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*Research Article*

# Discovering Socialization Priorities in Turkish Society Based on What the Value of Success Means

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## Abstract

The purpose of this study is to discover socialization priorities based on what the value of success means in Turkish society. For this purpose, two related scales have been developed to identify the beliefs of adults in Turkish society towards defining the value of success and the areas in which adults perceive themselves as successful based on these cultural definitions. Inferences were made regarding the constructs that were revealed in these scales as to whether the cultural evaluation of Turkish society as individualistic or collectivist, which had previously been accepted as collectivist in the literature, had changed based on the relationships between scales. This is a correlational study whose participants were composed of a sample of 962 individuals selected through purposive sampling from five different regions of Turkey based on accessibility and availability. Both exploratory and confirmatory factor analyses were carried out. The common factor structures of both scales showed four important phenomena (social sensitivity and altruism, general self-efficacy and control, self-reconciliation, and a life free of problems in personal relations) that Turkish society attaches importance to.

## Keywords

Value of success • Success beliefs • Culture • Socialization priorities • Turkish society

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Technological and scientific advances, as well as cultural interactions, have an effect on the lifestyles in a society. Changing life conditions demand societies to educate individuals so they are equipped with the necessary qualifications to adapt to these conditions. Consequently, the cultural fabric of societies undergoes a change over time. This change also leads to a change in the values system of societies, as values are one of the most important elements that constitute culture (Bond, 1994). Because values represent individual and societal priorities (Schwartz, 2006), changes in cultural structure actually lead to a change in educational priorities (Neuliep, 2012). Education systems are one of the most important tools for societies in preparing their members for the changing conditions of life, and therefore for the future. However, education systems should determine the needs and priorities regarding education in their societies in order to fulfill this function. To achieve this aim, it is undoubtedly an important necessity that education systems should constantly be developed in accordance with the scientific, technological principles and advances, as emphasized under the Basic Principles of Turkish National Education within the national education basic law of 1973 (no. 1739), as well as in accordance with the needs of the environment and country. Scientific research and review should also be utilized. Determining the educational priorities of social life in a society, currently and in the future, requires revealing the cultural structure of that society, as well as the values that this structure emphasizes by means of scientific research. This study was conducted to determine the upbringing and educational priorities in Turkish society based on the meanings attached to the value of success in this society.

Culture is made up of the characteristics that emerge from the interactions of individuals and groups within their natural and personal surroundings (Kim, 2001; Kim & Park, 2006). Culture provides people with the symbolic information necessary for them to know who they are, identify what is meaningful, form interactions with others, and manage the environment. People use culture to make sense of the world (Kim & Park, 2006). They think, feel, act, and form their own reality through culture (Shweder, 1991). Because the cultural environment is a constant part of people's psychological reality (Kağıtçıbaşı, 1998), the most decisive influence on their interactions comes from the cultural context in which they live (Neuliep, 2012). As a result, people who share the same culture are more likely to have similar attitudes, values, views, and behaviors towards life compared to those from different cultures.

A culture's past is inevitably connected to its present and guides its future. Learning a culture's past means learning its values (Neuliep, 2012). The elements that parents emphasize in conversations with their children during childhood form some views in these children related to their cultural self (Mullen & Yi, 1995; Wang, 2007; Wang & Fivush, 2005). While mothers in some cultures express individualistic (independent and autonomous) identity structures as a way to reflect their cultural

background in the conversations with their children, those in other cultures point out mutual commitment and relational identity as a reflection of their cultural background (Gutchess & Indeck, 2009; Wang, 2007). Therefore, various values that are built on autonomy or relatedness contribute to the formation of cross-cultural differences in the long-term autobiographical memory (Wang, 2008).

Triandis (1989) defined individualists as people who give priority to personal goals over the common goals in society, and collectivists as those who do not make a distinction among personal goals or who prefer common goals over personal goals. Individualists perceive themselves as independent from society, prioritize self-loyalty, and are more interested in their preferences, values, autonomy, needs, and rights (Hui & Villareal, 1989; Kagan, 1984; Triandis, 1990, 1995; Triandis, McCusker, & Hui, 1990). On the other hand, collectivists see themselves as a part of society; they care about loyalty and commitment to society and are thus more interested in the goals, responsibilities, and duties related to society (Kagan, 1984; Singelis, 1994; Triandis, 1990, 1995).

The differences between individualistic and collectivist societies can easily be observed in the values that are prominent in a culture (Bond, 1994). Other studies have also shown that different values are emphasized in individualistic and collectivist views and cultures. For instance, individualistic cultural contexts and views emphasize individual freedoms, independence, autonomy, self-confidence, self-respect, self-acceptance, competition, and being ambitious; in promoting business life they put values on high income, enjoyment, individual success, being different from others, being open to new things, and superiority (Dutta-Bergman & Wells, 2002; Hui & Villareal, 1989; Markus & Kitayama, 1991; Miller, 1984, 1988; Reykowski, 1994; Singelis, 1994; Triandis, 1990, 1995). On the other hand, collectivist contexts and views emphasize the values of mutual commitment, maintaining social relations, harmony in social relations, making others happy, family safety, high cooperation, low competition, social hierarchy, and protecting one's lifestyle (Dutta-Bergman & Wells, 2002; Earley & Gibson, 1998; Etzioni, 1968; Hui & Villareal, 1989; Miller, 1984, 1988; Singelis, 1994; Triandis, 1989, 1990).

Values are indispensably related to the culture in which they exist (Cheng, 1994; Cheng & Schwitzer, 1996; Haque, 2003; Hofstede 1980; Kluckhohn & Strodtbeck 1961; Schwartz 1992; Schwartz & Bilsky 1987, 1990; Triandis 1982, 1995; Whitley & England, 1977). Values are a relatively decisive guide that lead one toward making sense of life (interpreting things, identifying priorities, and making choices and decisions; Rokeach, 1973; Westwood & Posner, 1997). With these characteristics, cultural values bring a set of expectations and rules that regulate how people should act in that culture (Neuliep, 2012). Individuals use the values shared by the group with which they socialize as their primary resource when forming personal value

systems. For this reason, while individuals' personal value systems show similarities among those in the same culture, they are expected to differ between individuals who live within different cultural contexts, because a value that is prioritized culturally may not seem important in other contexts (Westwood & Posner, 1997).

