THE REPUBLIC OF TURKEY
ANKARA YILDIRIM BEYAZIT UNIVERSITY
THE GRADUATE SCHOOL OF SOCIAL SCIENCES

ANTECEDANTS AND CONSEQUENCES OF SACRIFICE IN MARRIAGE

DOCTOR OF PHILOSOPHY

Tuğba KOÇAK ÖZEL

DEPARTMENT OF PSYCHOLOGY

Ankara, 2021

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Advisor
Prof. Cem Şafak ÇUKUR

Ankara, 2021

APPROVAL PAGE

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Director of the Institute of Social Sciences Assoc. Prof. Dr. Seyfullah YILDIRIM

……

DECLARATION

I hereby declare that all information in this thesis has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all materials and results that are not original to this work; otherwise, I accept all legal responsibility. Date (24-12-2021)

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Signature:

DEDICATION

To My Family

&

To My Husband Mustafa

&

To My Son Mehmet Yusuf

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ABSTRACT

ANTECEDANTS AND CONSEQUENCES OF SACRIFICE IN MARRIAGE

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Sacrifice in marriage can be defined as a trade-off between the self-interest and preserving a good marriage. The main aim of the current study is specifying the conceptual scope of sacrifice in marriage, and scrutinizing the implication of sacrifice via culture-sensitive measurement. For these purposes, two studies were conducted consecutively. In Study 1, a qualitative study was carried out with 48 married individuals for understanding the role of sacrifice in marriage. In Study 2, a quantitative study was conducted with the participant of 824 married couples. There have been two significant contributions of the second study. Firstly, based on the main themes of the qualitative study, the culture-sensitive scales related with the different aspects of sacrifice were created. Secondly, the effects of these different concepts of sacrifice on marital quality were tested by using Structural Equation Modeling within the frame of Actor-Partner Interdependence Model. Based on the results of these studies, it was observed that there was a negative effect of the wives' sacrifice frequency and couples' avoidance-motivated sacrifice both on their own and their partners' marital quality whereas there was a positive effect of couples' approach-motivated sacrifices both on their own and their partners' marital quality. Additionally, wives' appreciation of sacrifice positively affected the husbands' marital quality, and the couple's perceived partner appreciation of sacrifice positively affected their own marital quality. Finally, perceived partner responsiveness played a mediatory role on the relationship between the approach- and avoidance-motivated sacrifice and couple's marital quality. It is thought that the current study sheds light on to the marital sacrifice literature by unearthing the complex structures of the sacrifice. Lastly, the implications of the study and suggestions for future research have been mentioned.

Keywords: Sacrifice in Marriage, Motivations for Sacrifice, Appreciation of Sacrifice, Marital Quality, Actor-Partner Interdepence Model

ÖZ

EVLİLİKTE FEDAKÂRLIĞIN ÖNCÜLLERİ VE SONUÇLARI

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Evlilikte fedakârlık, bireysel çıkarlar ve iyi bir evlilik sürdürme arasındaki kazanç-kayıp olarak tanımlanabilir. Mevcut çalışmanın temel amacı, evlilikte fedakârlığın kavramsal kapsamını belirlemek ve fedakârlığın çıkarımlarını kültüre-duyarlı ölçüm üzerinden detaylı bir biçimde incelemektir. Bu amaçlarla, birbirini izleyen iki çalışma yürütülmüştür. Çalışma 1'de, evlilikte fedakârlığın rolünü anlamak için 48 evli birey ile nitel bir çalışma yapılmıştır. Çalışma 2'de, 824 evli çiftin katıldığı nicel bir çalışma yürütülmüştür. İkinci çalışmanın, iki önemli katkısı vardır. İlk olarak, nitel araştırmadaki temel temalara dayanarak, fedakârlığın farklı yönleriyle ilişkili kültüre-duyarlı ölçekler oluşturulmuştur. İkinci olarak, fedakârlığın bu farklı kavramlarının evlilik niteliği üzerindeki etkileri Aktör-Partner Karşılıklı Bağımlılık Modeli çerçevesinde Yapısal Eşitlik Modeli kullanılarak test edilmiştir. Yapılan bu çalışmaların sonuçlarına dayanarak, kadınların fedakârlık sıklığının ve çiftlerin kaçınma motivasyonu ile fedakârlık yapmalarının hem kendilerinin hem de eşlerinin evlilik niteliği üzerinde olumsuz etkileri olduğu görülürken, çiftlerin yaklaşma motivasyonu ile fedakârlık yapmalarının hem kendilerinin hem de eşlerinin evlilik niteliği üzerinde olumlu etkileri olduğu görülmüştür. Ek olarak, kadınların fedakârlık takdiri, kocalarının evlilik niteliğini olumlu bir biçimde ve çiftlerin algılanan partner fedakârlık takdirleri, kendilerinin evlilik niteliğini olumlu bir biçimde etkilemiştir. Son olarak, algılanan partner duyarlılığı, fedakârlığın yaklaşma ve kaçınma motivasyonları ile çiftlerin evlilik niteliği ilişkisinde aracı rol oynamıştır. Mevcut çalışmanın fedakârlığın karmaşık yapılarını ortaya çıkararak evlilikte fedakârlık alanyazınına ışık tutacağı düşünülmektedir. Son olarak, çalışmanın çıkarımlarına ve gelecek araştırmalar için önerilere yer verilmiştir.

Anahtar Kelimeler: Evlilikte Fedakârlık, Fedakârlık Motivasyonları, Fedakârlık Takdiri, Evlilik Niteliği, Aktör-Partner Karşılıklı-Bağımlılık Modeli

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ABBREVIATIONS

APIM	:	Actor-Partner Interdepence Model
APMS	:	Approach-Motivated Sacrifice
AVMS	:	Avoidance-Motivated Sacrifice
APMS with RF	:	Approach-Motivated Sacrifice with Relationship-Focus
APMS with PF	:	Approach-Motivated Sacrifice with Partner-Focus
APMS with SF	:	Approach-Motivated Sacrifice with Self-Focus
APMS with OF	:	Approach-Motivated Sacrifice with Other-Focus
AVMS with RF	:	Avoidance-Motivated Sacrifice with Relationship-Focus
AVMS with PF	:	Avoidance-Motivated Sacrifice with Partner-Focus
AVMS with SF	:	Avoidance-Motivated Sacrifice with Self-Focus
AVMS with OF	:	Avoidance-Motivated Sacrifice with Other-Focus
IPS	:	Inclusion of Partner in the Self
MQ	:	Marital Quality

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1. INTRODUCTION

Close relationships are important for human being since they serve for meeting the belongingness need (Baumeister & Leary, 1995; House et al., 1988; Ross, 1995), fulfilling the basic needs such as belongingness (Deci & Ryan, 2000; La Guardia & Patrick, 2008; Patrick et al., 2007), and sustaining social and emotional support (Cohen & Herbert, 1996; Righetti & Visserman, 2018; Uchino et al., 1996). Researchers have proved that having a happy relationship contribute both the physiological health (Kiecolt Glaser & Newton, 2001; Noller, 2006), and psychological well-being (Diener et al., 2000; Dush & Amato, 2005; Grover & Helliwell, 2019; Kim & McKenry, 2002; Ryff, 1995) whereas having a bad relationship can be regarded as a risk factor for physiological and psychological well-being (Ross, 1995; Uchino et al., 2013; 2014). Thus, it can be said that understanding the vulnerabilities and strengths that affect marriages seems to be crucial.

In order to understand the factors that contribute individual and relational well-being, it is needed to examine the interaction patterns among couples. In everyday life, both unilateral and bilateral influence affect the interaction between couples (Rusbult et al., 1999). In marital interaction process, it can be observed that the preferences or interests of the two people differ. In other words, it is probable that they do not always want to attain the same outcome. Moreover, it is inevitable for couples to encounter endless forms of controversy like which movie to go, which meal to eat, or who will care the children in daily life. These controversies lead individuals to experience a trade-off between their own preferences and their partner's preferences. Most of the time, the resolution includes *sacrifice* in which one of the partners gives up his or her preference for making a compromise. From this perspective, understanding the role of sacrifice in marriage is important since "sacrifice is a double-edged sword with both positive and negative consequences" (Righetti et al., 2020, p. 1950).

In social psychology, the term sacrifice is initially used in interdependence theory by Kelley and Thibaut (1978). According to them, sacrifice depends on the level of correspondency of outcomes among couples. That is, noncorrespondent outcomes lead couples to sacrifice. After that, Van Lange, Rusbult et al., (1997) have defined the sacrifice

as the tendency for giving up the self-interest. In this context, the main aim of the sacrifice is increasing the well-being of the partner and the relationship. They have addressed the issue by mostly focusing on the willingness to sacrifice in their investment model. Most of the empirical research has been conducted based on this willingness to sacrifice perspective (Agnew et al., 1998; Day & Impett, 2018; Impett & Gordon, 2008; Mattingly & Clark, 2010; Van Lange, Rusbult et al., 1997).

Researchers also have an attempt to explain the motivational roots of sacrifice. Motivational roots of sacrifice can be regarded as the antecedant or leading factor for the behavior of sacrifice (Figuerres, 2008; Impett et al., 2005). Specifically, Impett and colleagues have conducted a number of research for understanding the approach-motivated sacrifice and avoidance-motivated sacrifice (Impett et al., 2005, Impett et al., 2010; Impett, Javam et al., 2013; Impett, Le et al., 2013). Following to the Impett's studies, researchers have worked on the role of sacrifice by examining the frequency of sacrifice (Figuerres, 2008; Totenhagen et al., 2013), and the different foci of sacrifice motivation (Visserman et al., 2017). Furthermore, the knowledge of sacrifice has been extended by also examining the difficulty of sacrifice, perceived cost of sacrifice, perceived harmfulness of sacrifice, satisfaction with sacrifice, and awareness of sacrifice (Aydogan & Ozbay, 2018; Cao et al., 2017; Corkery, 2015; Ruppel & Curran, 2012; Stanley & Markman, 1992; Stanley, Whitton et al., 2006; Whitton et al., 2007).

There are three significant caveats related with these studies in literature. First of all, sacrifice is heavily studied by willingness to sacrifice (Van Lange, Rusbult et al., 1997); however, it is known that the association between intention and behavior is low (Sheeran, 2002). As Pronk and Karremans (2014) suggested that studying actual behavioral sacrifice may be critical for evaluating the connection between sacrifice and relational outcome. Secondly, the studies which focus on understanding the sacrifice behavior mostly comprised of undergraduate dating partners rather than married partners (Impett & Gordon, 2010; Impett et al., 2005; Impett et al., 2010; Impett, Le et al., 2013; Le & Impett, 2013; Mattingly & Clark, 2012; Ruppel & Curran, 2012; Visserman, Righetti, Impett et al., 2017), except for Figuerres's (2008) study. However, researchers have suggested that studying sacrifice with married couples is critical since the relationship duration is long and the commitment level is high in marriages (Impett et al., 2005; Impett et al., 2010; Mattingly & Clark, 2012; Molden et al., 2009). Along similar lines, sacrifice may operate differently among married

couples since the couple identity (Ruppel & Curran, 2012), and personal commitment (Corkery, 2015) are formed in marital relationships. Thirdly, it is underlined that a culture-sensitive measure is important for detecting the exact effects of sacrifice in marital context (Lalonde et al., 2004). Since research on sacrifice is heavily conducted in Western cultures, the role of sacrifice in Eastern cultures is needed to be inquired (Lan et al., 2017). Similarly, researchers (Aydogan & Ozbay, 2018; Dincer & Aydogan, 2019) have suggested that the motivation behind sacrifice should be studied in Turkish culture especially by using both qualitative and quantitative methods with dyadic perspective. Thus, it can be said that identifying the role of sacrifice in marital relationship by taking these issues into account is critical for a precise understanding of the sacrifice.

In this dissertation the concept of sacrifice will be studied by conducting two consecutive studies. A qualitative study is carried out for identifying the role of sacrifice in Turkish marriages. The purpose of the qualitative study is questioning the conceptual scope of sacrifice. It can be said that there is a need for a comprehensive measurement for the frequency of sacrifice and motivations for sacrifice since existent scales are not developed based on classical scale development procedures (Figuerres, 2008; Impett et al., 2005). Similarly, some of the items in the frequency of sacrifice scale reflects the motives for sacrifice simultaneously (Figuerres, 2008). Thus, there is a need for differentiating the frequency of sacrifice and the motivations for sacrifice. Due to the fact that couples perceive the sacrifice motivation in a biased way, Visserman, Righetti, Impett and colleagues (2017) have suggested to study motivational roots of sacrifice by actor's own perspective. Hence, a category-based measurement of sacrifice motivation is suggested for exploring the effects of sacrifice in marriage (Visserman, Righetti, Impett et al., 2017). Additionally, appreciation of sacrifice and equity of sacrifice are also valuable aspects of sacrifice that must be evaluated in sacrifice studies. Moreover, the sacrifice frequency should be explored by considering cultural issues into account. It might be that the context of the sacrifice is similar across cultures, but the content of the sacrifice differs from culture to culture. Thus, creating a structured and well-established measurement is needed for understanding the role of sacrifice in marital life.

It is widely known that sacrifice behavior in marriage has a strong effect on relationship outcomes (Impett et al., 2005; Impett et al., 2010; Shapiro et al., 2000; Van Lange, Rusbult et al., 1997; Visserman, Righetti, Impett et al., 2017), however; more

research is needed for specifying the underlying mechanism. Based on the qualitative study, the frequency of sacrifice, the motivation for sacrifice, and the appreciation of sacrifice are inferred as the significant aspects of sacrifice in marriage. Thus, in the quantitative study, developing a reliable and valid scale for measuring the sacrifice frequency, the sacrifice motivation, and the sacrifice appreciation is aimed. Since giving up own preferences makes the partner feel better, but makes the other partner feel worse, the sacrifice research becomes more complex. For some researchers, sacrifice is one of the effective ways for maintaining the relationship and functional for enhancing the relationship quality (Kubacka et al., 2011; Righetti & Impett, 2017; Van Lange, Rusbult et al., 1997). For others, sacrifice has a negative effect for the psychological well-being of the partners (Gottman & Krokoff, 1989; Helgeson & Fritz, 1999; Jack & Dill, 1992; Young & Curran, 2016; Whitton et al., 2007). On the other side, researchers mainly questioned frequency of sacrifice or motivations for sacrifice; however, appreciation of sacrifice has also significant effects for marital outcome. That is, appreciativeness and appreciatedness can be regarded as a functional mechanism for preserving a good marriage. Next, evaluating the perceived partner responsiveness is important for explaining the underlying connection between sacrifice motivations and marital quality. Lastly, taking the interdependence level of both actor and partner into account is critical for a precise understanding of sacrifice in marriage. Owing to the fact that the role of sacrifice in marriage is complex, investigating functions of sacrifice by utilizing Actor-Partner Interdepence Model (APIM) may alleviate this difficulty. Consistent with this idea, researchers have suggested that the unilateral and bilateral influences should be taken into account when studying sacrifice (Impett & Gordon, 2010; Impett et al., 2010; Rusbult et al., 1999). Thus, in the current study, the effects of these different scopes of sacrifice on marital quality will be revealed by using the APIM procedures.

To the best of my knowledge, this is the first attempt to scrutinize sacrifice in marriage by considering the appreciation of sacrifice and equity of sacrifice in the international literature. Furthermore, studying the sacrifice frequency and the sacrifice motivation in a sample of married couples from Turkey by using both qualitative and quantitative method contributes to the national literature. From this point of view, understanding the dynamics of sacrifices in marital context will make a valuable contribution to both the national and the international literature.

Throughout this chapter, the quantity and the quality of sacrifice will be mentioned. The quality of sacrifice will be examined from the motivation and the foci perspective. First of all, I will introduce the definition and characteristics of sacrifice. Then, the motivational roots of sacrifice from foci perspective will be mentioned. Next, the connection between the sacrifice, the perceived partner responsiveness and the couple burnout will be summarized. Finally, the purposes and research hypotheses of the current study will be presented.

1.1. What is Sacrifice?

Some couples are in the position of doing sacrifices with respect to diverse situations in their marital life. They sometimes surrender from the things which are desirable for themselves. The words that are frequently used in daily life to describe the sacrifice are making sacrifice [*fedakârlık yapmak, ödün vermek*, in Turkish], devotedness [*adanmışlık*, in Turkish], giving up [*vazgeçmek*, in Turkish], and surrendering or desisting [*feragât etmek*, in Turkish]. These words include the meaning of contrariety for the desired and actual behavior. Thus, sacrifice is an important concept that must be unearthed in terms of its antecedants and consequences in marital life.

In the close relationship literature, sacrifice is defined as "the propensity to forego immediate self-interest to promote the well-being of a partner or relationship" (Van Lange, Rusbult et al., 1997, p. 1374). Along similar lines, researchers (Figuerres, 2008; Impett et al., 2005) have defined sacrifice as surrendering from own preferences and doing something for the benefit of partner. Based on these explanations, it can be said that sacrifice behavior includes the process of giving up something desirable. However, some couples make sacrifice for even attaining undesirable things which negatively affects their psychological well-being. In both situations, couples experience ambivalent or mixed feelings (Righetti et al., 2020). That is, if they prefer their own desires, then their partner becomes sad. If they fulfill their partners' demands, then they feel bad. Thus, it is inevitable for couples to experience a trade-off with regard to their own interests and their partners' interests.

Researchers have an attempt to explain how sacrifice behavior emerges. According to the interdependence theory (Kelley & Thibaut, 1978; Van Lange, Rusbult et al., 1997), sacrifice depends on the level of congruency among couples. This congruency among couples is evaluated based on their dispositions, values and goals. When dispositions, values and goals of the couples are congruent, then the outcomes are correspondent to each other.

In the event that the correspondence of outcomes is high, there is no need for couples to sacrifice (Rusbult et al., 1999). For example, when both couples give importance the tradition value type in the conservation dimension (Schwartz, 1992), the need for sacrifice may be low. However, when there is noncorrespondence of outcomes, then there is a need to sacrifice for one of the couples (Rusbult et al., 1999). For instance, if one of the couples values the conservation dimension whereas the other values the openness to change dimension (Schwartz, 1992), then the necessity for sacrifice may emerge. That is, individuals must decide if they succeed the interest of their selves, or surrender from the interest of their selves. At this point, transformation of motivation becomes effective, leads partners to forego their self-interest, and behave in accordance with their partners' interest (Impett et al., 2005; Kelley & Thibaut, 1978; Ruppel & Curran, 2012; Rusbult et al., 1999; Van Lange, Rusbult et al., 1997).

Another explanation to understand the sacrifice behavior is based on the mutual cyclical growth model. According to this model, there is a cycle between stable relationship and pro-relationship actions, like sacrifice (Wieselquist et al., 1999). It means that if partners persist a stable relationship, then they sacrifice. Along similar lines, the stability of the relationships strongly linked with the commitment. That is, the committed relationship includes the intention for persisting the relationship (Van Lange, Rusbult et al., 1997). Thus, it can be concluded that committed partners sacrifice more (Cao et al., 2017; Stanley, Whitton et al., 2006; Van Lange, Rusbult et al., 1997). In addition, it is also known that sacrifice behaviors lead partners to be committed to their marriages (Corkery, 2015; Totenhagen et al., 2013; Van Lange, Agnew et al., 1997). Thus, it can be said that there is a loop between commitment and sacrifice.

Giving up a self-interest comprises of both major and minor sacrifices (Impett & Gordon, 2008). Partners sometimes sacrifice that are related with major life events. For example, the different preference related with relocation to a new city, or starting to a different work can be regarded as *major sacrifices*. On the other hand, there are some minor sacrifices. The differences for the meal preferences or the kind of leisure time activities are related with *minor sacrifices*. Although researchers have made a distinction of sacrifice as major or minor, it should be noted here that the person perception for the existent situation may determine whether it is major or minor.

Researchers have also pointed out two types of sacrifice (Impett et al., 2005; Impett & Gordon, 2008; Van Lange, Rusbult et al., 1997). The first one is *passive sacrifice* that is not doing the things that an individual wants to do. That is, when a partner wants to wear something, but does not wear it since the other partner does not want his/her partner to wear it. The second one is *active sacrifice* that is doing the things that an individual does not want to do. For example, a partner visits the extended family or friends even though he or she does not want to do that. Although there is the passive or active differentiation, empirical evidence has suggested that sacrifices can be both active and passive simultaneously (Impett et al., 2005; Impett & Gordon, 2008).

Researchers have an ongoing attempt to understand different aspects of sacrifice. There is vast amount of research related with the willingness to sacrifice (Day & Impett, 2018; Mattingly & Clark, 2010; Van Lange, Agnew et al., 1997; Van Lange, Rusbult et al., 1997; Wieselquist et al., 1999), the frequency of sacrifice (Figuerres, 2008; Helgeson & Fritz, 1999; Totenhagen et al., 2013; Whitton et al., 2007), the satisfaction with sacrifice (Stanley & Markman, 1992; Stanley, Whitton et al., 2006), the awareness and the difficulty of sacrifice (Corkery, 2015; Ruppel & Curran, 2012), the perceived harmfulness and the cost of sacrifice (Cao et al., 2017; Whitton et al., 2007), the motives for sacrifice (Figuerres, 2008; Impett et al., 2005; Impett & Gordon, 2008; Impett, Le et al., 2013; Impett, Javam et al., 2013; Visserman, Righetti, Impett et al., 2017).

These different aspects of sacrifice affect the quality of the relationship in a different fashion. There is a controversy in terms of the effects of the frequency of sacrifice and relational outcomes. In some research (Impett et al., 2005; Ruppel & Curran, 2012; Totenhagen et al., 2013), there is no association between frequency of sacrifice and satisfaction from the relationship. In some others, frequency of sacrifice positively related with satisfaction from the relationship (Van Lange, Rusbult et al., 1997), marital quality (Figuerres, 2008; Ruppel & Curran, 2012), or moral and structural commitment (Corkery, 2015). On the other hand, substantial body of research indicates that the frequent sacrifices lead low level of relationship satisfaction, and deteriorate both the psychological and physical well-being (Gottman & Krokoff, 1989; Fritz & Helgeson, 1998; Helgeson & Fritz, 1999; Jack & Dill, 1992; Uchino et al., 2014; Young & Curran, 2016; Whitton et al., 2007).

The inconsistency related with the frequency of sacrifice may be rooted from the above-mentioned aspects of the sacrifice. For example, awareness of sacrifice can reverse

the outcomes. If couples are aware of the existent sacrifice, then their satisfaction level increases (Ruppel & Curran, 2012). Therefore, partners should perceive and be aware of the sacrifices that the other partner does for themselves. Another one is the level of importance in an activity that requires sacrifice behavior. For instance, if the importance of an activity is high for one of the partners, then they are less willing to sacrifice (Mattingly & Clark, 2010). Along similar lines, the level of perceived harmfulness of sacrifice (Whitton et al., 2007), and perceived cost of sacrifice (Cao et al., 2017) decrease the satisfaction and commitment level of the relationship, and even lead higher depressive symptomatology (Whitton et al., 2007). Lastly, the level of difficulty of sacrifice deteriorates relationship quality, so easy sacrifices may be functional for strengthening daily relationship satisfaction (Ruppel & Curran, 2012). These premises imply that the partners' evaluation of sacrifice is important. That is, if a sacrifice is evaluated by one of the couples as challenging, then it negatively affects both of the couples. Thus, challenging sacrifices depends on the partner perception, and affects the quality of the relationship. In addition to the conclusions mentioned above, equity of sacrifice must be evaluated in terms of the relational quality. That is, couples desire to balance the things that they give to and take from their relationships (Impett & Gordon, 2008). Equity of sacrifice depends on the perception of who sacrifice more in the relationship. It is known that the perception of inequity negatively affects psychological well-being (Hatfield & Traupmann, 1980; Kulik, 2002; Walster et al., 1978). The other aspects of sacrifice may be the appreciation of sacrifice. Research indicates that appreciation among couples positively affects the psychological and relational well-being (Gordon et al., 2011; Joel et al., 2013; Selcuk et al., 2016). Thus, the appreciation of sacrifice is an important mechanism that enhance the relational quality.

The triggering sources of sacrifice behavior can be regarded as the motivations of sacrifice (Feeney & Collins, 2003), which is closely linked with intrapersonal and interpersonal well-being (Impett et al., 2005). The motivation of sacrifice is an important concept since it draws attention to the underlying structure of the sacrifice behavior. In other words, although couples give up their preference, the triggering motivation determines the effectiveness of this giving up. That is, when sacrifice behavior is rooted from approach-motivation, it has positive effects on the relationship quality; however, when it is rooted from avoidance-motivation, it has negative effects on the relationship quality (Impett et al., 2005; Impett et al., 2010). From this point of view, studying sacrifice by considering the

underlying motivation behind it seems to be critical. Thus, the theoretical background of the motivational roots of sacrifice will be mentioned in the following section.

1.2. Motivational Roots of Sacrifice

In marriages, the main aim of couples is approaching the positive outcomes and avoiding the negative outcomes. The positive outcomes can be regarded as the rewards or incentives that partners want to obtain. The *incentives* of the marriages can be regarded as companionship, passion, approval, intimacy, social support, and attachment (Feeney & Collins, 2003; Gable & Impett, 2012; Rusbult et al., 1999). However, marital relationships sometimes include punishments or threats that partners avoid them. The *threats* of the marriages can be considered as betrayal, jealousy, criticism, hostile interactions, unappreciativeness, incompatible life goals, negative emotions, psychological and marital distress (Baron et al., 2007; Davila et al., 1997; Feeney & Collins, 2003; Gable & Impett, 2012; Gottman & Krokoff, 1989; Rusbult et al., 1999).

In marriage, people have the motivations for approaching the incentives and avoiding the threats. These incentives and threats are related with the standards of an individual that is composed of the desires, needs, or expectations (Carver & Scheier, 2016). Here, motives play significant role for achieving these standards by energizing the behavior (Elliot et al., 2006; Impett et al., 2010). In the process of achieving these standards, individuals utilize behavioral inhibition system and behavioral activation system (Carver & White, 1994; Gray, 1990), intrinsic and extrinsic motivation (Blais et al., 1990; Deci & Ryan, 2000), approaching and avoiding the goals (Carver & Scheier, 1998; Elliot & Church, 1997), and promotion of positive end states and prevention of negative end states (Higgins, 1998). Researchers have also studied the motivation in the social context (Elliot et al., 2006; Gable, 2006), and in the close relationship context (Blais et al., 1990; Gable & Impett, 2012; Impett et al., 2005).

It is known that approach-motivation aims reaching the positive or desired end-states whereas avoidance-motivation aims evading the negative or undesired end-states (Elliot, 1999; Gable, 2006). According to Higgins (1998), individuals differ in terms of their regulatory focus of motivations. Specifically, individuals with promotion focus have the representation of accomplishment that comes from the ideal self. However, individuals with prevention focus have the representation of obligations that are rooted from the ought self

(Higgins, 1997; 1998). Deci and Ryan (2000) have underlined that there is continuum between extrinsic motivation, intrinsic motivation, and amotivation. Another theory indicates that the system of behavioral activation is linked with approach-laden behavior whereas the system of behavioral inhibition is associated with avoid-laden behavior (Carver, 2004; Carver & White, 1994; Gable et al., 2000). According to Carver and Scheier (1998), progressing toward a goal is also responsible for affects to arise. Approaching the goals means reducing the discrepancy between present condition and goals whereas avoiding the anti-goals refers to increasing the discrepancy between present condition and anti-goals (Carver, 2006). The most important side of this model is both approaching the goal and avoiding the goal reveal different positive emotions whereas both not approaching the goal and not avoiding the goal reveal different negative emotions (Carver, 2001; 2004; 2009; Carver & Harmon Jones, 2009; Carver & Scheier, 2016).

Approach and avoidance motivation heavily affect the patterns of the behaviors in the close relationships. For instance, intrinsic motivation emphasizes the importance of the interest itself; however, extrinsic motivation means avoidance from making the partner annoying or feeling the self guilty (Deci & Ryan, 2000; Gaine & La Guardia, 2009). Furthermore, approach goals enhance relationship satisfaction since it feeds hope for affiliation. However, avoidance goals lead low level of relationship satisfaction since it is related with fear of rejection (Elliot et al., 2006; Gable, 2006). On the other side, some couples do not have any motivation related with their marriages (Blais et al., 1990; Deci & Ryan, 2000). From this point of view, examining amotivation is important since it also affects the relationship quality. All in all, although theoreticians have used these different terms, they have agreed upon the idea that there are two types of motivations: Approach versus Avoidance.

In addition to the global measures of motivation, proximal measure of motivation from the specific relational activities may be more informative (Gaine & La Guardia, 2009). That is, studying motivations with a context-specific method, like motivations in the context of sacrifice, is important. In the following section, the effects of approach and avoidance motivation on relational quality from sacrifice context will be elaborated.

1.2.1. Approach-Motivated and Avoidance-Motivated Sacrifices

In order to approach the incentives and avoid the threats, couples sometimes surrender from their own preferences. From this perspective, Impett and colleagues (2005) have thought that partners make sacrifice based on their motivations. According to them, the sacrifice behavior of partners has been rooted from approach or avoidance motivation. In the context of sacrifice, the main focus of the approach-motivation is enhancing the positive outcomes that lead to growth in relationships. For instance, couples may sacrifice in order to be happy in their relationships. Conversely, the main focus of the avoidance motivation is inhibiting the negative outcomes that prevent conflict in relationships. For example, couples may sacrifice in order not to argue with their partners (Gable, 2006; Gable & Impett, 2012; Impett et al., 2005; Impett et al., 2010).

In addition to the distinction between *approach-motivated sacrifice* (APMS) and *avoidance-motivated sacrifice* (AVMS), researchers have underlined the foci of sacrifice might vary with respect to *the relationship, the partner,* and *the self* (Righetti & Impett, 2017; Visserman, Righetti, Impett et al., 2017). In pursuit of the daily diary studies of Impett and Gordon (2010), Visserman, Righetti, Impett and colleagues (2017) have addressed the issue of sacrifice by studying with romantic couples in the laboratory. Based on the couple discussions about the major sacrifices they had done in their relationship, researchers have revealed the typology of sacrifice. Accordingly, there are six types which are obtained by the combination of the approach or the avoidance motivation, and the self, the partner, or the relationship focus.

To exemplify, let us think about a couple who sacrifice for different reasons in their marriage (Visserman, Righetti, Impett et al., 2017). For example, partners may sacrifice for the sake of their relationship or making their relationship harmonious (*approach motivated sacrifice with relationship focus,* APMS with RF), for the benefits of their partner or making their partner happy (*approach motivated sacrifice with partner focus,* APMS with PF), or for the benefits of their own selves like feeling themselves better (*approach motivated sacrifice with self focus,* APMS with SF). On the other hand, partners may sacrifice for preventing their relationships from deterioration and conflict (*avoidance motivated sacrifice with relationship focus,* AVMS with RF), preventing their partner from becoming sad or angry (*avoidance motivated sacrifice with partner focus,* AVMS with PF), or preventing

themselves from feeling bad or guilty (*avoidance motivated sacrifice with self focus*, AVMS with SF).

Researchers have agreed upon the idea that sacrifice is a kind of propartner and prorelationship behavior (Kubacka et al., 2011; Righetti & Impett, 2017; Rusbult et al., 1999; Van Lange, Rusbult et al., 1997), however; it differs from prorelationship behavior due to the fact that it is sometimes motivated from self-related concerns (Impett et al., 2005). For example, partners who are sensitive to the rejection invest and sacrifice more (Downey et al., 2000). Furthermore, people with low self-monitoring adopt internal locus of control, and behave in accordance with their own inner attitudes (Gangestad & Snyder, 2000; Hamid, 1994). From this point of view, it can be said that the partners sometimes may sacrifice with self-related concerns.

In social psychology, people do not only affect the others, but they are also affected from them (Fiske, 2014). Thus, the interaction between two people is the key concept in close relationships. As it has been mentioned before, considering the individuals with their self, partner and relationship context is critical. Furthermore, the sacrifice issue must be addressed by regarding the role of significant others into account. That is, partners sometimes may sacrifice with other-related concerns. For example, partners may sacrifice in their marriage in order for getting approval of others, or avoiding the rejection of others. The impact of other is shown in many research. It is known that people with high self-monitoring leads less satisfaction and commitment (Leone & Hall, 2003; Norris & Zweigenhaft, 1999; Snyder & Simpson, 1984), since they adopt external locus of control, and behave in accordance with the interpersonal cues (Gangestad & Snyder, 2000; Hamid, 1994). Moreover, high self-monitors experience perceived relationship distress more (Buyuksahin Sunal & Donmez, 2011), and the divorce rate among these couples is high (Leone & Hall, 2003). From the mentioned above, the focus behind the sacrifice may come from the relationship, partner, self, and other focus that are closely linked with the marital outcomes.

Based on these distinctions between the motivations of sacrifice, researchers have addressed the intrapersonal and interpersonal aspects of the sacrifice behavior (Righetti & Impett, 2017). In other words, sacrifice has both the rosy and dark side that deserve to be understood (Righetti et al., 2020). In the following section, the benefits and costs of sacrifice in both intrapersonal and interpersonal context will be mentioned.

1.2.1.1 Benefits of Sacrifice

There are a number of intrapersonal returns of doing sacrifice. First of all, partners who sacrifice feel themselves as good and responsive with the contribution of empathic identification. Furthermore, their partner evaluates them as a thoughtful, caring and reliable person (Impett et al., 2005; Impett & Gordon, 2008; Rusbult et al., 1999; Van Lange, Rusbult et al., 1997; Wieselquist et al., 1999). There are also some processes that contributes to the relations between sacrifice and personal well-being. One of them is authenticity or the reflection of the true self (Kernis & Goldman, 2006). That is, when partners sacrifice with approach motives, they feel authentic. Research indicates that authenticity generally mediates the relation between APMS and both personal and relational well-being (Impett, Javam et al., 2013; Kogan et al., 2010). Along similar lines, APMS is useful for meeting the autonomy need (Deci & Ryan, 2000), and hope for affiliation (Impett et al., 2005). Lastly, when couples sacrifice with approach motives, their personal well-being increase (Impett et al., 2005; Righetti & Impett, 2017) since it reveals positive emotions and intimacy among couples (Impett et al., 2005; Impett, Gere et al., 2014; Impett et al., 2010).

Vast amount of research indicates that sacrifice has also some interpersonal returns. For instance, making sacrifice leads growth in satisfaction, stability, intimacy, commitment, and trust (Impett et al., 2005; Impett & Gordon, 2008; Rusbult et al., 1999; Van Lange, Rusbult et al., 1997; Wieselquist et al., 1999). The underlying reason for the relation between sacrifice and healthy couple functioning is that sacrifice reveals reciprocity between propartner acts (Van Lange, Rusbult et al., 1997). Along similar lines, APMS is positively associated with relationship satisfaction and relationship quality (Gable & Impett, 2012; Impett et al., 2005; Impett et al., 2010; Righetti & Impett, 2017; Visserman, Righetti, Impett et al., 2017). Based on a six-year longitudinal study, the underlying reason for couples to be satisfied from their relationships is the positivity toward each other (Shapiro et al., 2000). Moreover, individuals who sacrifice with approach motives have a tendency to experience less relationship conflict, and maintain their relationship over a 1-month period of time (Impett et al., 2005; Impett et al., 2010). The underlying mechanism for these associations is that APMS forms a basis for the experience of gratitude, love, and compassion (Impett et al., 2010). All in all, APMS leads partners to feel satisfied, and affects the persistence of the relationship. Despite the numerious functional aspects of sacrifice, there are also the darker facet of sacrifice which will be mentioned below.

