

RELATIONSHIPS BETWEEN COURAGE, SELF-CONSTRUALS  
AND OTHER ASSOCIATED VARIABLES

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## **ABSTRACT**

### **RELATIONSHIPS BETWEEN COURAGE, SELF CONSTRUALS AND OTHER ASSOCIATED VARIABLES**

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As an age old virtue, courage has been linked to several characteristics; however, the number of empirical studies discussing these linkages is few. Also, the literature lacks a proper self report measure of courage. With these voids in mind, the aims of the present research are threefold: a) to develop a new scale to measure courage which has been mostly understood in terms of being able to present oneself in a genuine way, perseverance under difficult circumstances, and pursuit of morally right behavior; b) to investigate self related differences in courage within the context of Balanced Integration and Differentiation (BID) Model of self (İmamoğlu, 2003) and c) to explore the relationship between courage and other proposed related constructs. A set of questionnaires including the Courage Scale, BID Scale (İmamoğlu, 1998), Battery of Interpersonal Capabilities (Paulhus, & Martin 1988), Moral Courage Scale (Bronstein et al, 2007), Short Form of Authenticity Scale (İmamoğlu et al, 2009), Hope Scale (Snyder et al, 1991), and Voice Scale (Van Dyne, & LePine, 1998) have been administered to 313 university students (182 female, 127 males and 4 not specified). Results suggested that the newly developed Courage Scale had acceptable levels of internal consistency. Also, it showed converging patterns with Moral Courage Scale which is a more specific measure of

the concept throughout different analyses. In congruence with the literature, courage was positively correlated with voice behavior and certain personality characteristics such as self-confidence, assertiveness or honesty. Based on the results, it was concluded that people who have balanced and separated-individuated selves (i.e. who had satisfied both individuation and relational needs and who had satisfied only individuation need, respectively) had higher scores of courage than other self types indicating the importance of intrapersonal developmental orientation for courage. However, both individuation and relatedness were powerful predictors of courage in regression analyses. Results involving a proposed model of courage as a latent variable (predicted by the Courage and Moral Courage Scales) indicated that relatedness, individuation and hope predicted courage indirectly through the mediation of authenticity while the latter two variables also predicted it directly. The study contributed to the literature by exploring the role of self on courage for the first time, by specifying various empirical relationships among concepts that are regarded close to courage and by suggesting a model of courage. The results were discussed in terms of limitations and suggestions as well.

Keywords: Individuation, Relatedness, Hope, Authenticity, Courage, Bravery, Positive Psychology

## ÖZ

### YÜREKLİLİK, BENLİK KURGULARI VE DİĞER BAĞLANTILI DEĞİŞKENLER ARASINDAKİ İLİŞKİLER

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Yüreklilik, oldukça eski zamanlardan beri takdir edilmiş bir erdem olarak çeşitli özelliklerle bağdaştırılmıştır. Ancak bu bağlantıları görgül olarak inceleyen çalışma sayısı azdır. Ayrıca, literatürde yürekliliğin ölçümünde kullanılacak kişi beyanına dayalı uygun bir ölçüm aracı yoktur. Literatürdeki bu boşluklar çerçevesinde, 3 amaç belirlenmiştir: a) genellikle; kendini olduğu gibi sunabilmek, zor şartlar altında sebat gösterme ve ahlaki anlamda doğru davranma şeklinde algılanan yüreklilik ile ilgili yeni bir ölçek geliştirme, b) Dengeli Bütünleşme ve Ayrışma (DBA) (İmamoğlu, 2003) Modeli çerçevesinde benlik ile ilgili yüreklilik farklılıklarını inceleme, ve c) yüreklilik ile alakalı olduğu düşünülen bazı kavramlar arasındaki ilişkileri incelemek. Bu amaçlarla, yeni geliştirilmiş olan Yüreklilik Ölçeği, DBA Ölçeği (İmamoğlu, 1998), Kişilerarası Yetenekler Bataryası (Paulhus, & Martin, 1988), Moral Yüreklilik Ölçeği (Bronstein ve ark, 2007), Kısa Form Otantiklik Ölçeği (İmamoğlu ve ark, 2009), Umut Ölçeği (Snyder ve ark, 1991), İfade Etme Ölçeği'ni (Van Dyne, & LePine, 1998) içeren bir grup ölçek 313 üniversite öğrencisine dağıtılmıştır (182 kadın, 127 erkek ve 4 belirtilmemiş). Sonuçlar, yeni geliştirilmiş olan Yüreklilik Ölçeği'nin kabul edilebilir düzeyde bir içtutarlılık katsayısı olduğunu göstermiştir. Bu ölçek ayrıca, çalışma boyunca

yapılmış olan çeşitli analizlerde yürekliliğin spesifik bir ölçümü olan Moral Yüreklilik Ölçeği ile benzer örüntüler göstermiştir. Yürekli olmak literatür ile uyumlu olarak, kendini ifade etme davranışı ve kendine güvenli, atılgan ve dürüst olmak gibi özelliklerle pozitif korelasyon göstermiştir. Sonuçlar, dengeli ve kopuk-kendileşmiş benlik tipindeki kişilerin (yani sırasıyla, kendileşme ve ilişkili olma ihtiyaçlarından ikisini de doyummuş veya sadece kendileşme ihtiyacını doyummuş kişiler) yüreklilik skorlarının diğer benlik tiplerine kıyasla daha yüksek olduğunu göstermiştir. Bu durum, yürekliliğin doğasında kişisel gelişme yöneliminin önemini işaret etmektedir. Ancak, regresyon analizleri sadece kendileşmenin değil her iki benlik yöneliminin de (kendileşme ve ilişkili olma) yürekliliğin güçlü yordayıcıları olduğunu göstermiştir. Yürekliliğin (Yüreklilik Ölçeği ve Moral Yüreklilik Ölçeği tarafından) bir gizil değişken olarak ölçüldüğü önerilen yüreklilik modelinde, ilişkililik, kendileşme ve umut, yürekliliği özgünlüğün aracılığı yoluyla dolaylı olarak yordamış, ayrıca son iki değişken doğrudan da yordamıştır. Çalışmanın, benliğin yüreklilikteki rolünü ilk olarak incelemesi, yüreklilikle ilişkilendirilen bazı kavramlar ile yüreklilik arasında çeşitli görgül ilişkiler kurması ve bir yüreklilik modeli önermesi açısından literatüre katkı sağladığı düşünülmektedir. Çalışmadan elde edilen sonuçlar, sınırlılıkları ve bunlara bağlı öneriler çerçevesinde tartışılmıştır.

Anahtar Sözcükler: Kendileşme, İlişkililik, Umut, Özgünlük, Yüreklilik, Cesaret, Pozitif Psikoloji

To the Science of Experience, Psychology



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## **CHAPTER I**

### **INTRODUCTION**

To borrow a phrase from Ebbinghaus (1908 as cited in Farr, 1991) courage “has a long past but a short history”. It has been discussed in ancient times, in medieval times, in philosophy, but its official history starts with psychology and makes a peak in today’s positive psychology movement. Courage as a sporadically investigated subject in psychology received attention from diverse fields. From artworks to battle fields, from philosophical writings to operation rooms of hospitals we can see its footprints. Influencing such diverse fields, there has been different definitions of courage. Psychology on the other hand, tries to build a scientific framework of courage. While trying to build a scientific framework, it makes use of the lay theories and conceptions coming from other fields of this phenomenon and develops scholarly taxonomies and models as well.

The focus of this thesis is to present the literature related to courage, to expand its understanding by exploring its place within the self system. Also, some variables known as related to both courage and self will be explored. In this chapter; first, the literature related to courage will be presented in a time perspective. This time perspective includes ancient roots, philosophical writings, modern works, empirical studies and lay people’s understanding of this concept and devices used to measure courage. Next, courage will be evaluated within a self outlook. Literature suggests that courage is generally perceived as a stable characteristic of human beings. In this section, the role of courage within the self system and basic self orientations will be discussed with respect to the Balanced Integration and Differentiation Model (İmamoğlu, 2003). Lastly, considering this theoretical background, aims of the study

and specific hypotheses related to the pattern of relationships between courage, self orientations and associated concepts will be presented.

## **1. 1. CONCEPTUALIZATION OF COURAGE WITHIN A TIME PERSPECTIVE**

### **1.1.1. Foundations: Ancient Roots and Philosophical Writings**

Courage has been a very interesting topic for people from diverse fields. Therefore it is not surprising that the nature of the courage has been tried to be understood beginning from ancient times. A look to the history reveals that the first works date back to Socrates. Platon (428 BC- 348 BC) (as cited in Eyüboğlu, & Kösemihal, 2001) reported that Socrates and two Athenian generals discussed the meaning of courage. Although they had an agreement that courage is a virtue and a desired characteristic, they gave a diversity of definitions. Their focus was primarily on the courageousness of a soldier; accordingly, not only fighting but also fighting while withdrawing is courageous. Additionally, Socrates stated that many areas in life including impoverishment, sickness, war/fighting, facing and standing up to the dangers in sea and ambiguities in political life, resisting pain and pleasure-desires (whether by flight or by standing up) includes courage. They differentiated fearlessness, blind boldness/foolhardiness and ignorance from courage; just on the contrary, courage is knowing and precaution. Courage is an intelligent calmness; it includes knowledge of the things to fight with and to risk, it means knowing what is to be feared. Courage consists of more than one part, since they also add standing up to our desires and being fair. They stated that courage can be taught to young people. Aristotle (384 BC- 322 BC) evaluates courage as a virtue, as well (as cited in Crisp, 2000). He emphasizes that courage is a mean between foolhardiness/ rashness and cowardice. While the further is “confronting every danger” (p.25) and being overly confident and therefore ruined by extremeness, the latter is “fearing everything” and “never standing one’s ground” (p.25) and therefore being ruined by absence. A courageous person knows what is to be feared and at the same time confronts it. While facing dangers or fears, a courageous person does not suffer; just on the contrary pain is relevant to being coward. Similar to Socrates, Aristotle also emphasizes the kind of courage a soldier has, i.e. *andreia* (military courage) (Lopez, O’Byrne, & Petersen, 2003). He states that a truly courageous person is the one who

does not fear the noble death; and risks in wars are usually of this kind. Holding one's position is another point that Aristotle stresses. What rash and coward people lack is the maintenance of one's position or endurance for noble things. A courageous person on the other hand, is confident and endures but may have fears too. Aristotle associates logic and reasoning with the courageous person, therefore he states that this person has some rational fears at reasonable extents; here courage being in the middle between foolhardiness and cowardice is referred again. So, remaining calm before the danger and being strong in the face of danger are the characteristics of the courageous person. Courageous person has the confidence, because he/she has the hope that she/he can manage. Nobility is an important concept for a courageous person; he/she chooses a certain behavior because it is noble or because it is shameful not to, therefore noble behaviors are not displayed under compulsion, rather they are chosen. The pursuit of noble behavior is a marker for the courageous person. Aristotle mentions the courage caused by the spirit, too. He says that this type of courage is the most natural one, because it is a rational choice and a goal-directed behavior. Lastly, although courageous person endures pain, she/he is happy because of possessing such a virtue. The pain is an indicator of some sort of sacrifice in the concept of courage. The ultimate and obvious sacrifice for a human is his/her life that is why a soldier's courage attracted attention. The representation that associates courage with soldiers and knights is heroic-aristocratic, while the other representation associating it with wisdom is rational-democratic (Tillich, 1969).

According to Plato (as cited in Cornford, 1941/1961), there are two kinds of courageousness: that of the state and that of the individual. Plato also discusses this concept with respect to war. A courageous state reflects its characteristic at war and it preserves its belongings under every circumstance and never abandons them. A courageous person on the other hand, is one who knows what is to be afraid of or not and therefore is a rational person. Plato (as cited in Tillich, 1969) puts courage in a place between intellectual and sensual element in a person and states that it is the search and striving for noble.

Similarly, Thomas Aquinas (1225-1274) (as cited in Davies, 2003) thought courage as one of the cardinal virtues along with prudence, temperance and justice. He sees courage as not being unreasonably frightened and being firm and persistent when

facing and dealing with the threatening events even if being courageous will lead to a negative outcome for the person whether this outcome is any harm or death (as cited in Lopez, O'Byrne, and Petersen, 2003; Davies, 2003). Another important point with Aquinas' view is that for him, along with the other cardinal virtues, courage can be taught as well. Although he thinks that some genetic (temperamental) factors should be taken into account, social environment can foster the development of these virtues within the person. So he thinks that these cardinal virtues are very human not super ordinary.

Tillich (1969) stated that the four cardinal virtues are not seen at equal importance by Aquinas. If courage comes together with wisdom, as suggested by Aquinas, it is related to temperance towards self and justice towards others. Courage as the strength of the soul (Aquinas as cited in Lopez et al, 2003) makes a person patient and very closely related to a person's faith and hope (Tillich, 1969).

As an existentialist Kierkegaard separates courage into two: moral and religious; moral courage is related to consciousness, because human beings are able to understand their self ethically (du Toit, 1998). On the other hand, religious courage stems from the ontological anxiety, or the fear stemming from uncertainty of future and the fear of failure, since this anxiety is reduced by religious faith (Maddi, 2004). du Toit (1998) reports that for Kierkegaard, religious courage is at a higher level and more desirable than moral courage, because religious courage may require the person to accept and do things that the principles of moral courage reject. Kierkegaard (2006) himself gave the example of Abraham's willingness to sacrifice his son, Isaac in the name of the God. By faith a person receives everything but by courage a person renounces everything. According to Maddi (2004), Tillich later replaced "faith" with existential courage.

Especially with the arrival of modern humanism, "individual" and self affirmation became important (Tillich, 1969; Baumeister, 1987). For example, for Spinoza (Tillich, 1969) self affirmation is the courage to be. Spinoza thinks that the courage to be is an expression of act of everything that can be included in being (as cited in Tillich, 1969). In fact, to try to affirm oneself is the very act of being self, being what it is. He thinks that self affirmation, power and actual essence are very close; virtue as another very close concept is identified as behaving solely "according to one's

true nature” and one’s following of true nature is pursued by reason. Spinoza specifically pointed out that one’s striving for self affirmation does not conflict with one’s love toward others, just on the contrary a true self affirmation ends up with finding self in the God and universe as a whole, therefore it includes love of self as well as love of others. For this very reason, courage is at the very core of human beings. “Perfect self affirmation is not an isolated act which originates in the individual being but is participation in the universal or divine act of self-affirmation which is the originating power in every individual act” (p.23, Tillich, 1969). Nietzsche (as cited in Tillich, 1969) on the other hand tried to answer why a human being would feel a need to affirm one’s self. He answers that life is ambiguous, “courage is the power of life to affirm itself in spite of this ambiguity, while the negation of life (because of its negativity) is an expression of negativity.” Self affirmation is the affirmation of and love for life including death as a part of it. And courageous life is such a life. A self-affirming self is obedient and at the same time commanding, but not submissive therefore risking itself; is open to future and distant to guilt and thus integrates with life.

Both Nietzsche and Kierkegaard argued that there will always be despair and hopelessness but that courage is the ability to move onwards in spite of despair (May, 1975/2007).

### **1.1.2. Modern Works and Empirical Findings Beginning from 1950’s**

#### ***1.1.2.1. The Courage to Be***

One of the most influential and early works about courage was “The Courage to Be” by Paul Tillich, in 1952. Tillich asserted that if we are to understand courage, first human’s nature is to be understood; therefore he takes an existential approach and says that human beings as creatures of consciousness are aware of the fact of nonexistence. Awareness of one’s finitude or nonbeing results in the so called ontological anxiety that cannot be removed or overcome; it is inherent in human. It is the very element of existence. The source of the anxiety is nothingness. While anxiety has no object and is directed towards “nothingness”; fear has an object. One can be afraid of pain, animals, being rejected, dying. The functionality of fear is that since anxiety cannot be removed or acted upon, fear turns to be a negative state

which one tries to handle and overcome. One can try to avoid this feared object, to struggle not to fear. Courage has the role of meeting the object of fear, therefore it participates in being. While trying to overcome one's fears, one reestablishes his/her self.

There are three types of anxiety conducive to different genres of courage. Firstly, one is anxious about one's death and fate and ultimate nonexistence. A person needs courage to affirm him/herself "*in spite of*" this anxiety and knowledge of death. As stated before, the anxiety is converted into fear and we try to face our fears courageously and try to diminish this anxiety. People are aware of their mortality and need courage to affirm their selves; they are in a process of defending their lives. Second type of anxiety is emptiness and meaninglessness. This is very close to first type and related to a human's spirit. Human beings need to participate in life meaningfully and creatively so that they affirm themselves. A person is a human if she/he can understand and shape the reality. Spiritual self-affirmation is the affected type of self affirmation. A person whatever she/he does needs to participate meaningfully and creatively to life. The anxiety of emptiness and meaninglessness can be avoided by either accepting it courageously or by sticking into a worldview outside of self and becoming a fanatic; however this does not diminish the anxiety. One feels empty and meaningless if this type of self-affirmation is not fulfilled. The anxiety of guilt and condemnation is the third type of anxiety and related to one's moral aspect. Accordingly, an individual is responsible for his/her being and judges oneself about what a person is supposed to become to fulfill his/her destiny. In other words, a person feels guilt or condemnation if she/he does not contribute to actualize self. A person is aware of his/her ability to determine and question self. Accordingly, a person asks, "Did you actualize your self? Did you improve your destiny as it should be?" Each act of moral self affirmation contributes to the act of self actualization and salvation of self from guilt and condemnation. In all these types of anxiety, courage has a protective role by providing participation in life.

The existential anxiety people have cannot be removed and courage does not remove it. What courage does is to take the anxiety into itself, to affirm oneself "*in spite of*" non being. Self affirmation makes a person courageous, therefore a full self is a self which is self affirmed, which has accepted the nonbeing and anxiety. Tillich thinks



that people with neurosis cannot fully affirm their selves and therefore their self is a reduced self. They are people who feel the anxiety of nonbeing very consciously which makes them avoidant of self-fulfilling. Instead they affirm their potential self up to a certain extent. A normal person on the other hand turns the basic anxiety into objects of fear and courageously deals with it without being aware of nonbeing and is open to reality. Being open to reality brings a constant courageous attitude towards life since a constantly changing world requires changing the self. On the contrary, being fixed to the past hinders a full self-affirmation. Therefore the courage to be is a nonstop lifelong process which includes being open to the new but at the same time being able to surrender about the limits and imperfections of being human.

The courageous struggle of a person with the fears is to capture the positivity. These two elements, fear and courage, are constant elements of life indicating a state of balance. Just as indicated by Aristotle (as cited in Crisp, 2000), extreme forms of both destroy life, on the other hand balanced forms indicate a vitality that is life power.

Tillich touches upon individualism and collectivism, as well. In individualist societies, the subject of self-affirmation is the self itself, “separated, self-centered, incomparable, individualized, free, self-determining self” (p.86). What Tillich emphasizes here is that the self is unique and idiosyncratic. If a person has “the courage to be as oneself”, that is affirms his/her self as a unique self, she/he reaches the infinite value of the human soul. What the person affirms here is not literally self but the self as the bearer of the reason. The person acts and therefore diminishes meaninglessness; a person accepts errors, limitations and negativities and therefore diminishes the anxiety of guilt. The person affirms itself as a significant element of the universe therefore diminishes the anxiety of fate and death. Such a person directs his/her life. On the other hand, in collectivist societies (today’s collectivist societies or societies in history) participation is the core for the self. Participation includes parts of identity that are shared (and therefore identical) and parts of identity that are not shared (and therefore unique). But in the participation, the self affirms itself as a part of a whole (a group, a movement etc), or as a participant. Since self affirmation as a part is threatened by nonbeing, too, it requires courage too, just as self affirmation as an individual does. These two types of self affirmation are integrated

parts. If a person affirms self by/through participation, this is the courage to be as a part. This is what makes a person a real person. The person participates to the section of the world which identifies him/her self and this is the courage to be as a part. This type of courage is another way to face with the anxiety of nonbeing. Tillich notes that a person's self affirmation as oneself and self affirmation as participation are not contradictory and not separable from each other. In fact these two open the way that transcends both of them.

However, if either of them is exercised radically, the other one could be at a loss. Courage which takes the anxieties into itself must be something greater than the power of two kinds of self-affirmations. Especially the anxiety of guilt and condemnation is related to acceptance. Acceptance of self does not mean that guilt is denied on the contrary the person affirms his/her self by taking the guilt into self. But such an acceptance is not enough; the ultimate acceptance is the acceptance by God itself which is also the source of ultimate courage. The anxiety of death and faith is also taken by courage into itself.

Human beings affirm the power of being by exercising the courage to be, and therefore accept it (the power of being). Beyond the courage to be as a part and the courage to be as oneself, there is absolute faith that transcends everything. These two kinds of courage are united and transcended in the experience of the God above the God.

In sum, he emphasized the importance of being oneself, being able to exercise free choice, being able to take responsibility of actions and being able to face human's limited conditions. It can be said that Tillich's work established the foundation of the type of "existential courage" and gave inspiration to many scholars who will be presented later in this part.

#### ***1.1.2.2. First Social Psychological Paper on Courage***

Although it can be said that the major breakthrough of courage started in the last 10 years/ with 2000s, courage was introduced as a social psychological concept by Deutsch (1961) quite early. In an era which was dominated by group studies, Deutsch took a similar approach to explain what courage and its role is.

Considering the gregarious nature of the human, being different and acting differently from the group may result in ostracism from the group. Certainly, this is a severe punishment and a negative state for the individual. In the case of courageous behavior, the person may be different from the group because of pursuit of morally right behavior. Therefore, Deutsch (1961) states that being different from the group requires being courageous and courageous behaviors are important in terms of group processes. He differentiated courage from non-conformity and independence; while non-conformity is other directedness and not conforming to the standards of the reference group, independence is inner-directedness so as to provide own acts and thoughts parallel to the group or not (maintaining the relations with the group). On the other hand, courageous behavior is a goal directed, overt behavior, generally displayed in crisis situations and often an emotional response. At times of high pressures for conformity from the group, one needs not only courage but also independence to maintain his/her position. Deutsch mostly discusses about a certain type of courage in which there is some sort of social risk, like ostracism, therefore although he acknowledges different types, he emphasizes what he calls 'social courage'. Accordingly, a person who displays social courage acts according to "inner convictions" (p.54) and may confront with some personal consequences. Deutsch proposed a formula of courage: courage is equal to the strength of the inner conviction triggering courageous response over the perceived potential punishment of the consequences of the behavior (p.54).

The concept which was labeled as social courage by Deutsch has been touched upon by others in time as well.

### ***1.1.2.3. Lines of Research through 1970s and 80s***

In the 1970s, Rollo May was one of the scholars to whom Tillich gave inspiration. His book, "*The Courage to Create*" (1975) named after Tillich's work and included probably the first typology of the courage. May (2007) introduced four types of courage: physical, moral, social and creative. His understanding of physical courage is close to ancient concept of andreaia, a type of courage which is related to literal fighting and power of the body. Moral courage is the pursuit of morally right behavior, not only for self but also for others. A morally courageous person is empathetic, has affection towards others, therefore what makes moral courage

special is the humanitarian values it includes. At times, moral courage may require resistance to oppression therefore there may be risks associated with it. Morally courageous people are those who take risks for the sake of truth and justice. May emphasized that as long as there are morally courageous people, humanity will not be automatic/ robotic; this can be interpreted such that for him courage is at the core and center of the human and related to an authentic life. The third type, social courage refers to being open in any close relationships and depicting the true, authentic self. As a matter of the fact, any relationship will change the person, independent of the extent of the influence. Intimacy requires courage, because one does not know what to face; that is why one feels both excitement and anxiety. As long as one does not close oneself, there will be a change; social courage stems from the openness to any change whether it is positive or negative. The openness, on the other hand, has its roots in the willingness to form meaningful relationships, invest in these relationships and living life to the fullest. Courageous thought makes a person aware of the fact that one can confront negativities in relationships. Courage therefore is not being certain; just on the contrary it is the initiative or investment in spite of doubt, and thus being open and flexible not dogmatic. May thinks that this is a healthy approach. The fourth type of courage, creative courage stems from the fact that human beings are mortal. Although human beings know that they are mortal they rise up courageously to this fact and create something due to the feelings of vitality. Newness makes our ontological anxiety salient. To accommodate to novelty, human beings should be open to experience. Just as emphasized by Tillich, this is stressful. Courage is the strength of experiencing this stress. In rapidly changing society, courageous people are those who can lead this change and who challenge status quo. Creative courage is the courage to stand up with new ideas, new endeavors.

A similar type of categorization to that of May was made nearly 30 years later by Lopez, O'Byrne and Petersen (2003) within the framework of positive psychology. The Socratic view of courage as the basis of all other virtues can be seen in May's conceptualization, too. Accordingly, courage makes all other virtues meaningful and functional.

Larsen and Giles (1976) took an existential approach as Tillich (1969). Accordingly, existential courage is expressed through authenticity in making self-defined choices, decisions and self-defined emotions. In their conceptualization, whereas social courage is taking (most of the time) physical risks for the in-group's values or goals to gain approval, existential courage is closer to authenticity in that it involves universal values such as openness, free choice, a world in peace.

Many notions discussed so far, such as morality, positive orientation towards others or authenticity and other notions constitute the concept of courage's building blocks. For instance, while May (2007) associated courage with authenticity, Tillich (1969) emphasized self. The succeeding literature has mostly been built up on these notions. Based on these notions, this section will continue presenting the elements of courage in four headings.