Schwartz (1992) suggested that there are ten basic values (i.e., universalism, benevolence, tradition, conformity, security, power, achievement, hedonism, stimulation, and self-direction) that are implicitly accepted in all cultures and can be distinguished motivationally. According to Schwartz (1992), individuals should state suitable goals as a group to be able to cope with their biological and social interactional needs, as well as their existential needs related to the groups' welfare and lives; they should talk with others about all of these goals and use cooperation to meet these needs. Values are concepts in which individuals' motivational goals that have arisen from existential needs are expressed cognitively and verbally in social interactions in a way that is desired by society.

To think about values means to consider what is important in life (Schwartz, 2006, p. 2). Because values in a cultural group show a great many similarities, thinking about values actually means thinking about what is important in the cultural group one is raised in. Cultures assign meaning to human behaviors and the reasons behind these behaviors; these meanings include the dynamics that underlie these behaviors (Kağıtçıbaşı, 1998).

Behavior-based evaluations vary depending on the values and meanings a cultural group attaches to a phenomenon (Berry, 1999). As all human behaviors are designed culturally, the differences in human behavior can be explained by the cultural contexts one is raised in. Because different cultures accept different things, the meanings attached to the contents of values would naturally refer to the same changes in concept in each culture. Specifically, values that involve more pressure in terms of acting according to the rules of a cultural group are of greater importance. The reason is that individuals who make up the members of that cultural group reduce their anxiety related to adapting to society and justify their feelings of competence by trying to meet social standards. Another characteristic of such values is that they show stronger relationships through behavior. Schwartz's (2006) study showed that one value that has these characteristics is the value of success. In this regard, issues such as what success means, what makes individuals successful, and the performance with which jobs or tasks are accepted as successful can be expected to differ across cultures. This is because the value of success, which is defined as the competencies focusing on social reputation and "being proven according to the dominant cultural standards to get social approval" (Schwartz, 2006, p. 4) need to be formed based on different social standards in different cultural groups. Individuals from one culture differ from another cultural group through their

behavioral characteristics towards the value of success, which reflects the socialization priorities of one's own cultural group and yields social superiority and reputation when performed (Schwartz, 1996, p. 123).

On the other hand, the same society can go through changes in cultural structure throughout its historical process, because cultures are not stable (Berry, 1980; Neuliep, 2012; López, Correa-Chávez, Rogoff, & Gutiérrez, 2010). Cultures change (Kim & Park, 2006). Cultural boundaries become both pervious and open to change with time (López, et al. 2010). The phenomena of language, politics, religion, business life, education, and social relations in a culture may undergo change. Besides, psychological phenomena such as identity, beliefs, values, attitudes, and abilities in a culture can also change (Berry, 1980). Because cultures are dynamic and are constantly developing (as opposed to being stable), a culture previously defined as collectivist might be accepted as individualistic in processes that follow these changes. In fact, cultures cannot be described as fully individualistic or fully collectivist because it is not possible for everyone to completely individualistic or collectivist in a culture. Therefore, it would be more meaningful to describe cultures as mostly individualistic or mostly collectivist (Neuliep, 2012).

Based on all this information on the relationship between culture and people, it would not be incorrect to say that a common characteristic of every culture is that it instills the value of success in its individuals. This is because cultural values that are emphasized in the common cultural context through the process of socialization are an important means of social approval, and as a natural result they shape individual perceptions and beliefs regarding what success is. Furthermore, individuals can greatly share common or similar perceptions of success in terms of culture. As a result, they can perceive themselves as successful in areas in which they feel competent through the values that help social approval. In this case, when the meanings attributed to the value of success in a society are revealed, they can provide information on the primary socialization priorities, as well as where that society stands in its individualistic or collectivist continuum. This study aimed to examine these perceptions in terms of Turkish society. For this aim, two related scales were developed to identify the beliefs of adults in Turkish society towards their definition of the value of success and the areas in which adults perceive themselves as successful based on these cultural definitions. Inferences were then made regarding the constructs revealed in these scales and whether the cultural evaluation of Turkish society (previously accepted as collectivist in the literature) based on the relationships between scales had changed to individualistic or collectivist.

This study, which seeks to identify the meanings and beliefs attached to the value of success in Turkish society, is expected to provide practical benefits for parents and

educators, as well as the education system, because the meanings that individuals currently attach to success represent the skill and ability areas where they need to be successful. Parents' knowledge of the areas where they should support their children and of which skills they should give importance to for them to develop is the primary condition for providing children with the support they need. Similarly, teachers and guidance teachers in schools will also need to know the meanings attached to success in Turkish society in order for students to be educated as successful individuals in curricular and extra-curricular activities. Finally, in order for the Turkish national education system to be modified and developed in accordance with the necessities of the time and the changing needs of the country, there is a need for research findings on the educational priorities of Turkish society.

### **Method**

This is a correlational study that seeks to reveal the meanings that the participant Turkish adults attribute to the value of success and to identify the areas in which they perceive themselves as successful based on their definitions. This study was designed firstly to develop reliable and valid measurement tools that can measure adults' beliefs on the definition of success and their perceptions of their own areas of success, and secondly, to test the structural equation model that was formed to identify the relationships between these measured beliefs.

### **Participants**

The participants of the study were from a sample of 1000 individuals selected through purposive sampling from five different regions of Turkey based on accessibility and availability. However, the analyses were conducted on a total of 962 participants after excluding invalid data. The criteria used for sampling included being 20 years old or over and participating in the study voluntarily. Because the scales were developed for use on adults in general, it was attempted to select the participants for the sample from a wide range. The participants included university teaching staff, teachers, security personnel, tradesmen, housewives, employees from different institutions, biologists and chemists, religious officials, officers from different organizations, graduate students, and young individuals who were unemployed at the time. The age of the sample group of 962 individuals ranged between 20 and 53 years old. Of the participants, 443 were male (46%), 519 were female (56%), 375 were married (39%), 558 were single (58%), and 29 were widowed (3%). Their education levels ranged from having completed elementary school to graduate education.

