

A SOCIOCULTURAL APPROACH TO RELATIONSHIP FLOURISHING:
THE ROLE OF RELATIONAL MOBILITY

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ABSTRACT

A SOCIOCULTURAL APPROACH TO RELATIONSHIP FLOURISHING: THE ROLE OF RELATIONAL MOBILITY

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Relationship flourishing is an important aspect of high-quality close relationships. Although there are many studies on the role of culture on relationship quality, relationship flourishing and its cultural aspects have not been fully explored. This study aims to examine the interplay between relationship flourishing and two critical cultural variables; relational mobility and interdependent-self construal in two separate studies. Specifically, it was hypothesized that high relational mobility is positively associated with relationship flourishing and interdependent self-construal moderates the link between relationship flourishing and relational mobility. In the first study, Relationship Flourishing Scale (RFS) and Positive-Negative Relationship Quality (PNRQ) were adapted into Turkish to examine their psychometric quality ($N=290$). In the second study, Relationship Mobility Scale (RMS) was adapted into Turkish and hypothesized associations were tested ($N=238$). Results supported the psychometric quality of the RFS and the RMS. However, there was no significant association between relationship flourishing and relational mobility. Independent self-construal moderated marginally the relationship between relationship flourishing and

relational mobility. Findings were discussed considering the cultural implications and the limitations of the study.

Keywords: Relationship Flourishing, Relational Mobility, Self-construal, Sociocultural Approach



ÖZ

İLİŞKİ GELİŞMESİNE SOSYOEKOLOJİK BİR YAKLAŞIM: İLİŞKİLİ HAREKETLİLİĞİN ROLÜ

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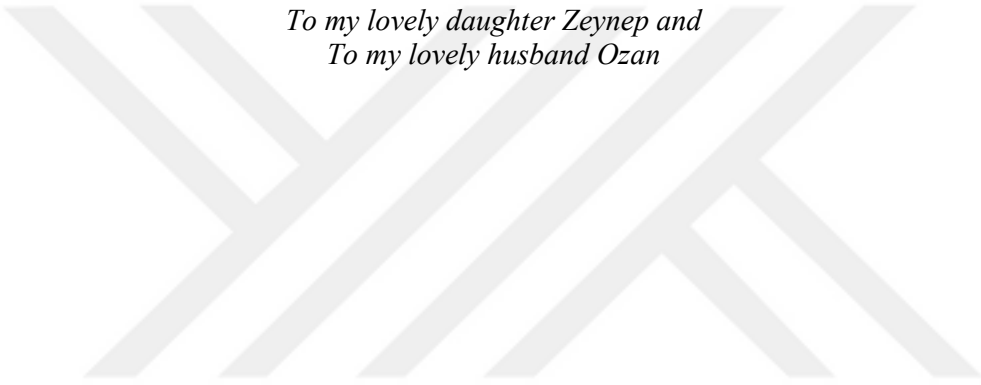
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İlişki gelişmesi yüksek kaliteli yakın ilişkilerin önemli bir yönüdür. Kültürün ilişki kalitesi üzerindeki rolü üzerine birçok çalışma olmasına rağmen, kültürel açıdan gelişen ilişkiler tam olarak araştırılmamıştır. Bu çalışma ilişkinin gelişmesi ile iki kritik kültürel değişken arasındaki etkileşimi incelemeyi amaçlamaktadır; iki ayrı çalışmada ilişki hareketlilik ve ilişki benlik. Spesifik olarak, ilişki hareketliliğinin ilişkiyi geliştirme ile ilişkili olduğu ve ilişki benliğin ilişkinin gelişmesi ve ilişki hareketlilik arasındaki bağlantıyı yordadığı varsayılmıştır. İlk çalışmada, İlişki Gelişme Ölçeği (İGÖ) ve Pozitif-Olumsuz İlişki Kalitesi (POİK) psikometrik kalitelerini incelemek üzere Türkçe'ye uyarlanmıştır (N = 290). İkinci çalışmada İlişki Hareketliliği Ölçeği (İHÖ) Türkçe'ye uyarlanmış ve hipotezler katılımcılardan toplanan veriler üzerinde (N = 238) test edilmiştir. Sonuçlar İGÖ, POİK ve İHÖ'nün psikometrik kalitesini destekledi. Ancak ilişkinin gelişmesi ile ilişki hareketlilik arasında anlamlı bir ilişki yoktu. Sonuçlar, ilişki benlik'in bu iki değişken arasındaki ilişkiyi yordadığını destekleyen bir bulguya işaret etmedi. Fakat özerk benlik ile ilişkinin gelişmesi arasında anlamlı bir ilişki bulundu. Bununla birlikte, özerk benlik ilişki gelişmesi ve ilişki hareketlilik arasındaki ilişkiyi

marjinal bir şekilde yordamıştır. Bulgular, kültürel çıkarımlar ve çalışmanın sınırlılıkları dikkate alınarak tartışılmıştır.

Anahtar Kelimeler: İlişki Gelişmesi, İlişki Hareketliliği, Benlik Kurgusu, Sosyokültürel Yaklaşım





*To my lovely daughter Zeynep and
To my lovely husband Ozan*

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Sevgili annem, Saadet Işıl'ya ve babam, Cengizhan Işıl'ya bana ellerinden gelen tüm desteği sundukları, eğitimime hayatım boyunca çok önem verdikleri ve beni büyütürken gösterdikleri sevgi için minnettarım. Sadece tezimde değil, hayatımda elde

ettiğim tüm başarılarda, bunları yapmama zemin hazırlayan özverili ebeveynliklerinin payı büyüktür. Benim için yaptıkları her şey için teşekkür ederim.

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CHAPTER 1

INTRODUCTION

1.1. General Introduction

Romantic relationships are one of the most influential social bonds in human life with a considerable effect on both psychological and physiological well-being (Waldinger & Schulz, 2010). Assessment and evaluation of the relationship quality have been one of the central issues in relationship science. The emotional state of partners about their relationships is the commonly agreed major criterion to investigate the quality of the relationship. Fowers et al. (2016) noted that relationship satisfaction is assumed to be the most significant indicator of a good relationship. However, these authors have also raised critical questions concerning if the measurement of satisfaction adequately captures the depth and richness of intimate relationships. Many scholars have argued that there are different aspects and indicators of good relationships. Carroll et al. (2006) argue that especially long-term relationships contain different qualities that cannot be assessed by measuring relationship satisfaction.

Fowers et al. (2016) developed the Relationship Flourishing Scale (RFS) to fill the gap in the assessment of relationship quality and to encompass richness and depth of high-quality relationships, which cannot be assessed by the measures of relationship satisfaction. The RFS has four domains as follows: meaning, relational giving, personal growth and shared goals. These researchers claim that the whole picture of relationship quality can be best captured by measuring these aspects in addition to relationship satisfaction.

Relationship quality is influenced by values, customs, and relationship patterns in specific cultural contexts. Culture indeed involves values, norms, beliefs, and behaviors of the people in close relationships (Hofstede, 2001). Recently, Yuki et al. (2007) developed a socioecological approach, called Relational Mobility Theory (RMT) to explore potential cultural effects in maintenance and satisfaction in close

relationships. Relational mobility (RM) refers to degree of freedom and opportunity a culture gives individuals to select and replace interpersonal relationships based on their personal preferences. According to RMT, cultures that have high RM partners perceive higher levels of freedom and opportunity in relationships as compared to those in low RM cultures.

In previous studies, the role of cultural factors in relationship satisfaction was examined extensively (Marshall, 2008; Williamson et al., 2012; Wong & Goodwin, 2009). However, the role of relationship flourishing in collectivistic cultural contexts, such as Turkey, has not been adequately investigated. The association between relationship quality and relational mobility has also been left unexamined in previous studies. Thus, research is needed to provide insights into the literature. To contribute to the literature, this research mainly aims to investigate the role of relational mobility in relationship flourishing.

Another important factor influencing close relationships is self-construal. Self-construal is perception of an individual on degree of relatedness with other people (Singelis, 1994). People in individualistic cultures tend to have higher independent self-construal and people in collectivist cultures tend to have higher interdependent self-construal. In previous studies, researchers demonstrated that self-construal significantly important on relationship quality (Day & Impett, 2018; Kafetsios, 2018). However, self-construal in extend of relationship flourishing has not been investigated. In this study, the moderation effect of self-construal on the association between relational mobility and relationship flourishing will be examined.

In the following sections, measurement of relationship quality (1.2.), Relationship Flourishing Theory (1.3.), cross-cultural studies on relationship quality (1.4.) will be briefly reviewed. After, socioecological approach and Relational Mobility Theory will be summarized (1.5). Finally, current study will be explained (1.6.).

1.2. Measurement of the Relationship Quality

Finding a distinctive quality of functional relationships is one of the primary concerns of relationship science. Identifying this quality is important both for the development of relationship scholar and improvement of distressed relationships in the family counseling area (Fincham & Rogge, 2010).

To date, relationship satisfaction has generally been accepted as the central feature of high-quality relationships (Fincham et al., 2018). Numerous measures of relationship satisfaction have been developed in previous studies. For instance, the Dyadic Adjustment Scale (DAS; Spanier, 1976), the Marital Adjustment Test (MAT; Locke & Wallace, 1959), the Quality of Marriage Index (QMI; Norton, 1983) and the Relationship Happiness Questionnaire (RHQ; Fletcher et al., 1990) are the most commonly used measures in the second half of 20th century. The Couple Satisfaction Inventory (CSI; Funk & Rogge, 2007) and Positive – Negative Relationship Quality (PNRQ; Rogge et al., 2016) are recently developed measures assessing the critical components of relationship quality. Studies have demonstrated that the CSI offers statistically higher precision, power and comprehensive information compared to the previous measures (Funk & Rogge, 2007). The PNRQ provides differentiation between indifferent, ambivalent, satisfied and dissatisfied partners with a two-dimensional approach to relationship-related emotional experience. Relationship researchers have asserted that using relationship satisfaction as the sole indicator of relationship quality has a number of limitations.

Firstly, satisfaction-based measures provide very little information about the nature of relationships other than affectivity aspect (Fincham et al., 2018). According to Carroll et al. (2006), the shallowness of the construct hinders theory development in relationship science. The acquired information through satisfaction measures does not enable to produce new theories about the nature of relationships. Secondly, it does not provide any direction to improve distressed relationships (Fowers et al., 2016). Another critic is that the quality of the relationships cannot be assessed objectively with a measure based on people's emotional experiences (Fincham et al., 2018).

According to Fincham and Beach (2010), satisfaction focused approach disregards the important features of a relationship, such as meaning, growth, shared

history and goals, devotion, the transcendence of self-interest to the relationship, which make a relationship strong and resilient. Fowers et al. (2016) emphasize that satisfaction measures are not capable of assessing the depth and richness of high-quality relationships and inadequate to capture the full picture, especially for long-term relationships. Satisfaction measures are useful to assess the general emotional atmosphere in relationships only, but it provides partial information about the state of functionality in relationships. In conclusion, previously developed measures of relationship satisfaction do not fully capture in reflecting relationship quality. Thus, new measures assessing relationship quality are needed. The RFS aims to fulfill the need for new measures assessing relationship quality.

1.3. Relationship Flourishing Theory

Relationship Flourishing has been imported from “psychological flourishing” concept of positive psychology. Fincham and Beach (2010) introduced the concept and advocated it to embrace its contribution in the development of positive relationship science. They argued that relationship flourishing is more comprehensive concept compared to relational happiness and involves emotional vitality, intimacy, growth, resilience, commitment, sacrifice, spirituality, emotional connection, partner support, forgiveness, acceptance, trust, respect, positive affect, relationship satisfaction, love, and shared fun. According to Fincham and Beach (2010), people who are engaged in a flourishing relationship feel meaning and purpose in life.

Fowers et al. (2016) defined and determined the borders of relationship flourishing concept. In addition, they developed the RFS as a complementary measure to relationship satisfaction, as well as to comprehensively assess relationship quality. They aimed to capture the tendencies and actions of high - quality relationships, which make a relationship emotionally vital, growing, strong, and resilient. The RFS is especially useful to capture the richness and depth of long-term relationships. The researchers initially investigated six domains of close relationships, which are considered as differentiating features of high-quality relationships, namely, *meaning*, *personal growth*, *goal sharing*, *relational giving*, *expression of a person's “true nature”*, and *deep engagement with life* (p.999). After the expert reviews, cognitive interviews (the procedure that they test the comprehensibility of items as interviewing

with participants) and psychometric evaluations of the subscales, the domains of expression of a person's "true nature" and engagement with life were eliminated. The final version of the RFS contained four dimensions of high-quality relationships, namely, *meaning, personal growth, relational giving, and goal sharing*.

The RFS is distinct from relationship satisfaction measures in terms of reflecting actions in romantic relationships rather than psychological experience only. The items are either actions performed by the actor for partner and partner for the actor or taken together. As noted by Fowers et al. (2016), the RFS differentiates from satisfaction-focused measures by focusing on the relationship itself, instead of individuals' affective states. Researchers indicated that the RFS does not provide information about the mere happiness level of relationships only but also specifies the domains and behaviors which contributes to the growth of relationship quality and reveals the underlying mechanism of *flourishing* relationships. In the study, the findings showed that the RFS was strongly correlated with CSI, which is a relationship satisfaction measure, although they are conceptually distinct.

1.4. Cross-Cultural Studies on the Relationship Qualities

Relationship satisfaction is associated with positive affectivity, pleasure, and happiness about the relationship. The concept is mostly studied by North American and European relationship researchers since relationship science emerged and developed mostly in the West (Bradbury et al. 2000). Carroll et al. (2006) argue that the Westerner hegemony in relationship science research leads the area shaped and guided under the influence of individualist culture. Researchers also note that the reason behind satisfaction focus and abundance of studies about relationship satisfaction is the effect of individualist culture. Because individualist culture focuses on an individual's happiness and assumes that personal relationships grounded, maintain and disposed of on the utility acquired by individuals (Clark & Aragon, 2013; Wong & Goodwin, 2009). However, studies, especially on long-term relationships, show that an individual's happiness is not the only dimension of relationship quality (Fowers et al., 2016). Also, an individual's self is not an isolated entity from close relationships (Hitokoto & Uchida, 2018; Markus & Kitayama, 1991). Moreover, importance, meaning and antecedents and consequences of the relationship

satisfaction differentiate across different cultures (Halford et al., 2018). Therefore, in the following sections, cross-cultural studies on relationship satisfaction and other constructs that are addressed to measure relationship quality will be reviewed. Before that, the highly influential cultural factors on relationship quality will be reviewed.

Individualism-collectivism is one of the most important dimensions of culture influencing relationship quality. The concept was defined by Hofstede (2001) as a bipolar dimension of culture that describing the relation between individual and ingroup. The author suggests that in individualist cultures, people tend to be self-oriented, give importance to personal achievement and autonomy. People in individualist cultures feel responsible for themselves and their behaviors, give priority to the consistency of the self, uniqueness, self-sufficiency and independence. Triandis et al. (1988) indicate that people in individualist cultures feel bonded to their ingroups with weaker ties compared to collectivism. On the other hand, people in collectivist cultures tend to perceive their selves in merge with their ingroups. Their study notes that self is more contextual, changeable in accordance with the situation, well-being and goals of ingroup more important at the cost of the individual's own well-being. In addition, Triandis et al. (1988) claim that people in collectivist cultures have more ingroup favoritism and they feel deeply attached and loyal to the ingroup. Keeping harmony in relationships and preserve their honor and reputation are the highest values. Since individualism – collectivism shapes people's way of bonding with others, there are substantial impact on close relationships. Before literature on the role of collectivism-individualism effect on relationship quality is reviewed, another cultural factor, self-construal, which is one of the constructs investigated in this research will be reviewed.

