2.76	.003		
4. Being liked	7.29	8.44	-2.92	.002	1	.002
5. Good person	8.60	9.29	-2.47	.007	3	.021
6. Close relationship	8.72	9.21	-1.88	.031	4	ns
7. Law abiding	7.31	7.59	-0.63	ns		
8. Being honest	9.03	9.25	-1.00	ns		
9. Having courage	8.16	8.52	-1.30	ns		
10. Relations w family	8.57	9.29	-2.58	.005	2	.010
11. Responsible person	7.95	8.34	-1.09	ns	5	ns
12. Intelligence	8.83	9.27	-2.08	.019		
13. Academic accomp.	7.81	8.41	-1.76	.040		
14. Being cultured	8.66	9.23	-2.50	.007		
15. Special talents	7.98	8.18	-0.54	ns		
16. Earning money	6.10	6.80	-1.47	ns		
17. Recognition	7.21	8.97	-5.33	.0001		
18. Meeting goals	9.02	9.44	-2.13	.017		
19. Influence on others	7.74	8.34	-1.95	.026		
20. Belief in high power	7.59	6.39	2.09	.019		

Note: The items concerning the hypotheses, and the (p*) Bonferroni results are presented in bold typeface.

Analyses carried out on ASSEI satisfaction ratings revealed that, as hypothesized, men were more satisfied with their special talents ($t = 2.23, p < .013$), and, although the difference does not reach significance, with their physical condition ($t = 1.23, p > .05$). Women, in comparison to men, were more satisfied with themselves in terms of being a good, friendly person ($t = -2.84, p < .002$), being in a close relationship ($t = -2.00, p < .023$), and having met responsibilities to the family ($t = -2.46, p < .007$). The satisfaction of women with their popularity ($t = -1.25, p > .05$), and their relations with the family ($t = -0.85, p > .05$), even though in the expected direction, did not differ significantly from those of men. The Bonferroni procedure confirmed the results, except for “being in a close relationship”. The mean satisfaction scores for men and women, and the t-test results for the whole scale are presented in Table 3.

Table 3. Means of Adult Sources of Self-Esteem Inventory - Satisfaction Ratings for Men and Women

Item Labels	Men	Women	t	p (1-tail)	Significance rank	Corrected p*
1. Looks	6.69	7.33	-2.28	.012		
2. Physical condition	6.37	5.91	1.23	ns	7	ns
3. Grooming	7.29	7.89	-2.10	.018		
4. Being liked	7.29	7.68	-1.25	ns	5	ns
5. Good person	8.17	8.93	-2.84	.002	1	.002
6. Close relationship	7.93	8.63	-2.00	.023	4	ns
7. Law abiding	7.81	8.05	-0.63	ns		
8. Being honest	8.51	9.06	-2.45	.007		
9. Having courage	7.42	8.01	-1.67	ns		
10. Relations w family	8.12	8.39	-0.85	ns	6	ns
11. Responsible person	7.80	8.56	-2.46	.007	2	.014
12. Intelligence	8.40	8.50	-0.47	ns		
13. Academic accomp.	7.25	8.26	-2.68	.004		
14. Being cultured	7.62	7.50	0.39	ns		
15. Special talents	7.34	6.44	2.23	.013	3	.039
16. Earning money	5.85	6.01	-0.44	ns		
17. Recognition	7.00	7.49	-1.47	ns		
18. Meeting goals	7.56	7.80	-0.64	ns		
19. Influence on others	7.29	7.80	-1.92	.026		
20. Belief in high power	7.95	7.43	1.80	ns		

Note: The items concerning the hypotheses, and the (p*) Bonferroni results are presented in bold typeface.

The analyses on ASSEI item scores yielded several differences between men's and women's mean importance and satisfaction ratings. However, for the present purposes, only the ratings related to the hypotheses were reported. Nevertheless, the results of the rest of the t-test comparisons between the men and women importance and satisfaction ratings are presented in the Table 2 and Table 3. There were interesting results such as perceived satisfaction of the women respondents with their honesty and truthfulness in their dealings with others ($t = -2.45, p < .007$), and with their academic accomplishments, and years of education ($t = -2.68, p < .004$), and the importance attributed to by women for being recognized for accomplishments, and earning respect ($t = -5.33, p < .0001$), in comparison to men respondents, to name a few.

