

THE RELATIONSHIP BETWEEN PERCEIVED  
PARENTING PRACTICES AND SUBJECTIVE WELL-  
BEING OF EMERGING FEMALE ADULTS IN TURKEY

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The Relationship Between Perceived Parenting Practices  
and Subjective Well-Being of Emerging Female Adults in  
Turkey

Türkiye'deki Beliren Yetişkinlik Dönemindeki Kadınların  
Ebeveynlerinin Uygulamalarına Dair Algısı ile Öznel İyi  
Oluşları Arasındaki İlişki

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### **Abstract**

This study investigated the perception of maternal and paternal parenting practices and their relationship with subjective well-being (SWB) of emerging female adults living in urbanized regions in Turkey. A total of 302 emerging female adults, between the ages of 19 to 25 participated in this study. Happiness, optimism, vitality and satisfaction were employed as indicators of SWB. Perceived parenting practices (involvement, autonomy support and warmth) were measured with Perceptions of Parents Scale. Parenting practices were approached from the Self-Determination Theory perspective. Paired samples t-test was conducted to explore the differences between perceived maternal and paternal practices in terms involvement, autonomy support and warmth. The results indicated that there were significant differences between perceived maternal and paternal practices in terms of involvement and warmth. A series of multiple hierarchical regression analyses and Pearson correlation tests were conducted to examine the relationship between perceived parenting practices and SWB. Results revealed that perceived parenting practices were moderately related to emerging female adults' SWB. Both theoretical and applied implications of the results were discussed and also suggestions for future study were addressed.

## Özet

Bu çalışmada Türkiye'deki kentlerde yaşayan beliren yetişkinlik dönemindeki kadınların ana babalarının ebeveynlik uygulamalarına dair algıları ile öznel iyi oluşları arasındaki ilişki araştırılmıştır. Bu çalışmaya 19-25 yaş arasında 302 beliren yetişkinlik dönemindeki kadınlar katılmıştır. Mutluluk, iyimserlik, zindelik ve tatmin öznel iyi-oluşun bileşenleri olarak ele alınmıştır. Algılanan ebeveyn uygulamaları (özerklik desteği, katılım ve yakınlık) Ana-Baba Algısı Ölçeği ile ölçülmüştür. Ebeveyn uygulamaları, Öz-Belirleme kuramı perspektifinden yararlanılarak ele alınmıştır. Eşleştirilmiş iki grup arasında yapılan t-test sonuçlarına göre katılımcıların anne ve babalarının ebeveynlik uygulamalarını algılayışlarında; katılım ve özerklik desteği uygulamalarında anlamlı farklılıklar bulunmuştur. Algılanan ebeveyn uygulamaları ve öznel iyi-oluş arasındaki ilişkiyi incelemek için çoklu hiyerarşik regresyon analizleri ve Pearson korelasyon testleri yapılmıştır. Sonuçlara göre, algılanan ebeveyn uygulamalarının beliren yetişkinlik dönemindeki kadınların öznel iyi-oluşları arasında kısmi olarak anlamlı ilişkiler bulunmuştur. Çalışmanın sonuçları, hem teorik hem de uygulamalı alanda tartışılmıştır, ayrıca gelecek çalışmalara yönelik öneriler verilmiştir.

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## INTRODUCTION

The road to adulthood for today's young generation is often arduous. Young people from their late teens to their late twenties discover the accessible options to them in love and work. Gradually they move forward to make lasting choices. This road could be a time of big dreams and desires. Nevertheless, these explorations may also lead to a time of anxiety and uncertainty (Arnett, 2004).

Recent research suggests that individuals do not directly move from adolescence to adulthood, but rather go through a preparation phase before maturity (Eryilmaz & Atak, 2011). Arnett (2000; 2004; 2006) introduced the term "emerging adulthood" to portray a new life stage between adolescence and young adulthood—usually corresponding to the period between the ages 18 to 25 (as cited in Tanner & Arnett, 2009). Arnett (2004) proposed an outline of what emerging adulthood is and he pointed out five main characteristics: (1) The age of identity explorations: experiencing a range of possibilities; particularly in love and work, (2) The age of instability: shifting choices in love and work, (3) The most self-focused age of life: developing skills for daily living, trying to find out who they are and what they want from life and building a groundwork for their adulthood, (4) The age of feeling in-between: transition to adulthood, where the individual feels neither adolescent nor adult and, (5) The age of possibilities: chance to transform their lives, possibility of change, fulfilling their hopes.

It is argued that emerging adulthood is a transitional developmental stage, and the person in this transition stage must gain certain skills to achieve independence and self-sufficiency. This in itself can be stressful and anxiety-provoking; for example, managing an intimate relationship is potentially stressful. These developments might result in feelings of failure and dissatisfaction from life, and as a result emerging adults face numerous academic, financial, and social stressors and these can adversely affect their mental health (Mahmoud et al., 2012).

Similarly, Riggs and Han (2009) stated that during this period, emerging adults face significant transformations and transitions that can bear both hazards and opportunities for growth. Further, it is claimed that during the emerging adulthood both internal and external stressors could lead to major modifications in mental health both in good and bad terms. For instance, most striking transformations occur in family structure. Emerging adults try to maintain close relationships with their parents; at the same time they try to be more autonomous. Additionally, in this period, emerging adults try to exceed their boundaries and experience new working and social environments. Also, issues of personality, identity, sexuality, intimacy and love become essential for emerging adults (Riggs & Han, 2009).

For many young people, emerging adulthood includes the transition to college/university. Plenty of changes and challenges may occur in this transition period such as moving away from parents, and coping with the requirements of a new educational environment (Ari & Shulman, 2012).

During this road to adulthood, parent-child relationships also face pervasive changes in terms of increasing autonomy and preserving the notion of 'family'. At the same time, emerging adults make new discoveries in terms of living and working environments plus intra-psychic and interpersonal issues—identity, sexuality and love (Arnett, 2004). Hence, it is essential for mental health workers to be aware of this transitional period's features that certainly have contributions to the psychological states of emerging adults.

### **1. Emerging Adulthood in Turkey**

Turkey is an emerging country with a young population. According to Cebioğlu and Doğan (2011), an emerging adulthood period exists in Turkey but with different features influenced by Turkish culture. In general, the emerging adulthood period in the U.S. is considered to be ages 18-25, whereas this period corresponds to ages 19-26 in Turkey (Atak & Çok, 2010). This age disparity might be due to the differences in high school graduation years.

Even though Turkey has collectivist cultural characteristics in general, individualism is also prominent in its developed and urbanized regions. Like in other countries, Turkey has recently experienced economic and social changes that have deeply affected some of its social clusters. For example, the average marriage age in Turkey has increased by about four years in the last 20 years (Atak, 2007). According to the Turkish Statistical Institute (2010), the average marriage age for women is 24.5 and for men is

27.5. This situation raises the question of whether there have been changes in individuals' transition to adulthood. With the advent of higher education levels and the relative increase in marriage age, the age of parenthood is also rising. For instance, mean age for motherhood was increased from 26.2 to 27.7 in the last 12 years (Turkish Statistical Institute, 2013). Paralleling these increases, more people in Turkey are attending higher education. Individuals in Turkey, especially in educated circles, often postpone their partnership and parenthood duties until they complete their education. Changes similar to the ones in other developing countries have led to the birth of an emerging adulthood period (Atak, 2007). According to a World Bank (1993) report, with Turkey's continued rapid development, the position of young Turkish women varies widely from highly educated in urbanized cities to less educated in rural areas. The emerging adulthood concept may not be prevalent in rural areas of Turkey where there is less education and life choices are determined by traditional concerns (Atak & Çok, 2010). Therefore, it is important to note that the features of emerging adulthood that are mentioned in this study may only be valid in Turkey's urbanized areas. Furthermore, emerging adults in Turkey emphasize "the ability to take responsibility and make independent decisions" as the most important measures for reaching adulthood (Atak & Çok, 2010; Atak, 2011).