According to Markus and Kitayama (1991), independent and interdependent self-construal denote the relation between self and the group that individual being within, which evolved with the effect of culture. Their study highlights that independent self-construal is autonomous, self-sufficient, self-oriented, separated and independent from others, as well as interdependent self-construal is characterized by being related, contextual, valuing harmony and promoting the well-being of ingroup. Independent self-construal demonstrates features of individualism, and interdependent self-construal reflects collectivism. Self-construal theory highlights how people perceive self under the effects of individualism-collectivism. Culture's individualism-

collectivism tendency shapes self-construal of people in the society. There is a reciprocal interaction between culture and self-construal.

Self-construal is one of the most significant factors shaping attitude and approach in close relationships. Relationship quality is inevitably influenced from self construal. Literature shows the effects of self-construal of partners on relationship quality (Day & Impett, 2018; Kafetsios, 2018). Partner's higher interdependent self-construal and actor's lower interdependent self-construal positively associated with relationship satisfaction of actor.

In the following sections, the studies on relationship qualities in cultural context will be reviewed. These qualities are selected due to the strong correlation with relationship flourishing and the ability to highlight the foundation of the theoretical framework of the current study. They are classified into three sections according to the distinctiveness of the construct; relationship satisfaction, intimacy and closeness, love and passion.

1.4.1. Relationship Satisfaction in Cross-Cultural Context

Previous studies have shown that individualistic cultures promote relationship satisfaction more compared to collectivistic cultures. For example, in Wong and Goodwin's qualitative study (2009), respondents from the UK reported more satisfaction compared to the participants from Hong Kong and Beijing, China. Their study also points out that participants from Hong Kong strongly emphasize "harmony" in their relationships. In consistent with these findings, Marshall (2008) indicated that European Canadians are more satisfied with their relationships than Chinese Canadians. Besides, the study demonstrated that lower intimacy mediated lower satisfaction in Chinese Canadians. Cruz et al.'s findings (2015) denote that different cultural orientations lead marital dissatisfaction if partners are strongly identified with the culture. Chinese wives show significantly more negative behavior than American wives (Tsai and Levenson, 1997; Williamson et al., 2012). Consistently with other findings, Williamson et al.'s (2012) study demonstrated that American couples are significantly more satisfied with their relationships than Chinese couples. As the research states that the level of positive-negative behaviors of husbands is significantly

correlated with their satisfaction level, wife behavior-satisfaction relation is not significantly correlated.

According to Day and Impett (2018), people with higher interdependent self-construal predict a higher level of relationship satisfaction when they are in a situation that needed to make a sacrifice. However, the same study also notes that independent self-construal strongly associated with relationship satisfaction. On the other hand, Kafetsios (2018) suggest that interdependent self-construal of the partner is associated with higher satisfaction level of the actor in Greece. Conversely, the interdependency level of the actor reduces the satisfaction of the actor.

1.4.2. Intimacy and Closeness in Cross Cultural Context

Sprecher and Hendrick (2004) claim that intimacy is arising feeling of closeness after self-disclosure. On the other hand, Miller et al. (1983) define as mutual responsiveness. Reis and Shaver (1988) synthesize these conceptualizations and define intimacy as feelings of closeness that result from a transactional, dynamic process between partners' self-disclosures and responsiveness.

In Marshall's (2008) study, it is denoted that Chinese Canadians and European Canadians are not differentiating concerning the attributed meaning of intimacy. Both groups have a common understanding of intimacy centering upon responsiveness and self-disclosure. In addition, the study demonstrated that Chinese Canadians reported lower intimacy toward their partners than European Canadians. Moreover, lower intimacy mediates lower relationship satisfaction among Chinese Canadians.

Oyserman et al. (2002) emphasize that intimacy and closeness are more valued in individualistic cultures. Moreover, various studies consistently confirm the findings of Oyserman et al. (2002) that people in individualists culture report more intimacy and caring for their partners (see Dion & Dion 1996; Goodwin, 1999; Ting-Toomney, 1991). Dion and Dion (1988, 1993) have also indicated that individualism facilitates prosper of intimacy. In a recent study, Yamada et al. (2015) found that people who are living in high relational mobility society (Canada) feel more intimacy to their best friends and partners than people living in low relational mobility society (Japan).

Kito et al. (2017) suggest that the reason behind higher intimacy and closeness in individualist and high RM societies may have been an adaptive task. Since intimacy

induces social support, which may increase the chance of acquisition and retention of relationships, intimacy seems to be a valuable adaptive task in individualist settings, which is highly competitive concerning close relationships.

1.4.3. Love and Passion in Cross Cultural Context

Love is one of the concepts seemingly that people have universally common sense (Hatfield et al., 2007). Lund (1985, p. 3) defined love as a “positive feeling to a particular person.” Although there is a common sense of love, the degree of love people feels for their romantic partners, kind of love, the importance of love, behaviors and attitude exhibited in the face of love differ across cultures (Kline et al.2008; Landis & O’Shea, 2000).

Dion and Dion’s (1996) study showed that people in collectivist culture report less love, less adjustment and caring for their partners than people in individualist cultures. Inconsistent with this finding, Sprecher and Hendrick (2004) noted that Americans experience stronger passionate love and value to pursue love more than Russians and Japanese. Neto et al., (2000) indicate that country is a significant predictor of “eros” type love and US participants report higher “eros” love compared to other countries. Yamada et al., (2017) demonstrated that Americans feel more passionate love to their partners than Japanese. This relation partially explained by RM.

The belief about the effects of love on relationship satisfaction also differentiates cross-culturally. According to the study of Hiew et al., (2015), Westerner people believe that love, intimacy and caring are more positively affect relationship satisfaction than what Chinese people believe. These differences may be associated with cultural differences in self-construals.

Gonzaga et al., (2008) claim that strong feelings of love have the potential to empower the bond between romantic partners as increasing commitment. Kito et al. (2017) speculated that love also might lead to an increase in the partner’s commitment since love repels the alternative partners and decreases the probability of dissolution of the relationship. Thus, they argue that love may be an adaptive task for individualist societies having high levels of RM.

1.5. Socioecological Approach: Relational Mobility Theory

Relational Mobility Theory (Oishi, 2014) has been proposed as a novel conceptual framework to explain the effects of socioecological factors in relation with cultural differences on close relationships. Oishi (2014) argues that the socioecological approach perceives culture as a macro factor shaping the current socioecological environment in addition to other macro factors such as economy, policies of the government, geography, climate. It is an overarching approach to explain social relations from this perspective. Oishi (2014) denotes the reciprocal interaction between individuals and the environment. He also suggests that as environmental macro factors influence an individual's behaviors and attitudes, individuals create the social environment influenced by macro environment. Oishi and Graham (2010) note that physical environmental conditions and society's attitudes, behaviors, beliefs and expectations about these conditions create a socioecological environment. In return, the socioecological environment shapes the individual's behaviors, attitudes, beliefs and expectations (Oishi, 2014; Oishi & Graham, 2010).

Relational mobility (RM) is a socioecological factor defined by Yuki et al. (2007) as the degree of opportunities for new relationship formation and degree of freedom of individuals to enter new relationships/groups and exit from an undesirable relationship/group in a certain social context. Yuki and Schug (2012) explain that, on the one hand, high RM societies offer their members many opportunities to meet with other people and establish a new relationship with them. On the other hand, people in low RM societies have fewer chances to know new people and less freedom to bond with them. They also noted that people in high relationship mobility societies feel free to pursue a more desirable and beneficial relationship when the current relationship becomes unwanted. In contrast, people in low RM societies do not feel the freedom to exit from a relationship, even if they do not want to stay. This situation is valid for any kind of relationship, friendship, romantic partner, economic relationships, family relations and organization membership (Kito et al., 2017).

In high RM societies, relationship opportunities are abundant and people tend to live in cities with a high population (Kito et al., 2017). Relationships are based on mutual voluntariness and maintain as long as parties of relationships are satisfied

(Adams et al., 2004). RM is high in North America, Western Europe, Australia and Latin America and relatively low in Japan, Hong Kong, Malaysia, Turkey (Thomson et al., 2018).

According to Kito et al. (2017), relationships are predetermined in low RM societies. People tend to be acquainted with a lower number of people and live in small towns and villages. It was argued that relationships are long-lasting with tighter bonds with family members and close contacts. People have less control and initiative in their relationships. Middle East, East Asia, South Asia and North Africa societies have low RM (Thomson et al., 2018). However, RM is not only revealing at country level changes of social context but also can vary in smaller social environments, such as a first-year and second-year college student (Sato & Yuki, 2014).

The theoretical framework of RM overlaps with the Individualism-Collectivism framework of Hofstede (Kito et al., 2017). Extensive research of Thomson et al. (2018) shows that high versus low RM is significantly correlated with individualism – collectivism level of countries. Individualist countries, such as the US and Western Europe, tend to be high RM countries at the same time. Likewise, collectivist countries, such as Japan and China, demonstrate low RM characteristics.

1.5.1. Relational Mobility and Adaptive Tasks in Close Relationships

RM is a highly influential factor in close relationships (Kito et al., 2017). Concerning relational processes, two polarities of RM demonstrate different attitudes and behaviors. According to the research of Oishi et al. (2015), acquisition and retention are the most important adaptive tasks to survive in high RM societies. They indicate that people have to improve the abilities and capacities to establish desirable relational bonds since relationships are not predetermined by the social environment, and there is an open market situation in which people try to attain for the best partner that they can reach with their existing potential (Falk, Heine, Yuki & Takemura, 2009). Retention is adaptive since the “open market” situation is applied for the partner also (Kito et al., 2017). People in high RM are in constant relational competition, which makes them need to self-enhance to preserve their current relationships from dissolution and prevent a partner from being prepossessed by other advantageous relationship alternatives (Falk et al., 2009; Kito et al., 2017).

Oishi et al. (2015) suggest that maintaining harmony is the key adaptive task for individuals in low RM societies. Since relationship dissolution probability is low, people tend to keep harmony in their relationships, which are forecasted to last long (Oishi et al., 2015). Behaviors and attitudes disturbing harmony involve social rejection and being stuck in emotionally discomfort situation, which is not easy to exit. Due to the fewer relationship alternatives and relative unfreedom of break up, retention is not the primary task to do. People pay particular importance not to offend others directly or indirectly in their acts (Yamagishi et al., 2008).

1.6. Current Study

The findings of many cross-cultural studies converge that satisfaction is correlated by individualism. High mobility in relationships in individualist cultures may lead people to self-enhancement and motivate people to make an active investment in their relationships (Falk et al., 2009). Otherwise, relationship dissolution stays as one of the major threats in the relationship. This leads that in an environment with a more beneficial relationship alternative; it has a very high chance of ending the current relationship (Oishi et al., 2015). On the other hand, in low relational mobility societies, people do not feel this necessity to protect the current relationship. Relatively lower risk of relationship dissolution reduces the motivation to spend time and effort to enhance the current relationship. The difference in motivation to enhance relationships entails the satisfaction level in the current relationship to differentiate. Therefore, people in high relational mobility societies have higher relationship satisfaction compared to low relationship societies.

The relationship flourishing -constituting meaning, relational giving, shared goals, personal growth- can be regarded as the manifestation of the *active investment* mentioned by Falk et al. (2009). Thus, it is expected that high relationship mobility can promote relationship flourishing.

Based on the above argument and past findings, in this study, it was hypothesized that;

Hypothesis 1: RM would be positively associated with RF.

Hypothesis 2: Interdependent self-construal would moderate the relationship between RM and RF, so that, the link between RF and RM is expected to be stronger

among those with low interdependent self-construal as compared to those with high interdependent self-construal.

Before testing this hypothesis, first, a separate study was conducted to adopt the three critical measures, the RFS the Positive-Negative Relationship Qualities (PNRQ) and the Relational Mobility Scale (RMS) into Turkish and test their psychometric properties. Second, the proposed hypotheses were tested with the adopted measures in another study.

In chapter two, adaptation of RFS and adaptation of PNRQ and, in chapter three, adaptation of RMS will be elucidated. Afterwards, the second study in which the main hypothesizes were tested will be presented in the same chapter.

CHAPTER 2

ADAPTATION OF THE RELATIONSHIP FLOURISHING AND POSITIVE/NEGATIVE RELATIONSHIP QUALITY MEASURES INTO TURKISH

2.1. Aim of the Study

2.1.1. *Relationship Flourishing Scale*

RF offers relationship scholar a new dimension of high-quality relationships. According to Fincham and Beach (2010), the concept refers to the features which make a relationship growing, strong, resilient, and emotionally vital. RF concept is significant to increase the resilience of families and to revive “numbed” relationships. For the development of positive relationship science, RF is essential in terms of preventing relationship termination and improving healthy relationships.

Fowers et al. (2016) note that RFS aims to assess the richness and depth of relationships which cannot be assessed with satisfaction measures. RFS has been developed as a complementary tool to be commonly used satisfaction-based relationship quality measurement tools. The measure focuses on observable actions and features of relationships instead of an individual’s inner experience.

In developing RFS, Fowers et al. (2016) started with 80 items in six domains. After the first elimination, the item pool was reduced to 42 items. Experts reviewed these items and eliminated 12 items from the pool. Afterwards, cognitive interviews which enable to examine the clarity and meaningfulness of the items were conducted and 21 items left for further analyses. Psychometric evaluation of the remaining items resulted in a 12-item measure, which is the final version of RFS. In the beginning, meaning, personal growth, goal sharing, relational giving beginning, personal expressiveness and engagement dimensions were expected to represent in RFS. However, the items related to personal expressiveness and engagement were eliminated in the process of test construction.

The present study aims to adopt the RFS to Turkish and test its psychometric quality. Thus, the RFS will also be used in testing the main hypotheses in this master's thesis to offer a novel adopted measurement tool to Turkish relationship researchers. To test the validity of the Relationship Flourishing Scale (RFS), the Positive-Negative Relationship Quality (PNRQ), the Relationship Happiness Questionnaire (RHQ) and the Inclusion of Other in the Self (IOS) were used for validity purposes. The PNRQ measures positive and negative relationship quality separately in two domains. The RHQ assesses relationship satisfaction. The IOS measures the feeling of closeness with an item asking participants schematic representations of themselves and their partner. It was expected that the relationship flourishing would be positively correlated with relationship satisfaction, feeling of closeness and the positive relationship quality and negatively correlated with negative dimension of the PNRQ.

2.1.2. Positive Negative Relationship Quality

Relationship quality was mostly studied from a unidimensional conceptual perspective (Fincham & Rogge, 2010). However, people may feel both positive and negative emotions independently about a relationship (Rogge et al., 2016). In accordance with this approach, Fincham and Linfield (1997) developed the Positive and Negative Qualities in Marriage Scale (PN-QIMS). Then, Mattson et al. (2013) developed the Positive–Negative Semantic Differential (PN-SMD) as claiming that the PN-SMD can capture Rogge et al. (2016) attempted to develop the PNRQ using Item Response Theory (IRT) optimization method to have a measure with higher precision and power.

Four positive and four negative adjectives were selected out of 20 positive and 20 negative initially existing items (Rogge et al., 2016). The measure is validated by the Couple Satisfaction Index (Funk & Rogge, 2007) and The Communication Warning Signs Scale (Stanley & Markman, 1997).

Rogge et al. (2016) argue that the PNRQ enables the identification of indifferent and ambivalent relationships that are unnoticed in traditional dichotomic measures. Accordingly, four categories emerged as follows: satisfied (high in positivity, low in negativity), dissatisfied (low in positivity, high in negativity),

indifferent (low in positivity, low in negativity) and ambivalent (high in positivity, high in negativity).