The data relevant to the third hypothesis were analyzed with two separate two-way analyses of variance (sex X sex-role orientation), one on the global self-esteem (CSES) scores and the other on specific sources of self-esteem (ASSEI) scores of the respondents. Using the median split method suggested by Spence et al. (1975), each respondent was placed into one of four sex-role orientation categories, in accordance with their BSRI masculinity and femininity scores (medians = 99 for masculinity, and 104 for femininity): masculine (high M and low F); feminine (low M and high F); androgynous (high M and high F); undifferentiated (low M and low F). Since the median is the point that bisects the distribution, half of the cases fall above it and half below (Anastasi, 1982). The number of respondents in each sex-role orientation category as a function of biological sex is presented in Table 4.

Table 4. Number of the Respondents in each Sex-Role Orientation Category as a Function of Sex, Discriminated with the Bem Sex-Role Inventory (N=121)

	Masculine	Feminine	Androgynous	Undifferentiated
MEN				
(n = 47)	18	3	12	14
Percentage	38.3	6.4	25.5	29.8
WOMEN				
(n = 74)	13	26	20	15
Percentage	17.6	35.1	27.0	20.3

When the CSES scores were analyzed, there was no significant interaction between sex and sex-role orientation [$F(3, 116) = 2.28, p > .05$]. There was also no significant effect of sex [$F(1, 116) = 0.00, p > .05$]. However, there was a significant relationship between self-esteem and sex-role orientation [$F(3, 116) = 9.97, p < .001$]; the results supported the hypothesis. Tukey's test was carried out to make all possible comparisons. The results indicated that both the androgynous and the masculine respondents had higher self-esteem than the undifferentiated respondents, regardless of sex ($p < .05$). In addition to that, the androgynous respondents had higher self-esteem than the feminine respondents, regardless of sex ($p < .05$). There were no other significant differences. The results of the analysis of variance are presented in Table 5.

Table 5. Summary Table for the Analysis of Variance of Coopersmith Self-Esteem Scale Scores as a Function of Sex and Sex-Role Orientation

<i>Source</i>	<i>df</i>	<i>SS</i>	<i>MS</i>	<i>F</i>	<i>p</i>
SEX	1	0.00	0.00	0.00	>.05
ROLE	3	725.06	241.68	9.97	<.001
SEX X ROLE	3	165.98	55.32	2.28	>.05
Error	109	2642.20	24.24		
Total	116	3534.99	30.474		

The two-way analysis of variance (sex X sex-role orientation) carried out on ASSEI scores indicated again that there was no significant interaction between sex and sex-role orientation [$F(3, 116) = 0.73, p > .05$]. However, there was, as also indicated by the t-test comparison, a main effect of sex, with women having higher scores than men [$F(1, 116) = 5.55, p < .05$]. Self-esteem was significantly related to sex-role orientation [$F(3, 116) = 7.99, p < .001$]. Tukey's test was carried out to make all possible comparisons. The results indicated that the both androgynous and the feminine respondents had higher self-esteem than the undifferentiated men and women ($p < .05$). The analysis also yielded that the androgynous respondents had higher self-esteem than the masculine men and women ($p < .05$). There were no other significant differences. The results of the analysis of variance are presented in Table 6.

Table 6. Summary Table from Analysis of Variance of Adult Sources of Self-Esteem Scores as a Function of Sex and Sex-Role Orientation

<i>Source</i>	<i>df</i>	<i>SS</i>	<i>MS</i>	<i>F</i>	<i>p</i>
SEX	1	2979.10	2979.10	5.55	<.05
ROLE	3	12865.17	4288.39	7.99	<.001
SEX X ROLE	3	1180.09	393.36	0.73	>.05
Error	109	58476.87	536.49		
Total	116	76625.73	660.57		