## Procedure

In this study, to reveal the meanings Turkish adults attribute to the value of success, the Adults' Beliefs on the Definition of Success Scale (ABDSS) was developed, and to identify the areas in which they perceive themselves as successful based on their definitions, the Adults' Perception of Personal Success Area Scale (APPSAS) was developed. In order to determine the statements to be included in the item pools for these scales, a group of 70 adults composed of different age groups and different professions in Eskişehir were asked to answer the following questions on paper: What does success mean to you? What do people do to be successful? In which areas do you perceive yourself as successful and why?

The meanings attributed to the value of success in the answers were analyzed and a pool of 35 items that were considered to represent all the answers was created. These 35 items were added to both scale drafts. However, in considering the aims of the scales, while the meaning of success was expressed as a belief towards the definition of success in one scale, it was a perception of one's personal area of success in the other scale. For example, the statements "contributing to the development of the society," "coping with difficulties to achieve goals," and "being happy with the choices made in one's personal life" in the 35-item pool regarding the definition of success were included in the draft of the ABDSS as follows: "Success means to contribute to the development of the society," "Success means to cope with difficulties to achieve goals," and "Success means to be happy with the choices made in one's personal life." The same items were adapted to the draft of the APPSAS as follows: "I contribute to the development of society," "I cope with difficulties to achieve my goals," and "I am happy with the choices I have made in my personal life."

After taking three field experts' views, 30 items were left in the pool. Two different 30-item forms were administered together to the 1,000 individuals who constituted the sample of the study. The individuals filled these forms by marking the most suitable option for them with 4-point Likert-type answers (strongly agree, agree, somewhat agree, and strongly disagree). After the forms that contained invalid answers were excluded, the remaining 962 forms were analyzed.

## Data Analysis

The data were analyzed using descriptive statistics, exploratory factor analysis (EFA), confirmatory factor analysis (CFA), reliability analyses, correlations, and the *t*-test. The data from the scale were divided into two groups for EFA and CFA. For the construct validity of the scale, EFA was firstly conducted on the data from 330 individuals, and the varimax rotation technique was employed. CFA was then applied to the second group of data from 632 individuals to examine whether the structure revealed in CFA was confirmed. The reliability of the scale was measured

by calculating Cronbach's alpha coefficient (for the whole survey and its sub-dimensions) and the item-discrimination index. For the item-discrimination index, both item-total correlations were used, and the difference between the item mean scores of the bottom 27% and the top 27% groups that formed based on the total scores in the scale were tested using the *t*-test. Taking into account the possibility that small differences can be significant in large groups, the significance level was chosen as  $\alpha = .001$ . In addition, the anti-image correlations were calculated for the items. To determine whether the scale could be used as a total score, Tukey's test for additivity was conducted. For the construct validity of the scales, EFA was performed separately, and the factor structures were seen to be similar to each other, as expected. The items which were equivalent in both scales were then left to the side, and EFA was again conducted on the remaining small number of items in only one scale. Therefore, two valid and reliable scales were developed which included belief and perception items that were equivalent to each other and had identical factor structures. After that, whether the factor structures of both scales revealed in EFA were confirmed in the second group of data was tested separately through CFAs. When the structures of both scales were determined to be confirmed through CFA, path analyses were performed based on the factors to identify whether beliefs related to the definition of success affected the perception of area of success. In addition, *t*-tests were run to examine whether there was a significant difference between the scores of belief and perception of success that were equivalent to each other.

## Findings

### Findings on the Validity and Reliability of ABDSS and APPSAS

**Findings on the validity and reliability of Adults' Beliefs on the Definition of Success Scale (ABDSS).** The varimax rotation technique was employed in the EFA conducted for the construct validity of the ABDSS. The suitability and sufficiency of the data were initially tested for factor analysis. The Kaiser-Meyer-Olkin (KMO) value of ABDSS was found as 0.83, and the Bartlett's test result was significant,  $\chi^2_{120} = 3153.062, p < .001$ . The EFA results of ABDSS are presented in Table 1. As a result of EFA, four factors explaining 60% of the total variance with an eigenvalue of 1 or higher were revealed. The eigenvalue of the first primary element was 4.71. The eigenvalues of the second, third, and fourth elements were 1.84, 1.71, and 1.34, respectively. The common variances of the four defined factors related to the items were found to range between .40 and .78. Factors explained 17.50%, 14.70%, 14.01%, and 13.79% of the total variance related to the scale, respectively.



Table 1  
*Explanatory Factor Analysis Results of ABDSS*

Factor Name	Item No	Factor Loading After Rotation				Common Variance
		Factor-1	Factor-2	Factor-3	Factor-4	
Social Sensitivity and Altruism (SSA)	1	.80				.67
	2	.77				.64
	3	.76				.63
	4	.63				.52
	5	.57				.40
General Self-Efficacy and Control (GSC)	6		.80			.69
	7		.77			.61
	8		.70			.54
	9		.66			.49
Self-Reconciliation (SR)	10			.77		.65
	11			.76		.60
	12			.72		.57
	13			.61		.47
Life Free of Problems in Personal Relations (LFPPR)	14				.87	.78
	15				.86	.77
	16				.72	.61
Cronbach's Alpha		.78	.76	.74	.80	
Explained Variance		17.50%	14.70%	14.01%	13.79%	Total: 60.01%