There have been only a few studies on emerging adulthood in Turkey since it is a relatively new topic in the psychological literature. For instance, Duyan, Gelbal and Öztürk (2008) found that sexual behaviors,

attitudes and information sources differ according to gender among college students. They found that college students in Turkey challenge the traditional values in terms of sexual issues, but there still remains a part of conservative culture. Moreover, Karakitapoğlu-Aygün (2004) focused on self, identity and emotional well-being among Turkish university students and found that women reported less traditionalism and more openness than men. Eryılmaz and Atak (2008) focused on identity issues in emerging adulthood to analyze the love-related determinants of starting romantic relationships. Verbal expression, perceptions and awareness of self were found to be the most important factors for initiating a romantic relationship in the emerging adulthood period. Atak (2009) examined the big five personality traits and their relation to loneliness in this period and found that neuroticism is linked with being positive and extraversion. Importantly, understanding the emerging adulthood period can also illuminate the transition to adulthood period for researchers (as cited in Atak & Çok, 2010).

## **2. Family Relationships in Emerging Adulthood**

Parents play an important role during their children's life transitions. From childhood to early adulthood, children/young adults seek advice from and depend on their parents (Ratelle, Simard, & Guay, 2013). According to Arnett (2004), parents and children become near-equals in the emerging adulthood phase. Emerging adults mature and start to feel more like an adult and thus become competent in understanding their parents.

Becoming autonomous is a chief concern for emerging adults in most societies. For instance, a child moving out from her household can cause dramatic balance of power changes in her relationships with her parents; both sides no longer know the details of each other's daily lives. Even though emerging adults are more independent and autonomous in this period, they also become closer to their parents since the hierarchical structure vanishes, and the child is no longer dependent on his/her parents, which diminishes the "authority figure" dimension of a parent (Arnett, 2004). However, these features might not be valid for all emerging adults in Turkey. Even though most emerging adults in Turkey are not financially dependent on their families, many of them still continue to live with them and postpone taking responsibilities of adult life such as committing to a long term job, marriage or parenthood (Atak & Çok, 2010), which are characteristics of emerging adults in Western cultures.

Moreover, being close to parents is considered to be important, and also "accepting responsibility for the consequences of your actions" and "making independent decisions" are considered to be chief characteristics of this phase. Therefore, the unique tasks and expectations of this development phase cover a large variety of areas (Riggs & Han, 2009). In this period, in line with Kağıtçıbaşı (2013), the "autonomous-related self" serves both of the basic needs of relatedness and autonomy, and hence it is crucial for emerging adults to be both related and autonomous to have a healthy functioning (İmamoğlu, 2003). Thus, perceived parental practices

such as giving autonomy support, warmth and being involved are essential for one's well-being.

### **3. Parental Practices**

**3.1. Parental Autonomy Support.** The word autonomy comes from the Latin "autos" meaning "self" and "nomos" meaning "rule"; and the most equipped definition for autonomy is: effort to demonstrate an individual's aptitude to rule one's self (Özdemir & Çok, 2011). In the literature, understanding of the concept of autonomy has changed from detachment from family to independence from family without detachment and finally becoming autonomous from one's immediate family (Özdemir & Çok, 2011). According to the Self-Determination Theory (SDT), autonomy means "regulation by the self, or self-regulation" (Wichmann, 2011, p.17). Therefore, acting autonomously means where an individual who authentically endorses his/her actions and make choices that are compatible with his/her genuine interests and values. In other words, the self is responsible for this action if a decision is autonomous. This act is regulated by one's moral sentiments and worldviews.

The construct of autonomy is closely linked with the terms self-determination, authenticity, and self-concordance. Autonomy, in various manners, has an influence on interpersonal relations, feelings about identity, psychological adjustment and psychopathology (Wichmann, 2011). Thus, it is crucial to have a supportive environment regarding autonomy in order to function well during emerging adulthood. Autonomy is seen as a

psychosocial matter that emerges on and off during the entire life cycle. Erikson (1963) viewed autonomy as the central issue of toddlerhood. According to Erikson, early adolescents and toddlers' behaviors are similar to a degree especially in terms of insisting on saying 'No' (as cited in Steinberg, 2008). Both in adolescence and toddlerhood, individuals display a sense of independence and autonomy (Steinberg, 2008). Yet, with the emerging adulthood period, the development of autonomy becomes much more salient. For instance, Musaoglu and Güre (2005) stated that development of autonomy begins in the early period of adolescence and lasts until the period of young adulthood.

Autonomy development is considered to be an important task and developmental process for adolescents and emerging adults (Morsünbül, 2012; Özdemir & Çok, 2011). In the development of autonomy, cognitive maturation also has a crucial role. Being capable of making independent decisions is a part of being autonomous. A level of abstraction is needed in order to make independent decisions and this is usually not accessible until the period of adolescence. The social roles also play an important role in the development of autonomy. In this period, there are some new positions that increase the degrees of responsibility and self-reliance. For instance, being able to work, marry, drive, drink, vote for the first time create new responsibilities for the adolescent. Now, the adolescent has to manage his/her self in the absence of a parents or a teacher (Steinberg, 2008).

According to recent research, the development of autonomy in adolescence is closely related to child rearing attitudes of parents

(Musağaoğlu & Güre, 2005). Many researchers argued that the autonomy development occurs within the parent-child relationship (Özdemir & Çok, 2011). For example, studies conducted with late adolescents and young adults showed that maintaining emotional closeness with family members and being ready to give emotional support to a child are important for autonomy development. The level of strict attitudes of the parents is also closely linked to autonomy development. Studies conducted with university students showed that autonomy development is inhibited when parents are too strict with their children (Musağaoğlu & Güre, 2005). Furthermore, applied research showed that autonomy development is closely related to children's academic performance and adults' job performance (Morsünbül, 2012).

“Autonomy support refers to the active support of the child's capacity to be self-initiating and autonomous” (Joussemet, Landry, & Koestner, 2008, p.195). Grolnick (2003) defined autonomy support as “the degree to which the environment allows individuals to feel that they initiate their actions, rather than they are being coerced” (p.13, as cited in Ratelle, Simard & Guay, 2013). According to the Self-Determination Theory (SDT), the three psychological needs, autonomy, competence and relatedness, need to be satisfied when individuals develop a supportive interpersonal environment (Ratelle, Simard, & Guay, 2013). Moreover, autonomy support is believed to be one of the three chief elements of successful parenting—others being involvement and structure (Joussemet, Landry, & Koestner, 2008). According to research, parental autonomy support is significantly

and positively correlated with students' academic achievement and (Duchesne et al. 2007; Ratelle et al. 2005; see Guay et al. 2008; as cited in Ratelle, Simard, & Guay, 2013) subjective well-being (Ratelle, Simard & Guay, 2013). For example, Ratelle, Simard and Guay's (2013) findings supported SDT's prediction that autonomy support is crucial for well-being (e.g. Deci et al. 1994; Ryan 1995). Participants reported higher levels of happiness and satisfaction when they perceived important individuals in their lives to be autonomy-supportive (Ratelle, Simard, & Guay, 2013). Vilioras and Bosma (2005) found significant correlations between autonomy and self-acceptance, personal growth, positive relations with others and purpose in life (as cited in, Wichmann, 2011). Also, cross cultural studies conducted with participants from China, South Korea, Taiwan, United States, Russia, and Turkey revealed a clear relationship between autonomy and well-being across cultures (e.g.: Chirkov et al., 2003; Shadon et al., 2004; Hahn & Oishi, 2005, as cited in Wichmann, 2011).