*Authenticity.* Authenticity can be described as a reflection of the true state of feelings, behaviors and values; the consistency between a person's internal experiences and external expressions of these. As mentioned, being able to lead an authentic life is itself courageous according to Tillich and Rollo May. Moreover, being able to be authentic was elaborated upon and appreciated by different researchers. For instance, Maslow (1970) states the importance of being a full person with all potentialities and abilities in personality that is, self actualization. Self-actualized people are those who accept life and themselves as they are, who lack phoniness and are characterized by naturalness. Moreover, akin to courageous people, self-actualized people value ethics very much, and their standards for the "right" are determined autonomously. According to May (2007), self-actualization is achieved by being oneself and by having intimate relationships with others, which requires courage. Additionally, Rogers (1961) as another scholar from the humanistic psychology movement claimed that characteristics related to authenticity and autonomy are necessary for a person to function fully. A fully functioning person is open to experiences in life and aware of oneself, that is knows his/her self well.

In a more recent theoretical outlook, self-determination theory, Ryan and Deci (2000) asserted that true self and self esteem built upon free choice and internal (intrinsic) motivation, therefore autonomy, since expression of intrinsic motivation is conducive to expression of real self. Such people were reported to be committed to

life more such as being more vital and persistent as compared to others (Ryan, & Deci, 2003). In fact, findings showed that the more people freely choose and internalize their roles, that is to say the more they feel authentic, the more they report well-being and satisfaction from life (e.g. Ryff & Keyes, 1995; Sheldon, Ryan, Rawsthorne & Ilardi, 1999). As for precursors of authenticity in an individual, Harter (2005) states that unconditional positive regard, in other words support, love and acceptance by parents are crucial in development of true self. Derived from such a literature, a recent model of authenticity was proposed by Kernis and Goldman (2006). Accordingly, authenticity has been proposed to be composed of four different components. Unbiased processing refers to evenhanded evaluation of self-related information whether it is positive or negative. Awareness is the possession of knowledge about one self and incorporating all the aspects of self even if they seem contradictory. Authentic behavior refers to behavioral display of self and indicates the congruence between one's values, thoughts and behaviors. The last component relational orientation refers to an authentic person's open, genuine relationships with others in which he/she displays the real self and expects and facilitates others do the same.

As long as there is harmony between the external world and the person's internal world, expression of authenticity is *relatively* easy. However there is no ultimate consistency between these two. If there is no agreement between the individual and outer world, being authentic may result in some consequences, such as punishments. These consequences may prevent the person from being authentic or just on the contrary some people may keep being authentic despite the adverse consequences. It is likely that the concept of courage comes into play when people keep being authentic in potentially adverse situations. Most of the time, such people are called "morally courageous".

*Morality.* Our understanding of moral behavior is mostly based on the moral development theory of Kohlberg. Kohlberg proposed a model of three levels, each level having two stages in itself (Kohlberg, 1973/1999). From the first to the last stage a person's moral reasoning becomes liberated from the external standards and reaches universal abstract principles. Later Kohlberg was criticized for overemphasizing justice and ignoring care and concern in moral decisions and

depicting a male theory of morality (Gilligan, 1977). This criticism was dependent on Kohlberg's use of males as subjects. Gilligan asserted that Kohlberg's theory of moral development is not applicable to females who are relatedness oriented. Emanating from this, she argued that women show low levels of true self and voice behavior due to their internalization of female role (as cited in Harter, Waters & Whitesell, 1997). Gilligan's claims were criticized for her methodology (e.g. Colby & Damon, 1983). Besides studies refuted her claims that women show low levels of voice (e.g. Harter, Waters, & Whitesel, 1997), just on the contrary some studies showed higher authenticity scores for women (e.g. İmamoğlu, Günaydın & Selçuk, 2009). So, while Gilligan were right in terms of criticizing the use of male participants, she also contributed that care/concern should not be overlooked in issues involving morality. Besides, as studies showed care or concern are not special to a gender.

Moral courage can be described as a specific type of moral behavior which is closely related to voice. It has been defined mostly in terms of pursuit of morally right behavior, supporting a just cause, being able to defend one's ideas and expressing voice in the face of opposition and potential threats and risks (e.g. Lopez, O'Byrne, & Petersen, 2003; Gibbs, Clark, Joseph, Green, Goodrick, & Makowski, 1986; May, 2007; Bronstein, Fox, Kamon, & Knolls, 2007). Built on Kohlberg's work, Gibbs et al (1986) revealed that moral courage is related to autonomy, independence and internal locus of control. Naturally, such characteristics require honesty. In fact, honesty was given a special place within a certain definition of courage (by Peterson & Seligman, 2004).

Moral courage has been associated also with the affective nature of human beings; particularly affect and concern for others. For instance May (2007) argued that moral courage is a display of morally right behavior for self and for others; Aquinas (as cited in Davies, 2003) stated that for courageous people justice for others is important. As a result of this association, it has been studied within the realm of prosocial behavior (e.g. London, 1970; Greitemeyer, Fischer, Kastenmüller, & Frey, 2006). Some naturalistic studies (mostly on people who helped Jews during Nazi-Germany by hiding them etc, who are also called rescuers) identified some aspects of this kind of people. For instance, London (1970) argued that these people may be

high on adventurousness, identification with a parental model of moral conduct and being socially marginal. He also stated that such acts were perceived as social deviance. As stated before, a morally courageous person's behavior is not guided by any ideology; rather it is merely related to universally accepted criteria of justice or truth (e.g. Staub, 2005). Whereas Fagin-Jones and Midlarsky (2007) identified "courageous altruists" as socially responsible, high in moral reasoning, empathic concern and risk taking, Shepela and colleagues (1999) emphasized that these kind of people (who they called courageous resistors) are high on humanism, empathy, need for belongingness and attachment to other people.

Similarly, another line of research which is investigating the relationship of the so called "civil courage" (Greitemeyer, Fischer, Kastenmüller, & Frey, 2006) –a kind of prosocial behavior which has 'expected high negative social consequences'- to prosocial behavior revealed that civil courage situations are regarded as high in perceived responsibility and empathy and feelings such as anger.

What might be the roots and associates of such behavior? Staub (2005) identified two orientations underlying altruistic behavior: he emphasizes the importance of empathy particularly empathy accompanying a concern for the other; secondly, he points out the role of prosocial value orientation which is related to a positive view of human beings, concern and responsibility for others' welfare. Similarly, Larsen and Giles (1976) touched upon the association between values such as a world of peace, wisdom, freedom, independence, forgiveness and courage. As for the specific type of prosocial behavior, moral courage may be rooted in inclusive caring (caring for as many people as possible without discriminating out-group members) and social responsibility (Oliner and Oliner, 1988 as cited in Staub, 2005 and in Fagin-Jones & Midlarsky, 2007). In developing such attitudes, parental influence is crucial (Oliner and Oliner, 1988 as cited in Staub 2005). Similarly, supportive and responsive parenting in contrast to punitive and restrictive parenting was found to foster moral courage especially in girls (Bronstein, Fox, Kamon, & Knolls, 2007). The facilitatory effect of positive parenting on authentic, true self behavior was reported by others as well (e.g. Harter, 2005; Ryan & Deci, 2003).

*Physical Courage and Heroism.* The type of courage that involves a physical risk may be called physical courage and is closely related to heroic acts. It seems that



physically courageous people are those who have the sufficient ability or facility/craft to show physically courageous act, for instance rescuing someone from drowning may require good swimming skills. Our understanding of physical courage relies mostly on the work of Rachman and his colleagues. Rachman as a clinician was fascinated by his clients' efforts to overcome their fears; although they were frightened, they acted courageously (Rachman, 2004). He used a paradigm for many years to define the characteristics of the courage on highly professional and skilled people such as bomb disposal operators or paratroopers. Accordingly, courage can be defined as "approach behavior in the face of threatening circumstances, or more technically, as *persisting* behaviour in the face of threat despite one's subjective apprehension" (p. 341, italics added, Hallam & Rachman, 1980). Characteristics such as flexible problem solving ability, calmness and to be forthright, tough-mindedness, (Hallam & Rachman, 1980) could be identified as associates of courage. Rachman and his colleagues noticed that some subjects display approach behavior and remain calm despite the stressful condition (therefore they are called fearless) whereas others gave stress reactions and approach at the same time (therefore they are called courageous) (e.g. Cox, Hallam, O'Connor, & Rachman, 1983; O'Connor, Hallam, & Rachman, 1985; McMillan & Rachman, 1987). Additionally, people labeled as courageous showed moderate level of optimism and fear and accomplished the task at hand; on the other hand, people labeled fearless were optimistic, confident and very low levels of fear (McMillan, & Rachman, 1988).

Even if Rachman's research suggested that physical courage requires some sort of an outstanding ability (such as being a bomb disposal operator), this is not necessarily valid for all instances of physical courage. For instance, rescuing someone in a fire as an ordinary person (who is not a firefighter) is a matter of choice [In fact Aristotle (as cited in Putman, 2001) argues that although professional soldiers are capable they lack intrinsic motivation; a regular courageous person is the one who has self efficacy in a worthwhile goal and intrinsic motivation.]. Parallel to this fact, physical courage is not a totally different/distinct act from the other possible/suggested types of courage. For instance, civil courage which can be thought as a type of moral courage might end up with physically aversive consequences for the protagonist; therefore it is regarded a mixture of moral and physical courage (Greitemeyer,

Osswald, Fischer, & Frey, 2007). Similarly, there are instances regarded as heroic acts (Becker, & Eagly, 2004; Zimbardo, 2009) that can be examples of physical courage due to the physical risks and threats involved; however their voluntary and prosocial nature is related to moral courage as well. Afore mentioned other studies such as that of Shepela et al (1999), also involved some kind of physical courage (rescuers of Jews during Nazi Germany) in that the behavior might result in physical injury/death; nevertheless the authors argued that it was rooted in humanism, attachment and inclusiveness and interpreted such behavior more like moral courage. There are some other studies (e.g. Shelp, 1984; Finfgeld, 1999) connecting physical threats to integrity (injury, illness etc) and well being with courage, but again these are not called physical courage, and associated with the power of coping and vitality.

*Vitality, Hardiness & Hope.* Courage has been associated with the energy of life and vigor as well. For instance, existentialism focuses on the vital life that human beings stand to be themselves (Tillich, 1969). Self affirmation was regarded as the love of self and life and a self affirmed person is the one integrated with life (Nietzsche as cited in Tillich, 1969). Inherent in the definition of moral but especially social and creative courage, May (1975/2007) emphasized vitality regarding living life to the fullest, as it is and contributing to it. Similarly, concepts such as authenticity, self-actualization and fully functioning person which have been stressed by many refer to enthusiasm towards life. In fact such characteristics were presented as the close associates of the vitality by some research (Ryan & Deci, 2003).

Additionally there have been several studies examining courage in terms of well being. For instance, Putman (1997) proposed a new type of courage that he called 'psychological courage' referring to a person's struggle with his/her destructive habits, irrational anxieties and psychological servitude. The reason why he called this type psychological courage is threefold. First, struggling with one's negative bondages (e.g. alcoholism, smoking; phobias, obsessions; dependence on another, controlling another) requires accepting the problem, which has the risk of being stigmatized by the society. Secondly, trying to overcome the problem carries the anxiety of changing. Thirdly, the process itself is stressful and requires prolonged coping power. Therefore it is difficult to preserve the stability of the self.

By synthesizing some of the work whose sample were ill people, Finfgeld (1999) concluded that as a first step people are aware of their health condition and accept the real threat. Then, they try to struggle with this reality, to see stresses as challenges and cope with them. Finfgeld notes that this positive attitude toward problems results from the wish of living life to the fullest. Such people generalize their attitudes and strategies to their life which Finfgeld called 'pushing beyond the struggle' (p. 809).

Another related line of research is work on hardiness. Inspired by Tillich (1969), introduced firstly in 1979 by Kobasa, hardiness was said to be the operational definition of existential courage (Maddi, 2004). Hardiness was defined as the combination of the three attitudes: control, commitment and challenge (Maddi, 2006). Basically, people who feel control over their lives, who are quite interested in life and involved with the events and people around and who regard stresses a part of human life and opportunities are said to be hardy. Life is inherently full of various stresses; the person makes a decision to deal with these stresses. The decision is either toward future (learning from the new experiences) or toward past (shrinking, preserving status quo). Deciding to choose the future requires courage; therefore courage is the motivation to face life. As hardiness implies a growth from stresses, there is a positive relationship between hardiness and several health measures (Maddi, 2006).

In displaying a zestful outlook towards life, there are some common notions noted. In fact these notions may be valid not only for vitality but also for different types of courageous actions as well. For instance, openness to new experiences, hopefulness, perseverance and optimism are some of them. Having the belief of success, specifically confidence was touched upon by Putman (2001) and Aristotle (as cited in Putman, 2001). As long as we believe that we can do, we display courageous behavior. Similarly, having a hopeful outlook may converge with being courageous and zestful. Hope using the definition of Snyder (2002; Snyder, et al, 1991) is capability to find out several ways to desired goals and having the motivation to use these ways. In different definitions of a courageous person, having goals (in fact noble goals), motivation to reach the goals and active involvement was discussed. Moreover, persistence and not giving up were correlates of courageous behavior. Specifically, the importance of persistence was touched upon by some researchers

(Peterson, & Seligman, 2004) and Pury and Kowalski (2007) reported that laypeople associate hope and courage.

The humanistic psychology movement in 1960s and 1970s influenced more recent theories within the framework of positive psychology. Below, two models of courage are presented.

#### ***1.1.2.4. Positive Psychological Models***

In recent models of courage, the common themes mentioned so far have been gathered under several headings. There are two effective categorizations of courage. Firstly, Peterson and Seligman (2004) called courage as a virtue and defined four strengths of courage: valor/ bravery, authenticity/ integrity, perseverance/ industriousness and zest/ enthusiasm. While bravery can be defined as not being afraid or passive in the face of a threat, authenticity refers to speaking the truth and presenting oneself as one is (honesty is emphasized, too). Perseverance is finishing what one starts, being committed; zest is feeling alive and enthusiastic. Secondly, a similar categorization to that of May (1975/2007) was presented by Lopez, O'Byrne and Petersen (2003). Accordingly, they proposed three types of courage. By physical courage, they meant not only the brave soldier and physical power but also the socially valued goal behind the behavior (Lopez, O'Byrne, Rasmussen, Petersen, Yang, & Skorupski, 2007). Moral courage involves a critical form of authenticity. Both expressing oneself in critical situations (such as social disapproval, conflict) and being honest and straightforward in healthcare settings (e.g. Shelp, 1984) are regarded as moral courage. The last type of courage, vital courage is relevant to the courageous attitude in the face of a threat to well-being/health. Acceptance of the health problem, active and positive coping with it, achieving mastery and feeling of a growth were regarded as vital courage. Finfgeld's work (1999) shows that factors such as hope and significant others are facilitatory. Shelp (1984) argued that not only patients but also healthcare providers need to be courageous. Putman's (1997) psychological courage was thought under vital courage, too.

### **1.1.3. Lay People's Understanding of Courage: Implicit Theories**

#### *Dual Meaning*

The broad and diverse literature on courage provided us with different definitions and aspects of it. To explore possible reasons of the diverse definitions, researchers tried to understand the conceptualizations of lay people. Learning about implicit theories was proved to be useful in several spheres such as intelligence, wisdom or hope (e.g. Rate, Clarke, Lindsay, & Sternberg, 2007; Baltes & Staudinger, 2000; Snyder, Rand, & Sigmon, 2005). It might be a good idea to start with the various meanings of the related concepts as words, because words are what people capture at first. When we look courage up in the dictionary and find out its meaning in different languages, we come across something interesting. In English language, courage comes from the Latin root “cor” (heart) and means “the heart as the seat of feeling, thought, etc; spirit, mind, disposition, nature” (*Oxford English Dictionary*). However, a different synonym, bravery has its roots in bravo which is wild, savage, or barbarous in meaning (*Merriam Webster Dictionary*). Tillich (1969) notes a similar difference in German language; while 'tapferkeit' means firmness, has been associated with the virtue of a soldier and may be close to bravery; 'mut' is related to heart and may be closer to courage. Tillich argued that like courage, mut connotes nobility. Peterson and Seligman's (2004) categorization allows for the distinction of courage and bravery. They claimed that bravery is one of the strengths of courage, a virtue. The dual meaning seems to appear in the Turkish language as well. The word “Yüreklilik” derives from the word heart (yürek) just as “courage” or “mut” and may connote nobility. On the other hand, “Cesaret” is close to bravery or fortitude in that it may refer to physical action more.

#### *Turkish People's Understanding of Courage*

Before conducting this study, to understand the representation of courage among Turkish people, a small scale descriptive study was conducted. Interviews were conducted with 22 people (11 females, 11 males) coming from diverse backgrounds who lived in Ankara and whose age ranged between 21 and 62. In these interviews, semi-structured interview technique was used and questions regarding the nature of courage, whether it is a trait or state characteristic and possible examples were asked.

Their responses were recorded and then transcribed. Content analysis was carried out by extracting each thematic unit and making grouping and sub-grouping. While doing this, the frequency of articulation of each unit and the number of respondents mentioning the specific unit were calculated. Here, the main results are summarized in four groups; general information, definition-aspects, the nature of courage and the pattern of prevalence (see Table 1.1 for number of people and frequencies).

*General Information.* Accordingly, courage is seen as a positive aspect of human beings by all the interviewees. This characteristic was expressed openly in words such as “(courage is) something positive”, “I like it (courage)”, “It (courageousness) should be respected” and was implied in expressions such as “(his courageous act) increased the importance of him for me”.

Respondents agreed upon that courage is relative and “something different in different spheres of life” and that is why difficult to define. Accordingly, courage is defined differently in work life, love, friendship, war, birth, trade and in different occupations. Courage can be different for a soldier, a drug addict, a teacher, a prime minister, a worker, a shepherd or a regular citizen. For instance, while courage may be defined as “not being afraid of giving birth” (8<sup>th</sup> Interviewee) for a woman, it is “being assertive, not being involved in fraud” for a business person (9<sup>th</sup>, 18<sup>th</sup> and 21<sup>st</sup> interviewees).

It turned out that courage is not a salient topic in minds of the respondents. They mentioned that they did not think about it much, they needed some time to answer. It was observed that most of the participants hesitated or pondered while answering.

*Definition, Aspects.* The respondents gave detailed information about how they conceptualize the concept of courage. Accordingly, when asked what courage is, they replied “bravery” with a high frequency. Additionally, words like bravery, fortitude were used interchangeably with courage. However, these two words (bravery and courage) may be differentiated in terms of use at certain points; for instance, participants preferred to use “bravery” when they mentioned brave acts stemming from ignorance, alcohol or drug use. On the other hand, they mostly used “courage” when they talked about noble aims, honesty etc. In other words, courage as a word was not preferred in a negative context.

**Table 1.1. The number and percent of the people (out of 22) mentioning the associated common themes/ notions and their frequency of articulation**

Common themes		Number of people	% of people	Frequency
<i>1. General Information</i>				
1.1.	Positivity	8	36	22
1.2.	Hard to define and relative	8	36	42
1.3.	Not being salient	5	23	12
<i>2. Definition, aspects</i>				
2.1.	Bravery	15	68	40
2.2.	Authenticity			
1.2.1	Authenticity/transparency	19	86	139
1.2.2.	Free will	3	14	5
1.2.3.	Positive relationships	3	14	17
2.3.	False courage	6	27	27
2.4.	Perseverance, firmness, stableness, consistency	17	77	76
2.5.	Conditions, external factors and risks	17	77	92
2.6.	Noble behavior/ aim/ intention	12	55	79
2.7.	Fear	19	86	44
2.8.	Rationality vs. Unreflectivity/Impulsivity	15	68	117
2.9.	The scope of the behavior	11	50	23
<i>3. The Nature of Courage</i>				
3.1.	Personality characteristic	15	68	54
3.2.	Situation and personality	12	55	40
3.3.	Individual difference	7	32	21
3.4.	Situational element	6	27	19
<i>4. The Pattern of Prevalence</i>				
4.1.	Abundant in young age	5	23	24
4.2.	Rare	10	45	29
4.3.	Extraordinary	3	14	7

It can be said that authenticity was a distinctive common notion of courage for the participants. Being transparent, open-hearted, genuine, sincere, honest and true were the common notions. They described being authentic by expressions such as being devoted to what one believes, behaving according to internal values/rules and in accordance with one's true nature, expressing oneself in any condition, being able to tell what is wrong, expressing one's opinions comfortably to others, presenting oneself as one is, behaving as one feels and not being a hypocrite. Free will is another common theme that is thought under the authenticity notion because it refers to internal referents. Although it was openly articulated by 2 people 4 times, it was referred or implied by other respondents, too. The notion of free will was referred to by using words and expressions such as "a choice", "not following the herd", "behaving willingly", "to stand on one's own feet". Courage happened to have another aspect concerning relationships such that in close relationships courageous people are those who remain silent in certain situations, do not express every thought not to upset a close other, in fact upset oneself by remaining silent instead of hurting the other. In these interpretations, aims like preserving the relationship, not to hurt or harm the other were emphasized. One last theme related to authenticity which can be thought as the opposite of authenticity is the false courage. False courage is displayed by an external motivation; therefore the person who displays such behavior does not display what actually she/he wants to do because either she/he wants to be recognized by others or deceive others. This theme was described as not a sincere, not a natural behavior.

Another common notion related to courage's components was perseverance. It referred to not changing one's attitude no matter what happens, defending one's idea without being tired of, finishing what one starts, sticking to one's ideas. Although this notion is similar to authenticity; it was regarded as another, independent notion because in perseverance, there is an emphasis on the constancy, consistency and persistence. Interviewees expressed their opinions, "*Çoğu insan genellikle dönektir, döner yani çıkarlarına zarar gelince. (Yürekli insan) olaylar karşısında değişkenlik göstermez gibi geliyor bana. Yürekliyse gerçekten.*" (Most of the people generally are fickle, they change if their benefits are harmed. [Courageous person] does not change in the face of different circumstances, if she/he is really courageous) (4<sup>th</sup>



interviewee). “*(Yürekli insan) yaşama daha kolay karar verir, yani girişeceği işe daha kolay karar verir. Karar verdiği zaman da işin arkasında durur ve onu kararlılıkla götürür, neticeye ulaştırır.*” ([Courageous person]) decides more easily in life, once she/he decides; she/he defends his/her position and keeps it going decisively, and reaches an end” (9<sup>th</sup> interviewee). “*Bir işe başladığımda, yaparım, onu yarım bırakmayı hiç sevmem. Her işi yani, bırakmam yarım.*” (If I start to do something, I definitely finish it; I do not like quitting before reaching the end) (8<sup>th</sup> interviewee).

Participants mentioned external circumstances surrounding a courageous behavior as well. They believed that courageousness is shown under circumstances where opportunities are limited, uncertainty is the ruler and the result of the behavior is not known. They also emphasized that courageous behavior may have some costs. These costs can be physically negative consequences or certain dangers. Courageous behavior was also associated with risks and risk taking. Participants referred to being in conflict with the society, environmental rules, family and the powerful authorities, social ostracism as risks. They stated their opinions, with the following examples: “*Yüreklilik durumunda bir şekilde ya çoğunluğun söylediği ya da kuralların söylediği ya da çevrenin söylediği ya da güçlü olanın söylediği bir şeyle çatışmış oluyorsunuz.*” (Courage is conflicting with majority, with the powerful, with the rules) (17<sup>th</sup> interviewee), “*Yürekliliğin içinde birazcık bilinmeyen de var, yüreklice davranıp atlıyorsun ama ne olacağını da bilmiyorsun. Sonuçlarını bilmiyorsun.*” (Courageous behavior can be seen in situations where you can’t predict the result of your behavior clearly) (6<sup>th</sup> interviewee), “*(Yürekliliği) daha bir insanlara karşı duruş gibi düşünüyorum ben.*” (Courage is standing against people) (4<sup>th</sup> interviewee).

Frequently, the participants referred to the rationale behind the courageous behavior. Accordingly, they stated that being courageous is not venturing into any issue; it is foolhardiness. They converged on the idea that for a behavior to be called courageous there should be a logical reason behind it. This reason may be a positive aim such as encouraging others, altruism, helpfulness. To detail the kind of altruistic acts, participants mentioned rescuing others from some sort of danger, working towards the welfare of the society in general. The participants referred to sacrifice along with altruistic orientation. They also referred to the noble aim. In other words,

courage is displayed for the sake of a specific aim. When they specify this aim, they discussed the unpredictability of reaching it; in fact they emphasized that the essence of this noble aim is not reaching it rather having an aim per se is courageous. The aim is not an ordinary one; it may involve risks and dangers. Participants referred to “defending one’s rights” as the cause behind the courageous behavior, too. In short, it appears that there are good intentions behind the courageous act.