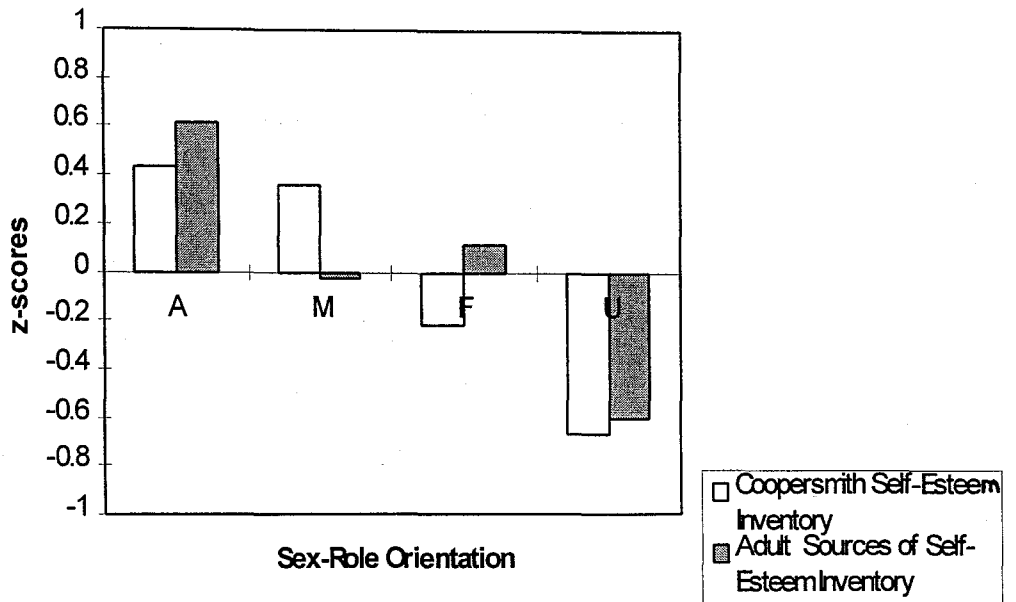
Both two-way analyses of variance results revealed no significant two-way (sex by sex-role orientation) interaction. In other words, the biological sex of the respondents did not determine the relationship between sex-role orientation and level of self-esteem. That result was confirmed by both instruments. Thus, the level of self-esteem as a function of sex-role orientation, categorized using the BSRI, was investigated. The mean self-esteem scores for each sex-role orientation category, measured with the two self-esteem inventories separately, are presented in Table 7. The mean CSES and ASSEI self-esteem scores as a function of sex-role orientation were converted to standard scores (z-scores) and presented in Figure 1.

Table 7. Mean Self-Esteem Scores as a Function of Sex-Role Orientation

	<u>Sex-Role Orientation</u>				
	Androgynous	Masculine	Feminine	Undifferentiated	Overall
Coopersmith Self-Esteem Scale					
Mean	32.9	32.5	29.4	27.0	30.6
SD	3.45	4.47	5.06	6.51	5.35
n	(32)	(31)	(29)	(29)	(121)
Adult Sources of Self-Esteem Inventory					
Mean	144.1	127.6	131.3	113.1	128.4
SD	18.20	23.32	27.25	24.26	25.65
n	(30)	(29)	(30)	(31)	(120)

Note: The sex-role orientation categories are determined by the median split method.

Figure 1. The Standardized Self-Esteem Scores as a Function of Sex-Role Orientation



SUMMARY AND CONCLUSIONS

The main purpose of the present study was to investigate self-esteem, which is an important personal estimate of worthiness, and its relationship to sex-role orientation in a young, urban and educated Turkish group. The respondents were classified into four sex-role orientation categories using the Bem Sex Role Inventory, and their self-esteem was assessed using two instruments which were designed to measure different aspects of self-esteem. The Coopersmith Self-Esteem Scale is a global self-esteem measure which is relatively unidimensional and it is composed of items that imply a general sense of self-worth. For that reason, the analysis was replicated on a multidimensional self-esteem scale which was designed to measure specific sources of self-esteem: the Adult Sources of Self-Esteem Inventory. The second measure also provided the opportunity to test the hypotheses related to the specific sources of self-esteem.

Construct validity was assessed by means of correlations between CSES and ASSEI scores. The ASSEI weighted and satisfaction subscale scores were highly correlated with CSES scores ($r_{xy} = .55$ ($p < .01$), and $r_{xy} = .65$ ($p < .001$), respectively). Similar results were obtained by Lefner et al. (1992). In that study, the Rosenberg Self-Esteem Scale (1965) was employed and it was reported that ASSEI weighted and satisfaction scores were highly correlated with the Rosenberg Self-Esteem Scale. These results suggest that the satisfaction subscale of ASSEI and the CSES are measuring similar aspects of self-esteem. In other words, the ASSEI satisfaction subscale by itself measures perceived contentment, similar to the CSES. At the same time, the fact that there remains a good deal of unexplained variance suggests that

the domains of the two scales are not entirely overlapping; specifically, the ASSEI appears to cover a broader domain of sources of self-esteem.