1.2.1.2. Costs of Sacrifice

There are some intrapersonal costs of doing sacrifice. When partners surrender from their own preferences with avoidance motivation, they feel negative emotions. In this context, it is known that both suppression and perceived partner suppression lead poorer personal and relational well-being (Impett et al., 2012). Sometimes, partners fear from rejection of the other partner, and feel as if they have to sacrifice. AVMS is also costly since partners experience regret after they sacrifice (Righetti & Visserman, 2018). In fact, Impett and colleagues (2005) have evaluated the AVMS as the darker side of sacrifice. When couples sacrifice with avoidance motives, their personal well-being decrease (Impett et al., 2005; Righetti & Impett, 2017) since it leads the experience of negative emotions, fear of rejections and feeling distant from their partner (Impett et al., 2005; Impett, Gere et al., 2014; Impett et al., 2010). Lastly, AVMS leads partner to feel inauthentic, and deteriorate their psychological health and relationship quality (Impett et al., 2014; Impett, Javam et al., 2013; Neff & Harter, 2002).

There are also some interpersonal costs of sacrifice. For example, after partners sacrifice, they feel less satisfied and more depressed, especially when there is no social support (Lin et al., 2017). Along similar lines, AVMS induces the negativity among couples (Shapiro et al., 2000). Research indicates that when partners make sacrifice with avoidance-motivation, their relationship satisfaction diminishes (Impett et al., 2005; Impett et al., 2010; Mattingly & Clark, 2012; Righetti & Impett, 2017), and their relationship quality deteriorates (Gable & Impett, 2012; Impett et al., 2005; Impett, Gere et al., 2014; Impett et al., 2010; Visserman, Righetti, Impett et al., 2017). Moreover, individuals who sacrifice for avoidance motives have a tendency to experience more relationship conflict, and have broken up over a 1-month period of time (Impett et al., 2005; Impett et al., 2010). All in all, it can be concluded that AVMS ultimately decreases the level of satisfaction and commitment in relationships.

1.3. Sacrifice from Perceived Partner Responsiveness and Appreciation Perspective

Responsiveness and appreciation are significant concepts in marriages. Perceived partner responsiveness is defined as “the extent to which individuals feel cared for, appreciated, and understood by their partners” (Selcuk et al., 2016, p. 312). In the strength

and strain model of marital quality, Slatcher and Selcuk (2017) have evaluated perceived partner responsiveness as a factor that enhances marital quality. Moreover, unresponsiveness or unappreciatedness among couples may result in termination of the relationship (Baxter, 1986; Gigy & Kelly, 1993). Thus, responsiveness is very important mechanism for couples to persist a healthy marriage. Consistent with these premises, vast amount of research indicates that perceived partner responsiveness positively related with gratitude (Gordon et al., 2012; Kubacka et al., 2011; Webb, 2020), physical and psychological health (Selcuk et al., 2016; Slatcher & Selcuk, 2017; Slatcher et al., 2015), disclosure and relationship intimacy (Laurenceau et al., 1998; Laurenceau et al., 2005; Sprecher & Hendrick, 2004), satisfaction, investment, and commitment (Feeney & Collins, 2003; Segal & Fraley, 2016).

Perceived partner responsiveness positively affects the marital quality since it enhances the feeling of gratitude. According to the researchers (Gordon et al., 2011; Joel et al., 2013; Webb, 2020), gratitude is a positive expression of appreciation and thankfulness. Partners who feel grateful engage in autonomous-motivated help (Kindt et al., 2017). It is shown that gratitude enhances grateful mood of the partners, and boosts relationship satisfaction (Algoe et al., 2010; Leong et al., 2020). There are many functions of gratitude in relationships. For example, gratitude works as the moral barometer, the moral motive, and the moral reinforcer (McCullough et al., 2001). Based on these functions, researchers have agreed upon the idea that gratitude works as a reciprocal process for maintaining the relationship (Gordon et al., 2012; Kubacka et al., 2011). Feeling remercy after the partner's sacrifice is an example of the connection between sacrifice and gratitude. Additionally, perceived partner investment also induces the gratitude and enhances the commitment (Joel et al., 2013; Kindt et al., 2017). Researchers try to explain the connection between the foci of the sacrifice motivation and gratitude. It is documented that perceived partner responsiveness mediates the relationship between perceived APMS with PF and gratitude (Visserman, Righetti, Impett et al., 2017). That is, when partners perceive a sacrifice for themselves, they feel grateful to their partner since they perceive their partner as responsive. From this point of view, the loop of the sacrifice and the gratitude contribute maintenance of relationship concurrently (Algoe, 2012; Algoe et al., 2010; Webb, 2020).

Appreciation is another important mechanism that serves for enhancing marital quality. It is included in the definition of responsiveness, so the appreciation is not different from the responsiveness. Furthermore, appreciation of sacrifice can be evaluated as a

context-specific type of responsiveness. Researchers have differentiated the appreciation according to the appreciatedness and appreciativeness of couples. That is, appreciatedness is being perceived by the partner as valuable whereas appreciativeness is perceiving the partner as valuable (Gordon et al., 2012). Along similar lines, there is another distinction of appreciation based on the partner perspective (appreciatedness) and the actor perspective (appreciativeness). The partner perspective refers as felt appreciation, and the actor perspective refers as expressed appreciation (Kayabol & Sumer, 2020). All of these distinctions indicate that there is a cycle between actor and partner appreciation. In other words, couples who appreciate their partner are also appreciated by their partners (Gordon et al., 2012). Based on the studies, it can be concluded that greater appreciation increases marital satisfaction and commitment (Gordon et al., 2011; Joel et al., 2013; Young & Curran, 2016). Thus, appreciation is a mutual functional mechanism, and studying appreciation of sacrifice from both actor and partner perspective is crucial.

Although the role of responsiveness are widely studied in the literature, the connection between responsiveness and sacrifice motivation is still needed to be discovered. Researchers have attempted to uncover the relation between sacrifice motivations and responsiveness (Impett et al., 2005; Visserman, Righetti, Impett et al., 2017). For example, Impett and colleagues (2005) have asserted that APMS is positively associated with relationship quality since individuals may feel themselves as a responsive partner. In one study, the responsiveness level is evaluated by outside observers during the interaction of the partners in the laboratory. Results indicate that both actors and partners who sacrifice with avoidance motives are evaluated as less responsive and less satisfied whereas both actors and partners who sacrifice with approach motives are evaluated as more responsive and more satisfied (Impett et al., 2010). In this study, responsiveness is evaluated by outside observers rather than couples' themselves. Along similar lines, researchers also underlined the importance of examining the effects of the sacrifice motivations from actor perspective (Visserman, Righetti, Impett et al., 2017). Thus, examining the role of responsiveness on marital quality from the sacrifice motivation with actor perspective is needed. That is, perceived partner responsiveness may mediate the relationship between the sacrifice motivation and marital quality among couples. In more detail, actor's APMS might be positively associated with partners' marital quality since it enhances the perceived partner responsiveness. On the other hand, actor's AVMS might be negatively associated with partners' marital quality since it deteriorates the perceived partner responsiveness.

1.4. Sacrifice from Inequity and Couple Burnout Perspective

Marital relationship functioning is composed of marital quality and marital interaction between partners, and has both the positive and the negative dimensions (Kiecolt Glaser, 1999; Kiecolt Glaser & Newton, 2001). From this point of view, the positive dimension is marital satisfaction whereas the negative dimension is marital distress. In this context, sacrifice behavior in the process of marital interaction might become related with marital distress. The reason may be rooted in the nature of the sacrifice which includes the contradictory desires. When one of the partners always makes the sacrifice, and it turns into an inequity perception, then it is inevitable for the couple to experience burnout in marriage.

It is known that the equity notion in marriage is important. In literature, equity is defined as getting the equal relative gains from the relationship (Hatfield & Traupmann, 1980; Walster et al., 1978). However, there are two forms of inequity (Hatfield et al., 1985). When the actor's ratio between the outputs and inputs is above the partner's ratio, then the actor is underbenefitted. It is known that underbenefitted partners feel angry or sad (Guerrero et al., 2008; Hatfield & Traupmann, 1980). However, when the actor's ratio between the outputs and inputs is below the partner's ratio, then the actor is overbenefitted. Research indicates that overbenefitted partners also feel guilty (Guerrero et al., 2008; Hatfield & Traupmann, 1980). Based on this premise, making sacrifice might negatively affect the actors themselves since they feel underbenefitted. Moreover, when a partner makes a sacrifice, the other partner might also be affected negatively since they feel overbenefitted. In a nutshell, both of these situations exemplify that sacrifice may be the sources of the inequity among couples, and deteriorate the relational well-being.

It is widely documented that equity in marriages enhances couples' happiness of their marriage and longitudinal satisfaction (Kayabol & Sumer, 2020; Hatfield & Traupmann, 1980; Stafford & Canary, 2006; Utne et al., 1984; Van Yperen & Buunk, 1990), constructive emotional expressions (Guerrero et al., 2008), stability and maintenance of marriage (Canary & Stafford, 1992; Davidson, 1984; Utne et al., 1984). However, inequity perception among couples leads them to use destructive and antisocial emotional expressions (Guerrero et al., 2008), and feel negative affect, distress, depression, burnout (DeMaris, 2007; Hatfield & Traupmann, 1980; Hatfield et al., 1985; Longmore & DeMaris, 1997; Sprecher, 1986; Walster et al., 1978). Additionally, couples who experience inequity have a low level of

intimacy (Larson et al., 1998), marital satisfaction (Kulik, 2002), marital adjustment (Davidson et al., 1983), and marital quality (Alsawalqa, 2019; Pines et al., 2011).

An inevitable consequence of the perpetual sacrifice is burnout. For example, let us think about a woman who continuously makes sacrifice related with houseworks, or a man who continuously cares for his children. This situation eventually leads them to feel burnout. Consistent with this idea, the inequal perception of family roles results the feelings of burnout among couples (Alsawalqa, 2019; Kulik, 2002). Along similar lines, divergence of interests in marriage leads couples to experience stress and burnout (Righetti et al., 2016). Based on these findings, it can be said that sacrifice in marriage should be studied by taking the effects of the inequity and the burnout into account.

The couple burnout is defined as "a painful state of emotional exhaustion and physical and emotional depletion experienced by spouses" (Alsawalqa, 2019, p. 1). According to a number of studies, burnout is strongly related with feelings of helplessness and hopelessness (Pines et al., 2011), bidirectionally related with depression (Ahola et al., 2014; Bianchi et al., 2015; Hald et al., 2020), and deteriorate psychological well-being (Schaufeli et al., 2009). However, researchers have underlined that there is a limited study of burnout in the marital sphere (Hald et al., 2020; Mather et al., 2014). Thus, exploring the link between sacrifice and burnout in marriage seems to be important.

All in all, marital distress leads depression and damages partners' psychological and physical health (Davila et al., 1997; Kiecolt Glaser et al., 1987, 1988; Kiecolt Glaser & Newton, 2001; Weissman, 1987; Whisman et al., 2010). Furthermore, marital conflict or divorce result erosion in physical and psychological well-being, and even leads an increase in mortality rates among couples (Eaker et al., 2007; Kiecolt Glaser et al., 1987; 1988; Waite et al., 2009). Thus, understanding the role of sacrifice on marital distress by taking the inequity and burnout into account seems critical. Specifically, the more couples make sacrifice, the more they are burned out. Furthermore, when couples sacrifice with avoidance-motivation, they might inevitably be burned out. However, when couples sacrifice with approach motivation, they may not be burned out. Thus, it can be concluded that approach motivated sacrifice might rule out the negative outcomes of sacrifice in marriage.

1.5. Current Research

The method of the current study is a mixed method. At the first stage, a qualitative study has been conducted. Then, a quantitative study has been carried on in order to understand the nature of sacrifice in marriage. The basis of mixed method is combining the qualitative and the quantitative approaches in order for better analyzing the investigated construct (Abowitz & Toole, 2010; Creswell, 1999; Jick, 1979). More specifically, Creswell (1999) has illustrated three models for mixed method which are convergence, sequential, and instrument-building model. In this study, instrument-building model is used since the aim is developing an instrument based on qualitative and quantitative method, respectively.

Erzberger and Kelle (2003) explained the keystone of mixed method by a triangulation metaphor. According to this model, the top of a triangle refers to theoretical level whereas the two bottom levels of the triangle refer to the empirical level which is composed of the empirical findings of the qualitative and the quantitative data. The main aim is integrating theoretical frame with the empirical findings of both the qualitative and the quantitative study, and detecting the level of convergence, or complementation between the two data (Erzberger & Kelle, 2003; Jick, 1979; Östlund et al., 2011). Although utilizing the mixed method approach requires more time and energy, it improves the validity and the reliability of the study by detecting recurrent patterns (Abowitz & Toole, 2010). Thus, studying with a mixed method makes it easier to infer the more precise consequences. For this purpose, a qualitative (Study 1) and a quantitative study (Study 2) are conducted consecutively for developing a scale, determining the psychometric properties of the scale, and testing the hypotheses of the study in order to better understand the role of sacrifice in marriage with the culture-sensitive scale.

1.5.1. Study 1

There are some complex psychological processes like making sacrifice in marriage. The difficulty comes from the nature of the sacrifice behavior since it requires giving up the preferences for compromising with the partner. Although the existent definitions of sacrifice are important (Van Lange, Rusbult et al., 1997; Impett et al., 2005), it might be that the negative aspects of sacrifice are undermined. It seems that sacrifice is a trade-off between the own interests and the partner's interests. Thus, the meaning of sacrifice in real marital life settings in Turkish culture must be questioned. From this point of view, the

representation of sacrifice from diverse contexts in marital relationships will be explored. Furthermore, antecedants of sacrifice will be questioned. Specifically, the motivational reason that triggers couples to sacrifice will be addressed. That is, the measurement of the motivation behind the sacrifice, namely the approach and the avoidance is aimed. The motivation behind sacrifice and the foci of sacrifice will be examined. It is known that partners can sacrifice not only for the sake of their relationships or partners, but also their expectations related with their self. Lastly, the consequences related with sacrifice will be questioned. Research questions of the Study 1 are mentioned below.

RQ1: What is sacrifice?

RQ2: What are the antecedants of sacrifice?

RQ3: What are consequences of sacrifice?

To sum up, the meaning of sacrifice in Turkish culture, the reasons which trigger the partners to make sacrifice and its consequences will be addressed. In this way, culture-sensitive sacrifice patterns were explored. Based on the findings of the qualitative study, comprehensive measurements related with sacrifice were developed. In a nutshell, the main purpose of the qualitative study is understanding the full picture of sacrifice in marital context in Turkish culture.

1.5.2. Study 2

In the current study, the outcomes of sacrifice in marital relationships are also investigated by quantitative method. The first aim of the quantitative study is developing novel, culture-sensitive scales with related to sacrifice in marital relationships. Based on the qualitative study, Frequency of Marital Sacrifice, Motivations for Marital Sacrifice, and Appreciation of Sacrifice scales are developed by the researcher. The second aim of the quantitative study is exploring the effects of these scales to the marital quality by presenting the structural equation models with using APIM strategy. Specifically, the role of sacrifice frequency, motivation, and appreciation on marital quality will be explored. In addition, examining why AVMS and APMS have different outcomes in terms of marital quality will be addressed. For this purpose, the mediator role of perceived partner responsiveness on the relationship between sacrifice motivation and marital quality will be examined. Hypotheses of the Study 2 are mentioned below.

H1: Frequency of marital sacrifice would predict both actors' and partners' marital quality negatively.

H2: APMS would predict both actors' and partners' marital quality positively whereas AVMS would predict both actors' and partners' marital quality negatively.

H3: APMS with all foci would predict both actors' and partners' marital quality positively whereas AVMS with all foci would predict both actors' and partners' marital quality negatively.

H4: Perceived partner appreciation of sacrifice would predict actors' marital quality positively, and actor appreciation of sacrifice would predict partners' marital quality positively.

H5: APMS would predict both actors' and partners' marital quality positively through perceived partner responsiveness whereas AVMS would predict both actors' and partners' marital quality negatively through perceived partner responsiveness.

Taking all of these points into account, there is a need for an integrative framework for understanding the dynamics of the marital quality from sacrifice perspective. For this purpose, after questioning the sacrifice in Turkish marriages, the outcomes of sacrifice will be explored by developing the culture-sensitive sacrifice scales. The effects will be analyzed by taking the actor-partner interdepence level into consideration. The first model is intended for revealing the effects of sacrifice frequency and marital quality. The second model reveals the effects of sacrifice motivation to the marital quality. The role of specific sacrifice motivation is understood with the third model. The fourth model uncovers the effects of appreciation of sacrifice on the marital quality. Lastly, the mediator role of perceived partner responsiveness on the relationship between sacrifice motivation and marital quality will be unveiled.

2. STUDY I: A QUALITATIVE EXAMINATION OF THE SACRIFICE IN MARRIAGE

2.1. Method of the Qualitative Study

2.1.1. Participants

In this study, 48 *nondyadic married individuals* (24 women, 24 men) were interviewed separately with a semi-structured form by using both the purposive and snowball sampling method. The mean age is 40.06 (*SD*=9.07), and the mean of marriage duration is 14.83 (*SD*=9.49) for the total participants. Additionally, most of the participants (77.1%) have the university or postgraduate degree. Participants are evaluted as in the middle level in terms of the total monthly average income level and socioeconomic status. It can be said that approximately all of the participants (95.9%) have at least one child. Demographic characteristics of interviewees are presented in Table 2.1.

Table 2.1. Demographic characteristics of interviewees.

	Women	Men	Total participants
Number of participants (%)	24 (50%)	24 (50%)	48
Age range	24-56	25-58	24-58
Mean age (*SD*)	40.46 (9.45)	39.67 (8.75)	40.06 (9.07)
Educational status			
Primary school (%)	1 (4.2%)	1 (4.2%)	2 (4.2%)
Secondary school (%)	3 (12.5%)	-	3 (6.3%)
High school (%)	4 (16.7%)	2 (8.3%)	6 (12.5%)
University (%)	14 (58.3%)	2 (8.3%)	16 (33.3%)
Postgraduate (%)	2 (8.3%)	19 (79.2%)	21 (43.8%)
Work status			
Housewife (%)	6 (25%)	-	6 (12.5%)
Officer (%)	17 (70.8%)	12 (50%)	29 (60.4%)
Other (%)	1 (4.2%)	12 (50%)	13 (27.1%)
Total monthly income range	2.500-15000 TL	2500-20000 TL	2500-20000 TL
Total monthly average income (*SD*)	7725 TL (3412.54)	7656.25TL (4152.56)	7690.63TL (3760.12)

Table 2.1. Continued

	Women	Men	Total participants
Socioeconomic status (*SD*) (1=lower class; 7= upper class)	4.04 (.86)	3.96 (.75)	4 (.80)
The longest lived place			
City (%)	3 (12.5%)	2 (8.3%)	5 (10.4%)
Metropolitan (%)	21 (87.5%)	22 (91.7%)	43 (89.6%)
The city of the sample			
Ankara (%)	5 (19.23%)	21 (80.77%)	26 (54.17%)
Kayseri (%)	19 (86.36%)	3 (13.63%)	22 (45.83%)
Marriage duration range (year)	3-30	3-31	3-31
Mean of marriage duration (*SD*)	17.38 (9.03)	12.29 (9.43)	14.83 (9.49)
Type of marriage			
Companionate (%)	13 (54.2%)	10 (41.7%)	23 (47.9%)
Arranged (%)	9 (37.5%)	8 (33.3%)	17 (35.4%)
Both of two (%)	2 (8.3%)	6 (25%)	8 (16.7%)
The number of marriage			
First (%)	23 (95.8%)	23 (95.8%)	46 (95.8%)
Second (%)	1 (4.2%)	1 (4.2%)	2 (4.2%)
The number of children			
No children (%)	1 (4.2%)	1 (4.2%)	2 (4.2%)
1 child (%)	5 (20.8%)	10 (41.7%)	15 (31.3%)
2 children (%)	13 (54.2%)	9 (37.5%)	22 (45.8%)
3 children (%)	5 (20.8%)	4 (16.7%)	9 (18.8%)

2.1.2. Qualitative Survey Questionnaire

In order to reveal representation of sacrifice in marriage, thirty questions for understanding antecedants and consequences of sacrifice are produced by the researcher based on the past studies. After the examination of the items with four psychologists who are the experts of the field, questions are reduced to nine with a number of sub-questions for them. The questions of the qualitative study are designed from more general to more specific. In addition, questions are designed to learn the nature of sacrifice from both actor and partner perspective. In order to prepare the participants for talking about their marriage, they are firstly asked to describe how they met their spouse and how many years they were married. The first aim is to understand the meaning, characteristics, and examples of sacrifice. Secondly, the antecedent role of motivation behind sacrifice is questioned. Lastly, consequences after partner make sacrifice or do not make sacrifice are scrutinized. The last

question of the interview is about expressing the best memory they had with their spouse in order to eliminate the probability of the possible negative effects of the interview questions. Towards the end of the interview, demographic information, and some information about participants' marital life are asked (see Appendix 4). Next, researcher expressed gratitude to all participants for their time, energy, and labor. Lastly, a pilot study was conducted with two married individuals. The Turkish and the English versions of the Qualitative Survey Questionnaire are presented in Appendix 2 and Appendix 3, respectively.

2.1.3. Procedure

Researcher applied Ankara Yıldırım Beyazıt University Ethics Committee for the first study of doctoral dissertation. After the approval of Ethics Committee (see Appendix 28), married individuals participated the study by using both the purposive and snowball sampling method. The inclusion criterion for the current study was that the participants were married. The informed consent form (see Appendix 1) was given to all married volunteers. The participants were told that they were free to end the interview at any stage. All participants were informed about recording their replies by a recorder, or taking some notes if they do not want to do so. They were also told that their replies will be transcribed, used for scientific purpose with the confidentiality principles, and then will be destroyed. Following their approval, one-to-one interviews were conducted with all participants, and recorded, or noted down by the researcher. The length of the interviews varied between 06.57-30.15 minutes. The mean of interview duration of the 37 one-to-one interviews is approximately 13 minutes (*SD*=5.30) for the total participants. The interviews were finished after reaching the saturation in terms of the content of the responses. Lastly, all participants were thanked for their contributions.

2.1.4. Analytic Strategy

A qualitative study is conducted by interwieving with the married individuals. After completing all interviews, each of the responses were listened, and transcribed verbatim by researcher. Content analysis procedures were utilized since the main aim is systematic coding, categorizing, and quantification of the data (Vaismoradi et al., 2013). Willig (2013) has underlined the importance of both examining existing literature and exploring novel structures. Likewise, for some part of the data, there is a coding framework in mind from

existing knowledge, but for the rest of the data, there is not a framework (Finfgeld Connett, 2014). Thus, both deductive and inductive approaches were utilized for uncovering themes, sub-themes, and codes.

According to Elo and Kyngäs (2008), the content analysis must include the preparation, organizing, and reporting phases. From this point of view, transcripts were read and read several times in order to specify some themes. Within this process, all sentences or words which were related with the subject were coded, then these codes were grouped together within a logical framework in order to generate themes. After examination and reexamination of the codes, sub-themes, and themes, main categories were identified. Main themes for motivational reasons of sacrifice were similar to the existing literature; however, some unexpected categories and themes were also founded.

Creswell (1999) have underlined the importance of discovering the themes from the qualitative interviews, and using them as the evidence for the scale development procedure in the quantitative research. In this context, an item pool was generated by reading the interviews several times, and the items were examined by an expert in the field. Then, three novel scales related with sacrifice in marriage were developed based on the findings of the qualitative study. The analysis was conducted with the software which is designed for performing qualitative analysis-*MAXQDA*.

2.2. Results of the Qualitative Study

In the scopes of the qualitative study, I have an attempt to answer the three basic questions. The first one is related with the definition and characteristics of sacrifice. The second one is about the antecedants of sacrifice from motivation perspective. The last one is related with the consequences of sacrifice. Based on the content analysis, the results of the qualitative study are presented below.

2.2.1. The Definition, Characteristics, and Context of Sacrifice

The main aim of the qualitative analysis is understanding what the sacrifice is. Based on the content analysis, the first theme is maintenance of marriage. The second theme is the characteristics of the sacrifice. The third theme is the contexts that partners make sacrifice. The last theme is about the context that partners do not make sacrifice. The number of

participants in the tables refers to number of participants who had expressed the codes. The frequency of codes in the tables refers to the number of codes that are repetitively used by the participants. The number of participants and the frequency of codes for the meaning, characteristics, and context of sacrifice is presented in Table 2.2.

In order to reveal the role of sacrifice in marriage maintenance, participants were asked to indicate the things that they have done in order to maintain their marriages. The categories are classified as sacrifice, patience, insightfulness, love, respect, and communication. Among these categories, sacrifice for maintaining marriage was the most prominent one for both parties. That is, 26 (54.17%) people reported that they make sacrifice in order to maintain their marriages (16 women, 66.67% of women and 10 men, 41.67% of men). Participants also reported that they maintain their marriages since they love their partners (6 women, 25% of women and 4 men, 16.67% of men). They also reported that they maintain their marriages by communicating with each other when there is a problem (6 women, 25% of women and 7 men, 29.17% of men). Participants also reported that they maintain their marriages by being patient (3 women, 12.5% of women and 1 man, 4.17% of men), insightful (3 women, 12.5% of women and 4 men, 16.67% of men), respectful (3 women, 12.5% of women and 6 men, 25% of men).

After learning the maintenance strategies of partners, the definition of sacrifice was asked for better understanding of the meaning of sacrifice in marriage. In order for detailed understanding of sacrifice, participants are asked to indicate whatever they and their partner make as a sacrifice. From this point of view, the definitions and characteristics of sacrifice were generated. The characteristics of sacrifice are strongly related with the concepts of responsiveness, (non)reciprocity, personality, gender role. As seen in Table 2.2, the most prominent category that individuals expect from their partners being responsive to their sacrifices. 23 (47.92%) people reported that they want their partner to be responsive when they sacrifice (14 women, 58.33% of women and 9 men, 37.5% of men). Another most important feature of sacrifice is the reciprocity of sacrifice among partners. 24 (50%) people reported that they expect something in return from their partners when they sacrifice. Although very few participants expect no return for their sacrifices (1 woman, 4.17% of women and 1 man, 4.17% of men), most of the participants expect the reciprocity for their sacrifices from their partners (14 women, 58.33% of women and 10 men, 41.67% of men). Lastly, 14 (29.17%) people evaluate sacrifice as an aspect of the personality (10 women,

41.67% of women and 4 men, 16.67% of men). 10 (20.83%) people reported that sacrifice is affected from the gender role (4 women, 16.67% of women and 6 men, 25% of men).

In order to examine the context of the sacrifice, participants are asked to indicate sample sacrifice behaviors that they perform in their marriages. They expressed various contexts like cultural, economic, social, occupational, and family life. Most of the participants reported that their sacrifices are heavily related with their family life. In particular, more than half of the participants (33 people, 68.75%) reported that they sacrifice for the issues related with parenting role (19 women, 79.17% of women and 14 men, 58.33% of men). Participants (9 women, 37.5% of women and 14 men, 58.33% of men) reported that their sacrifices are related with their marital roles. 19 (39.58%) people, especially women, sacrifice for the issues related with extended family relations (13 women, 54.17% of women and 6 men, 26% of men). Participants sacrifices related with housework seems to equal in terms of gender. 20 (41.67%) people sacrifice for the issues related with housework (10 women, 41.67% of women and 10 men, 41.67% of men). Sacrifice for economic concern is also common among women (15 women, 62.5% of women and 7 men, 29.17% of men). Very few participants reported that their sacrifices are related with their cultural (2 women, 8.33% of women and 1 man, 4.17% of men), social (8 women, 33.33% of women and 10 men, 41.67% of men), and occupational life (2 men, 8.33% of men).

In order to reveal the no-sacrifice context, participants were asked to indicate under which conditions they do not make sacrifice. As seen in Table 2.2, some of the no-sacrifice contexts are deception (4 women, 16.67% of women and 2 men, 8.33% of men), infidelity (3 women, 12.5% of women and 3 men, 12.5% of men), violence (3 women, 12.5% of women), conflict (2 women, 8.33% of women), exploitation (3 women, 12.5% of women), extended family (2 women, 8.33% of women and 2 man, 8.33% of men), children (3 women, 12.5% of women), unresponsiveness (2 women, 8.33% of women and 1 man, 4.17% of men), personality (1 women, 4.17% of women), disrespect (2 women, 8.33% of women), religiosity (1 woman, 4.17% of women), and ethnicity (1 woman, 4.17% of women), selfishness (2 women, 8.33% of women), obstinateness (4 women, 16.67% of women and 1 man, 4.17% of men).

Table 2.2. The number of participants and the frequency of codes for the meaning, characteristics, and context of sacrifice.

	Women		Men	
	Participants	Frequency	Participants	Frequency
Marriage maintenance				
Sacrifice	16 (66.67%)	22 (46.81%)	10 (41,67%)	13 (33.33%)
Love	6 (25%)	6 (12.77%)	4 (16.67%)	4 (10.26%)
Communication	6 (25%)	9 (19.15%)	7 (29.17%)	8 (20.51%)
Patience	3 (12.5%)	3 (6.38%)	1 (4.17%)	2 (5.13%)
Insightfulness	3 (12.5%)	3 (6.38%)	4 (16.67%)	5 (12.82%)
Respect	3 (12.5%)	4 (8.51%)	6 (25%)	7 (17.95%)
Sacrifice characteristics				
Responsiveness	14 (58.33%)	35 (33.33%)	9 (37.5%)	12 (26.67%)
Reciprocity	14 (58.33%)	22 (20.95%)	10 (41.67%)	14 (31.11%)
Personality	10 (41.67%)	25 (23.81%)	4 (16.67%)	4 (8.89%)
Gender role	4 (16.67%)	4 (3.81%)	6 (25%)	8 (17.78%)
Nonreciprocity	1 (4.17%)	2 (1.90%)	1 (4.17%)	1 (2.22%)
Sacrifice context				
Family life				
Parenting role	19 (79.17%)	29 (26.36%)	14 (58.33%)	17 (22.08%)
Extended family	13 (54.17%)	25 (22.72%)	6 (25%)	5 (6.49%)
Housework	10 (41.67%)	11 (10%)	10 (41.67%)	11 (14.29%)
Marital role	9 (37.5%)	12 (10.91%)	14 (58.33%)	22 (28.57%)
Economic life	15 (62.5%)	20 (18.18%)	7 (29.17%)	6 (7.79%)
Social life	8 (33.33%)	9 (8.18%)	10 (41.67%)	13 (16.88%)
Cultural life	2 (8.33%)	4 (3.64%)	1 (4.17%)	1 (1.30%)
Occupational life	-	-	2 (8.33%)	2 (2.60%)
No-sacrifice context				
Deception	4 (16.67%)	4 (10%)	2 (8.33%)	2 (25%)
Obstinateness	4 (16.67%)	5 (12.5%)	1 (4.17%)	1 (12.5%)
Infidelity	3 (12.5%)	5 (12.5%)	3 (12.5%)	3 (37.5%)
Violence	3 (12.5%)	4 (10%)	-	-
Exploitation	3 (12.5%)	3 (7.5%)	-	-
Children	3 (12.5%)	4 (10%)	-	-
Unresponsiveness	2 (8.33%)	2 (5%)	1 (4.17%)	1 (12.5%)
Conflict	2 (8.33%)	2 (5%)	-	-
Selfishness	2 (8.33%)	2 (5%)	-	-
Disrespect	2 (8.33%)	3 (7.5%)	-	-
Extended family	2 (8.33%)	3 (7.5%)	2 (8.33%)	1 (12.5%)
Personality	1 (4.17%)	1 (2.5%)	-	-
Religiosity	1 (4.17%)	1 (2.5%)	-	-
Ethnicity	1 (4.17%)	1 (2.5%)	-	-

2.2.2. Motivations and Foci of Sacrifice

In order to reveal the underlying motivation of participants' sacrifice behavior, they were asked to indicate the reason for their own sacrifices in their marriages. Their own reasons behind their sacrifices were evaluated as the actor perspective. In the current study, participants were also asked to indicate the reasons of their partners' sacrifices. These sacrifices were evaluated as partner perspective. Based on participants' answers, both the motivation and the foci behind the sacrifice were coded. The number of participants and the frequency of codes for the motivation and foci of sacrifice can be seen from Table 2.3. It is found that partners sacrifice reasons can be grouped under two themes-approach motivation versus avoidance motivation. In addition, these two themes include the foci that were similar in each theme.

As seen in Table 2.3., the most prominent category for the actors' sacrifice with approach-motivation is love (11 women, 45.83% of women and 9 men, 37.5% of men). Participants reported that they sacrifice because they love their partner. Another category for approach-motivation is called positive feelings (6 women, 25% of women and 5 men, 20.83% of men). That is, the reason behind the sacrifice is making their partners happy. It is also asked participants to report their ideas for the reasons of their partners' sacrifices. Similarly, the most prominent category for the partners' sacrifice with approach-motivation is love (14 women, 58.33% of women and 7 men, 29.17% of men). That is, participants think that their partners sacrifice since they love themselves. The other category is named as positive feelings (4 women, 16.67% of women and 5 men, 28.13% of men). Participants think that their partners sacrifice since they want themselves to be happy.

The most prevalent focus behind the actors' sacrifice with approach motivation is family (8 women, 33.33% of women and 10 men, 41.67% of men). Participants reported that they sacrifice since they value their family. The other most prominent focus is partner (6 women, 25% of women and 8 men, 33.33% of men). Participants reported that they sacrifice because they care for their partners' well-being. Participants also sacrifice for feeling themselves happy (6 women, 25% of women, 1 man, 4.17% of men). The other important focus of sacrifice is the well-being of the children (5 women, 20.83% of women and 6 men, 25% of men). Lastly, participants sacrifice for the sake of their relationship (2 women, 8.33% of women and 2 men, 8.33% of men). Similarly, participants think that the foci behind their partners' sacrifices are family (7 women, 29.17% of women and 4 men, 16.67% of men),

partner (4 women, 16.67% of women and 2 men, 8.34% of men), children (4 women, 16.67% of women). In other words, participants think that their partners sacrifice since their partners value their family, partner, and children.

As seen in Table 2.3., there are three categories for the actors' sacrifice with avoidance-motivation which are duty (8 women, 33.33% of women and 8 men, 33.33% of men), obligation (5 women, 20.83% of women and 6 men, 25% of men), and negative feelings (5 women, 20.83% of women and 7 men, 29.17% of men). Similarly, the categories for the partners' sacrifice with avoidance-motivation are duty (4 women, 16.67% of women and 4 men, 16.67% of men) and obligation (5 women, 20.83% of women and 1 man, 4.17% of men), and negative feelings (3 women, 12.5% of women and 1 man, 4.17% of men). Participants have reported that they and their partner sacrifice since it is a kind of duty and obligation for themselves. The negative feeling category for the reason behind the actor's sacrifice aims not to feel themselves sad and unhappy. The negative feeling category for the reason behind the partner's sacrifice aims avoiding to make the other partner become sad, or hurted.