Fear was a controversial topic in this study. Some of the participants who associated courage with fear believed that courageous acts are carried out although the protagonist is frightened: “*Biraz korkuyorsun ama yine de kendini cesaretlendiriyorsun. Evet, korktuğun halde yapabilmek*” (You are a little afraid, nevertheless you encourage yourself. Yes, courage is being able to do something although you are afraid) (2<sup>nd</sup> interviewee). On the other hand, some other participants believed that courageous people are fearless, “*Olaylar karşısında korkmadan, yılmadan, bir cesaretle bu işin üstesinden gelmeye çalışmak*” (Courage is trying to overcome without getting afraid of or tired of when confronting some issues/events) (11<sup>th</sup> interviewee), “*(Yüreklilik) insanın bazen dışlanabileceğini bildiği halde korkakça davranmamasıdır*” (Courage is not behaving fearfully although one knows that one will be isolated/excluded from the society” (22<sup>nd</sup> interviewee). Some of the participants asserted that being fearful refrains people from taking action. As for this point, they stated that courageous people are those who do not refrain from doing something on the contrary display some reaction.

The interviews revealed that participants associated courage with both being rational and being unreflective/ impulsive, although more with the former characteristic (by 11 people out of 15, 67 times). Being rational referred to thinking before moving, having a rationale behind the behavior. For instance, participants gave M. K. Atatürk as an example and stated that their courageous behavior relies on his deep knowledge, the data he had, and his being meticulous and careful. They emphasized that a courageous person does not venture haphazardly, demands support and help from others, uses data, is careful and cautious, takes risks into account, is equipped and knowledgeable, and calculates benefits and risks; deliberative. On the other hand, a small group of respondents (4 people, 50 times) believed that courageous behavior is displayed without thinking; it is a rather impulsive behavior. This

impulsivity refers to living the moment and not thinking of future, not having expectations from life. It should be noted that this characteristic was associated with some sort of brave behaviors in a negative sense like bullying kind of behaviors.

Lastly, participants discussed the scope of the courageous behavior. Accordingly a group of them (8 out of 11 people, 16 times) believed that the scope of courage is quite broad. They claimed that courage involves big, massive behavior whose effects are huge like causing a very big change. Additionally, this kind of a behavior was seen lofty, carried out for humanity. For instance, heroic acts were regarded as courageous. They stated that acts of national heroes are courageous and courageous people made history; *“Çanakkale Savaşı’nda herkes normal rutin işlerini sürdürürken ya da bütün herkes bir seferberlik gösterirken sadece içlerinden bir tanesinin herkes uğruna ya da odaki bütün insanları kurtarabilmek adına kendini ortaya atması da yüreklilik olarak, yani Atatürk olabilir bütün kahramanlar olabilir. Hani sırtında mermi taşıyan bir güreşçi vardı, Seyit Osman mıydı? İsimleri çok aklıma gelmiyor ama içlerinde bunun kadın olanı da var, çocuğunu, bebeğini bırakıp, işte...Hiçbir şekilde a günün birinde anılırım, böyle hatırlanırım ya da işte gazi madalyası verilmiş galiba o sırtında mermi taşıyan güreşçiye. Bunu düşünmeden, sadece o esnada ona ihtiyaç duyulduğunu bilip o iş için cesaret göstermek işte. Bunu yapabileceğini düşünmek, bence yürekliliğin tam da tanımı.”* (In Çanakkale war, one soldier’s putting himself forward for all the people there and for rescuing them... without saying 'I will be honored, I will be remembered' without thinking this, but knowing that others are in need of him, being able to show that behavior is the very definition of courage) (5<sup>th</sup> interviewee). Nevertheless, participants referred to small scale courageous behaviors as well by emphasizing that not all courageous behaviors should be lofty heroic acts, but they can be displayed by “little attitudes and behaviors”, in “small” events as well (1<sup>st</sup> and 21<sup>st</sup> interviewees). An example may be reacting to the faulty part in a traffic accident, helping an outsider who is in a bad condition (1<sup>st</sup> interviewee). One participant (22<sup>nd</sup>) stated that environment is the determining factor of the scope of the behavior; *“Şu an Anadolu’da bir yerde çok yürekli bir çoban olabilir, çok şeyler başarabilir ama ona ulaşmadığımız zaman, o sadece bulunduğu yerde çok, çok basit adımlar atabilir. Yani rastlantı ve zorunluluk gibi bir şey yani o, bir yerde kendini kanıtlıyordur ama*

*çok daha dar bir çevrede. Bulunduğu yerin bir önemi var yani demek istediğim. Çevrenin bir önemi var.”* (Now, there may be a very courageous shepherd in Anatolia, he may accomplish many things; but if you do not reach him, he can take only simple steps in the place where he lives. Namely, it is like a coincidence and compulsion; he may prove oneself, but in a much narrower environment. I am trying to say that where one lives is important. Environment is important).

In the study, courage was associated to a lesser extent with certain other concepts, as well. For instance, participants associated it with being successful and knowledgeable. They asserted that courageous people are those who have reached great successes in different spheres of life (art, science, politics, culture), but at the same time who are very knowledgeable. The bravery stemming from ignorance/inexperience should not be equated with courage. They also stated that courage may have a physical aspect related to physical risks or negative physical conditions. Also, they indicated that displaying physical power per se is not courage. Moreover, courageous person was described as a positive person. Specifically, being energetic, being idealistic, having great ideas, creating a big change, being zestful and vital, being responsible for what he/she has done is associated with courageous person who has certain desires and aims and tries to reach them. The positive characteristic existed also in the manner of the behavior displayed. Respondents referred to the good manner of the courageous person; while he/she is defending the truth, reacting to the injustice, she/he is doing this in a “right, proper or polite” manner. Participants associated courageous behavior with selflessness and sacrifice as well.

*The Nature of Courage.* Participants were asked whether courage is a stable characteristic or a situational element. Their answers were grouped in 4 headings. Firstly, most of the participants believed that courage was a personality characteristic. Generally, they used the phrase of “courageous person”. They referred to the stability of a characteristic stating that a courageous person always will display the courageous behavior in certain spheres of life. This belief was reflected in expressions such as, *“Aileden gelen, anne babadan etraftaki insanlardan, yakınlarınızdan aldığınız şeyler kalıcıdır; genlerle ilgilidir. Bunlar kolay kolay değişecek şeyler değildir. Öz özdür, kişilik kişiliktir, ve onun değişmemesi*

*gerektiğine inanıyorum.*” (This is the essence of a person, it cannot be changed and it should not be) (16<sup>th</sup> interviewee), “*Belli bir yaş grubundan sonra, hareket, yani tarzlar değişiyor, yürek aynı yürek fakat yapılan işe karşı tarzlar değişiyor.*” (Although people get older, the heart is the same heart) (11<sup>th</sup> interviewee). Secondly, some of them believed that both personality and situation are influential factors in displaying courageous behavior. They discussed that personality is dominant over situational factors; that courageous behavior may depend on the age, mood, experience, data at hand, and the importance of the event and that environment is important in determining the scope of the behavior. It was also discussed that courage may exist in deep insight of a person, but there may be some factors hindering it to come out. A third view was that courage is an individual difference. Participants talked about that it does not exist in all people or all people will not use their courageousness characteristic. They uttered their opinion by expressions like “not everybody is the same” (7<sup>th</sup> interviewee). What participants emphasized in this view was that courage and amount of courage would differ from one person to another. Fourthly, a rather small group believed that courage is mostly a situational element. They asserted that circumstances under which a person is, social environment, conditions or friends guide the person to be courageous. Interestingly, the belief that courage is a situational element is affirmed in a negative context mostly. For instance, they stated that alcoholism, drugs, traumatic experiences, nervousness or psychological pathologies push a person to do certain things that afterwards a person is regretful. This point is interesting because they associated certain behaviors with *bravery*, *foolhardiness*, not with courage and additionally they attributed these to an external locus, such as behaviors under the influence of alcohol. This point emphasizes the positive view associated with courage.

*The Pattern of Prevalence.* Although not asked specifically, to what extent courage is prevalent among people and in our time was discussed as well. The pattern of prevalence of courage was gathered in 3 headings. Firstly, the respondents discussed that courage is shown in young age more and easily as compared to older age. The reason for this was that people have more responsibilities as (job, spouse, children etc) they get older, but they also stated that “this does not mean that you are coward,

you just keep quiet” (10<sup>th</sup> interviewee). Participants discussed that as people get mature, they take less risks, they take radical decisions less.

Secondly, some of the participants believed that courageous behavior is a rare behavior, especially in today’s world. One participant put it, “*Galiba yaşadığımız çağda çok yürekli olmak çok daha zor gibi geliyor bana. O yüzden nedense günümüze özgü örnek vermekte çok zorlanıyorum. Yani, galiba çünkü çok fazla bir mekanikleşme var artık ve insanların fazla bireyselleşmesi. Oysa aslında bireysellik daha fazla cesareti gerektiren bir şey. O zaman sanırım yani, bireysellik sürüye uymak olarak algılanıyor. Yani sürünün içinde bir birey olmaya indirgenmiş gibi. O yüzden zorlanıyorum yani bugüne ait bir örnek vermekte*”. (I think, in our era, being courageous is more difficult. Therefore I am having a hard time finding a contemporary example of courage. I think there is a lot of individuality and mechanization in today’s world, although individuality requires courage more. I think people wrongly perceived individuality as conforming to the herd; being an individual was reduced to being an individual in a herd; therefore I am having a hard time finding an example) (22<sup>nd</sup> interviewee). Mainly, participants referred to past because they believed that number of courageous people were higher in history and is decreasing day by day. The reason for the decrease was claimed to be the conditions of life.

Lastly, some participants referred to the unusual nature of courage stating that it is not a common behavior displayed any time a day. It is an extraordinary behavior which is different from the common and majority such as a “big sacrifice for a lofty aim” (5<sup>th</sup> interviewee).

#### *Implicit Theories of Courage Reported in Literature*

It turned out that various researches on implicit theories of courage have many similar points with the above mentioned study. To name a few, Finfgeld was one of the first to ask people about their implicit theories of courage. In one study (Finfgeld, 1999) she analyzed several of her and others’ work about the responses of a number of people who have various health problems. The study indicated that first there must be a perceived threat. Acceptance of the reality, insight about the problem, hope and support are some of the other important components of being courageous in the face

of an illness. Woodard (2004) with the aim of developing a questionnaire of this concept, asked 10 experts from the various fields of psychology to write 10 items which they think measure courage. The reduced number of items formed a scale tapping different domains in life like physical, social, and psychological. Major themes included risking self for some beneficial or positive outcome, that the courageous behavior being social behavior that the person may act on his/her own (aloneness) and endurance of physical pain. This research was used as a starting point to develop one of the first scales of courage and will be mentioned later again.

Rate, Clarke, Lindsay, and Sternberg (2007) supported that implicit theories can give insight to the researchers, too. Therefore in a series of studies in which subjects are university and air force academy students, they tried to figure out the understanding of courage. The subjects' answers to the questions constituted 3 factors: a) self-focused response to affect and external circumstances, (such as "endures tough situations", "overcomes obstacles") b) non-physical/social-oriented acts-internal motivation (such as "stands up to unjust social practices because of what one thinks is right", "maintains honesty no matter other's opinions") c) selfless sacrifice/risk-external motivation (such as "risk life to protect others", "sacrifices self for good of someone else"). In one of the studies, participants rated to what extent various vignettes reflect courageous behaviors. Results of this study showed that participants' evaluation of courageous behaviors showed a remarkable similarity to the implicit theories of people. As the protagonists' gender varies across vignettes, null results showed that people think that women as well as men may display examples of courageous behavior. Three elements are considered for a behavior to be considered as courageous: intentionality of action, noble purpose and personal risk. Fear was a controversial element in this study too, sometimes it appeared as a factor of courage sometimes it did not.

Another group of researchers focused specifically on the relation between courageous behavior and helping behavior (Greitemeyer, Fischer, Kastenmüller, & Frey, 2006), investigating different kinds of prosocial behaviors (e.g. a group of Turks rescuing a Greek from Neo-Nazis or collection of huge amount of money for the earthquake survivors). With the possibility that prosocial behavior may not be a unitary concept, they investigated people's understanding of "civil courage" and

“helping”. Results revealed that a prosocial behavior with more expected negative consequences was associated with civil courage (like threat to life such as in the case of Turks) whereas a prosocial behavior associated with more expected positive consequences was considered helping (such as in the case of donating money). So, this finding led the researchers to conclude that civil courage may be another form of prosocial behavior as different from helping.

The last study investigating lay conceptualizations of courage is a cross-cultural study. Lopez et al (2007) conducted four studies with participants from U.S., India, and Greece. In open-ended questions regarding the nature of courage, they obtained a similarity between different cultures. Taking risks under uncertain or negative consequences, defending beliefs and possessing a particular attitude were common themes. Indian sample associated courage additionally with inner strength. Giving up/backing down is described as “not courageous” behavior. Moreover, participants believed that a courageous person has a strong system of values. The presence of risk in terms of an adversity or fear constituted a common theme. Accordingly a courageous person responds constructively to the adversity. The participants also talked about the relationship between courage and fear. They believed that courage and fear may coexist and courage is something that is born from fear. Subjects could not agree as to whether courage is a trait or a behavior that is displayed on some instances. Participants discussed the effects of conditions on courage as well. For instance, a specialized training may foster the development of courage (e.g. in firefighter) or they mentioned “situational courage” (as a form of courage) in which an extreme circumstance pushes people to behave courageously. In addition to situational courage, they talked about ordinary courage (courage that involves meeting the demands of each day), visionary courage (thinking you can make a difference), moral courage (standing up for what you believe) and public and private courage. While “standing up for one’s belief’s, dealing with health issues, pursuing safety for one self or another” were the most common themes [similar to Lopez et al’s (2003) three forms of courage], younger subjects added managing relationships and older subjects added dealing with health issues important. Various analyses confirmed the grouping of these constructs as physical, vital and moral courage.



The descriptive study investigating the implicit courage theories of Turks and the other above mentioned studies are generally parallel and in line with the theories developed by scholars. Results of the implicit theory search generally supported the view that people do have some theories in their minds and these theories display considerably similar patterns. The implicit theory search shows that courage is a complex and multifaceted concept. It has many aspects: motivational, emotional, cognitive and behavioral. It is obvious from studies that courage has various elements like physical, social or psychological. Courage has been regarded very positively, so are closely related concepts such as authenticity (e.g. Harter, 2005). Also it seems that there must be some sort of perceived risk (a health problem, uncertainty, negative social or psychological consequences, an adversity or fear) and this risk is taken for a higher, meaningful or noble purpose. This perceived personal risk may turn to an intentional sacrifice behavior directed toward another's good or to an intentional self focused response which may be detrimental to self. Therefore as in the Finfgeld study perception of a condition (an awareness) may be the first step of courageous behavior. A second step can be considered as endurance. Giving up is not considered as courageous. Meanwhile, acting despite fear as indicated by the participants indicates that they can coexist; however the nature of this relationship is interpreted differently, therefore it seems that it is a potential research avenue. Whether fear is in the definition of courage or not, was discussed by some scholars too. For instance, Shelp (1984) did not see it as a compulsory part of courage and argued that courageous people are those who master fear. Woodard and Purry (2007) agreed with Shelp and excluded it from the definition of courage. Rachman (e.g. 2004) included fear as an element of courage. Pury, Kowalski & Spearman (2007) asserted that heroism like actions (behaviors that are courageous for everyone) may include fearlessness, while personal courage is displayed despite the presence of fear. Fear remains one of the unknowns of courage.

The courageous behavior can be displayed in the form of some physical act, doing the right thing, defending beliefs/possessing a particular attitude and endurance/perseverance. While displaying a physical act, the participants acknowledge the facilitating role of training (such as soldiers, fire fighters) but they also mentioned the physical risk taken by an ordinary person (such as a regular citizen, themselves,

Turks defending a man against Neo-Nazis). According to lay conceptions of a courageous person, there is an internal motivation independent of external referents. Also, people think that women as well as men are equally likely to be courageous actors.

There are additional elements that people thought of: evaluation of risks and considering the consequences of actions. At first, “evaluation of risks” may be considered as an unavoidable result of the “awareness of the risk”, but this is not necessarily so. Rather it seems that the former may be a result of the latter. One may perceive a risk but not elaborate on it. Similarly, “considering the consequences of actions” implies that the courageous behavior is different than foolhardiness or ignorance. The studies gave an idea about how the perception of this concept may change by age. The fact that perception of courage is influenced by age is supported by other researches (Szagun, 1992; Szagun & Schaeuble, 1997). Whereas Lopez et al study (2007) found that the domains that people nominate for such behavior may change by age, Szagun’s studies showed that the perception depends on the age; for instance as the age increase courage is associated with more moral risks and less physical risks.

#### **1.1.4. In Sum: Courage and Related Individual Difference Variables**

Interestingly, several scholars warned readers that courage may be something different than what people constructed in their minds. For instance, both Socrates (as cited in Eyüboğlu, & Kösemihal, 2001) and May (1975/2007) stressed that courage should not be used interchangeably with foolhardiness or an ordinary act of bravado; it is more than that. Rachman as a clinician goes on saying that courageous person is not fearless, she/he has fears; in fact he reports that even his patients try to show courageous behavior and they indeed succeed (Rachman, 2004). Nietzsche or Kierkegaard emphasized that courage is not the opposite of hopelessness; it is the ability to move on despite despair (May, 1975/2007). May further emphasized that courageousness is not pure stubbornness and rigidity; it is manifesting oneself genuinely as it is, in a changing world. Such emphases denote that courage is not unique to a group of people, but it is very ordinary; exists in everyday life and not extraordinary. Mostly, it has been thought as an acquirable characteristic not specific to certain people (e.g. Aquinas as cited in Davies, 2003; Socrates as cited in

Eyüboğlu, & Kösemihal, 2001; Finfgeld, 1999). Converging on this idea, Tillich's (1969) view of courage is present in everyone to differing degrees, since it is existential in nature and a subsequent of universal ontological anxiety. In a similar vein, Zimbardo claimed that just as the evil in us, the hero in us is banal, too (2007).

It was emphasized by several researchers that courage is not a unitary concept (e.g. Deutsch, 1961). Some of them claimed that it is multidimensional (e.g. Lopez et al, 2003). Its complex and intricate nature was noted by different researchers (Gibbs et al, 1986; Finfgeld, 1999; Woodard & Pury, 2007).

Both scholars and laypeople saw it as an individual difference variable (e.g. Deutsch, 1961). It has been viewed as a virtue, a positive characteristic of the human.

The worthwhile cause or noble purpose as the motivating factor behind the courageous behavior was a common notion among the researchers (e.g. Putman, 1997; Woodard, 2004; Shelp, 1984). That this cause or purpose is pursued fearfully or fearlessly was discussed beginning from Aristotle (as cited in Putman, 2001) and Socrates (as cited in Eyüboğlu, & Kösemihal, 2001) and not agreed upon yet. Most of the time, altruistic nature of the courageous behavior was noted. In some of the courageous behaviors, authenticity or truthfulness as a motivation takes over. In fact, authenticity is one of the most emphasized and frequently associated elements of courage (e.g. Larsen & Giles, 1976; Peterson & Seligman, 2004). Being authentic, presenting oneself in a genuine way may require higher level of voice behavior.

Additionally, not only by philosophers like Aquinas but also by modern researchers, courage was associated with hope, faith and persistence. These associations rely mostly on either intuition of the scholar or examination of understanding of laypeople.

To a lesser extent, courage was associated with individualism and being independent (e.g. Tillich, 1969; Deutsch, 1961).

## **1.2. MEASUREMENTS**

This section aims to present measures of courage and explain why a new measurement is needed. To measure courage, qualitative techniques, experimental methods as well as different scales have been used.

Qualitative methods involved interviews and related techniques (e.g. Finfgeld, 1999). Experimental method was used by Rachman and his colleagues; he employed a method in which he compared bodily responses as well as subjective reports of participants in stress situations.

One of the first measurements of courage is a scale by Larsen and Giles (1976). The scale items tapped existential (22 items) and social courage (28 items); however after the researchers introduced it, there were no follow up studies.

Another measurement device was used by Gibbs et al (1986). The device stemmed from an early study (Havighurst and Taba, 1949 as cited in Gibbs et al, 1986) describing moral courage. The sketches containing the description of moral courage were rated by teachers to assess morally courageous behavior of adolescents.

Schmidt and Koselka (2000) developed a 7 item courage scale whose item content is in congruence with Rachman's definition of courage (i.e. approach behavior in the face of fear). There were general items about courage (such as asking participants' opinion about their level of courageousness) and items specific to that study (that is level of courageous behavior in the face of a panic attack).

Woodard (2004) developed a 31 item courage scale whose items were generated by several psychologists. Accordingly, participants filled out the scale indicating their level of willingness to act and fear in the particular situations described. Although the scale may seem useful, some of the items are irrelevant with the definition the author provided and its factor structure was sometimes not satisfactory in terms of coherence of the items. Later, Woodard and Pury (2007) used the scale without taking the level of fear measure, in other words participants' rating of their willingness to act in the particular situations were taken.

A courageousness scale aimed to measure specifically moral courage was developed by Bronstein et al (2007) and used in the present study as well, as will be explained in the Method Section. The scale consists of 15 items, supposedly tapping moral courage and moral reticence behaviors. While moral courage and moral reticence are defined respectively as the tendency to stand up for one's beliefs, values particularly in situations related to justice and a tendency to keep silent and remain passive in situations related to justice, some of the items do not necessarily tap the related

construct. These items refer to the more general situations rather than those involving fairness (e.g. “when my friends disagree with my viewpoint, I let it pass rather than try to change their minds”). So, some of the items seem to be closer to voice behavior and did not have a focus on morality. Nevertheless the scale had good reliability but needs more studies to be called valid.

Quite recently, Staats, Hupp and Hagley (2008) included courage, honesty and empathy in the definition of a hero; their definition of courage was akin to self-actualization index of Sumerlin & Bundrick (1996). As a result, Staats and colleagues used a part of The Brief Index of Self-Actualization (Sumerlin & Bundrick, 1996) which was composed of items regarding a self actualizing, purposeful and meaningful attitude towards life. The complete Brief Index of Self Actualization refers to different components of self actualization concept of Maslow. It can be said that the scale that Staats and colleagues used is closer to the existential view of courage and most related to vitality rather than moral or physical parts of courage.

There are some other scales which are more specific in content. For instance, civil courage instrument (Kastenmüller, Greitemeyer, Fischer, & Frey, 2007) specifically focuses on civil courage, a type of prosocial behavior with high negative social consequences.

In sum, there have been various attempts to measure the concept of courage, though these attempts are somehow sporadic and not so coherent. The existing self report measurement devices have either no follow up studies (e.g. the work of Larsen & Giles, 1976) or have content validity problems (e.g. Woodard, 2004) or too specific (e.g. civil courage instrument). Despite the attractiveness of this virtue, it is interesting that there is no satisfactory, well established measure of courage. In light of these studies presented, it seems that a new measure is needed. Therefore one of the aims of this study is to develop and present a new scale. While developing a new scale, it was aimed that the new measure does not reflect the same problems with the existing ones; taps a general courageous orientation of a person so that its nature is understood and is consistent with its definition.

### **1.3. CONCEPTUALIZATION OF COURAGE WITHIN THE SELF SYSTEM**

#### **1.3.1 Courage Considered as an Individual Difference Variable**

Courage was seen as a personality characteristic generally (e.g. Hallam, & Rachman, 1980; Shelp, 1984). The common opinion is that courage is a characteristic and may be affected by certain situational factors. As indicated by several studies, both lay people and professionals approach it as an individual difference. However the pattern of the relationship of courage with the self system remained unanswered. To investigate this relationship will deepen our knowledge about and understanding of courage. It is important to understand its relationship with our basic self orientations; therefore in this study courage will be explored within the framework of Balanced Integration and Differentiation Model.

#### **1.3.2. Balanced Integration and Differentiation Model**

Balanced Integration and Differentiation (BID) Model (İmamoğlu, 2003, 1998) is a model of self that is derived from the idea of balance, that is “the interdependent integration of differentiated components” (p. 371) in nature. In this model, people are claimed to have both integrational and differentiatinal needs and balance arises from the satisfaction of both tendencies. In other words, while people try to form positive and meaningful relationships with others (interpersonal integration orientation), they are also inclined to fulfill their selves as distinct and unique individuals (intrapersonal differentiation orientation). The two orientations are claimed to be fundamental, universal and distinct yet complementary allowing coexistence, in human life.

While the high end of the interpersonal integration orientation is called relatedness (having meaningful and positive emotional ties and being connected) and the low end is called separatedness; the high end of the intrapersonal differentiation orientation is called individuation (developing the potential self, taking an intrinsic exploratory reference point, having internalized values, preferences), the low end of this orientation is called normative patterning implying developing in accordance with external requirements, becoming patterned as external reference points indicate (for simplicity, the two orientations will be called relatedness and individuation).

Crossing of the two self orientations gives rise to four prototypical self types; related-individuated (also called balanced, having high levels of both relatedness and individuation), related-patterned (having satisfied relatedness need but not individuation need), separated-individuated (not having satisfied relatedness need but satisfied individuation need) and lastly separated-patterned (also called unbalanced, satisfied neither needs). Among them, related-individuated self construal is associated with an optimal functioning, as it fulfills two basic needs.

Below the scientific medium in which the model was developed, supportive evidence for the major claims of the model and major empirical findings derived from the model are discussed.