The analysis indicated that for this sample there was no difference in terms of global self-esteem between the sexes, as measured by the CSES. The sense of overall self-worth of the men and women respondents from an elite portion of the Turkish society did not diverge from one another to a large extent, according to the scores of the first scale. This result supports the notion that the traditional upbringing which favor men, was moderated in the elite sectors of the society. The analysis of ASSEI scores, however, indicated that women reported higher self-esteem in comparison to men. In the study of Lefner et al. (1992) on a college age US sample, and in the Sunar et al. (1995) study on a Turkish sample consisting of both adults and students, such a difference in self-esteem in favor of women was not observed. The discrepancy might be an effect of cross-cultural differences in the Lefner et al. study, and adult group's scores which were included the latter study.

In the present study, the respondents were a rather homogeneous group of university students from the modern, urban-elite sectors of the society, and the women respondents constitute a minority among those who continue with their university education. As indicated by Kağıtçıbaşı (1982), women's level of professionalism and years of education appear to be key determinants of status. The very high importance attributed by the women respondents for being recognized by others for their accomplishments and work, in comparison to the men respondents, points out to the salience of that dimension for this group. The increase in status is likely to be accompanied by an increase in the self-esteem. Despite the lower expectations from women in general, high achievement in the very competitive

university entrance examination, and the satisfaction with their academic accomplishments and years of education, as indicated by the present results, may have increased the self-esteem of women more than the men respondents.

The analysis of CSES scores did not demonstrate the same difference between men and women. That might be a result of the "yes/like me" versus "no/unlike me" answer format of the CSES, which may make the finer differences undetectable. Another possibility is that women respondents may have reported higher scores on specific areas of self-esteem, which are not tapped by the CSES. A comparison of the CSES and the ASSEI analyses of variance results indicated that the primary difference was that only the ASSEI scores revealed a main effect difference between the sexes. The item level analyses on ASSEI scores demonstrated that the women respondents gave higher ratings on an overwhelming majority of the items. Whether or not this stems from a systematic difference that is built into the instrument favoring one of the sexes over the other, is a question which requires further investigation.

The second hypothesis was related to expectations about the men's and women's perceived importance of and satisfaction with the specific sources that contribute to self-esteem. As hypothesized, men were more satisfied than women with their perceived competence in their special talents. In comparison to women, men placed more importance on and reported more satisfaction with their physical condition, although the difference did not reach significance. Given that the respondents were from a young age group it is possible that all were content with their physical condition. The attribution of greater importance to, as well as satisfaction with interpersonal relations by women was expected, and found support,

as indicated by the higher satisfaction of women with their ability to get along with others, being a good, friendly person, being on good terms with and meeting responsibilities to family. In contrast, in the US study there was no significant difference between men and women in terms of satisfaction with family relations.

The collectivistic cultural traditions with emphasis on close relationships with significant others was more evident in the women than the men respondents. That was anticipated since women are more likely than men to have what is called a collectivistic or connected schema for the self (Josephs et al., 1992). But the respondents from both sexes did not prefer to describe themselves as "individualistic," due to low social desirability. As stated before, the predominant value system in Turkey has been described as interdependent as opposed to individualistic. However, according to Triandis, et al. (1990) college students might be more individualistic than the average member of the population since they tend to be from upper socioeconomic levels and from urban areas. Similarly, the modern sectors of the urban population, and especially university students, are more keen on individualistic values as indicated by some studies (e.g., Balkır, 1990; Sunar et al., 1995).

Consequently, there must be important source specific differences between men and women in self-esteem, although that does not necessarily mean that there are no similarities in some sources of self-esteem. The analyses indicated that in general among men the individuating characteristics were more salient, whereas among women interpersonal bonds were more consequential. These findings are in line with the conception that men and women are socialized in accordance with the role expectations of the society. Women valued their relationships with significant

others, i.e., friends, family, more than men did, whereas men who were oriented towards autonomy and success throughout their socialization, were more satisfied with their physical condition, and abilities and special talents in scientific, athletic, etc. domains.

