MASTER'S THESIS

OPENNESS TO CULTURAL DIVERSITY AND WELL-BEING AMONG TURKISH ADOLESCENTS: THE MODERATING ROLE OF AN INTEGRATED SELF-CONSTRUAL
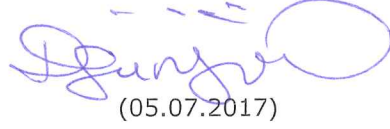
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MASTER THESIS JURY APPROVAL FORM

I certify that I have read this thesis and that in my opinion it is fully adequate, in scope and in quality, as a thesis for the Master degree.

(05.07.2017)

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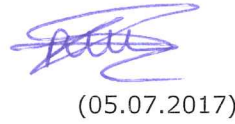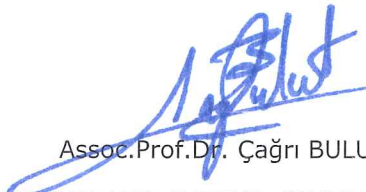(Assistant Professor Doctor Elif Sevgi Durgel Jagtap)

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ABSTRACT

OPENNESS TO CULTURAL DIVERSITY AND WELL-BEING AMONG TURKISH ADOLESCENTS: THE MODERATING ROLE OF AN INTEGRATED SELF-CONSTRUAL

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MA, Psychology

Advisor: Assoc. Prof. Derya Güngör De Bruyn

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Globalization of cultures and the impact of migration cause different cultural groups to come into contact. In highly immigrant receiving culturally diverse contexts, such as Turkey, exposure to cultural differences and diversity can be influential on adolescent well-being specifically for self and identity development. One way to successfully deal with cultural diversity is being open and tolerant to people of different cultural backgrounds (Whitt, Edison, Pascarella, Terenzini & Nora, 2001). Studies also show the positive contribution of the coexistence of different cultural backgrounds in self and identity on well-being in culturally rich environments (Kağıtçıbaşı 2005; Phinney, 1990; Roccas & Brewer, 2002). According to Kağıtçıbaşı, due to increasing rate of cultural exposure and modernization in Turkey, dynamics in family are subject to change which promotes autonomous-related self-construal to be more optimal.

Well-being advantage of being open to diversity along with having an integrated self construal was not previously studied. In this thesis, to understand what promotes well-being in Turkish adolescents, advantage of autonomous-related self on the well-being benefit of openness to cultural diversity was investigated.

Self-reported questionnaire results collected from 927 students in eight high schools located in immigrant receiving neighborhoods revealed an overall well-being advantage of openness to cultural diversity. Using K-means cluster analysis based on autonomy and relatedness score means, three self-construal groups were created as autonomous, related and autonomous-related. Using openness to cultural diversity as predictor, well-being (life satisfaction, relational well-being, self-efficacy, academic well-being, physiological symptoms) as outcome and dummy-coded self construal groups as moderator

variable, multiple regression analyses showed that adolescents with an autonomous-related self benefited more from openness to cultural diversity in terms of relational well-being only compared to adolescents with related self. This study concludes that in culturally diverse environments, being open to diversity increases well-being and promoting autonomy along with relatedness enhances this gain in relationships.

Keywords: Openness to cultural diversity, well-being, autonomous-related self

ÖZ

TÜRK ERGENLERDE KÜLTÜREL ÇEŞİTLİLİĞE AÇIKLIK VE İYİ OLUŞ: BÜTÜNLEŞİK BENLİK KURGUSUNUN DÜZENLEYİCİ ROLÜ

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2017

Kültürlerin küreselleşmesi ve göçün etkisi farklı kültürel grupların bir arada olmasına yol açmaktadır. Türkiye gibi yüksek oranda göç olan kültürel çeşitlilik içeren ortamlarda, kültürel farklılıklar ve çeşitliliğe maruz kalmak özellikle benlik ve kimlik gelişimi için ergenlerin iyi oluşu üzerinde etkili olabilir. Kültürel çeşitlilikle başarılı bir biçimde baş etmenin bir yolu farklı kültürel geçmişten gelen insanlara karşı açık ve anlayışlı olmaktır (Whitt, Edison, Pascarella, Terenzini & Nora, 2001). Çalışmalar aynı zamanda kültürel olarak zengin olan ortamlarda farklı kültürel geçmişlerin benlik ve kimlikte bir arada bulunmasının olumlu katkısını göstermektedir (Kağıtçıbaşı 2005; Phinney, 1990; Roccas & Brewer, 2002). Kağıtçıbaşı'ya göre Türkiye'de artan kültürel maruz kalma ve modernleşme sebebiyle aile içindeki dinamikler değişikliğe tabidir ve bu durum özerk-ilişkisel benlik kurgusu yapısının daha uygun olmasını destekler.

Çeşitliliğe açık olmanın yanı sıra bütünleşik benlik kurgusuna sahip olmanın iyi oluş açısından avantajı daha önceden çalışılmamıştır. Bu tez çalışmasında, Türk ergenlerde iyi oluşu neyin desteklediğini anlamak için, kültürel çeşitliliğin iyi oluşa faydası üzerinde özerk-ilişkisel benliğin yararı araştırılmıştır.

Göç alan mahallelerde yer alan sekiz lisede eğitim gören 927 öğrenciden toplanan anket sonuçları genel olarak kültürel çeşitliliğe açıklığın iyi oluşa yararını göstermiştir. Özerklik ve ilişkisellik puanları ortalamalarına dayanarak yapılan k-ortalamalar kümesi analizi sonucu özerk, ilişkisel ve özerk-ilişkisel olmak üzere üç benlik kurgusu ortaya çıkmıştır. Kültürel çeşitliliğe açıklık

belirleyici, iyi oluş (yaşam doyumu, ilişkisel esenlik, öz-yeterlik, akademik iyi oluş, fizyolojik semptomlar) bağımlı ve kukla değişken benlik kurgusu grupları düzenleyici değişken olan çoklu regresyon analizi, özerk-ilişkisel benliğe sahip ergenlerin, sadece, ilişkisel benliğe sahip ergenlere kıyasla, ilişkisel esenlik açısından, kültürel çeşitliliğe açıklıktan daha çok faydalandıklarını göstermiştir. Bu çalışmanın sonuçları kültürel çeşitlilik içeren ortamlarda bu çeşitliliğe açık olmanın iyi oluşu arttırdığını ve ilişkiselliğin yanı sıra özerkliği de desteklemenin bu artışı desteklediğini göstermiştir.

Anahtar sözcükler: Kültürel çeşitliliğe açıklık, iyi oluş, özerk-ilişkisel benlik

ACKNOWLEDGEMENTS

TEXT OF OATH

I declare and honestly confirm that my study, titled "OPENNESS TO CULTURAL DIVERSITY AND WELL-BEING AMONG TURKISH ADOLESCENTS: THE MODERATING ROLE OF AN INTEGRATED SELF-CONSTRUAL." and presented as a Master's Thesis, has been written without applying to any assistance inconsistent with scientific ethics and traditions. I declare, to the best of my knowledge and belief, that all content and ideas drawn directly or indirectly from external sources are indicated in the text and listed in the list of references.

Esra Şahin

Signature

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LIST OF ABBREVIATION

SWLS : Satisfaction with life scale

SES : Socioeconomic status

INTRODUCTION

Globalization is defined as exchange of goods, services, information along with the procedure of interaction between countries that allows conversion of cultural aspects such as values and ideas. Since people live in societies, socialization promotes individuals to interact with each other.   As migration and globalization increase worldwide, more people of different ideas, values, beliefs and behaviors come into contact.