#### ***1.3.2.1. Origin***

BID Model was developed in a specific scientific atmosphere, in which discussions about the models of self were controversial. Psychology, mostly a Western product, accepted “the independent human model” as the ideal individual. It was claimed that human beings develop toward independence and separateness. The interdependence model of human development (İmamoğlu, 1987), a precedent of BID Model, proposed that interdependence, an already existing notion in human nature, should be taken into account and in addition to interdependence proper development takes place when people also achieve mastery, which was called agency. The development of cross cultural studies provided additional evidence for possible different conceptualizations of ideal human. Specifically, a differentiation between societies based on the individualism and collectivism (I-C) dimension, revealed that individualist and collectivist societies conceptualize the self differently and value different types of selves (e.g. Triandis, Bontempo, & Villareal, 1988; Markus, & Kitayama, 1991; Cross, & Gore, 2003). For individualist cultures, individual is a separate, self-sufficient entity and the focus of his/her own world whereas for collectivist cultures individual defines his/her self through relationships and seeks harmony, compliance in relationships (Cross & Gore, 2003). Similarly, they may differentiate in terms of self motivations, the former being self enhancing the latter being self criticizing (Kitayama, Markus, Matsumoto, & Norasakkunkit, 1997).

Such a formulation was labeled as “independent-interdependent self-construals” (Markus, & Kitayama, 1991) and gave rise to a polarization of self types according to the characteristics of *culture*. In other words while the concept of the “the ideal human” broadened, controversy continued as independent and interdependent orientations were presented in such a way that they exclude each other.

BID Model flourished in this atmosphere and aimed to display the congruent nature of intrapersonal development need and interpersonal relational need. The model also aimed to show that these needs are universal and there are cultural similarities rather than differences in the psychological trends associated with those self-orientations.

### ***1.3.2.2. Evidence***

One of the fundamental assumptions of BID Model is neither intrapersonal development nor interpersonal closeness is dispensable for human being. In other words, although individualist societies value independence more, they also need to be related and although collectivist societies value groups, group norms and conformity more, they also have a need to be unique, to explore. BID Model has the major assumption that the two orientations are distinct and universal. The psychology literature presents supportive evidence of this claim. For instance, Maslow (1970) places both love-belongingness and self esteem-self actualization in the major motives of personality. With regard to relational orientation, the need to belong and forming relationships is regarded as a fundamental need all over the world (Baumeister & Leary, 1995). Self determination theory (Ryan, & Deci, 2000) regards autonomy, relatedness and competence within the basic needs. Similarly, within the context of attachment theory, both exploration and attachment were considered crucial for development. Other theorists pointed out the importance of both needs, as well (Harter, 2005; Guisinger & Blatt, 1994; Kağıtçıbaşı, 1996). Fulfillment of both needs was found to be a predictor of well-being (Ryff, & Keyes, 1995).

Additionally, the presented literature on courage supported the view of coexistence of both needs, as well (e.g. Nietzsche and Fromm as cited in Tillich, 1969; Tillich, 1969; May, 1975/2007).



Moreover, the classification of independent-interdependent selves has been criticized. For instance, independent-interdependent selves view within the framework of I-C has been overemphasized despite scarcity of support (e.g. Matsumoto, 1999) and refuting findings (e.g. Kobayashi, & Brown, 2003). Besides, cultural differences were suggested to be best detected in cultural products like religious texts or arts rather than individual selves (Morling & Lamoreaux, 2008).

### ***1.3.2.3. Empirical Findings***

Propositions of the BID Model have been tested in several studies. Congruent with “the coexistence of two orientations” assertion of the model, the two basic orientations have been found orthogonal rather than mutually exclusive (e.g. İmamoğlu, 2003, İmamoğlu, 1998; İmamoğlu, & Güler-Edwards, 2007). Moreover, these two orientations are related to different variable domains. Individuation is related to exploration and development of one self, therefore cognitive-motivational domain; on the other hand relatedness is associated with having positive relations with close others, love, acceptance, thus an affective domain (e.g. İmamoğlu, 2003; S. İmamoğlu, 2005).

Another assumption was that the person who is high on both dimensions displays an optimal functioning; such a state is called “balance”. The optimal functioning derives especially from a comparison between related-individuated people and separated-patterned ones. Various signs of positive functioning are shown by related-individuated people as compared to separated-patterned ones in a number of studies, like perceiving the parents as loving-accepting and not restricting/controlling, being satisfied with one self and family, having positive expectations and plans for the future, secure attachment (e.g. İmamoğlu, 2003; İmamoğlu, & Güler-Edwards, 2007; İmamoğlu, & İmamoğlu, 2007).

Additionally, considering the traditional gender roles, relatedness may be expected to be associated with being female and individuation with being male. However, as indicated, since individuation and relatedness are considered fundamental for human nature within the BID model, both of them are supposed to be present in both genders. In other words, the general framework of the model is found to be valid for both females and males (e.g. İmamoğlu, 2003; İmamoğlu, Karakitapoğlu-Aygün,

2004, İmamoğlu & Güler-Edwards, 2007); interestingly however, women tended to be more related-individuated in the upper segments of the society (e.g. İmamoğlu & Karakitapoğlu-Aygün, 2004; İmamoğlu, & S. İmamoğlu, 2007; İmamoğlu & Güler-Edwards, 2007).

Unlike the cultural differences hypothesis of the independent-interdependent self construals within the framework of I-C (Markus & Kitayama, 1991), BID model emphasized a universal outlook related to similarity of different cultures in terms of psychological trends associated with individuation and relatedness (e.g. İmamoğlu & Karakitapoğlu-Aygün, 2004). On the other hand, cultural differences were found where culture played a determining role of the “expected” and “ideal” behavior (İmamoğlu & Karakitapoğlu-Aygün, 2006), accordingly people from collectivist contexts (i.e. Turkey) report more expected and ideal level of relatedness than people from individualist contexts (i.e. USA).

As for the other studies investigating BID model, relatedness and individuation as individual difference variables were found to predict certain other variables related to courage as well. For instance, with respect to Kernis and Goldman’s model of authenticity (2006), both individuation and relatedness were found to be consistent predictors of four components (relational orientation, awareness, unbiased processing, and authentic behavior) and total authenticity (İmamoğlu, et al 2007). Balanced self on the other hand had highest scores on five measures of authenticity as compared to other three self types. In a study, concerning values, balanced self was also found to attach more importance to both self directed values (such as freedom, choosing one’s own goals) and other directed values (obedience, helping, valuing family) as compared to other types who attach more importance either on self-directed or other-directed values (İmamoğlu, & Karakitapoğlu-Aygün, 2004). Balanced Integration and Differentiation Model was also investigated with time and future-concern related variables. While relatedness predicted positive future expectation and orientation, individuation predicted involvement with the future in addition to positive future expectation (İmamoğlu & Güler-Edwards, 2007). Moreover, in the same study, it was found that people with related self construals (individuated-related and related-patterned) have positive future expectations, the related-individuated (balanced) type additionally was found to be planful and

involved about the future. Additionally, individuation and relatedness were both found to be predictors of hope (İmamoğlu, Güler, & İmamoğlu, 2004).

### **1.3.3 Courage with a Balanced Integration and Differentiation Outlook**

Courage as a very attractive characteristic arouses interest both among scholars and laypeople. The information about courage is rather unstructured, irregular and disorganized although there are recent attempts to provide a framework. It is necessary to expand the attempts. The aim of the present study is therefore, to explore courage further. In light of the presented literature, it seems important to understand the place of courage within the self system. Balanced Integration and Differentiation Model can be a proper avenue to explore the relationship between self and courage. Specifically, individuation as one of the basic orientations of the self may be related to courage because of the emphasis of intrinsic referents and questioning in both concepts. Courage is associated with being authentic, defending one's ideas. It is known that being high on individuation means that one relies on internal referents. Therefore it is expected that a person who is high on individuation relies more on inner thoughts and feelings of right behavior. In fact, an individuated self orientation may provide an avenue for a courageous characteristic.

Relatedness, as the other basic self orientation may also be related to courage. The rationale behind this expectation is that the concept of courage has been regarded as a virtue associated with various prosocial behaviors, like taking the morally courageous action for oneself and for others. Such a concern towards others may be rooted in a fully developed relatedness dimension of self since relatedness refers to positive relationships with especially close others and a positive outlook towards life and others.

## **1.4. AIMS AND HYPOTHESES OF THE STUDY**

The aim of this thesis was threefold. The first aim was to develop a sound measure of the concept of courage. Courage is defined in this study as being decisive, making an effort to reach a goal, standing up to unfairness and behaving in accordance with one's beliefs and values. In line with this definition, a scale will be developed which reflects a general courageous orientation of a person. It was hypothesized that different measures of courage will be positively related to each other. Specifically the

Courage Scale developed as part of this study and Moral Courage Scale (Bronstein et al, 2007) were expected to be substantially correlated with each other. While the Courage Scale aims to measure a general orientation of courageousness, the Moral Courage Scale is focused on morality aspect of courage. Therefore, although these two scales will be expected to be related to each other closely, they are not the same. While Moral Courage Scale focuses more on the ethical aspect of behavior and indicates a sensitivity about it, Courage Scale is formed such that it taps not only morality but also some other aspects of the construct as well, such as being perseverant.

Moreover, the study will include a measure of voice behavior. It was expected that voice behavior would help to explain the role of speaking out and standing up for one's own ideas in the concept of courage. It was hypothesized that voice behavior would show a positive relationship with courage due to the components it includes related to awareness of one's ideas and articulating/defending one's ideas. The relationship of the Moral Courage Scale and voice may be even stronger since moral courage refers solely to assertion of one's ideas especially in critical times where there are possible risks, whereas Courage Scale is a more general measure.

Furthermore, the study will include a number of adjectives related to several different personality characteristics to determine the associations between courage and these characteristics. As literature suggests, courage is expected to be related to adjectives such as perseverant, honest, and outspoken.

The second aim was to understand the role of self on courage. Courage was expected to be related to the basic orientations of self that are suggested by the BID Model. Specifically, one of the basic orientations, individual (intrapersonal differentiation) orientation is expected to be positively related to courage. A person who is high on individuation relies more on inner thoughts and feelings of right behavior which will be a base for courageous behavior. While the second orientation, relatedness is also expected to be positively related to courage, the relation between the first orientation and courage is expected to be stronger. Being courageous may require most of the time a positive orientation toward others, as indicated by several studies; therefore, a positive relationship is also expected between relatedness and courage. In terms of four types of self, the balanced self is expected to get highest

scores, however since individuation is seen relatively more important to courage, separated-individuated self is also expected to have high scores on courage especially as compared to patterned types. Although I expected to find gender similarities on most of the variables, variables from relational domain may signify a gender difference, women scoring higher than men as indicated by previous studies (İmamoğlu et al, 2009; Cross & Madson, 1997).

The third aim is to investigate a group of possibly related individual difference variables including courage, self orientations, hope and authenticity. Taking the related literature into account the following hypotheses were constructed. It was expected that authenticity would be associated positively with courage. Specifically, it was hypothesized that being courageous would be predicted by being authentic, because based on the literature every courageous behavior is authentic in nature. Within the framework of Kernis and Goldman's (2006) multicomponent model of authenticity, courage may be particularly related to self awareness and authentic behavior components of authenticity along with processing self related information in an unbiased manner and establishing authentic relations. On the other hand, if there is an emphasis about morality in courage, the relationship between authenticity and courage is expected to be especially strong. The rationale behind this is that authentic characteristic of a person as the reflection of true self may play a critical role in moral dilemmas in that the person is very sensitive to the pursuit of true self and right behavior.

Hope as the goal directed thinking in terms of producing pathways to reach goals and being motivated to reach these goals (Snyder et al, 1991; Lopez, Snyder, & Teramoto-Pedrotti, 2003) is expected to be related to courage as well. The component of courage which is related to being perseverant and determined and the struggle with unfairness, injustice and the struggle with fears may stem from a hopeful outlook. Therefore a positive relationship between hope and courage was expected.

On the other hand, knowing and planning about one's goals and being determined to reach them may be related to authenticity as well, therefore it was expected that being hopeful predicts being authentic.

It was claimed that the strong connection of courage and authenticity stems from a mediational relationship. Specifically, it was hypothesized that self orientations create a suitable medium for the development of authenticity also evidenced by previous studies (İmamoğlu et al, 2009). Authenticity, on the other hand, will be a mediator between self orientations and courage. It was hypothesized that individuation will predict being courageous directly and also indirectly via the mediational role of authenticity. The reason for individuation has a suggestive twofold effect was the stronger conceptual relationship of it with courage as compared to relatedness. On the other hand, relatedness was expected to predict being courageous indirectly via the mediational role of being authentic.

Hope has a prominent role on courage, so it was hypothesized that hope has an independent, direct effect and a possible indirect effect on courage through authenticity. It was expected that hopefulness predicts being authentic which could be interpreted such that being hopeful provides a suitable atmosphere to be authentic. Hope is expected to predict courage directly as well. The component of courage which is related to being perseverant and determined and the struggle with unfairness, injustice and the struggle with fears may stem from a hopeful outlook. The courageous person has positive expectations for life and positive beliefs about these negativities.

## **CHAPTER II**

### **METHOD**

#### **2.1. PARTICIPANTS**

The sample consisted of 321 university students, 8 people were discarded due to their unreliable response pattern leaving 313 participants for the analyses with an average age of 21.8 ranging between 18 and 29. Of the 313 people 182 were female and 127 were male and 4 did not specify. Most of the participants were undergraduate students (286) and the rest were graduate students coming from various departments of 8 universities; about 60 percent from Middle East Technical University, 20.1 percent from Hacettepe University, 16.3 % from Ankara University and about 3 % were from Bilkent, Gazi, Boğaziçi, Anadolu Universities and GATA. Questions related to socioeconomic status (SES) indicated that 3.8 % of the mothers are illiterate, 24 % of the mothers and 11.8 % of the fathers were primary school graduates, 8.9 % of the mothers and 8 % of the fathers are secondary school graduates, 28.8 % of the mothers and 27.5 % of the fathers are high school graduates, 33.9 % of the mothers and 52.1 % of the fathers are university graduates and post graduates. With respect to occupation, 50 percent of the mothers were homemakers and 38.7 % were government officers, 4.8 % were high level bureaucrats and 4.8 % were workers. Most of the fathers were government officials (57.2 %) while 20.8 % of them were high level bureaucrats, 18.2 % were workers and only one father was unemployed. Most of the participants stated that they lived in city and metropolis (41.5 and 47.6 % respectively) and the rest in towns and villages (9.9 %). See Appendix B for the demographic questions.

## **2.2. MEASUREMENT DEVICES**

Seven scales were used to measure courage, related concepts and basic self orientations. Below the scales are explained in order of appearance. These scales are included in Appendices (Appendix C-I) with the same order with instructions for administration. To preserve consistency and simplicity, all scales were presented in 7-point Likert type format and participants rated to what extent they agreed or disagreed with each item, the items were true about them, they were prone to behave in a certain way and to what extent the items described them. Only, the first and seventh steps were indicated (i.e. 1= strongly disagree and 7= strongly agree), the other steps were left blank. Mean scores were used to measure the related orientations.

### **2.2.1. Courage Scale**

Existing literature does not include a general courage scale as described in the Introduction. For this reason, a new courage scale was developed for the present purposes by the present investigators. Based on the literature and the descriptive study on courage mentioned in the Introduction, an operational definition of the courage was made. Accordingly, several items were developed. Among the item pool that was created, the ambiguous, low in discrimination items were eliminated, and 12 items remained. Of these 12 items, three were reverse-coded (2<sup>nd</sup>, 5<sup>th</sup>, and 12<sup>th</sup>). Higher scores represent a courageous orientation. Example items may include “I would not shrink from risk taking, if it served a cause I believe” and “I do not give up in the middle of a task, I try to finalize it trying different ways”. Psychometric properties of the scale will be presented in the Results section.

### **2.2.2. Balanced Integration-Differentiation Scale**

Balanced Integration-Differentiation (BID) Scale developed by İmamoğlu (1998) has two subscales measuring relatedness and individuation levels of a person. The Cronbach’s alpha values for the scales in the original study were .91 and .74 respectively. Higher scores for the first subscale (16 items), Interrelational-Orientation, indicates having close ties to family and being related with the close others (e.g. “Kendimi aileme hep yakın hissedeceğime inanıyorum”) while lower scores indicate a separateness (e.g. Ailemle duygusal bağlarımın zayıf olduğunu



hissediyorum” reverse-coded). Higher scores for the second subscale (13 items), Self-Developmental-Orientation, indicates that the person takes himself/herself as a reference point, places value on being self and developing one’s potential (e.g. “Çevreme ters gelse bile, kendime özgü bir amaç için yaşayabilirim”) whereas lower scores indicate taking outside loci as reference points and becoming patterned as indicated by norms (e.g. “İnsanın kendini kendi istediği gibi değil, toplumda geçerli olacak şekilde geliştirmesinin önemli olduğunu düşünüyorum” reverse-coded).

In a study, with Turkish university students, Cronbach’s alpha values for Interrelational-Orientation scale were reported as .89 and for Self-Developmental orientation as .82 (İmamoğlu, 2003). In another study which used both Turkish and American university students as participants, alpha values were respectively .86 and .77 for Interrelational and for Self-Developmental-Orientations for the Turkish sample and .86 and .71 for the U.S. sample (İmamoğlu, & Karakitapoğlu-Aygün, 2007). Coefficients for test-retest reliability of the scales were .84 (Interrelational Orientation) and .85 (Self-Developmental-Orientation) (İmamoğlu, & Güler-Edwards, 2007). In a recent study, Cronbach’s alpha values were found .88 for the former and .78 for the latter orientations (İmamoğlu, Günaydın, & Selçuk, 2009).

In the present study, the Cronbach’s alpha value for Interrelational-Orientation (Relatedness) Scale was .90 and for Self-Developmental-Orientation (Individuation) Scale was .80.

### **2.2.3. Battery of Interpersonal Capabilities (BIC)**

BIC (Paulhus & Martin, 1987) consists of 16 interpersonal behaviors containing both positive and negative ones, such as “gregarious” and “arrogant”. Each behavior was described by three synonyms. The subjects were asked how likely it is that they could be (item) if the situation calls for it or how capable they are of being (item) when the situation requires it (Paulhus, & Martin, 1988). The scale was rated on a 7 point Likert scale (1= not at all, 7= very much).

In this study, we added 14 characteristics that we thought were related to courage. As in the original scale, the added items were provided with synonyms for each item in parentheses, for instance for “azimli” (perseverant), two other adjectives were

provided: “sebat eden, kararlı”. The use of this scale and its psychometric properties in this study will be presented in the Results Section.

#### **2.2.4. Moral Courage Scale**

Moral Courage Scale was developed by Bronstein et al (2007) with the aim of measuring the morally courageous attitude of late adolescents. The scale consists of 15 items and two subscales rated on a 4-point (from “not at all true” to “very true”) Likert type format in the original study. The first subscale, “Moral Courage”, is composed of 8 items, concerned with speaking up in the face of unfairness and injustice, taking the lead for justice (e.g. “When I hear someone make a derogatory remark or joke about some person or group, I say something to challenge it”) while the second subscale, “Moral Reticence”, consists of 7 items and is related to abstaining from speaking and intervening at unfair, hurtful situations (e.g. “When someone says something dumb or mean, I let it pass, rather than risk making them angry”) . The alpha values for the subscales were .74 and .71 respectively. In both of the scales higher scores indicate a morally courageous and morally reticent attitude, respectively.

The scale was translated into Turkish and checked in terms of wording. In this study, although the mean age (21.8) is higher than that of the Bronstein et al (2007) study (18.9) and participants were late adolescents and young adults, the items were related to social situations that this age group may come across, too. Therefore it was thought that the scale would be suitable for the present study.

In the factor analyses, the scale did not give a clear two factor solution as in the original. By reverse coding of “Moral Reticence” items and addition of “Moral Courage” items, a single variable was computed as “Moral Courage”, higher scores indicating a morally courageous attitude. Although one of the items had a low item-total correlation (.26), exclusion of it did not change alpha value of the scale, therefore it was retained to keep consistency with the original study. The Cronbach’s alpha for the scale was .80.

#### **2.2.5. Short Form of Authenticity Inventory**

The Short Form of Kernis and Goldman’s (2006) “Authenticity Inventory” (İmamoğlu et al, 2009) was used to assess authenticity. In the original study, the

scale consists of 45 items, constituting 4 subscales. The four subscales and a total authenticity score correspond to the interrelated components and a latent authenticity construct, respectively. Higher scores reflect greater authenticity. The first of the subscales, awareness, refers to having the knowledge of self and accepting the different sometimes competing characteristics of the self and indicated by higher scores (e.g. “I have a very good understanding of why I do the things I do”). The second subscale, unbiased processing, is related to having an evenhanded attitude toward self, processing the information about self objectively whether it is positive or negative (e.g. “I’d rather feel good about myself than objectively assess my personal limitations and shortcomings”, reverse coded). The third subscale, authentic behavior, refers to behaving in accord with one’s values, preferences, not behaving falsely (e.g. “I’ve often done things that I don’t want to do merely not to disappoint people”). The last subscale, relational orientation, is related to being open and sincere in relationships, presenting oneself in a genuine way and fostering such behaviors in others (e.g. “In general, I place a good deal of importance on people I am close to understanding who I truly am”).

İmamoğlu et al (2007) translated this scale into Turkish and applied to Turkish university students. The Turkish version of the scale composed of 27 items (i.e. awareness 6, unbiased processing 7, relational orientation 8, and authentic behavior 6 items). Factor analysis results showed a four factor solution, whose alpha values were .76 for awareness, .77 for unbiased processing, .77 for relational orientation, .66 for authentic behavior and .84 for total authenticity.

In this study, the 27-item short form of Authenticity Inventory was used. Item-total correlation of the 27<sup>th</sup> item for the whole scale was quite low (.10), nevertheless it was retained in the analyses to be consistent with the previous studies. The Cronbach’s alpha values were .80 for awareness, .83 for unbiased processing, .77 for relational orientation, .73 for authentic behavior, and .87 for total authenticity (when the 27<sup>th</sup> item was excluded, the alpha value for total authenticity remained the same and the alpha value for relational orientation was .80).

### **2.2.6. Hope Scale**

To measure hope and its components “The Adult Dispositional Hope Scale” developed by Snyder et al (1991) was used. This scale consists of 12 items, four items tapping “pathways” component, four items tapping “agency” component and four filler items. The eight pathways and agency items yield a total score of hope. Higher scores indicate greater hope. While pathways component is related to one’s planning in order to meet goals (e.g. “I can think of many ways to get out of a jam”), agency component is related to one’s determination and motivation in meeting one’s goals (e.g. “I energetically pursue my goals”). Snyder and colleagues (1991) reported a number of studies in which alpha values for the Pathways Scale were between .63 and .80, for the Agency scale ranged from .71 to .76 and for the total scale ranged from .74 to .84. Moreover, the same study reports test-retest reliability coefficients between .73 and .85. The scale was used in a 4-point Likert format, but recent studies used an 8-point format, too (e.g., Bailey, Eng, Frisch, & Snyder, 2007).

The hope scale was translated into and used Turkish by İmamoglu, Güler, & İmamoglu (2004). Factor analysis results showed a 2 factor-solution as in the original scale. In two different studies, alpha values were .78 and .79 for Pathways, .78 and .79 for Agency and .84 and .86 for total scale.

In this study, this Turkish version of the scale was used. The alpha values were .82 for Pathways, .73 for Agency and .85 for the total scale.

### **2.2.7. Voice Scale**

Voice behavior is an expressive behavior for it involves speaking out and challenging status quo with the intent of improving the situation. It is regarded mainly as a constructive behavior; therefore it is more than mere criticism (Van Dyne, & LePine, 1998). Van Dyne, Graham, Dienesch (1994) investigated this concept within the organizational citizenship concept and labeled it advocacy participation. They measured it with 7 items, tapping making suggestions, encouraging others to speak up, and being innovative. Its alpha value was .86. In the preceding studies (Van Dyne, & LePine, 1998) “advocacy participation” label was replaced with “voice” and the scale items were modified such that they reflect the concept of voice: the speaking up ideas and encouraging others even when there is

disagreement. The scale in the latter study consists of 6 items and higher scores reflect greater voice behavior. They used this measure within the organizational framework and gathered ratings from 3 sources: the participant, peer and supervisor. While the version of the scale the participant fills out starts with “I”, the version which peers fill out starts with “this particular co-worker” (e.g. “This particular co-worker speaks up in this group with ideas for new projects or changes in procedures”) and the version supervisors fill start with “subordinate”. The scale is measured by using 7-point (1: strongly disagree, 7: strongly agree) Likert format (e.g. Van Dyne, & LePine, 1998; LePine & Van Dyne, 1998). The alpha values for three different measures ranged between .82 and .96. Test-retest reliability coefficient at a two-week interval was .78. In another study, (LePine & Van Dyne, 1998), the internal consistency coefficient was found as .95.

In this study, because Van Dyne, & LePine (1998, LePine & Van Dyne, 1998) formed a typology and tested it with different studies, Van Dyne & LePine (1998) version of the scale was used. However, since this study is not necessarily concerned with behaviors in work settings, the scale was translated and modified such that the items tap any social atmosphere a person participates in and the behaviors are related to the “issues that may affect the particular social setting”. Another modification was done concerning the subject of the sentences; all items were built using first singular pronoun (e.g. “Bulunduğum çeşitli sosyal ortamlarda, ortamı etkileyebilecek yenilikler ve değişiklikler hakkında görüşlerimi belirtirim”). The reliability coefficient was .88.