This study aims to adapt PNRQ to Turkish.

2.2. Method

2.2.1. Participants and Procedure

Following to receive ethical approval for the study from the institutional human subjects committee, participants who had a romantic relationship for at least six months or longer period were invited to participate in an online survey using the SONA system of METU. Initially, 335 participants completed the measures. Participants who completed the survey less than 120 seconds were removed from the data set, leaving for 290 participants for further analyses in this study.

The range of relationship duration varied from six months to 238 months ($M = 23.34$, $SD = 23.98$). Because the sample mainly consisted of the university students, 285 participants were single, but in a long-term relationship, four participants were married, and one participant did not report his relationship type. Age of the participants ranged from 18 to 44 ($M = 21.71$, $SD = 2.43$). There were 190 (65.5%) women and 99 (34.1%) men in the sample. One participant did not report his/her gender. The participants were given a 0.5 bonus point to be added to their course credit from this study.

2.2.2. Materials

2.2.2.1. Relationship Flourishing Scale (RFS). To measure RF, Relationship Flourishing Scale (RFS) has been developed by Fowers et al. (2016). The measure constitutes of 12 items in four domains as follows: meaning (e.g., “When making important decisions, I think about whether it will be good for our relationship.”), relational giving (e.g., “It is worth it to share my most personal thoughts with my partner.”), goal sharing (e.g., “I have more success in my important goals because of my partner’s help.”) and personal growth (e.g., “We look for activities that help us to

grow as a couple.”). Participants rated a 5-point Likert Scale (1=strongly disagree to 5= strongly agree). (See Appendix B)

2.2.2.2. Positive-Negative Relationship Quality Scale (PNRQ). The PNRQ has been developed by Rogge et al. (2016) to assess the positive and negative qualities of relationships. In this measure, these dimensions are measured as two different dimensions as differently from other satisfaction-based relationship quality measures. Items related to positive quality are “enjoyable”, “pleasant”, “strong”, and “alive”. On the other hand, items of negative dimensions are “bad”, “miserable”, “empty”, and “lifeless”. Relationships are classified through these two dimensions in four categories as follows: satisfied (high positive and low negative qualities), dissatisfied (low positive and high negative qualities), indifferent (low positive and negative qualities) and ambivalent (high positive and negative qualities) relationships. Participants were asked to rate these items in the 7-points Likert scale (“1-Not at all” to “7-Extremely”). In this study, two factors explained 45% and 19.5% of the total variance. Cronbach’s alpha of PNRQ was .816 (see Appendix B for the complete list of items). (See Appendix C)

2.2.2.3. Relationship Happiness Questionnaire (RHQ). RHQ has been developed by Fletcher, Fitness and Balmpied (1990) to measure relationship satisfaction. RHQ consists of six items which are directly questioning the inner experience of participants related to relationship satisfaction (e.g., “How much do you love your partner?”). The scale was adapted to Turkish by Tutarel-Kışlak (2002) as “İlişkilerde Mutluluk Ölçeği (İMÖ)”. Participants rated items in the 7-point Likert scale (“1-Not at all” to “7-Extremely”). Cronbach’s alpha value in Tutarel-Kışlak’s (2002) adaptation study is .80. In the current study, Cronbach’s alpha value was .84 (see Appendix D for the complete list of items).

2.2.2.4. Inclusion of the other in the Self Scale (IOS). IOS is a one-item scale has been developed by Aron, Aron and Smollan (1992) to assess the closeness of respondent to the partner. Respondents were asked to choose the best schematic representation of their relationships among five options. Representations indicate different overlapping degrees of the schema of the self and a schema of other. IOS was positively correlated with RFS, PRQ and RHQ, negatively correlated with NRQ (see Appendix E for the item).

2.3. Results

First, data were cleared, and then Exploratory Factor Analysis (EFA) was conducted. Pattern matrix and scree plot indicated two factors as distinct from the original 4-factors model RFS. The structure matrix was corroborative.

The analysis was run using Promax and based on eigenvalue (1). KMO-Bartlett's test of sphericity was significant ($\chi^2(66) = 864, p < .001$). In this study, 34.9% and 11.3% of the total variance were explained in two factors, which produced a first eigenvalue (4.19) that was almost three times larger than the second eigenvalue (1.36). In the current Turkish sample, RFS explained 45.2% of the total variance in two factors, which were named as "Unison activities" and "First-person activities". The original scale is composed of 12 items, but there were 13 items with two slightly different translations of an item at the beginning. The analysis showed that they were indifferent. For the sake of being consistent with the original scale, we chose to remove the 13th item and continue with the 3rd item.

To test the fitness of the original factor structure of the RFS, confirmatory factor analysis (CFA) was carried out using Lisrel software. The analysis indicated good fit of model ($\chi^2(48) = 129.618, p < .001$, RMSEA = 0.0774, GFI = 0.928, $p < 0.01$). However, it was observed that the correlation between factors was very high, from 0.668 to 0.943. The results indicated that four domains in the original structure of the RFS were not adequately differentiated in the Turkish sample. After, the two factors model developed in this study was examined. The analysis showed that the model has good fit model ($\chi^2(53) = 135.281, p < .001$, RMSEA = 0.0939, GFI = 0.891, $p < 0.01$). Also, the inter-factors correlations showed a significant differentiation (r

(53) = 0.524). Lastly, single dimensional model has been examined (χ^2 (54) = 199.319, $p < .001$, RMSEA = 0.124, GFI = 0.820, $p < 0.01$). Thus, a total score was used by combining all items.

Table 1

Results from a Factor Analysis of the Relationship Flourishing Scale

RFS Item	Component	
	1	2
Factor 1: First-person Activities		
12. Eşimin konuşmaya ihtiyacı olduğunda, bunun için zaman yaratırım.	.79	-.19
9. İlişkimi geliştirmek için gerçekten çalışıyorum	.77	-.09
8. Eşimin başarılarını kutlamaya çok dikkat ederim.	.71	-.03
6. İlişkimizi güçlü kılan şeyleri yapmak benim için doğal ve kolaydır.	.62	.07
4. En kişisel düşüncelerimi eşimle paylaşmaya değer.	.54	.17
5. Önemli kararlar alırken, ilişkimiz için iyi olup olmayacağını düşünürüm.	.52	.05
11. Çift olarak bizim için çok anlamlı gelen şeyler yaparız.	.52	.22
Factor 2: Unison Activities		
3. Eşim, kendi başına yapamayacağım şekilde gelişmem için bana yardımcı oldu.	-.29	.86
1. Eşimin yardımından dolayı önemli hedeflerimde daha fazla başarı elde ediyorum	-.02	.79
7. Eşimle konuşmak, olayları yeni bir açıdan görmemi sağlar.	.16	.54
10. Eşim, benim için önemli olan şeylere ilgi gösterir.	.24	.51
2. Çift olarak gelişmemize yardımcı olan faaliyetler ararız.	.27	.48

Note. N = 290. The extraction method was principal component analysis with an oblique (Promax with Kaiser Normalization) rotation. Factor loadings above .30 are in bold. Adapted from “Enhancing Relationship Quality Measurement: The Development of the Relationship Flourishing Scale” by B. J. Fowers, J. P. Laurenceau, R. D. Penfield, L. M. Cohen, S. F. Lang, M. B. Owenz and E. Pasipandoya, 2016, *Journal of Family Psychology*, 30(8), p.997–1007, (<https://doi.org/10.1037/fam0000263>). Copyright by the American Psychological Association.

Cronbach’s alpha of the RFS ($M = 4.13$, $SD = .43$) was .818. The highest Cronbach’s alpha value revealed in the condition of the third item was deleted. On the other hand, the lowest Cronbach’s alpha level revealed in the condition of the 10th or 11th items were deleted. Cronbach’s alpha level changed between .825 and .799. Since there was not any significant difference in Cronbach’s alpha levels, none of the items was deleted.

EFA was conducted on the items of the PNRQ. The PNRQ consists of two factors which were highly related in the original scale. The results of the analysis revealed that the original two factors model perfectly fit in the Turkish sample (see Table 2). EFA was performed using Promax and based on eigenvalue (1). KMO-Bartlett's test of sphericity was significant ($\chi^2(28) = 894.609, p < .001$). Factor1 and 2 explained 45% and 19.5% of the total variance, respectively. The first eigenvalue was 3.6 and the second eigenvalue was 1.6. Scree plot indicated two factors. Pattern matrix showed the same two-dimensional structure as positive and negative relationship qualities domains in the original model. Enjoyable, pleasant, strong, and alive items loaded one factor and bad, miserable, empty, and lifeless items loaded the second factor. The result in the structure matrix was consistent with the pattern matrix.

Cronbach's alpha of the PRQ ($M = 23.20, SD = 3.59$) was .825. Item total statistics were highest (.813), when the "Strong" item is deleted and lowest (.761), when the "Pleasant" item is deleted. Cronbach's alpha of the NRQ ($M = 9.72, SD = 4.45$) was .790. Item total statistics were highest (.745), when the "Empty" item is deleted and lowest (.723), when the "Miserable" item is deleted. None of the items was deleted.

Table 2

Results from a Factor Analysis of the Positive-Negative Relationship Quality

RFS Item	Component	
	1	2
Eğlenceli	.91	.15
Hoş	.83	-.04
Canlı	.76	-.13
Güçlü	.75	.02
Bunaltıcı	.04	.82
Kötü	.07	.80
Boş	.04	.79
Cansız	-.19	.69

Note. N = 290. The extraction method was principal axis factoring with an oblique (Promax with Kaiser Normalization) rotation. Factor loadings above .30 are in bold. Adapted from

"Positive and Negative Evaluation of Relationships:

Development and Validation of the Positive–Negative Relationship Quality (PN-RQ) Scale" by R. D. Rogge, F. D. Fincham, D. Crasta, and M. R. Maniaci, 2016, *Psychological Assessment*, 29(8), p. 1028–1043. (<https://doi.org/10.1037/pas0000392>). Copyright by the American Psychological Association.

To test the convergent and divergent validity of the RFS, correlations between RF and the other measures were computed. As seen in Table 3, RF was not correlated with any demographic variables. There was no significant gender difference in RF. Correlations between RF and other major variables revealed that, as expected, RFS was positively and significantly correlated with PRQ, NRQ, RHQ and IOS in the expected directions supporting its validity.

Table 3
Correlations between RF and Other Major Variables

	<i>n</i>	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7
1. RFS	290	4.13	0.43	-	.63**	-.47**	.68**	.47**	-.05	.02
2. PRQ	290	5.80	0.90		-	-.48**	.63**	.43**	-.08	-.04
3. NRQ	290	2.43	1.11			-	-.60**	-.31**	.01	.04
4. RHQ	290	5.50	0.79				-	.53**	-.02	.05
5. IOS	290	5.05	1.44					-	-.07	.08
6. Age	290	21.71	2.43						-	.55
7. Relationship Duration	290	23.34	23.98							-

** . Correlation is significant at the 0.01 level (2-tailed).

Note: RFS: Relationship Flourishing Scale; PRQ: Positive Relationship Quality; NRQ: Negative Relationship Quality; RHQ: Relationship Happiness Scale; IOS: Inclusion of Others in Self Scale.

2.4. Discussion

2.4.1. Relationship Flourishing Scale

The present study aims to adopt the RFS to Turkish. Convergent, divergent and construct validity analyses and reliability analysis were run to assess the psychometric soundness of the scale. Results have shown that adapted RFS used as a single dimension is a reliable and valid measure that can be used in further research in Turkey.

In EFA, two factors emerged instead of four factors as distinct from the original structure as developed by Fowers et al. (2016). When item loadings were evaluated,

the first domain expresses the actor's own actions contributing to RF. The second domain reflected the perception of the actor about the partner's actions or the activities performed together. Because of this, the first domain named First-person Activities and second domain named Unison Activities. Although EFA reveals clearly 2-factor structure, it is recommended to use only one score of the complete scale RFS, since theoretically, two domains did not have a sharp distinction. The results of CFA also confirmed the single structure of the RFS. In other words, the subscales of meaning, goal sharing, personal growth and relational giving did not differentiate in the current sample. Cultural difference and its implications on romantic relationships might be a reason for the incompatibility of the Turkish RFS structure with original RFS.

2.4.2. Positive Negative Relationship Quality

The PNRQ was adapted to Turkish to utilize as a validity measure in the RFS adaptation study. Reliability, convergent, divergent and construct validity of PNRQ have been tested. It is found to be reliable and valid that can be used in further research.

Two factors emerged congruently with the original scale when EFA was executed. Items consisting of positive and negative relationship quality factors were clearly and distinctly loaded. As expected, PRQ and NRQ were negatively related. PRQ was positively and NRQ was negatively correlated with the relationship flourishing, relationship happiness and closeness with romantic partner. These correlations supported the validity of the measure in this sample. Reliability analyses also showed that the PNRQ has satisfactory reliability.

CHAPTER 3

THE ROLE OF RELATIONAL MOBILITY ON RELATIONSHIP FLOURISHING AND ADAPTATION OF RELATIONSHIP MOBILITY SCALE INTO TURKISH

3.1. Aim of the Study

3.1.1. *Role of Relational Mobility on Relationship Flourishing*

RF conceptualizes positive aspects of a high-quality relationship, which makes a relationship strong, sentimentally alive, resilient and thriving (Fincham & Beach, 2010). Fincham and Beach (2010) argue that people who are engaged in flourishing relationships would feel higher commitment, willingness to sacrifice, closeness, trust, acceptance, support, respect, love and satisfaction. RF reflects a behavioral approach describing differentiating features of good relationships.

The literature on relationship qualities in cultural context converges to the finding that relationship quality (e.g., satisfaction, love, intimacy) are promoted by individualistic culture. Most of the studies show that relationship satisfaction is higher in individualistic cultures (Goodwin & Pillay, 2018; Wong & Goodwin, 2009). Fowers et al. (2016) argue that active investment strategy of people in individualistic cultures increases the relational well-being. RM is highly correlated with individualistic culture (Thomson et al., 2018). As a sociocultural factor, it reflects the same characteristics with individualism in terms of close relationships. Therefore, it was hypothesized that high RF would be associated with higher levels of RM. Besides, Kafetsios (2018) indicates that lower interdependent self-construal of actor affects positively relationship satisfaction. It was hypothesized that lower interdependent self-construal moderates the association between RF and RM.

Considering the past finding in this arena, in this study, it was hypothesized that;

Hypothesis 1: Relational mobility would be positively associated with relationship flourishing.

Hypothesis II: Interdependent self-construal would moderate the relationship between relational mobility and relationship flourishing. Thus, the association between relational mobility and relationship flourishing is expected to be stronger when interdependent self-construal is lower.

3.1.2. Relational Mobility Scale

Oishi et al. (2015) define RM as the degree of possible relationship alternatives and freedom to enter a new relationship and exit from an unwanted relationship in the current social environment. RM theory suggests that people in high RM are more inclined to dissolve the current bond if they perceive that there are more beneficial relationship alternatives that exist in the social environment. For the low relational mobile societies, the situation is opposite (Kito et al., 2017). At the same time, Kito et al. (2017) claim that high RM promotes to make an active investment into the current relationship if it is desired. The study indicates that retention of the desired relationship is an important task due to the “open market” situation in high RM. The fluidity of relationships and the value of establishing relationships in this context also lead to acquisition to be another important task. On the other hand, maintaining harmony is much more valuable task for the people in low relational mobility, because relationship alternatives and perceived freedom are limited (Kito et al., 2017).