Turkey is among the countries with high rates of receiving migration; therefore, high cultural diversity which can be a risk factor for adolescents in their adaptation to diverse environment (Gün & Bayraktar, 2008, Reynolds, 2001). According to the statistics by Migration Policy Institute, Turkey is among the top 25 destinations of international migrants and comes third on change in international migrant population and migrant share. Studies conducted to study migration in Turkey suggest the increased and growing rate of internal migration as well (Kocaman, 2008; Sağlam, 2007).

Cultural contact brings expression and exchange ideas which can be influential in individuals, especially adolescents to form new ideas and gaining new perspectives. Adolescents growing up in a multicultural world are expected to be developmentally challenged by the complexity of ideas and values in their social environment (Arnett Jensen, 2003; Ferguson, Bornstein & Pottinger, 2012). Studies suggest that integrating different identities, ideas and cultures can be adaptive and better for well-being in this type of multicultural contexts (Phinney, 1990; Roccas & Brewer, 2002). Therefore, an adolescent needs to combine different ideas or identities to benefit from their advantage which can be done through being open to different values.

Openness to cultural diversity, being tolerant to different values, beliefs and cultures was studied to be advantageous for well-being in various settings such as college or work environment using different positive outcomes (Crisp & Turner 2009; Sanner et al., 2010; Härtel, 2004; Yakunina et al., 2012). The positive advantage of openness to diversity should be evident in adolescents growing up in multicultural environments as well, which was not investigated. Considering the Turkish cultural environment, especially Izmir which is a highly immigrant receiving and urbanizing city, adolescents would benefit from being open to new ideas.

Besides being open and tolerant to other cultures, literature also suggest the adaptive role of integrated identity and especially self. Urbanization brings together different cultures and becoming more modernized by the influence of western cultures has implications for adolescents' self-development and self-structure since independent and interdependent construal types become blended. Kağıtçıbaşı (2005) in her family change model proposes that due to the increasing rate of urbanization and modernization of Turkey, integrated self-structure has become more optimal and advantageous. Because an integrated autonomous-related self-structure promotes adolescents to be more adaptive, it can be expected to increase well-being besides openness to cultural diversity.

In culturally diverse environments like Turkey, adolescents going through identity development can be at risk in terms of well-being. Previous studies suggest that for culturally diverse environments, being open to cultural diversity and having integrated self-structure is critical for well-being of individuals. However, the influence of both of these structures specifically on adolescent well-being was not studied. Therefore, in this study, among Turkish adolescents, two main hypotheses are investigated. First, positive contribution of openness to cultural diversity on adolescent well-being. Second, moderating role of integrated self-construal, autonomous-related self, on the contribution of openness to cultural diversity. Literature supporting these hypotheses is discussed.

1. CULTURAL CONTACT AND ADOLESCENT WELL-BEING

As migration increases, both immigrants and non-immigrants come into contact with people from different cultures and ideas. This contact is critical in adolescent development since experiencing different values could be influential on adolescent well-being. For Turkish cultural context, how this influence could occur, whether cultural diversity is beneficial for adolescent well-being and when this benefit occurs or increases is the critical question this thesis tries to answer. In literature review, how adolescent well-being is influenced by culturally diverse environmentss in terms of well-being, Turkish cultural context, openness to cultural diversity and integrated self-construal are covered.

1.1 Adolescent well-being in culturally diverse environments

Studies focusing on adolescent well-being suggest that in culturally diverse environments, several factors are expected to be influenced. Baumeister, (1986) suggests that due to cultural diversity, cultural change occurs which changes the dynamics of parenting, influencing adolescent well-being in families. Specifically for urban parents such as in Turkey, different parenting strategies were found to emerge due to increasing cultural diversity (Sümer & Güngör, 1999). Emotion regulation, risk for psychological disorders and socioeceonomic stress are also suggested to be influenced by increased cultural contact due to diversity (Wong & Ang, 2007; Stevens & Vollebergh, 2008; Kiang, Andrews, Stein, Supple & Gonzalez, 2013). Dasen (2000) discusses the possible negative influence of rapid social change caused by urbanization since values that were considered normal are subject to change and possibly become non-adaptive. The study concludes that for adolescent well-being in this time of social and cultural change, support from family is essential. Clearly, adolescents are exposed to different cultures; therefore, different ideas and values which influences their development in terms of well-being.

One of the most discussed and studied aspects of adolescent development is identity development as suggested by multiculturalism studies. Identity, explained as qualities, beliefs or expressions of an individual, for adolescent development in multicultural environments, can be challenging. Arnett Jensen (2003) suggests that there are various factors that play a role in adolescents' identity formation such as the nature of cultural contact (direct or indirect) or even the specific culture itself. The most important result to infer from the study is that a multicultural identity rather than a single cultural identity provides adolescents with gains and losses in terms of identity development along with overall well-being. Relevantly, adolescent identity development was found to be capable of taking different directions although in a progressive manner (Meets, Iedema, Helsen & Vollebergh, 1999). Different types of identities could be shaped through different pathways in adolescent development. For this reason, the uncertain process of adolescent development can be even more challenging in culturally diverse environments that directly influences well-being.

Different identities can coexist within an individual together; however, their level of expression might shift depending on social context. Considering the shifts in cultural identities as a single dimension, Ferguson, Nguyen and Iturbide (2017), described cultural variability as a part of cultural identity referring to the changing

nature of a single cultural identity in daily interactions. They evaluated the changing nature of behaviors across contexts as playing up and down of cultural identity among multiculturals using both surveys and diary method. For instance, a Turkish-German immigrant could play up his Turkish identity in specific contexts such as on a national holiday by wearing traditional clothes; or play down his Turkish identity at school among his German friends. Findings of the study showed that these variations and shifts in a single cultural identity contributes positively to well-being and specifically interpersonal interaction quality with family. Individuals, especially emerging multicultural adults, in different social environments emphasize or bring out a specific cultural identity through their daily life behaviors and practices which, as a dynamic construct, predicts interpersonal well-being.

2. OPENNESS TO CULTURAL DIVERSITY

For individuals to adapt to different cultural settings or adopt different cultural identities, it is necessary for them to have an open mind about different values and ideas, which is defined as openness to diversity (Whitt, Edison, Pascarella, Terenzini & Nora, 2001). Studies examining positive outcomes of openness to cultural diversity provide consistent results. A thorough study examining the influence of diversity experience on openness to diversity and challenge revealed distinct results showing the relationship between these variables (Barkley, Boone & Holloway, 2005). The study included university students and graduates, measured participants' diversity experience and openness to diversity using 3 different scales including the openness to diversity scale by Pascarella et. al. (2011), assessing students' level of experience with diversity and appreciation of different values, ideas and perspectives. Results showed that students who experienced more cultural diversity in the past were more open to diversity as well as personal and academic challenge. Direct or indirect contact with different cultural groups and values was found to positively contribute to a positive attitude towards diversity (Crisp & Turner 2009; Sanner et al., 2010). Therefore, it is clear that openness to diversity has an adaptive role in culturally diverse environments. A positive relationship was found between openness to diversity and psychological well-being in work environment (Härtel, 2004). Similar results were observed in university students exposed to multicultural environments (Yakunina et al., 2012). It can be expected that openness to diversity can be beneficial in youth exposed to different sociocultural influences in different socialization environments in terms of adaptation.

3. INTEGRATED SELF CONSTRUAL

Cultures have certain properties and are defined based on them. One of the most known definitions of categorizing cultures was made by Markus and Kitayama (1991). Self-construal is how individuals perceive themselves in their relationship with others. Independent self construals which is more common in Western societies emphasizes confidence, independence, self-efficacy, self-efficiency and personal privacy whereas interdependent self construals, more common in non-Western societies emphasize relatedness, commitment to group and conformity. This model considers self construals as categories including independent and interdependent dimensions. However, contrary to the definition of opposite self-construal structures, Oyserman and Lee (2008) showed that every individual has both independent and interdependent selves and socio-cultural context determines which self-construal type to override and emerge.