**3.2. Parental Warmth and Involvement.** Ho (1986) conceptualizes warmth as emotional support, caring, concern, affection, kindness and tenderness. The definitions of parental warmth and involvement include various components such as the expression of care, fondness and love for children, engagement in children's interests, and appreciation of children's accomplishments (as cited in Suchman et al., 2007). Suchman et al. (2007) stated that parental autonomy support intends to promote behavioral competence and autonomy in children, whereas parental involvement seeks

to endorse relatedness with parents. In other words, parental involvement is considered to promote relatedness through spending time with children, showing care and interest for them, being available for them, as well as having knowledge about their daily lives. Research indicates that children who receive parental warmth and acceptance are less likely to experience psychological maladjustment (Riley, 2003). Likewise, parental involvement and closeness to parents were considered as predictors for subjective well-being (Flouri, 2004). For example Bylsma, Cozzarelli and Sümer (1997) pointed out that parental warmth and interest were significantly related with low levels of depression, whereas cold and controlling parenting was found to be related with negative mental health outcomes (as cited in Tastan, 2013).

Kağıtçıbaşı (e.g. 1996, 2013) emphasized that autonomy and relatedness are not contradictory rather subsidiary basic psychological needs. Previous research pointed out that autonomy and relatedness co-exist and that they need to remain close since both are considered as universal human needs that are part of everyday life (Keller, 2011). These are consistent with the perspectives of SDT. Note that SDT asserts that relatedness with parents is necessary for autonomy development during adolescence (Kağıtçıbaşı, 2013). Moreover, Kağıtçıbaşı (e.g. 1996, 2013) suggested three different types of family interaction patterns: (1) interdependent family model, (2) independence family model, and (3) psychological interdependence family model. The interdependent family model is considered as more prevalent in rural areas where closely-knit

family relations and obedience-oriented child rearing exist. In this type of family model, autonomy of the growing child is considered as a threat to family since it entails that the child might leave the family instead of staying and taking care of it. The independence family model exists mainly in post-industrial individualistic Western-middle class societies. In this type of family model, parents raise their children by encouraging autonomy and self-reliance. The psychological interdependence family model integrates the first two models by synthesizing autonomy and relatedness. This type of family interaction model exists mostly in urban but collectivist cultures, and satisfies two basic human needs that SDT proposes: autonomy and relatedness (Kağıtçıbaşı, 1996; 2013).

Ryan (1991) pointed out that relatedness and autonomy are not necessarily contradictory; nevertheless, the dynamics of individualistic cultures often puts them at the opposite ends of the spectrum (as cited in İmamoğlu, 2003). Alternatively, Eastern collectivist cultures highlighted the importance of combining relatedness and autonomy (İmamoğlu, 2003). This reveals the importance of culture in determining a society's view of relatedness and autonomy. The next section examines these concepts from the perspective of Turkish families.

#### **4. Presence of Autonomy Support and Relatedness in Turkish Families**

Cross-cultural studies suggested that the cultural background of a society is quite important in terms of being autonomous and related with family (Özdemir, 2012). The literature shows that Turkey and the U.S. differ on the individualism-collectivism (I-C) classification. The U.S.

represents an individualistic culture, while Turkey represents a collectivistic culture (İmamoğlu & Karakitapoğlu-Aygün, 2006). The Turkish sociocultural context is traditionally typified by interpersonal relationships and close ties with family and relatives. Correspondingly, people from collectivist cultures are more related and interdependent whereas people from individualistic countries are characterized as being more separated and independent from each other (Imamoğlu & Karakitapoğlu-Aygün, 2007). In other words, in Turkish families, close relations and devotion are emphasized much more than autonomy and individualism, which are highlights of the Western family structure (Aslan, 2009). According to Sunar (2002) Turkish family structure is male dominated, based on patriarchal system. It is observed that in Turkish family structure ultimate authority figure is considered as father; whereas the caregiver figure is considered as mother. In Turkish middle class, there is a great deal of affection and warmth, especially between mothers and children. Both mothers and fathers perceive themselves as being close with their daughters and sons (Sunar, 2002)

When a baby is born into a Turkish family, the common atmosphere surrounding the child is love and control. That is to say, in Turkish families, parents generally show their love to their child by controlling them (Aslan, 2009) via, for example, overly protecting them (Fişek & Sunar, 2005).

On the other hand, Western families show their love to their child with permissiveness where control often means an absence of love (e.g. Kağıtçıbaşı, 1981; 1996a, as cited in Aslan, 2009). Thus, one can argue that

showing care and love can be done in very distinct and sometimes opposing ways depending on culture.

Nevertheless, the individualistic values such as autonomy, achievement and self-enhancement have also become significant with the sociocultural changes that have occurred in Turkey beginning in the 1980s (Özdemir, 2012). It is crucial to keep in mind that the Turkish society is facing an ongoing rapid social transition from being a traditional and rural society into an urbanized and an industrial society (Aslan, 2009).

### **5. Previous Studies in Turkey on Parental Practices and Subjective Well-Being**

When the Turkish literature on autonomy and its relation to human functioning is examined, Kağıtçıbaşı's sociocultural studies stand out (e.g. 1990, 1996). Kağıtçıbaşı approaches autonomy and relatedness as a combined whole and emphasizes the integration of these two needs. Beginning in the 2000s, autonomy, development of autonomy, autonomy support and their relations with well-being became a fruitful area to investigate. There are numerous studies that examine these issues from theoretical perspectives such as the Self-Determination theory (SDT). Most of the studies are carried out with adolescents and young adults. This section provides various illustrations of these studies.

Morsünbül (2012) reviewed the concept of autonomy and its relationship with mental health from different perspectives. According to his compilation, autonomy has crucial effects on mental health of adolescents. He also stated that there are two leading views concerning autonomy. One

of them is cultural psychological/ psychoanalytic view and the other is based on the SDT. The cultural psychological/ psychoanalytic view sees autonomy as individuation whereas SDT sees autonomy as self-endorsement and related to a sense of willpower. Studies about autonomy are limited in Turkey, and they are mostly based on personality theories and usually take an emotional autonomy perspective. There are very few studies on autonomy that are based on SDT (Morsünbül, 2012). For instance; Çankaya (2009) discussed the influence of autonomy support on satisfaction and subjective well-being from an SDT angle. The results of her study showed that support for autonomy (from friends and family) has a direct and positive effect on the satisfaction of university students. Also, it has been observed that satisfaction of participants' basic psychological needs has a direct and positive effect on their level of self-esteem, anxiety and life-satisfaction—their subjective well-being. In fact, the positive relationship between the satisfaction of basic psychological needs (autonomy, competence and relatedness) and well-being is established regardless of cultural differences as shown by studies in the U.S., Russia and China; (Çankaya, 2009). In a similar vein, İlhan and Özbay (2010) showed that when the levels of received basic psychological needs (competence, autonomy and relatedness) increase the level of subjective well-being also increases.

Kocayoruk (2012) finds similar results in his two separate studies. He discussed the perception of parents and well-being of adolescents and its link with basic psychological needs satisfaction. According to his study,

basic psychological needs (autonomy, competence and relatedness) is full mediator in the relationship between perception of mother and negative affect of adolescents and partial mediator in the relationship between perception of mother and positive affect. Accordingly, in another study, Kocayoruk (2012) looked at the relationship between perception of parents and emotional well-being of adolescents through the SDT angle. The outcome of this study showed that self-determination mediated the connection between parent relationship and emotional well-being. In other words, the parental autonomy support nurtures emotional well-being of adolescents through high levels of self-determination.

Özdemir (2012) referred to Kağıtçıbaşı's studies in his research and examines subjective well-being of adolescents in terms of autonomous, relational and autonomous-relational self-construals. He indicated that higher life satisfaction scores and higher positive affect scores are found in related and autonomous-related self-construals. Negative affect scores are found more in adolescents with autonomous self-construals than autonomous-related self-construals. This means that adolescents with close family bonds feel better and more satisfied. The findings of this study show that the combination of autonomy and relatedness is the optimal way for a healthy development as Kağıtçıbaşı (1996; 2007, as cited in Özdemir, 2012) stated. Thus, relations with parents and parenting styles have a considerable contribution on the development of autonomy and relatedness. In another study, Musaağaoğlu and Güre (2005) proposed that adolescent behavioral autonomy development is closely related to parenting style. Their research

showed that authoritative parenting style has a positive effect on the development of behavioral autonomy. In another study that evaluates the relationship between parental attitudes and cognitions, it is stated that self-esteem is closely related to perceived parental psychological autonomy (Koydemir-Özden & Demir, 2009). Koydemir-Özden and Demir (2009) suggested that lack of acceptance or psychological autonomy from parents produces negative self-evaluations in which strictness of parents increases worries about being negatively evaluated. The outcome of the study revealed that parents who promote autonomous behavior increase the sense of self-worth.