The foci behind the actors' sacrifice with avoidance motivation are children (7 women, 29.17% of women and 2 men, 8.33% of men), marriage (6 women, 25% of women and 1 man, 4.17% of men), and self (1 woman, 4.17% of women). Similarly, the foci behind their partners' sacrifice are children (1 woman, 4.17% of women), and relationship (1 man, 4.17% of men). It is seen that one of the important sacrifice foci of participants is avoiding their children become sad. Participants reported that they sacrifice since they do not want their marriages to become worse, or they do not want to divorce.

Table 2.3. The number of participants and the frequency of codes for the motivation and foci of sacrifice.

	Women		Men	
	Participants	Frequency	Participants	Frequency
Actors' motivation and foci of sacrifice				
Approach motivation				
Love	11 (45.83%)	11 (17.74%)	9 (37.5%)	10 (22.22%)
Positive feelings	6 (25%)	12 (19.35%)	5 (20.83%)	6 (13.33%)
Foci				
Family	8 (33.33%)	11 (17.74%)	10 (41.67%)	12 (26.67%)
Partner	6 (25%)	11 (17.74%)	8 (33.33%)	8 (17.78%)
Self	6 (25%)	9 (14.51%)	1 (4.17%)	1 (2.22%)
Children	5 (20.83%)	6 (9.68%)	6 (25%)	6 (13.33%)
Relationship	2 (8.33%)	2 (3.23%)	2 (8.33%)	2 (4.44%)
Avoidance motivation				
Duty	8 (33.33%)	9 (20%)	8 (33.33%)	8 (30.77%)
Obligation	5 (20.83%)	7 (15.56%)	6 (25%)	6 (23.08%)
Negative feelings	5 (20.83%)	13 (28.89%)	7 (29.17%)	9 (34.62%)
Foci				
Children	7 (29.17%)	8 (17.78%)	2 (8.33%)	2 (7.69%)
Relationship	6 (25%)	6 (13.33%)	1 (4.17%)	1 (3.85%)
Self	1 (4.17%)	2 (4.44%)	-	-
Partners' motivation and foci of sacrifice				
Approach motivation				
Love	14 (58.33%)	16 (45.71%)	7 (29.17%)	8 (38.10%)
Positive feelings	4 (16.67%)	4 (11.43%)	5 (28.13%)	6 (28.57%)
Foci				
Family	7 (29.17%)	7 (20%)	4 (16.67%)	5 (23.81%)
Children	4 (16.67%)	4 (11.43%)	-	-
Partner	4 (16.67%)	4 (11.43)	2 (8.34%)	2 (9.52%)
Avoidance motivation				
Obligation	5 (20.83%)	7 (41.18%)	1 (4.17%)	1 (12.50%)
Duty	4 (16.67%)	4 (23.52%)	4 (16.67%)	5 (62.50%)
Negative feelings	3 (12.5%)	4 (23.53%)	1 (4.17%)	1 (12.5%)
Foci				
Children	1 (4.17%)	2 (11.76%)	-	-
Marriage	-	-	1 (4.17%)	1 (12.5%)

2.2.3. Consequences of Sacrifice

In order to reveal the consequences of sacrifice, participants were asked to indicate the emotions they feel after they and their partner sacrifice. The number of participants and the frequency of codes for the consequences of sacrifice are presented in Table 2.4. 39 (81.25%) people reported that they experienced positive emotions in pursuit of they make sacrifice (23

women, 95.83% of women and 16 men, 66.67% of men). However, 32 (66.67%) people experienced negative emotions in pursuit of their sacrifice (20 women, 83.33% of women and 12 men, 50% of men). It is found out that participants may feel various positive and negative emotions when they and their partner make sacrifice or do not make sacrifice. As seen in Table 2.4., there are also some negative attributions of sacrifice like burnout, and exploitation. Participants reported that they sometimes feel burned out (4 women, 16.67% of women and 3 men, 12.5% of men), and exploited (5 women, 20.83% of women) when they sacrifice.

Table 2.4. The number of participants and the frequency of codes for the consequences of sacrifice.

	Women		Men	
	Participants	Frequency	Participants	Frequency
Consequence of sacrifice				
Positive emotions	23 (95.83%)	39 (50.65%)	16 (66.67%)	25 (59.52%)
Negative emotions	20 (83.33%)	38 (49.35%)	12 (50%)	17 (40.48%)
Exploitation	5 (20.83%)	7 (6.67%)	-	-
Burnout	4 (16.67%)	5 (4.76%)	3 (12.5%)	3 (6.67%)

In order to understand the evaluation of the marriages with the context of sacrifice, participants were asked to discuss the other marriages which include sacrifice examples. Although some partners have expressed that there is a similarity between the other marriages and their own marriages, some of them have criticized for the other marriages in which couples have a tendency to do not make a sacrifice. Moreover, some of the partners evaluted their marriages as superior to other marriages in terms of their sacrifices.

2.3. Discussions of the Qualitative Study

The qualitative study has a number of contributions to the sacrifice literature. First of all, although we have limited number of participants, the meaning of sacrifice in Turkish marriages is discovered. Additionally, some typical examples of sacrifice behavior from various contexts in marital life are depicted. Secondly, both the motivation and foci of sacrifice are specified from the participants' discourses. Lastly, the consequences related with the sacrifice behavior are unearthed. Some sample expressions from the interviews were presented in Appendix 5.

Although there are different ways of maintaining marriage, the sacrifice was the most prominent one. More than half of the participants reported that in order to maintain their marriages, they sacrifice. Consistent with the literature (Impett et al., 2005; Impett et al., 2010; Impett & Gordon, 2008; Mattingly & Clark, 2012; Righetti & Impett, 2017; Van Lange, Rusbult et al., 1997), participants think that partners must sacrifice in order to maintain their marriages. In addition to sacrifice, patience, insightfulness, love, respectfulness, and communication are also significant components of marriage maintenance. All in all, it can be inferred that sacrifice is an important marriage maintenance mechanism among Turkish married partners. Additionally, future studies that explore the quality and the quantity of the role of sacrifice on marriage maintenance across culture could be valuable.

In the qualitative study, participants are asked to define what the sacrifice is. According to them, the meaning of sacrifice is doing something for the sake of their partner without expect anything for return. Consistent with literature (Impett et al., 2005; Van Lange, Rusbult et al., 1997), they define sacrifice as surrending from something. Furthermore, they define sacrifice as desisting from one's own personal goal, or doing things that one does not want to do (Impett & Gordon, 2008). Additionally, participants think that marriage itself means sacrifice. For example, one of the participants has define the sacrifice as the capacity for bending the rules. Similarly, according to some participants, sacrifice is changing or giving up the priorities of the individual for compromising with the partner. Some of the participants have reported that showing tolerance to their partner is the most important sacrifice in their marital life. They have underlined that sometimes they put up with their partners.

Based on the participants' discourses, some characteristics of sacrifice are generated. Among these characteristics, the most prominent one was the expectancy of responsiveness in pursuit of sacrifice. In other words, participants reported that they sacrifice in various contexts, but the problem arises when their partner is not responsive or appreciative to their sacrifices. Partners expect their spouses to be aware of their sacrifices. Thus, participants have underlined the importance of understanding, insight, and appreciation. In the current study, there are many codes like "to appreciate", "to glorify you", "to be aware and understand your value", "to appreciate you verbally and behaviorally" which indicate the importance of the responsiveness and appreciation. As it is indicated in research (Impett et

al., 2005; Visserman, Righetti, Impett et al., 2017), perceived partner responsiveness plays a significant role on the sacrifice motivation and relational outcome. Additionally, according to Hawkins and colleagues (1998), husbands' appreciation of wives reveals a sense of equity among couples. From this point of view, appreciation can be thought as a protective factor for the negative sides that are rooted from sacrifice. Thus, it should be noted that examining the effects of responsiveness and appreciation of sacrifice seem to be crucial.

Reciprocity is another important characteristic of sacrifice. Marital relations represent communal orientation in which partners value the welfare of the other partner without any expectany of return (Clark & Mills,1979). Additionally, meeting the needs of the partners nonreciprocally leads to experience positive emotions, and growth in relationship satisfaction (Clark et al., 2010; Kogan et al., 2010; Kubacka et al., 2011). Moreover, exchange orientation decreases both satisfaction with sacrifice and marital satisfaction (Clark et al., 2010; Stanley & Markman, 1992). The current study indicates that sacrifice is a reciprocal process. In other words, although nonreciprocal interaction is important, when it comes to sacrifice, reciprocal interaction is needed. That is, most of the participants expect sacrifice in return for their sacrifices. When there is no return, the negative emotions emerge among partners. Thus, as indicated in previous research (Impett et al., 2005), the awareness of receipents and the expression of giver may be critical in this process. In fact, Impett and Gordon (2008) have documented that when there is no reciprocity, the contributions of sacrifices to the relationships will be lowered. They further suggested that if there is no reciprocity, it is better not to continue to make a sacrifice. Participants have also underlined that there is a cycle between sacrifice and expectancy of return. That is, individuals sacrifice more when they believe that their partner will sacrifice in return (Impett & Gordon, 2008; Van Lange, Agnew et al., 1997). Although there is a controversy about the functionality of reciprocity in literature, the current study proved that reciprocity is an important aspect of sacrifice in Turkish marriages.

Another category related with sacrifice is the personality characteristic and the gender role. Some of the participants reported that people sacrifice since their personality characteristics provide a basis for sacrifice. Some other participants think that individuals do not make the sacrifice with the influence of traditional gender roles. Consistent with this finding, researchers have suggested that altruistic personality aspects and feminine orientations positively affect the willingness to sacrifice (Hammersla & Frease McMahan,

1990; Impett & Gordon, 2008). In addition, there are two specific dimensions of personality: Unmitigated communion and unmitigated agency. In unmitigated communion, individuals value others whereas in unmitigated agency individuals value self (Fritz & Helgeson, 1998). This distinction may explain the connection between personality and sacrifice. That is, partners with unmitigated communion make sacrifice more whereas partners with unmitigated agency make sacrifice less. Thus, unmitigated communion personality aspect can be thought as an indicator of self-sacrificing. It should also be noted that both unmitigated communion and unmitigated agency have negative consequences for psychological and physical well-being (Fritz & Helgeson, 1998; Helgeson & Fritz, 1999). Thus, the balance between meeting the own and the partner's need seems to be important for psychological health in marriage.

Partners reported that they sacrifice in the cultural, economic, social, occupational, and family context. More than half of the participants make sacrifice for the issues related with parenting role, extended family relations, housework, and marital role. The fields that partner sacrifice are similar with the literature (Impett et al., 2005; Visserman, Righetti, Impett et al., 2017). For example, Impett and colleagues (2005) have reported the categories of sacrifice as friends, chores, work, family, communication, money, appearance, and the like. In addition to the context that partners sacrifice, the issues that partners do not make sacrifices are also explored in the current study. Partners reported that they or their partners do not sacrifice if the issue is related with infidelity, deception, violence, conflict, or disrespect. In this context, not making sacrifice is not surprising since infidelity or betrayal is a kind of traumatic interpersonal event (Gordon, 2003; Gordon & Baucom, 1998). Along similar lines, participants reported that they do not sacrifice if there is violence in their marriage. This is consistent with the idea that violence is an unacceptable situation for both genders (Schuler & Islam, 2008; Simon et al., 2001). Participants also reported when they perceive an exploitation, or selfishness, they stop making sacrifices. Lastly, they do not make sacrifice when the issue is related with their extended family, children, personality, religiosity, or ethnicity. Participants are also asked to indicate the reason for not engaging in sacrifice. They reported that they do not make sacrifices if the issue contradicts with their values. Additionally, if there will be a negative effect for their health, harmony, or family integrity, then they do not make the sacrifice. Lastly, they expressed that they do not sacrifice if the rules of their relationships are broken.

Consistent with the literature (Gable & Impett, 2012; Impett et al., 2005; Impett & Gordon, 2008), motivation of sacrifice can be grouped under two themes, approach motivation versus avoidance motivation. There are two sub-themes of APMS which are love and positive feelings. On the other hand, there are three sub-themes of AVMS which are duty, obligation and negative feelings. Furthermore, as Visserman, Righetti, Impett and colleagues (2017) suggested, the sub-themes of foci are relationship, partner, and self can be seen in both the APMS and the AVMS. However, the sacrifice examples of dating undergraduates from the USA (Figuerres, 2008; Impett et al., 2005) seem different what the Turkish married individuals have mentioned about. For example, the dating undergraduates from the USA had mentioned about buying a gift, or showing affection as the sacrifice practices; however, Turkish married individuals had expressed in the qualitative study that they put up with their partner for the sake of their children as their sacrifice practices. From this point of view, it can be inferred that the underlying motivation and foci of sacrifice is universal, but the content is what makes the difference in the meaning of sacrifice in marriage.

Most of the partners have reported that they sacrifice with approach motivation. The sub-themes for the APMS are experiencing positive feelings and love from both actor's and partner's perspective. This is consistent with the idea that the approach motivation is related with the ideal self-guides like hopes, wishes, aspirations (Higgins, 1998; Higgins et al., 1994). Additionally, it is known that approach motivation is associated with the emergence of positive affect (Carver, 2006; Carver & Scheier, 2016). Partners also reported that the reason behind the APMS is love. According to Noller (1996), there are two aspects of the love which are the emotional and the behavioral aspects. Emotional aspect of love focusses on caring and being concerned about partner's welfare. On the other hand, behavioral aspect of love focusses on expression of affection, accepting differences, pleasing and supporting the partner. Combination of these two aspects generates the mature love which is the key factor for sustaining the marriage in a better way (Noller, 1996). From this point of view, sacrifice for supporting and caring the partner is a kind of wish or aspiration. Thus, it can be concluded that sacrifice for the love and positive feeling themes is rooted from the approach-motivation.

Partners also reported that they sacrifice with avoidance motivation. Based on the content analysis, negative feelings, duty, and obligation are found as the most pronounced

sub-themes for the AVMS from both actor and partner perception. This finding is consistent with the literature that the avoidance motivation is related with the ought self-guides like duties, obligations, or responsibilities (Higgins, 1998; Higgins et al., 1994). Furthermore, it is known that should, or ought self-guides are negatively associated with life satisfaction (Berg et al., 2001). Partners also reported that maintaining their marriage is a kind of duty for themselves which results to make the sacrifice in order not to divorce. In Turkish culture, economic dependence of women and stigmatization about remarriage (Sunar & Fisek, 2005), and the societal role of women (Berg et al., 2001) make divorce difficult. These situations create an obligation to preserve the marriage and result to experience negative affect (Carver, 2006; Carver & Scheier, 2016). In time, this kind of obligatory acts reveal an avoidance-motivated sacrifice, and affect the quality of marriage negatively.

Based on the content anlaysis, the foci of sacrifice are coded as relationship, partner, and self. These foci of sacrifice are similar to the ones in the Visserman, Righetti, Impett and colleagues's (2017) study, except for children, family, and other focus. Partners mostly sacrifice for their children which is rooted from both approach and avoidance motivation. Although some participants reported that they sacrifice in order for their children's welfare (APMS), some other participants reported they do not want to raise them without their parents (AVMS). It is in line with the finding that Turkish parents give importance to the tie that is formed between themselves and their children (Ataca et al., 2005). Furthermore, participants reported that they sacrifice for their children in order not to be stigmatized them as having divorced mother and father. It is consistent with the finding that married women are characterized as self-sacrificing or mother whereas married men are characterized as father or breadwinner (Sakallı Ugurlu et al., 2021). Since they label themselves as being a mother or father, they concern their children's psychological health, and do not terminate their marriages. It seems that sacrificing by focusing the children, regardless of approach or avoidance motivation, plays a significant role for sustaining marriages.

The role of culture on shaping the behaviors of couples in the marital context is important (Lalonde et al., 2004). That is, it is found that some of the partners sacrifice for getting approval or avoiding rejection of others. Thus, there is also other-focused sacrifice since relatedness is still important for Turkish families (Ataca et al., 2005; Eraslan et al., 2012; Kagitcibasi, 1996). It is also known that there is a synthesis of independence, interdependence, and emotional interdependence among Turkish families (Kagitcibasi,

1996; Sunar & Fisek, 2005). In addition, there is a close tie between Turkish family members (Ataca et al., 2005), and valuing the family relations in marriage is associated with more collectivistic tendencies (Kayabol & Sumer, 2020; Wang, 1994). Thus, it is not surprising that family is one of the most important foci among Turkish couples along with the foci of relationship, partner, and self. Most of the participants had expressed that they sacrifice for their marriage, their children, and their family simultaneously. In other words, they did not differentiate one of them from another. Thus, in the current study, these foci of sacrifice are embedded into the relationship focus sacrifice.

Partners report that they experienced both the positive and the negative emotions simultaneously in the context of sacrifice. For example, actors feel good, happy, and comfortable when they sacrifice. However, some of the actors have expressed that they feel bad, regretful, exploited, tired, and defeated when they sacrifice. Recipients of sacrifices also feel happy, protected, valued, proud, and grateful when their partners sacrifice. On the other hand, they also feel sad and guilty when their partners make sacrifice since they wish not to experience a situation that requires sacrifice. Specific to the current study, participants were also asked to indicate the emotion they feel in pursuit of not making sacrifice. When they or their partners do not make sacrifice, they feel some negative emotions. In particular, partners feel sad, regretful, bad, guilty, and helpless when they do not make sacrifices. Furthermore, they feel resentful, angry, self-depreciated, unhappy, and stressed when their partners do not make the sacrifices. These findings of the study are in line with the previous research that sacrifice is closely linked with experiencing mixed feelings (Righetti et al., 2020). That is, couples experience both the positive and the negative emotions in the context of sacrifice. In line with the findings of the current study, both sacrificers and recipients of sacrifices feel quilty, indebted, grateful, appreciated, frustrated, exploitated, happy, and proud based on their position (Righetti et al., 2020). From the motivation perspective, approaching versus not approaching a goal, or avoiding versus not avoiding the goal reveals different emotions (Carver & Scheier, 2016). More specifically, approaching the goal leads to feel happiness, elation, and eagerness, whereas not approaching the goal leads to feel annoyance, frustration, anger, sadness, and depression. Similarly, avoidance the goal leads to feel relief, and contentment whereas not avoidance the goal leads to feel guilt, and anxiety (Carver, 2001; 2004; 2009; Carver & Harmon Jones, 2009; Carver & Scheier, 2016). In a nutshell, consistent with existent research (Impett et al., 2005; Impett, Gere et al., 2014; Impett et al., 2010), approach-motivated sacrifice springs positive emotions whereas avoidance-motivated sacrifice springs negative emotions.

There are also some negative consequences of sacrifice that are coded as burnout, and exploitation. In addition, participants reported that sometimes they sacrifice so much that they feel exploited. When that happens, it is inevitable to feel burned-out. These negative characteristics of sacrifice especially arouse when one of the spouses always make the sacrifice. This is called a unilateral sacrifice in which one of the partners incessantly undertakes the full burden, and thus feels exploited by the other partner (Drigotas et al., 1999; Impett & Gordon, 2008; Righetti & Impett, 2017). In fact, in nonmutually dependent relationship, partners may have an attempt to exploit the more dependent partner (Drigotas et al., 1999; Rusbult et al., 1999). At this point, exploitation in marriage reveals the inequity perception among couples. It is known that when sacrifice results an inequity of social and marital roles, then couples feel distress, depression, and burnout (Kulik, 2002; Schafer & Keith, 1980). It can be said that there is a cycle between inequity, exploitation, and burnout. In other words, one-sided and continuous sacrifices ultimately result partners to feel exploited, and in turn burned out. Thus, these characteristics of sacrifice must be noted as the risk factors for the erosion of marital quality.

Participants are also asked to evaluate other marriages in terms of sacrifice. Some of them have criticized other marriages that they think that other partners do not make sacrifice like themselves. According to them, sacrifice is an important mechanism for marriages to be maintained. However, most of them evaluate other marriages as similar with their own marriages. They think that many of the other partners like themselves sacrifice in their marriage. Additionally, partners evalute their marriages as superior than other marriages since they sacrifice. Consistent with the literature, couples perceive the positive behaviors more than the negative ones (Gable et al., 2003). Moreover, there is a tendency to evaluate the relationship as better than others' which is known as positive superiority (Van Lange & Rusbult, 1995). In addition, the justification mechanism may lead married couples to evaluate their marriages as positive since they still maintain their marriages (Righetti & Impett, 2017). In a nutshell, partners evaluate their relationship as superior since they give importance on sustaining stable and well-functioning relationship (Rusbult et al., 2000). All in all, partners perceive the sacrifice as the essential part of the marriage. Although this idea is true, the role of continuity of sacrifice, the motivation behind the sacrifice, and the role of appreciation of sacrifice are the matter of curiosity.

3. STUDY II: THE DEVELOPMENT OF THE SACRIFICE SCALES AND THE MODEL TESTING WITH APIM

3.1. Method of the Quantitative Study

3.1.1. Participants

In the current study, 437 *married couples* (874 partners) voluntarily participated in the current study by using both the purposive and snowball sampling method. First of all, data screening and cleaning were examined for the accuracy of the data. Thus, the data was controlled in terms of outlier, normality, linearity and multicollinearity assumptions. 50 participants together with their partners, even if the partners' scores did not violate the assumptions, were excluded from study. Thus, 412 married couples (824 partners) remained in the current study. All variables are examined for outliers and normality assumptions. There were no missing values in the study. In order to determine the univaritate and multivariate outliers, some of the cases were deleted by taking the Mahalonobis distance and *z*-score into account. Lastly, the skewness and the kurtosis values suggested normality of the distributions.

In order to perform the exploratory factor analysis and confirmatory factor analysis within different data set, the data was divided into two parts. Data division refers to the process for splitting data set, analyzing separately, and uniting the results (Chen et al., 2021). Researchers have underlined that split dataset enables more comprehensive analysis and the results are similar to the entire data set (Chen et al., 2021; Guha et al., 2012). Thus, the data were randomly split, and exploratory factor analysis were run with the first part of the data which was composed of 200 married couples (400 partners). The confirmatory factor analysis and main hypotheses testing were run with the second part of the data which was composed of 212 married couples (424 partners). Then, the results from the two data sets were combined together for more comprehensive inferences. In the following part, the demographic characteristics of the first and second part of the data were presented below, separately.

3.1.1.1. Characteristics of the Participants of the Factor Analysis

200 married couples had been evaluated in the first part of the split data. The demographic characteristics of the sample for the factor analysis were presented in the Table 3.1. Participants who were living in various cities of Turkey like Ankara (69 women, 34.5%; 64 men, 32%), Kayseri (14 women, 7%; 14 men, 7%), Samsun (13 women, 6.5%; 13 men, 6.5%), İstanbul (10 women, 5%; 11 men, 5.5%), Adana (9 women, 4.5%; 12 men, 6%), İzmir (6 women, 3%; 3 men, 1.5%), Antalya (5 women, 2.5%; 3 men, 1.5%), and the like participated in the study. Of the valid 199 responses of wives and 197 responses of husbands, women's ages ranged between 24 and 65 (*M*=38.35, *SD*=9.44), and men's ages ranged between 24 and 67 (*M*=41.50, *SD*=9.83). Participants had primary school education (32 women, 16%; 13 men, 6.5%), secondary school education (16 women, 8%; 12 men, 6%), high school education (39 women, 19.5%; 42 men, 21%), vocational school education (18 women, 9%; 23 men, 11.5%), university education (71 women, 35.5%; 87 men, 43.5%), master's degree (18 women, 9%; 17 men, 8.5%), doctoral degree (5 women, 2.5%; 6 men, 3%). The work status of the participants was defined as houseviwes (93 women, 46.5%), worker (4 women, 2%; 18 men, 9%), officer (46 women, 23%; 64 men, 32%), private sector employee (30 women, 15%; 68 men, 34%), retired (6 women, 3%; 19 men, 9.5%), unemployed (10 women, 5%; 1 man, 0.5%). Of the valid 194 responses, participants' total monthly income ranged between 1 200 TL and 25 000 TL (*M*=8148.58, *SD*=4507.83). Additionally, average income per capita ranged between 400 TL and 10 000 TL (*M*=2621.20, *SD*=1818.93) for the valid 192 responses. Of the valid 199 responses of wives and 200 responses of husbands, the measurement of perceived socioeconomic status that are ranged from 1-9 for wives and 1-10 for husbands indicates that most of the women and men were evaluated themselves as in the middle class (*M*=5.30, *SD*=1.56; *M*=5.47, *SD*=1.61), respectively.

Table 3.1. The demographic characteristics of the sample for the factor analysis

	Wives	Husbands	Total participants
Number of participants (%)	200 (50%)	200 (50%)	400
Age range	24-65	24-67	24-67
Mean age (*SD*)	38.35 (9.44)	41.50 (9.83)	39.92 (9.75)
Educational status			
Primary school (%)	32 (16%)	13 (6.5%)	45 (11.25%)
Secondary school (%)	16 (8%)	12 (6%)	28 (7%)
High school (%)	39 (19.5%)	42 (21%)	81 (20.25%)
Vocational school (%)	18 (9%)	23 (11.5%)	41 (10.25%)
University (%)	71 (35.5%)	87 (43.5%)	158 (39.5%)
Master's degree (%)	18 (9%)	17 (8.5%)	35 (8.75%)
Doctoral degree (%)	5 (2.5%)	6 (3%)	11 (2.75%)
Work status			
Housewife (%)	93 (46.5%)	-	93 (23.25%)
Worker (%)	4 (2%)	18 (9%)	22 (5.5%)
Officer (%)	46 (23%)	64 (32%)	110 (27.5%)
Private sector employee (%)	30 (15%)	68 (34%)	98 (24.5%)
Retired (%)	6 (3%)	19 (9.5%)	25 (6.25%)
Unemployed (%)	10 (5%)	1 (0.5%)	11 (2.75%)
Total monthly income range	-	-	1 200-25 000 TL
Total monthly average income (*SD*)	-	-	8148.58 TL (4507.83)
Total montly income per capita range	-	-	400-10 000 TL
Total montly income per capita (*SD*)	-	-	2621.20 TL (1818.93)
Socioeconomic status (*SD*) (1=lower class; 10= upper class)	5.30 (1.56)	5.47 (1.61)	5.39 (1.58)

3.1.1.2. Characteristics of the Participants of the Model Testing

212 married couples had been evaluated in the second part of the split data. The demographic characteristics of the sample for the model testing were shown in the Table 3.2. Participants who were living in various cities of Turkey like Ankara (49 women, 23.1%; 53 men, 24.1%), Kayseri (17 women, 8.5%; 14 men, 6.7%), İstanbul (12 women, 5.7%; 13 men, 6%), Konya (11 women, 5.2%; 9 men, 4.3%), İzmir (8 women, 3.8%; 8 men, 3.8%), Samsun (7 women, 3.3%; 7 men, 3.3%), Antalya (4 women, 1.9%; 4 men, 1.9%) etc. were participated to the to the study. Of the valid 212 responses of wives and 210 responses of husbands, women's ages ranged between 19 and 62 (*M*=38.05, *SD*=9.32), and men's ages were between 23 and 65 (*M*=41.78, *SD*=9.86). Participants had primary school education (44 women, 20.8%; 14 men, 6.6%), secondary school education (21 women, 9.9%; 18 men, 8.5%), high school education (49 women, 23.1%; 55 men, 25.9%), vocational school education (17 women, 8%; 23 men, 10.8%), university education (64 women, 30.2%; 77

men, 36.3%), master's degree (15 women, 7.1%; 21 men, 9.9%), doctoral degree (2 women, 0.9%; 4 men, 1.9%). The work status of the participants was defined as houseviwes (114 women, 53.8%), worker (5 women, 2.4%; 22 men, 10.4%), officer (33 women, 15.6%; 61 men, 28.8%), private sector employee (29 women, 13.7%; 66 men, 31.1%), retired (1 woman, 0.5%; 27 men, 12.7%), unemployed (10 women, 5%; 2 men, 0.9%). Of the valid 197 responses, participants' total monthly income ranged between 1 000 TL and 30 000 TL (*M*=7459.44, *SD*=4604.58). Additionally, average income per capita ranged between 333.33 TL and 10 000 TL (*M*=2349.79, *SD*=1655.13) for the valid 192 responses. The measurement of perceived socioeconomic status that are ranged from 1-9 indicates that most of the women and men were evaluated themselves as in the middle class (*M*=5.20, *SD*=1.44; *M*=5.32, *SD*=1.40), respectively.

The demographic characteristics related to participants marital life were composed of the length of the marriage, the number of the marriage and the types for dating. The length of the marriage ranged from 1 months to 522 months (*M*=187.82 months, *SD*=127.70). 202 (95.3%) participants were reported that this is their first marriage, also 2 (0.9%) participants were reported that this is their second marriages. Most of the participants were reported that their marriages can be classified as compationate (109 participants, 51.4%), arranged (56 participants, 26.4%), or both of the two (42 participants, 19.8%). Lastly, 38 (17.9%) couple had no children, 173 (81.6%) had at least one child.

Table 3.2. The demographic characteristics of the sample for the model testing.

	Wives	Husbands	Total participants
Number of participants (%)	212 (50%)	212 (50%)	424
Age range	19-62	23-65	19-65
Mean age (*SD*)	38.05 (9.32)	41.78 (9.86)	39.82 (9.69)
Educational status			
Primary school (%)	44 (20.8%)	14 (6.6%)	58 (13.68%)
Secondary school (%)	21 (9.9%)	18 (8.5%)	39 (9.20%)
High school (%)	49 (23.1%)	55 (25.9%)	104 (24.53%)
Vocational school (%)	17 (8%)	23 (10.8%)	40 (9.43%)
University (%)	64 (30.2%)	77 (36.3%)	141 (33.26%)
Master's degree (%)	15 (7.1%)	21 (9.9%)	36 (8.49%)
Doctoral degree (%)	2 (0.9%)	4 (1.9%)	6 (1.42%)

Table 3.2. Continued

	Wives	Husbands	Total participants
Work status			
Housewife (%)	114 (53.8%)	-	114 (26.89%)
Worker (%)	5 (2.4%)	22 (10.4%)	27 (6.37%)
Officer (%)	33 (15.6%)	61 (28.8%)	94 (22.17%)
Private sector employee (%)	29 (13.7%)	66 (31.1%)	95 (22.41%)
Retired (%)	1 (0.5%)	27 (12.7%)	28 (6.60%)
Unemployed (%)	5 (2.4%)	2 (0.9%)	7 (1.65%)
Other (%)	25 (11.8%)	34 (16%)	59 (13.92%)
Total monthly income range	-	-	1 000-30 000 TL
Total monthly average income (*SD*)	-	-	7459.44 TL (4604.58)
Total montly income per capita range	-	-	333.33- 10 000 TL
Total montly income per capita (*SD*)	-	-	2349.79 TL (1655.13)
Socioeconomic status (*SD*) (1=lower class; 10= upper class)	5.20 (1.44)	5.32 (1.40)	5.26 (1.42)
Marriage duration range (month)	-	-	1-522
Mean of marriage duration (*SD*)	-	-	187.82 (127.70)
Type of marriage			
Companionate (%)	109 (51.4%)	109 (51.4%)	218 (51.4%)
Arranged (%)	56 (26.4%)	56 (26.4%)	112 (26.4%)
Both of two (%)	42 (19.08%)	42 (19.08%)	84 (19.08%)
Other (%)	5 (2.4%)	5 (2.4%)	10 (2.4%)
The number of marriage			
First (%)	202 (95.3%)	193 (91.0%)	404 (93.2%)
Second (%)	2 (0.9%)	6 (2.8%)	8 (1.89%)
Other (%)	8 (3.8%)	13 (6.1%)	21 (4.95%)
The number of children			
No children (%)	38 (17.9%)	38 (17.9%)	76 (17.9%)
1 child (%)	44 (20.8%)	44 (20.8%)	88 (20.8%)
2 children (%)	71 (33.5%)	71 (33.5%)	142 (33.5%)
3 children (%)	42 (19.8%)	42 (19.8%)	84 (19.8%)
4 children (%)	11 (5.2%)	11 (5.2%)	22 (5.2%)
5 children (%)	3 (1.4%)	3 (1.4%)	6 (1.4%)
6 children (%)	2 (0.9%)	2 (0.9%)	4 (0.9%)

3.1.2. Measures

Participants completed a set of questionnaires which were Perceived Partner Responsiveness Scale, Investment Model Scale, Marital Life Scale, Satisfaction with Life Scale, Couple Burnout Scale, Inclusion of Other in the Self Scale, and Motives for Sacrifice

Scale. In addition to these measures, some scales related with marital sacrifice which were developed based on the qualitative findings of the study was used. These were Frequency of Marital Sacrifice Scale, Motivations for Marital Sacrifice Scale, Appreciation of Sacrifice Scales, Amotivation of Sacrifice Scale, and Equity of Sacrifice Scale.

3.1.2.1. Demographics Information Form

It included questions about participants' age, education level, income level, and the number of children. By using a 1-item and 10-point Likert scale, the socioeconomic status of the participants was asked. In addition, some information about the marital life were also asked. For example, they were asked how many years they had been married. Lastly, they reported whether they had children. The demographic information form was presented in Appendix 7.

3.1.2.2. Motives for Sacrifice

Motives for sacrifice scale was designed to measure the approach-motivated sacrifice and avoidance-motivated sacrifice (Impett et al., 2005). These two motivations were measured with 15 items and 5-point Likert scale "1= Never" to "7= All the time". Eight items (1, 2, 3, 4, 5, 6, 7, and 8) measured the APMS and seven items (9, 10, 11, 12, 13, 14, and 15) measured the AVMS (see Appendix 8 for Turkish version, Appendix 9 for English version). Sample item for the APMS was "I want my partner to be happy." Sample item for the AVMS was "I feel obligated to sacrifice for my partner." The higher scores in each factor indicated that partners had higher approach or avoidance motivation when they make sacrifice.

With the purpose of evaluating the convergent validity of the novel Motivations for Marital Sacrifice Scale, Motives for Sacrifice Scale (Impett et al., 2005) was used. For this purpose, the items of the Motives for Sacrifice Scale were translated from English into Turkish independently by two social psychologists with a few alternative translations for each item. Afterwards, one psychologist judged and selected the best alternative. The internal consistency reliability (Cronbach's alpha) of the approach motivated sacrifice scale was .87 for both wives and husbands. For avoidance motivated sacrifice, The Cronbach's alpha coefficients were α=.76 for wives, and α=.73 for husbands.

3.1.2.3. Perceived Partner Responsiveness Scale

This scale was designed to measure perceptions of the partner's responsiveness by examining understanding, validating and caring level among partners (Reis et al., 2017). Participants responded to the 18 items on a 9-point Likert scale ranging from "1= Not at all true" to "9= Completely true". Sample item was "… is responsive to my needs". The higher scores indicated that partners evaluate their wives or husbands as responsive. Tasfiliz colleagues (2020) have adapted the scale into Turkish form (see Appendix 10). The Cronbach's alpha coefficients were .97 for wives, and .96 for husbands in the current study.