Hardie et al. (2005) propose different aspects of self, depending on the context in which they are shaped. The private self can be described as cognitions that involve traits, states, or behaviors of the person, the public self as cognitions concerning the generalized other's view of the self and the collective self as cognitions concerning a view of the self that is found in some collective context. Collaboration of various self-aspects is considered to indicate higher self-complexity which means that the individual is behaviorally efficient and socially adaptive in different types of social environments. Basically, the variety and integrity of self aspects an individual has, determine their level of self-complexity which improves their functioning in divergent social contexts. An example of such social contexts is different cultural environments.

3.1 Family change model

As individuals move (migration, changes in social class etc.) or as the cultural norms change, they have a possibility to join new ingroups. To what extent ingroups in a culture reject their members who behave according to their own goals rather than ingroup goals, more likely people in that culture act in accordance with their own personal goals, more individualistic the culture becomes. If an individual cannot deal with the cost of leaving an ingroup, because the social environment is not very populated, rejecting an ingroup is not an affordable action; therefore, collectivistic orientation is favored. Shortly, depending on what benefits the individual and the self, differs across different social situations and thus cultures.

Self construals are shown to be closely related to culture; therefore, can be expected to change depending on the cultural change. According to the family change model by Kağıtçıbaşı (1996), as generations pass and urbanization becomes more influential, strict changes occur in values within family. Psychological values become more important compared to utilitarian values and family dynamics change in Turkish society (Kağıtçıbaşı & Ataca, 2005). As values change within family, values within self are also subject to change. As environmental demands change, individuals adapt to that change based on their self-characteristics.

There is further evidence by other studies showing that self-aspects of individuals might change depending on the cultural context. In their article, the authors Kim and Sherman (2007) explore the role of culture on how individuals express themselves among participants from East Asian and European American contexts. They propose that self-expression is an act based on projecting of an individual's thoughts and ideas; therefore, it relies on context. Different cultural contexts offer different conceptualizations of ideas and descriptions of concepts such as relationships or the concepts of self.

3.2 Autonomous-related self construals

Autonomy is defined as agency of the individual, acting according to their own will. Relatedness is defined in terms of the distance the person sees between themselves and others. Kağıtçıbaşı (1996, 2005) conceptualized self-construal in autonomy and relatedness dimensions and proposed an integrated autonomous-related self-construal structure especially for culturally changing collectivistic environments like Turkey contrary to previous conceptualizations of self-construals. She proposed that autonomy and relatedness are not opposite dimensions but can coexist as an integrated structure.

Self construals also define behaviors, thoughts and ideas, influencing how individuals express themselves and they were also found to be dependent on cultures (Coşkan, Phalet, Güngör & Mesquita 2016). Assessing self construals in mother and teacher relationship contexts using Kağıtçıbaşı's (2005) model of autonomy and relatedness across individualistic and collectivistic cultural contexts (among Turkish and Belgian students), results showed that the differences in self construals were only evident in teacher context, suggesting that even within a certain culture, sub-contexts such as mother and teacher play a role in shaping different self-construal structures.

Further, it can be inferred that self-construal structure relies on relationship context and the dimensions, autonomy and relatedness should be considered as combined instances rather than separate traits because even across cultures, people define themselves in terms of both autonomy and relatedness. Relevantly, Coskan (2016), in her dissertation examined how people, especially acculturating immigrants that are exposed to different cultural contexts, combine both autonomy and relatedness in their self-construal structure. Both cultural and especially relationship dependent self-construal differences were found in Turkish and Belgian students. Additionally, self-construal structure was found to be different depending on acculturation. Immigrants who preferred heritage cultural maintenance were more related; immigrant who adopted mainstream cultural contact more autonomous; integrated immigrants that adopted both host and heritage culture values had the least conflict between relatedness and autonomy. These results about acculturation preferences indicate that besides relationship context, culturally diverse climate and cultural preferences were essential factors in self-construal structure. More importantly, for adaptiveness in school engagement and achievement, different self construals were more adaptive for different minority and majority groups. Therefore, one can expect the benefit of engagement in terms of adaptiveness to school environment to depend on self-construal structure. Social, cultural and relational context, acculturation preferences are subject to differ depending on self-construal structure.

Turkey is a country that mostly values connectedness among close ones, conforming to authorities and society and emphasizing tradition. It is among the most immigrant receiving, urbanizing and rapidly changing countries. Rich diversity environment in Turkey forces values, ideas and behaviors to change, specifically in family environment where adolescents are most exposed to. In this culturally diverse environment, openness to diversity can be expected to be more optimal along with autonomous-related self, as proposed by Kağıtçıbaşı (1996).

3.3 Advantage of an integrated self

Autonomous-related self was proposed to be more optimal in Turkish adolescents based on the findings in immigrant the value orientations of Turkish families and the overlap between two dimensions, making autonomous-related self, integrated and adaptive.

Literature provides consistent findings and propositions with Kağıtçıbaşı's claim of the advantageous role of autonomous-related self. Turner et al. (1987; Turner,

Oakes, Haslam, & McGarty, 1994) emphasizes context specificity of social identities because people are expected to alter their thought and perception of others depending on group membership. To clarify with a simple example, an individual belonging to two groups very different and opposite in value, is assumed to be high on social identity complexity. These two different groups are expected to endorse different values and ideas; therefore, might create a conflict when a member of both groups evaluates a certain situation or another person. This type of conflict or inconsistency is explained based on cognitive complexity by Tetlock (1983). If conflicting values are differentiated but integrated at the same time, it means high cognitive complexity for the individual. Bicultural individuals are prone to dealing with the demands of conflicting cultural identities; therefore, they adopt ways to manage their identities (S. E. Cross, 1995; W. E. Cross, 1991; Sellers, Smith, Shelton, Rowley, & Chavous, 1998). One of the ways to achieve identity complexity and get over the conflict between identities is gaining or adopting a blended identity that combines intersection parts of differing identities into a blended cultural identity. Another way to deal with the conflict is to switch between different identities depending on the context, as observed in multicultural immigrants that switch languages at home and in community. Suggested by Oyserman, Sakamoto and Lauffer (1998), integrated biculturalism is yet another way to acknowledge multiple cultural identities, by simultaneously combining different identities. Blending in identities, self-structures or gaining cognitive complexity to better adapt to different environments are shown to be advantageous.

Support for the advantage of integrated self is also found in identity studies. Studies focusing on integrity of identities, multiculturalism or integration in acculturating youth suggest that combination and integration of different identities or cultures in an individual has better psychological and social outcomes. Benet-Martínez (2005) found that bicultural individuals who blend their two cultural backgrounds as part of their identity, tend to report higher self-esteem and lower psychological distress compared to individuals who keep their heritage and host cultural streams separate. For immigrants, adoption of the host culture identity can lead to positive sociocultural outcomes. Ferguson, Bornstein and Pottinger (2012) found that Jamaican immigrants in the United States gain sociocultural benefits when they adapt to the mainstream culture. Combining elements from different cultures or aspects in behavior and values appears to have benefits as it appears in autonomous-related self.