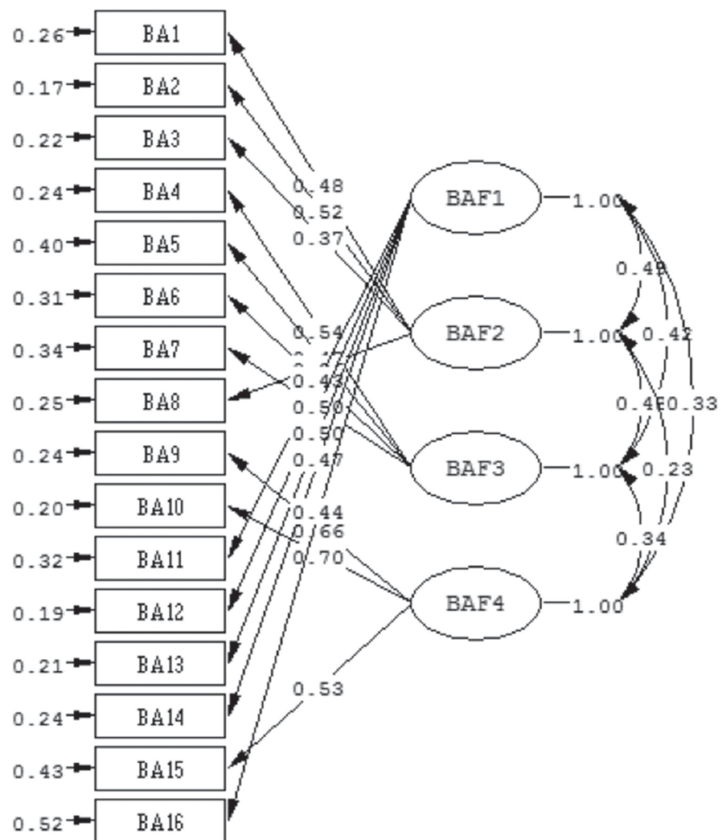
After rotation, Factor 1 was revealed to include five items; Factor 2, four items; Factor 3, four items; and Factor 4, three items. Since the items in Factor 1 emphasized sensitivity and being altruistic towards society and in social relations, this factor was called Social Sensitivity and Altruism (SSA). As the items in Factor 2 put emphasis on general self-efficacy and belief of control as the reason for success, this factor was called General Self-Efficacy and Control (GSC). Because the items in Factor 3 laid stress on individual's being reconciled with one's self, this factor was termed Self-Reconciliation (SR). As for Factor 4, it was called Life Free of Problems in Personal Relations (LFPPR) as it emphasized personal relations being free of problems as the reason for success in different contexts. The correlations of the sub-dimensions of ABDSS with the total score were between .65 and .77 ( $p < .01$ ). The correlations of the sub-dimensions of ABDSS across each other were between .29 and .40 ( $p < .01$ ). To determine whether the ABDSS was prepared in the form of an additive scale, Tukey's test for additivity was conducted. The result showed that the non-additivity value of the scale was significant, ( $F = 8.97, p < .05$ ). This result means that the scale did not have an additive form, and evaluations should be made based on the factors.

To obtain further evidence as to what extent the four-factor structure revealed in EFA fit the data that was gathered, CFA was done on the second group of data from the 632 individuals. The chi-square value calculated for data fit was significant,  $\chi^2_{(98)} = 286.58, p < .01$ . The chi-square degrees of freedom ratio which took into account the effect of sample size was found to be quite low ( $\chi^2/df = 2.92$ ). Furthermore, other goodness-of-fit indexes are presented in Table 2.

Table 2  
Fit Parameters related to the CFA Model of ABDSS

Fit Parameter	Coefficient
GFI	0.95
AGFI	0.93
NFI	0.95
NNFI	0.96
SRMR	0.05
RMSEA	0.05
CFI	0.97
Df	98
$\chi^2$	286.58
$\chi^2/df$	2.92

The standard fit measure values of the indexes are as follows: The coefficients obtained from GFI and AGFI ranged between 0 and 1. Although there has not been consensus in the literature, a coefficient above 0.85 (Anderson & Gerbing, 1984;



Chi-Square=286.58, df=98, P-value=0.00000, RMSEA=0.055

Figure 1. Path Diagram for ABDSS.

Cole, 1987; Marsh, Balla, & McDonald, 1988) or 0.90 (Kline, 1994; Schumacker & Lomax, 1996) is accepted as a good fit. The coefficients obtained from RMSEA also ranged between 0 and 1. RMSEAs of 0.05 or less are enough for a fit (Jöreskog & Sörbom, 2001). For NFI and NNFI, .95 or higher; for CFI, .90 or higher; and for SRMR, .05 are accepted as good measures of fit (Hu & Bentler, 1999). An  $\chi^2/df$  rate between 2 and 5 shows good fit, while values less than 2 show perfect fit (Jöreskog & Sörbom, 2001; Kline, 2005). This value, being less than 2, is an indicator of perfect fit. In this regard, in examining the values that had been obtained related to the model based on the standard-fit values, the modeled factor structure seemed to be verified. A path diagram for the model obtained in CFA is shown in Figure 1. As seen in Figure 1, the standardized coefficients obtained in CFA that show the relationship between the factors and the items ranged from 0.37 to 0.70.

Item-total correlations for all items in the ABDSS ranged between .46 and .68; the  $t$ -values were significant ( $p < .001$ ). In addition, the anti-image correlations of the scale items were also between .72 and .91. Cronbach's alpha coefficients for the ABDSS factors were as follows: .78, .76, .74, and .80, respectively for the four factors. Considering these values, the items in the scale could be argued to have high reliability and closely measured the same behavior. This finding can be interpreted as the items distinguished adults in terms of their beliefs on the meaning of success.