3.1.2.4. Investment Model Scale

Investment and commitment constructs of the investment model scale were used. Investment was defined as the significance of the resources within the relationship while commitment was the intention for persisting the relationship (Rusbult et al., 1998). These two constructs were measured with the 5 items on a 9-point Likert scale ranging from "1= Completely false" to "9= Completely true" (Rusbult et al., 1998). Sample item for investment was "I have put a great deal into our relationship that I would lose if the relationship were to end". For commitment, the sample item was "I want our relationship to last for a very long time". Two items (3, 4) were recoded in the commitment scale. The higher scores indicated that partners invested and commited more to their relationships. Buyuksahin and colleagues (2005) have adapted the full scale into Turkish form (see Appendix 11). In the current study, The Cronbach's alpha coefficients for investment were α=.81 for wives, and α=.83 for husbands. For commitment, The Cronbach's alpha coefficients were α=.85 for wives, and α=.82 for husbands.

3.1.2.5. Marital Life Scale

Satisfaction is the fulfillment of important needs (Rusbult et al., 1999; Van Lange, Rusbult et al., 1997), and the contentment with the marital life (Ward et al., 2009). In order to measure the general marital satisfaction, 10 items and 5-point Likert scale "1= *Strongly disagree*" to "5= *Strongly agree*" was used (Tezer, 1996). High level of total score indicated high level of the satisfaction from marriage. Sample item was "Much of what I expected from marriage came true". Three items (2, 4, 5) were recoded in this scale (see Appendix

12). In the current study, The Cronbach's alpha coefficients were α=.90 for wives and α=.89 for husbands.

3.1.2.6. Couple Burnout Measure-Short Version

Couple burnout is the physical, emotional and mental exhaustion in the marriage, and it is measured with 10 items and 7-point Likert scale "1= Never" to "7= Always" (Pines et al., 2011). Participants indicated the extent to which they experience burnout with regard to their partners (e.g., tired, helpless). Higher scores indicated higher levels of burnout that one of the partners experienced. Capri (2013) has adapted the scale into Turkish form (see Appendix 13). The Cronbach's alpha coefficient was α=.92 for both wives and husbands.

3.1.2.7. Inclusion of Other in the Self Scale

It was a single item interval-level scale that was structured in a visual form in seven-step circle pairs (Aron et al., 1992). Inclusion of other in the self scale was designed to measure the different degrees of overlapping through intersecting set by using a one-item pictorial diagram. Unlike the original scale, the word "others" were changed as "partner" in the current study, and used as *inclusion of partner in the self* (IPS). The higher degree of intersection between circles indicated the greater level of inclusion of the partner in the self. In Aron and colleagues's (1992) study, the Cronbach's alpha coefficient was .95 for romantic relationships. Dincer (2017) has adapted the scale into Turkish form (see Appendix 14). The test-retest reliability coefficient was r = .57 ($p < .01$) for Dincer's (2017) study.

3.1.2.8. Satisfaction with Life Scale

The cognitive judgements of the individual were measured with 5 items and 5-point Likert scale "1= *Strongly disagree*" to "5= *Strongly agree*" (Diener et al., 1985). The higher scores indicated greater life satisfaction that individuals have. Sample item was "The conditions of my life are excellent". Daglı and Baysal (2016) have adapted the scale into Turkish form (see Appendix 15). The Cronbach's alpha coefficients of the scale were α=.88 for wives, and α=.82 for husbands.

3.1.3. Procedure

For the second study, researcher applied the Ankara Yıldırım Beyazıt University Ethics Committee. After the approval of Ethics Committee (see Appendix 29), married couples were selected for the study by using both the purposive and snowball sampling method. In addition, the students from Ankara Yıldırım Beyazıt University Psychology Department are requested to send the link to the married couples that they know. The students have taken 10-point bonus for this request. Married couples have completed the questionnaires via *Qualtrics* program first by providing informed consent. In the informed consent form (see Appendix 6), married couples are kindly requested to send this questionnaire to their partner. Also, they are asked to indicate their partners' first letters of their names and surnames, and also their date of marriage for matching the couples. Lastly, they are thanked for participating in the study.

3.1.4. Analytic Strategy

It is known that studying relationship quality must require both actor and partner viewpoint in order to see the full picture of the phenomenon that is investigated (Gable et al., 2003; Impett et al., 2010; Kenny et al., 2006). Thus, the *actor-partner interdependence model (APIM)* was used as an analytic strategy that considers the effects of mutuality which comes from the dyadic data (Kenny et al., 2006). A sample for this model is presented in Figure 3.1.

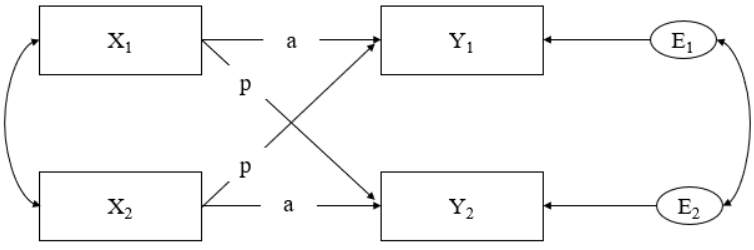


Figure 3.1. Actor-partner interdependence model.

Source: Kenny, D. A., Kashy, D. A., & Cook, W. L. (2006). *Dyadic data analysis*. New York: Guilford Press.

As seen in the Figure 3.1., there are two exogenous variables (predictors; X_1 and X_2), two endogenous variables (outcomes; Y_1 and Y_2), and two error terms (E_1 and E_2). The actor effects (*a*) are the effects of X_1 on Y_1, and of X_2 on Y_2. For instance, the effects of wife's (husband's) response on wife's (husband's) outcome means actor effects. However, the

partner effects (*p*) are the effects of X_1 on Y_2 and of X_2 on Y_1. For example, the effects of wife's (husband's) response on husband's (wife's) outcome means partner effects. All in all, APIM represents both actor effects and partner effects which are arised from the exogenous variables to the endogenous variables. Additionally, there are free covariances across the exogenous variables and the error terms which belong to the endogenous variables.

Kenny and colleagues (2006) have underlined that the unit of analysis is *dyads* in APIM. The most significant feature of the dyads is sharing something which is called *nonindependence*. This nonindependence is the dependency or the similarity of responses among the dyads. Another important feature of the dyadic relationship is the *distinguishability*. That is, dyad members must be distinguishable with respect to some variable in order to make a systematic inference. In the current study, the unit of analysis is married couples who are nonindependent and distinguishable based on their gender.

Jackson (2003) has underlined that appropriate sample size is determined by the ratio between the size of the sample and the number of the parameters. In more detail, it is underlined that at least 10 or 20 observations per one estimated parameter is needed in order to determine adequate sample size (Jackson, 2003). In the current study, the ratio between the sample size and the maximum estimated parameters have been used in the models (212:14=15.14) is approximately 15 observations. Thus, the sample size of current study seems appropriate for the analysis of structural equation modeling when these suggestions are taken into consideration. The effects of the both direct and indirect effects were calculated by 2000 bootstrapping with 95% confidence intervals (CI). The effects of the direct and indirect effects in the mediational model were evaluated as significant if the lower and upper values of confidence intervals do not contain zero.

Although there is a no consensus which of the fit indices will be reported (Hooper et al., 2008), researchers have underlined that χ^2 statistic, the chi square-to-degrees-of-freedom ratio (χ^2/df), the comparative fit index (CFI), and the root-mean-square error of approximation (RMSEA) must be reported in studies (Hooper et al., 2008; Hu & Bentler, 1999; Sharma et al., 2005; Tabachnick & Fidell, 2012). There are two level of model fit which are the good fit or the acceptable fit. The *good fit* indicates non-significant χ^2 statistic, values lesser than or equal to 2 for the ratio between the chi square and degrees-of-freedom, values greater than or equal to .95 for GFI, values greater than or equal to .95 for CFI, and values lesser than or equal to .06 for RMSEA (Hooper et al., 2008; Hu & Bentler, 1999;

Schermelleh Engel et al., 2003; Tabachnick & Fidell, 2012). Researchers underlined that there are also *acceptable fit indices* which requires non-significant χ^2 statistic, values lesser than or equal to 3 for the ratio between the chi square and degrees-of-freedom, values greater than or equal to .90 for GFI, values greater than or equal to .90 for CFI, and values lesser than or equal to .08 for RMSEA (Anderson & Gerbing, 1984; Hooper et al., 2008; Hu & Bentler, 1999; MacCallum et al, 1996; McDonald & Ho, 2002; Sharma et al., 2005; Sumer, 2000). Additionally, researchers have underlined that when the value for the root-mean-square error of approximation (RMSEA) is between .08 and .10, then it can also be evaluated as mediocre fit (Hooper et al., 2008; MacCallum et al., 1996).

There is an important point that must be mentioned while evaluating model fit. It is underlined that χ^2 is sensitive to the sample size and become significant in some models which include large sample size (Hooper et al., 2008). Thus, the ratio between the chi square and degrees-of-freedom must be evaluated for accurate decision (Sumer, 2000). This strategy was adapted for the present research accordingly. The other significant point was related with the goodness of fit index (GFI). It is known that GFI tends to decrease when the degrees of freedom with respect to sample size and the indicators of each factor is large (Anderson & Gerbing, 1984; Hooper et al., 2008; Sharma et al., 2005). In addition, when the complexity of the model is high GFI tends to decrease (Schermelleh Engel et al., 2003). Based on the simulation studies, researchers recommended not to use GFI for determining the model fit (Cheung & Rensvold, 2002; Hu & Bentler, 1998; Sharma et al., 2005).

3.2. Results of the Quantitative Study

Before main analyses, the exploratory factor analysis and reliability analyses were done separately for wives and husbands. For this purpose, a series of exploratory factor analysis were done with the 200 married couples. The number of factors was specified by taking into consideration of eigenvalues, scree plot test, anti-image matrices, factor loadings, and the parallel test. In order to achieve an integrative result from the factor analysis between wives and husbands, when one item was omitted from wives' data, it was also omitted from husbands' data, or vice versa. Lastly, Tucker's congruence coefficient was calculated in order to evaluate the congruency of factors of wives' and husbands' data.

In pursuit of exploratory factor analyses, statistical analysis of the main study was performed with the 212 married couples. First of all, descriptive statistics were examined.

Secondly, gender differences were tested by using paired samples t test. Additionally, correlations among variables were tested. After that, the confirmatory factor analyses were done for the developed scales that are Frequency of Marital Sacrifice, Motivations of Marital Sacrifice, Appreciation of Sacrifice. Lastly, the main hypotheses were tested with dyadic path modeling (APIM) by using SPSS 22 and AMOS 23.

3.2.1. Results of the Factor Analyses of the Novel Scales

3.2.1.1. Frequency of Marital Sacrifice Scale

Sacrifice was defined as the behaviors that one of the partners does, even if s/he does not want to do. Also, the sacrifice is the behaviors that one of the partners can't do, even if s/he wants to do (Impett et al., 2005). Sacrifice means giving up or surrending from something related with these contexts. Additionally, it includes a form of showing tolerance towards something unwanted. From the qualitative study, examples of active and passive marital sacrifices related with domestic, social, economical, and relational context were analyzed. Based on the most common phrases that participants used in the qualitative study, an item pool was generated in order to measure the frequency of sacrifice behavior in marriage. After an expert in the field checks the items, 12 items and 5-point Likert scale "1= Never" to "5= All the time" was developed by the researcher (see Appendix 16 for Turkish version, Appendix 17 for English version). Sample items were "I burden domestic responsibilities more" and "I give up my own wishes about my dressing style". As the total score increased, the frequency of marital sacrifice increased as well. In this scale, one item (12) was recoded.

According to Kline (1994), two hundred participants are enough for factor analysis. Tinsley and Tinsley (1987) have suggested that the minimum sample size for an exploratory factor analysis can be calculated based on the ratio between sample size and item number. According to this ratio, there must be minimum 5 to 10 participants for each item. Based on this premise, it can be said that sample size is big enough for the factor analysis of the Frequency of Marital Sacrifice Scale (400/12=33.33). In order to reveal structural validity of the Frequency of Marital Sacrifice Scale an exploratory factor analysis was done. For factor extraction method, principal axis factoring was used since it gives more accurate results (Russel, 2002). Initially, three factors were obtained, but in order to obtain a

reasonable result, the analysis was run with one of factor. Kaiser-Meyer-Olkin (KMO=.80 for wives, and KMO=.76 for husbands) test indicates the data was suitable for factor analysis. When the factor loadings were lower than .30 (Kline, 1994), it was excluded from the scale. Based on this criterion, 2 items (item 9 and 12) were eliminated from the scale. The factor analysis result of the frequency of marital sacrifice scale was shown in Table 3.3.

Table 3.3. The factor analysis result of the frequency of marital sacrifice scale.

	Wives' Sacrifice Frequency (N=200)	Husbands' Sacrifice Frequency (N=200)
10 Items:		
1. I make sacrifice in my marital life more.	**.69**	**.56**
8. In my family life, I put myself in last place in economic condition.	**.66**	**.50**
11. I have a lot of responsibility related with my marriage.	**.61**	**.53**
2. I burden domestic responsibilities more.	**.60**	**.50**
5. I put up with certain aspects of my partner that I do not like.	**.53**	**.58**
3. I meet my partner's needs more than my own.	**.49**	**.57**
6. I can't fulfill my own wishes in my marriage.	**.48**	**.29**
4. I give up my own wishes about my dressing style.	**.43**	**.42**
10. I ignore some of my partner's mistakes.	**.40**	**.51**
7. I take a step back in my arguments with my partner.	**.36**	**.48**
Eigenvalues:	2.84	2.50
Explained variance (%):	28.36	25.00
Cronbach Alfa:	.79	.76

According to the factor analysis there was one interpretable factor that explains 28.36% of the total variance for wives, and 25% of the total variance for husbands. In order to calculate the congruency of factors of wives' and husbands' data, the Tucker's congruence coefficient was calculated. This coefficient was Φ=.98 that has indicated excellent congruence of Frequency of Marital Sacrifice factor for wives and husbands (Tucker, 1951; Alareqe et al., 2021). The Cronbach's alpha coefficients were α=.79 for wives, and α=.76 husbands which indicated that the scale was reliable. For convergent validity, the correlation between frequency of marital sacrifice and investment level (Rusbult et al., 1998) was calculated. There was a significant positive correlation between marital sacrifice frequency and investment level (r=.35, $p < .01$, for wives; r=.20, $p < .01$, for husbands). Based on the analysis, it can be said that the scale is reliable and valid.

3.2.1.2. Motivations for Marital Sacrifice Scale

There were two types of motivations for marital sacrifice which were approach versus avoidance motivation (Impett et al., 2005). Approach-motivated sacrifice was defined as making sacrifice in order to obtain positive outcomes whereas avoidance-motivated sacrifice was defined as making sacrifice in order to avoid negative outcomes. Furthermore, there were three different sacrifice foci of these two motivations. These foci of sacrifice were *relationship*, *partner*, and *self* (Visserman, Righetti, Impett et al., 2017). Consistent with the qualitative study, in collectivistic cultures, partners give importance to the family relations and relations with others (Wang, 1994). Thus, the content of the relationship-focus factor includes sentences related with both *marital, familial,* and *children* focus. Based on the discourses from the qualitative study, it is also found that partners sacrifice for others. That is, partners sometimes sacrifice for getting approval of other people. Conversely, they also make sacrifice for not being rejected from other people. It is known that relatedness is important concept in Turkish culture (Ataca et al., 2005; Kagitcibasi, 1996). Thus, approach-motivated sacrifice with other-focus (APMS with OF) and avoidance-motivated sacrifice with other-focus (AVMS with OF) were also added in the scale.

In order to measure the motivations for marital sacrifice, 40 items and 5-point Likert scale "1= Never" to "5= All the time" was developed by the researcher (see Appendix 18 for Turkish version, Appendix 19 for English version). An item pool was generated based on the sentences that participants had used in the qualitative study, and the items were checked by an expert in the field. In this context, the APMS was measured by the first 20 items, and the AVMS was measured by the rest of 20 items. Each motivational type composed of four different foci which were category-specific. In more detail, questions between 1 to 5 indicated *APMS with RF* (e.g., The purpose of my sacrifice is to improve harmony in our family life); 6 to 10 indicated *APMS with PF* (e.g., The purpose of my sacrifice is for my partner to understand how much I love him/her); 11 to 15 indicated *APMS with SF* (e.g., I feel good when I make sacrifice); 16 to 20 indicated *APMS with OF* (e.g., When I make sacrifice in my marriage, I aim to be a good example to other individuals); 21 to 25 indicated *AVMS with RF* (e.g., I have to make sacrifice or my family integrity will suffer); 26 to 30 indicated *AVMS with PF* (e.g., I make sacrifice because I avoid my partner's criticism of me); 31 to 35 indicated *AVMS with SF* (e.g., I make sacrifice in order not to feel myself guilty), and finally 36 to 40 indicated *AVMS with OF* (e.g., I make sacrifice when

I'm with our relatives because I do not want my partner to feel worthless). The score of a subscale was computed by summing up all items which belongs to the subscales. Higher scores indicated that partners make sacrifice with the approach or avoidance motivation with relationship, partner, self, and other focus.

Based on Tinsley and Tinsley (1987), and Kline (1994) suggestions, sample size is big enough for performing factor analysis for the Motivations for Marital Sacrifice Scale (400/40=10). In order to discover structural validity of the Motivations for Marital Sacrifice Scale an exploratory factor analysis with principal axis factoring was done (Russel, 2002). Factors are related with each other so an oblique rotation with promax technique was performed (Russel, 2002; Tabachnick and Fidell, 2012). In order to learn if the data is suitable for factor anlaysis Kaiser-Meyer-Olkin test was performed. According to the Kaiser-Meyer-Olkin test (KMO=.89 for wives, and KMO=.88 for husbands), data is convenient for factor analysis. Because of lower factor loadings (Kline, 1994), and loading to different factors than expected, nine items (item 6, 9, 11, 20, 21, 27, 36, 37, 38) were eliminated from the scale. However, when coefficients were evaluated by taking into the theoretical expectation, some cross-loading among items could be accepted since all of the subscales have measured the frequency of sacrifice but just the focus was different. Additionally, some items were cross-loaded in wives' data, but not in husbands' data. Thus, these items were decided to stay in the scale for the convergence between wives' and husbands' data. Initially, eight factors were obtained, but after deleting some items, seven factors extracted. In order to obtain a reasonable result, the analysis was run with fixed number of factors that was eight factors. According to the Horn's parallel analysis (1965), there were six factors for wives, and eight factors for husbands. In order for the theoretical convergence, the scale was accepted as eight factors. The factor analysis result of the Motivations for Marital Sacrifice scale was shown in Table 3.4.

Table 3.4. The factor analysis result of the motivations for marital sacrifice scale.

	Wives' Motivations for Marital Sacrifice (N=200)								Husbands' Motivations for Marital Sacrifice (N=200)							
31 Items:	APMS with RF	APM Swith PF	APMS with SF	APMS with OF	AVMS with RF	AVMS with PF	AVM Swith SF	AVMS with OF	APMS with RF	APMS with PF	APMS with SF	APMS with OF	AVMS with RF	AVMS with PF	AVMS with SF	AVMS with OF
4. The purpose of my sacrifice is to improve harmony in our family life.	**.78**								**.60**	.31						
1. I make sacrifice in order for us to have a happy family life.	**.75**								**.74**							
3. I act selflessly to strengthen my commitment to my marriage.	**.74**								**.87**							
5. I make sacrifice because I aim to improve my marriage.	**.70**								**.62**							
2. I aim to present a comfortable life to my family by giving up some of my wishes.	**.62**								**.87**							
8. I make sacrifice because I care about my partner's appreciation of me.		**.61**								**.38**						
7. The purpose of my sacrifice is for my partner to understand how much I love him/her.	.48	**.46**								**.62**						
10. I make sacrifice because it's important to me to be a compatible couple with my partner.	.51	**.37**								**.45**						
14. I make sacrifice to feel myself happy.			**.76**								**.74**					
15. I feel compassionate when I make sacrifice.			**.72**								**.65**					
13. I make sacrifice intrinsically.			**.64**								**.62**					
12. I feel good when I make sacrifice.			**.60**								**.54**					
18. I act selflessly in order our friends to see us as a compatible couple.				**.93**								**.91**				
19. I make sacrifice to be appreciated related with my marriage by the people around me.				**.75**								**.92**				
16. I make sacrifice to be considered a harmonious family in society.				**.75**								**.82**				
17. When I make sacrifice in my marriage, I aim to be a good example to other individuals.				**.54**								**.50**				
22. If I do not surrender from some of my wishes, my family will suffer financially.					**.73**								**.73**			
23. I sacrifice myself because I do not want a divorce.					**.63**	.32							**.48**	.35		
25. I have to make sacrifice because I have no choice but to continue my marriage.					**.35**	.42							**.30**	.55		
24. I have to make sacrifice or my family integrity will suffer.					**.33**	.35							**.61**			.35
26. I make sacrifice because I avoid my partner's negative reactions such as anger.						**1.01***								**.86**		
30. I have to behave in a way that I do not want to avoid arguing with my partner.						**.91**								**.91**		
29. If I do not make sacrifice, there will be distance between me and my partner.						**.63**								**.60**		
28. I make sacrifice because I avoid my partner's criticism of me.						**.63**								**.66**		
33. I make sacrifice in order not to feel myself guilty.							**.71**								**.83**	
34. I make sacrifice because I do not want to regret.							**.69**								**.65**	
31. I make sacrifice because I avoid feeling selfish.		.32					**.69**								**.56**	
32. I have to make sacrifice because it is a compulsion for me.						.41	**.56**								**.74**	
35. I do not do some things that I want to do in order not to experience anxiety.							**.49**								**.68**	
39. I make sacrifice because I avoid being a bad example with our marital life to other individuals.								**.83**				.33			.31	**.38**
40. I make sacrifice when I'm with our relatives because I do not want my partner to feel wothless.								**.49**								**.56**
Eigenvalues:	4.25	.95	1.24	2.30	1.18	9.58	1.36	.84	8.84	.94	1.36	2.46	1.19	4.48	1.75	.88
Explained variance (%):	12.31	1.80	2.68	6.16	2.40	29.72	3.09	1.63	27.29	1.81	3.02	6.85	2.51	13.22	4.33	1.56
Cronbach Alfa:	.83	.67	.78	.86	.79	.88	.84	.75	.88	.72	.73	.88	.80	.86	.84	.71

Note: In oblique rotation, the factor loadings are regression coefficients, and can be larger than one (Deegan, 1978; Jöreskog, 1999).

According to the factor analysis, there are eight interpretable factors that were APMS with RF, APMS with PF, APMS with SF, APMS with OF, AVMS with RF, AVMS with PF, AVMS with SF, AVMS with OF which explain 59.78% of the total variance for wives, and 60.58% of the total variance for husbands. The Tucker's congruence coefficient for APMS with RF, APMS with PF, APMS with SF, APMS with OF, AVMS with RF, AVMS with PF, AVMS with SF, AVMS with OF were Φ=.98, Φ=.96, Φ=1.00, Φ=.99, Φ=.96, Φ=.99, Φ=.98, Φ=.89, respectively. From these coefficients, values above .98 have indicated excellent congruence, values above .92 have indicated good congruence, and values above .82 have indicated borderline congruence of factors for wives and husbands (Tucker, 1951; Alareqe et al., 2021). In the current study, The Cronbach's alpha coefficients ranged between α=.67 and α=.88.

For convergent validity, the subscales of Motivations for Marital Sacrifice Scale and The Motives for Sacrifice Scale were used (Impett et al., 2005). There was a significant positive correlation between APMS with RF, PF, SF, and approach-motivated sacrifice (r=.24, p< .01; r=.36, p< .01; r=.33, p< .01, for wives; r=.39, p< .01; r=.39, p< .01; r=.34, p< .01; r=.22, p< .01, for husbands), respectively. Only the correlation between wives' APMS with OF and approach-motivated sacrifice was not significant (r=.08, p> .05). Similarly, there was a significant positive correlation between AVMS with RF, PF, SF, OF and avoidance-motivated sacrifice (r=.36, p< .01; r=.38, p< .01; r=.47, p< .01; r=.39, p< .01, for wives; r=.35, p< .01; r=.36, p< .01; r=.40, p< .01; r=.42, p< .01, for husbands), respectively. These coefficients indicate that the scale is reliable and valid.

3.2.1.3. Appreciation of Sacrifice Scales

There were two types of appreciation of sacrifice scale. The first one is Actor Appreciation of Sacrifice Scale. The second one is Perceived Partner Appreciation of Sacrifice Scale. In the qualitative study, it is underlined by the participants that appreciation of sacrifice is important. Based on participants' expressions and phrases from the qualitative study, an item pool was generated. After the items were checked by an expert in the field, two types of appreciation of sacrifice scale were developed.

The Actor Appreciation of Sacrifice Scale was similar to the appreciativeness scale (Gordon et al., 2012). It is intended to measure the extent to which the partners consciously,

behaviorally, emotionally appreciate the sacrifice of their wives or husbands. Actor Appreciation of Sacrifice scale was 4 items and 9-point Likert scale "1= Not at all true" to "9= Completely true" was developed by the researcher (see Appendix 20 for Turkish version, Appendix 21 for English version). Sample item was "I appreciate my partner's sacrifices." The higher scores indicated that the actor appreciate the partner's sacrifice more. One item (item 4) was recoded.

The sample size is big enough for analyzing the Actor Appreciation of Sacrifice Scale (400/4=100) (Kline 1994; Tinsley & Tinsley, 1987). An exploratory factor analysis with principal axis factoring was done in order to reveal structural validity of Actor Appreciation of Sacrifice Scale (Russel, 2002). Kaiser-Meyer-Olkin (KMO=.76 for wives, and KMO=.75 for husbands) test shows data is convenient for factor analysis. Items are specified based on the eigenvalue and factor loadings. Because of the low factor loading (Kline, 1994), one item (item 4) was deleted from the scale. The factor analysis result of the actor appreciation of sacrifice scale was shown in Table 3.5. According to the factor analysis there was one interpretable factor that explains 84.14% of the total variance for wives, and 81.63% of the total variance for husbands. The Tucker's congruence coefficient was Φ=1.00 that has indicated excellent congruence of Actor Appreciation of Sacrifice factor for wives and husbands (Tucker, 1951; Alareqe et al., 2021). In the current study, The Cronbach's alpha coefficients were α=.94 for wives, and α=.93 husbands which indicated that the scale was reliable. For the convergent validity, the correlation between actor appreciation of sacrifice and perceived partner responsiveness scale was calculated. The correlation coefficient indicated that there was a significant positive correlation between these two variables (r=.67, $p < .01$, for wives; r=.54, $p < .01$, for husbands).

Table 3.5. The factor analysis result of the actor appreciation of sacrifice scale.

	Wives' Actor Appreciation of Sacrifice (N=200)	Husbands' Actor Appreciation of Sacrifice (N=200)
3 Items:		
2. I appreciate the sacrifices that my partner makes.	**.96**	**.94**
3. I make my partner feel my praises for his/her sacrifices.	**.91**	**.83**
1. I would like to express my gratitude to my partner for his/her sacrifice.	**.88**	**.93**
Eigenvalues:	2.52	2.45
Explained variance (%):	84.14	81.63
Cronbach Alfa:	.94	.93

The Perceived Partner Appreciation of Sacrifice scale was strongly connected with to the appreciatedness scale (Gordon et al., 2012). Based on the qualitative study, the Perceived Partner Appreciation of Sacrifice Scale was developed. It intended to measure the extent to which the sacrifice of the actor consciously, behaviorally, emotionally appreciated by their partners. Perceived Partner Appreciation of Sacrifice scale was 4 items and 9-point Likert scale "1= Not at all true" to "9= Completely true" was developed by the researcher (see Appendix 22 for Turkish version, Appendix 23 for English version). Sample item was "My partner appreciates the sacrifices I have made." The higher scores indicated that the sacrifice made by the actor is perceived as appreciated by the partner more. One item (item 4) was recoded.

The sample size is big enough for analyzing the Perceived Partner Appreciation of Sacrifice Scale (400/4=100) (Kline 1994; Tinsley & Tinsley, 1987). An exploratory factor analysis with principal axis factoring was done (Russel, 2002), in order to learn structural validity of the Perceived Partner Appreciation of Sacrifice Scale. Kaiser-Meyer-Olkin (KMO=.76 for wives, and KMO=.74 for husbands) test shows data is convenient for factor analysis. The factor loading of the one item (item 4) was low (Kline, 1994), so it was deleted from the scale. The factor analysis result of the perceived partner appreciation of sacrifice scale was shown in Table 3.6. According to the factor analysis there was one interpretable factor that explains 87.15% of the total variance for wives, and 80.43% of the total variance for husbands. The Tucker's congruence coefficient was calculated. The coefficient Φ=1.00 which indicated excellent congruence of Perceived Partner Appreciation of Sacrifice factor for wives and husbands (Tucker, 1951; Alareqe et al., 2021). Based on The Cronbach's alpha coefficients, which were α=.95 for wives, and α=.92 husbands, it can be said that the scale is reliable. For the convergent validity, the correlation between perceived partner appreciation of sacrifice and perceived partner responsiveness scale were calculated. There was a significant positive correlation between these two variables (r=.79, $p < .01$, for wives; r=.66, $p < .01$, for husbands).

Table 3.6. The factor analysis result of the perceived partner appreciation of sacrifice scale.

	Wives' Perceived Partner Appreciation of Sacrifice (N=200)	Husbands' Perceived Partner Appreciation of Sacrifice (N=200)
3 Items:		
2. My partner appreciates the sacrifices I have made.	**.97**	**.96**
1. My partner expresses his/her gratitude to me for the sacrifices I have made.	**.93**	**.87**
3. My partner makes me feel his/her praises for the sacrifices I have made.	**.90**	**.86**
Eigenvalues:	2.61	2.41
Explained variance (%):	87.15	80.43
Cronbach Alfa:	.95	.92

3.2.1.4. Amotivation of Sacrifice Scale

Contrary to the approach-motivation and avoidance-motivation, partners may have amotivation in which they have no motivation when they make sacrifice. It is defined as the degree which couples had not a reason or did not know the reason for their sacrifice. In literature, it is defined as disconnection between intentions and outcomes since the self-control of the individual is low (Blais et al., 1990; Deci & Ryan, 2000). Taking inspiration from the motivational model (Blais et al., 1990; Gaine & La Guardia, 2009), 2 items and 9-point Likert scale "1= Not at all true" to "9= Completely true" was developed by the researcher (see Appendix 24 for Turkish version, Appendix 25 for English version). Sample item was "There is nothing that motivates me to make sacrifice in my marriage". As the total score increased, the level of amotivation of sacrifice increased as well. The Cronbach's alpha coefficients for the amotivation of sacrifice were α=.47 for wives, and α=.46 for husbands. It must be noted that the number of items should be increased. These coefficients indicate that the scale has low level of reliability.

3.2.1.5. Equity of Sacrifice

Based on the studies which focus on the equity in relationship **(**Hatfield & Traupmann, 1980; Sprecher, 1986; Walster et al., 1978), one question is developed for measuring the equity of sacrifice in marriage (see Appendix 26 for Turkish version, Appendix 27 for English version). Equity of sacrifice was measured by 1 item which is "When you compare yourself to your partner in terms of the sacrifices that have been made in your marriage, who

do you think makes more sacrifice?" The answers are measured by 5-point ordinal scale ranging from "1= Me more" sacrifice "3= Equal level" sacrifice to "5= My partner more".

3.2.1.6. Composite Variable-Marital Quality

Marriage is a kind of close relationships which includes intense feelings, commitment, relatively shared self-concept, and interdependency (Fiske, 2014). From this point of view, the outcome variables are combined together for more comprehensive measurement. Since the intercorrelations among the satisfaction, commitment, inclusion of partner in the self (IPS), and couple burnout scores were high, these outcome variables were united. In order for combining the outcome variables, an exploratory factor analysis was performed for the sum of these four scales. An exploratory factor analysis with principal axis factoring method is presented in Table 3.7.

Table 3.7. The factor analysis results of the composite variable-marital quality.

	Wives' marital (N=212)	Husbands' marital quality (N=212)
4 Measures		
Satisfaction	**.93**	**.91**
Not Burnedout	**.77**	**.78**
Commitment	**.66**	**.62**
IPS	**.57**	**.56**
Eigenvalues:	2.23	2.14
Explained variance (%):	55.83	53.43
Cronbach Alfa:	.94	.93

Kaiser-Meyer-Olkin (KMO=.76 for wives, and KMO=.73 for husbands) test shows data is convenient for factor analysis. As seen Table 3.7., there was one interpretable factor that explains 55.83% of the total variance for wives, and 53.43% of the total variance for husbands. Thus, satisfaction, IPS, commitment, and couple burnout (after recoding) variables were summed up and a composite variable was created which was named as *marital quality (MQ).* Higher scores indicate greater level of marital quality. The Cronbach's alpha coefficients of MQ were α=.94 for wives, and α=.93 husbands.

3.2.2. Results of the Model Testing of the Novel Scales

3.2.2.1. Descriptive Statistics, Gender Difference and Correlations for the Study Variables

The means and standard deviations were tested for wives and husbands separately. The descriptive statistics for the study variables and paired samples t test for gender were presented in Table 3.8. As it can be seen from the Table, The Cronbach's alpha coefficients ranged between α=.64 and α=.97. This indicates that the level of reliability of the scales range between acceptable and excellent. Additionally, the possible gender differences among couples were tested by paired samples t test. At this stage, the Bonferroni adjustment is used since multiple tests are run (Tabachnick and Fidell, 2012). For this purpose, the alpha was divided to the number of t tests (.05/18=.003). Based on this calculation, α=.003 was used for determining the level of significance. The results of the analysis indicate that there were not significant differences between wives and husbands in terms of sacrifice frequency, and all types of the sacrifice motivations. Although wives and husbands were not different in terms of actor appreciation of sacrifice, and perceived partner appreciation of sacrifice; they differed in terms of perceived partner responsiveness t (211) = -4.91, p<.000. Specifically, husbands reported higher levels of perceived partner responsiveness ($M_{husband}$ = 122.47, $SD_{husband}$ = 28.47; M_{wife} = 112.41, SD_{wife} = 33.93). In other words, husbands' perception related to their wives' responsiveness were more than their wives' perception. Wives and husbands also differed in terms of sacrifice equity, t (211) = -7.56, p<.000. Specifically, husbands reported that their wives sacrifice more ($M_{husband}$ = 3.26, $SD_{husband}$ = 1.24; M_{wife} = 2.33, SD_{wife} = 1.13). In addition, wives and husbands differed in terms of their satisfaction level, t (211) = -3.19, p<.003. Specifically, husbands reported higher levels of satisfaction ($M_{husband}$ = 41.54, $SD_{husband}$ = 6.56; M_{wife} = 40.22, SD_{wife} = 7.39). Lastly, there was a difference between wives and husbands in terms of couple burnout, t (211) = 4.26, p<.000. In more detail, wives reported higher levels of burnout (M_{wife} = 22.25, SD_{wife} = 10.66; $M_{husband}$ = 10.37, $SD_{husband}$ = 9.13).

Table 3.8. Descriptive statistics for the study variables and paired sample t test for gender.