Yuki et al. (2007) developed the RM scale to assess this sociocultural factor. The measure consists of 12 items reflecting the perception of respondent about other people’s relational freedom and opportunity in their environment. For example, in most circumstances, it is easy for people to make new acquaintances). There are three dimensions in the original measure; meeting new people, choosing one’s own relationships and being bound to undesirable groups. However, it is recommended to be used one total score as a unidimensional scale, since factor structure is not robust in different samples.

Yuki et al. demonstrate that RM is highly correlated with a generalized trust level. In high RM societies, having trust in strangers is a worthy trait in terms of providing the freedom to enter more advantageous relationships (Yamagishi et al., 1998; Yuki et al., 2007). Nevertheless, trust is not important from an adaptive perspective in low relational societies since people are closely and intricately tied to

each other and the social environment does not require trusting (Yamagishi et al., 1998; Yuki et al., 2007).

Degree of individualism and collectivism in a culture is another closely related cultural dimension to RM (Kito et al., 2017). Higher individualism correlates higher RM and higher collectivism correlates lower RM (Thomson, 2018).

This study aims to adapt the RM scale to Turkish to use the role of RM on RF.

3.2. Method

3.2.1. Participants and Procedure

This study was conducted using an online survey program Qualtrics. The survey was distributed by the SONA-System of METU, and participants were invited to this study from Facebook groups consisting of students from METU. The participants were given a 0.5-point extra course credit to encourage participation to the study.

This study was conducted with an independent sample. Initially, 457 participants attended this study. Afterwards, participants who reported that engaged in a romantic relationship for six months or longer period and completed the survey used in this study in more than 240 seconds, were refined. The sample size reduced 241 after the refinement. The participants' data that are left empty after demographic information part were removed. As a result, the final sample size reduced to 238 participants.

Relationship duration changed between six months to 60 months ($M = 25.42$, $SD = 17.37$). There were 210 (88.2%) student and 28 (11.8%) non-student. Most of the participants were not married ($N = 220$, 92.4%). Age of the participants were between 18 to 36 ($M = 23.37$, $SD = 3.33$). The majority of participants were women, 189 (79.4%) and 49 were men (20.6%).

3.2.2. Materials

3.2.2.1. Relationship Mobility Scale (RMS). RMS is developed by Yuki et al. (2007) to measure the sociocultural factor, RM. The scale is composed of 12 items and three domains; meeting new people (e.g., “In general, people are able to get to know a lot of other people”), choosing one’s own relationship (e.g., “For the most part, people are able to choose those whom they interact with.”) and being bound to undesirable groups (e.g. “For example, even though they might rather leave, people often have no choice but to stay in groups they do not like”). Participants were asked to rate the items on a 6-points Likert scale (1=strongly disagree to 6= strongly agree). In current study, the results of the factor analyses have shown that two factors explained 41.4% and 11.5% of the total variance explained, respectively, referring to Opportunity and Freedom. Cronbach’s Alpha of two factors was .864 (see Appendix F for the complete list of items).

3.2.2.2. Self-Construal Scale (SCS). To measure the strength of independent and interdependent self-construal, Singelis (1994) developed the SCS. Wasti and Erdil (2007) adapted the scale to Turkish. Turkish version of measure consists of 30-items. Fifteen items reflect statements of independent self-construal (e.g., Being able to take care of myself is my primary consideration.) and 15 items reflect statements of interdependent self-construal (e.g., It is important for me to maintain harmony with my group). 7-point Likert scale aimed to measure the independent and interdependent self-construal of individuals. In this study, Cronbach’s Alpha of Independent Self-Construal dimension was .692 and Interdependent Self-Construal Dimension was .735 (see Appendix G for the complete list of items).

3.2.2.3. Individualism – Collectivism Scale (INDCOL). This measure is developed by Singelis et al. (1995) to measure individualism and collectivism degree of cultures and individuals. Wasti and Erdil (2007) adapted the scale in Turkish. In original, INDCOL consists of 37-items 4 domains; horizontal individualism (e.g., I

often do "my own thing"), vertical individualism (e.g., It annoys me when other people perform better than I do), horizontal collectivism (e.g., If a relative were in financial difficulty, I would help within my means) and vertical collectivism (e.g., I would sacrifice an activity that I enjoy very much if my family did not approve of it). It is utilized as a 7-point Likert Scale. Cronbach's alpha values were .809, .875, .680 and .722, respectively. The whole collectivism dimension's Cronbach's alpha was .780, and individualism was .827. (see Appendix H for the complete list of items).

3.3. Results

Firstly, data were cleared. Missing values were determined. Since missing values are more than 5% of the data ($N=43$), value replacement is not applied due to the potential effect on results (Tabachnick & Fidell, 2007). Instead of this, the pairwise exclusion option was selected when performing analysis.

In this study, RMS was adapted to Turkish. The EFA has been run with Promax and based on eigenvalue (1). It revealed two factor structure. KMO-Bartlett's test of sphericity was significant ($\chi^2(66) = .856, p < .001$). 41.4% and 11.5% of the total variance explained in two factors. The first eigenvalue was 4.96 and the second eigenvalue was 1.38. Previous studies show that RMS does not have a consistent factor structure in different societies.

Confirmatory Factor Analysis has been performed to examine the fitness of the original factor structure using Lisrel software. Analysis showed good fit of model ($\chi^2(51) = 146.532, p < .001$, RMSEA = 0.0897, GFI = 0.907, $p < 0.01$). On the other hand, the correlation between factors was from .511 to .813.

Cronbach's alpha of RMS ($M = 4.80, SD=.77$) was .864. Item total statistics were changing between .845 and .865 after an item deleted. Therefore, it was not deleted any item.

Positive correlation with the Independent Self-Construal ($r(223) = .158, p < .05$). and negative correlation with Interdependent Self-Construal ($r(223) = -.208, p < .05$). shows that the scale is valid. RMS was not significantly correlated with Individualism and Collectivism Also, it was negatively correlated with age. Women ($N=185, M=4.89, SD=.73$) perceived higher RM compared to men ($N=48, M=4.47,$

$SD=.86$), conditions; $t(231)=3.47$, $p= 0.001$. Students ($N=206$, $M=4.87$, $SD=.73$) perceived higher RM compared to non-student participants ($N=27$, $M=4.29$, $SD=.88$), conditions; $t(231)=3.80$, $p < .00005$.

Table 4

Results From a Factor Analysis of the Relational Mobility Scale(RMS)

RMS Item	Component	
	1	2
Factor 1: Freedom		
12. Ayrılmak isteseler de çevremdeki insanların çoğunlukla sevmedikleri gruplarda kalmaktan başka çareleri yoktur.	.92	.11
11. Çevremdeki insanlar şu andaki ilişkilerinden memnun olmasalar bile, genellikle o kişilerle kalmaktan başka seçenekleri yoktur.	.09	.05
10. Çevremdeki insanlar ait oldukları grubu ve oluşumu kendileri seçebilirler.	-.68	.13
9. Çevremdeki insanlar ait oldukları gruptan tamamen memnun olmasalar da, genellikle yine de orada kalacaklardır.	.63	-.05
7. Kimlerle birlikte olacağını özgürce seçememek sık rastlanan bir durumdur.	.63	-.03
Factor 2: Opportunity		
2. Çevremdeki insanlar için daha önce hiç tanımadıkları biriyle konuşmak alışılmış bir durumdur.	.09	.91
1. Çevremdeki insanların başkalarını tanımak için birçok fırsatları vardır.	.09	.76
8. Yeni insanlarla tanışmak onlar için kolaydır	-.08	.75
5. Çevremdeki insanlar için daha önce hiç görmedikleri insanlarla sohbet etmek alışılmamış bir durumdur.	-.04	-.72
4. Çevremdeki insanlar için yeni arkadaşlıklar kurma fırsatları azdır.	.23	-.50
3. Çevremdeki insanlar kimlerle etkileşime gireceklerini seçebilirler.	-.27	.43
6. Çevremdeki insanlar şu anki gruplarından hoşlanmazlarsa, bu grubu başka bir gruba katılmak için terkedebilirler.	-.21	.32

Note. N = 307. The extraction method was principal axis factoring with an oblique (Promax with Kaiser Normalization) rotation. Factor loadings above .30 are in bold. Adapted from “Development of A Scale to Measure Perceptions of Relational Mobility in Society” By M. Yuki, J. Schug, H. Horikawa, K. Takemura, K. Sato, K. Yokota, And K. Kamaya, 2007, Working Paper Series, 75, Hokkaido University

In general, participants have generally flourishing relationships ($M = 50.1$, $SD = 5.60$) and moderate score on perceived relational mobility ($M = 43.2$, $SD = 4.11$). In order to test the first hypothesis, the correlation analysis was carried out. Results showed that RFS was not significantly correlated with RMS ($r(233) = .094$, $p = .152$). When gender and relationship duration was controlled for it was still insignificant. The first hypothesis was not supported. The bivariate correlation analysis in factor level

showed that first factor of RFS (First Person Activities) was correlated by first factor of RMS (Freedom; $r(233) = .094, p = -.147$) and Independent Self-Construal. There was not any significant correlation with the factors of RFS.

Table 5
Bivariate Correlations

	1	2	3	4	5	6	7	8	9
1. RMS	1	-.01	-.00	.16*	-.21*	.13	-.16*	-.22**	-.24**
2. Individualism		1	.33**	.24**	.01	-.02	-.13	-.06	-.11
3. Collectivism			1	-.03	.51**	.09	-.05	.1	-.00
4. Independent SC				1	.15*	-.01	-.02	-.04	-.11
5. Interdependent SC					1	-.01	.00	.11	.1
6. Relationship Duration						1	.41**	.04	.14*
7. Age							1	.04	.48**
8. Gender								1	.04
9. Student									1

*, Correlation is significant at the 0.05 level (2-tailed).

**, Correlation is significant at the 0.01 level (2-tailed).

To test the moderation hypothesis, RF was predicted from RM and interdependent self-construal, and their interaction using hierarchical multiple regression analysis. The results showed that RM and interdependent self-construal did not significantly predict RF ($F(3, 219) = 1.012, p = .388$) with an R^2 of .014. When gender and relationship duration were controlled for, the model was still not significant ($F(5, 216) = 690, p = .631$) with an R^2 of .016.

Afterwards, as Aiken and West's (1991) advised, the analysis was repeated as centering means to minimize multicollinearity. Results were same with not centered version the ($F(5, 216) = 690, p = .631$), with an R^2 of .016. Consequently, the second hypothesis was not supported too.

The predictive power of other variables on RFS has been tested using hierarchical multiple regression analysis as centering means and controlling gender and relationship duration. It has been revealed that Independent Self-Construal moderated marginally the relationship between RFS and RMS ($F(5, 216) = 2.092, p$

$< .10$), with an R^2 of .046. A unit increased in independent self-construal changed RFS .122. The multiple linear regression models with individualism, collectivism, vertical and horizontal subdomains did not significantly predict RFS.

The moderating role of individualism and collectivism were also tested by using hierarchical multiple regression analysis. However, a significant interaction between RM, Individualism and RF could not be found ($F(5, 189) = .521, p = .760$) with an R^2 of .014. As well as, a significant interaction between RM, Collectivism and RF could not be found ($F(5, 189) = .644, p = .666$) with an R^2 of .017.

3.4. Discussion

3.4.1. Role of Relational Mobility on Relationship Flourishing

In this study, it was hypothesized that RMS was significantly correlated with RFS and they move in the same direction. The second hypothesis was that Interdependent Self-Construal moderates the relationship between RF and RM. However, the hypothesis was not supported by the results.

There might be several reasons that hypotheses were not supported. Firstly, it was preassumed that there is a strong correlation between individualism-collectivism and RM (Fowers et al., 2016; Thomson et al., 2018). However, this finding was not supported in this study, as demonstrated in Study 3. When hypothesizes of current studies were built, this assumption led to hypothesize that the high RM affects RF similarly as individualism affects relationship satisfaction. Although Hofstede (2020) showed that Turkey is a collectivist society, Göregenli (1997) found that Turkey cannot be regarded as a collectivistic or individualistic country. Therefore, the effect of a cultural variable, RM, which is closely related to individualism collectivism, may not show the expected impact on relationship quality. Another reason might be that most of the participants were relatively young and unmarried college students. However, RFS was aimed to capture the richness and depth of long-term relationships at a certain maturity level (Fowers et al., 2016).

3.4.2. Adaptation of Relational Mobility Scale

In this study, the RM scale is adapted to Turkish. Firstly, its translation and back translation has been done. Afterwards, EFA is performed. Yuki et al. (2007) suggest that there are three factors in Japan; meeting new people, choosing one's own relationship and being bound to undesirable groups. The same study notes that second and third factors are not differentiating in the US. In the current study, EFA shows that factor structures and related item loadings are completely different when it is compared to Japan and the US. Two factors revealed; the first factor was focusing on the freedom to choose the relationship, and the second factor was about the opportunity. All items have a significant contribution to explain total variance. Confirmatory factor analysis also did not coincide with US and Japan factor structures. In the current study, factors divided into the degree of opportunity and freedom. Although two factors revealed, it is recommended to use a total score due to the coherence of items' content, as advised by Yuki et al. (2007). Reliability analysis indicated high internal consistency.

Thomson (2018) points out that high RM is associated with individualism and low RM is associated with collectivism. In this study, RMS was significantly correlated with Interdependent and Independent Self-Constraint Scales. Collectivism and individualism measures were not correlated with RMS. This result may be due to that INDCOL is not a well-functioning measure in the Turkish sample, as Wasti and Erdil (2007) indicated before. SCS is a better proxy to assess individualism – collectivism at the individual level when it is compared to INDCOL in the Turkish sample (Wasti & Erdil, 2007). Another reason might be that Turkey demonstrates traits of both individualistic and collectivistic cultures at the same time, which makes the classification ambiguous (Göregenli, 1997). This situation leads to validation based on individualism and collectivism measures elusive. Yuki et al. (2007) claim that generalized trust is highly associated with RM. Unfortunately, related measures cannot be utilized, since it is not adapted to Turkish. To conclude, the bivariate correlation analysis between the RMS and the SCS supported the validity of RMS. In addition, EFA confirms construct validity of the RMS.

CHAPTER 4

GENERAL DISCUSSION

4.1. Overview of the Findings

The main objective of this study was to investigate RF in a sociocultural context. It was hypothesized that 1) RF is higher in high RM conditions, 2) Interdependent self-construal moderate the relation between RF and RM. To implement this research, the measures required in the study are adapted to Turkish. RFS, PNRQ and RMS were adapted. Then, the hypothesis tested with multiple regression analysis. In the following sections, the results of these studies will be discussed.

4.1.1. Adaptation of Relationship Flourishing Scale

RFS was developed by Fowers et al. (2016) in the purpose of capture the whole picture of relationship quality. The original measure was consisting of 12-items. In the current study, 13 items were given to respondents with two different translations of the third item, but translated two items were statistically indifferent. So, the item which is more directly translated in Turkish was chosen to maintain coherence. Since all items' contribution to explaining total variance was significant, none of them was discarded.

The original measure is composed of four domains as follows: meaning, personal growth, goal sharing and relational giving. In the current study, EFA indicated two factors instead of four. Confirmatory factor analysis also did not support the four-factor model in a Turkish sample. Two factors, which are revealed as a result of analysis, are divided upon the agent of the implemented action. Thus, 1,2,3,7 and 10 numbered items were named “Unison Activities” as they were performed either together or by the partner. Items numbered 4,5,6,8,9,11,12 were called “Actor

Activities”. Fowers et al. (2010) suggest that RF was a disregarded aspect of high relationship quality.

Meaning, goal sharing, personal growth and relational giving did not differentiate in the current sample. The effects of cultural differences on romantic relationships might be a reason for the incompatibility of factor structure with original RFS. Differentiation of these domains might be required at some level of individual awareness about the disposition of the relationship. This awareness might not be developed in this sample due to the cultural context, age and marital status.