**Findings on the validity and reliability of the Adults' Perceptions of Personal Success Areas Scale (APPSAS).** The varimax rotation technique was employed

Table 3  
*Explanatory Factor Analysis Results of APPSAS*

Factor Name	Item No	Factor Loading After Rotation				Common Variance
		Factor-1	Factor-2	Factor-3	Factor-4	
Social Sensitivity and Altruism (SSA)	1	.75				.65
	2	.75				.62
	3	.74				.60
	4	.73				.59
	5	.67				.51
General Self-Efficacy and Control (GSC)	6		.85			.77
	7		.77			.65
	8		.76			.68
	9		.64			.54
Self-Reconciliation (SR)	10			.86		.78
	11			.81		.69
	12			.68		.60
	13			.66		.51
Life Free of Problems in Personal Relations (LFPPR)	14				.84	.72
	15				.83	.75
	16				.69	.58
Cronbach Alpha		.83	.82	.80	.75	
Explained Variance		18.96%	16.15%	16.02%	12.78%	Total: 63.92%

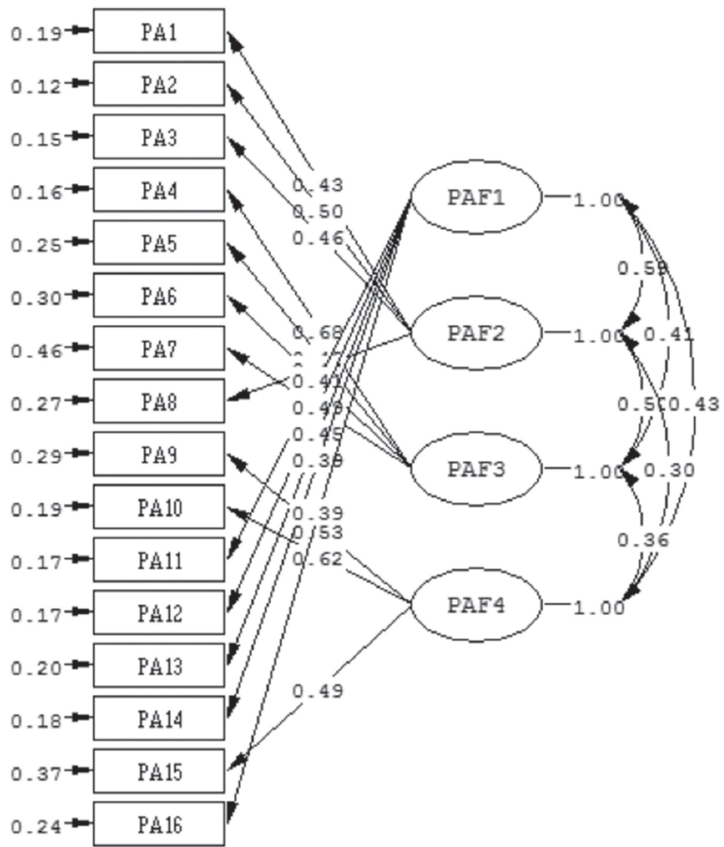
in EFA conducted for the construct validity of the APPSAS. The suitability and sufficiency of the data were initially tested for factor analysis. The KMO value of APPSAS was found as 0.87, and Bartlett’s test result was significant,  $\chi^2_{(120)} = 3883.383$ ,  $p < .001$ . EFA results for the APPSAS are presented in Table 3.

As a result of EFA, four factors explaining 64% of the total variance with an eigenvalue of 1 or over were revealed. The eigenvalue of the first primary element was 5.53. The eigenvalues of the second, third, and fourth elements were 1.79, 1.66, and 1.23, respectively. The common variances of the four factors defined related to the items ranged between .51 and .78. Factors 1, 2, 3, and 4 respectively explained 18.96%, 16.15%, 16.02%, and 12.78% of the total variance related to the scale. After rotation, Factor 1 was revealed to include five items; Factor 2, four items; Factor 3, four items; and Factor 4, three items. Because the items in Factor 1 emphasized sensitivity and being altruistic towards society and in social relations as an area of success, this factor was called Social Sensitivity and Altruism (SSA). As the items in Factor 2 put emphasis on general self-efficacy and belief of control as an area of success, this factor was called General Self-Efficacy and Control (GSC). Because the items in Factor 3 laid stress on an individual’s being reconciled with one’s self as the area of success, this factor was named Self-Reconciliation (SR). As for Factor 4, it was termed Life Free of Problems in Personal Relations (LFPPR) as it emphasized personal relations being free of problems in different contexts as the area of success. The correlations of the sub-dimensions of APPSAS with the total score were between .65 and .77 ( $p < .01$ ). The correlations of the sub-dimensions of APPSAS across each other were between .26 and .50 ( $p < .01$ ).

To obtain further evidence as to what extent the four-factor structure revealed in EFA fit the data gathered, CFA was performed on the second group of data from the 632 individuals. The chi-square value calculated for data fit was significant,  $\chi^2_{(98)} = 296.71$ ,  $p < .01$ . The chi-square degrees-of-freedom ratio which took into account the effect of sample size was found to be quite low,  $\chi^2/df = 3.02$ . Other additional goodness-of-fit indexes are presented in Table 4.

Table 4  
Fit Parameters related to the CFA Model of APPSAS

Fit Parameter	Coefficient
GFI	0.94
AGFI	0.92
NFI	0.96
NNFI	0.97
SRMR	0.05
RMSEA	0.05
CFI	0.97
<i>Df</i>	98
$\chi^2$	296.71
$\chi^2/df$	3.02



Chi-Square=296.71, df=98, P-value=0.00000, RMSEA=0.057

Figure 2. Path Diagram for APPSAS.

Considering the standard fit values mentioned in the previous sections, the values obtained for the model showed the modeled factor structure to be confirmed. A path diagram for the model obtained in CFA is shown in Figure 2. As seen in Figure 2, the standardized coefficients obtained in CFA that show the relationship between the factors and the items ranged from 0.39 to 0.68.

Item-total correlations for all items in the APPSAS ranged between .52 and .74; the *t*-values were significant ( $p < .001$ ). Cronbach's alpha coefficients for the APPSAS factors and the total score were as follows: .83, .82, .80, .75. Based on these values, the items in the scale can be argued to have high reliability and closely measure the same behavior. This finding can be interpreted to mean the items distinguished adults in terms of their perception of personal area of success.