### **2.3. PROCEDURE**

Participants were given an informed consent form before they filled out the scales (see Appendix A for informed consent form). The form included information about the investigators and the purpose of the study, that the study is based on voluntary participation and that their answers will be kept confidential, that participants could withdraw from the study anytime they wish and were thanked. No identity information was taken to assure anonymity.

Scales were presented in the order above with each scale having short instructions about how to fill out. The questionnaire took about 25 minutes to be completed.

Participant pool was created using two ways. First, at elective psychology courses to other departments at Middle East Technical University, announcements were made about the study. Those who wanted to take part came to the prearranged classrooms, filled out the questionnaires and received course credit for their participation. Second, students from Middle East Technical University and other universities were offered to take part in the study. Participation was based on a voluntary basis.

## **CHAPTER III**

### **RESULTS**

In this section, first the Courage Scale and BIC will be analyzed in terms of its items' psychometric characteristics. Exploratory and confirmatory factor analyses and reliability analyses were further used to understand these two scales. Secondly, variables used in this study and their descriptive characteristics will be presented. Thirdly, intercorrelations among variables will be presented to explore the pattern of relationships. Later, it will be investigated through ANOVA's whether groups of gender and self-types differentiate participants on Courage Scale and Moral Courage Scale items. Next, through regressions, predictions were tested on Courage and Moral Courage scales. Additional analyses regarding the subcomponents of Courage Scale can be found in Appendices K and L.

Confirmatory factor analysis (Appendix J) and structural analysis (Section 3.6.3.) were performed using LISREL 8.80 Student Edition, the rest of the analyses were conducted using SPSS 15.

#### **3.1. EXPLORATORY FACTOR AND ITEM ANALYSES ON THE COURAGE SCALE**

Initial exploratory factor and reliability analyses indicated that the 12<sup>th</sup> item cross loaded and had a low item-total correlation (.05), so it was excluded. Therefore the following analyses were conducted using the remaining 11 items. First, reliability analysis results for a sample of 295 participants showed that the internal consistency coefficient for the Courage Scale was .80. The item-total correlations changed between .34 and .64 (see Table 3.1.). The split-half reliability achieved by an odd-even split was .71 (N=306).

**Table 3. 1 Factor Loading, Communalities ( $h^2$ ), Item-total correlations, % of Variance, Eigenvalues and Alpha Values for PCA and Varimax Rotation on Courage Scale\***

Item	Item no	$F_1^a$	$F_2$	$h^2$	Item-total correlations <sup>b</sup>
İnanđığım bir amaca hizmet edecekse, risk almaktan çekinmem.	9	.78		.68	.64
Yalnız kalmak gibi riskler taşısa bile, inandıđımı savunurum.	11	.74		.58	.54
Yürekten inandıđım bir dava uğruna her türlü tehlikeyi göze alabilirim.	4	.73		.55	.54
Korkularım beni inandıđım şekilde davranmaktan genellikle alıkoyamaz.	3	.68		.46	.41
Birçok kişiyi karşıma almayı gerektirse de, haksız olduđunu düşündüđüm bir durumu düzeltmek için elimden geleni yapmaya çalışırım.	7	.55	.35	.43	.52
Birisinin haksızlıđa uğradıđını görsem de genellikle “Bana ne” deyip karışmamayı tercih ederim.	2**		-.70	.50	.44
Bir durumdan rahatsız olsam da genellikle “Bana dokunmayan yılan bin yıl yaşasın” deyip arkamı dönmeyi tercih ederim.	5**		-.66	.44	.38
Bir haksızlık yapıldıđını gördüđüm zaman müdahale ederim.	6		.65	.46	.45
Ait olduđum grubun güvenliđi gibi bir durum söz konusu olduđunda, tereddütsüz elimden geleni yapmaya çalışırım.	1		.60	.38	.38
Önemli gördüđüm bir işi yarım bırakmam; çeşitli yollar deneyerek sonuçlandırmaya çalışırım.	8	.36	.44	.32	.43
Önemli amaçlar uğruna yardım istemem gerekirse tereddüt etmeden isterim.	10	.32	.33	.21	.34
Percent of variance		34.23	11.19		
Eigenvalue		3.77	1.23		
Alpha Value		.78	.66		

\*loadings under .30 are not shown, \*\* reverse items, <sup>a</sup> Factor labels:  $F_1$ : Courageous Consistency,  $F_2$ : Relational Courage, <sup>b</sup>This column presents item-total correlations between 11 items.



Then, the principal components analysis (PCA) on 295 people indicated that factorability of the items was satisfactory (.83); the communalities were convenient and the lowest communality was .42. According to the selection criterion of eigenvalue-greater-than-one and parallel analysis results, a second PCA with varimax rotation restricted-to-two-factors was performed (see Table 3.1).

The resulting two components explained 45.42 % of total variance. The cut-off value for the loadings was determined as .30. Communalities were between .21 and .68. PCA with oblimin rotation resulted in similar patterns.

The first component, which consisted of 5 items, explained 34.23 % of the variance and had an eigenvalue of 3.77. This component, labeled as “Courageous Consistency”, consisted of the items implying the pursuit of the kind of life that one believes right even if there are risks, opposition, threats or ostracism. Behaving in line with one’s goals and preserving one’s position reflect an authentic and transparent self. The reliability analysis of (N= 302) “Courageous Consistency” showed that item-total correlations changed between .48 and .64 and the alpha value for the scale’s total reliability was .78.

The second component, which consisted of the items 1, 2, 5, 6, 8, 10, explained 11.19 % of the variance and had an eigenvalue of 1.23. This component was labeled as “Relational Courage”, because the items included the notion of a response of a courageous person, displayed in a social setting. The essence of the courage displayed is related to the relationships. This response given under the circumstances of an unfairness, which reflects sensitivity toward injustice, may be an opposition, a resistance, an interference to fix the situation. The factor includes notions of effort and perseverance of a courageous person, too. It should be noted that the items of second component are constructed in a manner that these situations which a courageous person reacts are not necessarily directly related to subjective profits of the supposedly courageous person but a general attitude toward anyone, oneself, and life. The reliability analysis (N=297) indicated that item-total correlations were between .28 and .43 and the total alpha value for the “Relational Courage” was .66.

In the second component, items 8 and 10 had cross loadings with the first component, though higher on the second. Particularly, because of the 10<sup>th</sup> item

relatively lower loading on both of the factors, reliability analyses were conducted. Accordingly, the exclusion of 10<sup>th</sup> item from the second component results in a decrease in alpha value (from .66 to .64) of the component, while the inclusion of it to the first component results in a decrease (from .77 to .76) in that component. Taking these changes in alpha values and the meaning of the item into account, it was decided that the 10<sup>th</sup> item contributes to the second component more. Since both item 8 and 10 are important in understanding the second component and more compatible with it, they were retained in the analyses as items of the second component.

The correlation between the two components is .50.

The following analyses related to courage were carried out mainly by using the total Courage Scale scores of the respondents, since there were no specific hypotheses generated involving the components of the Courage Scale and since the aim was not to determine the possible subcomponents of a general courageousness. However, analyses with Courage Scale were repeated with the factors of the scale and displayed in Appendices K and L.

Confirmatory factor analysis regarding the items of the Courage Scale can be found in Appendix J.

### **3.2. THE USE OF THE BIC IN THE STUDY and THE FORMATION OF COURAGE RELATED PERSONALITY CHARACTERISTICS (CRPC)**

As explained in the Method Section, BIC was used by adding 14 more adjectives to it for the present purposes. The resulting scale was based on the combination of Battery of Interpersonal Capabilities (BIC) (16 interpersonal behaviors) and of 14 items (that were thought to be related to courage). The correlations of each item with the Courage Scale and its two factors were investigated; next “Courage Related Personality Characteristics” Scale was formed with items having correlations over .30. Table 3.2 shows the correlations of each item of CRPC to Courage, and its two factors, Courageous Consistency and Relational Courage. The table also displays item-total correlations of the measure. The Cronbach’s alpha for the measure was .80.

**Table 3. 2 Item total correlations of CRPC, the correlations between Courage, its Factors and CRPC\***

Adjectives	Item-total Correlation	Courage	Courageous Consistency	Relational Courage
Dışadönük (Extravert)	.50	.33	.27	.31
Kendine Güvenli (Self-Confident)	.65	.50	.51	.35
Baskın (Dominant)	.46	.31	.28	.25
Açıksözlü (Outspoken)	.43	.37	.40	.25
Azimli (Perseverant)	.41	.33	.26	.32
Dürüst (Honest)	.39	.37	.26	.40
Hevesli (Enthusiastic)	.49	.33	.23	.34
Atılgan (Assertive)	.56	.48	.54	.29
Gözü pek (Foolhardy)	.59	.48	.57	.25

\* The correlations between CRPC, Courage and its factors are significant at least at  $p < .05$ .

### **3.3. DESCRIPTIVE INFORMATION ON VARIABLES USED IN THE STUDY**

Prior to main analyses, data were checked in terms of accuracy, missing values, outliers and the assumptions of multivariate analysis. Number of missing values changed between 0 and 7 per item throughout items of 16 variables and was not more than 2.5 %, therefore they were replaced with mean. Twelve cases with many missing cases on one variable (for instance missing in items of one scale) were retained in the data set but not replaced with mean. An analysis of univariate and multivariate outliers resulted in elimination of 7 cases; leaving 306 participants for

further analyses. Data met the assumptions of multivariate analyses. Before each analysis, the data were controlled in terms of specific assumptions of that analysis and were met. The variables used in this study are shown in Table 3.3. Alpha values of all the scales and subscales were acceptable.

Moreover information related to skewness and kurtosis values of variables are given in Table 3.4. Although variables are relatively negatively skewed, all skewness values were lower than 1 and kurtosis values changed between 0 and 1.87.

**Table 3. 3 Number of Items, Means, Standard Deviations, Unstandardized and Standardized Alpha Values of Variables Used in the Study**

Measures	Number of Items	Mean	SD	Alpha	
				Unstandardized	Stand.
Courage	11	5.58	.74	.80 (N:295)	.80
Courageous Consistency	5	5.43	.96	.77 (N:302)	.78
Relational Courage	6	5.71	.76	.65 (N:297)	.66
CRPC	9	5.09	.89	.80 (N:297)	.81
Moral courage	15	5.08	.75	.80 (N:297)	.80
Voice	6	5.39	.99	.88 (N: 305)	.88
BID Scale-Relatedness	16	5.25	1.06	.90 (N:285)	.90
BID Scale-Individuation	13	5.26	.84	.80 (N:295)	.80
Authenticity	27	5.33	.70	.87 (N:293)	.87
Relational orientation	8	5.63	.84	.75 (N: 302)	.77
Unbiased processing	7	5.08	1.16	.83 (N: 300)	.83
Awareness	6	5.55	.90	.80 (N: 298)	.80
Authentic behavior	6	5.01	1.04	.72 (N: 302)	.73
Hope	8	5.58	.87	.85 (N: 303)	.85
Pathways	4	5.8	.92	.81 (N: 304)	.82
Agency	4	5.36	.99	.73 (N: 304)	.73

**Table 3. 4 Skewness and Kurtosis Values of Variables used in this study**

Variables	Skewness		Kurtosis	
	Statistic	Std. Error	Statistic	Std. Error
Gender	.38	.14	-1.87	.28
Courage	-.44	.14	.32	.28
Courageous	-.56	.14	.59	.28
Consistency				
Relational	-.53	.14	.24	.28
Courage				
Moral	-.04	.14	.04	.28
Courage				
Voice	-.47	.14	-.05	.28
CRPC	-.13	.14	-.18	.28
Relatedness	-.65	.14	-.08	.28
Individuation	-.16	.14	-.76	.28
Authenticity	-.19	.14	-.54	.28
Relational	-.71	.14	.15	.28
Orientation				
Unbiased	-.37	.14	-.27	.28
Processing				
Awareness	-.53	.14	-.07	.28
Authentic	-.18	.14	-.61	.28
Behavior				
Hope	-.82	.14	1.35	.28
Pathways	-.97	.14	1.35	.28
Agency	-.56	.14	.46	.28

### 3.4. CORRELATIONAL ANALYSES

#### 3.3.1. Correlations between Courage Scale, Its Factors, Moral Courage Scale, Gender and Self Orientations

Correlations were computed between Gender, Courage Scale and its two factors (courageous consistency, relational courage), Moral Courage Scale and basic self orientations (Individuation and Relatedness) to see the pattern and strength of the relationship among them (see Table 3.5). The results of the analysis showed that Gender had a negative (women scoring higher) and weak correlation with Relational Courage ( $r = -.12, p < .05$ ) and Relatedness ( $r = -.15, p < .05$ ) only. Moral Courage and Gender had a marginal trend toward significance ( $r = -.10, p < .10$ ).

**Table 3. 5 Intercorrelations among Gender, Courage Scale, Courageous Consistency, Relational Courage, Moral Courage Scale, Individuation and Relatedness**

Variables	1	2	3	4	5	6	7
1. Gender <sup>a</sup>	-						
2. Courage	-.02	-					
3. Courageous Consistency	.09	.87**	-				
4. Relational Courage	-.12*	.86**	.50**	-			
5. Moral Courage	-.10 <sup>†</sup>	.60**	.52**	.52**	-		
6. Individuation	-.06	.38**	.36**	.29**	.49**	-	
7. Relatedness	-.15*	.21**	.07	.30**	.24**	-.04	-

<sup>†</sup>  $p < .10$ , \*  $p < .05$ , \*\*  $p < .001$ , <sup>a</sup> Women =1, Men =2, N changed between 301 and 306.

As expected, Courage and its two factors- Courageous Consistency and Relational Courage were highly correlated with Moral Courage ( $r = .60$ ,  $r = .52$ ,  $r = .52$ ,  $p < .001$  respectively) implying that these concepts are closely related to each other but not necessarily the same. Courage, Courageous Consistency and Relational Courage had positive and moderate correlations with Individuation ( $r = .38$ ,  $r = .36$ ,  $r = .29$ ,  $p < .001$  respectively) and Relatedness with the exception of Courageous Consistency (Courage,  $r = .21$ ; Relational Courage,  $r = .30$ ,  $p < .001$ ). Courageous Consistency did not correlate significantly with Relatedness ( $r = .07$ ,  $p > .05$ ). On the other hand, Moral Courage had the highest and positive correlation with Individuation ( $r = .49$ ,  $p < .001$ ). It had a positive correlation with Relatedness as well ( $r = .24$ ,  $p < .001$ ).

As expected and found in other studies the basic self orientations were found to be orthogonal factors ( $r = -.04$ ).

### **3.3.2. Correlations between Courage, Its Factors and Other Conceptually Related Individual Difference Variables**

The intercorrelations between Courage, Courageous Consistency, Relational Courage and other theoretically related variables were displayed in Table 3.6. Accordingly, Courage, Courageous Consistency and Relational Courage was associated moderately with CRPC ( $r = .62$ ,  $r = .60$ ,  $r = .48$ , respectively at  $p < .001$ ) and with Voice ( $r = .44$ ,  $r = .38$ ,  $r = .38$ , respectively at  $p < .001$ ). As hypothesized, Courage was closely related to Moral Courage, Voice and CRPC.

Courage and its two orientations displayed moderate correlations with Authenticity ( $r = .38$ ;  $r = .30$ ;  $r = .36$ , respectively at  $p < .001$ ). Two of the four subscales of Authenticity, Awareness ( $r = .33$ ,  $p < .001$ ) and Authentic Behavior ( $r = .42$ ,  $p < .001$ ) were relatively more strongly related to Courage. The same pattern was observed with Courageous Consistency, too ( $r = .31$ ,  $p < .001$  for Awareness;  $r = .38$ ,  $p < .001$  for Authentic Behavior). However, Relational Courage was mostly and positively associated with Authentic Behavior ( $r = .35$ ,  $p < .001$ ) in addition to Relational Orientation ( $r = .26$ ,  $p < .001$ ) and Awareness ( $r = .26$ ,  $p < .001$ ).

Hope and its two subscales, Pathways and Agency were moderately and positively related to Courage and its two subscales. Specifically, Courage was associated with Hope ( $r = .43$ ,  $p < .001$ ), Pathways ( $r = .37$ ,  $p < .001$ ) and Agency ( $r = .40$ ,  $p < .001$ ).



Courageous Consistency had highest correlation with Hope ( $r = .36, p < .001$ ) followed by Pathways ( $r = .33, p < .001$ ) and Agency ( $r = .32, p < .001$ ). Relational Courage had positive correlation with Hope ( $r = .38, p < .001$ ) and Agency ( $r = .38, p < .001$ ) and a lower correlation with Pathways ( $r = .31, p < .001$ ).

**Table 3. 6 Intercorrelations among Courage, Its Factors and Other Conceptually Related Individual Difference Variables**

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Courage	-													
2. Courageous Consistency	.87***	-												
3. Relational Courage	.86***	.50***	-											
4. Moral Courage	.60***	.52***	.52***	-										
5. Voice	.44***	.38***	.38***	.62***	-									
6. CRPC	.62***	.60***	.48***	.52***	.54***	-								
7. Authenticity	.38***	.30***	.36***	.54***	.41***	.39***	-							
8. Relational Orientation	.20**	.09	.26***	.36***	.34***	.29***	.71***	-						
9. Unbiased Processing	.18**	.13*	.18**	.33***	.18**	.10 <sup>†</sup>	.75***	.27***	-					
10. Awareness	.33***	.31***	.26***	.37***	.38***	.48***	.66***	.44***	.26***	-				
11. Authentic Behavior	.42***	.38***	.35***	.51***	.36***	.31***	.74***	.34***	.46***	.32***	-			
12. Hope	.43***	.36***	.38***	.42***	.62***	.61***	.42***	.33***	.15**	.56***	.25***	-		
13. Pathways	.37***	.33***	.31***	.36***	.56***	.53***	.34***	.26***	.09 <sup>†</sup>	.51***	.17**	.90***	-	
14. Agency	.40***	.32***	.38***	.41***	.56***	.58***	.43***	.34***	.17**	.51***	.28***	.91***	.64***	-

\*\*\*p<.001, \*\*p<.01, \*p<.05, <sup>†</sup>p<.10

### 3.3.3. Correlations between Gender, Self Orientations and Other Conceptually Related Variables

In this section correlations of variables with Gender, Individuation and Relatedness were displayed (see Table 3.7). This preliminary analysis is iprotnat in terms of determining the role of gender among variables; also displaying the basic relationship pattern of self orientations with the other main variables.

Gender generally had nonsignificant correlations with variables, except for Authenticity ( $r = -.24, p < .001$ ), Relational Orientation ( $r = -.30, p < .001$ ), Authentic Behavior ( $r = -.24, p < .001$ ). In all gender differences, women scored higher than men.

Individuation had the highest and positive correlation with Authenticity ( $r = .47, p < .001$ ). All four components of Authenticity had moderate and positive correlations with Individuation, specifically Unbiased Processing and Authentic Behavior (for both,  $r = .41, p < .001$ ) followed by Awareness,  $r = .33, p < .001$  and Relational Orientation,  $r = .19, p < .01$ ). Voice and CRPC had moderate correlations with Individuation ( $r = .38, p < .001$  and  $r = .32, p < .001$ , respectively). As for the Hope and its components, Pathways and Agency, Individuation showed positive correlations ( $r = .30, r = .29$  and  $r = .26, p < .001$ , respectively), Hope being the highest.

Most of the correlations between mentioned variables and Relatedness were moderate and positive. CRPC had moderate correlation ( $r = .24, p < .001$ ), while Voice had a slightly higher correlation,  $r = .30, p < .01$ . Among the variables of authenticity, Relational Orientation was the highest correlated variable ( $r = .37, p < .001$ ); then Authenticity ( $r = .33, p < .001$ ) and Authentic Behavior ( $r = .27, p < .001$ ) followed lastly by Awareness ( $r = .20, p < .001$ ) and Unbiased Processing ( $r = .13, p < .05$ ). Lastly, while Hope and Agency showed higher correlations with Relatedness ( $r = .30$  and  $r = .33, p < .001$ , respectively), Pathways had relatively lower correlation ( $r = .21, p < .001$ ).

**Table 3. 7 Correlations between Gender, Self Orientations and Other Conceptually Related Variables**

Variables	Authenticity	Rel Or	Un Pr	Aware	Auth Beh
Gender	-.24***	-.30***	-.11 <sup>†</sup>	-.05	-.24***
Individuation	.47***	.19**	.41***	.33***	.41***
Relatedness	.33***	.37***	.13*	.20***	.27***
Variables	Hope	Pathways	Agency	Voice	CRPC
Gender	.04	.08	-.02	.02	.02
Individuation	.30***	.29***	.26***	.38***	.32***
Relatedness	.30***	.21***	.33***	.30**	.24***

\*\*\*p<.001, \*\*p<.01, \*p<.05, <sup>†</sup>p<.10

### **3.3.4. The Validation of the Courage Scale**

A scale should have acceptable levels of reliability and be a valid measure. The Courage Scale was proved to have acceptable levels of reliability in terms of internal consistency coefficient and split-half reliability. To have validity, a device should measure what it intends to measure. In this study, the scale intended to measure the concept of courage. To check whether it has validity, two measures were used: CRPC and Voice Scale. As indicated in the previous section, correlations between Courage Scale and these two scales were moderate and positive indicating some sort of validity for the scale which supported the first hypothesis of the study. CRPC and Voice scale was not used in the other analyses and included in the study for the validation purposes only. Also, the Courage Scale and Moral Courage Scale had positive relations too.

### **3.4. INVESTIGATING GENDER DIFFERENCES**

As indicated previously, this study basically did not expect gender differences in the main findings. However, some studies suggest a gender difference especially in relational domain, such that women scoring higher. To test the possible gender differences, gender was used as an independent variable; separate ANOVA's were performed on the variables correlated with gender significantly. The results of the ANOVA's were summarized in Table 3.8. Although the effect sizes are small (changing between .01 and .09), in each of the ANOVA's it was seen that women scored significantly higher than men on Relational Courage, Relatedness, Authenticity, Relational Orientation and Authentic Behavior.

### **3.5. INVESTIGATING THE SELF-CONSTRUAL AND GENDER DIFFERENCES ON COURAGE SCALE AND MORAL COURAGE SCALE**

One of the aims of this study was to explore the pattern of relationships between self orientations and courage. To test it, first four self types were created using median split on the two self orientations, Relatedness (Median = 5.50) and Individuation (Median = 5.31). People are called separated-patterned (unbalanced) who are low on both dimensions, separated-individuated who are low on relatedness high on individuation, related-patterned who are high on relatedness low on individuation and related-individuated (balanced) who are high on both the dimensions.

**Table 3. 8 Gender differences on five variables\***

Variables	Gender				MS	F <sup>a</sup>	$\eta^2$
	Woman		Man				
	M	SD	M	SD			
Relational Courage	5.79	.06	5.60	.07	2.47	4.32*	.01
Relatedness	5.37	.08	5.06	.1	7.25	6.60*	.02
Authenticity	5.48	.05	5.13	.06	8.60	18.26***	.06
Relational Orientation	5.84	.06	5.34	.07	18.09	28.22***	.09
Authentic Behavior	5.22	.08	4.72	.09	17.77	17.32***	.06

<sup>a</sup> Degrees of freedom: 1-299. \* $p < .05$ , \*\*\* $p < .001$

*Results related to Courage Scale.* A 2 (Gender) X 4 (Self-types) between subjects ANOVA was run to investigate possible Gender and Self-types effects on Courage Scale scores. Results indicated that gender did not have a main effect  $F(1, 282) = .64$ , ns. Self types had a significant main effect on courage  $F(3, 282) = 14.04$ ,  $p < .001$  and indicated a moderate effect size,  $\eta^2 = .13$ . The interaction effect of gender and self-types was not significant,  $F(3, 282) = .98$ , ns.

Since the effect of the Gender was not significant, it was dropped from the analysis. A one way between subjects ANOVA was performed as shown on Table 3.9, upper part. Self-types main effect was significant  $F(3, 290) = 15.20$ ,  $p < .001$ , indicating a moderate effect size,  $\eta^2 = .14$ . Table 3.8 indicates that the unbalanced type has the significantly lowest courage score. Courage was highest for the balanced (related-individuated) and separated-individuated self-types indicating the importance of individuation for courage. Separated-individuated and related-patterned self types did not differ significantly from each other.

Analysis related to effects of self-types on factors of courage scale can be found in Appendix K. Accordingly, related-individuated and separated-individuated selves had higher Courageous Consistency Scores than the other two self types while

Relational Courage were higher for 3 self types than unbalanced (separated-individuated) self type.

**Table 3. 9 Mean Differences in Courage and Moral Courage Scales According to Self-Types**

Variables	Courage Scale			
	M	SD	F = 15.20	$\eta^2 = 14$
1. Separated-patterned (Unbalanced)	5.17 <sub>c</sub>	.08		
2. Separated-individuated	5.74 <sub>ab</sub>	.08		
3. Related-patterned	5.53 <sub>b</sub>	.08		
4. Related-individuated (Balanced)	5.95 <sub>a</sub>	.09		

Variables	Moral Courage Scale			
	M	SD	F = 24.24	$\eta^2 = 20$
1. Separated-patterned (unbalanced)	4.60 <sub>d</sub>	.08		
2. Separated-individuated	5.24 <sub>b</sub>	.07		
3. Related-patterned	4.94 <sub>c</sub>	.07		
4. Related-individuated (balanced)	5.57 <sub>a</sub>	.09		

*Note: Means that do not share a common subscript are significantly different according to Sidak at least at the .05 level.*

*Results related to Moral Courage Scale.* A second 2 (Gender) X 4 (Self-types) between subjects ANOVA was conducted on Moral Courage scale scores. The main effect of Gender did not reach significance,  $F(1, 281) = .14$ , therefore it was dropped from the analysis. A one-way between subjects ANOVA was performed to see the effect of Self-types on Moral Courage scores. Self-types main effect was significant  $F(3, 289) = 24.24, p < .001$ , indicating a moderate effect size,  $\eta^2 = .20$ . Accordingly, the pattern of effect of Self types on Moral courage scores was quite similar to the effect of Self types on Courage scores. However, in this analysis, all four self-types were significantly different from one another as shown in Table 3.9. Means indicate that the balanced type has the significantly highest moral courage score, followed by separated-individuated self indicating the relative importance of Relatedness and achieving a balanced self. Moral Courage was lower for the related-patterned, followed by separated-patterned (unbalanced) self types.