Finally, concerning the third hypothesis, analyses were carried out separately on the scores of two measures of self-esteem. The results of both self-esteem inventories confirmed the hypothesis that the sex-role orientation of the respondents, rather than their biological sex, determined the level of their self-esteem. The results confirmed the anticipation that the androgynous respondents would have higher self-esteem than other respondents, whereas the undifferentiated respondents would have the lowest self-esteem, in general. The findings are also in line with the model proposing that androgynous people have higher self-esteem than those with conventional self-typing, mainly due to greater flexibility and perceived competence. Implicit in the model is that undifferentiated people will have the lowest self-esteem, and that notion was also supported by the present results.

However, the comparison of the masculine and feminine sex-typed groups on the two separate self-esteem inventories provided no clear-cut results for the superiority of one over the other. According to the CSES scores, the masculine respondents have higher self-esteem than the feminine, whereas the ASSEI scores indicated that feminine respondents had higher scores, yet in both cases the magnitude of the difference was not enough to produce a significant difference between the masculine and feminine groups. The present results did provide partial support for the masculinity model. The CSES scores indicated that the androgynous and masculine respondents' self-esteem were higher than the other two groups. Thus

the masculinity component being the predictor of high self-esteem, is a plausible explanation.

The present results suggest that, at least in high socioeconomic status, urban, educated groups, the sex-role identity of the respondents, rather than their biological sex, is an indicator of the levels of self-esteem. As suggested by previous research (e.g., Fişek, 1993; Kağıtçıbaşı & Sunar, 1992) that might be a result of the change in socialization practices, division of labor, and sex-role stereotypes, resulting in a more egalitarian or companionate relation between the sexes. Future research on cross-generational, and cross-cultural data will throw more light on the issue.

A limitation of the present study was that the generalizability of the results to the general population was low, since the respondents were from the educated, urban-elite sectors of the society, selected with a very competitive entrance examination. Future research with more heterogeneous samples selected from groups that represent different socioeconomic status and background will help to improve the generalizability of the results to the general population.

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APPENDIX A

The Questionnaire

Cinsiyet: (E) (K) Yaş:

KOD:

Bu anket üniversite öğrencileriyle yapılan bir çalışmanın bir bölümüdür. Sizinle ilgili birtakım soruları içermektedir. Bu araştırmada kullanılacak olan sadece cevaplarınızdır ve cevaplarınız tamamıyla gizli kalacaktır. Bu nedenle adınızı yazmayınız.

Soruların doğru ya da yanlış cevapları yoktur. Cevaplarınızı verirken sadece kendi görüşlerinizi gözönünde bulundurunuz. Lütfen soru atlamadan ve hiç bir soru üzerinde fazla düşünmeden cevaplandırınız.

Teşekkürler

Aşağıda bazı cümleler göreceksiniz. Bu cümlelerin bazılarını kendinize uygun bulacak, bazılarını ise uygun bulmayacaksınız.

Kendinize uygun bulduğunuz cümleler için "Bana uygun" şikkına, kendinize uygun bulmadığınız cümleler için "bana uygun değil" şikkına bir ' X ' işareti koyarak cevaplayınız.

	Bana Uygun (1)	Bana Uygun Değil (2)
1. Kendime güvenirim	_____	_____
2. Sık sık kendimden başka birisi olmak isterim	_____	_____
3. Başkalarının önünde konuşmak çok zor gelir	_____	_____
4. Daha küçük bir yaşta olmak isterdim	_____	_____
5. Elimde olsaydı pek çok yanıımı değiştirdim	_____	_____
6. Fazla zorluk çekmeden karar verebilirim	_____	_____
7. Başkaları benimle olmaktan hoşlanırlar	_____	_____
8. Evde kolayca üzülür, kırılıyorum	_____	_____
9. Okuldaki çalışmalarımın gurur duyuyorum	_____	_____
10. Yeni bir şeye alışmak benim için uzun sürer	_____	_____
11. Sık sık yaptığım şeylerden pişmanlık duyuyorum	_____	_____
12. Arkadaşlarım arasında sevilirim	_____	_____