### Whether Adults’ Belief in What Success Means Affected Their Perception of Personal Area of Success

For this reason, related factors from both scales were analyzed together. The results of these analyses are given below. In the path analysis conducted to determine if the Social Sensitivity and Altruism (SSA) sub-dimension (Factor 1) scores from the ABDSS affected the SSA sub-dimension (Factor 1) scores from the APPSAS, the chi-square value calculated for the model data fit showed significance,  $\chi^2_{(34)} = 81.47, p < .01$ . The other goodness-of-fit indexes are presented in Table 5. A path diagram for the model obtained from the path analysis is shown in Figure 3. The fit indexes in Table 5 confirmed that the model related to the individuals’ beliefs about success in the SSA sub-dimension affected their perception of personal area of success in the SSA sub-dimension.

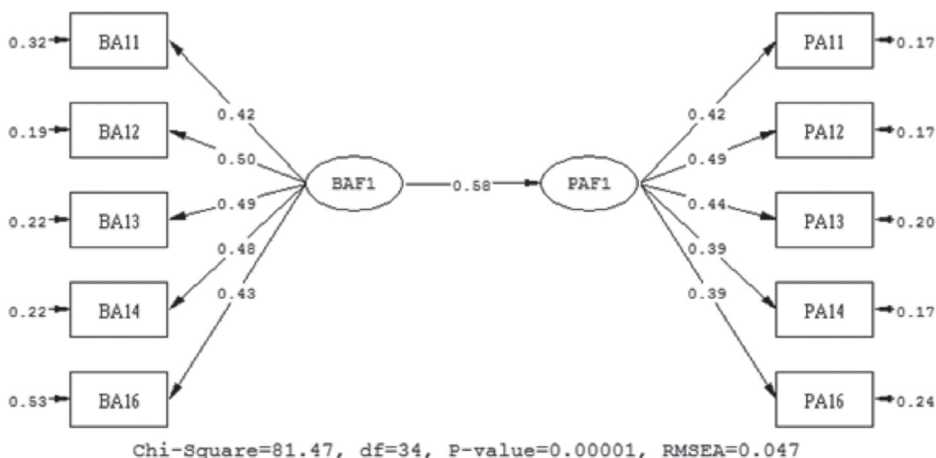


Figure 3. Path diagram of the relationship between Factor 1 from the ABDSS and from the APPSAS.

Table 5  
Fit parameters related to the path analysis model of Factor 1 (SSA) from the ABDSS and the APPSAS

Fit Parameter	Coefficient
GFI	0.97
AGFI	0.96
NFI	0.98
NNFI	0.98
SRMR	0.03
RMSEA	0.04
CFI	0.99
Df	34
$\chi^2$	81.47
$\chi^2/df$	2.39

In the path analysis conducted to determine whether the General Self-efficacy and Control (GSC) sub-dimension (Factor 2) scores from the ABDSS, affected the GSC

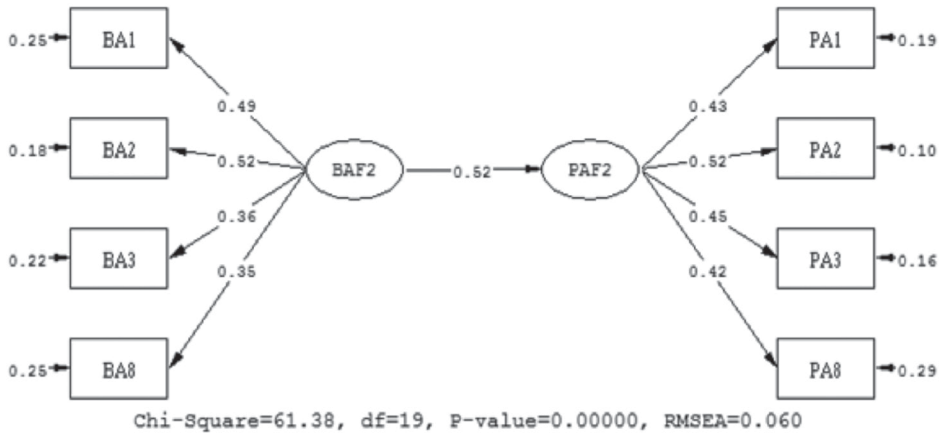


Figure 4. Path diagram of the relationship between Factor 2 of the ABDSS and the APPSAS.

sub-dimension (Factor 2) scores from the APPSAS, the chi-square value calculated as related to the model data fit showed significance,  $\chi^2_{(19)} = 61.38, p < .01$ . The other goodness-of-fit indexes are presented in Table 6. A path diagram for the model obtained in the path analysis is shown in Figure 4. These fit indexes confirmed that the model related to the individuals' beliefs in the GSC sub-dimension of success affected the perception of their personal area of success in the GSC sub-dimension.

Table 6  
Fit Parameters related to the Path Analysis Model of Factor 2 (GSC) from the ABDSS and the APPSAS

Fit Parameter	Coefficient
GFI	0.98
AGFI	0.95
NFI	0.98
NNFI	0.98
SRMR	0.03
RMSEA	0.06
CFI	0.98
Df	19
$\chi^2$	61.38
$\chi^2/df$	3.23

In the path analysis conducted to determine whether the Self-Reconciliation (SR) sub-dimension (Factor 3) scores from the ABDSS affected the SR sub-dimension (Factor 3) scores from the APPSAS, the chi-square value calculated for the model data fit was significant at  $\chi^2_{(19)} = 46.84, p < .01$ . The other goodness-of-fit indexes are presented in Table 7. A path diagram for the model obtained in the path analysis is shown in Figure 5. These fit indexes confirmed the model related to the individuals' beliefs about success in the SR sub-dimension affected the perception of their personal area of success in the SR sub-dimension.