Variables	*Wives*			*Husbands*			
	α	*M*	*SD*	*α*	*M*	*SD*	*t*
1. Sacrifice Frequency	.78 (10)	32.08	6.01	.75 (10)	32.41	5.71	-.64
2. APMS with RF	.80 (5)	21.17	3.15	.85 (5)	20.84	3.46	1.28
3. APMS with PF	.74 (3)	9.10	2.96	.64 (3)	10.28	2.67	-1.17
4. APMS with SF	.72 (4)	15.86	3.02	.81 (4)	15.88	3.42	-.06
5. APMS with OF	.86 (4)	10.93	4.84	.85 (4)	11.24	4.75	-.93
6. AVMS with RF	.73 (4)	9.90	4.10	.74 (4)	10.44	4.22	-1.83
7. AVMS with PF	.85 (4)	8.74	4.18	.82 (4)	8.96	3.89	-.71
8. AVMS with SF	.80 (5)	12.40	4.65	.83 (5)	12.91	5.02	-1.31
9. AVMS with OF	.78 (2)	5.34	2.46	.72 (2)	5.42	2.42	-.40
10. Actor Appreciation of Sacrifice	.91 (3)	19.99	5.67	.94 (3)	19.58	6.01	.99
11. Perceived Partner Appreciation of Sacrifice	.94 (3)	18.09	7.10	.94 (3)	19.28	6.33	-2.66
12. Sacrifice Equity	N/A (1)	2.33	1.13	N/A (1)	3.26	1.24	-7.56**
13. Perceived Partner Responsiveness	.97 (18)	112.41	33.93	.96 (18)	122.47	28.47	-4.91**
14. Satisfaction	.89 (10)	40.22	7.39	.87 (10)	41.54	6.56	-3.19*
15. Commitment	.84 (7)	58.61	7.46	.85 (7)	58.54	7.74	.14
16. IPS	N/A (1)	5.30	1.73	N/A (1)	5.59	1.66	-2.46
17. Couple Burnout	.93 (10)	22.25	10.66	.92 (10)	19.37	9.13	4.26**
18. Life Satisfaction	.86 (5)	17.46	3.90	.87 (5)	17.83	3.83	-1.35

Note. *N*=212 ** *p*< .000, **p*< .003. *M*= Mean, *SD*= Standard Deviation, *α*=Cronbach's Alpha Reliability Coefficient. The number of scale items is presented in parentheses.

The correlations for the study variables were calculated separately for wives and husbands, and presented in Table 3.9. As it can be seen from the Table, most of the correlations were in the same direction and valence for both wives and husbands. For example, there was significant positive correlations between sacrifice frequency and both approach and avoidance motivated sacrifice for all of the foci ranged from r = .23 to r = .60, p < .01, for wives; and r = .23 to r = .51, p < .01, for husbands. Moreover, all of the relationship, partner, self, and other foci of sacrifice for both approach and avoidance motivation were significantly and positively related with each other (r = .16, p < .05 to r = .66, p <. 01, for wives; and r = .15, p <. 05 to r = .65, p < .01, for husbands), except for husbands' APMS with RF and AVMS with PF. Moreover, actor appreciation of sacrifice is positively related with APMS with RF, (r = .29, p < .01, for wives; and r = .44, p < .01, for husbands), APMS with PF, (r =.27, p<.01, for wives; and r =.40, p <.01, for husbands), APMS with SF, (r = .21, p < .01, for wives; and r = .39, p < .01, for husbands), APMS with OF, (r =.17, p < .05, for wives; and r =.15, p < .05, for husbands). Similarly, perceived partner appreciation of sacrifice is positively associated with APMS with RF, (r =.19, p < .01, for wives; and r =.38, p < .01, for husbands), APMS with PF, (r = .23, p < .01, for wives; and r =.39, p<.01, for husbands), APMS with SF, (r = .22, p < .01, for wives; and r = .40, p < .01, for husbands), APMS with OF, (r = .21, p < .01, for wives; and r = .25, p <

.01, for husbands). However, AVMS with PF was negatively associated with actor appreciation of sacrifice (r = -.17, p < .05, for wives; and r = -.18, p < .05, for husbands) and perceived partner appreciation of sacrifice (r = -.21, p < .01, for wives; and r = -.17, p < .05, for husbands). Additionally, AVMS with OF was positively correlated with perceived partner appreciation of sacrifice (r = .17, p < .05), only for husbands. For wives, perceived partner responsiveness was positively associated with APMS with PF (r = .19, p < .01), APMS with SF (r = .25, p < .01), APMS with OF (r=.14, p < .01) whereas it was negatively associated with AVMS with RF (r = -.27, p < .01), AVMS with PF (r = -.28, p < .01). For husbands, perceived partner responsiveness was positively associated with APMS with RF (r = .26, p < .01), APMS with PF (r = .25, p < .01), APMS with SF (r = .29, p < .01) whereas it was negatively associated with AVMS with PF (r = -.15, p < .05).

When the outcome variables were taken into account, satisfaction was positively associated with APMS with RF (r = .24, p < .01, for husbands), APMS with PF (r = .18, p < .01, for wives), and APMS with SF (r = .17, p < .05, for wives; r = .24, p < .01, for husbands) whereas it was negatively correlated with AVMS with RF (r = -.30, p < .01, for wives; r = -.21, p < .01, for husbands), AVMS with PF (r = -.30, p < .01, for wives; r = -.38, p < .01, for husbands) and AVMS with SF (r = -.23, p < .01, for husbands). Commitment was positively associated with APMS with RF (r = .15, p < .05 for wives; r = .33, p < .01, for husbands), APMS with PF (r = .17, p < .05 for husbands), APMS with SF (r = .21, p < .05 for husbands) whereas it was negatively associated with AVMS with RF (r = -.26, p < .01, for wives; r = -.19, p < .01, for husbands), AVMS with PF (r = -.25, p < .01, for wives; r = -.35, p < .01, for husbands), AVMS with SF (r = -.24, p < .01, for wives; r = -.21, p < .01, for husbands), and AVMS with OF (r = -.14, p < .05 for husbands). For IPS, there was a positive association with APMS with RF (r = .19, p < .01, for husbands), APMS with SF (r = .23, p < .01 for husbands) whereas there was a negative association with AVMS with RF (r = -.18, p < .01, for wives; r = -.15, p < .05, for husbands), AVMS with PF (r = -.18, p < .01, for wives; r = -.27, p < .01, for husbands), AVMS with SF (r = -.18, p < .01, for husbands), and AVMS with OF (r = -.14, p < .05, for husbands). It was also seen that couple burnout is negatively correlated with APMS with PF (r = -.16, p < .01, for wives), APMS with RF (r = -.19, p < .01, for husbands), APMS with SF (r = -.23, p < .01, for husbands) whereas it was positively associated with AVMS with RF (r = .33, p < .01, for wives; r = .19, p < .01, for husbands), AVMS with PF (r = .26, p < .01, for wives; r = .34, p < .01, for husbands), AVMS with SF (r = .24, p < .01, for husbands), and AVMS with OF (r = .14, p < .05, for husbands).

It was seen that life satisfaction was positively associated with APMS with RF (r = .14, p < .05, for husbands), APMS with PF (r = .14, p < .05, for wives; r = .15, p < .05, for husbands) and APMS with SF (r = .17, p < .05, for wives; r = .23, p < .01, for husbands) whereas it was negatively correlated with AVMS with RF (r = -.29, p < .01, for wives) and AVMS with PF (r = -.26, p < .01, for wives). It was found out that actor appreciation of sacrifice was positively correlated with satisfaction (r = .51, p < .01, for wives; r = .50, p < .01, for husbands), commitment (r = .38, p < .01, for wives; r = .30, p < .01, for husbands), IPS (r = .32, p < .01, for wives; r = .37, p < .01, for husbands); however, it was negatively correlated with couple burnout (r = -.43, p < .01, for wives; r = -.45, p < .01, for husbands). Similarly, perceived partner appreciation of sacrifice was positively associated with satisfaction (r = .59, p < .01, for wives; r = .53, p < .01, for husbands), commitment (r = .30, p < .01, for wives; r = .29, p < .01, for husbands), IPS (r = .34, p < .01, for wives; r = .32, p < .01, for husbands); however, it was negatively correlated with couple burnout (r = -.52, p < .01, for wives; r = -.47, p < .01, for husbands). There was also a positive association between perceived partner responsiveness and satisfaction (r = .75, p < .01, for wives; r = .72, p < .01, for husbands), commitment (r = .42, p < .01, for wives; r = .40, p < .01, for husbands), IPS (r = .49, p < .01, for wives; r = .40, p < .01, for husbands) and a negative association between perceived partner responsiveness and couple burnout (r = -.64, p < .01, for wives; r = -.60, p < .01, for husbands). Lastly, life satisfaction was positively associated with actor appreciation of sacrifice (r = .35, p < .01, for wives; r = .33, p < .01, for husbands), perceived partner appreciation of sacrifice (r = .41, p < .01, for wives; r = .30, p < .01, for husbands), and perceived partner responsiveness (r = .59, p < .01, for wives; r = .54, p < .01, for husbands).

The correlation between amotivation of sacrifice and marital outcome were also calculated. There were significant negative correlations between amotivation of sacrifice and satisfaction, commitment, IPS, r = -.24, p < .01; r = -.27, p < .01; r = -.14, p < .05 for wives; and r = -.31, p < .01; r = -.22, p < .01; r = -.21, p < .01 for husbands, respectively. The correlation between amotivation of sacrifice and couple burnout was positive both for wives r = .24, p < .01, and husbands r = .28, p < .01.

On the other hand, some of the correlations were different for wives and husbands. While sacrifice frequency was negatively associated with perceived partner responsiveness (r = -.23, p < .01) for wives, this association was nonsignificant for husbands. Also, sacrifice frequency was positively associated with actor appreciation of sacrifice (r = .16, p < .05) for husbands. Moreover, sacrifice frequency negatively related with satisfaction (r = -.24, p

< .01), commitment (r = -.15, p < .05), IPS (r = -.16, p < .05), and positively related with burn out (r = .22, p < .01), for wives; however, these associations were nonsignificant for husbands. Similarly, there was a significant negative correlation between sacrifice frequency and life satisfaction (r = -.24, p < .01) for wives, but this correlation was nonsignificant for husbands.

There was also interdependency among wives' and husbands' measured experiences. For example, there was a significant relation between wives' and husbands' sacrifice frequency (r = .23, p < .01). The correlation between wives' and husbands' approach or avoidance motivated sacrifices for relationship, partner, self, other foci ranged from r = .22 to r = .48, p < .01. there was a significant relation between wives' and husbands' actor appreciation of sacrifice (r = .46, p < .01), perceived partner appreciation of sacrifice (r = .53, p < .01), and perceived partner responsiveness of sacrifice (r = .55, p < .01). The relation between wives' and husbands' satisfaction, commitment, IPS, couple burnout, and well being was also positive and significant (r = .64, p < .01; r = .56, p < .01; r = .50, p < .01; r = .51, p < .01; r = .47, p < .01), respectively. There was also significant correlation between wives' sacrifice frequency and husbands' sacrifice motivations (ranged from r = .19 to r = .34, p < .01). Additionally, wives' sacrifice frequency negatively correlated with husbands' satisfaction (r = -.17, p < .05) and IPS (r = -.18, p < .01). There was significant relationship between wives' sacrifice motivations and husbands' satisfaction, commitment, IPS, and burnout (ranged from r = -.29 to r = .24, p < .01). The correlation between wives' actor appreciation of sacrifice, perceived partner appreciation of sacrifice, and perceived partner responsiveness were also significantly correlated with husbands' satisfaction, commitment, IPS, and burnout (ranged from r = -.42 to r = .51, p < .01). Along similar lines, husbands' sacrifice frequency significantly correlated with wives' sacrifice motivations (ranged from r = .16 to r = .25, p < .01). There was significant relationship between husbands' sacrifice motivations and wives' satisfaction, commitment, IPS, and burnout (ranged from r = -.24 to r = .23, p < .01). The correlation between husbands' actor appreciation of sacrifice, perceived partner appreciation of sacrifice, and perceived partner responsiveness were also significantly correlated with wives' satisfaction, commitment, IPS, and burnout (ranged from r = -.45 to r = .54, p < .01). Thus, it can be said that wives' and husbands' responses seem to be dependent each other. In other words, their responses are nonindependent and distinguishable, so it must be evaluated by using APIM procedure.

Table 3.9. Correlations for the study variables.

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1. Sacrifice Frequency (W)																																		
2. APMS with RF (W)	,44**																																	
3. APMS with PF (W)	,32**	,39**																																
4. APMS with SF (W)	,23**	,40**	,42**																															
5. APMS with OF (W)	,42**	,26**	,51**	,46**																														
6. AVMS with RF (W)	,60**	,33**	,32**	,24**	,49**																													
7. AVMS with PF (W)	,46**	,16*	,33**	,17*	,41**	,62**																												
8. AVMS with SF (W)	,48**	,28**	,35**	,33**	,44**	,60**	,66**																											
9. AVMS with OF(W)	,44**	,35**	,43**	,26**	,55**	,53**	,37**	,53**																										
10. Actor Appreciation of Sacrifice (W)	-,03	,29**	,27**	,21**	,17*	-,08	-,17*	-,05	,11																									
11. Perceived Partner Appreciation of Sacrifice (W)	-,09	,19**	,23**	,22**	,21**	-,13	-,21**	-,03	,09	,68**																								
12. Perceived Partner Responsiveness (W)	-,23**	,03	,19**	,25**	,14*	-,27**	-,28**	-,07	,00	,52**	,71**																							
13. Satisfaction (W)	-,24**	,10	,18**	,17*	,03	-,30**	-,30**	-,11	-,05	,51**	,59**	.75**																						
14. Commitmnet (W)	-,15*	,15*	,08	,13	-,03	-,26**	-,25**	-,24**	-,09	,38**	,30**	.42**	.60**																					
15. IPS (W)	-,16*	,03	,10	,02	-,02	-,18**	-,18**	-,08	,00	,32**	,34**	,49**	,53**	,41**																				
16. Couple Burnout (W)	,22**	-,10	-,16*	-,13	,01	,33**	,26**	,13	,00	-,43**	-,52**	-,64**	-,74**	-,51**	-,42**																			
17. Life Satisfaction (W)	-,24**	,01	,14*	,17*	,10	-,29**	-,26**	-,10	,02	,35**	,41**	,59**	,64**	,40**	,35**	-,55**																		
18. Sacrifice Frequency (H)	,23**	,18**	-,03	,17*	,16*	,25**	,16*	,21**	,21**	,02	,04	-,02	-,06	-,02	,03	,12	-,06																	
19. APMS with RF (H)	,19**	,33**	,12	,22**	,19**	,09	,06	,11	,19**	,24**	,26**	,18**	,20**	,23**	,22**	-,10	,13	,51**																
20. APMS with PF (H)	,24**	,25**	,22**	,28**	,29**	,20**	,16*	,17*	,21**	,20**	,18**	,17*	,18*	,21**	,15*	-,16*	,15*	,34**	,59**															
21. APMS with SF (H)	,10	,19**	,15*	,35**	,22**	,07	,11	,14*	,12	,18**	,20**	,17*	,20**	,21**	,20**	-,08	,16*	,35**	,58**	,53**														
22. APMS with OF (H)	,26**	,15*	,16*	,25**	,48**	,30**	,21**	,20**	,28**	,02	,06	,07	,05	-,03	,03	-,04	,10	,24**	,30**	,55**	,41**													
23. AVMS with RF (H)	,34**	,17*	,15*	,13	,37**	,45**	,30**	,24**	,26**	-,03	-,04	-,17*	-,15*	-,13	-,08	,17*	-,19**	,38**	,28**	,38**	,28**	,53**											
24. AVMS with PF (H)	,28**	,04	,14*	,13	,32**	,35**	,40**	,34**	,22**	-,14*	-,16*	-,14*	-,22**	-,24**	-,10	,20**	-,09	,25**	,03	,29**	,15*	,45**	,61**											
25. AVMS with SF (H)	,27**	,15*	,11	,25**	,34**	,33**	,29**	,33**	,35**	-,05	-,05	-,04	-,09	-,11	-,05	,06	-,10	,32**	,22**	,41**	,32**	,59**	,58**	,65**										
26. APMS with OF (H)	,28**	,16*	,17*	,16*	,38**	,33**	,20**	,18**	,37**	,04	,02	,01	-,03	-,10	-,08	,02	-,02	,23**	,24**	,37**	,25**	,59**	,52**	,50**	,58**									
27. Actor Appreciation of Sacrifice (H)	-,02	,24**	,23**	,22**	,16*	-,03	-,04	,05	,07	,46**	,49**	,46**	,38**	,28**	,22**	-,34**	,28**	,16*	,44**	,40**	,39**	,15*	,05	-,18*	-,04	,04								
28. Perceived Partner Appreciation of Sacrifice (H)	,02	,24**	,21**	,23**	,18*	-,03	-,08	,01	,12	,54**	,53**	,42**	,43**	,34**	,20**	-,36**	,29**	,07	,38**	,39**	,40**	,25**	,05	-,17*	,03	,17*	,65**							
29. Perceived Partner Responsiveness (H)	-,11	,17*	,27**	,22**	,13	-,15*	-,10	-,04	-,01	,49**	,47**	,55**	,54**	,37**	,31**	-,45**	,41**	-,10	,26**	,25**	,29**	,08	-,11	-,15*	-,09	,08	,57**	,67**						
30. Satisfaction (H)	-,17*	,21**	,15*	,16*	,02	-,21**	-,21**	-,12	-,02	,48**	,51**	,50**	,64**	,47**	,31**	-,49**	,45**	-,11	,24**	,12	,24**	-,05	-,21**	-,38**	-,23**	-,10	,50**	,53**	,72**					
31. Commitmnet (H)	-,08	,24**	,01	,09	-,16*	-,16*	-,29**	-,22**	-,10	,31**	,29**	,26**	,38**	,56**	,30**	-,30**	,26**	,02	,33**	,17*	,21**	-,11	-,19**	-,35**	-,21**	-,14*	,30**	,29**	,40**	,55**				
32. IPS (H)	-,18**	,04	,04	,01	-,17*	-,28**	-,24**	-,21**	-,14*	,30**	,33**	,37**	,37**	,33**	,50**	-,28**	,30**	,00	,19**	,11	,23**	-,05	-,15*	-,27**	-,18**	-,14*	,37**	,32**	,40**	,47**	,44**			
33. Couple Burnout (H)	,14*	-,18**	-,14*	-,15*	,01	,21**	,18**	,12	,09	-,41**	-,42**	-,40**	-,50**	-,39**	-,29**	,51**	-,38**	,09	-,19**	-,10	-,23**	,03	,19**	,34**	,24**	,14*	-,45**	-,47**	-,60**	-,75**	-,45**	-,41**		
34. Life Satisfaction (H)	-,09	,09	,12	,11	,06	-,17*	-,10	,00	-,05	,32**	,29**	,38**	,39**	,20**	,21**	-,27**	,47**	-,07	,14*	,15*	,23**	,11	-,06	-,05	-,10	,04	,33**	,30**	,54**	,55**	,36**	,28**	-,47**	

Note: $N = 212$, $^{**}p < .01$, $^{*}p < .05$.

3.2.2.2. Confirmatory Factor Analyses

3.2.2.2.1. One Factor Confirmatory Factor Analysis for Sacrifice Frequency

One factor confirmatory factor analysis was performed for the Frequency of Marital Sacrifice Scale. The initial model for the one factor confirmatory factor analysis showed poor fit to the data, $\chi^2(35, N=212) = 91.93$, $\chi^2/df = 2.63$, $p = .00$, GFI= .91, CFI=.86, RMSEA = .09 (for wives); $\chi^2(35, N=212) = 119.45$, $\chi^2/df = 3.41$, $p = .00$, GFI= .89, CFI=.79, RMSEA = .11 (for husbands). After examination of modification indices, one correlated error was added for wives (item 1 & 2, $r = .40$, $p < .01$), four correlated errors were added for husbands (item 3 & 8, $r = .24$, $p < .01$, item 4 & 6, .23, $p < .01$, item 5 & 10, .35, $p < .01$, item 7 & 10, .20, $p < .01$). These modifications are reasonable since the items come from the same structure. The modified one factor confirmatory factor analysis showed good fit to the data, $\chi^2(34, N=212) = 62,87$, $\chi^2/df = 1.85$, $p = .00$, GFI= .94, CFI=.93, RMSEA = .06 (for wives); $\chi^2(31, N=212) = 66.70$, $\chi^2/df = 2.15$, $p = .00$, GFI= .94, CFI=.91, RMSEA = .07 (for husbands). Table 3.10. presents the unstandardized coefficients and confidence intervals in the modified model. Figure 3.2., and Figure 3.3. show standardized path estimates for wives and husbands, respectively.

Table 3.10. Unstandardized parameter estimates in the modified one factor confirmatory factor analysis for the frequency of marital sacrifice.

Paths Specified in Initial Model			Wife		Husband	
			Estimate	95% CI	Estimate	95% CI
Sacrifice Frequency	→	1	.63**	.48, .82	1.05**	.80, 1.36
Sacrifice Frequency	→	2	.64**	.46, .85	.88**	.65, 1.13
Sacrifice Frequency	→	3	.73**	.51, .10	.75**	.51, .10
Sacrifice Frequency	→	4	.98**	.67, 1.41	.65**	.30, 1.03
Sacrifice Frequency	→	5	.88**	.64, 1.20	.70**	.42, 1.03
Sacrifice Frequency	→	6	.77**	.52, 1.09	.56**	.25, .91
Sacrifice Frequency	→	7	.52**	.24, .83	.36**	.08, .68
Sacrifice Frequency	→	8	1.07**	.74, 1.57	.72**	.40, 1.07
Sacrifice Frequency	→	10	.71**	.42, 1.04	.70**	.42, 1.02
Sacrifice Frequency	→	11	1.00	1.00, 1.00	1.00**	1.00, 1.00

Note. *$p<.05$, ** $p<.01$.

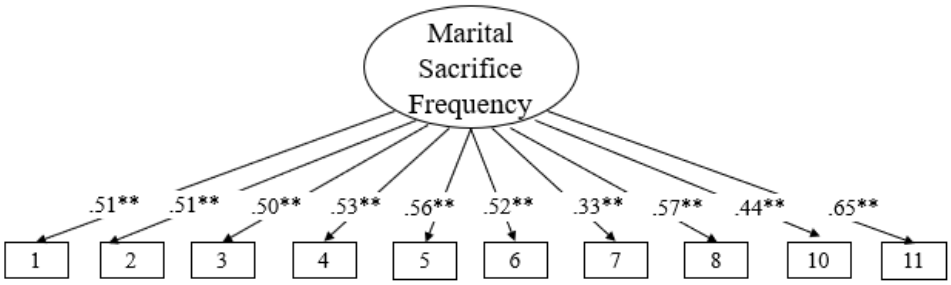


Figure 3.2. Standardized estimates in the modified one factor confirmatory factor analysis for the frequency of marital sacrifice for wives.

Note. The correlated parallel error terms were not drawn for simplicity.

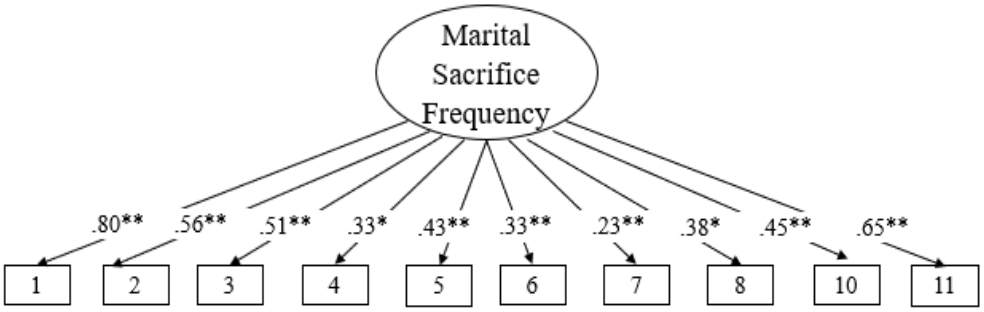


Figure 3.3. Standardized estimates in the modified one factor confirmatory factor analysis for the frequency of marital sacrifice for husbands.

Note. The correlated parallel error terms were not drawn for simplicity.

3.2.2.2.2. First Level Multiple Factor Confirmatory Factor Analysis for Motivations for Marital Sacrifice

Three confirmatory factor analyses were performed to evaluate the alternative models, and to reveal the best structure of the Motivations for Marital Sacrifice. These were one factor confirmatory factor analysis, second level multiple factor confirmatory factor analysis, and first level multiple factor confirmatory factor analysis. The modified one factor confirmatory factor analysis for avoidance motivation showed poor fit to the data, $\chi^2(86, N = 212) = 244.51$, $\chi^2/df = 2.84$, $p = .00$, GFI= .87, CFI=.89, RMSEA = .09 (for wives); $\chi^2(86, N = 212) = 240.56$, $\chi^2/df = 2.80$, $p = .00$, GFI= .86, CFI=.89, RMSEA = .09 (for husbands). Similarly, the modified second level multiple factor confirmatory factor analysis showed again poor fit to the data, $\chi^2(420, N = 212) = 851.36$, $\chi^2/df = 2.03$, $p = .00$, GFI= .80, CFI=.86,

RMSEA = .07 (for wives); χ^2 (419, N =212) = 876.27, χ^2/df = 2.09, p =.00, GFI= .78, CFI=.86, RMSEA = .07 (for husbands).

Lastly, the first level multiple factor confirmatory factor analysis was performed. The initial model for the first level multiple factor confirmatory factor analysis showed poor fit to the data, χ^2(406, N =212) = 826.95, χ^2/df = 2.04, p =.00, GFI= .80, CFI=.86, RMSEA = .07 (for wives); χ^2(406, N =212) = 843.19, χ^2/df = 2.08, p =.00, GFI= .79, CFI=.86, RMSEA = .07 (for husbands). The modification indices were examined in order to improve the model fit. The correlated errors among items were added (item 8 & 19, r = .20, p < .01, item 14 & 15, r = .28, p < .01, item 14 & 19, r = .28, p < .01, item 18 & 19, r = .39, p < .01, item 25 & 33, r = .33, p < .01, item 23 & 29, r = -.31, p < .01, item 30 & 34, r = -.40, p < .01, item 26 & 28, r = .30, p < .01, for wives, and (item 1 & 2, r = .47, p < .01, item 3 & 12, r = .33, p < .01, item 8 &13, r = -.25, p < .01, item 8 & 19, r = .31, p < .01, item 25 & 30, r = .31, p < .01, item 25 & 34, r = -.29, p < .01, for husbands, respectively). The modification indices suggested to add covariances among some of the items that belongs to the same approach or avoidance motivation. The negative correlations were reasonable since they belong to the same higher order motivation, but the foci were different. For instance, the negative correlated errors were added for the APMS with SF, and APMS with PF. The other one is for AVMS with SF and AVMS with RF. The associations can be reasonable since if the focus is rooted from the self, then it can be negatively associated with partner, or relationship. The modified first level multiple factor confirmatory factor analysis showed acceptable fit to the data χ^2(398, N =212) = 706.18, χ^2/df = 1.77, p =.00, GFI= .83, CFI=.90, RMSEA = .06 (for wives); χ^2(400, N =212) = 736.41, χ^2/df = 1.84, p =.00, GFI= .82, CFI=.90, RMSEA = .06 (for husbands). Table 3.11., summarizes the unstandardized coefficients and confidence intervals in the modified model. All in all, it is seen that first level multiple factor representation of Motivations for Marital Sacrifice Scale shows the best model fit values contrary to the other two alternative model. Figure 3.4. and Figure 3.5. show standardized path estimates for wives and husbands, respectively.

Table 3.11. Unstandardized parameter estimates in the modified first level multiple factor confirmatory factor analysis the motivations for marital sacrifice.

Paths Specified in Initial Model			Wife		Husband	
			Estimate	95% CI	Estimate	95% CI
Relationship-Focused Approach Motivated Sacrifice	→	1	.78**	.55, 1.03	1.04**	.86, 1.26
Relationship-Focused Approach Motivated Sacrifice	→	2	.90**	.65, 1.18	1.00	1.00, 1.00
Relationship-Focused Approach Motivated Sacrifice	→	3	.80**	.63, 1.01	.98**	.77, 1.27
Relationship-Focused Approach Motivated Sacrifice	→	4	.99**	.79, 1.22	1.29**	1.00, 1.87
Relationship-Focused Approach Motivated Sacrifice	→	5	1.00	1.00, 1.00	1.45**	1.10, 2.09
Partner-Focused Approach Motivated Sacrifice	→	7	1.05**	.81, 1.33	1.00	1.00, 1.00
Partner-Focused Approach Motivated Sacrifice	→	8	1.04**	.73, 1.41	.68**	.42, .93
Partner-Focused Approach Motivated Sacrifice	→	10	1.00	1.00, 1.00	.81**	.66, .10
Self-Focused Approach Motivated Sacrifice	→	12	1.77**	1.27, 2.91	1.00	1.00, 1.00
Self-Focused Approach Motivated Sacrifice	→	13	.10**	.67, 1.70	.89**	.67, 1.27
Self-Focused Approach Motivated Sacrifice	→	14	1.12**	.72, 1.72	1.33**	1.02, 1.78
Self-Focused Approach Motivated Sacrifice	→	15	1.00	1.00, 1.00	1.19**	.90, 1.61
Other-Focused Approach Motivated Sacrifice	→	16	1.38**	1.14, 1.77	1.00	1.00, 1.00
Other-Focused Approach Motivated Sacrifice	→	17	1.30**	1.03, 1.74	.79**	.65, .95
Other-Focused Approach Motivated Sacrifice	→	18	1.30**	1.08, 1.62	1.06**	.95, 1.20
Other-Focused Approach Motivated Sacrifice	→	19	1.00**	1.00, 1.00	.91**	.77, 1.08
Relationship-Focused Avoidance Motivated Sacrifice	→	22	.46**	.22, .75	1.00	1.00, 1.00
Relationship-Focused Avoidance Motivated Sacrifice	→	23	1.23**	.95, 1.64	1.70**	1.29, 2.36
Relationship-Focused Avoidance Motivated Sacrifice	→	24	1.27**	.10, 1.71	1.65**	1.29, 2.22
Relationship-Focused Avoidance Motivated Sacrifice	→	25	1.00	1.00, 1.00	1.39**	.94, 2.09
Partner-Focused Avoidance Motivated Sacrifice	→	26	1.06**	.86, 1.29	1.00	1.00, 1.00
Partner-Focused Avoidance Motivated Sacrifice	→	28	.95**	.74, 1.16	1.15**	.96, 1.39
Partner-Focused Avoidance Motivated Sacrifice	→	29	1.02**	.81, 1.28	.93**	.69, 1.23
Partner-Focused Avoidance Motivated Sacrifice	→	30	1.00	1.00, 1.00	.96**	.76, 1.24
Self-Focused Avoidance Motivated Sacrifice	→	31	1.17**	.88, 1.55	1.00	1.00, 1.00
Self-Focused Avoidance Motivated Sacrifice	→	32	1.11**	.81, 1.48	1.08**	.84, 1.38
Self-Focused Avoidance Motivated Sacrifice	→	33	1.28**	.97, 1.75	1.06**	.87, 1.30
Self-Focused Avoidance Motivated Sacrifice	→	34	1.56**	1.27, 2.02	1.15**	.95, 1.45
Self-Focused Avoidance Motivated Sacrifice	→	35	1.00	1.00, 1.00	.71**	.52, .94
Other-Focused Avoidance Motivated Sacrifice	→	39	1.09**	.90, 1.38	1.00	1.00, 1.00
Other-Focused Avoidance Motivated Sacrifice	→	40	1.00	1.00, 1.00	.87**	.66, 1.08

Note. *p<.05, ** p<.01.

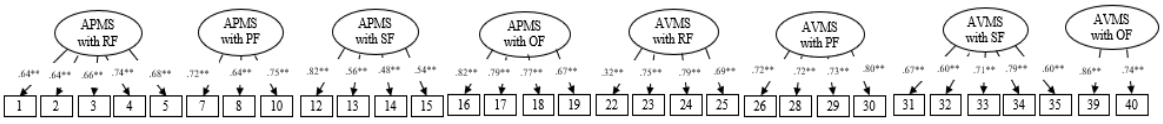


Figure 3.4. Standardized estimates in the modified first level multiple factor confirmatory factor analysis for the motivations for marital sacrifice for wives.

Note. The correlated parallel error terms were not drawn for simplicity.

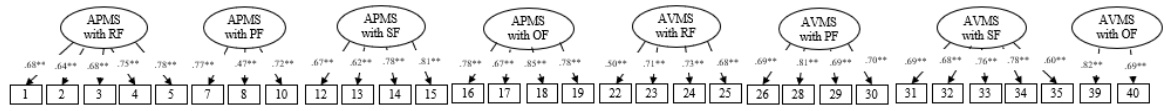


Figure 3.5. Standardized estimates in the modified first level multiple factor confirmatory factor analysis for motivations for marital sacrifice for husbands.

Note. The correlated parallel error terms were not drawn for simplicity.

3.2.2.2.3. First Level Multiple Factor Confirmatory Factor Analysis for Appreciation of Sacrifice Scale

First level multiple factor confirmatory factor analysis was performed for the actor appreciation of sacrifice and perceived partner appreciation of sacrifice scale. The initial model showed good fit to the data, $\chi^2(8, N = 212) = 11.76$, $\chi^2/df = 1.47$, $p = .16$, GFI= .98, CFI=.99, RMSEA = .05 (for wives); $\chi^2(8, N = 212) = 8.75$, $\chi^2/df = 1.10$, $p = .36$, GFI= .98, CFI=.99, RMSEA = .02 (for husbands). Table 3.12., summarizes the unstandardized coefficients and confidence intervals in the model. The standardized path estimates were presented in the Figure 3.6. and Figure 3.7.

Table 3.12. Unstandardized parameter estimates in the first level multiple factor confirmatory factor analysis for appreciation of sacrifice

Paths Specified in Initial Model			Wife		Husband	
			Estimate	95% CI	Estimate	95% CI
Actor Appreciation of Sacrifice	→	1	.95**	.83, 1.07	1.08**	.97, 1.20
Actor Appreciation of Sacrifice	→	2	.99**	.89, 1.09	1.10**	.10, 1.23
Actor Appreciation of Sacrifice	→	3	1.00	1.00, 1.00	1.00	1.00, 1.00
Perceived Partner Appreciation of Sacrifice	→	1	1.04**	.94, 1.15	1.01**	.89, 1.14
Perceived Partner Appreciation of Sacrifice	→	2	1.07**	.97, 1.18	1.08**	.99, 1.19
Perceived Partner Appreciation of Sacrifice	→	3	1.00	1.00, 1.00	1.00	1.00, 1.00

Note. *$p<.05$, ** $p<.01$.

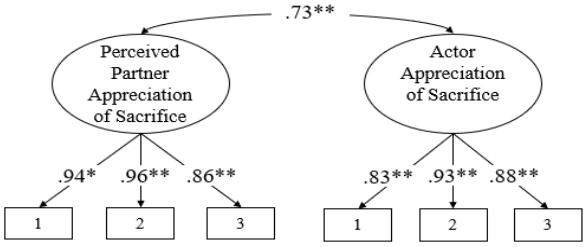


Figure 3.6. Standardized estimates in the first level multiple factor confirmatory factor analysis for appreciation of sacrifice for wives.