	Bana Uygun (1)	Bana Uygun Değil (2)
13. Çocukken, annem babam çoğu zaman ne hissettiğime önem verirlerdi	_____	_____
14. Fikrimden kolayca cayıp başkalarına uyarım	_____	_____
15. Genellikle mutluyumdur	_____	_____
16. Annem babam hep benden çok fazla şey beklediler	_____	_____
17. Tanıdığım çoğu kişiden hoşlanırım	_____	_____
18. Kendimi iyi tanırım	_____	_____
19. Hayatımda herşey karmaşıktır	_____	_____
20. Arkadaşlarım genellikle benim fikrime uyar	_____	_____
21. Okulda istediğim kadar başarılı değilim	_____	_____
22. Kararlı bir insanım	_____	_____
23. Aslında kız/erkek olmaktan hoşlanmıyorum	_____	_____
24. Kendimi küçük görürüm	_____	_____
25. Çocukken, evi terketmek istediğim çok olmuştur	_____	_____
26. Utangaç değilimdir	_____	_____
27. Okulda sık sık kendimi husursuz ve üzgün hissederim	_____	_____
28. "Ben" olmak zor geliyor.	_____	_____
29. Sık sık mahcup hissederim	_____	_____
30. Başkalarını kendimden daha güzel buluyorum	_____	_____
31. Söylenecek bir sözüm varsa genellikle söylerim	_____	_____
32. Etrafımdakiler sık sık bana takılıp kızdırırlar	_____	_____
33. Annem babam beni anlarlar	_____	_____
34. Öğretmenlerim bana yetersiz olduğumu hissettiriyor	_____	_____
35. Ben başarısız bir kişiyim	_____	_____
36. Çoğu kimse benden daha çok sevilir	_____	_____
37. Çocukken, çoğu zaman, annemle babamın beni zorladıklarını hissederdim	_____	_____
38. Sık sık umudum kırılır	_____	_____
39. Genellikle olup bitenlere sıkılmam	_____	_____
40. Bana pek güvenilmez.	_____	_____

-----o-----

Bir sonraki sayfada sıralanan özelliklerin size ne kadar uygun olduğunu (1)'den (7)'e kadar bir ölçekte , uygun bulduğunuz şıkka ' X ' işareti koyarak belirtiniz.

	Bana Hiç Uygun Değil (1)	63 Bana Uygun Değil (2)	Bana Pek Uygun Değil (3)	Emin Değilim (4)	Bana Biraz Uygun (5)	Bana Uygun (6)	Bana Çok Uygun (7)
1. Liderlik eden.							
2. Saldırgan							
3. Sevecen							
4. Neşeli							
5. Şartlara uyan							
6. Kendini beğenmiş							
7. Hırslı							
8. Olayları tahlil eden							
9. Çocuksu							
10. Şefkatli							
11. Vicdanlı							
12. Geleneksel							
13. Kendi fikrini ortaya koyan							
14. Atletik							
15. Sert söz söylemeyen							
16. Gönül almaya istekli							
17. Dost							
18. Yetersiz							
19. Rekabetçi							
20. İnançlarını savunan							
21. Kadınsı							
22. Pohpohlanmaktan etkilenen							
23. Mutlu							
24. Kıskanç							
25. Hükmeden							
26. Güçlü							
27. Nazik							
28. Kolay aldanan							
29. Yardımsever							
30. Günü gününe uymayan							
31. Lider yeteneği olan							
32. Bağımsız							
33. Çocuk seven							
34. Sadık							
35. Sevimli							
36. Düşünce ve duygularını gizleyen							

Aşağıdaki özelliklerinizin,
kendinize verdiğiniz değeri belirlemede
sizin için ne kadar **ÖNEMLİ** olduğunu
0'dan 10'a kadar bir ölçekte gösteriniz

0- "hiç önemsiz"

10- "çok önemli"

- | | |
|---|--|
| 1. Görünüş ve fiziksel çekicilik
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 | 11. Aileye karşı sorumluluklarını yerine
getirmiş olmak; iyi anne-baba, iyi oğul
veya kız olmak gibi
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 |
| 2. Fizik kondusyon, güç ve çeviklik
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 | 12. Zekanız; akıllı olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 |
| 3. Bakımlılık, giyim, genel görünüm
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 | 13. Gördüğünüz eğitim süresi, akademik
başarı düzeyi
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 |
| 4. Beğenilmek popüler olmak, başka-
larıyla iyi geçinebilmek ve sosyal
ilişkilerde başarılı olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 | 14. Bilgili ve kültürlü bir insan olmak;
sanattan, müzikten ve dünya
olaylarından haberdar olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 |
| 5. İyi bir insan olmak; arkadaşçanlısı
ve yardımsever olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 | 15. Özel yetenek veya becerilere (sanat,
bilim, spor, müzik vs. ile ilgili)
sahip olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 |
| 6. Sevgi dolu, yakın bir ilişki içinde
olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 | 16. Çok para kazanmak, değerli mal
ve mülk sahibi olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 |
| 7. Yasalara uyan, sorumluluk sahibi
bir vatandaş olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 | 17. Başarılarınız için takdir edilmek,
çalışmalarınızla saygı görmek
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 |
| 8. Baskalarına karşı dürüst olmak,
doğruyu söylemek
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 | 18. Başladığınız işi bitirmek, belirlediğiniz
kişisel hedeflere ulaşmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 |
| 9. Doğru bildiğiniz şeyleri, hoş
karşılansa bile söyleme
cesaretini göstermek
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 | 19. Yaşamınızdaki olayları ve
insanları etkileyebilmek
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 |
| 10. Ailenizle olan ilişkileriniz; aile
bireylerinin birbirlerinin sevip
sayması ve karşılıklı iyi duygular
beslemesi
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 | 20. Üstün bir güce inanmak; manevi
inançlarınız
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10 |