Autonomous-related self is proposed to be adaptive for adolescent development in culturally diverse settings. Similarly, social identities can be multiple, can be complex and can be blended together or used separately across contexts. An important factor influencing social identities is social environment. An individual's social identity may take shape and develop according to the norms of the society. However, along with the role of social environment, individual's personal characteristics such as tolerance for ambiguity or openness to change are also essential in developing social identity complexity. The more tolerant and open people, living in culturally diverse environments, are to different ideas, values in different groups, the more adaptive benefit they gain from the complexity of their identity. Relevantly, high social identity complexity is expected to create a buffering effect, providing individuals with better confrontation with conflicts regarding cultural diversity and intergroup relationships. As supported by integrated identity studies, Kağıtçıbaşı (1996), also suggests that autonomous-related self, especially in Turkish cultural context, could work as a buffer and play an adaptive role

Further evidence towards the benefit of integrated self comes from self-complexity studies. Roccas and Brewer (2002) introduce the concept of social identity complexity, suggesting that perceived level of overlap between different groups an individual is a member of, determines how complex his identity structure is. People belong to different groups such as cultures that differ in values and ideas. To what extent these groups have overlapping features according to the individual indicates how complex the identity structure of the individual is. Studies focusing on identity complexity are essential because understanding how multiple cultural identities are represented and how relationships with people from the group and outside the group clarifies the effect of self-structure on well-being. Linville (1985, 1987), also studying self complexity, views the self-concept as a construct composed of self-aspects defined as representations of an overall self that correspond to various roles, relationships, contexts, or activities. More complex individuals are; therefore, expected to have fewer associations between different self-presentations; therefore, are also higher on psychological resilience especially in stressful situations. Self-complexity could also be related to low levels of stress due to possible conflicts among various self-presentations. Relevantly, McConnell et al. (2009) suggest that because people lower in self-complexity experience stronger responses to life events they show relatively better well-being in the presence of positive factors (e.g., better social support) and

relatively poorer well-being in the presence of negative factors. Ryan, LaGuardia & Rawsthorne (2005) also argued that, it was how an individual's self-aspects are integrated that determines buffering. Since autonomy and related self-construal structure is proposed to be an interactive and integrated agent specifically for adolescent well-being, it can be expected to positively influence well-being.

4. PRESENT STUDY

In culturally diverse environments, adolescents are exposed to challenges on their self and identity development. In this type of contexts, such as Turkey, being open to cultural diversity along with having an integrated self-construal structure show positive relationships with adaptation and well-being in adolescents. Both openness to cultural diversity and integrated self construals were not investigated together within the framework of Turkish adolescent well-being. Besides changing cultural norms and urbanization, exact reason of why autonomous-related self construals are more advantageous was not investigated. Since both openness to diversity and integrated self-construal structure emphasize tolerance and coexistence of different cultural contexts, based on existing literature, one can assume that self-construal structure might have a moderating role on the relationship between openness to cultural diversity and well-being. In light of research that investigates the influence of cultural diversity on psychological concepts, youth who have integrated self construals can be expected to better adapt and show higher psychological well-being in sociocultural environments that include different values; therefore, different expectations (Tadmor & Tetlock, 2006; Benet-Martinez, Lee & Leu, 2006).

Considering the positive influence of openness to diversity in adapting to changing conditions, youth who perceive themselves as both autonomous and related are expected to strongly benefit from this contribution. In other words, having a tolerant attitude towards other cultural groups, living in a school and family environment encouraging cultural diversity might allow to gain benefits in terms of well-being but individuals who also have an integrated self-construal structure would benefit more from the relationship.

As investigated and used in previous studies mostly on college students, openness to diversity and challenge was assessed as the independent variable. Autonomous-related self-construal scale developed by Kağıtçıbaşı (2005) was used as a self-construal measure. Well-being was assessed by life satisfaction, relational well-being, self-efficacy, physiological symptoms and perceived academic success.

There are two main research questions: 1) what is the benefit of openness to cultural diversity on well-being in acculturating youth who are exposed to cultural diversity in Turkey? 2) Does this relationship depend on individuals having developed an integrated self-construal structure?

5. METHOD

In order to examine the influence of openness to cultural diversity and autonomous-related self-construals, a culturally rich and interchangeable environment was essential. Therefore, data were drawn from high school students from eight high schools in Bornova district Izmir, Turkey. Izmir is among the highest immigrant receiving cities in Turkey according to the statistical data from Turkish Statistical Institute with a net migration of 23.766 people, preceded by the highest immigrant receiving city of Kocaeli with 25.123 people followed by Tekirdag with 24.246 people between years 2015-2016. High schools especially in Bornova district were targeted for data collection due to the immigrant receiving and urbanizing nature of neighborhoods as stated and investigated in previous studies (Göregenli & Karakuş, 2014; Göregenli, Karakuş & Gökten, 2016; Karasu, Karlidag & Göregenli 2016). Schools were selected based on their potential of receiving immigrant students according to verbal reports received by contacting Counseling and Research Center in Bornova. These reports were validated by asking school counselors in each school besides by use of demographic questions asking students' and their parents' place of birth.

5.1 Participants

A total number of 927 participants from all four grades of high school (9th, 10th, 11th and 12th) took part in the study. Mean age was 16.3 with a minimum value of 14 and a maximum value of 25. Among 818 participants who reported their gender, 370 (54.8 %) were male and 448 (45.2 %) were female.

Table 1

Immigrant status.

	N	Percent
Izmirian	124	14.8
Immigrant mother or father	154	18.4
Immigrant mother and father	345	41.2
Immigrant	189	22.6
Other	25	3
Total	837	100

As expected due to the known characteristics of Bornova, majority of participants were born in Izmir to immigrant parents (41.2 %) and 22.6 % of participants were immigrants born outside Izmir along with their parents. Only 14.8 % of participants were Izmirians born in Izmir to parents also born in Izmir.

As explained further in the next section, besides demographic variables openness to diversity was assessed as the independent variable. Autonomous related self construals, satisfaction with life, relational well-being, self-efficacy, physiological symptoms and academic success were assessed as dependent measures. As shown in Table 6, all scales had high internal consistency.

5.2 Materials

Demographic variables

To assess sample characteristics, participants were asked of their year of birth, place of birth along with their parents', gender, perceived economic status (*'Comfortable', 'Mostly comfortable', 'Occasional hardship', 'Hard', 'Poor'),* parents' occupation and education. Reason of migration was asked as a measure of motivation of immigrant participants' decision to live in Izmir. Neighborhood composition of Izmirians and countryman was asked using two separate scales to understand the cultural diversity in the neighborhood environment (see Table 6).

Openness to cultural diversity

Openness to cultural diversity scale, developed by Pascarella, Edison, Hagedorn and Terenzini (1996) was used to assess participants' attitudes towards cultural and social diversity in their environment. The scale consists of 7 items (e.g., 'I enjoy having discussions with people whose ideas and values are different from my own', 'The real value of a college education lies in being introduced to different values', 'I enjoy talking with people who have values different from mine because it helps me understand myself and my values'). Participants were asked to rate their agreement in the seven statements based on their thoughts and beliefs, using a 7 point Likert scale ranging from 0 ('*Strongly disagree*') to 6 ('*Strongly agree*'). A total score was obtained by taking the mean score of responses to each item, high scores indicate more openness to cultural diversity whereas low scores indicate low openness to cultural diversity. Translation of the scale to Turkish was done within the scope of this thesis based on the techniques proposed by Van de Vijver and Hambleton (1996). Principal components analysis to identify possible factors within the scale showed a single factor solution.

Self-construal

Self-construal was assessed on autonomous and related self-dimensions proposed by Kağıtçıbaşı (2005) as concepts developed and developing in Turkish family setting. 10 items were used to assess autonomy and 9 items were used to assess relatedness based on participants' relationships with their mother. The reliability and validity of the scales were done by Kağıtçıbaşı (2007) with university students and with high school students by Özdemir and Çok (2011).The same scale with mother and teacher context was recently used in a previous study assessing cultural differences in self-construals (Coşkan, Phalet, Güngör & Mesquita, 2016). The autonomous self measures the level of independent decision and the degree of agency in the relationship between the individual and their mother, indicating how away the person is from the influence of mother (e.g., 'I feel independent of my mother'. 'My mother has little influence on my decisions', 'I do not like my mother to interfere with my life even if she is very close to me'). Related self assesses the degree of interdependence, or dependence on mother (e.g., 'My mother strongly influences my personality', 'I think often of my mother', 'My mother is my top priority'). Participants were asked to rate their agreement in five statements based on their relationship with their mother, using a 7 point Likert scale ranging from 0 ('*Strongly*

disagree') to 6 ('*Strongly agree'*). A total score was obtained by taking the mean score of responses to each item, ranging from 0 to 6, high scores indicate greater autonomy/relatedness whereas low scores indicate low autonomy/relatedness.