## **6. Subjective Well-Being**

In this section, the meaning of well-being and its components will be addressed in order to have a clear view on subjective well-being (SWB). Santos and her colleagues (2012) defined SWB as “a person’s cognitive and affective evaluations of his/her life” (p. 33). According to Flouri (2004) this evaluation includes cognitive states such as life satisfaction and current affect both positive and negative. In general terms, SWB is measured to examine how individuals think and feel about their lives.

The field of SWB started to become a fruitful topic for psychologists in 1970s when they started to search for what makes people happy (Flouri, 2004). Previous research approached the phenomenon of SWB from several different angles. In the literature, the terms well-being, subjective well-being, and psychological well-being are used interchangeably. Well-being is considered as a crucial constituent of mental health (Mishra, n.d.).

According to the related literature, feelings of happiness, satisfaction, vitality and meaning in life are considered as components of SWB (Santos, Magramo, Oguan, Paat, & Barnachea, 2012; Zika and Chamberlain, 1992). Some studies considered optimism as another component of well-being since it is closely related to happiness and life satisfaction (Mishra, n.d.). Robbins and Kliewer (2000) approached SWB as the self-evaluation of life satisfaction (cited in Santos et al., 2012). Lucas et al. (1996) mentioned three components of SWB: life satisfaction, positive, and negative affect (as cited in Santos et al., 2012). “I feel good” and “I feel happy” are commonly used phrases for expressing one’s own well-being. A person who has a high level of life-satisfaction and who experiences positive affect would have a high level of SWB—in simpler terms, he/she would be “very happy” (Santos et al., 2012). Similarly, Veenhoven (1984) stated that SWB corresponds to overall happiness and life satisfaction. In line with the related literature, in this study, SWB is conceptualized in four dimensions: happiness, optimism, vitality and satisfaction.

## **7. Current Study**

**7.1. Scope: Emerging Female Adults.** As mentioned in the previous sections, the emerging adulthood period is a critical transitional stage for both women and men. However, it seems that this transitional stage includes more unique transitions for women than men. For instance, the emergence of information based economy and increased need for post-secondary education gave rise to changes in career and marriage patterns, and as a result parenthood have become secondary to other goals. This

period has also experienced an increase in the availability of educational and occupational opportunities for women. Thus, women are no longer focus solely on getting married and having children in their early twenties; rather they pursue post-secondary education and advance their careers. In addition, there is a greater acceptance for premarital sex—this allows young people to have an active sexual life long before forming a family (Tanner & Arnett, 2009). Therefore, many women are becoming more autonomous and independent than before, especially in urbanized cities. It is important to mention that, in Turkey, parents allow more independence and freedom to their sons relative to their daughters. Turkish parents expect their daughters to be less assertive and more obedient (Sunar & Fişek, 2005). However, it seems that with the coming out of the emerging adulthood period, these expectations are changing. In a study, female university students were found to be more individuated than males (e.g. İmamoğlu, 2002, as cited in İmamoğlu, Karakitapoğlu-Aygün, 2006). In brief, investigating how all these changes related to emerging female adults' subjective well-being is crucial in order to have a better understanding of emerging adults in Turkey.

**7.2. Purpose of this Study and Research Questions.** The current study intends to examine the relationship between perceived parental practices and subjective well-being, and tries to distinguish between perceived maternal and paternal parenting practices for emerging female adults. In the literature, there is evidence that parental autonomy support, warmth and involvement are closely related to one's subjective well-being. The development of the autonomous-related self has been considered to

have greater significance for healthy psychological functioning. This study tries to extend the literature on perceived parental practices and its relation with subjective well-being in emerging female adults in Turkey. Given the review of the literature, the following two research questions were developed:

- Research Question 1: Are there any differences between perceived maternal and paternal parenting practices in terms of involvement, autonomy support and warmth?
- Research Question 2: Does perceived parenting practices predict subjective well-being of emerging female adults?

## METHOD

### 1. Participants

The participants in this study included 302 emerging female adults living in Turkey. The age of participants ranged from 19 to 26 ( $M = 22.58$ ,  $SD = 1.79$ ). The participants were selected with a non-random convenience sampling technique. Some of the participants participated to gain extra credit and some of them participated as volunteers. Any extra credit for survey participation was left to the discretion of the professor if the participant was enrolled in a course at the time of data collection.

Over half of the participants were students ( $n = 169$ , 56 %) at the time of data collection. The greater part of the participants ( $n = 123$ , 40.7%) were studying psychology, a minor part of the participants ( $n = 4$ , 1.3%) were studying sociology, 17.9 % of the participants ( $n = 54$ ) were studying other majors and 4% ( $n = 12$ ) of the participants were university graduates who did not indicate their majors. Over half of the participants were living with their families ( $n = 158$ , 53.3%).

### 2. Measures

**2.1. Demographic Questionnaire.** Participants were first asked to answer questions about their age, gender, major and academic year. They were also asked with whom they are living. There were five different choices for living conditions such as living with family, friends, boy/girlfriend etc. (see Appendix B).

**2.2. Subjective Well-being Indicators.** In this study; subjective well-being is evaluated with the following indicators: happiness, optimism,

satisfaction, vitality. Happiness level of the participant was assessed by the question: “In general how happy are you?” Optimism level of the participant was assessed by asking the question: “How optimistic are you for your future when you consider everything?” Satisfaction level of the participant was assessed by the question, “How satisfied are you with your life generally?” These three questions were evaluated using a 7-point Likert scale (see Appendix C). Vitality level of the participant was assessed with Subjective Vitality Scale.

**2.3. Subjective Vitality Scale.** Vitality was assessed using the 7-item Subjective Vitality Scale developed by Ryan and Frederick (1997). Akin et al. (2012) developed the Turkish standardization of this scale. In this study, the Turkish standardization was used. Subjective Vitality asks participants to indicate how much they agree with each statement using a 7-point Likert scale. For instance, the first item is “I feel alive and vital.” In this study, I used the Turkish standardization of this scale, which is adapted by Akin et al. (2012). The higher points indicate higher levels of subjective vitality. The Cronbach alpha value of the scale was .84 in its original administration in Turkey. In this study, the Subjective Vitality Scale demonstrated high reliability, and the Cronbach alpha value of the scale was .93 (see Appendix D).

**2.4. Perceptions of Parents Scale.** Perceived parenting practices (parental autonomy support, parental warmth and parental involvement) were measured Perceptions of Parents Scale (POPS) for college-aged students (Robbins, 1994). The POPS evaluates children’s perceptions of

their parents' autonomy support, involvement and warmth using a 7-point Likert scale. This scale has 42 items; 21 items include mother related questions, and 21 items include father related questions. From these 42 items, 6 subscale scores are calculated: autonomy support, involvement, and warmth for both mother and father. In this study, POPS show high internal consistencies. The Cronbach' alpha is .96 for the whole scale. Both for the overall mother subscales and the father subscales Cronbach' alphas are .95. Furthermore, six subscale scores show high internal consistencies. Respectively, Cronbach alphas are .82, .91 and .87 for mother involvement, mother autonomy support and mother warmth. On the other hand, they are .87, .88 and .87 for father involvement, father autonomy support and father warmth, respectively. Perceptions of Parents (POPS) scale was translated from English to Turkish and than reverse-translated from Turkish to English by three individuals fluent in both English and Turkish. Differences between translations were discussed and a resolution was agreed upon based on whether the resulting translation was loyal to the original English and understandable in Turkish (see Appendix E).