Aşağıdaki özelliklerinizden
ne kadar **MEMNUN** olduğunuzu
0'dan 10'a kadar bir ölçekte gösteriniz

0= "hic önemsiz"

10= "çok önemli"

1. Görünüş ve fiziksel çekicilik
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
2. Fizik kondusyon, güç ve çeviklik
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
3. Bakımlılık, giyim, genel görünüm
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
4. Beğenilmek popüler olmak, başkalarıyla iyi geçinebilmek ve sosyal ilişkilerde başarılı olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
5. İyi bir insan olmak; arkadaşçılığı ve yardımsever olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
6. Sevgi dolu, yakın bir ilişki içinde olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
7. Yasalara uyan, sorumluluk sahibi bir vatandaş olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
8. Başkalarına karşı dürüst olmak, doğruyu söylemek
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
9. Doğru bildiğiniz şeyleri, hoş karşılanmasa bile söyleme cesaretini göstermek
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
10. Ailenizle olan ilişkileriniz: aile bireylerinin birbirlerinin sevip sayması ve karşılıklı iyi duygular beslemesi
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
11. Aileye karşı sorumluluklarını yerine getirmiş olmak; iyi anne-baba, iyi oğul veya kız olmak gibi
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
12. Zekanız; akıllı olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
13. Gördüğünüz eğitim süresi, akademik başarı düzeyi
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
14. Bilgili ve kültürlü bir insan olmak; sanattan, müzikten ve dünya olaylarından haberdar olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
15. Özel yetenek veya becerilere (sanat, bilim, spor, müzik vs. ile ilgili) sahip olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
16. Çok para kazanmak, değerli mal ve mülk sahibi olmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
17. Başarılarınız için takdir edilmek, çalışmalarınızla saygı görmek
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
18. Başladığınız işi bitirmek, belirlediğiniz kişisel hedeflere ulaşmak
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
19. Yaşamınızdaki olayları ve insanları etkileyebilmek
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10
20. Üstün bir güce inanmak; manevi inançlarınız
0.. 1.. 2.. 3.. 4.. 5.. 6.. 7.. 8.. 9.. 10

APPENDIX B

The Adult Sources of Self-Esteem Inventory

Using a scale of 0 to 10 where:

0 = "not important"

10 = "very important"

Please indicate how IMPORTANT it is to your self-esteem

1. Looks and physical attractiveness
2. Physical condition, strength, and agility
3. Grooming, clothing, overall appearance
4. Being liked by others, your popularity and ability to get along, your social skills
5. Being a good person, your friendliness and helpfulness to others
6. Having a close relationship with someone
7. Being a law abiding, responsible citizen
8. Being an honest and truthful person in your dealings with others
9. Having the courage of your convictions, speaking up for what you think is right, even when it is not popular to do so
10. Relationship with your family, being on good terms with your family, having good feelings to each other
11. Meeting or having met your responsibilities to your family, i.e., being good parent, spouse, son or daughter
12. Intelligence, how smart you are
13. Level of academic accomplishments, years of education
14. Being a cultured and knowledgeable person, knowing about art, music, and world events
15. Having special talents or abilities - artistic, scientific, musical, athletic, etc.
16. Earnings and possessions you have acquired
17. Recognition from others for your accomplishments and their respect for your work
18. Doing what you set out to do personally and meeting the goals you set for yourself
19. Having influence over the events or people in your life
20. Belief in higher power, your spiritual convictions