Satisfaction with life scale (SWLS)

Participants' life satisfaction was assessed using SWLS (Diener, Emmons, Larsen & Griffin 1985) as a subjective well-being measure. Adaptation of the scale to Turkish was done by Köker (1991) which was used in this study. The scale consists of five items and measures participants' general life satisfaction by revealing their own opinions about the quality of their life (e.g. 'I am completely satisfied with my life', 'In most ways my life is close to my ideals'. 'The conditions of my life are excellent'). Participants were asked to rate their agreement in five statements based on their general life satisfaction, using a 7 point Likert scale ranging from 0 ('*Strongly disagree'*) to 6 ('*Strongly agree'*). A total score was obtained by taking the mean score of responses to each item, ranging from 0 to 6, high scores indicate greater satisfaction with life and low scores indicate low satisfaction with life.

Relational well-being

Participants' relational well-being was assessed using several scales assessing participants' level of positive, rewarding, satisfying and warm relations with others. One item was a global relationship satisfaction item (e.g., 'I am generally satisfied with my personal relationships'). One item was taken from Ryff's (1989) Positive Relations with Others scale (e.g., 'Most people see me as loving and affectionate'). Remaining three items were from Diener and Diener's (2009) Psychological Flourishing Scale (e.g., 'People respect me', 'My social relationships are supportive and rewarding', 'I actively contribute to the happiness and well-being of others'). The scale has high internal consistency (see Table 6). The Turkish version of the scale was used in Turkish and Japanese adolescents in a cross cultural study as a reliable measure of psychological well-being (Güngör, Karasawa, Boiger, Dinçer, & Mesquita, 2014). Participants were asked to rate their agreement in five statements based on their relationships in general, using a 7 point Likert scale ranging from 0 ('*Strongly disagree'*) to 6 ('*Strongly agree'*). A total score was obtained by taking the mean score of responses to each item, ranging from 0 to 6. High scores show high relational well-being and low scores show low relational well-being.

Self efficacy

Self-efficacy was assessed as a measure of psychological well-being, measuring participants' belief in their ability to succeed in specific situations such as certain tasks and challenges of life. It was developed and validated by Sherer, Maddux, Mercandante, Prentice-Dunn, Jacobs and Rogers (1982). The scale used in this study consisted of 5 items out of the 10 item self-efficacy scale (e.g., 'It is important for me to stick to my goals and achieve them', 'When I confront a problem, I can usually come up with multiple solutions') based on the factor scores in Uysal (2013) who used the scale in academicians. Translation and adaptation of the scale was done by Aypay (2010). Participants were asked to rate their agreement in five statements based on their beliefs about themselves in general, using a 7 point Likert scale ranging from 0 ('*Strongly disagree*') to 6 ('*Strongly agree*'). A total score was obtained by taking the mean score of responses to each item, ranging from 0 to 6. High scores show high efficacy and low scores show low efficacy.

Physiological Symptoms

Physiological symptoms were used to measure participants' possible physical disturbances such as headaches, breathing or sleeping problems. The scale consisted of 18 items (e.g., 'Dizziness', 'Chest pain', 'Breathing problems') derived from a large survey online that included all possible health related problems (Long, 2016). Participants were given 18 symptoms and asked how often they experienced them within the past one week on a 4 point Likert scale ranging from 1 (Never) to 4 (A lot). A total score was obtained by taking the mean score of responses to each item, high scores indicate more physiological problems whereas low scores indicate less problems.

Academic well-being

In order to get a measure of how well students perceive their academic success, a perceived school success scale was used. Using a perceived success scale is more critically important than using an actual academic success (e.g. grades) measure because as assessed in other well-being measures, how fit and adaptive students believe they are in their social environment, their subjective idea is more important in this study. Students' academic success was assessed as a well-being measure using a 5 item scale with general statements that indicate perceived success in school (e.g., 'I

am a good student', 'My teachers see me as a good student', 'I am satisfied with my school success'). Participants were asked to rate the accuracy with each item based on their success in school on a 7 point Likert scale ranging from 0 (*'Not true at all'*) to 6 (*'Absolutely true'*). A total score was obtained by taking the mean score of responses to each item, high scores indicate high academic success whereas low scores indicate less academic success.

5.3 Procedure

All materials used in the study were self-report measures and were administered using surveys on paper. Upon permission from the teacher of the class, one class hour (equivalent to 50 minutes) was given to participants to complete the survey which was enough time for all participants. Demographic and psychometric scales were prefaced by a participant information section on the first page, briefly outlining the study design, explaining the basic aims of the study, participants' right to withdraw and contact details of the experimenter. Besides, verbal instructions stressing the importance of full and adequate completion of the survey were given to each class at the beginning of the survey. The experimenter was present throughout the procedure to answer questions from participants about any unclear words or parts from the survey.

6. RESULTS

6.1 Data Screening

The Statistical Package for the Social Sciences was used to analyze the data. Data was screened for multivariate and univariate outliers. Five participants had out of range relational well-being scores (all zeros) that were recoded as missing values. Similar pattern with openness to diversity and self-efficacy scores was observed with four participants whose scores were also recoded as missing values. Four participants' physiological symptom scores were recoded as missing due to being extreme values. One participant had out of range relatedness score which were recoded as missing values.

After eliminating the outliers, Shapiro-Wilk's tests were conducted to assess normality ($p < .001$) (Razali & Wah, 2011; Shapiro & Wilk. 1965) and visual inspections of the histograms showed that scores from variables relational well-being, openness to diversity, self-efficacy, relatedness and academic success appeared

negatively skewed and show departure from normality on QQ plots. Scores from variables autonomy and physiological symptoms appeared positively skewed and also showed departure from normality on QQ plots. Life satisfaction scores appeared normally distributed. Most of the variable scores were non-normally distributed. In order to deal with non-normality, logarithmic (for positively skewed variables) and exponential (for negatively skewed variables) transformations were conducted which did not significantly change the normality test results. Therefore, for analyses, transformations were not used since the literature suggests mixed findings regarding the benefit of using transformations on large samples (Glass, Peckham & Sanders, 1966) as well as the tendency of large samples failing normality tests (Royston, 1982).

6.2 Preliminary Analyses

Frequency analyses on perceived economic status showed that most of the participants indicated mostly comfortable and comfortable conditions (see Table 1.1) Most participants lived in houses owned by their family (see Table 1.2).

Table 2.1

Perceived economic status.

	N	Percent
Comfortable	267	34.9
Mostly comfortable	404	52.9
Occasional hardship	73	9.6
Hard	17	2.2
Poor	3	0.4
Total	764	100

Table 2.2

House ownership

	N	Percent
Tenant	242	30.1
Owner	545	67.9
Dwelling-house	2	0.2
Relative's house	14	1.7
Total	803	30.1

Parents' level of education was gathered closely on primary, middle and high school for father whereas most of the students had middle and primary school graduate mothers (see Table 3.1).

Table 3.1

Parents' level of education.

		N	Percent
Mother	No reading and writing	26	2.8
	No diploma	23	2.5
	Primary school	329	36
	Middle school	205	22.4
	High school	247	27
	University	75	8.2
	Master's/PhD	9.0	1.0
	Total	914	100
Father	No diploma	15	1.7
	Primary school	225	24.8
	Middle school	232	25.6
	High school	303	33.4
	University	121	13.3
	Master's/PhD	12	1.3
	Total	908	100

Most of participants' mothers were unemployed whereas majority of participants' fathers worked as unskilled and skilled workers (see Table 3.1). Considering the three components of socioeconomic status (SES), education, occupation and income, we can say that the sample has medium SES.