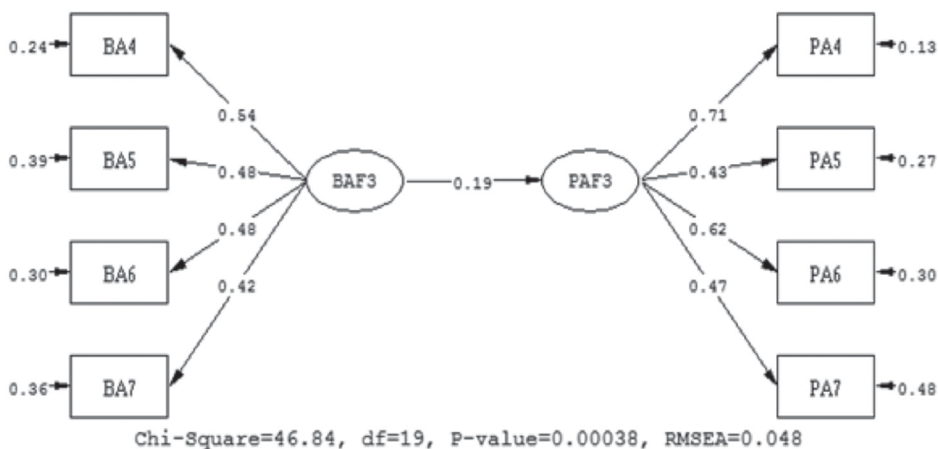


Figure 5. Path diagram on the relationship between the Factor 3 in the ABDSS and the APPSAS.

Table 7

Fit Parameters related to the Path Analysis Model of Factor 3 (SR) from the ABDSS and the APPSAS

Fit Parameter	Coefficient
GFI	0.98
AGFI	0.97
NFI	0.97
NNFI	0.98
SRMR	0.03
RMSEA	0.04
CFI	0.98
Df	19
$\chi^2$	46.84
$\chi^2/df$	2.46

In the path analysis conducted to determine whether the Life Free of Problems in Personal Relationships (LFPPR) sub-dimension (Factor 4) scores from the ABDSS affected the LFPPR sub-dimension (Factor 4) scores from the APPSAS, the chi-square value calculated for the model data fit was significant at  $\chi^2_{(8)} = 21.36, p < .01$ . The chi-square degrees of freedom ratio, which took into account the effect of sample

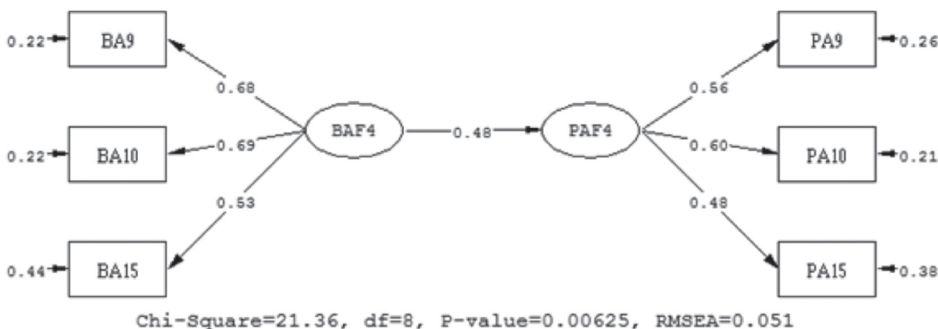


Figure 6. Path diagram on the relationship between Factor 4 in the ABDSS and the APPSAS.



size, was found to be quite low,  $\chi^2/df = 2.67$ . Other additional goodness-of-fit indexes are presented in Table 8. A path diagram for the model obtained in the path analysis is shown in Figure 6. The fit indexes presented in Table 8 confirmed that the model related to individuals' beliefs about success in the LFPPR sub-dimension affected the perception of their personal area of success in the LFPPR sub-dimension.

Table 8

*Fit Parameters related to the Path Analysis Model of Factor 4 (LFPPR) from the ABDSS and the APPSAS*

Fit Parameter	Coefficient
GFI	0.99
AGFI	0.97
NFI	0.99
NNFI	0.98
SRMR	0.03
RMSEA	0.05
CFI	0.99
<i>Df</i>	8
$\chi^2$	21.36
$\chi^2/df$	2.67

The *t*-test was conducted on the adults' scores from the ABDSS and APPSAS based on factors, and whether these scores showed a significant difference was examined. The results of these analyses are presented in Table 9 below.

Table 9

*The t-test results of the factor scores from the ABDSS and APPSAS*

	Scale	n	$\bar{X}$	SD	df	<i>t</i>
SSA	ABDSS	631	16.19	2.62	630	-1.29
	APPSAS	631	16.32	2.35		
GSC	ABDSS	631	13.40	1.96	630	7.44***
	APPSAS	631	12.78	2.01		
SR	ABDSS	631	12.83	2.21	630	12.28***
	APPSAS	631	11.35	2.47		
LFPPR	ABDSS	631	7.44	2.10	630	-7.40***
	APPSAS	631	8.09	1.87		

\*\*\**p* < .001.

As seen in Table 9, the SSA factor scores didn't significantly differ across the scales. The score for the GSC and SR factors did significantly differ across the scales. In these dimensions, the mean score for the belief on the definition of success was higher than the mean score for the perception of personal area of success. Finally, the factor scores of LFPPR significantly differed across the scales. Contrary to the other two dimensions, in this dimension, the mean score for the perception of personal area of success was higher than the mean score for the belief in the definition of success.

## Discussion

To reveal the meanings the participant adults attributed to the value of success, the ABDSS was developed. To identify the areas in which they perceive themselves as successful based on their way of defining success, the APPSAS was developed. Both exploratory and confirmatory factor analysis showed that the scales had construct validity. The reliability analyses also revealed that both scales were reliable instruments.

The common factor structures of both scales showed four important phenomena that Turkish society attaches importance to. These are social sensitivity and altruism (SSA), general self-efficacy and control (GSC), self-reconciliation (SR), and a life free of problems in personal relations (LFPPR). Considering these dimensions in terms of where they stand in the individualistic/collectivist continuum, the dimensions of SSA and LFPPR seemed to mostly reflect collectivist concerns, while the dimensions of GSC and SR referred mostly to individualistic concerns (Hofstede, 1980, 1984, 1994, 2001; Markus & Kitayama, 1991; Triandis, 1990; Triandis, Brislin, & Hui, 1988; Triandis & Suh, 2002). These dimensions may imply that Turkish society might be moving away from its mostly collectivist structure.