Since analysis was indicating high relationship quality, it was expected a significant correlation with other relationship quality measures (Fowers et al., 2016). The scale was significantly correlated with RHQ, PNRQ and IOS. The analysis are confirmed the reliability and validity of the measures.

4.1.2. Adaptation of Positive-Negative Relationship Qualities

PNRQ is a powerful measure to assess relationship satisfaction with higher precision (Rogge et al., 2016). PNRQ has conceptually different framework from the tools measuring relationship satisfaction and dissatisfaction as two polar of one dimension. PNRQ divides two distinct domain positive and negative qualities experienced in relationship. EFA was conducted. The factor structure was exactly as in the original scale. Each item was significantly contributing to the explained total variance. Correlation analysis revealed a significant relation with RFS and RHQ. To sum up, it was found to be valid and reliable measure.

4.1.3. Adaptation of Relational Mobility Scale

RMS has been developed by Yuki et al. (2007) to assess the sociocultural variable, RM. The items were designed in a way to ask the respondent’s perceptions about other people’s opportunities or freedom in the shared environment. RMS developed with Japan sample composed of three domains meeting new people, choosing one’s own relationships and being bound to undesirable groups. However, this factor structure is not consistent in the US and Japan. In the current study, CFA

showed that the factor structure was not congruent with the original 3-factors structure. According to EFA, items seem to cluster as “Freedom” and “Opportunity” of having new relationships in the Turkish sample. Reliability analysis demonstrated high internal consistency. RMS was positively correlated with independent self-construal and negatively correlated with interdependent self-construal as expected. However, RMS was not significantly correlated with INDCOL. Although Thomson et al. (2018) indicated that RM and individualism-collectivism relation was consistently correlated across 39 countries; this could not be observed in this study. The reason might be due to the measure malfunction (Wasti & Erdil, 2007) or idiosyncratic characteristics of Turkish culture concerning individualism-collectivism (Göregenli, 1997). Conceptually, it is possible to failing measure due to that Turkish culture cannot be categorized neither individualistic nor collectivistic.

4.1.4. Assessing the Role of Relational Mobility on Relationship Flourishing

After the required measures were adapted, it was moved to the hypothesis testing stage. To find out the relation between RF and RM, a correlation analysis was done. The analysis did not indicate a significant correlation between the two constructs. Then, moderation analysis was conducted to investigate the role of interdependent self-construal in this relationship. RFS was not correlated by RMS and interdependent self-construal. The results were not supporting the moderation effect. The hypotheses were not confirmed in this study.

Because the a convenience sample was used and that were majorly composed of young and unmarried participants with mostly unestablished relationships, RF might have shown a large variation in this study.

Another reason might be that the Turkish culture’s specific situation in the individualism collectivism dichotomy. As Göregenli (1997) has found that since Turkey demonstrates the features of both individualism and collectivism, Turkey cannot be categorized as neither collectivist nor individualist. Moreover, Imamoglu (1998) and Kagitcibasi (2005) argued that culture should not be perceived as two polar of unidimensional construct especially in micro level. The specific situation of Turkish culture and social environment may have an effect on the culture specific aspects of low RM in Turkish culture, that should be explore more in the future studies.

Therefore, the expected moderation effect of interdependent self-construal may not have been observed in this study.

However, the findings obtained in this study showed that independent self-construal is correlated RFS. Also, independent self-construal predicts marginally the association between RF and RM. The results were consistent with the literature findings suggesting individualism promotes relational quality. To speculate based on literature findings, people in individualistic countries invest more to their relationships (Rusbult et al., 2001) and shows higher responsiveness (Tasfiliz et al., 2018). As a result, higher independent self-construal which is an indication of individualism in micro level associated with higher RF level.

PRQ and NRQ were significantly associating RFS. This finding was consistent with Fowers et al.'s findings (2016). Due to the strong correlation, it can be questioned if they measure the same construct. Although a strong correlation may lead to that question, Fowers et al. (2016) claim that they are different but related constructs. They may be in a relation that relationship satisfaction is an outcome of RF. To investigate their difference, incremental validity can be examined in further analysis.

As the researchers pointed out, since RF involves positive affectivity, RFS and satisfaction-based measurement tools (CSI, PRQ) share a remarkable rate of variance (43%-71%), which are used for validity in scale development (Fowers et al., 2016).

4.1.5. Contributions and Practical Implications

In the family counselling area, the relationship quality of the couples is measured through satisfaction-focused questionnaires. However, these measures do not give useful information or direction to the therapists about the distressed or deficient part of the relationship. RFS can help practitioners and family counselors as providing data at which domains the relationship is stuck, which domains needed to improve and how to improve. It can contribute to developing a treatment for suffering relationships. From this aspect, RFS is a considerable contribution to positive relationship science. Relationship flourishing theory contributes to remedy dysfunctional relationships and even enhance functional relationships because it focuses on actions that can be easily observable rather than inner experience.

Relationship science was criticized for the poverty of theoretical knowledge (Fincham & Beach, 1999). Carroll et al. (2006) have argued that the findings in the area are only empirical generalizations. RFS is expected to pave the way for theory development in relationship science since it provides information about the reasons of dysfunctionalities. The current study can lead to a theoretical improvement in Turkish relationship science, too. Turkish researcher can easily conduct their studies with adapted this tool. Relationship science, which is followed from American or European sources, should be developed in Turkey, too. Thus, culture-specific patterns can be identified and gained better culture-specific insight.

This study has contributed three new measurements to Turkish social psychology literature as follows: RFS, RMS and PNRQ. These relatively new tools enable us to conduct study easier on these constructs and promote these studies. Social psychology literature is dominated by Western culture, but it is highly important to inquire about psychological mechanisms in different cultures and societies. The adapted new tools, namely RFS, PNRQ and RMS, are valuable contributions to social psychology literature in Turkey.

4.1.6. Potential Limitations and Directions for Future Research

The study has potential limitations. First, this study was conducted using a convenience sampling method. The vast majority of the participants were students, unmarried and relatively young. Since RFS aims to assess the long-term relationship's deepness and richness, participants' relationship quality may not meet the measured construct perfectly. That might be the reason for the domains of RFS that were not different in the current study. In further research, RFS can be validated with more matured participants and relationships.

Another issue related with sample was that the college students are from mainly metropolitan regions of Turkey with middle and high socioeconomic status (SES). The proposed hypotheses should also be tested in more representative samples including those from rural areas and low SES.

Secondly, there were not adequate measurement tools in Turkish for the validation of the adaptation studies. Before RFS is adapted, it is required to adapt PNRQ to have a validation scale. Although the Turkish version of RHQ exists, it was

aimed to validate RFS with an actual measure, which is developed with new statistical techniques such that Item Response Theory. That RFS and PNRQ were adapted in the same study may lead to sampling bias. Afterwards, there was the same problem to adapt RMS, too. “Generalized Trust” measure, which is a good proxy of RMS (Yuki et al., 2007), was not adapted to Turkish. Therefore, INDCOL and SCS, which are also advised for RMS, were used as validation scales. Although these measures are widely used, they are problematic in the Turkish sample. Since the adaptation of RMS and hypothesis testing were operated with the same sample, there might be a sampling bias problem again. Obviously, the problem faced in this study suggests that it has been needed to adapt more measurement tools to Turkish and the adapted tools to be published. Specifically, RMS can be validated again as generalized trust measure (Yamagishi & Yamagishi, 1994) is adapted.

Another limitation was the lack of previous research in RF. In the future, the relation between RF and other relationship qualities can assess deeper. Especially, differentiation between relationship satisfaction and RF is important for the appreciation and understanding of the RF concept better. Finally, more cross-cultural research is needed to better understand cultural implications of RF.

RM is also one of the subjects which have a relatively narrow literature. The construct defines an important and innovative cultural factor in terms of explaining people’s relational tendencies. Thus, its implications for close relationships can be investigated further. Investigating the association of RF and attachment as well perceived partner responsiveness is critical to understand the underlying dynamics of RF in intimate relationships.

Lastly, a dyadic investigation of RF, RM and self-construal interaction would be a considerable contribution to the relationship literature because the perceived quality of the relationship is significantly influenced by the partner’s attitudes and behaviors. Without analyzing this dyadic interaction, it is not possible to assess the effects of the RM or self-construal in the relationship.

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APPENDICES

A. DEMOGRAPHIC INFORMATION

1. Yaşınız:
2. Son mezun olduğunuz okul: ☐ İlkokul ☐ Ortaokul ☐ Lise ☐ Üniversite
☐ Yüksek Lisans
3. Öğrenci misiniz? ☐ Evet ☐ Hayır
4. Cinsiyetiniz: ☐ Kadın ☐ Erkek
5. 6 ay veya daha uzun süredir devam eden bir romantik ilişkiniz var mı? ☐ Evet ☐ Hayır
6. Ne kadar süredir birliktesiniz? (Lütfen yaklaşık süreyi ay cinsinden yazınız, gün ve yıl olarak belirtmenize gerek yoktur.)
7. Romantik partnerinizle evli misiniz? ☐ Evet ☐ Hayır

**B. RELATIONSHIP FLOURISHING SCALE (RFS; FOWERS ET AL., 2016) /
İLİŞKİ GELİŞİMİ ÖLÇEĞİ (İGÖ)**

Lütfen eşinizle olan ilişkinizi göz önünde bulundurarak aşağıdaki maddeleri beş aralıklı değerlendirme cetvelini kullanarak cevaplayınız. Şayet evli değilseniz ya da uzun süre birlikte yaşadığınız birisi yoksa, sorulara romantik parterinizle olan ilişkinizi göz önüne alarak cevap veriniz. (1- Hiç katılmıyorum, 2- Katılmıyorum, 3- Ne katılıyorum ne katılmıyorum, 4- Katılıyorum, 5- Kesinlikle Katılıyorum).

1. Eşimin yardımları sayesinde hayatımdaki önemli hedeflerimde daha fazla başarı elde ediyorum.
2. Çift olarak gelişmemize yardımcı olan faaliyetler ararız.
3. Eşim, gelişmem için bana kendi başıma yapamayacağım şekilde yardımcı oldu
4. En özel duygu ve düşüncelerimi eşimle paylaşmaya değer görürüm.
5. Önemli kararları alırken, ilişkimiz için iyi olup olmayacağını düşünürüm.
6. İlişkimizi güçlü kılan şeyleri yapmak benim için doğal ve kolaydır.
7. Eşimle konuşmak, olayları yeni bir açıdan görmemi sağlar.
8. Eşimin başarılarını kutlamaya önem veririm.
9. İlişkimizi geliştirmek için içten çaba harcarım.
10. Eşim benim için önemli olan şeylere ilgi gösterir.
11. Çift olarak bizim için özel anlam taşıyan şeyler yaparız.
12. Eşimin konuşmaya ihtiyacı olduğunda, onun için hep zaman yaratırım.

C. POSITIVE – NEGATIVE RELATIONSHIP QUALITY (PNRQ; ROGGE ET AL., 2016) / OLUMLU-OLUMSUZ İLİŞKİ KALİTESİ

Lütfen romantik ilişkinizin sadece pozitif özelliklerini dikkate alarak ve bütün negatif yönlerini görmezden gelerek değerlendiriniz.

Eğlenceli	Hiç	Çok az	Biraz	Kısmen	Çoğunlukla	Çok	Fazlasıyla
Hoş	Hiç	Çok az	Biraz	Kısmen	Çoğunlukla	Çok	Fazlasıyla
Güçlü	Hiç	Çok az	Biraz	Kısmen	Çoğunlukla	Çok	Fazlasıyla
Canlı	Hiç	Çok az	Biraz	Kısmen	Çoğunlukla	Çok	Fazlasıyla

Şimdi de lütfen romantik ilişkinizin sadece negatif özelliklerini dikkate alarak ve bütün pozitif yönlerini görmezden gelerek değerlendiriniz.

Kötü	Hiç	Çok az	Biraz	Kısmen	Çoğunlukla	Çok	Fazlasıyla
Bunaltıcı	Hiç	Çok az	Biraz	Kısmen	Çoğunlukla	Çok	Fazlasıyla
Boş	Hiç	Çok az	Biraz	Kısmen	Çoğunlukla	Çok	Fazlasıyla
Cansız	Hiç	Çok az	Biraz	Kısmen	Çoğunlukla	Çok	Fazlasıyla

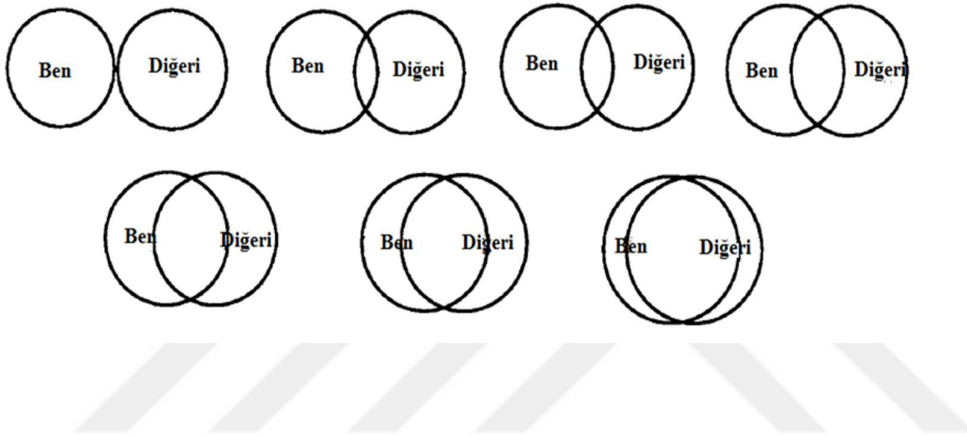
D. RELATIONSHIP HAPPINESS QUESTIONNAIRE (RHQ; TUTAREL-KIŞLAK'S (2002) / İLİŞKİ MUTLULUĞU ÖLÇEĞİ (İMÖ)

Lütfen eşinizle olan ilişkinizi göz önünde bulundurarak aşağıdaki maddeleri beş aralıklı değerlendirme cetvelini kullanarak cevaplayınız. Şayet evli değilseniz ya da uzun süre birlikte yaşadığınız birisi yoksa sorulara romantik parterinizle olan ilişkinizi göz önüne alarak cevap veriniz. (Hiç, 2- Çok az, 3- Biraz 4- Kısmen, 5- Çoğunlukla, 6-Çok, 7- Aşırı Derecede).

1. Eşinizi ne kadar seviyorsunuz?
2. İlişkinizde ne kadar mutlusunuz?
3. Genelde, ne sıklıkta eşinizle aranızdaki ilişkinin iyi gittiğini düşünürsünüz?
4. İlişkinizdeki sorunlar ne kadar ciddidir?
5. Tüm yönleriyle düşündüğünüzde, ilişkinizden ne kadar doyum alıyorsunuz?
6. Genelde, ilişkinize ne kadar bağlısınız?

E. INCLUSION OF OTHERS IN SELF (IOS; ARON, ARON AND SMOLLAN, 1992) / DİĞERİNİ BENLİĞİNDE KAPSAMA ÖLÇEĞİ

Lütfen aşağıdaki resimlerden sizin romantik ilişkinizi en iyi tarif edeni seçiniz.