### **3. Procedure**

Prior to data collection, the ethics approval for this study was taken from Istanbul Bilgi University Ethics Committee. Data collection was conducted in two-months, between December 2013 and February 2014. The data was collected using an online survey tool, [www.surveymonkey.com](http://www.surveymonkey.com), and the survey link was distributed through mail groups (psikobilgi yahoogroups, psikoalan yahoogroups) and social media (Facebook). The

estimated duration for completing the survey was 20 minutes. An informed consent (see Appendix A) appeared at the first page of the survey. The participants of the study were informed that participation was voluntary and their responses were confidential.

#### **4. Design**

There are two main variables in this study. The predictor variables are perceived maternal and perceived paternal practices. The criterion variable of the study is subjective well-being. The design of this study is correlational.

#### **5. Data Analyses**

This study compares perceived maternal and paternal parenting practices and their relationship with subjective well-being for emerging female adults. Paired samples t-tests were conducted to compare perceived maternal and paternal parenting practices for emerging female adults. A series of hierarchical multiple regression analyses and Pearson correlational tests were conducted in order to explore the relationship between emerging female adults' perceived maternal and paternal parenting practices and their subjective well-being. This study contributes to the existing literature that examines adolescents and emerging adults by comparing the perceived parenting practices of mothers and fathers (e.g. Kocayörük, 2012; Yokotani, 2012).

## RESULTS

### 1. Maternal vs. Paternal Parenting Practices

The first research question explored the difference between perceived maternal and paternal practices. Specifically, it tried to look at the differences between perceived maternal and paternal autonomy support. Paired samples t-test was conducted to evaluate the differences between maternal and paternal perceived practices in terms of involvement, autonomy support and warmth.

Mother involvement and father involvement were positively correlated with each other,  $r = .30, p = .00$ . There was a statistically significant difference between mother involvement scores and father involvement scores,  $t(143) = 5.10, p = .00$ . Participants perceived their mothers ( $M = 5.47, SD = 1.23$ ) to be more involved with them than their fathers ( $M = 4.78, SD = 1.49$ ). Also, there was a statistically significant difference between mother autonomy support scores and father autonomy support scores,  $t(140) = 3.25, p = .00$ . Mother autonomy support and father autonomy support were positively correlated with each other,  $r = .35, p = .00$ . Participants perceived autonomy support from their mothers ( $M = 5.15, SD = 1.33$ ) more than their fathers ( $M = 4.74, SD = 1.29$ ). On the other hand, there was no statistically significant difference between mother warmth scores and father warmth scores,  $t(141) = 1.61, p = .11$ . Participants approximately perceived the same warmth from their mothers ( $M = 5.60, SD = 1.34$ ) and fathers ( $M = 5.40, SD = 1.41$ ). Also, mother warmth and father warmth were positively correlated with each other,  $r = .37, p = .00$ .

## 2. The Relationship between Subjective Well-Being Variables

Pearson correlation analysis was conducted between the subjective well-being variables of the study. As shown in Table 1, all correlations revealed significant results which reinforces that these constructs are related with each other.

Table 1

*Inter-correlations between Subjective Well-Being Variables*

Variables	1	2	3	4
1.Happiness	_____			
2.Satisfaction	.83*	_____		
3.Optimism	.65*	.62*	_____	
4.Vitality	.59*	.57*	.59*	_____

*Note.* \* $p < .001$ .

## 3. Parenting Practices and Subjective Well-Being

The second research question explored the relation between perceptions of parenting practices (maternal vs. paternal) and emerging female adults' subjective well-being. Parenting variables were entered at two stages. In the first stage maternal parenting practices (mother involvement, mother autonomy support and mother warmth) were entered and in the second stage, paternal parenting practices (father involvement, father autonomy support and father warmth) were entered. The decision to

use a hierarchical regression was based on two factors. First, in Turkey, mothers are primary caregivers and have been reported in various articles (e.g. Diken & Diken, 2008); Metindoğan Wise, 2007) to provide the bulk of parenting to their children; thus mothers were entered in stage one of the regression. Second, by putting fathers at the second stage, it became possible to see how much of subjective well-being was explained by fathers' parenting practices.

In this study, the subjective well-being has four components: happiness, optimism, satisfaction and vitality. Therefore, a two stage hierarchical multiple regression was conducted for each component of subjective well-being. The predictor variables were maternal variables and paternal variables. The results of the multiple hierarchical analyses are reported in four separate sections: happiness, optimism, satisfaction and vitality.

**3.1. Happiness.** Table 2 illustrates the Pearson correlations between variables—parental variables and happiness level of participant. Except mother involvement, the variables were strongly correlated with each other

Table 2  
*Pearson Correlations among Parental Variables and Happiness*

Variables	1	2	3	4	5	6	7
1.Happiness	_____						
2.Mother Involvement	.15	_____					
3.Mother Autonomy Support	.29***	.64***	_____				
4.Mother Warmth	.22**	.72***	.86***	_____			
5.Father Involvement	.27***	.31***	.33***	.35***	_____		
6.Father Autonomy Support	.24***	.23**	.32***	.32***	.72***	_____	
7.Father Warmth	.29***	.25***	.38***	.43***	.81***	.78***	_____

*Note.*  $N = 125$ ; \*\* $p < .01$ , \*\*\* $p < .001$ .

The hierarchical regression analysis for happiness revealed that, at stage one, maternal variables contributed significantly to the regression model,  $R^2 = .08$ ,  $F(3, 121) = 3.68$ ,  $p = .01$ . At stage two, maternal and paternal variables also contributed to the regression model,  $R^2 = .13$ ,  $F(6, 118) = 2.87$ ,  $p = .01$ . According to these results, it can be said that both stages contributed significantly to the regression model with small effect sizes. However, not all of the predictors are significant in the analysis. Mother autonomy support was the only variable considered as significant predictor of happiness at stage one,  $t(125) = 2.05$ ,  $p = .04$ . Mother

autonomy support was a marginally significant predictor of happiness at stage two,  $t(125) = 1.91, p = .058$ . The summary of hierarchical analysis of variables predicting happiness can be seen in Table 3.

Table 3  
*Summary of Hierarchical Regression Analysis for Variables Predicting Happiness*

Variable	$\beta$	$t$	$R$	$R^2$	$\Delta R^2$
Step 1			.29	.08	.08**
Mother Involvement	-.05	-.41			
Mother Autonomy Support	.35	2.05*			
Mother Warmth	-.03	-.18			
Step 2			.36	.13	.04**
Mother Involvement	-.06	-.43			
Mother Autonomy Support	.33	1.91			
Mother Warmth	-.11	-.57			
Father Involvement	.15	.94			
Father Autonomy Support	-.04	-.30			
Father Warmth	.13	.71			

*Note.*  $N = 125$ ; \* $p < .05$ , \*\* $p < .01$ .

**3.2. Optimism.** In Table 4, Pearson correlations between parental variables and optimism level of participants were summarized. According to results, all of the variables were correlated with each other.

Table 4  
*Pearson Correlations among Parental Variables and Optimism*

Variables	1	2	3	4	5	6	7
1. Optimism	_____						
2. Mother Involvement	.20**	_____					
3. Mother Autonomy Support	.31***	.64***	_____				
4. Mother Warmth	.30***	.72***	.86***	_____			
5. Father Involvement	.28***	.31***	.33***	.35***	_____		
6. Father Autonomy Support	.18*	.23**	.38***	.32***	.72***	_____	
7. Father Warmth	.30***	.25***	.40***	.43***	.81***	.78***	_____

*Note.*  $N = 125$ ; \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$ .

The hierarchical regression analysis for optimism revealed that at stage one, maternal variables contributed significantly to regression model,  $R^2 = .10$ ,  $F(3, 121) = 4.55$ ,  $p = .01$ . At stage two, maternal and paternal variables contributed significantly to the regression model  $R^2 = .16$ ,  $F(6, 118) = 3.67$ ,  $p = .00$ . Even though both models contributed significantly,

both of models revealed small effect sizes and there are no significant individual predictors for optimism. The summary of hierarchical analysis of variables predicting optimism can be seen in Table 5.