### **3.6. PREDICTING COURAGE**

To examine the nature of Courage in detail, different types of regression analyses were performed on Courage Scale and Moral Courage Scale. In these analyses, the predictive power of Individuation, Relatedness, Hope, Authenticity were examined. Further analyses concerning the prediction of Courageous Consistency and Relational Courage can be found in Appendix L.

#### **3.6.1. Analysis involving the Courage Scale: Hierarchical Regressions: Individuation, Relatedness, Hope and Authenticity as Predictors of Courage**

A hierarchical regression analysis was performed to investigate whether Hope and Authenticity improves the prediction after self consturals' effect was removed on Courage. Self-orientations effect was entered in the first step in the equation since they are considered theoretically former and basic. Results related to these analyses are displayed in Table 3.10. Throughout the analyses, no suppressor variable was detected.

In the first analysis, Courage was regressed on Individuation and Relatedness firstly,  $R^2 = .19$  (Adjusted  $R^2 = .19$ ),  $F = 35.41, p < .001$ . Although both of the self-orientations predict Courage, Individuation is more important than Relatedness in predicting it as indicated by their  $\beta$ 's respectively ( $\beta = .39, p < .001$  and  $\beta = .22, p$



<.001). Then in the second step, Hope and Authenticity were added,  $R^2 = .27$  (Adjusted  $R^2 = .26$ ),  $F = 27.85$ ,  $p < .001$ . The increment was significant ( $R^2 \Delta = .08$ ). After the variance of self-orientations was removed, Hope predicted courage,  $\beta = .27$ ,  $p < .001$  while Authenticity predicted it only marginally,  $\beta = .12$ ,  $p = .06$ .

Analyses related to the components of Courage Scale were depicted in Appendix L. First, Individuation accounted for 13 % of variance in Courageous Consistency while addition of Hope and Authenticity to the equation explained an extra 6 % of variance, however only Hope predicted it significantly. Second, both Individuation and Relatedness explained 18 % of the variance in Relational Courage, the addition of Hoped Authenticity explained an extra 6 % of the variance. Hope again predicted Relational Courage significantly, while Authenticity predicted it marginally.

**Table 3. 10 Hierarchical Regression of Individuation, Relatedness, Hope and Authenticity on Courage**

Variables	B (SE)	$\beta$	t	R	$R^2$	Adj. $R^2$	$R^2$ Change	F
<i>Courage</i>								
STEP 1				.44	.19	.19	.19	35.41***
Individuation	.34 (.05)	.39	7.43***					
Relatedness	.15 (.04)	.22	4.24***					
STEP 2				.52	.27	.26	.08	27.85***
Hope	.23 (.05)	.27	4.85***					
Authenticity	.12 (.07)	.12	1.86 <sup>†</sup>					

\*\*\*  $p < .001$ , <sup>†</sup>  $p$ ,

### **3.6.2. Analyses involving the Moral Courage Scale: Self Orientations, Authenticity and Hope as Predictors of Moral Courage in Hierarchical Regression Analysis**

Moral Courage can be thought of as a type of Courage. Therefore as stated before similar pattern of relationships were expected. However, since in Moral Courage “presenting one self as it is” is directly and heavily emphasized, authenticity may be a more important predictor than it is for courage. Correlational analyses supported this by the relatively higher correlations; courage correlated with authenticity,  $r = .38, p < .001$  and moral courage correlated with authenticity,  $r = .54, p < .001$ . Thus, when similar analyses performed, it is expected that authenticity will have a more prominent effect. On the other hand, while a hopeful look may be related to morally courageous behavior, it would not be as important as it is for a general courageous attitude.

As stated in hypotheses, moral courage is expected to form similar relationship patterns to that of courage. Therefore it is expected that moral courage will be predicted by self orientations, namely individuation and relatedness. At the same time considering the conceptual relationship with Authenticity stated in hypotheses, it will be explored whether authenticity will have a strong effect on moral courage.

Moral Courage was regressed on Individuation and Relatedness firstly, explaining 31 % of the variance,  $R = .56, F = 67.72, p < .001$ . Both of the predictors contributed, however Individuation seemed more powerful than Relatedness,  $\beta = .51, p < .001$  and  $\beta = .26, p < .001$ .

A hierarchical regression analysis was conducted to predict Moral Courage. As can be seen from the Table 3.11, first, Individuation and Relatedness was entered into the equation and then in the second step Hope and Authenticity were entered.

As suggested both of the self orientations predicted Moral Courage explaining 31 % of the variance in Moral Courage. Both of the predictors had a moderate association, Individuation ( $\beta = .51, p < .001$ ) being more effective on Moral Courage as compared to Relatedness ( $\beta = .26, p < .001$ ). In the second step, the amount of variance accounted for increased significantly,  $R = .64, F = 51.51, p < .001, R^2 = .41$  (Adjusted  $R = .40$ ) ( $\Delta R^2 = .10$ ). Hope and Authenticity predicted Moral Courage

significantly ( $\beta = .18, p <.001$  and  $\beta = .29, p <.001$ , respectively). Authenticity seemed relatively more important for Moral Courage.

**Table 3. 11 Hierarchical Regression results on Moral Courage**

Variables	B (SE)	$\beta$	t	R	R <sup>2</sup>	Adj. R <sup>2</sup>	$\Delta R^2$	F
<i>Moral Courage</i>								
STEP I				.56	.31	.31		67.72**
Individuation	.46 (.04)	.51	10.51**					
Relatedness	.18 (.03)	.26	5.45**					
STEP II				.64	.41	.40	.10	51.51**
Hope	.16 (.04)	.18	3.53**					
Authenticity	.31 (.06)	.29	5.05**					

\*\* p<.001

### 3.6.3. Measuring Courage as a Latent Variable

One of the main aims of this study was to explore the possible mediational relationships between variables. A model of courage was proposed and tested with regard to hypotheses formed and the previous analyses. In this model, courage was measured as a latent variable consisting of the two indicators, courage scale and moral courage scale. Basically, it was hypothesized that individuation would predict being courageous directly and also indirectly via the mediational role of authenticity. The reason for individuation has a suggestive twofold effect was the

stronger conceptual relationship of it with courage as compared to relatedness. Previous analyses in this section confirmed the idea of strong conceptual relationship. Therefore it is possible that individuation affects courage through mediators but also independent of mediators. On the other hand, relatedness was expected to predict being courageous indirectly via the meditational role of being authentic. Previous studies showed that being individuated and related predict being authentic (İmamoğlu et al, 2009). Although hope was also thought as a mediator, results of the previous analyses indicated that hope has a prominent role on courage. Therefore the conceptual model was revised so that hope has an independent, direct effect and a possible indirect effect on courage through authenticity. The conceptual diagram is shown in Figure 3.1.

To test the hypothesized model, a structural analysis using LISREL 8.80 was performed with a sample of 300 participants. Maximum likelihood of prediction was used. As depicted in Figure, Individuation, Relatedness and Hope were exogenous variables. The endogenous variables were Authenticity and Courage. Individuation and Hope were allowed to have direct and indirect effects (through Authenticity) on Courage. Relatedness was allowed to have an indirect effect via Authenticity. The intercorrelations among variables, means and standard deviations are presented in Table 3.12. The standardized estimates are depicted in Figure 3.2.

**Table 3. 12 Intercorrelations among variables used in the model, their means and standard deviations**

Variables	1	2	3	4	5	6	M	SD
1. Individuation	-						5.30	.84
2. Relatedness	-.04	-					5.25	1.06
3. Hope	.30*	.30*	-				5.58	.87
4. Authenticity	.47*	.33*	.42*	-			5.33	.70
5. Courage	.38*	.21*	.43*	.38*	-		5.58	.74
6. Moral Courage	.49*	.24*	.42*	.54*	.60*	-	5.08	.75

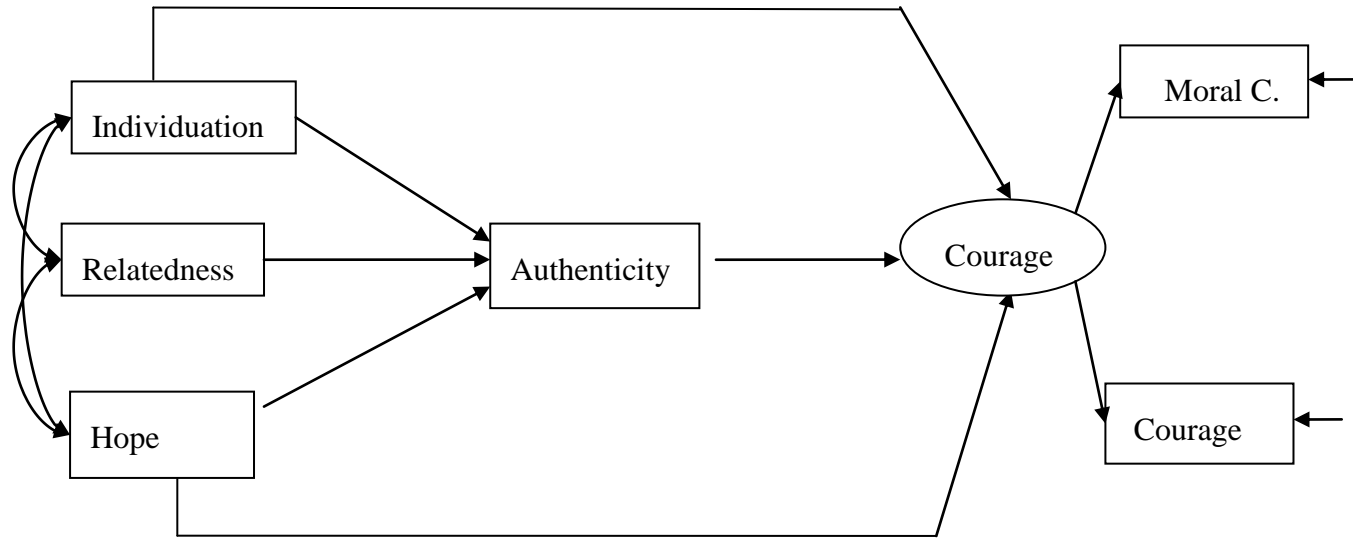
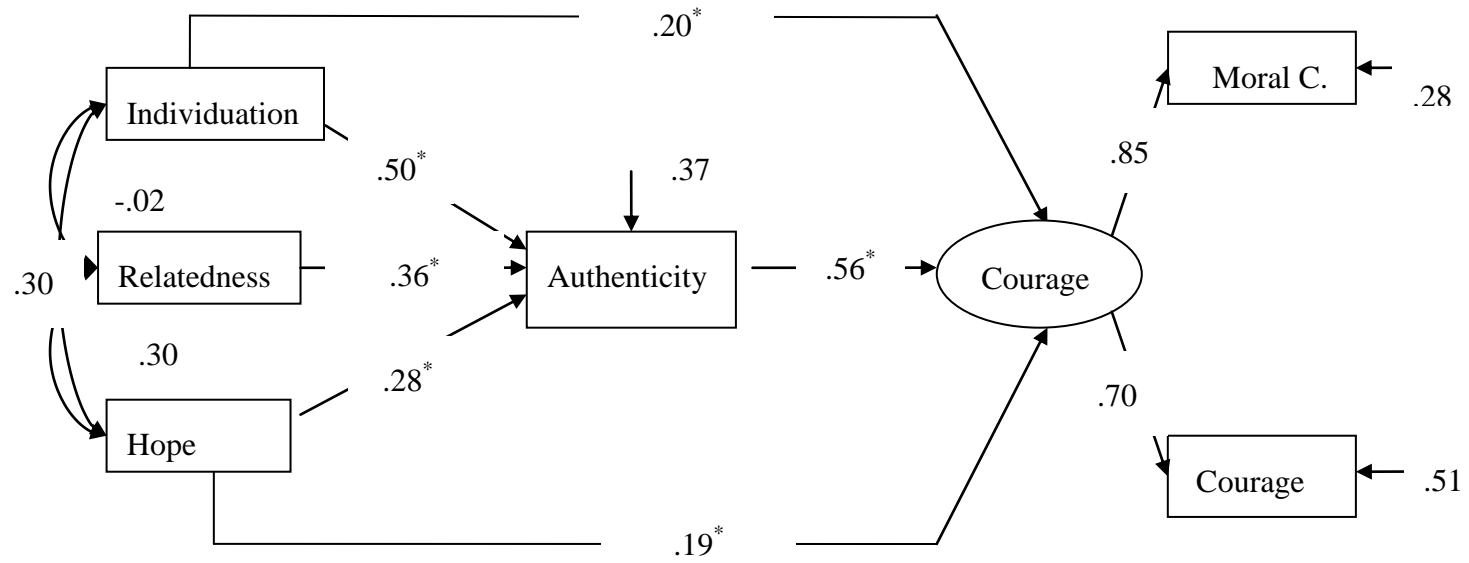


Figure 3. 1 Proposed hypothetical model of courage



**Figure 3. 2 Proposed model of courage predicted by Individuation, Relatedness, Hope and Authenticity. Standardized estimates are significant at  $p < .05$ .**

The structural model showed a good fit to the data,  $\chi^2(3) = 9.17, p < .05; \chi^2/df = 3.06$ ; RMSEA = .08; GFI = .99; AGFI = .93; Model AIC = 45.17; Independence AIC = 722.03; Saturated AIC = 42.00, CFI = .99; NFI = .99.

The model indicates that the proposed exogenous variables have a significant indirect effect on courage via authenticity. Accordingly, Individuation, Relatedness and Hope predicted Authenticity positively ( $\beta = .50, t = 8.16, p < .05, \beta = .36, t = 5.95, p < .05$  and  $\beta = .28, t = 4.35, p < .05$ , respectively) and Authenticity predicted Courage positively ( $\beta = .56, t = 3.56, p < .05$ ). The proposed direct effect of Individuation on Courage ( $\beta = .20, t = 2.23, p < .05$ ) and the proposed direct effect of Hope on Courage ( $\beta = .19, t = 2.30, p < .05$ ) were significant. The two exogenous variables, individuation and relatedness were not significantly related to each other. On the other hand, both individuation and relatedness were related to hope (both covariance coefficients = .30).

Supporting the hypothesis, Authenticity mediated the relationship between Relatedness and Courage (indirect path coefficient = .20,  $t = 3.68, p < .05$ ), between Individuation and Courage (indirect path coefficient = .28,  $t = 3.32, p < .05$ ) and between Hope and Courage (indirect path coefficient = .16,  $t = 2.61, p < .05$ ).

Accordingly, Relatedness explained 20 % of the variance in Courage indirectly; Individuation explained 47 % of the variance directly and indirectly; Hope explained 35 % of the variance directly and indirectly. Three exogenous variables (Individuation, Relatedness and Hope) explained 40.8 % of the variance in Authenticity and direct effect of the mediator variable, Authenticity, Individuation and Hope explained 35.4 % of the variance in Courage.

## **CHAPTER IV**

### **DISCUSSION**

This study aimed to extend the understanding of the concept of courage. To accomplish this aim, a new scale was developed and additionally courage was investigated within the context of self and some other related variables. In this section, results of the study will be discussed in light of the presented literature. Moreover, findings will be discussed in terms of contributions to the literature, limitations and suggestions for future studies.

#### **4.1. THE CONCEPTUALIZATION & MEASUREMENT OF THE COURAGE**

In this study, courage was measured using two scales. First, the Courage Scale developed for this study aimed to measure courage in a general way; such as being decisive and effortful about reaching goals, a special sensitivity to unfairness and being sincere. This definition relied on the literature presented which included both works of scholars and conceptualization of laypeople and aimed to be general enough to capture different situations involving courage. The scale yielded two sub-components, called Courageous Consistency and Relational Courage. While items focusing on 'the struggle to present oneself as one is no matter what happens' gathered under the courageous consistency factor, items involving a social contact and 'pursuit of morally right behavior if there is an unfairness' were gathered under the relational courage factor. Although such a distinction may seem promising, the aim of developing a courage scale was not to produce different components of courage; therefore the focus of the analyses was not the two components of the scale and it remained on the whole scale generally. Nevertheless the findings regarding the two factors will be discussed later in this section shortly.



Second, the other scale, Moral Courage Scale was introduced by Bronstein and her colleagues (2007) to measure moral courage as the name implies and was defined as raising voice in controversial and adverse situations involving social justice or fairness. In other words, courage which has an ethical aspect was the main theme of their definition. However, it should be noted that although Bronstein et al (2007) argued that the scale measures moral courage, the items of the scale sometimes tap situations that do not necessarily require moral courage or have an ethical part rather they tap situations related to voice. Nevertheless in this study the scale was used as a composite measure of moral courage. The reason for including used this second scale was to provide construct validity to our scale and to see the pattern of the relationships.

Results indicated that as hypothesized the two scales were highly correlated with each other but they were not the same. As mentioned before, Courage Scale was a more general device; Moral Courage Scale was a more focused one. Besides, both of the scales were correlated with voice behavior, moral courage with a relatively stronger association. As indicated, this may be because of heavy emphasis of the notion of raising voice in different situations (whether it is moral or not) in Moral Courage Scale.

As indicated in the Introduction, courage was associated with different personality characteristics. To name a few, it was associated with authenticity (e.g. Tillich, 1969), sacrifice (e.g. Rate e al, 2007), vitality (e.g. Peterson & Seligman, 2004). To make this point clearer, several adjectives that are possibly related to courage along with the mostly used interpersonal behaviors were listed. It turned out that participants who were courageous were also extravert, self-confident, dominant, outspoken, perseverant, honest, enthusiastic, assertive and brave. On the other hand, some other characteristics expected to correlate with courage were not related to courage such as self-sacrificing, resilient/hardy, and right (who is devoted to rules, ethics). Although this result gave some clues about the concept of courage, it raises some questions too. It is convergent with the literature that suggests that courage is related to perseverance, honesty, enthusiasm (e.g. Rate et al, 2007; Peterson & Seligman 2004; Finfgeld, 1999). Resisting to unfairness, expression of opinions and also behavioral manifestation are important elements of courage; therefore

characteristics like outspoken, extravert may be correlates of courage. However, the literature also suggests that courage (specifically existential courage) is the basis of a hardy attitude (Maddi, 2004) and includes notions of some sort of sacrifice (e. g. Aristotle as cited in Crisp, 2000). Therefore it is interesting that the participants did not associate these characteristics with being courageous. There have been similar divergences in the literature, especially when asked about self behavior and behaviors of others. In other words, people's answers may differ when asked about general courageous behavior versus personal courageous behavior history (Pury, Kowalski, & Spearman, 2007). Therefore it can be argued that participants in this study did not associate self-sacrifice, hardiness and being right to their courage characteristics.

#### **4.2. GENDER SIMILARITIES AND DIFFERENCES IN THE PRESENT FINDINGS**

As hypothesized, there were no gender differences on most of the variables. Accordingly, males and females seemed to be alike in courage, moral courage and characteristics related to courageousness (CRPC), in addition to individuation, self-awareness, unbiased processing of self related information, hopefulness (also two components of hope; pathways and agency) and voice. Although the finding of gender similarity in courage is relatively new empirically; the presented literature attributed this characteristic generally to both women and men, too. The descriptive study reported in the Introduction investigating Turkish people's understanding of courage revealed that people do not perceive a gender difference about this concept. Similarly, other studies reported that people perceive courageous actors' being both men and women equally likely (e.g. Rate et al, 2007). In the literature, there may be one exception to this which attributes courage to males (specifically soldiers); andreaia-military courage (e.g. Aristotle as cited in Crisp, 2000). It could be argued that acts requiring physical power may be related to being male. However, even if the act requires physical power, inherent in the courage concept is there a noble intention or purpose (e.g. Woodard, 2004; Plato as cited in Cornford, 1941/1961) which is not associated particularly with gender. Becker and Eagly (2004) also argued that heroic acts can be performed by both men and women equally likely.

There were gender differences in variables of relational domain; that is relatedness, relational courage, authenticity, relational orientation, and lastly authentic behavior indicated higher scores for women. It should be noted that gender differences caused very little variability in mentioned variables; that is the variance accounted for by the gender factor was no more than 10 percent. Nevertheless, this finding is consistent with the other existing researches (e.g. Cross and Madson, 1997; İmamoglu, et al, 2007). It should be noted at this point that the claim that authentic or voice behavior is relatively lacking in women as compared to men (Gilligan, 1977) was not supported empirically. There are other findings refuting this claim (e.g. Harter, 2005).

### **4.3. THE ROLE OF SELF ON COURAGE**

The role of self on courage was investigated as well. As described in the Introduction, BID model (Imamoglu, 2003) proposes 4 prototypical selves which stemmed from relatedness and individuation orientations. Individuation refers to an intrapersonal process and implies development of self relying on intrinsic referents and by actualizing one's own potential, while relatedness refers to interpersonal process and means fulfillment of relational need by having genuine and meaningful relationships with close others. These two orientations are conducive to four self types; related-individuated (balanced), related-patterned, separated-individuated, and separated-patterned (unbalanced).

Depending on the definitions of the self orientations, it was hypothesized that courage will be related to both of the orientations, especially to individuation. Also, it was hypothesized that courage scores would differ according to self types. These hypotheses were tested through both regression and ANOVA techniques. As expected, both of the courage measures (Courage Scale and Moral Courage Scale) were predicted by both individuation and relatedness. Individuation and relatedness explained 19 % of the variance in Courage scale and 31 % of the variance in Moral Courage scale. In both of the scales, individuation was a more powerful predictor than relatedness, implying the relative importance of individuation as compared to relatedness for this construct. The results of the regression analyses were important in terms of displaying the role of basic self orientations in courage. To consider one by one, firstly, individuation as the development of the potential of self in accordance

with its true nature will provide the expression of the values, preferences of a person. It was previously shown that individuation leads to an authentic self (İmamoğlu et al, 2009). On the other hand, authenticity, self affirmation and self actualization were regarded as close correlates of courage (e.g. Tillich, 1969; Lopez et al, 2003; Peterson & Seligman, 2004); in fact courage is sometimes associated solely with self affirmation (e.g. Tillich, 1969; May, 1975/2007). Therefore individuation may be a path toward the development of courage. Second, relatedness seemed important for the courage concept, too as it predicted both of the scales. As for individuation, relatedness may play a role in the depiction of courageous behavior as well. Relatedness, or a positive outlook towards life and genuine relationships with close others, seems to predict sensitivity towards others' welfare. One of the elements of courage in both scales was to be sensitive to unfairness and pursuit of morally right behavior not only for self but also for others. Regarding the subcomponents of Courage Scale, Courageous Consistency is predicted by individuation implying cognitive component in the concept while Relational Courage is predicted by both self orientations indicating the importance of both relationality and cognition in the subcomponent.

On the other hand, the results of the ANOVAs indicated that courage was affected by different self types. While both courage scales showed quite similar patterns, there was a minor difference between them. For the Courage Scale, related-individuated self-type which is also called balanced has the highest courage score but separated-individuated self was not different from balanced. The separated-patterned self which is also called unbalanced has the lowest courage score. Therefore for the Courage Scale, there was a relative importance of individuation. On the other hand, for the Moral Courage Scale, all self types differed from one another. From the unbalanced to the balanced self, scores increased. Related individuation seemed more important here. Therefore, there was a relative importance of relatedness. The reason for this may be the relative emphasis of relational orientation in Moral Courage Scale. In this scale, a genuine interest in positive relationships such as reacting if there is an unfair or unethical situation and a social orientation such as taking the lead in groups were stressed. Therefore, having satisfied the relatedness need seemed an important factor in the development of moral courage. The subcomponents of Courage Scale showed

different patterns, while the balanced type had the highest scores on both of the scales, in Courageous Consistency it reflected the same pattern as in the Courage Scale (higher scores in individuated types). Relational Courage scores is lowest for the unbalanced type and the other three were not significantly different from each other.

Moreover, as indicated and evidenced by previous studies (e.g. Imamoğlu, 2003; İmamoğlu, & Güler-Edwards, 2007) there were no conflicts between the two self-orientations in fact, satisfaction of both of them seemed most favorite condition in terms of a courageous characteristic. Therefore this result contributes to the claim of İmamoğlu (2003) that balanced self reflects an optimal state of development.