F. RELATIONAL MOBILITY SCALE (YUKI ET AL., 2007) / İLİŞKİSEL HAREKETLİLİK ÖLÇEĞİ (İHÖ)

Aşağıdaki ifadelerin her biri, yaşadığınız yakın çevredeki (okulunuz, işyeri, kasaba, mahalle vb.) insanları ne kadar doğru bir şekilde tarif ediyor? Lütfen, her ifadenin sağında uygun sayıyı işaretleyerek, çevrenizdeki insanlar için her bildirimi ne derece hissettiğinizi belirtin. (1 -Kesinlikle katılmıyorum, 2-Katılmıyorum, 3-Biraz Katılmıyorum, 4-Biraz Katılıyorum, 5-Katılıyorum, 6-Kesinlikle katılıyorum)

1. Çevremdeki insanların başkalarını tanımak için birçok fırsatları vardır.
2. Çevremdeki insanlar için daha önce hiç tanımadıkları biriyle konuşmak alışılmış bir durumdur.
3. Çevremdeki insanlar kimlerle etkileşime gireceklerini seçebilirler.
4. Çevremdeki insanlar için yeni arkadaşlıklar kurma fırsatları azdır.
5. Çevremdeki insanlar için daha önce hiç görmedikleri insanlarla sohbet etmek alışılmamış bir durumdur.
6. Çevremdeki insanlar şu anki gruplarından hoşlanmazlarsa, bu grubu başka bir gruba katılmak için terkedebilirler.
7. Kimlerle birlikte olacağını özgürce seçememek sık rastlanan bir durumdur.
8. Yeni insanlarla tanışmak onlar için kolaydır
9. Çevremdeki insanlar ait oldukları gruptan tamamen memnun olmasalar da, genellikle yine de orada kalacaklardır.
10. Çevremdeki insanlar ait oldukları grubu ve oluşumu kendileri seçebilirler.
11. Çevremdeki insanlar şu andaki ilişkilerinden memnun olmasalar bile, genellikle o kişilerle kalmaktan başka seçenekleri yoktur.
12. Ayrılmak isteseler de çevremdeki insanların çoğunlukla sevmedikleri gruplarda kalmaktan başka çareleri yoktur.

**G. SELF-CONSTRUAL SCALE (SCS; WASTI & ERDİL, 2007) / BENLİK
KURGUSU ÖLÇEĞİ**

Lütfen sizin için en uygun ifadeyi yan tarafta 1'den 7'ye kadar derecelendirilmiş kutucuklardan işaretleyiniz. 1 = Strongly disagree, 7 = Strongly agree.

1. Birçok yönden kendine özgü ve baskalarından farklı olmaktan hoslanırım.
2. Benden yaşça epey büyük olsa bile biriyle tanıştıktan kısa süre sonra ona ilk ismiyle hitap etmekten çekinmem.
3. Grubun üyelerine hiç katılmasam bile tartısmadan kaçınırım.
4. İlişkide bulunduğum otoritelere saygı duyarım.
5. Baskaları ne düşünürse düşünsün kendi bildiğimi okurum.
6. Kendileri hakkında alçakgönüllü olan insanlara saygı duyarım.
7. Bağımsız bir kişi olarak davranmanın benim için çok önemli olduğunu hissederim.
8. İçinde bulunduğum grubun menfaati için kişisel çıkarlarımı feda ederim.
9. Yanlış anlaşılmaktansa, doğrudan “hayır” demeyi tercih ederim.
10. Canlı bir hayal gücüm olması benim için önemlidir.
11. Eğitimim ve kariyerimle ilgili plan yaparken anne-babamın tavsiyelerini göz önünde bulundurmam gerekir.
12. Kaderimin çevremdekilerin kaderiyle örülü olduğunu düşünüyorum.
13. Yeni tanıştığım kişilerle muhatap olduğumda açık ve dobra olmayı tercih ederim.
14. Baskalarıyla işbirliği yaptığım zaman kendimi iyi hissederim.
15. Herkesin arasından seçilerek ödüllendirilmek veya övülmek konusunda kendimi rahat hissederim.
16. Kardesim başarısız olsa kendimi sorumlu hissederim.
17. Çoğu zaman baskalarıyla ilişkilerimin kendi başarılarımdan daha önemli olduğunu hissederim.
18. Bir toplantı sırasında fikirlerimi beyan etmek benim için sorun değildir.
19. Otobüste yerimi amirime teklif ederdim.
20. Kiminle olursam olayım, aynı şekilde davranırım.
21. Benim mutluluğum çevremdekilerin mutluluğuna bağlıdır.

22. Saęlıęımın iyi olmasına herseyden çok deęer veririm.
23. Mutlu olmasam bile eęer bir grubun bana ihtiyaçı varsa grupta kalırım.
24. Baskalarını nasıl etkilerse etkilesin, kendim için en iyi olanı yapmaya çalışırım.
25. Kendi basımın çaresine bakabiliyor olmak benim için birincil kaygıdır.
26. Grup içinde verilen kararlara saygı göstermek benim için önemlidir.
27. Baskalarından bağımsız olarak bireysel kimliğim benim için çok önemlidir.
28. Grubum içindeki uyumu muhafaza etmek benim için önemlidir.
29. Evde ve iste aynı şekilde davranırım.
30. Kendim farklı şeyler yapmak istesem bile, genelde dięerlerinin yapmak istediklerine uyarım.

**H. INDIVIDUALISM-COLLECTIVISM SCALE (INDCOL; WASTI &
ERDİL, 2007) / BİREYCİLİK-TOPLULUKÇULUK ÖLÇEĞİ**

YT= Yatay Toplulukçuluk DT= Dikey Toplulukçuluk

YB= Yatay Bireycilik DB= Dikey Bireycilik

1. (YT) Benim mutluluğum çevremdekilerin mutluluğuna çok bağlıdır.
2. (DB) Kazanmak herseydir.
3. (YT) Yakın çevrem için kişisel çıkarlarımdan fedakarlık ederim.
4. (DB) Baskaları benden daha başarılı olduğunda rahatsız olurum.
5. (YT) Yakın çevremdekilerin birbiriyle uyumunu muhafaza etmek benim için önemlidir.
6. (DB) İsim baskalarından daha iyi yapmak benim için önemlidir.
7. (YT) Komsularıyla ufak tefek şeyleri paylaşmak hosuma gider.
8. (YT) İş arkadaşlarımla iyiliği benim için önemlidir.
9. (DB) Rekabet doğanın kanunudur.
10. (YT) İş arkadaşlarımdan biri ödül kazansa gurur duyarım.
11. (YB) Özgün bir birey olmak benim için önemlidir.
12. (DB) Baskası benden daha başarılı olduğu zaman kendimi gergin ve kamçılanmış hissederim.
13. (YB) Çoğu zaman kendi bildiğim gibi yasarım.
14. (DT) Yakın çevremde kararlarına saygı göstermek benim için önemlidir.
15. (YB) Baskalarına güvenmektense kendime güvenirim.
16. (DT) Ne fedakarlık gerekirse gereksin aile bireyleri birbirlerine kenetlenmelidirler.
17. (DT) Anne-baba ve çocuklar mümkün olduğu kadar birlikte kalmalıdır.
18. (YB) Baskalarından bağımsız bireysel kimliğim benim için çok önemlidir.
19. (DT) Kendi isteklerimden fedakarlık yapmak gerekirse de aileme bakmak benim görevimdir.
20. (YB) Bireysel kimliğim benim için çok önemlidir.
21. (YB) Ben baskalarından ayrı özgün bir bireyim.
22. (DT) Yakın çevremde çoğunluğun isteklerine saygı gösteririm.
23. (YB) Kendine özgü ve baskalarından farklı olmaktan hoşlanırım.

24. (YT) Bir karar vermeden önce yakın arkadaşlara danışıp onların fikirlerini almak önemlidir.
25. (YT) Maddi güçlük içinde olan bir akrabama imkanlarım ölçüsünde yardım ederim.
26. (DB) Rekabet olmadan iyi bir toplum düzeni kurulamaz.
27. (YB) İnsan hayatını baskalarından bağımsız olarak yaşamalıdır.
28. (DT) Çok hosuma giden birseyden ailem onaylamazsa vazgeçerim.
29. (YT) Baskalarıyla isbirliği yaptığım zaman kendimi iyi hissederim.
30. (DB) Baskalarıyla rekabet edebileceğim ortamlarda çalışmak hosuma gider.
31. (YB) İnsanlara açık ve dosdoğru konuşmayı tercih ederim.
32. (DT) Çocuklara vazifenin eğlenceden önce geldiği öğretilmelidir.
33. (YT) Benim için zevk baskalarıyla vakit geçirmektir.
34. (DB) Başarı hayattaki en önemli şeydir.
35. (YB) Eğer başarılı oluyorsam bu benim yeteneklerim sayesinde.
36. (DT) Yakın çevremle fikir ayrılığına düşmekten hiç hoslanmam.
37. (DT) Ailemi memnun edecek şeyleri nefret etsem de yaparım.

I. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



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10 EKİM 2017

Konu: Değerlendirme Sonucu

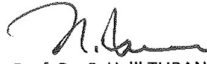
Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Nebi SÜMER ;

Danışmanlığını yaptığınız yüksek lisans öğrencisi Derya Selin ÇAKIR'ın "İlişki Gelişimi Ölçeği'nin Türkçe'ye Uyarlanması ve İlişki Gelişiminin Kültürler Arası Analizi" başlıklı araştırmanız İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2017-SOS-161 protokol numarası ile 10.10.2017 – 30.12.2017 tarihleri arasında geçerli olmak üzere verilmiştir.

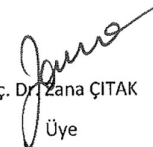
Bilgilerinize saygılarımla sunarım.


Prof. Dr. Ş. Halil TURAN
Başkan V

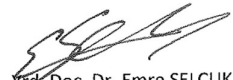

Prof. Dr. Ayhan SOL
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J. THE INFORMED CONSENT

Bu çalışma, yüksek lisans tezi kapsamında ODTÜ Sosyal Psikoloji öğrencisi Derya Selin Çakır tarafından yürütölmekte olup danışmanlığı Prof. Dr. Bengi Öner Özkan ve Prof. Dr. Nebi Sümer tarafından yapılmaktadır. Çalışmanın amacı, Sosyoeolojik Ortam Teorisi bağlamında İlişki Gelişimi'ni inceleyen bir analiz çalışması yapmaktır. Çalışmaya katılım tamamıyla gönüllölük temelinde olmalıdır. Ankette, sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacaktır ve sadece araştırmacılar tarafından değeriendirilecektir; elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır. Anket, genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakıp çıkmakta serbestsiniz. Anket sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Derya Selin Çakır (email: deryaselincakir@gmail.com) ile iletişim kurabilirsiniz.

K. THE DEBRIEFING FORM

Bu araştırma, daha önce de belirtildiği gibi, ODTÜ Psikoloji Bölümü Yüksek Lisans öğrencisi Derya Selin Çakır tarafından Prof. Dr. Nebi Sümer ve Prof. Dr. Bengi Öner-Özkan danışmanlığındaki yüksek lisans tezi kapsamında yürütülmektedir. Araştırmanın amacı, Sosyoekolojik Ortam Teorisi bağlamında İlişki Gelişimi'ni inceleyen bir analiz çalışması yapmaktır.

Bu çalışmadan alınacak ilk verilerin Kasım 2019 sonunda elde edilmesi amaçlanmaktadır. Elde edilen bilgiler sadece bilimsel araştırma ve yazılarda kullanılacaktır. Çalışmanın sağlıklı ilerleyebilmesi ve bulguların güvenilir olması için çalışmaya katılacağını bildiğiniz diğer kişilerle çalışma ile ilgili detaylı bilgi paylaşımında bulunmamanızı dileriz. Bu araştırmaya katıldığınız için tekrar çok teşekkür ederiz.

Araştırmanın sonuçlarını öğrenmek ya da daha fazla bilgi almak için aşağıdaki isimlere başvurabilirsiniz.

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Derya Selin Çakır (deryaselincakir@gmail.edu.tr)

Çalışmaya katkıda bulunan bir gönüllü olarak katılımcı haklarınızla ilgili veya etik ilkelerle ilgi soru veya görüşlerinizi ODTÜ Uygulamalı Etik Araştırma Merkezi'ne iletebilirsiniz.

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L. TURKISH SUMMARY / TRKE ZET

Romantik iliřkiler, hem psikolojik hem de fizyolojik iyilik hali zerinde nemli bir etkisi olan insan yařamındaki en etkili sosyal baēlardan biridir (Waldinger & Schulz, 2010). İliřki kalitesinin deēerlendirilmesi ve llmesi iliřki bilimindeki temel konulardan biri olmuřtur. Eřlerin iliřkileri hakkındaki duygusal durumu, iliřkinin kalitesini lmek iin yaygın olarak kabul edilen ana kriterdir. Fowers ve diē. (2016) iliřki memnuniyetinin iyi bir iliřkinin en nemli gstergesi olduēu varsayımına dikkat ekmiřlerdir. Bununla birlikte, bu yazarlar, memnuniyet lmnn yakın iliřkilerin derinliēini ve zenginliēini yeterince yakalayıp yakalamadıēına iliřkin eleřtirel sorular da dile getirmiřlerdir. Birok bilim adamı, iyi iliřkilerin farklı ynleri ve gstergeleri olduēunu savunmuřtur. Carroll ve diē. (2006) zellikle uzun vadeli iliřkilerin iliřki memnuniyetini lerek deēerlendirilemeyen farklı nitelikler ierdiēini savunmaktadır.

Fowers ve diē. (2016) iliřki kalitesinin deēerlendirilmesindeki bořluēu doldurmak ve iliřki memnuniyeti lmleriyle deēerlendirilemeyen yksek kaliteli iliřkilerin zenginliēini ve derinliēini kapsamak iin İliřki Geliřme lēēi'ni (İG) geliřtirmiřtir. RFS'nin drt alanı vardır: anlam, iliřkisel vericilik, kiřisel geliřim ve paylařılan hedefler. Bu arařtırmacılar, iliřki kalitesinin tm resminin iliřki memnuniyetine ek olarak bu ynleri lerek en iyi řekilde yakalanabileceēini iddia ediyorlar.

İliřki kalitesi, belirli kltrel baēlamlardaki deēerler, gelenekler ve iliřki rntlerinden etkilenir. Kltr gerekten yakın iliřkilerdeki insanların deēerlerini, normlarını, inanlarını ve davranıřlarını ierir (Hofstede, 2001). Son zamanlarda Yuki ve ark. (2007) yakın iliřkilerde bakım ve memnuniyet zerindeki potansiyel kltrel etkileri arařtırmak iin İliřkisel Hareketlilik Teorisi (İHT) adı verilen sosyo-ekolojik bir yaklařım geliřtirmiřtir. İliřkisel hareketlilik (İH), bir kltrn kiřilere kiřisel tercihlerine gre kiřilerarası iliřkileri seme ve deēiřtirme zgrlē ve fırsat derecesini ifade eder. İHT'ye gre, İH'nin yksek olduēu kltrler, dřk RM kltrlerindeki kltrlere kıyasla iliřkilerde daha yksek zgrlk ve fırsat algılamaktadır.

Önceki çalışmalarda, kültürel faktörlerin ilişki memnuniyetindeki rolü kapsamlı bir şekilde incelenmiştir (Marshall, 2008; Williamson vd., 2012; Wong & Goodwin, 2009). Ancak, Türkiye gibi kolektivistik kültürel bağlamlarda ilişkinin gelişmesinin rolü yeterince araştırılmamıştır. İlişki kalitesi ve ilişki hareketlilik arasındaki ilişki de önceki çalışmalarda incelenmemiş olarak bırakılmıştır. Bu nedenle, literatüre ilişkin içgörü sağlamak için araştırmaya ihtiyaç vardır. Literatüre katkıda bulunmak için, bu araştırma temel olarak ilişki hareketliliğinin ilişkiyi geliştirmedeki rolünü araştırmayı amaçlamaktadır.