Table 5

*Summary of Hierarchical Regression Analysis for Variables Predicting Optimism*

Variable	$\beta$	$t$	$R$	$R^2$	$\Delta R^2$
Step 1			.32	.10	.10*
Mother Involvement	-.03	-.24			
Mother Autonomy Support	.22	1.33			
Mother Warmth	.13	.68			
Step 2			.40	.16	.06*
Mother Involvement	-.03	-.22			
Mother Autonomy Support	.26	1.53			
Mother Warmth	-.00	-.00			
Father Involvement	.18	1.14			
Father Autonomy Support	-.22	-1.52			
Father Warmth	.24	1.34			

*Note.*  $N=125$ , \* $p < .001$ .

**3.3. Vitality.** In Table 6, Pearson correlations between parental variables and vitality were summarized. Except mother involvement, the variables were strongly correlated with each other.

Table 6  
*Pearson Correlations among Parental Variables and Vitality*

Variables	1	2	3	4	5	6	7
1. Vitality	_____						
2. Mother Involvement	.12	_____					
3. Mother Autonomy Support	.29***	.64***	_____				
4. Mother Warmth	.30***	.72***	.86***	_____			
5. Father Involvement	.31***	.31***	.35***	.37***	_____		
6. Father Autonomy Support	.28***	.22**	.37***	.31***	.72***	_____	
7. Father Warmth	.36***	.25***	.40***	.43***	.81***	.78***	_____

*Note.*  $N = 118$ ; \*\* $p < .01$ , \*\*\* $p < .001$ .

For vitality, at stage one, maternal variables contributed significantly to regression model,  $R^2 = .11$ ,  $F(3, 114) = 4.64$ ,  $p = .00$ . At stage two, maternal and paternal variables also contributed significantly to the

regression model,  $R^2 = .17$ ,  $F(6,111) = 3.76$   $p = .00$ . Even though both models contributed significantly, both models revealed small effect sizes and there are no significant individual predictors for subjective vitality. The summary of hierarchical analysis of variables predicting subjective vitality can be seen in Table 7.

Table 7

*Summary of Hierarchical Regression Analysis for Variables Predicting Vitality*

Variable	$\beta$	$t$	$R$	$R^2$	$\Delta R^2$
Step 1			.33	.11	.11*
Mother Involvement	-.19	-1.50			
Mother Autonomy Support	.15	.88			
Mother Warmth	.31	1.68			
Step 2			.41	.17	.06*
Mother Involvement	-.17	-1.31			
Mother Autonomy Support	.10	.59			
Mother Warmth	.21	1.10			
Father Involvement	.10	.64			
Father Autonomy Support	-.01	-.06			
Father Warmth	.20	1.08			

*Note.*  $N=118$ , \* $p < .001$ .

**3.4. Satisfaction.** In Table 8, Pearson correlations between predictor variables, maternal and paternal variables, and satisfaction level of participants were summarized. According to results, the variables were strongly correlated with each other except for mother involvement.

Table 8  
*Pearson Correlations among Parental Variables and Satisfaction*

Variables	1	2	3	4	5	6	7
1.Satisfaction	_____						
2.Mother Involvement	.11	_____					
3.Mother Autonomy Support	.30***	.64***	_____				
4.Mother Warmth	.25***	.72***	.86***	_____			
5.Father Involvement	.29***	.31***	.31***	.35***	_____		
6.Father Autonomy Support	.31***	.22**	.37***	.31***	.72***	_____	
7.Father Warmth	.39***	.25***	.40***	.43***	.81***	.78***	_____

*Note.*  $N = 123$ ; \*\* $p < .01$ , \*\*\* $p < .001$ .

The hierarchical regression analysis for satisfaction revealed that, at stage one, maternal variables contributed significantly to regression model,  $R^2 = .11$ ,  $F(3,119) = 4.65$ ,  $p = .00$ . At stage two, maternal and paternal variables contributed significantly to the regression model,  $R^2 = .19$ ,  $F(6,116) = 4.52$ ,  $p = .00$ . For satisfaction, it can be said that only 11 percent of the variance in satisfaction can be explained by the variance of maternal variables at stage one, whereas 19 percent of the variance in satisfaction can be explained by the variance of maternal and paternal variables at stage two. The significant predictors for satisfaction were, mother autonomy support in both stages and father warmth at stage two. Mother autonomy support significantly predicted satisfaction in both models, respectively;  $t(123) = 2.19$ ,  $p = .03$ .  $t(123) = 1.98$ ,  $p = .05$ . Father warmth significantly predicted satisfaction,  $t(123) = 2.02$ ,  $p = .05$ . The summary of hierarchical analysis of variables predicting satisfaction can be seen in Table 9.

Table 9

*Summary of Hierarchical Regression Analysis for Variables Predicting Satisfaction*

Variable	$\beta$	$t$	$R$	$R^2$	$\Delta R^2$
Step 1			.32	.11	.11**
Mother Involvement	-.16	-1.29			
Mother Autonomy Support	.37	2.19*			
Mother Warmth	.04	.22			
Step 2			.44	.19	.09**
Mother Involvement	-.11	-.91			
Mother Autonomy Support	.33	1.98*			
Mother Warmth	-.10	-.52			
Father Involvement	-.00	-.04			
Father Autonomy Support	-.03	-.21			
Father Warmth	.35	2.02*			

*Note.*  $N = 123$ ; \* $p < .05$ , \*\*  $p < .001$ .

## DISCUSSION

Parents play a major role during their children's transitional stages (Ratelle, Simard, & Guay, 2013). This particular transitional phase includes various transformations for emerging adults and thus parental support becomes a necessity. The aim of the study was to explore the relation between perceived parental practices and its relation with emerging female adults' SWB. In this section the main points of the results will be discussed.

### **1. Maternal vs. Paternal Parenting Practices**

The first research question addressed the difference between perceived maternal and paternal practices. According to the results, emerging female adults perceived their mothers to be more involved with them than their fathers and they perceived more autonomy support from their mothers than their fathers. On the other hand, emerging female adults' perceived warmth was nearly the same from their mothers and fathers.

This finding is consistent with the literature on mother-child relationships, particularly on the attachment theory. For instance, Bowlby (1951) emphasized the importance of maternal care and love on child's psychological health (as cited in Bretherton, 1992). Generally, in Turkey, the primary caregiver of the child is mother. In this manner, it is not surprising that emerging female adults perceive their mothers as more involved and autonomy-wise supportive than their fathers. These findings correspond with Fişek and Sunar's (2005) claims that the urban youth in Turkey tend to communicate more with their mothers than their fathers. Moreover, research that looks at the last three generations in Turkey

indicates that there is emotional closeness in nuclear families between mothers and their children and to a certain extent between fathers and their daughters (Fişek & Sunar, 2005). Also, Kocayörük (2012) mentioned that mothers are more autonomy supportive than fathers which is consistent with this study's finding.

## **2. Parenting Practices and Subjective Well-Being**

The second research question addressed the relation between perceptions of parenting practices and emerging female adults' SWB. Since there were four dimensions of SWB, there were four different correlation and multiple hierarchical regression analyses. In general, the results revealed that all perceived parental variables, except for mother involvement, were strongly related with each component of SWB. Mother involvement was not found to be related with happiness, vitality and satisfaction. On the other hand, all perceived parental practices were found to be strongly correlated with optimism. Therefore, correlational findings of this study showed that parental practices are related to happiness to a certain extent. These findings are consistent with Kocayörük (2012)'s study, which claimed that perceived support from parents promote feelings of well-being. In contrast to previous studies that were conducted with adolescents, in this study, as noted earlier, mother involvement turned out to be unrelated to indicators of happiness, vitality and satisfaction. Flouri and Buchanan (2003) mentioned that both mother and father involvement were related to SWB of adolescents. However, taking the characteristics of emerging adulthood period into account, it might be said that emerging adults' needs

might be different from adolescents'. Also, according to Sunar and Fişek (2005), Turkish parents anticipate "dependence" and "obedience" from their daughters and thus there are more restrictions for girls than boys. Since mothers are more involved with their daughters' lives, it might be speculated that mother involvement results in less freedom for female children. Emerging female adults might have perceived measures (e.g. closeness, support and monitoring) of mother involvement that indicate interventions to their lives.