#### **4.4. AUTHENTICITY AND HOPE AS PREDICTORS OF COURAGE**

Results generally supported the predictions about the relationships between authenticity, hope and courage. Hierarchical regression analyses indicated that after the removal of the variance explained by self orientations, authenticity and hope still explained significant portions of variance (8 % in Courage Scale and 10 % in Moral Courage Scale). When looked at one by one, Courage Scale is more powerfully predicted by hope as compared to authenticity. The correlations between the variables showed that the two subcomponents of hope (that is pathways and agency), and four subcomponents of authenticity associated with Courage Scale significantly. It is interesting that when measured in the composite form, authenticity predicted courage only marginally, however if its components were analyzed, especially authentic behavior seemed like a close associate of courage along with the awareness. So, it can be said that knowing oneself, being aware of the self deeply (awareness) and behaving in accordance with one's values and preferences (authentic behavior) are both important. As for the authentic behavior, as mentioned by several others courage is social in nature. It is displayed in social settings and although there are internal aspects, it is mainly an external behavior. Therefore, its being social is a fundamental part of it. Secondly, for courage, manifestation of any sort is critically important. Courage is displayed through authentic behavior. In light of this finding, the saying that 'if you are not courageous, behave as if you are courageous; no one will notice' is more meaningful, since the primary element in courage seems behavior.

Regarding the components of Courage Scale, hope and authenticity explained 6 % of the variance after the removal of self orientations. In each analysis, while hope contributed significantly, authenticity either contributed marginally or did not contribute at all.

Moral Courage Scale had a reverse pattern in terms of importance of composite scales. Authenticity was a more powerful predictor of moral courage as compared to hope. In terms of components of composite scales, both scales' subcomponents were moderately related to moral courage. Authentic behavior seemed again the closest associate of moral courage. In addition to that, moral courage was more closely related to relational orientation and unbiased processing as compared to Courage Scale indicating the relational nature in morally courageous behavior. This point was emphasized in the literature very often that affective nature of human beings plays an important role in morally courageous behavior. Specifically, concern for others, empathy, positive orientation towards others, responsibility for others welfare, humanism, and attachment to other people are important indicators of moral courage (e.g. Staub, 2005; Shepela et al, 1999; Fagin-Jones & Midlarsky, 2007).

Besides, in both of the analysis hope (and in correlations of Hope Scale's components) appeared as a consistent predictor which is attributable to the importance of the role of hope in courage. As stated, having goals and being determined and motivated about reaching these goals may be a basis for courageous behavior.

These patterns of relationships were conducive to a suggestive and comprehensive model of courage which is explained in detail below.

#### **4.5. A MODEL OF COURAGE**

The relationships were further investigated in detail within the framework of a model which allowed testing of hypothesized mediational relationships between main variables of the study. In this model, courage was measured as a latent construct composed of two indicators; courage scale and moral courage scale. The results of the model implied that fulfillment of the self orientations gave rise to authentic self which in turn predicts courage. In other words, being able to develop oneself in accordance with one's true nature and having secure, positive relations is conducive

to an authentic self. Courage is displayed with the indirect effects of fully developed basic self needs via the role of an authentic self. Additionally, individuation has a direct effect too suggesting the higher scores of individuation predict the higher levels of courage. Given the meaning of the individuation, it seems that being able to behave in accordance with one self, values and preferences, provides an avenue for courageous behavior too.

The role of hope in this model was very important and dual in that it predicts being courageous both in a direct and indirect way. This suggests that if a balanced self unites with a hopeful outlook, courage is achieved. Hopefulness predicted being authentic which could be interpreted such that being hopeful provides a suitable atmosphere to be authentic. According to the conceptualization of Snyder and colleagues (1991) being hopeful is about thinking some ways to solve problems and being determined and motivated about reaching goals. So knowing and planning about one's goals and being determined to reach them may provide development of authenticity in that they are related to self awareness and authentic behavior. Hope directly predicted courage as well. The component of courage which is related to being perseverant and determined and the struggle with unfairness, injustice and the struggle with fears stems from a hopeful outlook. The courageous person has positive expectations from life and positive beliefs about these negativities.

The rationale behind the model suggests that the development of basic self orientations is followed by the development of authentic self. Authenticity, on the other hand, is a precursor of courage. Additionally, having a balanced self type may not be sufficient to be courageous; being hopeful contributes being courageous very much.

#### **4.6. CONTRIBUTIONS OF THE STUDY**

The present study which investigated courage was important in terms of a number of certain contributions it made. First of all, in an area which lacks a consistent reliable and valid measure, this study offered a new scale. The new scale was proved to have good internal consistency and split half reliability. While acknowledging that the scale needs further testing, it seems a valid measure in terms of the significant and meaningful relationships with the other constructs it has. Since one of the aims of the

study was to determine and understand the courage construct more precisely, the possible related concepts were also measured along with the new scale in order to provide a more general framework that describes courage. In this way, it may be possible to improve the suggestive scale in the following studies, in the future.

The study tried to figure out the connection between a general courageous attitude and morally courageous attitude using two corresponding scales. It can be said that while these two are closely connected to each other empirically, there are some differences between them, since their predictors and their relations with the predictors somehow differed. While in general courage notions such as consistent presentation of the self to others, persistence are also important, in moral courage taking a fair outlook and action in ethical situations was emphasized. This notion in moral courage may be an antecedent of an overt behavior. Based on this notion, it can be interpreted that authenticity has a major role in moral courage and may be more dominant in moral courage than in general courage. In other words, the moral courage is built on an authentic self. However, as it is a critical factor in courage in general, it can be said that courage comes into play when people keep being authentic in potentially adverse situations. In moral courage, the universal standard for the right overlaps with the personal standard of right (or vice versa). (In evaluating the results related to Moral Courage Scale, its limitations tackled in the Introduction should be taken into account.)

The existentialists almost equated self affirmation, authenticity and courage (e.g. Tillich, 1969). Larsen and Giles (1976) added too that self awareness is a prerequisite for authenticity. In a similar vein, it seems that although awareness and knowing oneself are also important and necessary for courage, they are not sufficient. Courage is to be exhibited; therefore behavioral and social nature of courage is dominant. The significant role of expression of courage was displayed by authentic behavior in analyses. Also, in the literature, courage's social nature has been referred to many times (e.g. Deutsch, 1961; Larsen & Giles, 1976).

The study was a first in terms of stating the relation of courage to the self system. Results of the study indicate that self should not be overlooked when investigating courage as evidenced by meaningful relations between individuation, relatedness and courage. Individuation seems very important in the development of courage. Also to



sense that there is something wrong (unfairness, an ethical problem etc), relatedness is necessary. Relatedness may provide a basis for understanding the problem; however individuation may be needed to act courageously and to show resilience to the problem. Additionally, the study made good contribution in terms of showing the quantitative relations between courage and certain individual difference variables such as hope or authenticity and in terms of offering a new model of courage.

The study was also important in terms of confirming existing findings in a different sample. Specifically, the orientations of individuation and relatedness were always claimed to be distinct and complementary in nature (e.g. İmamoğlu, 1998; İmamoğlu, 2003) which was a major claim of BID Model. The study confirmed that the two orientations are distinct in nature. Also, the complementary nature of them was argued to be conducive to an optimal state; this was also evident in this study that most courageous people were those who had satisfied both self needs and reached a balanced state.

Also, it was previously shown that a related-individuated self is important for an authentic self (İmamoğlu, et al, 2009) which was also confirmed in this study.

#### **4.7. LIMITATIONS AND SUGGESTIONS**

There were also some limitations of the study. Emanating from these limitations, some suggestions for the further studies can be offered. One of the limitations of the study is that every measure in the study was a self report scale. Self report is problematic in terms of biases in responses and reliance on the honesty of the subject. Therefore in addition to self report, other methodologies such as experimental procedures, other report, field studies or qualitative studies should be used too. Besides, all the information was taken from the same source, the participant him/herself; therefore the results should be supported by other sources of information (such as peer report) about a person or by other methods. Gathering information about a construct using different ways may hinder common method variance.

Another limitation may be the same (positive) direction of relationships among all the variables. We have some sort of construct validity about the main variable courage; however, it would be better if there were discriminant validity indicating the divergence of the courage from other constructs.

Additionally, one other limitation was sample. University sample was used which makes generalization to population difficult. Results should be tested using other kinds of samples too.

In terms of the existing scale, it was necessary to understand people's conceptualization; therefore the scale was developed considering this. Now that the concept is clearer, it may be a good idea to take a measure of different courage behaviors.

The literature suggests relations of courage to a number of other constructs. Specifically, the relations to civil courage, humanitarian values-prosocial behavior and vitality can be investigated in future studies. As stated in the literature and in the Results section, multidimensional nature of the courage can be measured by extending the existing scale adding other subcomponents and by using other methods to understand it better. While doing this, it may be possible to make use of the correlates of the courage evidenced in this study.

Lastly, the literature suggests that there may be different types of courage (e.g. Lopez et al, 2003) and different characteristics associated. It can be a good idea to measure different types of courage along with a general orientation of a person. Such an approach will provide us with the knowledge of suggested different types and characteristics.

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## APPENDICES

### APPENDIX A: Informed Consent Form- Questionnaire

Değerli katılımcı,

Bu anket Orta Doğu Teknik Üniversitesi Psikoloji Bölümü yüksek lisans öğrencisi Bilge Yalçındağ'ın, öğretim üyesi Prof. Dr. E. Olcay İmamoğlu danışmanlığında yürütülen yüksek lisans tezi kapsamında hazırlanmıştır. Anket, insanların kendilerini ifade etmelerinde ve hayata bakış açılarında gözlenebilecek farklılıkları araştırmayı amaçlamaktadır.

Araştırmaya katılımınız gönüllüdür. Tamamlamama hakkına sahipsiniz.

Anketin doldurulmasında süre sınırlaması yoktur, yanıtlamak yaklaşık 25 dakika sürmektedir.

Lütfen her soruyu dikkatlice okuyunuz ve boş bırakmamaya özen gösteriniz. Boş maddelerin olduğu anketler geçersiz sayılmaktadır.

Soruların doğru veya yanlış cevabı yoktur. Sizi en iyi tanımlayan yanıtı içtenlikle vermeniz bizim için en uygun olan cevaptır.

Anketten elde edilecek bilgiler, sadece bilimsel amaçla değerlendirilecek, başka bir amaçla kullanılmayacaktır; kesinlikle hiçbir kişi veya kurumla paylaşılmayacaktır. Bireysel değerlendirme yapılmayacaktır; bu sebeple herhangi bir kimlik bilgisi ve isim İSTENMEMEKTEDİR.

Katılımınız bizim için çok değerlidir. Zaman ayırdığınız ve emek verdiğiniz için teşekkür ederiz.

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Bu metni okudum ve gönüllü olarak bu çalışmaya katılmayı kabul ediyorum.

İMZA

## APPENDIX B: Demographic Questions

- 1) Yaşınız: \_\_\_\_\_
- 2) Cinsiyetiniz: 1. Kadın 2. Erkek
- 3) Üniversiteniz: \_\_\_\_\_
- 4) Bölümünüz: \_\_\_\_\_
- 5) Annenizin Eğitim Düzeyi:
  1. Okuma-yazma bilmiyor
  2. İlkokul
  3. Ortaokul
  4. Lise
  5. Üniversite
  6. Lisansüstü
- 6) Babanızın Eğitim Düzeyi:
  1. Okuma-yazma bilmiyor
  2. İlkokul
  3. Ortaokul
  4. Lise
  5. Üniversite
  6. Lisansüstü
- 7) Annenizin Mesleği
  1. Ev Kadını; Diğer \_\_\_\_\_
  2. İşçi, çiftçi, usta, vb.
  3. Memur, subay, küçük esnaf, vb.
  4. Üst düzey bürokrat, serbest meslek sahibi, tüccar, vb.
- 8) Babanızın Mesleği
  1. İşsiz; Diğer \_\_\_\_\_
  2. İşçi, çiftçi, usta, vb.
  3. Memur, subay, küçük esnaf, vb.
  4. Üst düzey bürokrat, serbest meslek sahibi, tüccar, vb.
- 9) Yaşamınızın çoğunu geçirdiğiniz yer:
  1. Köy
  2. Kasaba
  3. Şehir
  4. Metropol (İstanbul/Ankara/İzmir)

## APPENDIX C: Courage Scale

Aşağıda çeşitli cümleler verilmiştir. Her bir cümleyi dikkatle okuyunuz ve sizi en iyi yansıttığını düşündüğünüz sayıyı yuvarlak içine alarak belirtiniz. Bunun için ölçeği kullanınız.

1	2	3	4	5	6	7	
Hiç Katılmıyorum						Tamamen Katılıyorum	
1) Ait olduğum grubun güvenliği gibi bir durum söz konusu olduğunda, tereddütsüz elimden geleni yapmaya çalışırım.	1	2	3	4	5	6	7
2) Birisinin haksızlığa uğradığını görsem de genellikle "Bana ne" deyip karışmamayı tercih ederim.	1	2	3	4	5	6	7
3) Korkularım beni inandığım şekilde davranmaktan genellikle alıkoyamaz.	1	2	3	4	5	6	7
4) Yürekten inandığım bir dava uğruna her türlü tehlikeyi göze alabilirim.	1	2	3	4	5	6	7
5) Bir durumdan rahatsız olsam da genellikle "Bana dokunmayan yılan bin yıl yaşasın" deyip arkamı dönmeyi tercih ederim.	1	2	3	4	5	6	7
6) Bir haksızlık yapıldığını gördüğüm zaman müdahale ederim.	1	2	3	4	5	6	7
7) Birçok kişiyi karşıma almayı da gerektirse, haksız olduğunu düşündüğüm bir durumu düzeltmek için elimden geleni yapmaya çalışırım.	1	2	3	4	5	6	7
8) Önemli gördüğüm bir işi yarım bırakmam; çeşitli yollar deneyerek sonuçlandırmaya	1	2	3	4	5	6	7

alıřım.							
9) İnanđım bir amaca hizmet edecekse, risk almaktan ekinmem.	1	2	3	4	5	6	7
10) Önemli amalar uğruna yardım istemem gerekirse tereddüt etmeden isterim.	1	2	3	4	5	6	7
11) Yalnız kalmak gibi riskler taşısa bile, inandıđımı savunurum.	1	2	3	4	5	6	7
12) Koşullar işbirliđi içinde olmayı gerektirse bile tek başıma hareket etmeyi tercih ederim.*	1	2	3	4	5	6	7

\*Excluded item



## APPENDIX D: BID Scale

BID

Lütfen aşağıdaki ifadelere ne derece katıldığınızı veya katılmadığınızı aşağıda verilen ölçek üzerinde işaretleyiniz.

1	2	3	4	5	6	7
Hiç Katılmıyorum						Tamamen Katılıyorum

1. Kendi kendime kaldığımda yapacak ilginç şeyler bulabilirim.	1	2	3	4	5	6	7
2. Kendimi aileme hep yakın hissedeceğime inanıyorum.	1	2	3	4	5	6	7
3. İnsanlarla ilişki kurmakta güçlük çekiyorum.	1	2	3	4	5	6	7
4. Kendi isteklerimi yapabilmek için kendime mutlaka zaman ve imkan tanımaya çalışırım.	1	2	3	4	5	6	7
5. Kendimi duygusal olarak toplumun dışında kalmış gibi hissediyorum.	1	2	3	4	5	6	7
6. Kendimi duygusal olarak aileme çok yakın hissediyorum.	1	2	3	4	5	6	7
7. Farklı olmaksızın, toplumla düşünsel olarak kaynaşmış olmayı tercih ederim.	1	2	3	4	5	6	7
8. Kendimi yakın çevremden duygusal olarak kopmuş hissediyorum.	1	2	3	4	5	6	7
9. Kendimi insanlardan olabildiğince soyutlayıp, kendi isteklerimi gerçekleştirmeye çalışırım.	1	2	3	4	5	6	7
10. Hayatta gerçekleştirmek istediğim şeyler için çalışırken, ailemin sevgi ve desteğini hep yanımda hissederim.	1	2	3	4	5	6	7

11. Kendimi yalnız hissediyorum.	1	2	3	4	5	6	7
12. Ailemle duygusal bağlarımın zayıf olduğunu hissediyorum.	1	2	3	4	5	6	7
13. Ailemle aramdaki duygusal bağların hayatta yapmak istediğim şeyler için bana güç verdiğini düşünüyorum.	1	2	3	4	5	6	7
14. Kendimi diğer insanlardan kopuk hissediyorum.	1	2	3	4	5	6	7
15. Toplumsal değerleri sorgulamak yerine benimsemeyi tercih ederim.	1	2	3	4	5	6	7
16. Kendimi sosyal çevreme duygusal olarak yakın hissediyorum.	1	2	3	4	5	6	7
17. Kendimi ilginç buluyorum.	1	2	3	4	5	6	7
18. İnsanın kendini kendi istediği gibi değil, toplumda geçerli olacak şekilde geliştirmesinin önemli olduğunu düşünüyorum.	1	2	3	4	5	6	7
19. İnsan geliştikçe, ailesinden duygusal olarak uzaklaşır.	1	2	3	4	5	6	7
20. İnsanın en önemli amacı sahip olduğu potansiyeli hakkıyla geliştirmek olmalıdır.	1	2	3	4	5	6	7
21. İnsanın kendi özelliklerini geliştirip ortaya çıkarabilmesi gerekir.	1	2	3	4	5	6	7
22. Kişinin kendine değil, topluma uygun hareket etmesi, uzun vadede kendi yararına olur.	1	2	3	4	5	6	7
23. İnsanın yapmak istediklerini yapabilmesi için, ailesiyle olan duygusal bağlarını en aza indirmesi gerekir.	1	2	3	4	5	6	7
24. Çevremdekilerin onayladığı bir insan olmak benim için önemlidir.	1	2	3	4	5	6	7

25. Zamanımızda insanlar arasında güçlü duygusal bağların olması, kendileri için destekleyici değil, engelleyici olur.	1	2	3	4	5	6	7
26. Sahip olduğum potansiyeli ve özellikleri geliştirip kendime özgü bir birey olmak benim için çok önemlidir.	1	2	3	4	5	6	7
27. Çevreme ters gelse bile, kendime özgü bir amaç için yaşayabilirim.	1	2	3	4	5	6	7
28. Herkesin kendi özelliklerini geliştirmeye uğraşması yerine toplumsal beklentilere uygun davranmaya çalışmasının daha doğru olduğu kanısındayım.	1	2	3	4	5	6	7
29. Toplumlar geliştikçe, insanlararası duygusal bağların zayıflaması doğaldır.	1	2	3	4	5	6	7

## APPENDIX E: BIC

### BIC- Kısa Sürüm

Farklı sosyal durumlar/ortamlar, farklı türde davranışlar gerektirir. Örneğin, bazen soğuk bazen sıcak davranmamız gerekebilir.

Ancak bazen, durumun, belli şekillerde davranmayı gerektirdiğini bilsek de, o davranışlarda bulunmaya hiç yatkın değilizdir.

**DURUM/KOŞULLAR GEREKTİRDİĞİNDE**, aşağıda sıralanmış davranışlarda bulunmaya ne kadar yatkın olduğunuzu sizin için uygun sayıyı yuvarlak içine alarak belirtiniz. Bunun için, aşağıdaki ölçeği kullanınız.

1	2	3	4	5	6	7
Hiç yatkın değilim						Çok yatkınım

Davranış türü	Eşanlamlılar	Hangi sayı yatkınlığınızı en iyi şekilde belirtiyor?						
1) İnsan canlısı	Arkadaşça, cana yakın	1	2	3	4	5	6	7
2) Mütevazı	Alçakgönüllü, gösterişsiz	1	2	3	4	5	6	7
3) Mesafeli	Resmi	1	2	3	4	5	6	7
4) Kendini beğenmiş	Kibirli, ukala, kendisiyle böbürlenmiş	1	2	3	4	5	6	7
5) İçine kapanık	Sessiz, çekingen	1	2	3	4	5	6	7
6) Sıcak	Sevecen, şefkatli	1	2	3	4	5	6	7
7) Ürkek	Yumuşak başlı, sıkılgan, utangaç	1	2	3	4	5	6	7

8) Soğuk	Kayıtsız, duygusuz, katı yürekli	1	2	3	4	5	6	7
9) Dışadönük	Sosyal, canlı, enerjik	1	2	3	4	5	6	7
10) Güvenen	Naif, kolay inanan	1	2	3	4	5	6	7
11) Kendine güvenli	Kendini ortaya koyan, hakkını savunan, düşündüğünü söyleyen	1	2	3	4	5	6	7
12) Hesapçı	Kurnaz, işini bilen, sinsî, açığöz	1	2	3	4	5	6	7
13) Baskın	Otoriter, hakim, kuvvetli, etkili	1	2	3	4	5	6	7
14) Uzlaşmacı	Uyumlu, işbirliği yapan	1	2	3	4	5	6	7
15) Boyun eğen	İtaatkar, teslimiyetçi, zayıf, güçsüz	1	2	3	4	5	6	7
16) Tartışmacı	Geçimsiz, uyum göstermeyen, saldırgan	1	2	3	4	5	6	7
17) Ketum	Sır saklayan, ağzı sıkı	1	2	3	4	5	6	7
18) Açıksözlü	Her şeyi olduğu gibi, söyleyen, sözünü esirgemeyen	1	2	3	4	5	6	7
19) Suskun	Az konuşan	1	2	3	4	5	6	7
20) Azimli	Sebat eden, kararlı	1	2	3	4	5	6	7
21) Temkinli	İşin sonunu düşünerek hareket eden	1	2	3	4	5	6	7
22) Dayanıklı	Metanetli, sağlam	1	2	3	4	5	6	7
23) Dürüst	Doğru, içten, samimi	1	2	3	4	5	6	7
24) Hevesli	İstekli, meraklı, şevkli	1	2	3	4	5	6	7
25) Soğukkanlı	Kolayca öfke, telaş, heyecana kapılmayan	1	2	3	4	5	6	7

26) Atılğan	Çekinip korkmadan kendini tehlikeye, güçlüklerle atan	1	2	3	4	5	6	7
27) Gözü pek	Korkusuz, cesur	1	2	3	4	5	6	7
28) Yılgın	Bıkmış, usanmış	1	2	3	4	5	6	7
29) Doğru	Yasa/ yöntem/ ahlaka bağlı	1	2	3	4	5	6	7
30) Fedakâr	Özverili	1	2	3	4	5	6	7

## APPENDIX F: Moral Courage Scale

Aşağıda çeşitli durumlarda gösterilebilecek farklı davranışlar verilmiştir. Sizi en iyi ifade eden sayıyı ölçeği kullanarak işaretleyiniz.

1	2	3	4	5	6	7
Beni hiç ifade etmiyor						Beni tamamen ifade ediyor

1) Birinin, bir insan ya da grup hakkında küçültücü şeyler söylediğini ya da şakalar yaptığını duyduğumda, ona karşı çıkacak bir şeyler söylerim.	1	2	3	4	5	6	7
2) Biri saçma, aptalca, kaba bir şey söylediğinde, onu kızdırma riskini almaktansa susmayı tercih ederim.	1	2	3	4	5	6	7
3) Grup içinde önemli bir mesele söz konusu olduğunda, öncülük ederim.	1	2	3	4	5	6	7
4) Arkadaşlarım benimle aynı fikirde değillerse, fikirlerini değiştirmeye çalışmaktansa, susmayı tercih ederim.	1	2	3	4	5	6	7
5) Çevremdeki haksızlıkları ya da yanlış olduğunu düşündüğüm şeyleri; (mektup yazarak, dilekçelere imza atarak, protestolara katılarak vb.) değiştirmeye/etkilemeye çalışırım.	1	2	3	4	5	6	7
6) Birine haksızlık yapıldığını gördüğümde, benim yapabileceğim bir şey yokmuş gibi hissederim.	1	2	3	4	5	6	7
7) Öğretmen, antrenör, patron gibi yetki ya da makam sahibi bir kişinin önyargılı bir sözünü ya da şakasını duyduğumda, bu konuda karşı çıkacak bir şeyler söylerim.	1	2	3	4	5	6	7
8) Bir konu hakkında kesin hislerim varsa, bundan hoşlanmayacaklarını bilsem bile bunu	1	2	3	4	5	6	7

çevremdekilere söylerim.							
9) Bir grup ortamında, tuhaf veya zor biri gibi algılanmaktansa, gruptaki çoğunluğa uymaya çalışırım.	1	2	3	4	5	6	7
10) Birisi beni kırdıysa, kırıldığımı belli etmem.	1	2	3	4	5	6	7
11) Birinin ezildiğini, korkutulduğunu, kötü muameleye maruz kaldığını görürsem, durdurmaya çalışırım.	1	2	3	4	5	6	7
12) Arkadaşlarımın uygun bulduğu bir davranışın uygun olup olmadığından kendim pek emin olmasam da onlara uyarırım.	1	2	3	4	5	6	7
13) İnsanların, önemli meseleler hakkında düşünmesi, kafa yorması ve harekete geçmesini sağlamaya çalışırım.	1	2	3	4	5	6	7
14) Birinin bir arkadaşım hakkında kötü bir şey söylediğini duyduğumda, arkadaşımı savunurum.	1	2	3	4	5	6	7
15) Bir arkadaşıma kızdığımda, aramızdaki sorunu çözmek için onunla konuşmaya çalışırım.	1	2	3	4	5	6	7



## APPENDIX G: Authenticity Inventory-Short Form

Aşağıda çeşitli cümleler verilmiştir. Her bir cümleyi dikkatle okuyunuz ve sizi en iyi yansıttığını düşündüğünüz sayıyı yuvarlak içine alarak belirtiniz. Bunun için ölçeği kullanınız.