Table 3.2

Parents' occupation.

		N	Percent
Mother	Does not work	524	66.1
	Unskilled	143	18
	Skilled	42	5.3
	White collar	44	5.5
	Professional	30	3.8
	Retired	10	1.3
	Total	793	100
Father	Does not work	56	7.4
	Unskilled	327	43.4
	Skilled	197	26.2
	White collar	81	10.8
	Professional	50	6.6
	Retired	41	5.4
	Total	753	100

Participants were asked about the frequency of Izmirians and countryman in their neighborhood using two separate scales and results indicate that there is variation in culturally diverse populations in neighborhoods that participants live in (see Table 4.1, Table 4.2).

Table 4.1

Perceived frequency of Izmirians in neighborhood.

	N	Percent
Most are Izmirians	239	30.6
Izmirian and immigrants are equal	267	34.1
Most are immigrants	217	27.7
Very few or none are immigrants	59	7.5
Total	782	100

Table 4.2

Perceived frequency of countrymen in neighborhood

	N	Percent
Most are countryman	112	14.4
Countryman and non-countryman are equal	173	22.2
Most are non-countryman	287	36.9
Very few or none are countryman	206	26.5
Total	778	100

Reason of migration was mostly occupation related. Second most reported reason of migration was life style in Izmir, which might be an indicator that the immigrant participants in the sample are open to adapting to different cultural settings.

Table 4.3

Reason of migration.

	N	Percent
Occupation	82	23.8
Occupation change in family	76	22
Security	31	9
Education	27	7.8
Life style	73	21.2
Geographical location	13	3.8
Relatives	38	11
Divorce	2	0.6
Marriage	3	0.9
Total	345	100

Descriptive statistics of the variables show that autonomy and physiological symptoms scores are low. Low scores on autonomy are expected in Turkish cultural setting. Physiological symptom scores can also be expected to be low because the items indicate serious physical disturbances within one week which are not common to be high.

Table 5

Descriptive statistics of the variables used.

Variable	N	Minimum	Maximum	Mean	SD
Autonomy	903	0.0	6.0	2.6	1.3
Relatedness	899	0.3	6.0	4.0	1.1
Openness to diversity	880	0.9	6.0	4.2	1.1
Relational wellbeing	918	1.2	6.0	4.3	1.0
Life satisfaction	923	0.0	6.0	3.5	1.4
Self efficacy	921	0.8	6.0	4.4	1.1
Physiological symptoms	790	0.0	2.8	0.8	0.6
Academic success	921	0.0	6.0	4.1	1.3

6.3 Hypothesis tests

In order to test whether openness to cultural diversity is advantageous for well-being, correlation analyses was conducted. Results show that openness to cultural diversity has positive correlation with all well-being scales except physiological symptoms with which it has no significant relationship. This result shows and confirms the hypothesis that being open and tolerant to different ideas and cultures has a positive effect on relational well-being, life satisfaction, self-efficacy and academic success. However, this effect does not apply to physical well-being.

Table 6

Cronbach's alphas (in parentheses), and correlations among the study variables.

	1	2	3	4	5	6	7	8
1. Autonomy	(.85)							
2. Relatedness	-.58**	(.78)						
3. Openness to diversity	-.10**	.16**	(.81)					
4. Relational well-being	-.15**	.21**	.30**	(.65)				
5. Life satisfaction	-.23**	.26**	.23**	.57**	(.81)			
6. Self-efficacy	-.08*	.14**	.30**	.47**	.44**	(.81)		
7. Physiological symptoms	.08*	-.08*	-.01	-.19**	-.30**	-.11**	(.89)	
8. Academic success	-.25**	.24**	.22**	.40**	.39**	.31**	-.23**	(.85)

Openness to diversity was shown to have an advantage on well-being. To investigate whether this advantage depends on self-construal structure, using K-means cluster analysis, self-construal groups were created as shown in Table 7.1. Based on the literature of autonomous and related self construals, cluster analysis was conducted to create 3 construal groups based on the differences in scores from means, expecting autonomous, related and autonomous-related groups as specified in literature. Participants whose autonomy and relatedness self-construal scores were moderate and close (Cluster 1) were evaluated as autonomous-related group. Linear regression analysis showed that autonomy and relatedness scores between three construal groups were all significantly different from each other which shows that clusters are meaningful (Table 7.3). Among the three groups, autonomous-related group had the highest percentage of participants which conforms to the family change model proposed by Kağıtçıbaşı (1990, 1996), showing that adolescents in urbanizing environments are changing to adopt integrated self construals. Descriptive statistics shown in Table 7.4 indicate that three different self-construal groups differ in their variable scores as well, which tells us that self-construal structure might play a critical role on psychological, especially well-being outcomes.

Table 7.1

Mean scores of autonomy and relatedness of clustered self construal groups.

| | Cluster | | |
	1	2	3
Autonomy	2.71	1.31	4.29
Relatedness	3.92	4.99	2.64

Table 7.2

Frequency of clustered self construal groups.

	N	Percent
Autonomous-Related	427	47.3
Related	294	32.6
Autonomous	182	20.2
Total	903	100

Table 7.3

Linear regression analysis comparing autonomy and relatedness scores of autonomous and related construals groups to autonomous-related group

	Autonomy			Relatedness		
Variables	B	SE	β	B	SE	β
Autonomous group	1.58	.06	.50***	-1,29	,07	-,46***
Related group	-1,4	,05	-,52***	1,8	,06	,45***
R2		.71			,564	
R2 Δ for model		.71			,564	
F for R2 Δ		1118.72***			579.9***	

Table 7.4

Descriptive statistics of variables for each self-construal group.

Variable	Group	N	Min.	Max.	Mean	SD
Autonomy	*Autonomous*	182	2,6	6.0	4,3	0,8
	Related	294	0.0	2,9	1,3	0,7
	Autonomous-Related	427	0,7	4,7	2,7	0,6
Relatedness	*Autonomous*	181	0,3	4,7	2,6	0,9
	Related	293	2,3	6.0	5.0	0,6
	Autonomous-Related	425	2,1	5,8	3,9	0,7
Openness to diversity	*Autonomous*	172	1,4	6.0	4.0	1,3
	Related	282	0,9	6.0	4,4	1.1
	Autonomous-Related	408	1.1	6.0	4,2	1.1
Relational well-being	*Autonomous*	178	1,2	6.0	4.0	1,1
	Related	293	1,2	6.0	4,5	0,9
	Autonomous-Related	425	1,4	6.0	4,3	0,9
Life satisfaction	*Autonomous*	182	0.0	6.0	2,8	1,3
	Related	293	0.0	6.0	3,8	1,4
	Autonomous-Related	426	0,2	6.0	3,6	1,2
Self-efficacy	*Autonomous*	182	0,8	6.0	4,2	1,2
	Related	293	1.1	6.0	4,5	1,1
	Autonomous-Related	424	1.1	6.0	4,3	1,1
Physiological Symptoms	*Autonomous*	148	0.0	2,6	0,9	0,6
	Related	254	0.0	2,4	0,8	0,6
	Autonomous-Related	374	0.0 0.0	2,8	0,7	0,6
Academic success	*Autonomous*	182	0.0	6.0	3,4	1,4
	Related	293	0.0	6.0	4,4	1,2
	Autonomous-Related	425	0.0	6.0	4,2	1,2

Correlations among the study groups in different self-construal groups were examined to see the relationship between autonomy, relatedness, openness to diversity and well-being measures. These results could help better understand the characteristics of three different self-construal groups. Correlations for the related group show that both relatedness and autonomy were not significantly related to any of the other variables including each other (Table 8.2). This could mean that in people who are higher on relatedness compared to autonomy, their self-construal aspects do not depend on any well-being measures along with each other. Similarly, in autonomous-related group, autonomy was not significantly correlated with any variable except relatedness (Table 8.1). Same pattern applies to autonomous group. These results overall could hint that the meaning of autonomy and relatedness might be different for different self-construal groups (Table 8.3).