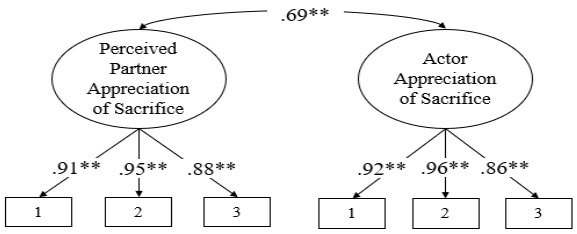


Figure 3.7. Standardized estimates in the first level multiple factor confirmatory factor analysis for appreciation of sacrifice for husbands.

Following confirmatory factor analyses, a series of a structural equation modeling with latent variables from APIM perspective were tested in the following section. In these analyses, sacrifice frequency, sacrifice motivations, and sacrifice appreciation were endogenous variables, marital quality was exogenous variable. In order for applying APIM procedures, firstly, the correlated parallel error terms among endogenous variables were added. Secondly, the covariance among wives' and husbands' exogenous variables that were marital quality, satisfaction, commitment, IPS, and not burnedout were also added. A structural equation modeling with APIM perspective with the observed sacrifice motivations that include category-specific foci was also examined. Lastly, the role of perceived partner responsiveness on the relationship between motivations for marital sacrifice and marital quality was analyzed by using an APIM with mediational structural equation modeling with latent variables through AMOS (Arbuckle, 2010; Kenny et al., 2006).

3.2.2.3. Structural Equation Modeling with APIM Perspective

3.2.2.3.1. Frequency of Marital Sacrifice from APIM Perspective

In order to see the actor and partner effects of marital sacrifice frequency to the marital quality, a structural equation model was tested. In the measurement model, the correlated errors among items had been added (item 1 & 2, r = .40, p < .01, for wives, and item 3 & 8, r = .23, p < .01, item 4 & 6, .22, p < .01, item 5 & 10, .34, p < .01, item 7 & 10, .20, p < .01 for husbands, respectively). The correlated error between wives' sacrifice frequency and husbands' sacrifice frequency was r = .27, (p < .01). The initial model showed acceptable fit to the data, χ^2(335, N =212) = 530.23, χ^2/df = 1.58, p =.00, GFI= .85, CFI= .89, RMSEA = .05. There was only one correlated error within the whole model when insignificant paths were deleted. After deleting insignificant paths, the model showed acceptable fit to the data, χ^2(337, N =212) = 531.34, χ^2/df = 1.58, p =.00, GFI= .85, CFI= .89, RMSEA = .05. The unstandardized coefficients and confidence intervals in the model can be seen from Table 3.13.

Table 3.13. Unstandardized parameter estimates in the structural equation model with APIM for marital sacrifice frequency.

Paths Specified in Initial Model			Estimate	95% CI
Sacrifice Frequency (W)	→	Marital quality (W)	-3.37**	-5.24, -1.82
Marital quality (W)	→	Satisfaction (W)	1.00	1.00, 1.00
Marital quality (W)	→	Commitment (W)	.69**	.52, .87
Marital quality (W)	→	IPS (W)	.14**	.10, .17
Marital quality (W)	→	Not Burned-Out (W)	1.22**	1.02, 1.41
Sacrifice Frequency (W)	→	Marital quality (H)	-2.18**	-3.71, -.73
Marital quality (H)	→	Satisfaction (H)	1.00	1.00, 1.00
Marital quality (H)	→	Commitment (H)	.71**	.52, .92
Marital quality (H)	→	IPS (H)	.15**	.11, .19
Marital quality (H)	→	Not Burned-Out (H)	1.21**	1.04, 1.40

Note. *$p<.05$, ** $p<.01$.

The covariance between wives' and husbands' satisfaction, commitment, IPS, not burned-out, and marital quality, was $r = .35$, ($p > .05$), $r = .44$, ($p < .01$), $r = .41$, ($p < .01$), $r = .26$, ($p < .01$), $r = .66$, ($p < .01$), respectively. The paths of husbands' marital sacrifice frequency were deleted from the model since it was not significantly related to their own or their partners' marital quality. There are significant actor and partner effect of wives' sacrifice frequency to the marital quality. Wives' marital sacrifice frequency significantly and negatively related to both wives' and husbands' marital quality (*B* = -3.37., *CI* [-5.24, -1.82]) and (*B* = -2.18, *CI* [-3.71, -.73]), respectively. Figure 3.8. presents standardized path estimates in the model.

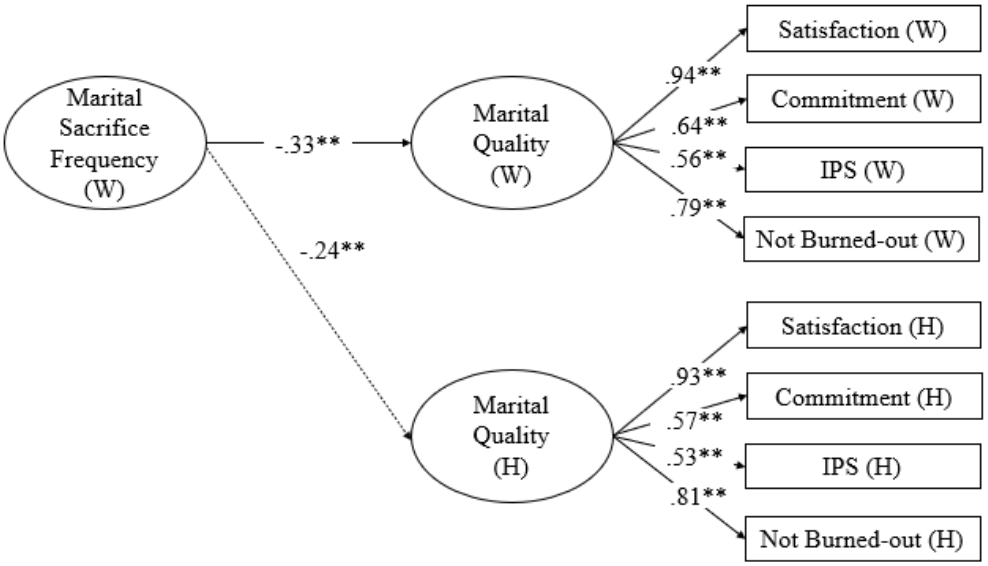


Figure 3.8. Standardized estimates in the structural equation model with APIM for marital sacrifice frequency.

Note. Dashed lines show the partner effects whereas straight lines show the actor effects. The correlated parallel error terms and covariances among exogenous variables were not drawn for simplicity. Only significant paths were presented.

3.2.2.3.2. Motivations for Marital Sacrifice from APIM Perspective

In order to see the actor and partner effects of motivations for marital sacrifice to the marital quality, a structural equation model was tested. In this model, both APMS and AVMS have four indicators for both wives and husbands. The initial model showed accepted fit to the data, $\chi^2(225, N=212) = 450.34$, $\chi^2/df = 2.00$, $p = .00$, GFI= .85, CFI= .91, RMSEA = .07. After checking modifications indices, two correlated errors were added for wives. The first one was between APMS with RF and APMS with OF ($r = -.38$, $p < .01$). The second one was between AVMS with PF and AVMS with OF ($r = -.36$, $p < .01$). Additionally, two correlated errors were added for husbands. The first one was between APMS with RF and APMS with OF ($r = -.44$, $p < .01$). The second one was between commitment and IPS ($r = .12$, $p>.05$). These negative correlated errors were reasonable since the foci contradict to each other. The modified model showed accepted fit to the data, $\chi^2(221, N=212) = 387.22$, $\chi^2/df = 1.75$, $p = .00$, GFI= .87, CFI= .93, RMSEA = .06. Table 3.14. summarizes the unstandardized coefficients and confidence intervals in the modified model.

Table 3.14. Unstandardized parameter estimates in the structural equation model with APIM for the motivations for marital sacrifice.

Paths Specified in Initial Model			Estimate	95% CI
Approach Motivated Sacrifice (W)	→	Relationship-Focused Approach Motivated Sacrifice (W)	.51**	.38, .68
Approach Motivated Sacrifice (W)	→	Partner-Focused Approach Motivated Sacrifice (W)	.53**	.41, .66
Approach Motivated Sacrifice (W)	→	Self-Focused Approach Motivated Sacrifice (W)	.48**	.38, .59
Approach Motivated Sacrifice (W)	→	Other-Focused Approach Motivated Sacrifice (W)	1.00	1.00, 1.00
Avoidance Motivated Sacrifice (W)	→	Relationship-Focused Avoidance Motivated Sacrifice (W)	1.86**	1.50, 2.30
Avoidance Motivated Sacrifice (W)	→	Partner-Focused Avoidance Motivated Sacrifice (W)	1.90**	1.55, 2.39
Avoidance Motivated Sacrifice (W)	→	Self-Focused Avoidance Motivated Sacrifice (W)	2.13**	1.78, 2.57
Avoidance Motivated Sacrifice (W)	→	Other-Focused Avoidance Motivated Sacrifice (W)	1.00	1.00, 1.00
Approach Motivated Sacrifice (W)	→	Marital quality (W)	.94**	.49, 1.50
Avoidance Motivated Sacrifice (W)	→	Marital quality (W)	-2.36**	-3.57, -1.35
Marital quality (W)	→	Satisfaction (W)	1.00	1.00, 1.00
Marital quality (W)	→	Commitment (W)	.71**	.54, .89
Marital quality (W)	→	IPS (W)	.14**	.11, .17
Marital quality (W)	→	Not Burned-Out (W)	1.23**	1.04, 1.41
Approach Motivated Sacrifice (H)	→	Relationship-Focused Approach Motivated Sacrifice (H)	.73**	.57, .95
Approach Motivated Sacrifice (H)	→	Partner-Focused Approach Motivated Sacrifice (H)	.61**	.50, .76
Approach Motivated Sacrifice (H)	→	Self-Focused Approach Motivated Sacrifice (H)	.66**	.50, .87
Approach Motivated Sacrifice (H)	→	Other-Focused Approach Motivated Sacrifice (H)	1.00	1.00, 1.00

Table 3.14. Continued

Paths Specified in Initial Model			Estimate	95% CI
Avoidance Motivated Sacrifice (H)	→	Relationship-Focused Avoidance Motivated Sacrifice (H)	1.88**	1.56, 2.23
Avoidance Motivated Sacrifice (H)	→	Partner-Focused Avoidance Motivated Sacrifice (H)	1.82**	1.52, 2.23
Avoidance Motivated Sacrifice (H)	→	Self-Focused Avoidance Motivated Sacrifice (H)	2.49**	2.15, 2.93
Avoidance Motivated Sacrifice (H)	→	Other-Focused Avoidance Motivated Sacrifice (H)	1.00	1.00, 1.00
Approach Motivated Sacrifice (H)	→	Marital quality (H)	.92**	.56, 1.34
Avoidance Motivated Sacrifice (H)	→	Marital quality (H)	-2.48**	-3.49, -1.65
Marital quality (H)	→	Satisfaction (H)	1.00	1.00, 1.00
Marital quality (H)	→	Commitment (H)	.74**	.54, .95
Marital quality (H)	→	IPS (H)	.15**	.11, .19
Marital quality (H)	→	Not Burned-Out (H)	1.25**	1.08, 1.43
Approach Motivated Sacrifice (W)	→	Marital quality (H)	.77**	.42, 1.21
Avoidance Motivated Sacrifice (W)	→	Marital quality (H)	-1.37**	-2.37, -.52
Approach Motivated Sacrifice (H)	→	Marital quality (W)	.80**	.34, 1.25
Avoidance Motivated Sacrifice (H)	→	Marital quality (W)	-1.42**	-2.43, -.48

Note. *$p<.05$, ** $p<.01$.

The correlated errors between wives' and husbands' APMS with RF, APMS with PF, APMS with SF, APMS with OF, AVMS with RF, AVMS with PF, AVMS with SF, AVMS with OF was $r = .27$, ($p<.01$), $r = .06$, ($p > .05$), $r = .23$, ($p < .01$), $r = .47$, ($p < .01$), $r = .31$, ($p < .01$), $r = .20$, ($p < .01$), $r = .10$, ($p > .05$), $r = .23$, ($p < .01$), respectively. The covariance between wives' and husbands' satisfaction, commitment, IPS, not burned-out, and marital quality, was $r = .43$, ($p < .05$), $r = .42$, ($p < .01$), $r = .39$, ($p < .01$), $r = .26$, ($p < .01$), $r = .46$, ($p < .01$), respectively. There are significant actor and partner effects of motivations for marital sacrifice to the marital quality. The actor effects of wives' APMS and AVMS to the marital quality was significant ($B = .94$, *CI* [49., 1.50]) and ($B = -2.36$, *CI* [-3.57, -1.35]), respectively. The actor effects of husbands' APMS and AVMS to the marital quality was significant ($B = .92$, *CI* [.56, 1.34]) and ($B = -2.48$, *CI* [-3.49, -1.65]), respectively. The partner effects of wives' APMS and AVMS to the marital quality was significant ($B = .77$, *CI* [.42, 1.21]) and ($B = -1.37$, *CI* [-2.37, -.52]), respectively. The partner effects of husbands' APMS and AVMS to the marital quality was significant ($B = .80$, *CI* [.34, 1.25]) and ($B = -1.42$, *CI* [-2.43 -.48]), respectively. Figure 3.9. presents standardized path estimates in the modified model.

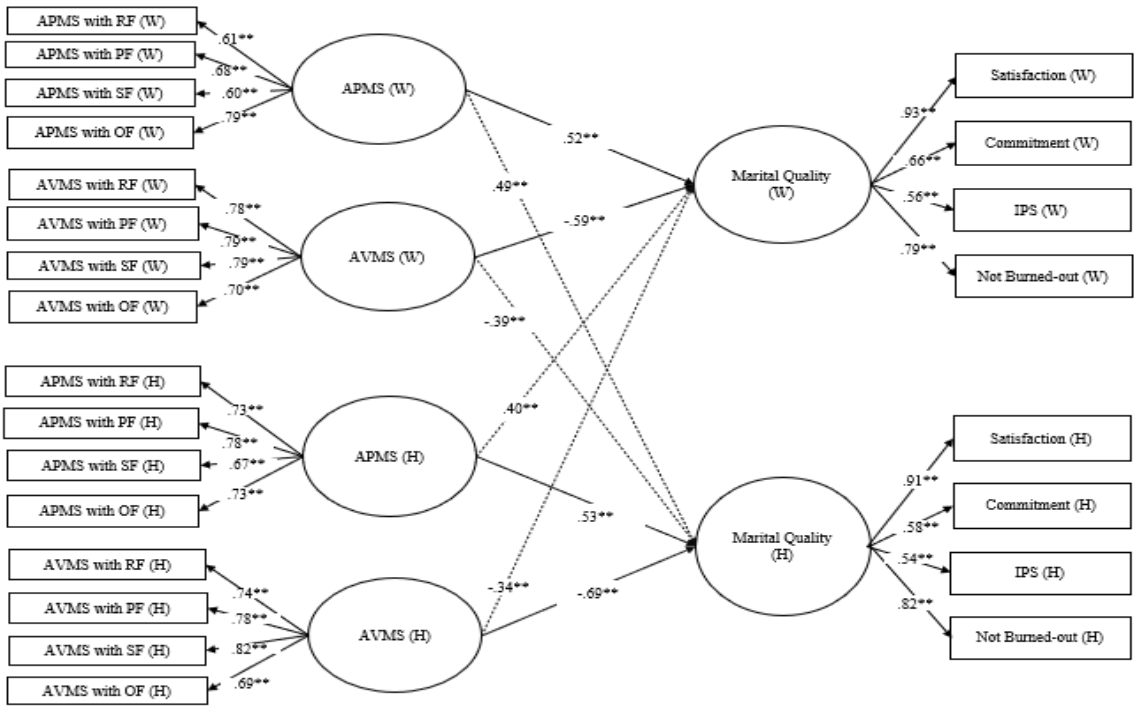


Figure 3.9. Standardized estimates in the structural equation model with APIM for the motivations for marital sacrifice.

Note. Dashed lines show the partner effects whereas straight lines show the actor effects. The correlated parallel error terms and covariances among exogenous variables were not drawn for simplicity.

3.2.2.3.3. Specific APMS and AVMS with Different Foci from APIM Perspective

In order to see the effects of the APMS and AVMS with all foci to the marital quality distinctively, an additional structural equation modeling with the observed variables was tested. The initial model showed good fit to the data, $\chi^2(111, N=212) = 144.69$, $\chi^2/df = 1.30$, $p = .02$, GFI= .95, CFI= .99, RMSEA = .04. After deleting insignificant paths, the model showed good fit to the data, $\chi^2(132, N=212) = 163.49$, $\chi^2/df = 1.24$, $p = .03$, GFI= .94, CFI= .99, RMSEA = .03. The unstandardized coefficients and confidence intervals in the model can be seen from Table 3.15.

Table 3.15. Unstandardized parameter estimates in the structural equation model with observed variables with APIM for the motivations for marital sacrifice.

Paths Specified in Initial Model				
			Estimate	95% CI
Relationship-Focused Approach Motivated Sacrifice (W)	→	Marital quality (H)	.30*	.05, .56
Partner-Focused Approach Motivated Sacrifice (W)	→	Marital quality (H)	.33*	.07, .59
Relationship-Focused Avoidance Motivated Sacrifice (W)	→	Marital quality (H)	-.35**	-.55, -.15
Partner-Focused Approach Motivated Sacrifice (H)	→	Marital quality (H)	.31*	.00, .63
Self-Focused Approach Motivated Sacrifice (H)	→	Marital quality (H)	.33**	.17, .52
Partner-Focused Avoidance Motivated Sacrifice (H)	→	Marital quality (H)	-.68**	-.88, -.48
Partner-Focused Approach Motivated Sacrifice (W)	→	Marital quality (W)	.72**	.42, 1.04
Relationship-Focused Avoidance Motivated Sacrifice (W)	→	Marital quality (W)	-.55**	-.84, -.28
Partner-Focused Avoidance Motivated Sacrifice (W)	→	Marital quality (W)	-.28*	-.53, -.03
Partner-Focused Approach Motivated Sacrifice (H)	→	Marital quality (W)	.72**	.37, 1.04
Partner-Focused Avoidance Motivated Sacrifice (H)	→	Marital quality (W)	-.32**	-.57, -.08
Marital quality (W)	→	Satisfaction (W)	1.00	1.00, 1.00
Marital quality (W)	→	Commitment (W)	.72**	.55, .89
Marital quality (W)	→	IPS (W)	.14**	.11, .17
Marital quality (W)	→	Not Burned Out (W)	1.27**	1.07, 1.45
Marital quality (H)	→	Satisfaction (H)	1.00	1.00, 1.00
Marital quality (H)	→	Commitment (H)	.76**	.56, .96
Marital quality (H)	→	IPS (H)	.15**	.12, .19
Marital quality (H)	→	Not Burned Out (H)	1.26**	1.10, 1.43

Note. *$p<.05$, ** $p<.01$.

The covariance between wives' and husbands' satisfaction, commitment, IPS, not burned-out, and marital quality, was $r = .42$, ($p<.05$), $r = .43$, ($p < .01$), $r = .41$, ($p < .01$), $r = .25$, ($p < .01$), $r = .58$, ($p < .01$), respectively. In the first model, all paths from APMS and AVMS with all foci to the marital quality were drawn. After deleting the insignificant paths, there were significant actor and partner effects of sacrifice motivation to the marital quality. The actor effects of wives' APMS with PF, AVMS with RF, AVMS with PF to the marital quality was significant (*B* = .72, *CI* [.42, 1.04]), (*B* = -.55, *CI* [-.84, -.28]) and (*B* = -.28, *CI* [-.53, -.03]), respectively. The actor effects of husbands' APMS with PF, APMS with SF, AVMS with PF to the marital quality was significant (*B* = .31, *CI* [.00, .63]), (*B* = .33, *CI* [.17, .52]) and (*B* = -.68, *CI* [-.88, -.48]), respectively. The partner effects of wives' APMS with RF, APMS with PF, AVMS with RF to the marital quality was significant (*B* = .30, *CI* [.05., .56]), (*B* = .33, *CI* [.07, .59]) and (*B* = -.35, *CI* [-.55, -.15]), respectively. The partner effects of husbands' APMS with PF, AVMS with PF to the marital quality was significant (*B* = .72, *CI* [.37, 1.04]) and (*B* = -.32, *CI* [-.57 -.08]), respectively. The standardized path estimates in the model can be seen from the Figure 3.10.

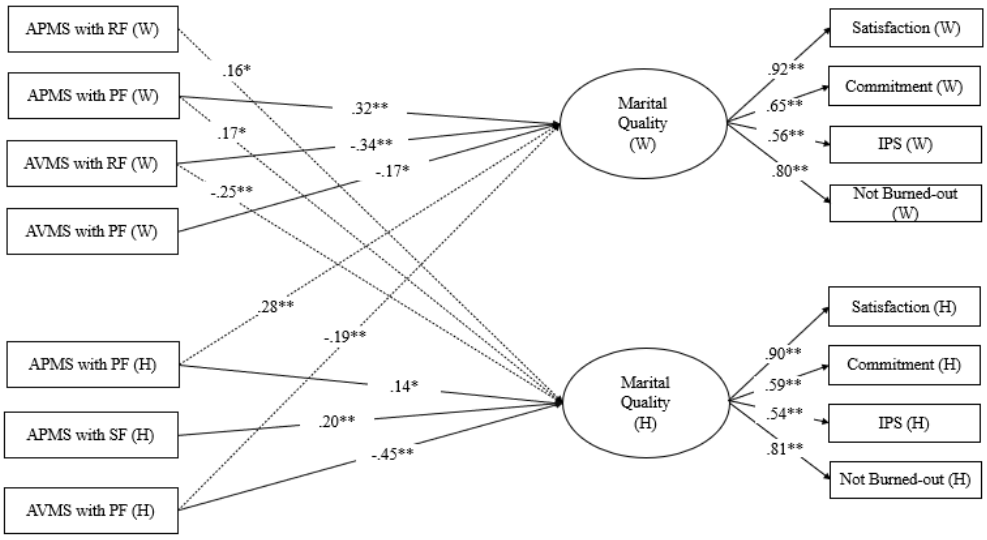


Figure 3.10. Standardized estimates in the structural equation model with APIM for the spesific motivations for marital sacrifice.

Note. Dashed lines show the partner effects whereas straight lines show the actor effects. The correlated parallel error terms and covariances among exogenous variables were not drawn for simplicity. Only significant paths were presented.

3.2.2.3.4. Appreciation of Sacrifice from APIM Perspective

In order to see the actor and partner effects of actor appreciation and perceived partner appreciation of sacrifice to the marital quality, a structural equation model was tested. The actor effects of perceived partner appreciation of sacrifice were drawn in the model. Also, the partner effects of actor appreciation of sacrifice were drawn to the model. The initial model showed good fit to the data, $\chi^2(155, N=212) = 223.73$, $\chi^2/df = 1.44$, $p = .00$, GFI= .91, CFI= .98, RMSEA = .05. The paths from husbands' actor appreciation of sacrifice were deleted since they were not significantly related to the wives' marital quality. After deleting insignificant paths, the model showed good fit to the data, $\chi^2(156, N=212) = 226.05$ $\chi^2/df = 1.45$, $p = .00$, GFI= .91, CFI= .98, RMSEA = .05. Table 3.16. summarizes the unstandardized coefficients and confidence intervals in the model.

Table 3.16. Unstandardized parameter estimates in the structural equation model with APIM for appreciation of sacrifice.

Paths Specified in Initial Model			Estimate	95% CI
Perceived Partner Appreciation of Sacrifice (W)	→	Marital quality (W)	1.81**	1.36, 2.27
Actor Appreciation of Sacrifice (W)	→	Marital quality (H)	.88**	.35, 1.53
Perceived Partner Appreciation of Sacrifice (H)	→	Marital quality (H)	1.21**	.69, 1.74
Marital quality (W)	→	Satisfaction (W)	1.00	1.00, 1.00
Marital quality (W)	→	Commitment (W)	.67**	.51, .83
Marital quality (W)	→	IPS (W)	.13**	.10, .17
Marital quality (W)	→	Not Burned-Out (W)	1.21**	1.02, 1.39
Marital quality (H)	→	Satisfaction (H)	1.00	1.00, 1.00
Marital quality (H)	→	Commitment (H)	.70**	.51, .89
Marital quality (H)	→	IPS (H)	.15**	.11, .19
Marital quality (H)	→	Not Burned-Out (H)	1.21**	1.04, 1.39

Note. *$p<.05$, ** $p<.01$.

The correlated errors between wives' and husbands' actor appreciation and perceived partner appreciation of sacrifice were $r = .49$, ($p < .01$) and $r = .59$, ($p < .01$), respectively. The covariance between wives' and husbands' satisfaction, commitment, IPS, not burned out, and marital quality, was $r = .33$, ($p > .05$), $r = .43$, ($p < .01$), $r = .42$, ($p < .01$), $r = .28$, ($p < .01$), $r = .46$, ($p < .01$), respectively. There are significant actor and partner effect for sacrifice appreciation and marital quality. The actor effects of perceived partner appreciation of sacrifice to the marital quality were significant ($B = 1.81$, CI [1.36, 2.27]) for wives, and ($B = 1.21$, CI [.69, 1.74]) for husbands. The partner effect of actor appreciation of sacrifice to marital quality was significant ($B = .88$, CI [.35, 1.53]) only for wives. Figure 3.11. presents standardized path estimates in the modified model.

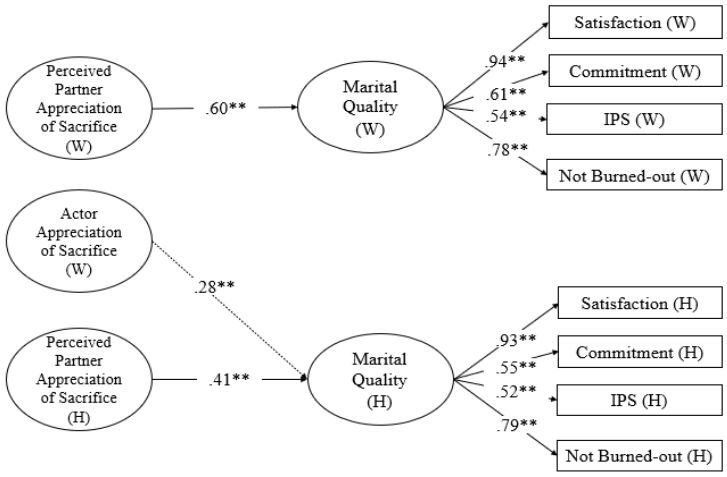


Figure 3.11. Standardized estimates in the structural equation model with APIM for appreciation of sacrifice

Note. Dashed lines show the partner effects whereas straight lines show the actor effects. The correlated parallel error terms and covariances among exogenous variables were not drawn for simplicity. Only significant paths were presented.

3.2.2.3.5. Mediational Role of Perceived Partner Responsiveness from APIM Perspective

In the current study, the mediational role of perceived partner responsiveness on the relationship between motivations for marital sacrifice and the marital quality was analyzed by using structural equation modeling with APIM perspective. Based on APIM procedures, the correlated parallel error terms among endogenous variables, and also the covariance among wives' and husbands' perceived partner responsiveness, satisfaction, commitment, IPS, not burned out, and marital quality were added. The initial model showed good fit to the data, $\chi^2(263, N=212) = 517.27$, $\chi^2/df = 1.97$, $p = .00$, GFI= .85, CFI= .91, RMSEA = .07. In the measurement model, two correlated errors were added for wives based on the modification indices. These were between APMS with RF and APMS with OF ($r = -.34$, $p < .01$), and AVMS with PF and AVMS with OF ($r = -.35$, $p < .01$). Two correlated errors were added for husbands. These were between APMS with RF and APMS with OF ($r = -.39$, $p < .01$), and commitment and IPS ($r = .13$, $p<.05$). After deleting insignificant paths, the model showed good fit to the data $\chi^2(265, N=212) = 524.17$, $\chi^2/df = 1.98$, $p = .00$, GFI= .84, CFI= .91, RMSEA = .07. Table 3.17. summarizes the unstandardized coefficients and confidence intervals in the modified model.

Table 3.17. Unstandardized parameter estimates in the structural equation model with APIM: Mediation testing.

Paths Specified in Initial Model				
			Estimate	95% CI
Approach Motivated Sacrifice (W)	→	Relationship-Focused Approach Motivated Sacrifice (W)	.51**	.37, .69
Approach Motivated Sacrifice (W)	→	Partner-Focused Approach Motivated Sacrifice (W)	.54**	.41, .68
Approach Motivated Sacrifice (W)	→	Self-Focused Approach Motivated Sacrifice (W)	.49**	.38, .60
Approach Motivated Sacrifice (W)	→	Other-Focused Approach Motivated Sacrifice (W)	1.00	1.00, 1.00
Avoidance Motivated Sacrifice (W)	→	Relationship-Focused Avoidance Motivated Sacrifice (W)	1.82**	1.47, 2.22
Avoidance Motivated Sacrifice (W)	→	Partner-Focused Avoidance Motivated Sacrifice (W)	1.85**	1.47, 2.31
Avoidance Motivated Sacrifice (W)	→	Self-Focused Avoidance Motivated Sacrifice (W)	2.13**	1.76, 2.56
Avoidance Motivated Sacrifice (W)	→	Other-Focused Avoidance Motivated Sacrifice (W)	1.00	1.00, 1.00
Marital quality (W)	→	Satisfaction (W)	1.00	1.00, 1.00
Marital quality (W)	→	Commitment (W)	.67**	.52, .83
Marital quality (W)	→	IPS (W)	.14**	.11, .17
Marital quality (W)	→	Not Burned Out (W)	1.21**	1.04, 1.37
Approach Motivated Sacrifice (H)	→	Relationship-Focused Approach Motivated Sacrifice (H)	.72**	.54, .95
Approach Motivated Sacrifice (H)	→	Partner-Focused Approach Motivated Sacrifice (H)	.62**	.50, .76
Approach Motivated Sacrifice (H)	→	Self-Focused Approach Motivated Sacrifice (H)	.67**	.50, .86
Approach Motivated Sacrifice (H)	→	Other-Focused Approach Motivated Sacrifice (H)	1.00	1.00, 1.00
Avoidance Motivated Sacrifice (H)	→	Relationship-Focused Avoidance Motivated Sacrifice (H)	1.85**	1.54, 2.20

Table 3.17. Continued

Paths Specified in Initial Model			Estimate	95% CI
Avoidance Motivated Sacrifice (H)	→	Partner-Focused Avoidance Motivated Sacrifice (H)	1.82**	1.51, 2.20
Avoidance Motivated Sacrifice (H)	→	Self-Focused Avoidance Motivated Sacrifice (H)	2.45**	2.12, 2.89
Avoidance Motivated Sacrifice (H)	→	Other-Focused Avoidance Motivated Sacrifice (H)	1.00	1.00, 1.00
Approach Motivated Sacrifice (H)	→	Marital quality (H)	.56**	.24, 1.60
Avoidance Motivated Sacrifice (H)	→	Marital quality (H)	-1.89**	-3.98, -1.23
Marital quality (H)	→	Satisfaction (H)	1.00	1.00, 1.00
Marital quality (H)	→	Commitment (H)	.71**	.50, .91
Marital quality (H)	→	IPS (H)	.15**	.11, .18
Marital quality (H)	→	Not Burned Out (H)	1.22**	1.06, 1.38
Approach Motivated Sacrifice (W)	→	Marital quality (H)	.15	-.74, .50
Avoidance Motivated Sacrifice (W)	→	Marital quality (H)	-.11	-.88, 1.69
Approach Motivated Sacrifice (H)	→	Marital quality (W)	.54**	.19, 1.12
Avoidance Motivated Sacrifice (H)	→	Marital quality (W)	-1.16**	-2.41, -.40
Approach Motivated Sacrifice (W)	→	Perceived Partner Responsiveness (H)	3.68**	1.05, 10.10
Avoidance Motivated Sacrifice (W)	→	Perceived Partner Responsiveness (H)	-6.29*	-18.27, -1.18
Approach Motivated Sacrifice (H)	→	Perceived Partner Responsiveness (W)	2.10*	.33, 8.45
AvoidanceMotivated Sacrifice (H)	→	Perceived Partner Responsiveness (W)	-5.82*	-17.33, -.43
Perceived Partner Responsiveness (W)	→	Marital quality (W)	.14**	.11, .16
Perceived Partner Responsiveness (H)	→	Marital quality (H)	.12**	.09, .15

Note. *$p<.05$, ** $p<.01$.

The correlated errors between wives' and husbands' APMS with RF, APMS with PF, APMS with SF, APMS with OF, AVMS with RF, AVMS with PF, AVMS with SF, AVMS with OF was $r = .22$, ($p<.01$), $r = .06$, ($p > .05$), $r = .21$, ($p < .01$), $r = .45$, ($p < .01$), $r = .31$, ($p < .01$), $r = .13$, ($p > .01$), $r = .06$, ($p > .05$), $r = .25$, ($p < .01$), respectively. The covariance between wives' and husbands' satisfaction, commitment, IPS, and not burned out, marital quality, and perceived partner responsivenss was $r = .38$, ($p < .05$), $r = .43$, ($p < .01$), $r = .39$, ($p < .01$), $r = .27$, ($p < .01$), $r = .36$, ($p < .01$), $r = .43$, ($p < .01$), respectively. There are significant actor and partner effects for the marital sacrifice motivations to the marital quality. Figure 3.12. presents standardized path estimates in the modified model.

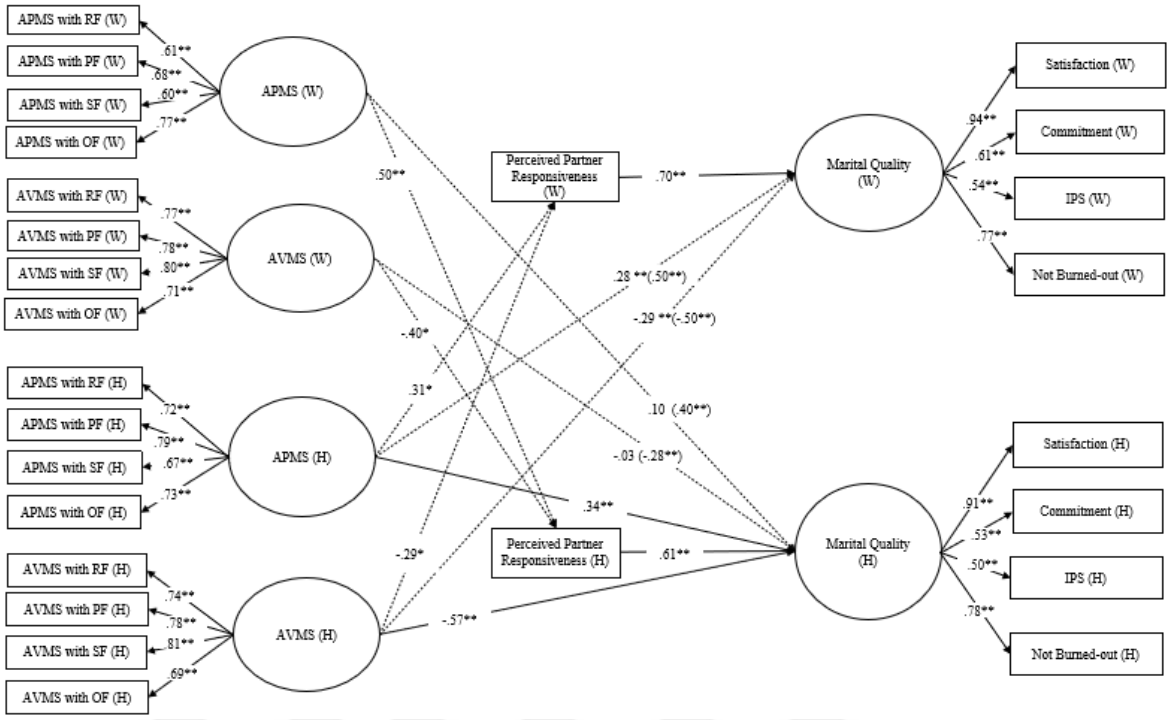


Figure 3.12. Standardized estimates in the structural equation model with APIM: Mediation testing.