1	2	3	4	5	6	7
Hiç Katılmıyorum						Tamamen Katılıyorum

1) Genelde, yakın olduğum kişilerin gerçekte nasıl biri olduğumu anlamalarına çok önem veririm.	1	2	3	4	5	6	7
2) Kendimi eleştirel bir gözle değerlendirmek benim için çok zordur.	1	2	3	4	5	6	7
3) Kendim hakkındaki düşüncelerimin nereden kaynaklandığını, neden öyle düşündüğümü bilirim.	1	2	3	4	5	6	7
4) Karşımdakiyle aynı fikirde olmadığım halde, sessiz kalarak veya kafa sallayarak onunla aynı fikirde olduğum izlenimini verdiğim çoğu kez olmuştur.	1	2	3	4	5	6	7
5) Yakın olduğum kişilerin beni sadece dışardan gördüğüm gibi tanımları yerine gerçekte kim olduğumu anlamalarını isterim.	1	2	3	4	5	6	7
6) Biri kusurlarımdan birine dikkat çekecek olursa, bu kusurumu hemen kafamdan atmaya ve unutmaya çalışırım.	1	2	3	4	5	6	7
7) Yaptığım şeyleri neden öyle yaptığımı çok iyi bilirim.	1	2	3	4	5	6	7
8) Gerçekte olmadığım gibi davranmak benim için kolaydır.	1	2	3	4	5	6	7
9) Yakın olduğum kişilerin ihtiyaç ve isteklerini anlamak benim için önemlidir.	1	2	3	4	5	6	7

10) Zayıf ya da yetersiz yönlerimi objektif olarak değerlendirmekten çok rahatsız olurum.	1	2	3	4	5	6	7
11) Benim için iyi de olsa kötü de olsa gerçekte nasıl biri olduğumun farkındayım.	1	2	3	4	5	6	7
12) Başkalarını hayal kırıklığına uğratmamak için yapmak istemediğim şeyleri çoğu kez yapmışımdır.	1	2	3	4	5	6	7
13) Yakın ilişkilerimde açık ve dürüst davranmak benim için fevkalade önemlidir.	1	2	3	4	5	6	7
14) Zayıf ve yetersiz yönlerimi objektif olarak değerlendirmektense, kendim hakkında iyi hissetmeyi tercih ederim.	1	2	3	4	5	6	7
15) Özüm veya "gerçek ben" için önemli olan özelliklerimi önemli olmayanlardan ayırabilirim.	1	2	3	4	5	6	7
16) Sıklıkla, gerçekte hoşlanmadığım bir şeyden hoşlanmış gibi yaparım.	1	2	3	4	5	6	7
17) Yakın olduğum kişilere onları ne kadar önemseydiğimi ifade etmeye önem veririm.	1	2	3	4	5	6	7
18) Kendim hakkımda hissedebileceğim her türlü olumsuz duyguyu bastırmaya çalışırım.	1	2	3	4	5	6	7
19) Hangi özelliklerimin bir araya gelerek özümü ya da "gerçek ben"i oluşturduğunu aktif olarak anlamaya çalışırım.	1	2	3	4	5	6	7
20) Eğer ödülü yeterince cazip ise, kendimi başkaları için değiştirmeyi düşünebilirim.	1	2	3	4	5	6	7
21) Yakın olduğum insanların güçlü yönlerimi anlamalarını isterim.	1	2	3	4	5	6	7
22) Hatalarımı kabul etmekte güçlük çekerim, bu yüzden onları daha olumlu gösterecek yollar ararım.	1	2	3	4	5	6	7

23) Amaç ve isteklerimin farkındayım.	1	2	3	4	5	6	7
24) Başkaları beni bu yüzden eleştirse veya reddetse bile kişisel değerlerimle tutarlı davranmaya çalışırım.	1	2	3	4	5	6	7
25) Onlara sorulduğunda, yakın olduğum kişiler nasıl bir insan olduğumu doğru bir şekilde tarif edebilirler.	1	2	3	4	5	6	7
26) En karanlık düşünce ve duygularımı görmezden gelmeyi tercih ederim.	1	2	3	4	5	6	7
27) Yakın olduğum insanların zayıf yönlerini anlamalarını isterim.	1	2	3	4	5	6	7

## APPENDIX H: Hope Scale

Aşağıda çeşitli cümleler verilmiştir. Her bir cümleyi dikkatle okuyunuz ve sizi en iyi yansıttığını düşündüğünüz sayıyı yuvarlak içine alarak belirtiniz. Bunun için ölçeği kullanınız.

1	2	3	4	5	6	7
Hiç Katılmıyorum						Tamamen Katılıyorum

1) Sıkışık bir durumdan kurtulabilmek için çeşitli yollar düşünebilirim.	1	2	3	4	5	6	7
2) Amaçlarıma ulaşmak için enerjik olarak uğraşırım.	1	2	3	4	5	6	7
3) Çoğu zaman yorgun hissederim.	1	2	3	4	5	6	7
4) Herhangi bir problemin üstesinden gelmenin çeşitli yolları vardır.	1	2	3	4	5	6	7
5) Bir tartışmada kolayca pes ederim.	1	2	3	4	5	6	7
6) Hayatta benim için en önemli olan şeyleri elde edebilmek için pek çok yol düşünebilirim.	1	2	3	4	5	6	7
7) Sağlığım hakkında endişe duyarım.	1	2	3	4	5	6	7
8) Diğerleri umutsuzluğa kapıldığında bile, problemi çözmenin bir yolunu bulabileceğimi bilirim.	1	2	3	4	5	6	7
9) Geçmiş deneyimlerim beni geleceğime iyi hazırladı.	1	2	3	4	5	6	7
10) Hayatta oldukça başarılı oldum.	1	2	3	4	5	6	7
11) Genellikle bir şeyler hakkında endişelendiğime tanık olurum.	1	2	3	4	5	6	7
12) Kendim için koyduğum hedeflere ulaşıyorum.	1	2	3	4	5	6	7

## APPENDIX I: Voice Scale

Aşağıda bir insanın, bulunduğu grup içerisindeki davranışlarıyla ilgili örnek cümleler verilmiştir. Her bir cümlenin sizin davranışlarınızı ne kadar yansıttığını ölçeği kullanarak belirtiniz.

1	2	3	4	5	6	7
Hiç katılmıyorum						Kesinlikle katılıyorum

Bulduğum çeşitli sosyal ortamlarda;

1. Ortamı etkileyebilecek farklı konularda tavsiyelerde bulunurum.	1	2	3	4	5	6	7
2. Ortamı etkileyebilecek konular hakkında ne düşündüğümü açıkça söylerim ve başkalarının da katılımını teşvik ederim.	1	2	3	4	5	6	7
3. Ortamı etkileyebilecek konular hakkında, düşüncelerim başkalarınınkinden farklı olsa ve bana katılmasalar bile, düşüncelerimi belirtirim.	1	2	3	4	5	6	7
4.Üyesi olduğum grupların yararlanabileceği konularda bilgi sahibi olmaya çalışırım.	1	2	3	4	5	6	7
5. Ortamın yaşam kalitesini etkileyen konularla aktif olarak ilgilenirim.	1	2	3	4	5	6	7
6. Ortamı etkileyebilecek yenilikler ve değişiklikler hakkında görüşlerimi belirtirim.	1	2	3	4	5	6	7

## APPENDIX J: Confirmatory Factor Analysis

A confirmatory factor analysis was performed on the items of courage scale with 306 participants. The aim was to test the verification of the structure developed in the exploratory factor analysis. The covariance matrix from the present sample was used. In line with the exploratory factor analysis, it was hypothesized that courage scale has two latent variables, courageous consistency and relational courage. Figure J. 1 shows the proposed model with item numbers as indicators (Item content can be learned from Table 3.1).

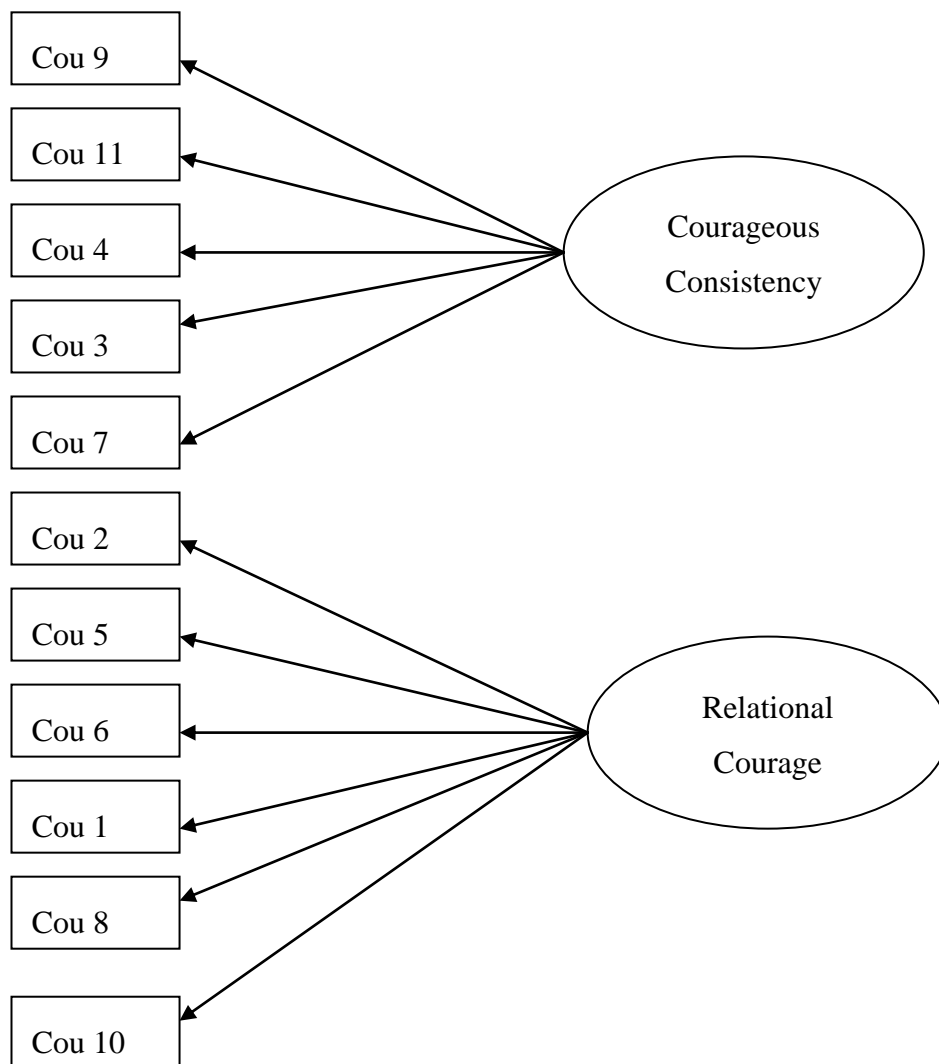


Figure J. 1 The Proposed Model

The proposed model was tested with maximum likelihood estimation. Examination of the path coefficients revealed that all t values for the loadings were significant. Loadings varied between .44 and .79. The correlation between the two latent factors was .76. The model showed good fit to data,  $\chi^2(43) = 141.53, p < .001$ , RMSEA = .09, GFI = .92, AGFI = .88, Model AIC = 187.53, CFI = .93, and NNFI = .92. To improve the model, residuals and modifications were carefully examined. On the basis of these two criteria, an error covariance between two indicators of Relational Component was added (item number 2 and 5, “Birinin haksızlığa uğradığını görsem de genellikle “Bana ne” deyip karışmamayı tercih ederim” and “Bir durumdan rahatsız olsam da genellikle “Bana dokunmayan yılan bin yıl yaşasın” deyip arkamı dönmeyi tercih ederim.”, respectively). This final model showed improvement,  $\chi^2(42) = 105.76, p < .001$ , RMSEA = .07, GFI = .94, AGFI = .91, Model AIC = 153.76, CFI = .96, and NNFI = .94. The t values for each loading were significant, the loadings varied between .42 and .80. The correlation between two latent factors was .79. Although the model was improved, the difference between the proposed and final model was not significant,  $\chi^2 \Delta(1) = 35.77, p > .05$ . The final model was illustrated in Figure J. 2. The information related to model fit indices is shown on Table J.1. The table also shows the results of the single factor analysis, namely the analysis in which all items of the scale are predicted by a single latent factor. Single factor analysis was recommended by several researchers in order to understand the multidimensionality of the scale (e.g. Sümer, 2000). Single factor model showed acceptable but worse fit indices than the final model. This suggests that the fit indices were acceptable for both the single factor and the two-factor solutions but those for the latter were somewhat better than those of the former. Thus, it is suggested that the scale can be used both in terms of subscales and total scores. In the present research, it was used using the composite scores.

**Table J. 1 Comparison of model fit indices between three models**

Fit Indices	Single Factor	Proposed Model	Final Model
$\chi^2$	180.26*	141.53*	105.76*
df	44	43	42
$\chi^2$ /df	4.09	3.29	2.51
RMSEA	.10	.09	.07
GFI	.90	.92	.94
AGFI	.85	.88	.91
Model AIC	224.26	187.53	153.76
CFI	.91	.93	.96
NNFI	.89	.92	.94

\* p<.001



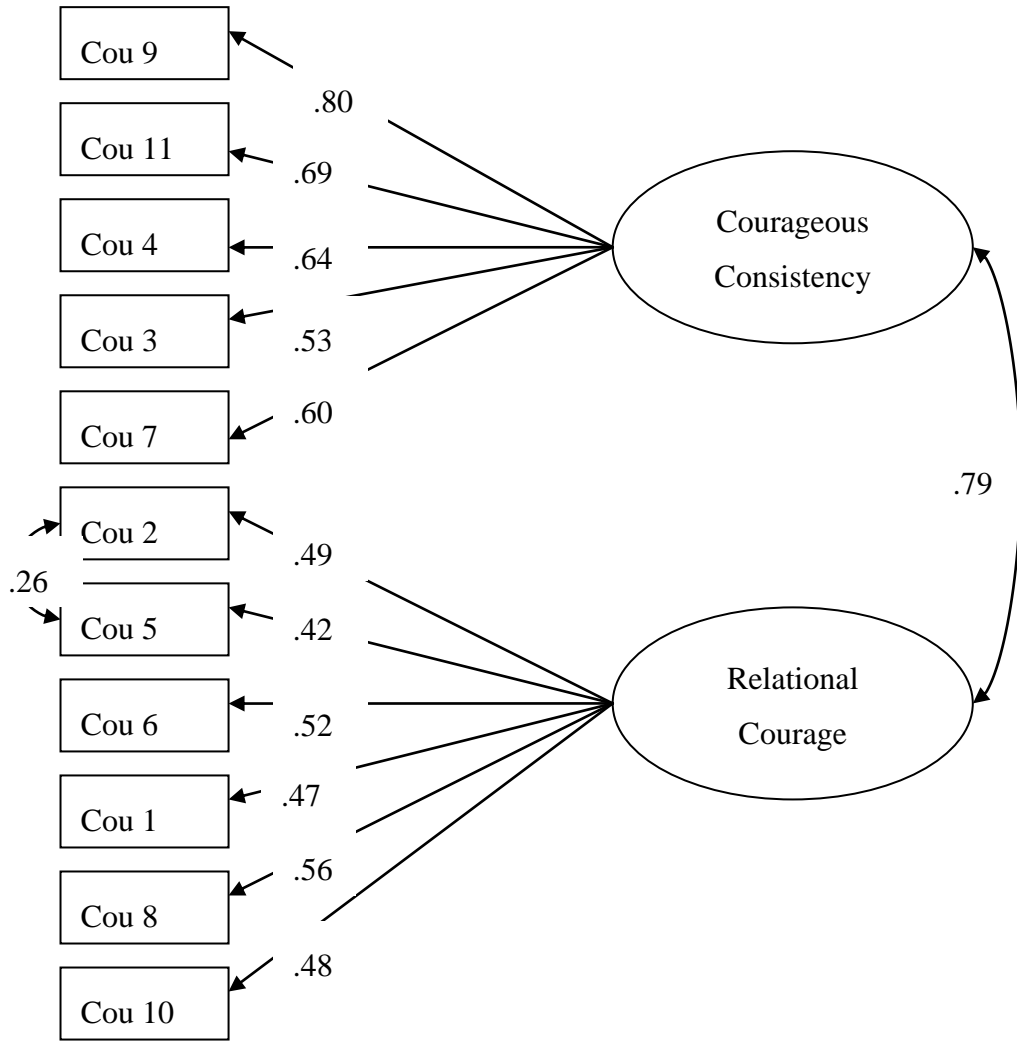


Figure J. 2 The Confirmatory Factor Analysis on Items of Courage Scale

**APPENDIX K: Investigating the Gender and Self-constural Differences on  
Factors of Courage Scale: MANOVA**

A 2 (Gender) X 4 (Self-Types) between subjects MANOVA was performed on the factors of Courage (Courageous Consistency and Relational Courage). Before running the main analyses, variables were examined whether they met the assumptions of multivariate analyses of variance. Accordingly, as stated earlier, missing data were not more than 2.5 % and replaced with mean. The skewness and kurtosis values are given in the Table 3.3 and are acceptable. Although sample sizes for each cell were not equal, the largest cell contained 49 respondents and the smallest cell contained 16 respondents and the results of the Box's M test was  $F(21, 93428.12) = 1.09, p > .05$ . Levene's Test of the Equality of Variances showed no significance for Courageous Consistency,  $F(7, 282) = 1.15, p > .05$  and for Relational Courage,  $F(7, 282) = .56, p > .05$ . It should be noted that these two DV's are moderately correlated (.50) as indicated at the beginning of the result section. The analysis was run using 290 cases.

As displayed in Table K. 1, the results indicated significant main effects for gender,  $F(2, 281) = 5.58, p < .01$  and for self types,  $F(6, 562) = 8.43, p < .001$ . The result for the interaction effect of gender and self types was not significant,  $F(6, 562) = .56, p > .05$ . The two main effects reflected weak strength of associations,  $\eta^2 = .04$  and  $\eta^2 = .08$ , respectively.

**Table K. 1 MANOVA results of Gender, Self-type on Courageous Consistency and Relational Courage**

Source of Variance	Wilks' $\lambda$	df <sub>1</sub>	df <sub>2</sub>	Multivariate F	Partial $\eta^2$
Gender	.96	2	281	5.58**	.04
Self-Types	.84	6	562	8.43***	.08
Gender X Self Types	.99	6	562	.56	.01

\*\* p<.01, \*\*\* p<.001

Roy – Bargman Stepdown analysis was further performed to see the impact of each main effect on the individual DV's. The two DV's were reliable (Alpha values were .78 and .66 for Courageous Consistency and Relational Courage, respectively). Homogeneity of regression for each DV was assured. The results of the univariate and stepdown analyses were summarized in Table K. 2. Since conceptually no priority was given to any DV's, two Roy-Bargman Stepdown analyses were computed; in the first one Courageous Consistency, in the second one Relational Consistency was given priority over the other.

**Table K. 2 Univariate and Stepdown F's of Gender, Self-types and their interaction**

<b>IV</b>	<b>DV</b>	<b>Univariate F</b>	<b>df</b>	<b>Stepdown F<sup>1</sup></b>	<b>df</b>	<b>Stepdown F<sup>2</sup></b>	<b>df</b>
<i>Gender</i>	Cou- Consis	2.20	1/282	2.20	1/282	7.98**	1/281
	Rel-Cou	4.69*	1/282	10.52**	1/281	4.69*	1/282
<i>Self- Types</i>	Cou- Consis	10.87***	3/282	10.87***	3/282	4.96**	3/281
	Rel-Cou	13.20***	3/282	7.15***	3/281	13.20***	3/282
<i>Gender X Self- Types</i>	Cou- Consis	.76	3/282	.76	3/282	.36	3/281
	Rel-Cou	.77	3/282	.37	3/281	.77	3/282

<sup>1</sup> The order of the entrance of the DV is courageous consistency, relational courage.

<sup>2</sup> The order of the entrance of the DV is relational courage, courageous consistency.

\* p<.05, \*\* p <.01, \*\*\* p<.001. Cou-Consis: Courageous Consistency; Rel-Cou: Relational Courage.

In this analysis, since the correlation between DV's are quite high, a more stringent alpha of .001 was chosen which caused only self-types to be significant *Univariate F*

for Courageous Consistency (3, 282) = 10.87,  $p < .001$ ; *Univariate F* for Relational Courage (3, 282) = 13.20,  $p < .001$ . Moreover, although conceptually there is no priority between DV's, stepdown analysis yielded differential results for two orders. Accordingly, when Courageous Consistency was entered first and therefore as a covariate, Self-types remained to be significant on both of the Dvs (*stepdown F* for Courageous Consistency (3, 282) = 10.87,  $p < .001$  and *stepdown F* for Relational Courage (3, 281) = 7.15,  $p < .001$ ), on the other hand when Relational courage was entered first and as a covariate, Self-types affect Relational Courage, *stepdown F* (3, 282) = 13.20,  $p < .001$ , but not Courageous Consistency, *stepdown F* (3, 281) = 4.96,  $p > .001$ . This result may suggest a precedence of Relational Courage over Courageous Consistency.

Self-Types explained 9.7 of the variance in Courageous Consistency and 11.6 of the variance in Relational Courage. While separated-patterned (unbalanced) (M=5.05, SD=.11) and related-patterned (M=5.28, SD=.11) people showed significantly lower levels of Courageous Consistency than separated-individuated (M=5.67, SD=.10) and individuated-related (balanced) (M=5.87, SD=.13), only separated-patterned (unbalanced) self-type (M=5.27, SD=.09) showed significantly lower levels of Relational Courage than the other three self-types (see table K.3 for means and standard deviations). In other words, highly individuated self types are those who display higher levels of Courageous Consistency, on the other hand Relational Courage is associated with either one of the highly developed self orientations.

**Table K. 3 Adjusted means and standard deviations of Self-types on Courageous Consistency and Relational Courage scores**

Dependent Variables	SELF-TYPES	Mean	SD
Courageous Consistency	Separated-Patterned	5.05 <sub>a</sub>	.11
	Separated-Individuated	5.67 <sub>b</sub>	.10
	Related-Patterned	5.28 <sub>a</sub>	.11
	Related- Individuated	5.87 <sub>b</sub>	.13
Relational Courage	Separated-Patterned	5.27 <sub>b</sub>	.09
	Separated-Individuated	5.76 <sub>a</sub>	.08
	Related-Patterned	5.77 <sub>a</sub>	.08
	Related- Individuated	6.05 <sub>a</sub>	.11

*Note: Means that do not share a common subscript are significantly different from each other according to Bonferroni at least at the .05 level.*

## **APPENDIX L: Hierarchical Regression: Individuation, Relatedness, Hope and Authenticity as Predictors of Courageous Consistency and Relational Courage**

Two hierarchical regression analyses were performed to investigate whether Hope and Authenticity improves the prediction after self consturals' effect was removed on Courageous Consistency and Relational Courage. Results related to these analyses are displayed in Table L.1. Throughout the analyses, no suppressor variable was detected.

In the first analysis, since Courageous Consistency was correlated significantly with Individuation ( $r = .36, p < .001$ ) and nonsignificantly with Relatedness ( $r = .07$ ), it was regressed only on Individuation in the first step. This resulted in 13 % explained variance in Courageous Consistency (Adjusted  $R^2 = .13$ ),  $F = 44.71, p < .001$ , suggesting that a moderate level of variance in Courageous Consistency was explained by Individuation. In the second step, with the addition of Hope and Authenticity, there was .07 increment in the  $R^2$ , the  $R^2 = .20$  (Adjusted  $R^2 = .19$ ),  $F = .25.16, p < .001$ . However, Authenticity did not contribute to the prediction,  $\beta = .08, p > .05$ , while Hope contributed moderately,  $\beta = .25, p < .001$ .

In the second analysis, Relational Courage was predicted by Individuation and Relatedness (for both,  $\beta = .31, p < .001$ ) firstly. With these two in the equation,  $R^2 = .18, F = 32.82, p < .001$ . After second step, there was a significant increment in  $R^2$  (.06),  $R^2 = .24$  (Adjusted  $R^2 = .23$ ),  $F = 23.00, p < .001$ . Similar to the previous analysis, Hope predicted Relational Courage significantly,  $\beta = .22, p < .001$ , while Authenticity predicted it marginally,  $\beta = .12, p = .07$ .

**Table L. 1 Hierarchical Regression of Individuation, Relatedness, Hope and Authenticity on Courageous Consistency and Relational Courage**

Variables	B (SE)	$\beta$	t	R	R <sup>2</sup>	Adj. R <sup>2</sup>	R <sup>2</sup> Change	F
<i>Courageous Consistency</i>								
STEP 1				.36	.13	.13	.13	44.74***
Individuation	.41 (.06)	.36	6.69***					
STEP 2				.45	.20	.19	.07	25.16***
Hope	.28 (.06)	.25	4.35***					
Authenticity	.10 (.09)	.08	1.21					
<i>Relational Courage</i>								
STEP 1				.42	.18	.18	.18	32.82***
Individuation	.28 (.05)	.31	5.84***					
Relatedness	.22 (.05)	.31	5.85***					
STEP 2				.49	.24	.23	.06	23.00***
Hope	.19 (.05)	.22	3.75***					
Authenticity	.13 (.07)	.12	1.83 <sup>†</sup>					

\*\*\* p < .001, <sup>†</sup> p, ms