Table 8.1

Correlations among the study variables for autonomous-related group.

	1	2	3	4	5	6	7
1. Autonomy							
2. Relatedness	.42**						
3. Openness to diversity	.07	.12*					
4. Relational well-being	-.03	.12*	.33**				
5. Life satisfaction	-.01	.05	.17**	.54**			
6. Self-efficacy	.03	.12*	.30**	.46**	.42**		
7. Physiological symptoms	.05	.02	.02	-.18**	-.30**	-.07	
8. Academic success	-.08	.01	.23**	.34**	.31**	.26**	-.16**

Table 8.2

Correlations among the study variables for related group.

	1	2	3	4	5	6	7
1. Autonomy							
2. Relatedness	.11						
3. Openness to diversity	-.04	.10					
4. Relational well-being	.07	.02	.16**				
5. Life satisfaction	.08	.00	.24**	.62**			
6. Self-efficacy	-.08	-.03	.27**	.45**	.47**		
7. Physiological symptoms	-.07	.04	-.05	-.25**	-.28**	-.17**	
8. Academic success	-.05	.04	.13*	.35**	.36**	.33**	-.18**

Table 8.3

Correlations among the study variables for autonomous group.

	1	2	3	4	5	6	7
1. Autonomy							
2. Relatedness	-.26**						
3. Openness to diversity	.00	.02					
4. Relational well-being	-.02	.18*	.32**				
5. Life satisfaction	-.14	.25**	.16*	.47**			
6. Self-efficacy	.14	.11	.27**	.52**	.40**		
7. Physiological symptoms	.12	-.22**	.01	-.06	-.24**	-.08	
8. Academic success	-.06	.22**	.16*	.48**	.42**	.32**	-.30**

In order to examine the moderating effect of an integrated autonomous-related self-construal on the relationship between openness to cultural diversity and well-being, multiple regression analysis was conducted. Openness to cultural diversity was centered, self-construal groups were dummy coded and new interaction variables

(centered openness to cultural diversity*dummy coded groups) were created to include in the analysis. In the first step of the multiple regression, besides the dependent variable, centered openness to cultural diversity and dummy coded autonomous and related group variables were entered. In the second step, interaction variables were added. Results showed that on the relationship between openness to cultural diversity and physiological symptoms, life satisfaction, self-efficacy and academic success, autonomous related group did not show any significant difference compared to other groups (see Table 9.1, Table 9.3, Table 9.4, Table 9.5). The only significant result of group differences was observed on the relationship between openness to cultural diversity and relational well-being. This relationship was statistically more significant in autonomous related group compared to related group but not to autonomous group.

Table 9.1

The moderating role of self-construal structure on the relationship between openness to cultural diversity and physiological symptoms.

| | | | Physiological symptoms | | | |
| | Model 1 | | | Model 2 | | |
Variables	B	SE	β	B	SE	β
Autonomous group	.20	.06	.14***	.20	.06	,14***
Related group	.06	.05	.05	.07	.05	.05
Openness to diversity	.00	.02	.00	.01	.03	.01
Openness to diversity x Autonomous group				.00	.05	.00
Openness to diversity x Related group				-.03	.05	-.03
R2		.02			.02	
R2 Δ for model		.01			.00	
F for R2 Δ		4.3**			.32	

Table 9.2

The moderating role of self-construal structure on the relationship between openness to cultural diversity and relational well-being.

| | Relational well-being | | | | | |
| | Model 1 | | | Model 2 | | |
Variables	B	SE	β	B	SE	β
Autonomous group	-.25	.09	-.10**	-.24	.09	-.10**
Related group	.16	.07	.07	.18	.07	.08*
Openness to diversity	.25	.30	.28***	.30	.04	.33***
Openness to diversity x Autonomous group				-.02	.07	-.01
Openness to diversity x Related group				-.17	.07	-.10*
R2		.11			.11	
R2 Δ for model		.11			.00	
F for R2 Δ		34.52***			3.01*	

Table 9.3

The moderating role of self-construal structure on the relationship between openness to cultural diversity and life satisfaction.

| | Life satisfaction | | | | | |
| | Model 1 | | | Model 2 | | |
Variables	B	SE	β	B	SE	β
Autonomous group	-.76	.12	-.22***	.78	.12	-.23***
Related group	.22	.10	.07*	.20	.10	.07*
Openness to diversity	.23	.04	.20***	.23	.06	.19***
Openness to diversity x Autonomous group				-.07	.10	-.03
Openness to diversity x Related group				.08	.10	.03
R2		.12			.12	
R2 Δ for model		.12			.00	
F for R2 Δ		38,030***			.10	

Table 9.4

The moderating role of self-construal structure on the relationship between openness to cultural diversity and self-efficacy.

	Self efficacy					
	Model 1			Model 2		
Variables	B	SE	β	B	SE	β
Autonomous group	-.10	.10	-.04	-.11	.10	-.04
Related group	.14	.08	.06	.14	.08	.06
Openness to diversity	.30	.03	.30***	.31	.05	.31***
Openness to diversity x Autonomous group				-.06	.08	-.03
Openness to diversity x Related group				-.03	.08	-.09
R2		.09			.09	
R2 Δ for model		.10			.00	
F for R2 Δ		29.42***			.30	

Table 9.5

The moderating role of self-construal structure on the relationship between openness to cultural diversity and academic success.

	Academic success					
	Model 1			Model 2		
Variables	B	SE	β	B	SE	β
Autonomous group	-.73	.13	-.22***	-.74	.11	-.23***
Related group	.16	.10	.06	.17	.10	.06
Openness to diversity	.22	.04	.19***	.30	.06	.25***
Openness to diversity x Autonomous group				-.13	.10	-.06
Openness to diversity x Related group				-.16	.10	-.70
R2		.11			.11	
R2 Δ for model		.11			.00	
F for R2 Δ		29.42***			.30	

7. DISCUSSION

This study revealed significant results for literature to understand adolescent well-being in culturally diverse settings, specifically Turkey where increased rate of migration enhances diversity and contact. It was shown that openness to cultural diversity and autonomous-related self contributes to well-being; however, results show that this contribution is changeable. Advantage of autonomous-related self on the benefit of openness to cultural diversity was evident only for relational well-being and only compared to related self. In order to better understand the initial question of what promotes adolescent well-being, possible reasons of discrepant results depending on well-being measure and construal group are discussed.

7.1 Group differences

Self-construal groups showed different characteristics and relationships on several measures. K-means cluster analysis was used to create self-construal groups based on existing literature and further analyses showed that the clusters were meaningful and in line with previous findings suggesting the majority of autonomous-related self-structure (Kağıtçıbaşı, 2012). Autonomous-related group had the highest sample size of 427, followed by related of 294 and autonomous of 182 participants (see Table 7.1). These results support the idea that changing dynamics in Turkey promote an integrated self-construal to be more optimal since it can be more adaptive in culturally diverse environments.