Still, the *t*-test results for comparing the factor mean scores of both scales indicated an interesting finding. According to these results, the mean scores of the dimensions of SSA and LFPPR, which are mostly related to collectivist concerns, either did not differ (in terms of belief and success area) or revealed a higher mean (for the perceptions of area of success compared to beliefs). On the other hand, the mean scores of the dimensions of GSC and SR, which are thought to reflect mostly individualistic concerns, significantly differed in terms of beliefs and area of success. However, the scores in beliefs were higher than the scores in the perceptions of success area for both dimensions. When these findings are interpreted based on the social psychological literature that has indicated people's beliefs do not necessarily overlap their behaviors (Taylor, Peplau, & Sears, 2006), the dimensions in which the perceptions of success area scores were higher or beliefs and perceptions of success area did not differ can be argued to have deep-rooted cultural traditions, and thus have been more internalized as areas that have been more greatly invested in. In this sense, the dimensions in which the scores of beliefs on the definition of success were higher than those of the perceptions of area of success could be relatively newer, not sufficiently internalized, and be areas that have not been sufficiently invested in when compared to the others.

From this perspective, the dimensions of SSA and LFPPR can be considered as reflecting concerns related to a deep-rooted cultural tradition of Turkish society. The reason is that in relation to the participants' mean score of belief on the definition of success and mean score of the perception of area of success, in these dimensions, individuals either had felt as much success as they had belief, or they thought that they had showed a performance beyond their beliefs as a result of investing more than they believed. Contrary to this, the

dimensions of GSC and SR are thought to possibly reflect a newer cultural tradition in Turkish society, as the participants' scores on the perceptions of personal areas of success in these two dimensions were significantly lower than their belief scores. These findings imply that Turkish society might be going through a process of cultural change. Findings confirming this interpretation can be located in Kağıtçıbaşı's studies (1970; 1981a; 1981b; 1981c; 1981d; 1982a; 1982b; 1994; 2005; 2007; Kağıtçıbaşı & Berry, 1989); her studies from the 1970s and 80s include findings that revealed Turkish society's relational structure. On the other hand, her studies around the turn of the new millennium showed findings related to the structure of Turkish society that attached importance to both being relational and individualistic together.

Kağıtçıbaşı (1996; 1998; 2005; 2007), in her studies modeling change in the family structure, claimed that family structures based on *mutual commitment* (indicating collectivism) are changing towards a structure based on *mutual emotional commitment* (blending collectivist and individualistic structures); this reveals the characteristics are different from the *independent* family structure (indicating individualism). In this last structure, while individuals try to keep interpersonal connections alive, they also care about developing an independent self. This family structure raises individuals to have an *independent-relational self*. According to the findings of the current study, while Turkish society has preserved the basic socialization priorities of its collectivist structure, it also sees individualistic cultural characteristics among its priorities. However, although the characteristics indicated in these dimensions have been added to the socialization priorities of today's Turkish society, the finding that scores from the perceptions of personal areas of success were significantly lower than the scores related to beliefs on the definition of success show that individuals may not have made as many investments as they have in the other two dimensions, despite believing in the importance of the characteristics indicated in these dimensions. It may be that the characteristics emphasized in these dimensions could also have been internalized to a greater extent in the process, like those in the other two dimensions.

The findings that individuals perceived themselves to be less successful in the personal areas of success as a reflection of individualist understanding, despite the understanding that the blend of both collectivist and individual cultural characteristics is featured in the meanings attached to success in Turkish society, can be due to the education provided at home and at school. Individuals may not have been supported sufficiently at home or in educational institutions in terms of gaining the skills related to personal areas of success for overall self-efficacy, self-control, and self-peace. On the other hand, because the skills of social sensitivity, altruism, and establishing problem-free personal relationships are characteristics encouraged by the deep-rooted traditions of Turkish society, the development of these characteristics may not be supported naturally because children are already exposed to this message both at home and in educational institutions.

Humans give importance to whatever they need. The finding that Turkish society defines success as social sensitivity and altruism, problem-free personal relations, overall self-efficacy and control, and self-peace can be interpreted, in a way, as the individuals of this society having the need to be supported in terms of these developmental characteristics. This need is more apparent in the areas of success of overall self-efficacy, control, and self-peace.

The limitations of this study are that it was conducted with individuals 20 years old and over and used the purposive sampling method. This study might have significance in terms of providing further evidence to previous studies that have assisted the understanding of socialization priorities in Turkish society and culture. In addition, the findings of this study have clues related to the relativity of meanings attributed to values that are thought to be shared universally. The findings also imply that to better understand a culture, it is necessary to identify which values are prioritized in that culture, as well as to examine what individuals understand from those values.

Using the findings of this study, parents, teachers, and guidance counselors can gain practical benefits in educating children. In this regard, in order for them to maintain a successful stance against the difficulties of life from an early age, parents and educators can teach children to develop their feeling of self-control and enhance their sense of competence by learning how to effectively cope with problems. Additionally, they can enable children to be individuals who are at peace with themselves by teaching them how to recognize and develop the self. For this aim, children should be taught how to be at peace with one's self by recognizing one's strengths and weaknesses, by accepting one's self with these strengths and weaknesses, and also by giving hope to develop weakness. Their needs for a seamless life can be met by teaching them effective communication skills and interpersonal problem-solving skills. Finally, they can be made sensitive to society and altruistic when necessary by making them feel the merits of being sensitive to the people they live with, their needs, and teaching them that doing good things for other people can actually help one feel better. The findings of this study can be guiding in terms of which individual characteristics to develop in the national education system. Further research may be conducted through cultural and cross-cultural examinations to see the extent that the meanings are attributed to the same universal values in different cultures.

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