Alternatively, optimism might be quite different from other aspects of subjective well-being. In other words, optimism is related more to general expectations and the future, whereas happiness, satisfaction and subjective vitality are more related to daily lives. In a study, Baldwin, McIntyre and Hardaway (2007) mentioned that optimism is associated with less reported perceived stress; therefore it could be speculated that a daughter spending more time with her mother might be related to her having lower stress levels and being optimistic.

The four hierarchical regression analyses revealed that all three maternal variables jointly contributed to all subjective well-being components in the first models; also, all three maternal and paternal variables jointly contributed to all well-being components in the second models. The parental variables together contributed significantly to the four regression models with small effect sizes; however, there were only few significant individual predictors for happiness and satisfaction. Mother autonomy support was a significant predictor for happiness and satisfaction.

Moreover, father warmth was a significant predictor for satisfaction in the second model. There were no significant predictors for optimism and vitality. Therefore, two individual predictors, mother autonomy support and father warmth were found to be relatively more important predictors for happiness and satisfaction.

**2.1. Mother Autonomy Support.** The only significant individual predictor for happiness turned out to be mother autonomy support. Mother autonomy support is also a significant predictor for satisfaction. These findings are compatible with previous studies. For instance, Ratelle, Simard and Guay (2013) found that parental autonomy support is significantly and positively related to SWB. There might be several explanations for this. From an attachment perspective, emerging adulthood is a transitional phase just like adolescence, and in this particular period, the emerging adults become less dependent on their primary caregivers (Allen & Land, n.d.), who in Turkey are most likely the mothers. Also, when the features of emerging adulthood are taken into account, the notion of identity exploration becomes noticeable (Arnett, 2004). Being less dependent on their autonomy-supporting mothers might have contributed to the daughters' perceived happiness and satisfaction. Moreover, the mother autonomy support subscale consists of items like giving allowance, listening to opinions of their children, considering their children's thoughts and feelings, and not controlling their children. Being able to perceive these specific attitudes from their primary care givers might have contributed to their happiness and satisfaction levels.

**2.2. Father Warmth.** Perceived father warmth turned out to be a predictor of satisfaction for emerging female adults. There are possible alternative explanations for this result. First, as noted earlier, in Turkish families fathers are perceived as more authoritarian than mothers—therefore receiving paternal warmth might be perceived as much more satisfactory than receiving maternal warmth since gaining acceptance from an authority figure could be more worthy. Moreover, the items of the father warmth subscale include constructs such as acceptance, love, and being special (i.e. My father accepts me as I am, My father clearly conveys his love for me, My father makes me feel very special). In line with Erikson's (1950) psychosocial stages and Arnett's (2004) characterization of the emerging adult period, love and intimacy become more apparent needs during this transition period. Being liked, accepted and approved by the opposite sex become salient needs for emerging female adults since romantic relationships (i.e. intimacy) becomes dominant in this period. Therefore, receiving acceptance and affection from their fathers, who represent the male figure, might be related to their perceived satisfaction.

Furthermore, the fact that all parental variables jointly contributed to regression models might suggest that they are only meaningful as a group rather than individually. More specifically, the variables that are connected with relatedness: parental warmth and involvement, and the variables that are connected with autonomy: parental autonomy support, are considered to be meaningful for one's subjective well-being when all the parental variables taken into account as a whole. It can be said that this finding is in

line with Kağıtçıbaşı's (1996) and İmamoğlu's (2003) studies, which claimed that autonomy and relatedness are not opposing but complementary needs. In addition, since most of the participants were from urban and educated settings, it can be hypothesized that Kağıtçıbaşı's (e.g. 1996, 2013) psychological interdependence family interaction model is the most relevant one for this sample. Thus, both autonomy support and close-knit relationships with parents might be considered prevalent for this sample.

### **3. Limitations and Future Directions**

The findings of this study should be interpreted with caution. One limitation is whether the findings can be generalized to other populations such as emerging female adults in rural areas of Turkey. Most likely, the notion of emerging adulthood as explained in this study might be not relevant in rural areas of Turkey, as Tanner and Arnett (2009) pointed out that the prevalence of emerging adulthood depends on the economic development of a country (and Turkey is considered to be a developing country). Another constraint for the generalizability of the findings comes from the missing data. Many participants dropped out before the survey ended. Despite the advances in online survey research, there are still major problems such as declining response rates, incomplete answers, mistrust about survey uses, survey length, privacy and security issues. Because of these drop outs the results revealed small effect sizes which diminishes the external validity of this study.

Also, care should be taken when interpreting the constructs of this study. Specifically, subjective well-being is a broad construct and was

defined with several concepts such as happiness, optimism, satisfaction, vitality. However, there are other ways of defining subjective well-being. For instance, including the negative aspects (e.g. negative affect) of subjective well-being as well as the positive ones might be a better way to define it, and this might produce different results. Similarly, parenting practices is a wide construct and was defined as warmth, involvement and autonomy support. This definition does not cover other aspects of parenting such as discipline, consistency etc. Moreover, in this study, some of the constructs of well-being (i.e. happiness, optimism and satisfaction) were not measured by standardized scales but rather through direct questions related to participants' perceived happiness, optimism and satisfaction. There are various studies that measure these concepts in a similar way (e.g. Flouri & Buchanan, 2003). Note that all of the subjective well-being variables are highly correlated, which might lead to multicollinearity. Because of that, the single-item measures in this study may not be perfectly satisfactory as indicators of well-being. Future researchers should use standardized scales in order to see the test-retest reliabilities and validation of the constructs.

Another limitation of this study was that the answers were self-reported. Even if perceptions that children hold of their parents are important, what they experience might be different from their mothers' and fathers' experiences. Despite this bias, Power and McKinney (2013) mentioned that this is a valid method for gathering information about parenting practices from emerging adults. They also discuss that emerging adults' perceptions might be accurate when compared with younger

children's perceptions. Emerging adults are not faced with parental control as much as younger children do, and consequently they have more freedom to speak their minds. Moreover, using only emerging adults' reports could be considered as a limitation, but in this study emerging adults' own perceptions are considered to be the focus. Still, future studies should employ multiple measures to evaluate parenting practices. These studies might also consider different age intervals as the interval that correspond to the emerging adulthood period might vary depending on the culture.

Finally, regarding the study's correlational design, causation between perceived parental practices and well-being was not established. However, in conclusion, the results of this current study, in conjunction with the previous research on parenting, revealed valuable insights into parenting practices that could aid psychotherapists and family therapists to better evaluate the holistic needs of their emerging female adult patients. Knowledge of such parenting practices and their implications could facilitate both parents and patients to review their roles in their family. Most importantly, this study contributed to the Turkish psychology literature by showing that both relatedness and autonomy support are related to emerging female adults' subjective well-being to a certain extent.

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**APPENDICES**

**APPENDIX A**  
**Informed Consent Form**

Bu araştırma, İstanbul Bilgi Üniversitesi Klinik Psikoloji Yüksek Lisans Programı öğrencisi Aylin Erbahar tarafından tez yükümlülüğünün bir parçası olarak, Yrd. Doç. Dr. Ryan M. Wise danışmanlığında yürütülmektedir. Araştırmanın amacı katılımcıların ebeveynleriyle ilgili düşünceleri, hayat görüşleri, psikolojik iyi olma halleriyle ilgili bilgi toplamaktır.