Yakın ilişkileri etkileyen bir diğer önemli faktör, benlik kurgusudur. Benlik kurgusu, bir bireyin diğer insanlarla ilişki derecesine dair algısıdır (Singelis, 1994). Bireysel kültürlerdeki insanlar daha yüksek özerk benlik kurgusuna sahip olma eğilimindedirler ve kolektivist kültürlerdeki insanlar daha fazla ilişki benlik kurgusuna sahip olma eğilimindedir. Önceki çalışmalarda, araştırmacılar, benlik kurgusunun ilişki kalitesi üzerinde önemli derecede önemli olduğunu gösterdiler (Day & Impett, 2018; Kafetsios, 2018). Bununla birlikte, ilişkilerin gelişmesi bağlamında öz-yapı araştırılmamıştır. Bu çalışmada, benlik kurgusunun ilişki hareketlilik ve ilişkinin gelişmesi arasındaki ilişki üzerindeki ılımlı etkisi incelenecektir.

İlişki Kalitesinin Ölçülmesi

İşlevsel ilişkilerin ayırt edici bir niteliğini bulmak ilişki biliminin temel kaygılarından biridir. Bu özelliğin belirlenmesi hem ilişki biliminin gelişimi hem de aile danışmanlığı alanındaki sıkıntılı ilişkilerin iyileştirilmesi için önemlidir (Fincham ve Rogge, 2010).

Bugüne kadar, ilişki memnuniyeti genellikle yüksek kaliteli ilişkilerin temel özelliği olarak kabul edilmiştir (Fincham ve ark., 2018). Önceki çalışmalarda çok sayıda ilişki memnuniyeti ölçüsü geliştirilmiştir. Örneğin, İkili Uyum Ölçeği (DAS; Spanier, 1976), Evlilik Uyum Testi (MAT; Locke ve Wallace, 1959), Evlilik Kalitesi Endeksi (QMI; Norton, 1983) ve İlişki Mutluluk Anketi (RHQ; Fletcher) vd., 1990) 20. yüzyılın ikinci yarısında en sık kullanılan ölçütlerdir. Çift Memnuniyet Envanteri (CSI; Funk & Rogge, 2007) ve Pozitif - Olumsuz İlişki Kalitesi (PNRQ; Rogge ve ark., 2016) yakın zamanda ilişki kalitesinin kritik bileşenlerini değerlendiren ölçütler geliştirmiştir. Çalışmalar, CSI'nın önceki önlemlere kıyasla istatistiksel olarak daha yüksek hassasiyet, güç ve kapsamlı bilgi sunduğunu göstermiştir (Funk ve Rogge, 2007). PNRQ, kayıtsız, kararsız, memnun ve memnun olmayan partnerler arasındaki

ilişkiye bağlı duygusal deneyime iki boyutlu bir yaklaşımla farklılaşma sağlar. İlişki araştırmacıları ilişki memnuniyetinin ilişki kalitesinin tek göstergesi olarak kullanılmasının bir takım kısıtlılıklara sahip olduğunu iddia etmişlerdir.

İlk olarak, memnuniyet temelli ölççekler, etkililik yönü dışındaki ilişkilerin doğası hakkında çok az bilgi vermektedir (Fincham ve ark., 2018). Carroll ve ark. (2006), yapının sığılığı ilişki biliminde teori gelişimini engellemektedir. Memnuniyet ölççekleri yoluyla edinilen bilgiler, ilişkilerin doğası hakkında yeni teoriler üretilmesini sağlamaz. İkinci olarak, sıkıntılı ilişkileri geliştirmek için herhangi bir yönlendirme sağlamaz (Fowers ve ark., 2016). Diğer bir eleştirmen, ilişkilerin kalitesinin insanların duygusal deneyimlerine dayanan bir önlemlle objektif olarak değerlendirilememesidir (Fincham ve ark., 2018).

Fincham ve Beach'e (2010) göre, memnuniyet odaklı yaklaşım ilişkinin anlam, büyüme, paylaşılan tarih ve hedefler, bağlılık gibi ilişkiyi güçlü ve esnek kılan önemli özelliklerini göz ardı etmektedir. Fowers ve diğ. (2016), memnuniyet ölçütlerinin yüksek kaliteli ilişkilerin derinliğini ve zenginliğini değerlendiremediğini ve özellikle uzun vadeli ilişkiler için resmin tamamını yakalamada yetersiz olduğunu vurgulamaktadır. Memnuniyet önlemleri, yalnızca ilişkilerdeki genel duygusal atmosferi değerlendirmek için yararlıdır, ancak ilişkilerdeki işlevsellik durumu hakkında kısmi bilgi sağlar. Sonuç olarak, daha önce geliştirilen ilişki memnuniyeti ölçümleri, ilişki kalitesini yansıtmada tam olarak ele alınmamaktadır. Bu nedenle, ilişki kalitesini değerlendiren yeni önlemlere ihtiyaç vardır. İGÖ, ilişki kalitesini değerlendiren yeni önlemlere duyulan ihtiyacı karşılamayı amaçlamaktadır.

İlişki Gelişme Teorisi

İlişki Gelişme kavramı pozitif psikolojide “psikolojik gelişme-serpilme” kavramından gelmektedir. Erken dönemde, kavram Fincham ve Beach (2010) tarafından gündeme getirilmiş ve yazarlar, kavramın pozitif ilişki bilimini geliştirmek için benimsenmesi gerektiğini savunmuşlardır. İlişkilerin gelişmesinin ilişkisel mutluluktan daha büyük bir kavram olduğunu ve duygusal canlılık, samimiyet, büyüme, esneklik, bağlılık, fedakarlık, maneviyat, duygusal bağlantı, partner desteği, affetme, kabul, güven, saygı, olumlu etki, ilişki memnuniyeti, sevgi ve paylaşılan eğlenceyi içerdiğini iddia etmişlerdir. Fincham ve Beach'e (2010) göre, gelişen bir ilişki içinde olan insanlar, hayatta anlam ve amaçlılık hissediyorlar.

Fowers ve diğ. (2016) ilişki geliştirme kavramının sınırlarını tanımlamış ve çerçevesini çizmişlerdir. Ayrıca, İGÖ'yü ilişki memnuniyetini ve ilişki kalitesini kapsamlı bir şekilde değerlendirmek için tamamlayıcı bir psikometrik araç olarak geliştirmişlerdir. Bu ölçekle bir ilişkiyi duygusal olarak canlı, büyüyen, güçlü ve dirençli hale getiren, yüksek kaliteli ilişkilerin eğilimlerini ve eylemlerini yakalamayı amaçladılar. İGÖ özellikle uzun vadeli ilişkilerin zenginliğini ve derinliğini yakalamak için kullanışlıdır. Araştırmacılar başlangıçta, yüksek kaliteli ilişkilerin ayırt edici özellikleri, yani anlam, kişisel büyüme, hedef paylaşımı, ilişkisel vericilik, bir kişinin “gerçek doğasının” ifadesi ve yaşamla derin katılımı olarak kabul edilen altı yakın ilişki alanını araştırdılar (p.999). Uzman incelemeleri, bilişsel görüşmelerden (katılımcılarla görüşme yapılarak öğelerin anlaşılabilirliğini test ettikleri prosedür) ve alt ölçeklerin psikometrik değerlendirmelerinden sonra, bir kişinin “gerçek doğasının” ifade etmesi ve hayata katılımı alanları kaldırılmıştır. İGÖ'nün son versiyonu, anlam, kişisel gelişim, ilişkisel vericilik ve hedef paylaşımı gibi yüksek kaliteli ilişkilerin dört boyutunu içeriyor. İGÖ, sadece psikolojik deneyimden ziyade romantik ilişkilerdeki eylemleri yansıtmaya açısından ilişki memnuniyeti ölçeklerinden farklıdır. Maddeler ya aktör tarafından gerçekleştirilen ya ortak gerçekleştirilen veya partner tarafından gerçekleştirilen eylemlerdir. Fowers ve ark. (2016), İGÖ'nün bireylerin duygusal durumları yerine ilişkinin kendisine odaklanarak memnuniyet odaklı ölçeklerden ayrıldığını savunmaktadır. Araştırmacılar, İGÖ'nün sadece ilişkilerin sadece mutluluk seviyesi hakkında bilgi sağlamadığını, aynı zamanda ilişki kalitesinin büyümesine katkıda bulunan ve gelişen ilişkilerin altında yatan mekanizmayı ortaya koyan alanları ve davranışları da belirttiklerini belirtti. Araştırmada bulgular, İGÖ'nün kavramsal olarak farklı olmalarına rağmen, ilişki memnuniyeti ölçütü olan CSI ile güçlü bir şekilde ilişkili olduğunu göstermiştir.

Kavramın yeniliğine bağlı olarak İlişki Gelişimi (RF) üzerine sınırlı sayıda çalışma bulunmaktadır. Aşağıdaki bölümde, bu çalışmalar ele alınacaktır. Fahd ve Hanif (2020) evli çiftlerin RF ve duygusal ifadeleri arasındaki ilişkiyi araştırmıştır. Araştırmaya göre, hem olumlu hem de olumsuz duyguların ifadesi RF ile negatif korelasyon gösterdi. Cinsiyet ve evlilik türü (görücü usulu ya da aşk) RF ve duygusal ifade arasındaki ilişki üzerinde ılımlı etkiye sahiptir. Bununla birlikte, çalışmanın Hofstede (2020) tarafından oldukça kolektivist bir ülke olarak kategorize edilen Pakistan'da yapıldığı belirtilmelidir.

Sosyoekolojik Bir Yaklaşım: İlişkisel Hareketlilik Teorisi

İlişkisel Hareketlilik Teorisi (Oishi, 2014) sosyoekolojik faktörlerin kültürel farklılıklarla yakın ilişkilere etkilerini açıklamak için yeni bir kavramsal çerçeve olarak önerilmiştir. Oishi (2014) sosyo-ekolojik yaklaşımın kültür, ekonomi, hükümet politikaları, coğrafya, iklim gibi diğer makro faktörlere ek olarak mevcut sosyo-ekolojik ortamı şekillendiren bir makro faktör olarak algıladığını savunmaktadır. Sosyal ilişkileri bu perspektiften açıklamak kapsayıcı bir yaklaşımdır. Oishi (2014) bireyler ve çevre arasındaki karşılıklı etkileşimi ifade eder. Ayrıca çevresel makro faktörler bireyin davranış ve tutumlarını etkilediğinden, bireylerin makro ortamdan etkilenen sosyal ortamı yarattığını ileri sürmektedir. Oishi ve Graham (2010) fiziksel çevre koşullarının ve toplumun bu koşullarla ilgili tutum, davranış, inanç ve beklentilerinin sosyoekolojik bir ortam yarattığını belirtmektedir. Buna karşılık, sosyoekolojik ortam bireyin davranışlarını, tutumlarını, inançlarını ve beklentilerini şekillendirir (Oishi, 2014; Oishi ve Graham, 2010).

İlişkisel hareketlilik (RM) Yuki ve ark. Tarafından tanımlanan sosyoekolojik bir faktördür. (2007) yeni ilişkilerin oluşması için fırsatların derecesi ve bireylerin yeni ilişkilere / gruplara girme ve belirli bir sosyal bağlamda istenmeyen bir ilişkiden / gruptan çıkma serbestliği derecesi olarak. Yuki ve Schug (2012), bir yandan, yüksek RM toplumlarının üyelerine diğer insanlarla tanışmak ve onlarla yeni bir ilişki kurmak için birçok fırsat sunduğunu açıklamaktadır. Öte yandan, düşük RM toplumlarındaki insanlar yeni insanları tanıma şansı daha az ve onlarla bağ kurma özgürlüğü daha azdır. Ayrıca yüksek ilişki hareketliliği toplumlarındaki insanların, mevcut ilişki istenmeyen hale geldiğinde daha cazip ve faydalı bir ilişki kurma konusunda kendilerini rahat hissettiklerini belirtmişlerdir. Buna karşın, düşük RM toplumlarındaki insanlar, kalmak istemeseler bile, bir ilişkiden çıkma özgürlüğünü hissetmezler. Bu durum her türlü ilişki, arkadaşlık, romantik partner, ekonomik ilişkiler, aile ilişkileri ve organizasyon üyeliği için geçerlidir (Kito ve ark., 2017).

Yüksek RM toplumlarında, ilişki fırsatları bol miktarda bulunur ve insanlar yüksek nüfusa sahip şehirlerde yaşama eğilimindedir (Kito ve ark., 2017). İlişkiler karşılıklı gönüllülük esasına dayanır ve ilişkilerin tarafları tatmin olduğu sürece devam eder (Adams ve diğerleri, 2004). RM, Kuzey Amerika, Batı Avrupa, Avustralya ve Latin Amerika'da yüksektir ve Japonya, Hong Kong, Malezya, Türkiye'de nispeten düşüktür (Thomson ve diğerleri, 2018).

Kito ve ark. (2017), ilişkiler düşük RM toplumlarında önceden belirlenmiştir. İnsanlar daha az insanla tanışma ve küçük kasaba ve köylerde yaşama eğilimindedir. Aile üyeleri ile sıkı bağların olduğu ve ilişkilerin uzun süreli olduğu ileri sürülmüştür. İnsanların ilişkilerinde daha az kontrol ve inisiyatif vardır. Orta Doğu, Doğu Asya, Güney Asya ve Kuzey Afrika toplumlarında RM düşüktür (Thomson ve diğerleri, 2018). Bununla birlikte, RM sadece ülke düzeyinde sosyal bağlamdaki değişiklikleri açıklamakla kalmaz, aynı zamanda birinci sınıf ve ikinci sınıf üniversite öğrencisi gibi daha küçük sosyal ortamlarda da değişiklik gösterebilir (Sato ve Yuki, 2014).

RM'nin teorik çerçevesi Hofstede'nin Bireycilik-Kolektivizm çerçevesiyle örtüşmektedir (Kito ve ark., 2017). Thomson ve ark. (2018), yüksek RM ve düşük RM'nin ülkelerin bireycilik - kolektivizm düzeyi ile önemli ölçüde korele olduğunu göstermektedir. ABD ve Batı Avrupa gibi bireyci ülkeler, aynı zamanda yüksek RM ülkeleri olma eğilimindedir. Aynı şekilde, Japonya ve Çin gibi kolektivist ülkeler düşük RM özellikleri sergilemektedir.

Yakın İlişkilerde İlişkisel Hareketlilik ve Uyarlanabilir Görevler

RM yakın ilişkilerde oldukça etkili bir faktördür (Kito ve ark., 2017). İlişkisel süreçlerle ilgili olarak, RM'nin iki kutbu farklı tutum ve davranışlar gösterir. Oishi ve diğerlerinin (2015) araştırmasına göre, yüksek RM toplumlarında hayatta kalmak için en önemli uyum görevleri gerektirir. İlişkilerin sosyal çevre tarafından önceden belirlenmediği için insanların arzu edilen ilişkisel bağları kurma yeteneklerini ve kapasitelerini geliştirmeleri gerektiğini ve insanların mevcutlarıyla ulaşabilecekleri en iyi eş için ulaşmaya çalıştıkları açık bir piyasa durumu olduğunu belirtiyorlar. potansiyel (Falk, Heine, Yuki ve Takemura, 2009). İş ortağı için de “açık piyasa” durumu uygulandığından elde tutma uyarlanabilirdir (Kito ve ark., 2017). Yüksek RM'li insanlar sürekli ilişkisel rekabet halindedir, bu da mevcut ilişkilerini çözülmeden korumak ve mevcut partnerin diğer avantajlı ilişki alternatifleri tarafından kapılmasını önlemek için insanların kendilerini geliştirmelerini gerektirir (Falk ve diğerleri, 2009; Kito ve diğ., 2017).