Note. Dashed lines show the partner effects whereas straight lines show the actor effects. The correlated parallel error terms and covariances among exogenous variables were not drawn for simplicity. Only significant paths were presented.

The effects of wives' APMS and AVMS on husbands' perceived partner responsiveness was significant (*B* = 3.68, *CI* [1.05, 10.10]), and (*B* = -6.29, *CI* [-18.27 -1.18]), respectively. The effects of husbands' APMS and AVMS on wives' perceived partner responsiveness was significant (*B* = 2.10, *CI* [.33, 8.45]) and (*B* = -5.82, *CI* [-17.33 -.43]), respectively. The effects of both wives' and husbands' perceived partner responsiveness on their own marital quality was also significant (*B* = .14, *CI* [.11, .16]), and (*B* = .12, *CI* [.09-.15]), respectively. The actor effects of wives' APMS and AVMS to the marital quality were not significant according to the confidence interval coefficients, and deleted from the model. The actor effects of husbands' APMS and AVMS to the marital quality was significant (*B* = .56, *CI* [.24, 1.60]), and (*B* = -1.89, *CI* [-3.98, -1.23]), respectively

The partner effects of wives' APMS and AVMS to the marital quality was significant (*B* = .77, *CI* [.42, 1.21]) and (*B* = -1.37, *CI* [-2.36, -.52]), respectively. After adding the mediator variable to the model, the partner effects of wives' APMS and AVMS to the marital quality was not significant (*B* = .15, *CI* [-.74, .50]) and (*B* = -.11, *CI* [-.88, -1.69]),

respectively. That is, the insignificant coefficients for the wives' APMS and AVMS to the husbands' marital quality indicated that husbands' perceived partner responsiveness fully mediated the relationship between wives' APMS and AVMS, and husbands' marital quality. The standardized indirect effects were significant for APMS (β =.30, *CI* [.13, 1.20]), and for AVMS (β =-.24, *CI* [.13, 1.20]). The partner effects of husbands' APMS and AVMS to the marital quality was significant (*B* = .80, *CI* [.34, 1.25]), and (*B* = -1.42, *CI* [-2.43, -.48]), respectively. After adding the mediator variable to the model, the partner effects of husbands' APMS and AVMS to the marital quality declined, but was still significant (*B* = .54, *CI* [.19, 1.12]), and (*B* = -1.16, *CI* [-2.41 -.40]), respectively. That is, the decline of the coefficients for the husbands' APMS and AVMS, and wives' marital quality indicated that wives' perceived partner responsiveness partially mediated the relationship between husbands' APMS and AVMS and wives' marital quality. The standardized indirect effects were significant for APMS (β =.22, *CI* [.05, 1.04]), and for AVMS (β =-.21, *CI* [-2.13, -.06]). The standardized path estimates and the indirect effects were presented in the Table 3.18. for wives, and Table 3.19. for husbands.

Table 3.18. The result of the mediation analysis for wives.

	Exogeneous Variables			
Endogeneous Variables	Perceived Partner Responsiveness (H)		Marital quality (H)	
	β	*SE*	*β*	*SE*
Approach Motivated Sacrifice (W)	-		.40**	.19
Avoidance Motivated Sacrifice (W)	-		-.28**	.42
R^2	-		.54	
Approach Motivated Sacrifice (W)	.50**	.82	-	
Avoidance Motivated Sacrifice (W)	-.40*	1.68	-	
R^2	.14		-	
Approach Motivated Sacrifice (W)			.10	.15
Avoidance Motivated Sacrifice (W)	-		-.03	.31
Perceived Partner Responsiveness (H)	-		.61**	.01
R^2	-		.68	
Indirect Effect for Approach Motivated Sacrifice (W)	-		.30 (.13, 1.20)	
Indirect Effect for Avoidance Motivated Sacrifice (W)			-.24 (-2.13, -.15)	

Note. *$p<.05$, ** $p<.01$, β= Standardized beta coefficients, *SE*= Standard error, R^2 values represents explained variance. Lower and upper values for 95% confidence interval were represented in the parenthesis. Bootstrap resampling=2000.

Table 3.19. The result of the mediation analysis for husbands.

Endogeneous Variables	Exogeneous Variables			
	Perceived Partner Responsiveness (W)		Marital quality (W)	
	β	*SE*	*β*	*SE*
Approach Motivated Sacrifice (H)	-		.50**	.22
Avoidance Motivated Sacrifice (H)	-		-.50**	.47
R^2	-		.41	
Approach Motivated Sacrifice (H)	.31**	.90	-	
Avoidance Motivated Sacrifice (H)	-.29**	1.85	-	
R^2	.07		-	
Approach Motivated Sacrifice (H)	-		.28**	.15
Avoidance Motivated Sacrifice (H)	-		-.29**	.30
Perceived Partner Responsiveness (W)	-		.70**	.01
R^2	-		.65	
Indirect Effect for Approach Motivated Sacrifice (H)	-		.22 (.05, 1.04)	
Indirect Effect for Avoidance Motivated Sacrifice (H)	-		-.21 (-2.13, -.06)	

Note. *$p<.05$, ** $p<.01$, β= Standardized beta coefficients, *SE*= Standard error, R^2 values represents explained variance. Lower and upper values for 95% confidence interval were represented in the parenthesis. Bootstrap resampling=2000.

As it was seen from the Table 3.18., wives' APMS and AVMS explained 14% variance of husbands' perceived partner responsiveness. As indicated in Table 3.19., husbands' APMS and AVMS explained 7% variance of wives' perceived partner responsiveness. Additionally, both wives' APMS and AVMS, and husbands' perceived partner responsiveness explained 68% variance of husbands' marital quality. Similarly, both husbands' APMS and AVMS, and wives' perceived partner responsiveness explained 65% variance of wives' marital quality. Consequently, all of the four mediation effects of the perceived partner responsiveness on the relationship between APMS and AVMS, and marital quality was significant. The standardized path estimates of the mediation effects were presented in the Figure 3.13.

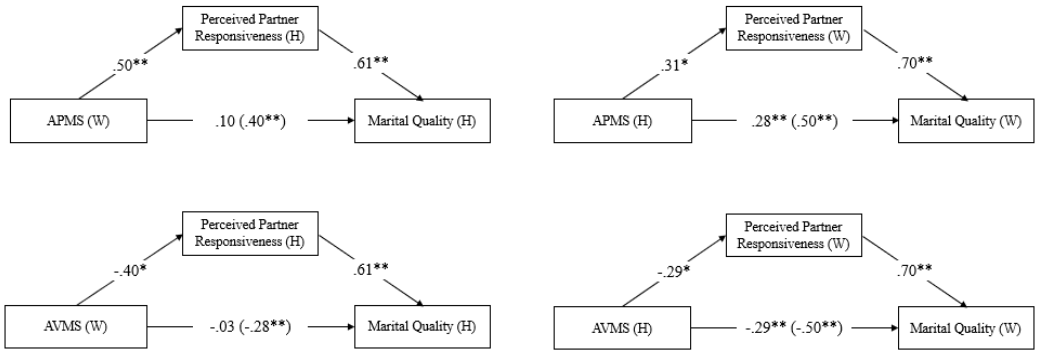


Figure 3.13. Standardized path estimates of the mediaton effects.

Note. *$p<.05$, ** $p<.01$.

3.3. Discussions of the Quantitative Study

The most important side of the current study is understanding the role of the sacrifice frequency, the sacrifice motivation, and the sacrifice appreciation on marital quality by using Actor-Partner Interdependence Model. The current study is also important for exploring the effects of sacrifice on marriage with novel culture-sensitive scales. In this context, three novel scales which are Frequency of Marital Sacrifice, Motivations for Marital Sacrifice, and Appreciation of Sacrifice were developed in pursuit of the qualitative study. Based on the exploratory factor analysis, it was seen that Frequency of Marital Sacrifice, and Appreciation of Sacrifice scales had one factor. Additionally, Motivations for Marital Sacrifice was designed to measure the motivations of sacrifice as a category-specific way. It has two factors, approach versus avoidance, and each of them includes four categorical foci. These were APMS with RF, APMS with PF, APMS with SF, APMS with OF, AVMS with RF, AVMS with PF, AVMS with SF, AVMS with OF which are distinct and interrelated. That is, couples sacrifice motivation can be rooted from approach or avoidance motivation. However, each motivation includes four distinct categories that are relationship, partner, self, and other focus. Based on the analyses, it can be said that these novel scales are reliable and valid.

The current study sheds light on to the connection between the marital quality and the sacrifice frequency, the sacrifice motivation, and the sacrifice appreciation by using APIM procedure. It was found out that wives' sacrifice frequency had a significant negative effect both on their own and their husbands' marital quality. Thus, it can be said that the actor and partner effects of wives were significant. However, the actor and the partner effect of husbands' sacrifice frequency were not significant. Thus, Hypothesis 1 was partially confirmed. Additionally, the current study mainly focused on motivation behind sacrifice. It was seen that the actor and partner effect of the sacrifice motivation on marital quality were significant. That is, wives' approach motivation of sacrifice had a significant positive effect both on the wives' and husbands' marital quality while wives' avoidance motivation of sacrifice had a significant negative effect both on the wives' and husbands' marital quality. Also, husbands' approach motivation of sacrifice had a significant positive effect both on the wives' and husbands' marital quality while husbands' avoidance motivation of sacrifice had a significant negative effect both on the wives' and the husbands' marital quality. Thus, Hypothesis 2 was confirmed. There were significant actor effects of wives' APMS with PF,

AVMS with RF, AVMS with PF to the marital quality. The actor effects of husbands' APMS with PF, APMS with SF, AVMS with PF to the marital quality were also significant. There were also significant partner effects of wives' APMS with RF, APMS with PF, AVMS with RF to the marital quality. The partner effects of husbands' APMS with PF, AVMS with PF to the marital quality were significant. So, Hypothesis 3 was partially confirmed. Next, the actor effect of perceived partner appreciation of sacrifice was significant. If one of the couples perceived their partner appreciation, their marital quality increased. The partner effect of actor appreciation of sacrifice was significant for wives. That is, when wives appreciated the sacrifice that their husband did, the marital quality of their husband increased, but this was not valid for husbands. In other words, wives' marital quality had not significantly affected from their husbands' appreciation. So, Hypothesis 4 was partially confirmed. Lastly, revealing the underlying reason for the different outcomes of APMS and AVMS on the marital quality was also aimed. Based on the mediation analysis, it was found that the perceived partner responsiveness had played a mediatory role on the relationship between sacrifice motivation and marital quality. In more detail, the actors' APMS increased the partners' perceived partner responsiveness, and the partners' perceived partner responsiveness increased the partners' marital quality. However, the actors' AVMS decreased the partners' perceived partner responsiveness, and the partners' perceived partner responsiveness decreased the partners' marital quality. Thus, Hypothesis 5 was confirmed.

4. GENERAL DISCUSSION

The current study mainly focused on exploring the role of sacrifice in marriage. For this purpose, both a qualitative and a quantitative study were conducted since the different aspects of sacrifice were not covered among Turkish couples. The culture-specific patterns were discovered with the qualitative study. Based on the findings of the qualitative study, Frequency of Marital Sacrifice, Motivations for Marital Sacrifice, and Appreciation of Sacrifice scales were developed. In this study, the role of these three aspects of sacrifice on marital quality were also tested by using APIM procedure. Furthermore, the role of category-specific foci of sacrifice motivations on marital quality were examined distinctively. It is found out that the effects of sacrifice vary according to the frequency, motivation, and appreciation of sacrifice. Moreover, in order to understand the root of the differences between APMS and AVMS, a well-defined model is suggested that was designed for testing the mediatory role of perceived partner responsiveness. In the following section the results of the studies were discussed. After that, the limitations of the study, and suggestions for future research were reported. Lastly, the implications of the current study and its contribution to the literature were mentioned.

4.1. The Measurement of Sacrifice

It is known that partners who are not successful to resolve their problems still manage to survive (Markman et al., 1988; Storaasli & Markman, 1990). This situation may lead them to sacrifice that worths to understand the sacrifice behavior. Hence, many researchers have an attempt to address the sacrifice in relationships. Although, they make valuable contribution to the close relationship literature, there are some points which might enhance the literature. The first one is that most of the sacrifice studies have been conducted by measuring willingness to sacrifice (Van Lange, Rusbult et al., 1997). More importantly, some of the existent sacrifice scales are not developed based on classical scale development procedures. Lastly, in Turkish culture, sacrifice is rarely studied (Aydogan & Ozbay, 2018; Dincer & Aydogan, 2019), so studying the construct with a culture-sensitive measure with married couples is needed.

The other point which is related with sacrifice studies is rooted from the characteristic of the sample. That is, most of the studies have been carried on with undergraduate dating partners (Impett et al., 2005; Mattingly & Clark, 2012; Visserman, Righetti, Impett et al., 2017). However, it is well documented that studying sacrifice from marital relationships is critical. Understanding sacrifice in marital relationships is important since role of commitment among couples is important in marriages. In committed relationships, couples evaluate themselves as a part of their personal identity (Dush & Amato, 2005), and dedicate important resources to their relationship (Rusbult et al., 1998). In the current study, the commitment and satisfaction level of the couples were high. There is a strong association between commitment and sacrifice, but which one is the antecedent cannot be easily determined (Powell & Van Vugt, 2003). That is, committed partners make more sacrifice and satisfied with it, which in turn enhances their relationship well-being (Cao et al., 2017; Frank & Brandstätter, 2002; Stanley, Whitton et al., 2006; Van Lange, Rusbult et al., 1997; Whitton et al., 2007). It is also known that commitment is one of the significant determinants of the willingness to sacrifice that is associated with perception of fairness, cognitive interdependence, higher satisfaction, and superior couple functioning (Agnew et al., 1998; Tang & Curran, 2013; Van Lange, Rusbult, et al., 1997). Moreover, commited partners do not evaluate their sacrifices as negatively (Whitton et al., 2007), and make sacrifice even the cost of sacrifice is high (Powell & Van Vugt, 2003). The underlying reason for this process might be that committed partners are dependent and psychologically attached to their partners with communal and long-term orientation (Van Lange, Rusbult, et al., 1997). On the other hand, it is well-documented that willingness to sacrifice also has a significant effect on individuals' commitment to their relationship (Corkery, 2015; Van Lange, Agnew et al., 1997). In particular, making sacrifice is positively associated with both partners' own commitment (Totenhagen et al., 2013), and their structural and moral commitment (Corkery, 2015). Taking together, studying sacrifice with married couples seems to me important since they have high level of commitment and investment to their relationship (Rusbult et al., 1998).

Due to the reasons explained above, a qualitative study is conducted for exploring the nature of sacrifice in marriage. Based on the qualitative study, three novel culture-sensitive measurement of sacrifice are developed. The psychometric properties of these scales seem well. The first one measures the frequency of sacrifice. This scale is created based on the sacrifice practices of the Turkish married partners. The context that married partners

sacrifice are presented in the qualitative study. For example; houseworks, parenting role, extended family issues, or economic issues are the common examples of sacrifice context for couples. Most of the Turkish partners sacrifice similar to the context of the existent literature (Impett et al., 2005), but the content of the sacrifice might be more demanding and challenging for Turkish couples. Along similar lines, going to a movie, canceling a plan, or buying a gift are evaluated as a form of sacrifice in some studies which were carried out in the USA (Figuerres, 2008; Impett et al., 2005); however, in Turkish culture, sacrifice that couples engage are not that much mild. For example, couples explained that they preserve their marriage only for the sake of their children, and if they had no children, their marriage would not last. Similarly, they expressed that they sacrifice by putting up with their partner in their marital life. These kinds of sacrifices seem challenging for couples. In addition to the all of the mentioned above, the quantitative study indicates that wives' frequent sacrifices negatively affect both their own and their partners' marital quality. However, husbands' frequent sacrifices do not have any significant effects neither their own nor their partners' marital quality.

The approach versus avoidance motivated sacrifice is well-documented; however, a category-based measurement is more informative for understanding the roots of sacrifice behavior. Thus, both approach and avoidance motivated sacrifice is measured by focusing relationship, partner, self, and other orientations. It was documented that sacrifice frequency was positively associated with both approach and avoidance motivated sacrifice for both wives and husbands. This finding is consistent with the theoretical framework (Figuerres, 2008), and interpreted as sacrifice frequency increase, both APMS and AVMS increase as well. In the quantitative study, couples' approach motivation of sacrifice with all foci were positively correlated with their partners' satisfaction, commitment, and IPS; and negatively correlated with burnout level. Similarly, couples' avoidance motivation of sacrifice with all foci were negatively correlated with their partners' satisfaction, commitment, and IPS; and positively correlated with burnout level. The structure of the culture explains why there is a need for APMS with OF and AVMS with OF. Couples with interdependent self-construal promote others' goals rather than promote own goals (Markus & Kitayama,1991). Moreover, they value the relations, communal orientation, harmony and connectedness in relationships (Day & Impett, 2018; Elliot et al., 2001; Singelis, 1994). By taking these issues into account, APMS with OF and AVMS with OF were also added to the study. Based on the structural equation models, it was seen that neither APMS with OF nor AVMS with OF solitarily had

a significant effect on marital quality. In Turkish culture, sometimes people sacrifice for approval from others, or avoidance from the rejection of others, but this has not any significant effect for their marital quality. Furthermore, it can be concluded that significant effects for marital quality comes from the partner and the relationship focus for Turkish couples. Thus, when we look the whole picture, both the partner and the relationship focus seem closely linked with marital quality.

Last but not least, the qualitative study indicates the importance of appreciation of sacrifice among partners. Thus, both the actor appreciation of sacrifice and the perceived partner appreciation of sacrifice scales were developed. The current study indicates that husbands' perceived partner responsiveness higher than the wives. Additionally, husbands' appreciation does not significantly affect their wives' marital quality, but when wives perceive this appreciation, then the appreciation becomes effective. It can be said that, couples should be aware of and appreciate their sacrifices in their marital life. The non-existence of appreciation and unmet emotional need were found to be the most important reason for couple to feel marital distress, or divorce (Baxter, 1986; Gigy & Kelly, 1993; Snyder et al., 1993). Thus, it can be said that appreciation is an important mechanism for couples to maintain their marriage.

The current study extends the previous knowledge about sacrifice by exploring culture-specific behavior patterns in Turkish marriages. Based on the content analysis, the definition of sacrifice and the motivation of sacrifice with different foci were explored. Although explored structures and existent structures of motivation for sacrifice are found universal, some differences in the content of sacrifice were also determined. That is, every person sometimes makes sacrifice in their marriages, and their basic motivation is *approach* versus *avoidance* (Impett et al., 2005; Impett & Gordon, 2008). Furthermore, their foci of sacrifice were ranged as the *relationship*, the *partner*, or the *self* (Visserman, Righetti, Impett et al., 2017), and the *other* in the current study. However, the content or the manifestation of sacrifice practice is somehow different and needed to be understood. For example, in studies which were carried out in the USA (Figuerres, 2008; Impett et al., 2005), canceling a plan or buying a gift are evaluated as the practice of sacrifice of dating undergraduates. However, in addition to these kinds of sacrifice practices, the Turkish married individuals had also mentioned about maintaining their marriages only for the sake of their children or putting up with their partner in their marital life. From this point of view, culture-sensitive scales were

developed in order to understand the role of sacrifice in Turkish culture exactly. These scales were designed to measure sacrifice frequency and sacrifice motivations distinctively. In addition, the qualitative study indicates the importance of equity and appreciation of sacrifice. Thus, sacrifice was evaluated by taking all aspects of it into account for understanding its role in marriage accurately.

4.2. Gender Differences

There was no difference among the couples in terms of sacrifice frequency, sacrifice motivation, sacrifice appreciation, commitment, and life satisfaction. Along with the findings of the current study, men and women are not so different from each other in terms of their psychological reactions, physiological health, marital functioning, overall frequency of sacrifice, and desire to sacrifice their major life goals (Hammersla & Frease McMahan, 1990; Impett & Gordon, 2008; Kiecolt Glaser & Newton, 2001; Umberson et al., 1996). Moreover, couples generally negotiate the differences and focus on the similarity between themselves (Boratav et al., 2021; Rammstedt & Schupp, 2008) which enhance their marital satisfaction (Anderson et al., 2003; Gaunt, 2006; Russell & Wells, 1991).

Although wives and husbands are similar to each other, the findings of the current study suggest that there was a significant difference in terms of the equity of sacrifice, perceived partner responsiveness, marital satisfaction, and couple burnout. It is known that when one partner sacrifices, the other one will give a return, and this reciprocal process plays a significant role on preserving the relationships (Impett & Gordon, 2008). However, inequity of the relationship leads to experience some crisis periods in marriages (Hatfield & Traupmann, 1980). It is found out that although both the wives' and the husbands' sacrifices seemed to be equal, husbands think that their wives' sacrifices were more than their own sacrifices. In line with the existent literature, findings of the current study indicated wives sacrifice more (Coltrane, 2000; Impett & Gordon, 2008). Although it is known that egalitarian attitudes enhance marital quality of husbands (Kaufman & Taniguchi, 2006), women more sacrifice in some domains like career, sexuality, and health (Impett & Gordon, 2008), and they do the majority of the housework contrary to men (Coltrane, 2000; Mickelson et al., 2006). Husbands who involve housework feel depressed, although this situation enhances the marital quality of wives (Amato et al., 2003). The transition to parenthood is encouraging for women who especially take care of the child and do the

housework (Noller, 2006). Along with similar lines, the qualitative study indicates the housework, and parenting role are the most common sacrifice context for women. These findings are closely linked with the internalization of the social roles (Aycan, 2004; Eagly & Crowley, 1986), social norms (Fiske, 2014) cultural prescription (Atkinson, 1987), gendered socialization (Hori & Kamo, 2018), and traditional gender roles in Turkey (Aycan, 2004; Sakallı Ugurlu et al., 2021). Similarly, it is known that nontraditional gender roles enhance the quality marriage (Amato et al., 2003). Thus, couples should be aware of their traditional attitudes in order not to experience the parenting burnout or couple burnout (Pelsma et al., 1989) which deteriorates their physical, psychological, and relational well-being (Crocker et al., 2017; Hald et al., 2020). There is a tendency among couples to reduce the inequity since it results distress (Hatfield & Traupmann, 1980; Rosenbaum & Cohen, 1999), and decreases marital quality (Alsawalqa, 2019; DeMaris, 2007; Kulik, 2002; Lan et al., 2017; Pines et al., 2011). Moreover, couple overestimate or underestimate the things their partners have done in order to restore inequity (Davidson et al., 1983). These inequalities might also be restored by changing the situation as couples are actually equal to each other, or convincing the partner as the situation seems to equal like distorting reality, or lastly breaking up (Berscheid & Regan, 2005; Hatfield & Traupmann, 1980; Hatfield et al., 1985).

It is underlined that identifying both the risk factors and protective factors related with burnout in marriage is important (Razo, 2018). In this context, emotional and social support among couples decrease couple burnout (Barry, 1970; Pamuk & Durmus, 2015). Similar with the literature (Capri & Gokcakan, 2013; Kulik, 2002; Pines et al., 2011), the current study indicated that the level of wives' burnout is found to be higher than their husbands. One of the reasons may be the low level of appreciation and responsiveness perceived by wives or acted by husbands. The other reason may be that wives are burned out more since they sacrifice more (Coltrane, 2000; Impett & Gordon, 2008), and feel distress in the nonequalitarian marriages (Rosenbaum & Cohen, 1999). Consistently, husbands also reported that wives sacrifice more. Moreover, findings of the current study indicated that there was a negative association between the wives' sacrifice frequency and both the wives' and the husbands' marital quality. Thus, it can be concluded from both the qualitative and quantitative study that wives sacrifice more, and are burned out more. This may lead to decrease their satisfaction, commitment, IPS level in their marriage. These drawbacks also

negatively affect the marital quality of their husbands due to the interdependency among couples.

It was also found that husbands' perceived partner responsiveness experiences were more than the wives had. This finding means that the husbands perceive their wives as more responsive. As literature suggests, husbands whose marital adjustment is high are better at encoding in marital communication (Noller, 1980). It is also underlined that men reported to experience more support from women (Schwarzer & Gutierrez Dona, 2005), the difference is rooted from the responsiveness level, or timing of the support (Neff & Karney, 2005). That is, when couples experience stress, the support which is given by wives is better than the husbands' (Neff & Karney, 2005). Along with similar lines, women are generally more responsive to their husbands. The relationship-oriented thoughts of women are more complex, so they may be more responsive (Acitelli & Young, 1996), and they give more support (Berscheid & Regan, 2005). Lastly, the current study indicates that husbands experience more satisfaction in their marriages. Although some studies found no gender difference in terms of marital satisfaction (Glenn, 1975; Jackson et al., 2014; Kurdek, 2005), some other studies indicated that husbands are more satisfied from their marriages (Fowers, 1991; Hori & Kamo, 2018; Rhyne, 1981). Specifically, when the duration of marriages increase, wives are less satisfied whereas husbands are more satisfied (Peleg, 2008). Thus, it can be concluded that the more husbands are satisfied, the more they perceive their partners' responsiveness. It is also known that there is a cycle between satisfaction and communication (Lavner et al., 2016; Noller et al., 1994). These findings are in line with the idea that for men maintaining their relationship is important since their evaluations related to their marriage are more positive (Stanley, Whitton et al., 2006; Whitton et al., 2007).

4.3. Sacrifice Frequency

The structural equation modeling with APIM indicates that wives' sacrifice frequency has a significant negative effect on wives' marital quality, but this actor effect was not significant for husband. Although the partner effect of husbands was not significant, the partner effect of wives was significant. That is, wives' sacrifice frequency has a significant negative effect on husbands' marital quality. In the qualitative study, participants have expressed that they sometimes feel guilty even if their partner makes sacrifice. This can explain why wives' frequent sacrifices negatively affect the husbands' marital quality. That

is, husbands might feel guilty related with the sacrifices their wives made. Consistent with the literature, the current study revealed that the frequency of sacrifice decreases marital quality of couples (Crocker et al., 2017; Fritz & Helgeson, 1998; Gottman & Krokoff, 1989). Based on the interdependence theory (Kelley & Thibaut, 1978; Van Lange, Rusbult et al., 1997), a rise in the level of sacrifice frequency can be regarded as an indicator of the noncorrespondency among couples. It is known that similarity or correspondency among couples enhance the marital quality (Anderson et al., 2003; Gaunt, 2006; Russell & Wells, 1991). From this point of view, the frequent sacrifices might mean two partners are not correspondent to each other which can explain the deterioration of the marital quality.

Research underlines the difficulty or the easiness of sacrifice must also be taken into account for understanding the effects of sacrifice on marriage (Corkery, 2015; Ruppel & Curran, 2012). Based on this idea, it can be said that the frequency of sacrifice does not significantly and negatively affect husbands' marital quality since the quality of sacrifice may not be demanding, difficult, or challenging for them. In other words, husbands may not perceive their sacrifice as harmful (Whitton et al., 2007), or costly (Cao et al., 2017), so that their marital quality is not affected from their sacrifices. Along similar lines, wives affected from their sacrifices negatively since their sacrifices might be really challenging, difficult, or costly for them that both wives and husbands negatively affected from wives' sacrifice (Cao et al., 2017; Ruppel & Curran, 2012; Whitton et al., 2007). Another explanation is that there can be a curvilinear relationship among sacrifice frequency and marital quality (Figuerres, 2008). Based on this explanation, making sacrifice to a certain extent is beneficial; however, when it is continuous, then the marriage quality might diminish.

Individuals in collectivist cultures or individuals with interdependent self-construal make more sacrifices for their partners even though the costs of the sacrifices are high (Day & Impett, 2018), but they still feel authentic and are satisfied from their relationships (Day & Impett, 2018; Impett & Gordon, 2008; Impett, Le et al., 2013). When the collectivistic sides of Turkish families are taken into account, interdependent self-construal of husbands might work as a protective factor for the negative effects of sacrifice. In qualitative study, the connection between gender role and sacrifice is emphasized mostly by men. Specifically, men's evaluation of their sacrifices as their role, duty, or responsibility might lead them not to be affected negatively from these sacrifices. Specifically, the roles are known as the consistent patterns which are repetitive and interdependent to the partner (Peplau, 1983). In

fact, in traditional marriages, the role of wives is being homemaker and mother whereas the role of husbands is being the breadwinner which they evaluate as their duty (Peplau, 1983). Along similar lines, the stereotypes of married women are mother, self-sacrificing, and housewive whereas the stereotypes of married men are father, breadwinner, and householder (Sakallı Ugurlu et al., 2021). On the other hand, the sacrifices of husbands become a habit for them that have no significant effect on their own and their partner marital quality (Figuerres, 2008). These views are consistent with the existing literature that labeling an action as sacrifice or not can lead different outcomes in relationship (Impett & Gordon, 2008). In line with the previous research, wives' sacrifice frequency decreases their own and their husband's marital quality (Cao et al., 2017; Fritz & Helgeson, 1998; Helgeson & Fritz, 1999; Ruppel & Curran, 2012; Whitton et al., 2007; Young & Curran, 2016).

The role of sacrifice in marital relationships is not clear, since sacrifice sometimes is not evaluated costly in marital relationships (Impett et al., 2012). For instance, couples can change their minds in order to protect their marriages from the negative effects of sacrifice (Righetti & Impett, 2017; Van Lange, Rusbult et al., 1997). When couples sacrifice in their marriages, they enhance the probability of maintaining their relationships through dissonance reduction (Van Lange, Rusbult et al., 1997). Thus, the function of sacrifice can be regarded as the effort justification mechanism for maintaining the relationship (Righetti & Impett, 2017). On the other hand, overdedication of personal and relational goals results personal or relational imbalance, respectively (Visserman et al., 2017). At this point, balance between proself and prorelationship behavior is critical. It should also be noted that sacrifice is evaluated as a trade-off between the self-interest and preserving a good marriage. In this context, there must be a balance between two desires for enhancing the personal and relationship well-being. Taken together, since repeated sacrifice is strongly linked with experiencing the ambivalent feeling (Righetti et al., 2020), it might be detrimental both for the psychological and the physiological health (Uchino et al., 2013; 2014).

4.4. Motivations of Marital Sacrifice

The previous research is validated and extended by studying sacrifice motivations with category-based foci. Similar to the literature (Figuerres, 2008), it was documented that both APMS and AVMS with all foci were significantly related with each other for both wives and husbands. The role of specific sacrifice motivation on marital quality is also tested in order

to see their unique effect. It is found that wives' APMS with PF, AVMS with RF, AVMS with PF significantly affect their own marital quality. Husbands' APMS with PF, APMS with SF, AVMS with PF significantly affect their own marital quality. The partner effects of wives' APMS with RF, APMS with PF, AVMS with RF to the marital quality is significant. Lastly, husbands' APMS with PF, AVMS with PF significantly affect their wives' marital quality. When the results are evaluated specifically, it will be seen that most of the significant effects were rooted from partner, and relationship focus sacrifice which are proximally related to marriage. This is consistent with the findings of the previous studies that partner-focused of sacrifice is closely linked with relational outcomes (Impett & Gordon, 2010; Righetti & Impett, 2017). Specifically, sacrifices elicit pro-relationship behaviors when it is perceived as APMS with PF (Visserman, Righetti, Impett et al., 2017). Along similar lines, altruistically-motivated partners provide responsive caregiving since they are motivated through a superordinate goal which is concerning their partners' welfare (Feeney & Collins, 2003). That is, if partners think that their partner do something for their welfare, then sacrifice becomes functional. Additionally, the relationship-focus of sacrifice is found to be effective for marital quality since the meaning of maintaining a marriage, or not to be divorced are important for Turkish couples (Berg et al., 2001; Sunar & Fisek, 2005). On the other hand, only husbands' APMS with SF had a significant effect on their own marital quality. It means that husbands sacrifice in order to feel themselves good. Last but not least, it is found out that other focus sacrifices do not have a significant effect on marital quality. Taking together, sacrifice with other or self focus are somehow different from the partner focus since they do not include the meaning of altruistic motivation.

Consistent with the literature (Impett et al., 2005; Impett et al., 2010; Righetti & Impett, 2017), APMS with RF, APMS with PF, and APMS with SF positively correlated with satisfaction, commitment, IPS, and negatively correlated with burnout; however, for avoidance-motivated sacrifice these associations are vice versa. In addition, amotivation negatively associated with the relationship quality consistent with the research (Blais et al., 1990; Strachman & Gable, 2006). The positive outcomes of the APMS and the negative outcomes of the AVMS seem consistent with the emergence positive and negative affect, respectively (Carver, 2006; Carver & Scheier, 2016). Furthermore, approach-motivation is linked with ideal self-guides whereas avoidance-motivation is linked with ought self-guides (Higgins, 1998; Higgins et al., 1994). It is known that both the actual-ideal discrepancy and the actual-ought discrepancy result experiencing the negative emotions (Higgins, 1997;

1998). Thus, it might be that there is a tendency for couples to sacrifice both with the approach-motivation or "promotion focus" and the avoidance-motivation or "prevention focus" since they do not want to experience these discrepancies. All in all, in line with the findings of the current study, APMS plays significant role for enhancing the marital quality whereas AVMS deteriorates the marital quality of wives and husbands (Impett et al., 2005; Impett et al., 2010; Righetti & Impett, 2017).

All in all, the perspective of approach and avoidance motivation theory is utilized to examine how sacrifice affects the marital quality of couples. When the qualitative and the quantitative study combined together, it is seen that sacrifice is a kind of marriage maintenance mechanism that is especially performed for approaching the positive outcomes, or avoiding the negative outcomes with the relationship, partner, self, and other focus. In a nutshell, sacrifice is detrimental when it includes the avoidance-motivation and perpetuality. However, it is functional when it includes the approach-motivation and appreciation cycle.