Group differences were observed in correlation results of different groups where the relationships between variables were different. One of the most interesting results was that the relationship between autonomy and relatedness was different for all three self-construal groups. For autonomous-related group this relationship was positively significant, not significant for related group and negatively significant for autonomous group (see Tables 8.1, 8.2 & 8.3). Positive correlation between autonomy and relatedness in autonomous-related group can be expected and further supports the model of family change, suggesting the prevalence of autonomous-related self. For autonomous-related adolescents, autonomy and relatedness are high or low depending on each other, they are complementary aspects of self that develop alongside each other. No relationship between autonomy and relatedness in related group shows that in individuals with high relatedness compared to autonomy in Turkey, the two constructs do not depend on each other, they are independent constructs that could

exist separately in these adolescents. Autonomous individuals show a negative correlation between autonomy and relatedness which indicates a different understanding of autonomy and relatedness, dependent on each other as in autonomous-related group although oppositely. This result indicates that in autonomous adolescents, as autonomy increases, relatedness decreases and vice versa. Similar to autonomous-related adolescents, autonomous adolescents experience autonomy and relatedness as relevant constructs that depend on each other. Relatedness could be perceived and experienced as a threat for autonomy for adolescents that are relatively highly autonomous. These results indicate that meaning of autonomy and relatedness as well as the relationship between them can be different for adolescents depending on which aspect of self, autonomy or relatedness or both, they endorse and experience more.

Group differences were also evident in correlation results between autonomy and relatedness self aspects; and well-being measures. Physiological symptoms was negatively correlated with relatedness only in autonomous group which indicates that for autonomous individuals, relatedness decreases physiological symptoms. Relevantly, relational well-being, life satisfaction and academic success were positively correlated with relatedness in autonomous group. These correlation results indicate that for adolescents who are relatively high on autonomy, relatedness could work as a buffer against decreases in well-being. Similarly, positive contribution of relatedness was observed in autonomous-related group on openness to diversity, relational well-being and self-efficacy. A significant positive contribution of relatedness was not observed in related group. To conclude, for adolescents lower on relatedness compared to autonomy, relatedness helps promote well-being and could be needed since this effect disappears when relatedness is high.

On the other hand, autonomy was not correlated with openness to diversity and any of the well-being variables for all groups (see Tables 8.1, 8.2 & 8.3) although it showed negative correlations with all in overall correlations (see Table 6) which also shows that the meaning of autonomy differs depending on individual context. Meaning of autonomy is a concept that requires further investigation and group differences should be taken into consideration. Previous studies show cultural differences in self-construal and the results from this study along with them would provide better understanding of autonomous self.

7.2 Significance of relational well-being

Multiple regression results showed the positive contribution of openness to cultural diversity on relational well-being in autonomous-related group. This result was not observed in other well-being measures assessed. The expected moderating role of an integrated self construal structure was restricted to relational well-being only. The reason for this result could be due to the structure or understanding of autonomy and relatedness self construal aspects in Turkish context. Both autonomy and relatedness scale items are about individuals' relationship to their mother, how autonomous or related they are in their relationships with their mother which could be the reason of the direct connection between autonomous-related self construals to relational well-being. Also, in Turkey, being connected with close ones, conformity and tradition are valued and social support is an important factor for adolescent well-being (İmamoğlu, 1987; Kağıtçıbaşı 1970; Schwartz 1992; Siyez, 2008), emphasizing the importance of relationship satisfaction as supported by the results of this thesis.

Additionally, advantage of openness to diversity was more in autonomous-related group only compared to related group but not compared to autonomous group. This result emphasizes the essential role of autonomy in adolescents as a contributing factor on well-being; however, only for related individuals. For adolescents who are high on relatedness compared to autonomy, it is critical to enhance autonomy as well to gain more benefit from being open to diversity; however, autonomous adolescents do not gain significantly more advantage for being more related. These results indicate that further research is needed to understand the characteristics of adolescents in terms of self construal structure in culturally diverse and urbanizing settings.

7.3 Limitations

One of the possible limitations of the study is non-normality which was investigated to be observed in data with large sample sizes (Royston, 1982). In order to normalize the data, transformations were not done because especially for large samples, not transforming the data was suggested to be more optimal for more accurate results (Glass, Peckham & Sanders, 1966). Besides, non-normality is not a factor influencing results of this study since correlation analyses, linear regression as well as multiple regression as the main analysis, (testing the moderating role of autonomous-related self construal on the relationship between openness to cultural diversity and well-being) do not assume normality.

Based on the results showing that benefit of openness to cultural diversity was greater for autonomous-related individuals only compared to related individuals and only for relational well-being, it is not plausible to infer that having an integrated self construal is better for adolescent well-being. The advantage of integrated self was not found to be evident for all well-being scales which restricts generalization of this advantage.

7.4 Implications

Results of this study show that adolescents' life satisfaction, relational well-being, self-efficacy and academic success increase when they are open and tolerant to people and their ideas from different cultures in the diverse environment of Turkey. This result could be beneficial to use in policies or interventions focusing on increasing adolescent well-being and adjustment in culturally diverse environments, especially in schools. If adolescents are exposed to more cultural diversity, they become more open to different cultures which increases their well-being. In order to increase adolescent well-being, exposure to culturally diverse environments or interventions promoting being open to cultural diversity can be beneficial.

Besides openness to cultural diversity, integrated, autonomous-related self construal was found to be more advantageous for adolescents' relational well-being compared to related self construal. Therefore, promoting autonomy in highly related adolescents would increase the relational well-being advantage of openness. To explain more clearly, for related adolescents, emphasizing autonomy alongside relatedness would provide them with more benefit of being open to diversity in terms of relationship satisfaction. This result could be useful for educational interventions towards parents or teachers on which values they should endorse and promote in their children or students since promoting both autonomy and relatedness provides better well-being results.

7.5 Further Research

In order to enhance and generalize the findings of this study, further research in different contexts with different individuals is necessary. To understand the meaning of autonomy and relatedness and especially if their meaning differs across context, this study could be replicated in different cultural settings. Similar results could be observed in culturally diverse and urbanizing countries such as Turkey where both

autonomy and relatedness are promoted. Also, to strengthen the claim of the advantage of integrated self construals, investigating self construal structure using similar cluster analyses, in highly independent and highly interdependent culturally diverse countries would be an important contribution to literature.

CONCLUSION

Migration increases the rate of cultural exposure which could either put adolescent well-being at risk or be advantageous for self and identity development. In the diverse context of Turkey, openness to cultural diversity and an integrated self-construal structure was expected to be influential on adolescent well-being. In this study, as the initial hypothesis, adolescent well-being; assessed through relational well-being, life satisfaction, self-efficacy, physiological symptoms and academic success; was expected to be positively influenced by openness to cultural diversity. As the second hypothesis, autonomous-related self-construal structure was expected to be the moderator in this relationship between openness to cultural diversity and well-being.

Correlation results supported the initial hypothesis except for physiological symptoms, indicating that adolescents with high openness to cultural diversity had better well-being. Multiple regression analyses investigating the moderating role of self-construal structure showed that adolescents with autonomous-related self benefited more from the positive advantage of openness to cultural diversity on only relational well-being compared to adolescents with related self-construal but not compared to adolescents with autonomous self-construal.

Significance of this study is examining the combination of possibly influential, different factors such as openness to cultural diversity and integrated self-construal that promote well-being of adolescents in culturally diverse contexts. Well-being advantage of openness to cultural diversity was not studied in less westernized settings and among adolescents. Both openness to diversity and integrated self-construal were studied as key variables for well-being but not together. Culturally diverse environment of Turkey also has a critical role in the novelty of this study since for cultural studies, it is an urbanizing, culturally complex country.

Furthermore, this study also sheds light to the studies focusing on the conceptualization of autonomous-related self. Turkey, a highly immigrant receiving country, going through urbanizing due to cultural contact, is in an ongoing process of cultural change which was proposed by Kağıtçıbaşı (2005) in her model of family change. She proposes the advantage of autonomous-related self which was used as a moderator in this study. Results were consistent with her assumption that autonomous-related self is more optimal in Turkish cultural setting. Therefore, can be interpreted and studied further to more clearly reveal the advantage of integrated self.

Overall, based on the findings of this thesis, one can infer that for adolescents exposed to diverse environments, being open and tolerant to people from different cultures has a positive influence on well-being. However, this positive influence is enhanced for relational well-being if the individual also has an autonomous-related self-construal rather than a related self-construal.

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