Araştırmaya 18-25 yaş arası kadın bireyler katılabilmektedir. Katılım tamamen gönüllülük esasına dayanmaktadır. Bu araştırma kapsamında toplanan tüm veriler gizli kalacak, tamamen bilimsel amaçlarla kullanılacak ve toplu halde değerlendirilecektir. Dolduracağınız anket yaklaşık 20 dakika sürmektedir. Bu araştırmaya katılmak gönüllüdür; kendinizi rahatsız hissettiğiniz takdirde istediğiniz zaman anketi doldurmayı bırakabilirsiniz. Araştırmaya yönelik herhangi bir sorunuz olması halinde Aylin Erbahar (aylinerbahar@gmail.com) ile irtibata geçebilirsiniz.

İlginiz ve katılımınız için teşekkürler.

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İstanbul Bilgi Üniversitesi Psikoloji Bölümü Öğretim Üyesi

**APPENDIX B**

**Demographic Questions**

**(6 items)**

1. Yaşınız: \_\_\_\_\_

2. Cinsiyetiniz:

\_\_\_ Kadın \_\_\_ Erkek

3. Kiminle/nerede yaşıyorsunuz? Lütfen işaretleyiniz.

\_\_\_ Ailemle \_\_\_ Arkadaşlarımla \_\_\_ Erkek/Kız arkadaşım \_\_\_ Yurtta  
\_\_\_ Diğer (lütfen belirtiniz) \_\_\_\_\_

4. Öğrenci misiniz?

\_\_\_ Evet \_\_\_ Hayır

5. Öğrenciyseniz hangi üniversitede okumaktasınız?

\_\_\_ İstanbul Bilgi Üniversitesi

\_\_\_ Boğaziçi Üniversitesi

\_\_\_ Diğer (lütfen belirtiniz)

6. Okuduğunuz bölüm nedir?

\_\_\_ Psikoloji

\_\_\_ Sosyoloji

\_\_\_ Diğer (lütfen belirtiniz)

**APPENDIX C**

**Subjective Well-Being Questions: Happiness, Optimism and  
Satisfaction**

**(3 items)**

1.Genel olarak kendinizi ne kadar mutlu sayıyorsunuz?

Kesinlikle hiç mutlu  
mutlu değil

Kesinlikle çok mutlu

1 2 3 4 5 6 7

2.Genel olarak hayattan ne kadar tatmin olmuş durumdasınız?

Kesinlikle hiç mutlu  
mutlu değil

Kesinlikle çok mutlu

1 2 3 4 5 6 7

3.Her şeyi göz önüne aldığınız zaman geleceğe dair ne kadar iyimsersiniz?

Kesinlikle hiç mutlu  
mutlu değil

Kesinlikle çok mutlu

1 2 3 4 5 6 7

**APPENDIX D**

**Subjective Vitality Scale**

**(7 items)**

Lütfen aşağıdaki ifadeleri okuduktan sonra kendinizi değerlendirip sizin için en uygun seçeneği seçiniz. Seçenekler 1'den (Benim için hiç geçerli değil) 7'ye (Benim için tamamen geçerli) doğru sıralanmaktadır.

		1	2	3	4	5	6	7
1	Kendimi canlı ve zinde hissederim.	1	2	3	4	5	6	7
2	Kendimi çok enerjik hissetmem.	1	2	3	4	5	6	7
3	Bazen kendimi bomba gibi zinde ve canlı hissediyorum.	1	2	3	4	5	6	7
4	Enerjik ve canlı biriyim.	1	2	3	4	5	6	7
5	Her yeni günü dört gözle bekliyorum.	1	2	3	4	5	6	7
6	Neredeyse daima uyanık ve tetikteyim.	1	2	3	4	5	6	7
7	Kendimi enerji dolu hissederim.	1	2	3	4	5	6	7

**APPENDIX E**

**Perceptions of Parents Scale**

**(42 items)**

Lütfen anneniz ve babanızla ilgili aşağıdaki soruları cevaplayın. Eğer ebeveynlerinizden biriyle ilişkiniz yoksa (örnek: babanız), ama yanınızda olmayan o ebeveynle aynı cinsiyette başka biri sizinle aynı evde yaşıyorsa (örnek: üvey baba) lütfen soruları o yetişkine göre cevaplayın. Eğer ebeveynlerinizden biriyle ilişkiniz yoksa ve o ebeveynle aynı cinsiyetten başka bir yetişkin de sizinle yaşamıyorsa, o zaman o ebeveynle alakalı soruları boş bırakın.

Hiç doğru değil 1 2 3 4 5 6 7 Tamamen doğru

Annemizle ilgili sorular:

	1	2	3	4	5	6	7
1. Annem bir şeylere karşı ne hissettiğimi bilir.							
2. Annem hayatımı nasıl yaşamam gerektiğini söylemeye çalışır.							
3. Annem benimle konuşmak için zaman bulur.							
4. Annem beni olduğum gibi kabul eder ve beğenir.							
5. Ne yapmam gerektiğini seçmem konusunda annem bana mümkün olduğunca izin verir.							
6. Annem beni pek sık							

düşünmezmiş gibi davranır.							
7. Annem bana olan sevgisini net bir şekilde ifade eder.							
8. Bir problemim olduğu zaman annem benim düşüncemi ya da bakış açımı dinler.							
9. Annem benimle çok zaman geçirir.							
10. Annem kendimi çok özel hissetmemi sağlar.							
11. Annem kendi kendime karar vermeme izin verir.							
12. Sık sık, annem bana dikkat edemeyecek kadar meşgulmüş gibi gelir.							
13. Annem çoğunlukla beni tasvip etmez ve kabul etmez.							
14. Annem benim yapacağım şeyleri onun istediği gibi yapmam için ısrar eder.							
15. Annem benim ilgilendiğim şeylerle pek ilgilenmez.							

16. Genellikle annem beni gördüğünde mutlu olur.							
17. Genellikle annem olaylara benim bakış açımdan da bakmaya açıktır.							
18. Annem bana yardım etmek için zamanını ve enerjisini ortaya koyar.							
19. Annem kendi yolunu bulmama yardımcı olur.							
20. Annem sıklıkla benim tarafımdan hayal kırıklığına uğramış gibi görünür.							
21. Annem benim birçok ihtiyacıma karşı duyarlı değildir.							
<b>Şimdi babanızla ilgili sorular.</b>							
22. Babam bir şeye karşı ne hissettiğimi bilir.							
23. Babam hayatımı nasıl yaşamam gerektiğini söylemeye çalışır.							
24. Babam benimle konuşmak için zaman yaratır.							

25. Babam beni olduğum gibi kabul eder ve beğenir.							
26. Mümkün oldukça, babam ne yapmam gerektiğini seçmem konusunda bana izin verir.							
27. Babam beni pek sık düşünmezmiş gibi davranır.							
28. Babam bana olan sevgisini net bir şekilde ifade eder.							
29. Bir problemim olduğu zaman babam benim düşüncemi ya da bakış açımı dinler.							
30. Babam benimle çok zaman geçirir.							
31. Babam kendimi çok özel hissetmemi sağlar.							
32. Babam kendi kendime karar vermeme izin verir.							
33. Sık sık, babam bana dikkat edemeyecek kadar meşgulmüş gibi gelir.							
34. Babam çoğunlukla beni tasvip etmez ve kabul etmez.							

35. Babam benim yapacağım şeyleri onun istediği gibi yapmam için ısrar eder.							
36. Babam benim ilgilendiğim şeylerle pek ilgilenmez.							
37. Genellikle babam beni gördüğünde mutlu olur.							
38. Genellikle babam olaylara benim bakış açımdan bakmaya açıktır.							
39. Babam bana yardım etmek için zamanını ve enerjisini ortaya koyar							
40. Babam kendi yolumu bulmama yardımcı olur.							
41. Babam sıklıkla benim tarafımdan hayal kırıklığına uğramış gibi görünür.							
42. Babam benim birçok ihtiyacıma karşı duyarlı değildir.							