Oishi ve diğ. (2015), düşük RM toplumlarında bireyler için uyumun sürdürülmesinin anahtar uyumsal görev olduğunu ileri sürmektedir. İlişkinin sona erme olasılığı düşük olduğundan, insanlar uzun süreceği tahmin edilen ilişkilerinde uyumlu olma eğilimindedir (Oishi ve ark., 2015). Uyumu bozan davranışlar ve tutumlar, sosyal reddi ve çıkmaktan kolay olmayan duygusal rahatsızlık durumunda

sıkışıp kalmayı içerir. Daha az ilişki alternatifi ve ayrılmanın göreceli olarak serbest bırakılması nedeniyle, tutma birincil görev değildir. İnsanlar, eylemlerinde başkalarına doğrudan ya da dolaylı olarak gücendirmemek için özel önem verirler (Yamagishi et al., 2008).

Mevcut Çalışma

Birçok kültürlerarası çalışmanın bulguları, memnuniyetin bireysellik ile ilişkili olduğuna yakınsamaktadır. Bireyci kültürlerdeki ilişkilerde yüksek hareketlilik insanları kendi kendini geliştirmeye yönlendirebilir ve insanları ilişkilerine aktif bir yatırım yapmaya motive edebilir (Falk ve diğerleri, 2009). Aksi takdirde, ilişkinin bitmesi ilişkideki en büyük tehditlerden biri olarak kalır. Partner için daha faydalı bir ilişki alternatifi olan bir ortamda; mevcut ilişkiyi sonlandırma şansı çok yüksektir (Oishi ve ark., 2015). Öte yandan, düşük ilişkisel hareketlilik toplumlarında, insanlar mevcut ilişkiyi korumak için bu zorunluluğu hissetmezler. Göreceli olarak daha düşük ilişki çözülme riski, mevcut ilişkiyi geliştirmek için zaman ve çaba harcama motivasyonunu azaltır. İlişkileri geliştirme motivasyonundaki farklılık, mevcut ilişkide farklılaşma memnuniyet düzeyini gerektirir. Bu nedenle, yüksek ilişkisel hareketlilik toplumlarındaki insanlar, düşük ilişkisel toplumlara kıyasla daha yüksek ilişki memnuniyetine sahiptir.

Gelişen ilişki (anlam, ilişkisel verme, paylaşılan hedefler, kişisel gelişim) Falk ve ark. (2009) tarafından bahsedilen aktif yatırımın tezahürü olarak görülebilir. Bu nedenle, yüksek ilişki hareketliliğinin ilişkinin gelişmesini teşvik etmesi beklenmektedir.

Yukarıdaki argüman ve geçmiş bulgulara dayanarak, bu çalışmada;

Hipotez 1: RM, RF ile pozitif ilişkili olabilir.

Hipotez 2: İlişkisel benlik, RM ve RF arasındaki ilişkiyi yordayabilir. Yani ilişkisel benliğin daha düşük olması durumunda RF ve RM arasındaki bağlantının daha yüksek olması beklenmektedir.

Bu hipotezi test etmeden önce, üç kritik ölçüyü, RFS Pozitif-Negatif İlişki Niteliklerini (PNRQ) ve İlişkisel Hareketlilik Ölçeğini (RMS) Türkçeye uyarlamak ve psikometrik özelliklerini test etmek için ayrı bir çalışma yapılmıştır. İkinci olarak, önerilen hipotezler başka bir çalışmada kabul edilen önlemlerle test edilmiştir.

Varsayımlar test edilmeden önce, Türkçeye uyum sağlamak için alınması gereken bazı önlemler. İkinci bölümde RFS'nin adaptasyonu ve PNRQ'nun adaptasyonu ve üçüncü

bölümde RMS'nin adaptasyonu açıklanacaktır. Daha sonra, ana hipotezlerin test edildiği ikinci çalışma aynı bölümde sunulacaktır.

Sonuçlar

İlişki Gelişme Ölçeği

İlk olarak veriler temizlendi ve ardından Keşfedici Faktörü Analizi (EFA) yapıldı. Desen matrisi ve grafik, orijinal 4 faktörlü model RFS'den farklı olarak iki faktör gösterdi. Yapı matrisi doğrulayıcıydı.

Analiz, Promax kullanılarak ve özdeğer (1) temel alınarak gerçekleştirildi. KMO-Bartlett'in küresellik testi anlamlıydı ($X^2(66) = 864, p < .001$). Bu çalışmada, toplam varyansın% 34.9'u ve% 11.3'ü, ikinci özdeğerden (1.36) neredeyse üç kat daha büyük olan bir ilk özdeğer (4.19) üreten iki faktörle açıklanmıştır. Mevcut Türkiye örneğinde, RFS toplam varyansın% 45.2'sini iki faktörde açıklamıştır; bunlar “Birlik faaliyetleri” ve “Birinci şahıs faaliyetleri” olarak adlandırılmıştır.

Cronbach'ın RFS alfa değeri ($M = 4.13, SD = .43$) .818 idi. Üçüncü öğenin durumunda ortaya çıkan en yüksek Cronbach'ın alfa değeri silindi. Öte yandan, 10. veya 11. maddeler durumunda ortaya çıkan en düşük Cronbach'ın alfa seviyesi silindi. Cronbach'ın alfa seviyesi .825 ile .799 arasında değişti. Cronbach'ın alfa seviyelerinde önemli bir fark olmadığından hiçbir öğe silinmedi.

Olumlu-Olumsuz İlişki Kalitesi

PNRQ maddeleri üzerinde EFA yapıldı. PNRQ, orijinal ölçekte oldukça ilişkili iki faktörden oluşur. Analiz sonuçları orijinal iki faktör modelinin Türk örneğine mükemmel şekilde uyduğunu ortaya koymuştur (bakınız Tablo 2). EFA, Promax kullanılarak ve özdeğer (1) esas alınarak gerçekleştirildi. KMO-Bartlett'in küresellik testi anlamlıydı ($X^2(28) = 894.609, p < .001$). Faktör 1 ve 2 toplam varyansın sırasıyla% 45 ve% 19.5'ini açıklamıştır. İlk özdeğer 3.6 ve ikinci özdeğer 1.6 idi. Dağ eteğindeki parsel iki faktörü gösterdi. Desen matrisi, orijinal modeldeki pozitif ve negatif ilişki nitelikleri alanlarıyla aynı iki boyutlu yapıyı gösterdi. Keyifli, hoş, güçlü ve canlı maddeler bir faktör yüklerken, kötü, sefil, boş ve cansız nesneler ikinci faktörü yükledi. Yapı matrisindeki sonuç, desen matrisi ile tutarlıydı.

PRQ'nun Cronbach alfa değeri ($M = 23.20, SD = 3.59$) .825 idi. “Güçlü” madde silindiğinde madde toplam istatistikleri en yüksek (.813) ve “Hoş” madde silindiğinde en düşük (.761) idi. Cronbach'ın NRQ alfa değeri ($M = 9.72, SD = 4.45$) .790 idi.

“Boş” öge silindiğinde madde toplam istatistikleri en yüksek (.745) ve “Sefil” öge silindiğinde en düşük (.723) idi. Öğelerin hiçbirisi silinmedi.

İlişkisel Hareketlilik Ölçeği

İlk olarak, veriler temizlendi. Eksik değerler belirlendi. Eksik değerler verilerin % 5'inden fazla olduğu için ($N = 43$), sonuçlar üzerindeki potansiyel etki nedeniyle değer değişimi uygulanmadı (Tabachnick ve Fidell, 2007). Bunun yerine, analiz yapılırken ikili hariç tutma seçeneği seçildi.

Bu çalışmada RMS Türkçe'ye uyarlanmıştır. EFA, Promax ile çalıştırılmıştır ve özdeğer (1) esas alınmıştır. İki faktörlü yapı ortaya koydu. KMO-Bartlett'in küresellik testi anlamlıydı ($\chi^2 (66) = .856, p < .001$). Toplam varyansın % 41,4'ü ve % 11,5'i iki faktörde açıklanmıştır. Birinci özdeğer 4.96 idi ve ikinci özdeğer 1.38 idi. Önceki çalışmalar, RMS'nin farklı toplumlarda tutarlı bir faktör yapısına sahip olmadığını göstermektedir.

Cronbach'ın RMS alfa değeri ($M = 4.80, SD = .77$) .864 idi. Bir öge silindikten sonra öge toplam istatistikleri .845 ile .865 arasında değişiyordu. Bu nedenle, herhangi bir öge silinmedi.

RMS, Özerk Benlik ile pozitif korelasyon ($r (223) = .158, p < .05$) ve İlişkisel Benlik ile negatif korelasyon ($r (223) = -.208, p < .05$) göstermiştir. RMS, Bireycilik ve Kolektivizm ile anlamlı bir korelasyon göstermedi. Ayrıca, yaş ile negatif korelasyon gösterdi. Kadınlar ($N = 185, M = 4.89, SD = .73$) erkeklere kıyasla daha yüksek RM algıladı ($N = 48, M = 4.47, SD = .86$), koşullar; $t (231) = 3.47, p = 0.001$. Öğrenciler ($N = 206, M = 4.87, SD = .73$) öğrenci olmayan katılımcılara ($N = 27, M = 4.29, SD = .88$), göre daha yüksek RM algıladı; $t (231) = 3.80, p < .00005$.

Genel olarak, katılımcılar gelişen ilişkilere sahipti ($M = 50.1, SD = 5.60$) ve algılanan ilişkisel hareketlilik konusunda orta dereceli bir puana sahiptir ($M = 43.2, SD = 4.11$). İlk hipotezi test etmek için korelasyon analizi yapıldı. Sonuçlar RFS'nin RMS ile anlamlı korelasyon göstermediğini gösterdi ($r (233) = .094, p = .152$). Cinsiyet ve ilişki süresi kontrol edildiğinde ilişki hala önemsizdi. İlk hipotez desteklenmedi. Faktör düzeyindeki iki değişkenli korelasyon analizi, RFS'nin ilk faktörünün (Birinci Şahıs Aktiviteleri) ilk RMS ilk faktörü (Özgürlük; $r (233) = .094, p = -.147$) ve Özerk Benlik ile ilişkili olduğunu göstermiştir.

İkinci hipotezini test etmek için, RM'den ve birbirinden bağımsız benlik yapısından RF ve bunların hiyerarşik çoklu regresyon analizi kullanılarak etkileşimleri

tahmin edildi. Sonuçlara değişkenler arasında anlamlı bir ilişki olmadığını gösterdi. Cinsiyet ve ilişki süresi kontrol edildiğinde, model hala anlamlı değildi ($F(5, 216) = 690, p = .631$).

Daha sonra, Aiken ve West'in (1991) önerdiği gibi, analiz, çoklu bağlantıyı en aza indirmek için merkez alınarak tekrarlandı. Sonuçlar, ortalanmamış versiyonda ($F(5, 216) = 690, p = .631$), R^2 'nin 0,016 olması ile aynıdır. Sonuç olarak, ikinci hipotez de desteklenmemiştir.

RFS üzerindeki diğer değişkenlerin açıklayıcı gübü, merkezleme aracı olarak hiyerarşik çoklu regresyon analizi kullanılarak ve cinsiyet ve ilişki süresinin kontrol edilmesiyle test edilmiştir. Özerk benlik'in RFS ve RMS ($F(5, 216) = 2.092, p < .10$) arasındaki ilişkiyi marjinal olarak yordadığını göstermiştir. Bireycilik, kolektivizm, dikey ve yatay alt alanlara sahip çoklu doğrusal regresyon modelleri RFS'yi anlamlı ölçüde öngörmemiştir.

Bireycilik ve kolektivizmin moderasyon rolü de hiyerarşik çoklu regresyon analizi kullanılarak test edildi. Bununla birlikte, RM, Bireycilik ve RF arasında anlamlı bir etkileşim bulunamamıştır ($F(5, 189) = .521, p = .760$) .014 R^2 ile. Ayrıca RM, Kolektivizm ve RF arasında anlamlı bir etkileşim bulunamamıştır ($F(5, 189) = .644, p = .666$) ve .017 R^2 ile.

Tartışma

Gerekli ölçekler adapte edildikten sonra hipotez test aşamasına taşındı. RF ve RM arasındaki ilişkiyi bulmak için bir korelasyon analizi yapıldı. Analiz, iki yapı arasında anlamlı bir korelasyon göstermedi. Daha sonra bu ilişkide ilişki benliğinin rolünü araştırmak için moderasyon analizi yapılmıştır. RFS, RMS ve ilişki benliğinin arasında anlamlı bir ilişki görülemedi. Sonuçlar ılımlılık etkisini desteklemiyordu. Bu çalışmada hipotezler doğrulanmamıştır.

Örneklemin karakteristiği, hipotezlerin desteklenmemesinin nedeni olabilir. Numune büyük ölçüde genç ve bekar olduğundan, RF varyasyonunu yeterince göstermeyebilir. Fraley ve Shaver'ın (1998) belirttiği gibi, yakın ilişkilere bağlanma davranışı gösteriminde yaş ve ilişki uzunluğu önemli bir faktördür.

Diğer bir neden, Türk kültürünün bireysellik kolektivizm ikilemindeki özel durumudur. Göregenli (1997), Türkiye'nin hem bireyciliğin hem de kolektivizmin özelliklerini gösterdiğinden, Türkiye'nin ne kolektivist ne de bireyci olarak sınıflandırılmayacağını bulmuştur. Ayrıca İmamoğlu (1998) ve Kağıtçıbaşı (2005),

kültürün özellikle mikro düzeyde iki boyutlu bir yapı olarak algılanmaması gerektiğini savunmaktadır. Türk kültürünün ve sosyal çevrenin spesifik durumu, düşük RM'nin özelliklerini göstermede etkili olabilir. Bu nedenle, bu çalışmada birbirine bağımlı benlik yapısının beklenen moderasyon etkisi gözlemlenmemiş olabilir.

Ancak bu çalışmada elde edilen bulgular, özerk benlik yapısının RFS ile ilişkili olduğunu göstermiştir. Ayrıca, özerk benlik ile RF ile RM arasındaki ilişkiyi marjinal düzeyde göstermiştir. Sonuçlar, bireyciliğin ilişkisel kaliteyi desteklediğini gösteren literatür bulguları ile uyumludur. Literatür, bireyci ülkelerdeki insanlar ilişkilerine daha fazla yatırım yaptıkları (Rusbult ve ark., 2001) ve daha yüksek duyarlılık gösterdiklerini göstermiştir. (Tasfiliz ve ark., 2018). Sonuçlarda da, mikro düzeyde bireyciliğin önemli bir göstergesi olan özerk benlik daha yüksek RF ile ilişkili çıkmıştır.

PRQ ve NRQ, RFS'yi anlamlı şekilde ilişkilendiriyordu. Bu bulgu Fowers ve arkadaşlarının bulguları ile uyumluydu (2016). Güçlü korelasyon nedeniyle, aynı yapıyı ölçüp ölçmedikleri sorgulanabilir. Güçlü bir korelasyon bu soruya yol açabilse de Fowers ve ark. (2016) ilişki memnuniyeti ve ilişki gelişmesinin farklı fakat ilgili yapılar olduklarını iddia etmişlerdir. İlişki memnuniyeti RF'nin bir sonucu olabilir. Farklılıklarını araştırmak için incremental geçerlilik analizinde incelenebilir.

Araştırmacıların işaret ettiği gibi, RF pozitif etkililik içerdiğinden, RFS ve memnuniyet temelli ölçüm araçları (CSI, PRQ) ölçek gelişiminde geçerlilik için kullanılan dikkate değer bir varyans oranını (% 43-71) paylaşmaktadır (Fowers et al ., 2016).

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