4.5. Appreciation of Sacrifice

All of actor appreaciation of sacrifice, perceived partner appreciation of sacrifice, and perceived partner responsiveness positively associated with satisfaction, commitment, IPS, and life satisfaction, and negatively correlated with burnout. It is found that the perception of partner appreciation increases own marital quality. Additionally, wives' appreciation of the sacrifice increases the marital quality of her husband, but this is not valid for husbands' appreciation. In line with the literature, wives reported that they receive less support (Schwarzer & Gutierrez Dona, 2005), and even experience negativity from their husbands (Neff & Karney, 2005). Another explanation might be that the meaning of sacrifice for wives are more demanding for them that they may not feel the existent appreciation, and husbands cannot make feel their wives about their appreciation. It is suggested that the support of men may not be as effective as women (Schwarzer & Gutierrez Dona, 2005), or husbands are unaware and less sensitive to the wives' need of support (Neff & Karney, 2005). On the other hand, wives may give more support to their husbands since they are better at nurturance, caring, empathic understanding and encoding nonverbal communication (Eagly & Crowley, 1986; Gilligan & Attanucci, 1988; Neff & Karney, 2005; Noller, 1980). It should also be noted that, partners with interdependent self-construal are evaluated as responsive

(Cross et al., 2000), and this perception of a spouse enhances happiness and couple functioning (Hori & Kamo, 2018; Le & Impett, 2013; Maisel & Gable, 2009).

Women's expectations related with sacrifice may be more than that their husbands have. This finding is consistent with the premise of expectancy violation theory (Burgoon & Hale, 1988), which stresses the relation between the actor's behavior and partner's expectancy for determining the quality of relationship (Zoppolat et al., 2020). For instance, in positive expectancy violation, actor's behavior exceeds partner's expectations which increased the quality of the relationship. However, if partner's expectation exceeds the actor's behavior, which is high expectation, it decreases the quality of the relationship. Thus, it can be said that the expectancy of wives related to the sacrifice appreciation may play a significant role for their marital quality. On the other hand, when couples perceive that their partner appreciates their sacrifice, they feel satisfied, committed, close to their marriage. Consistent with the basic premise that the felt gratitude is enough for enhancing marital satisfaction beyond expressed gratitude (Gordon et al., 2011; Leong et al., 2020), it can be said that appreciation is a functional behavior for couples' marital quality, especially when couple perceive their partners as appreciative.

There is a significant positive correlation between the perceived partner appreciation of sacrifice and actor appreciation of sacrifice for both wives and husbands. Consistent with the literature (Gordon et al., 2012), there can be a cycle of appreciation among wives and husbands. That is, when partners perceive appreciation of the other partner, then they appreciate their partners. Similarly, when they appreciate their partners, they perceive their partners as appreciative. Thus, appreciativeness and appreciatedness of sacrifice can be evaluated as the protective factor for couples in their marital life.

4.6. Mediating Role of Perceived Partner Responsiveness

Results of the present study have expanded upon the existing sacrifice motivation literature by illustrating the role of perceived partner responsiveness. It is shown that the perceived partner responsiveness played a mediatory role on the relationship between sacrifice motivation and marital quality. Thus, it can be said that both the positive and negative effect of sacrifice on marital quality are rooted from perceived partner responsiveness. That is, couples gain favor from APMS since they think that their partner is responsive. On the other hand, couples suffer from AVMS, even it is a sacrifice, since they

think that their partner is not responsive. It is known from the literature that concrete responsive acts lead perceived partner responsiveness and enhanced intimacy (Debrot et al., 2012). From this point of view, APMS can be regarded as concrete responsive acts whereas AVMS can be regarded as concrete unresponsive acts, and both of two predict marital quality via perceived partner responsiveness. Along similar lines, emotionally responsive support contributes couple well-being (Fekete et al., 2007). However, low perceived partner responsiveness leads deterioration in relationship quality when there is a stressor (Balzarini et al., 2020). That is, perceived partner responsiveness buffer the association between external stressors and relationship quality. Moreover, it should also be noted that the symmetry in emotional responsiveness plays a significant role for blocking the reciprocal negative effect (Gottman, 1982).

Additionally, the actor effect of sacrifice motivation was significant for husbands. That is, approach-motivated sacrifice of husbands increases the marital quality of husbands whereas avoidance motivated sacrifice of husbands decreases the marital quality of husbands. These actor effects of wives were not significant. Consistent with the literature, perception of social support is more important for wives (Acitelli & Antonucci, 1994). This finding suggests that perceiving partner as being responsive is an important process especially for wives. Thus, when wives perceive the responsiveness from their husbands, the effects of APMS and AVMS on their own marital quality becomes nonsignificant. However, both partner effects of wives and husbands on the connection between perceived partner responsiveness and marital quality are significant. In a nutshell, the APMS and the AVMS affect the marital quality differently through perceived partner responsiveness. Thus, it can be concluded that perception of responsiveness among couples seems an important mechanism that affects the quality of their marriage.

4.7. Limitations and Strengths of the Study

Because of the fact that the analysis of the current study based on the correlational design, there is not any direction of causality. Additionally, the nature of the data is cross-sectional, so a daily-diary method might also give the valuable information for couples daily experieces (Impett et al., 2005; Impett et al., 2010). Another limitation of the study may be the use of snowball sampling method in which participants with similar background may have participated in the study. Also, a longitudinal study might be conducted in order to see

the changes of the connection between sacrifice and marital quality (Gottman & Krokoff, 1989; Shapiro et al., 2000). Furthermore, an experimental study may be performed by priming of the mental representation of sacrifice motivation of partners. So that, a causal link between sacrifice motivation and marital quality might be inferred. Moreover, implicit measurement of sacrifice may be influential for preventing social desirability bias. For example, the sacrifice implicitly activated by vignette-based measurements, and the behavior of the couples toward each other may be coded by researcher for making inference about their sacrifice motivation. The scope of the current study is married couples, but the pattern of sacrifice can also be explored with other types of relations. In the current study, most of the participants have the university or postgraduate degree. Similarly, the satisfaction and commitment levels are high. Thus, the results of the study should be evaluated by considering these characteristics of the sample. On the other hand, the effects of sacrifice on the couples whose satisfaction or commitment level is low could also be studied. Lastly, the role of sacrifice among divorced couples should also be investigated.

The design of the current study is a mixed design in which both qualitative and quantitative method was utilized. By using the qualitative design, the common method bias that is rooted from self-report measures was eliminated. In the quantitative part of the study, a model was tested by using Actor-Partner Interdependence Model. This model enables to see the full picture of the connection between sacrifice and marital quality. All in all, the current study includes both qualitative and quantitative method which make valuable contributions to both theoretical and practical understanding of the sacrifice in the marital life of the Turkish couples.

4.8. Suggestions for Future Research

In the current qualitative study, some of the antecedants of sacrifice were explored. For example, the role of personality, values, or individual differences should be studied in later research. Authenticity, and emphathic concern (Boratav et al., 2021) or self-esteem level (Cortes & Wood, 2018) may affect differently the sacrifice behavior. Infact, if there is a similarity among couples, then there will be no need for sacrifice. Consistent with this suggestion, it is known that the correspondence level is so high among similar couples that there is no need to sacrifice (Van Lange, Rusbult et al., 1997). Thus, focusing on the

congruency level among couples may also provide the precise information for understanding the true sacrifice.

On the other hand, the connection between sacrifice motivation and dyadic stress or dyadic coping should be studied in later research (Bodenmann, 1997; Falconier & Kuhn, 2019). Although insecure attachment rarifies the perception of the responsiveness, secure attachment forms a basis for enhancing the perception of the responsiveness among couples (Beck et al., 2014; Segal & Fraley, 2016; Selcuk, Zayas, & Hazan, 2010). Furthermore, avoidant and anxious attachment style leads to less sacrifice (Impett & Gordon, 2010; Ruppel & Curran, 2012), and lower relationship satisfaction (Mattingly & Clark, 2012). It can be inferred from the research that insecure attachment weakens the relationship satisfaction since it may lead individuals to make sacrifice for avoidance motives. Along similar lines, the perceived difficulty of sacrifice should also be measured for precise understanding of the sacrifice. Last but not least, the role of sacrifice motivation on the sexual interaction among couples should also be studied in the future research (Impett & Peplau, 2003; Vannier & O'Sullivan, 2010).

Motivations related with sacrifice behavior could be measured in different contexts separately. That is, sacrifice from the economic, family, or occupational context can be studied distinctively in later research. For example, the approach and avoidance motivation should be measured with these different contexts, then an index should be created for approach or avoidance motivated sacrifice. To the best of my knowledge, exploring the conditions and emotions that partner does not make a sacrifice, and the reasons for that issue are not studied in earlier research. For instance, it is found in the current study that couples do not sacrifice when there is an infidelity, selfishness, or violence. They feel sad, regretful, or guilty when they or their partner does not make the sacrifice. It may also be concluded that when the situation contradicts partners' values, then they prefer not to sacrifice. Thus, the conditions and reasons that partners do not make the sacrifice, and the emotions that partners feel after they and their partner do not make the sacrifice should also be studied in future research.

The match/mismatch pattern of the couples also worths to explore (Cheung et al., in press). At this point, the match between wives' and husbands' motivation for sacrifice at the interpersonal level should be studied in later research. For example, if both couples internalize the approach motivation, their marital quality will be enhanced. However, if one

of the couples internalize avoidance motivation, then it deteriorates the quality of marriage. As indicated in the literature, the match between approach goals among couples enhance the relationship quality (Impett et al., 2010), since there is a symmetrical regulatory fit (Righetti et al., 2011). Additionally, the match between motivations for sacrifice at an intrapersonal level should also be studied. For example, partners with higher approach- and avoidance-motivation may be classified as unidentifiable, partners with lower approach- and avoidance-motivation may be classified as amotivated. All in all, these different match/mismatch patterns related with sacrifice motivation might result in different outcomes in terms of marital quality.

4.9. Contribution and Implications of the Study

The most important contribution of the current study is understanding the sacrifice practice of Turkish married couples. In this context, testing the effects of sacrifice frequency, the underlying motivation of sacrifice, and the appreciation of sacrifice by taking the interdependency of wives and husbands into account made the major contribution to the literature. Furthermore, it was observed that every married individual makes relative sacrifice in their marriages, but the manifestation of sacrifice is different. Thus, instead of using existent sacrifice scales, developing the culture-sensitive scales based on the manifestation of sacrifice can be regarded as an important contribution of the current study. Moreover, it was important to measure the motivation of sacrifice by category-based foci of sacrifice which enables to observe the different outcomes of the different foci of sacrifice. Last but not least, unearthing the positive role appreciation of sacrifice of both actor and partner perspectives make a great contribution to the literature.

There are a number of implications of the current study. First of all, understanding the rosy and dark facet of sacrifice in marriage might be useful for premarital education program (McGeorge & Carlson, 2006; Righetti et al., 2020; Stanley, Amato et al., 2006). Motivation for sacrifice is also critical for the practitioners for the development of some preventive intervention programs (Markman et al., 1988; Storaasli & Markman, 1990). These programs include premarital or marital communication training which plays a significant role on preventing marital distress or marital conflict (Markman et al., 1993; Markman et al., 1988). In addition, increasing the awareness level of the married couples for the sacrifice behavior that they have done is crucial (Stanley, Whitton et al., 2006). For instance, married couples

can scrutinize their underlying motivation of sacrifice from various contexts, identify the avoidance-motivated sacrifices, and work on the avoidance-motivated sacrifices to make them more functional for themselves, for their partners, and for their marriages. In addition, they might be aware of the fact that how avoidance-motivated sacrifices, albeit to it is a sacrifice, can exploit their satisfaction in their marriages. Furthermore, they might be aware of the protective role of both the appreciativeness and the appreciatedness of sacrifice on their marriages.

It is underlined in research that there is a need of the culture-sensitive therapeutic approaches (Eraslan et al., 2012). From this point of view, understanding the role of sacrifice in marriage has a number of significant implications for the marriage and couple therapy (Impett & Gordon, 2008). The findings of the study might also contribute to the process of the integrative behavioral couple therapy (Berscheid & Regan, 2005) and the emotionally-focused therapy (Wiebe & Johnson, 2016). For example, in integrative behavioral couple therapy the aim is changing own expectancies by behavior modification techniques, and teaching to accept the partner's behavior (Berscheid & Regan, 2005; Miller et al., 2007). That is, married couples can control their own behavior, and learn to forego their preferences in order to make their partners happy (Impett & Gordon, 2008). Furthermore, it can also be critical for therapy sessions that couples to write down the contexts in which they often sacrifice and the motivation they adopt related with that sacrifice (Cavion & Schott, 2015). Finally, since individuals themselves give the meaning of an event consistent with their own motivation, they can transform their shoulds "avoidance-motivation" to wants "approach-motivation" by reinterpretation of the event (Berg et al., 2001). All in all, understanding the nature of sacrifice among married couples not only sheds light onto the marital therapy but also prevents divorces (Lan et al., 2017; Stanley, Whitton et al., 2006).

Partners who make sacrifice might feel negatively, but sacrifice is a reciprocal relationship-oriented solution (Righetti & Impett, 2017). Thus, sacrifice is a trade-off. However, it should be noted that sacrifice has negative effects on married couples when it becomes a continuum or when it is done with avoidance motivation. However, it is a functional mechanism for preserving the relationship when it is done with approach motivation. All in all, approach-motivation of sacrifice and appreciation of the sacrifice can be regarded as the protective factors for the marital perseveration.

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6. APPENDICES

APPENDIX-1. INFORMED CONSENT FORM FOR THE QUALITATIVE STUDY

Bu araştırma Ankara Yıldırım Beyazıt Üniversitesi Sosyal Psikoloji Doktora programı kapsamında Arş. Gör. Tuğba KOÇAK ÖZEL ve tez danışmanı Prof. Dr. Cem Şafak ÇUKUR tarafından yürütülen bir tez çalışmasıdır.

Yapılacak olan bu görüşmede, evlilik yaşantınızı anlamak amacıyla bazı sorular bulunmaktadır. Görüşmenin tamamlanması ortalama 40 dakika sürmektedir. Sizden herhangi bir kimlik bilgisi istenmeyecek ve cevaplarınız tamamen gizli tutulacaktır. Sorulara vereceğiniz yanıtlar bilimsel amaçlı kullanılacaktır. Çalışmaya katılım gönüllülük esasına dayanmaktadır. Herhangi bir rahatsızlık hissetmeniz durumunda cevaplamayı yarıda bırakıp çalışmaya katılmayabilirsiniz.

Çalışmadan elde edilen veriler toplu olarak analiz edilecektir. Araştırmanın sonuçlarına ilişkin e-mail yoluyla bana ulaşarak bilgi edinebilirsiniz.

Katılımınız ve emeğiniz teşekkür ederim.

Arş. Gör. Tuğba KOÇAK ÖZEL

İletişim:

APPENDIX-2. QUALITATIVE SURVEY QUESTIONNAIRE

- Merhaba, nasılsınız?

- Öncelikle çalışmama katıldığınız ve zaman ayırdığınız için size çok teşekkür ederim. Biraz önce de bahsettiğim gibi evlilik yaşamına ilişkin çalışmalar yapıyorum. Bu çalışmamda da, doktora tezim kapsamında bireylerin evlilik yaşamına ilişkin bazı bilgilere ihtiyaç duyuyorum. Bu nedenle sizinle bu görüşmeyi yapıyorum. Yapacağımız görüşmede, herhangi bir rahatsızlık duymayacaksanız ses kaydınızı alacak ve deşifre yapacağım. Bu bilgiler bilimsel amaçlı kullanılacak olup daha sonra imha edilecektir. Eğer ses kaydı alınmasını istemezseniz, görüşmemiz süresince kısa notlar alıyor olacağım.

- Şimdi biraz geçmişinize dönelim, eşinizle nasıl tanıştınız, biraz anlatabilir misiniz?

- Teşekkür ediyorum, bu süreçten bahsettiniz, peki kaç yıllık evlisiniz?

1) Bu kadar süredir evliliğinizi sürdürmek için neler yaptınız, biraz bundan bahsedebilir misiniz?
2) Sizce, evlilikte fedakârlık nedir?
3) Ne yapmış olsa, eşinizin fedakârlık yapmış olduğunu düşünürdünüz?
4) Siz ne yaparsanız fedakâr bir eş olduğunuzu düşünürsünüz?
5) Şimdi, kendi evliliğinizi düşünün, siz fedakârlık yapıyor musunuz?

   5a) Fedakârlık yaptığınız durumlara örnek verir misiniz?

   5b) Peki, aşağıdaki alanlarda fedakârlık yapıyor musunuz?

   Aile Yaşamı (Ebeveynlik rolü, çocukla ilgilenme, kendi ailesiyle ve eşinin ailesiyle olan ilişkiler, akrabalar, ev işleri, sağlıklı yaşam, cinsel yaşam), *Sosyal Yaşam* (Arkadaş ilişkileri, iletişim, eğlence, alkol, dış görünüş, din), *Ekonomik Yaşam* (Parasal konular, bütçe idaresi, hediyeler), *İş yaşamı* (Tercihler, izinler)

   5b1) Biraz önce bana yaptığınız fedakârlıklardan bahsettiniz, bunu yapma nedeninizi açıklayabilir misiniz?

   5b2) Fedakârlık yaptığınız zaman nasıl hissediyorsunuz?

   5b3) Fedakârlık yapmanıza rağmen kendinizi iyi hissetmediğiniz durumlar oluyor mu?

6) Hangi durumlarda fedakârlık yapmazsınız, bunlara ilişkin örnek verir misiniz?

   6a) Biraz önce bana şu konuda fedakârlık yapmıyorum demiştiniz, bunu yapmama nedeninizi açıklayabilir misiniz?

   6b) Fedakârlık yapmadığınız zaman nasıl hissediyorsunuz?

7) Yine kendi evliliğinizi düşünün, eşiniz fedakârlık yapıyor mu?

   7a) Eşinizin fedakârlık yaptığı durumlara örnek verir misiniz?

   7b) Eşiniz aşağıdaki alanlarda fedakârlık yapıyor mu?

   Aile Yaşamı (Ebeveynlik rolü, çocukla ilgilenme, kendi ailesiyle ve eşinin ailesiyle olan ilişkiler, akrabalar, ev işleri, sağlıklı yaşam, cinsel yaşam), *Sosyal Yaşam* (Arkadaş

ilişkileri, iletişim, eğlence, alkol, dış görünüş, din), *Ekonomik Yaşam* (Parasal konular, bütçe idaresi, hediyeler), *İş yaşamı* (Tercihler, izinler)

7b1) Biraz önce bana eşinizin yaptığı fedakârlıklardan bahsettiniz, eşinizin bunu yapma nedenini açıklayabilir misiniz?

7b2) Eşiniz fedakârlık yaptığı zaman nasıl hissediyorsunuz?

7b3) Eşiniz fedakârlık yapmasına rağmen kendinizi iyi hissetmediğiniz durumlar oluyor mu?

8) Hangi durumlarda eşiniz fedakârlık yapmaz, bunlara ilişkin örnek verir misiniz?

8a) Biraz önce bana eşim şu konuda fedakârlık yapmıyor demiştiniz, eşinizin bunu yapmama nedenini açıklayabilir misiniz?

8b) Eşiniz fedakârlık yapmadığı zaman nasıl hissediyorsunuz?

9) Arkadaş çevrenize baktığınız zaman, eş olarak gerçekten fedakâr olduğunu düşündüğünüz eşler sizin ilişkinizden farklı olarak neler yapıyor? Örnekler verir misiniz?

- Çok teşekkür ediyorum, benim soracaklarım bu kadardı, son olarak sizin eklemek istediğiniz bir durum var mı?
- Eşinizle yaşadığınız güzel bir anınızı anlatır mısınız?
- Zaman ayırdığınız için teşekkür ediyorum.

APPENDIX-3. ENGLISH VERSION OF QUALITATIVE SURVEY QUESTIONNAIRE

- Hi, how are you?

- First of all, thank you very much for your time and participation in my study. As I mentioned before, I'm working on marital life. In this study, I need some information about individuals' marital life within the scope of my doctoral thesis. That's why I'm having this conversation with you. If you will not feel any discomfort during our meeting, I will take your voice recording, and decode it. This information will be used for scientific purpose, and will be destroyed later. If you do not wish to be audio recorded, I will be taking short notes during our interview.

- Now, let's go back a little bit, how did you meet your spouse, can you tell us a little bit?

- Thank you, you talked about this process, how many years have you been married?

1) Can you talk a little bit about what you have done to maintain your marriage for this long?

2) What is sacrifice in marriage, according to you?

3) Whatever your partner did, you would think your spouse made sacrifice?

4) Whatever you do, you think you are a devoted spouse?

5) Now, think about your own marriage, do you make sacrifice?

   5a) Can you give an example of situations that you make sacrifice?

   5b) So, do you make sacrifice in the following contexts?

   Family life (parenting role, taking care of the child, relations with one's own family and spouse's family, relatives, houseworks, healthy life, sexual life), Social life (friend relations, communication, entertainment, alcohol, appearance, religion), Economic life (Financal matters, budget administration, gifts), Business life (preferences, leaves)

   5b1) You just told me about the sacrifices that you have made, can you explain the reason why you did it?

   5b2) How do you feel when you make sacrifice?

   5b3) Are there situations that you do not feel well despite you make sacrifice?

6) In which situations you do not make sacrifice, can you give an example related with them?

   6a) You just told me that you do not make sacrifice about this issue, can you explain why you do not do that?

   6b) How do you feel when you do not make sacrifice?

7) Think about your own marriage again, does your spouse make sacrifice?

   7a) Can you give an example of situations that your spouse makes sacrifice?

   7b) Does your spouse make sacrifice in the following contexts?

Family life (parenting role, taking care of the child, relations with one's own family and spouse's family, relatives, houseworks, healthy life, sexual life), Social life (friend relations, communication, entertainment, alcohol, appearance, religion), Economic life (Financal matters, budget administration, gifts), Business life (preferences, leaves)

7b1) You just told me about the sacrifices that your spouse made, can you explain the reason why your spouse did it?

7b2) How do you feel when your partner makes sacrifice?

7b3) Are there situations that you do not feel well despite your spouse make sacrifice?

8) In which situations your spouse does not make sacrifice, can you give an example related with them?

8a) You just told me that my spouse does not make sacrifice about this issue, can you explain the reason why your spouse does not do that?

8b) How do you feel when your partner does not make sacrifice?

9) When you look at your group of friends, what do the spouses that you think are truly devoted do differently from your relationship? Can you give examples?

- Thank you very much, that's all I was going to ask, finally, is there anything you would like to add?
- Can you tell us about a wonderful moment you had with your spouse?
- Thank you for your time.

APPENDIX-4. DEMOGRAPHIC INFORMATION FORM FOR THE QUALITATIVE STUDY

1- Cinsiyet: Kadın ( ) Erkek ( )
2- Yaş:
3- Eğitim Düzeyi: İlkokul ( ) Ortaokul ( ) Lise ( ) Üniversite ( ) Lisansüstü ( )
4- Meslek: Ev hanımı ( ) Memur ( ) İşçi ( ) Emekli ( ) Diğer ( ) (Belirtiniz)
5- Ailenizin toplam aylık gelir düzeyi:
6- Sosyoekonomik durumunuzu hangi düzeyde değerlendirirsiniz?
   Alt Sınıf 1...2...3...4...5...6...7... Üst Sınıf
7- Yaşamınızın büyük çoğunluğunu geçirdiğiniz yer: Küçükşehir () Şehir() Büyükşehir ()
8- Ne zamandır evlisiniz?
9- Nasıl evlendiniz? Anlaşarak ( ) Görücü usulü ( ) Diğer (Belirtiniz)
10-Çocuğunuz var mı? Evet ( ) Hayır ( )
11-Evet ise; kaç çocuğunuz var? ( )
12-Şu anki evliliğiniz kaçıncı evliliğiniz? 1.( ) 2.( ) Diğer (Belirtiniz)

APPENDIX-5. SAMPLE EXPRESSIONS

Maintenance

Sacrifice

Interviewee 2. (Female, married for 25 years)

...It was actually difficult, there was a two-sided sacrifice, but of course, more me, I was the one who made more sacrifices both with the children and the environment we are in…

...aslında zordu, iki taraflı bi fedakârlık vardı ama tabi, daha çok ben, hem çocuklarla, hem bulunduğumuz ortam itibariyle, daha çok fedakârlıklar yapan ben oldum…

Interviewee 20. *(Male, married for 8 years)*

...marriage is already sacrifice, I mean, based on sacrifice…

...evlilik zaten fedakârlık yani fedakârlık üstüne kurulmuş…

Interviewee 3. *(Female, married for 26 years)*

...of course, there were reciprocal sacrifices, I as thing, I am married to someone of a different race, as race…we lived a lot of cultural conflict, we had reciprocal sacrifices on that issue too, from time to time we have come to the stages of separation, I said because of mother-in-law's intervention…

...tabi ki karşılıklı fedakârlıklar oldu, ben şey olarak, ırk olarak da farklı ırktan birisiyle evliyim, ... kültür çatışması çok yaşadık biz, o konuda da karşılıklı fedakârlıklarımız oldu, zaman zaman ayrılma aşamalarına da geldik, kayınvalidemlerin müdahalesi yüzünden diyim...

Interviewee 24. *(Female, married for 8 years)*

...sacrifice, nothing else, when you sacrifice everything goes well…

...fedakârlık, başka hiçbi şey değil, fedakar olduğunuz zaman her şey yolunda gidiyo…

Patience

Interviewee 5. *(Female, married for 24 years)*

...I do not want to go and see but we go and see, we go and see on holidays, I do not want them to see my children… that is, they do not even know where they are studying, they do not know what trouble we are having, I do not want them to see but still, I am patient…

...gidip görmek istemiyorum ama gidip görüyoruz, bayramlarda gidip görüyoruz, çocuklarımı görmelerini hiç istemiyorum ... hani, nerde okuduklarını bile bilmezler, bizim ne rahatsızlık geçirdiğimizi bilmezler, görmelerini istemiyorum, ama yine de sabrediyorum…

Insightfulness

Interviewee 11. *(Female, married for 4 years)*

...we were insightful towards each other…

...anlayışlı olduk birbirimize karşı…

Interviewee 31. *(Male, married for 4 years)*

…trying to understand her, I tried to measure her sensitivity, which issue does she get angry with, which issue does she feel sorry for, a little of my own red lines, how can I be happy, I tired to explained it to her, when she realizes those red lines too then, two people can come together and live happily…

…onu anlamaya çalışmak, onun hassasiyetlerini ölçmeye çalıştım, hangi konuya kızar, hangi konuya üzülür, biraz da kendi kırmızı çizgilerimi, ben nasıl mutlu olabilirim, onu ona anlatmaya çalıştım, o kırmızı çizgilerin o da farkına varınca, iki insan bi araya gelip mutlu bir şekilde yaşayabiliyor…

Love

Interviewee 15. *(Female, married for 29 years)*

…from the very beginning, it's love, I think it's love to maintain marriage this much…

…En baştan sevgi ya, bu kadar evliliği yürütmek bence sevgiden…

Interviewee 30. *(Male, married for 8 years)*

…the most important factor here was loving each other…

…birbirimizi sevmemiz burda en önemli faktör oldu…

Respect

Interviewee 9. *(Female, married for 26 years)*

…respect was very important, that is, there is absolutely nothing as swearing, slang to each other, no violence…

…saygı çok önemliydi, yani kesinlikle birbirimize küfür, argo, hiçbir şey yok, şiddet yok…

Interviewee 39. *(Male, married for 31 years)*

…if the foundation of marriage is based on love and respect, then there is no need for it not to continue in this context, we are happy…

…evliliğin temeli sevgiye ve saygıya dayanırsa, bu mecrada devam etmemesi için bir gerek yoktur, mutluyuz…

Communication

Interviewee 6. *(Female, married for 4 years)*

…there is not any distress that cannot be resolved for us, because the most important thing is analyze by talking, so we are doing it…

…çözülmeyecek bir sıkıntı yok bizim için, çünkü konuşaraktan çözümlemek en önemlisi, onu yapıyoruz yani.

Interviewee 35. *(Male, married for 9 years)*

…communication should be relaxed, that is, if one person does not want to talk, you won't talk to him/her, if s/he wants to talk, you should listen him/her, that is easy, no need to re-explore much…

…iletişim rahat olucak, bi insan eğer konuşmak istemiyosa konuşmuycaksınız, konuşmak istiyosa dinliceksiniz gibi, basit yani, çok yeniden keşfetmeye gerek yok…

Sacrifice

Interviewee 2. *(Female, married for 25 years)*

…sacrifice is making the person who is in the face of you happy anyway, that is, even if you have trouble doing it, it is to do if the person who is in the face of you is happy…

…fedakârlık karşındakini mutlu etmektir zaten, hani sen yaparken zorlansan bile karşındaki mutlu oluyosa yapmak…

Interviewee 3. *(Female, married for 26 years)*

…is the ability for giving up every person's sine qua non from time to time or I say it bends even if one does not give up completely, bending the rules…

…her insanın olmazsa olmazlarından zaman zaman vazgeçebilmesi ya da tam vazgeçmese bile yumuşatması diyim, kuralları yumuşatması…

Interviewee 13. *(Female, married for 26 years)*

…you become a mother, the labor that you give, spend and take care of your child is a sacrifice, you sacrifice sleep, you sacrifice to deal with your spouse…

…anne olursun, çocuğuna baktığın, verdiğin, harcadığın emek bir fedakârlıktır, uykudan fedakârlık edersin, eşinle anlaşma konusunda fedakârlık edersin…

Interviewee 22. *(Male, married for 6 years)*

…is to avoid taboos and not to create a taboo…

…tabulardan uzaklaşmaktır ve tabu yaratmamaktır…

Interviewee 31. *(Female, married for 4 years)*

…I think, thinking a little by taking a deep breath when you get angry the most…

…bence, en çok kızdığın anda derin bir nefes alıp biraz düşünmektir…

Interviewee 43. *(Male, married for 8 years)*

…to put up with her even if there are things you do not want, to ignore her's shortcomings…

…istemediğin şeyler bile olsa ona katlanmak, eksikliklerini görmezden gelmek…

Interviewee 44. *(Male, married for 5 years)*

…to be able to giving up everything about yourself without expecting a thing in return, to take risks for one's own, if necessary…

…karşılığında birşey beklemeden kendinle ilgili herşeyden vazgeçebilmektir, gerekiyorsa kendi adına risk almak…

Responsiveness

Interviewee 2. *(Female, married for 25 years)*

…if he could understand me in any way, my feelings, what I want, when he knows what I can be happy with by knowing me, when he knows I am happy with little things too…

…Beni her halimle anlayabilse, duygularımı, ne istediğimi, beni tanıyıp nelerle mutlu olabileceğimi bildiğinde, ufacık şeylerden de mutlu olduğumu bildiği zaman…

Interviewee 15. *(Female, married for 29 years)*

…its value, that is if the person who is in the face of me is aware that I have sacrificed, then I am very happy…

…kıymetini yani fedakârlık yaptığımın farkında olursa karşımdaki insan, o zaman çok mutlu oluyorum…

Interviewee 36. *(Male, married for 17 years)*

…What is the person in the face of you, first you will understand her, and you will accept her that way, that's all…

…karşındaki insan ne, onu bir anlayacaksın ve onu öyle kabulleneceksin, bu kadar…

Interviewee 4. *(Female, married for 29 years)*

…do you appreciate, this means I do not want to continue, this as goes to divorce…

…takdir mi ediyosun, bu sürdürmek istemiyorum demek, bu böyle boşanmaya gider…

Reciprocity

Interviewee 2. *(Female, married for 25 years)*

…reciprocal sacrifice needs to be made…

…karşılıklı fedakârlık yapılması gerekiyor…

Interviewee 20. *(Male, married for 8 years)*

…reciprocal, reciprocal with the woman who is your spouse, she sacrifices for you, for example, she prepares your food when you come tired, irons your clothes when you go to work, washes your clothes, you earn sustenance for her too, you earn the house's keep, reciprocal sacrifice, I think…

…karşılıklı yaa, bayanla yani eşinizle karşılıklı, o senin için fedakârlık yapıyo, mesela o sen yorgun geldiğinde yemeğini hazırlıyo, işe gittiğindeki kılık kıyafetlerini ütülüyo, çamaşırlarını yıkıyo, sen de onun için rızık kazanıyosun, evin geçimini sağlıyosun, karşılıklı fedakârlık bence…

Nonreciprocity

Interviewee 1. *(Female, married for 22 years)*

…my spouse makes the dishes or something almost nonreciprocally, that is not expecting from me, that is, he never expects any return from me.

…bulaşıkları falan eşim hiç karşılıksız, yani benden beklemeksizin yapar, yani karşılığını hiç beklemez benden…

Interviewee 36. *(Male, married for 17 years)*

…do not expect the return, I always want to give, the happiness of the person in the face of me and her laughing are the biggest reward for me…

…karşılık beklemem, sürekli vermek isterim, karşımdaki insanın mutlu olması, gülmesi benim için en büyük ödül…

Personality

Interviewee 2. *(Female, married for 25 years)*

...when people with emotional characteristic are more conscientious, more compassionate, but I do not think that he is too alturistic, because I think he is a little more selfish…

...duygusal yapıya sahip olan insanlar daha vicdanlı, daha merhametli olduğu zaman…ama çok fedakar olduğunu düşünmüyorum, biraz daha bencil olduğunu düşündüğüm için…

Gender Role

Interviewee 6. *(Female, married for 4 years)*

... there is a little patriarchy in our structure, because the man didn't do it before, familiarizing him would be a big deal for me…

...biraz ataerkillik var bizim yapıda, eskiden yapmamış çünkü adam, onu alıştırmak benim için büyük bir mesele olur…

Interviewee 28. *(Male, Married for 11 years)*

...you are from a patriarchal society, you are from a society with a family culture, you were raised, grew up like that, that is, you try to continue your living with family value judgments…

...ataerkil bi toplumdan geliyosun, aile kültürü olan bi toplumdan geliyosun, öyle yetiştirilmişsin büyümüşsün, hani aile değer yargılarıyla yaşantına devam etmeye çalışıyosun…

Cultural

Interviewee 3. *(Female, married for 26 years)*

...I accepted things that I found very strange when I first got married, because in their culture there are many rules and ceremonies, I have never done some of them, I said it as a rule when I got married, I did that I left flexible, it was sacrifice for me…

...ilk evlendiğimde çok abes bulduğum şeyleri kabullendim, çünkü kültürlerinde baya kurallar ve törenler var onların, bazılarını hiç yapmadım, başta evlenirken kural olarak söylemiştim, esnek bıraktıklarımı yaptım, benim için fedakârlık oydu…

Economic

Interviewee 4. *(Female, married for 26 years)*

...I'm in the last place in terms of economic sense, I buy to the children, do not buy for me, I send to the children even if I get into debt, even if I take a loan, I said leave it, I have my pot, I even give my pocket money to the children…

...Ekonomik anlamda kendim en son plandayım, çocuklara alırım ama kendime almam, borca bile girsem, kredi bile çeksem çocuklara yollarım, tencerem var dursun derim, kendi harçlığımı bile çocuklara veririm…

Interviewee 38. *(Male, married for 22 years)*

…For example, her mother was ill, I said ok go, although it's a journey that I can't effort…

…karşılayamayacağım bir yolculuk olmasına ragmen, ben anneannesi hastaydı, mesela dedim tamam git…

Social

Interviewee 7. *(Female, married for 30 years)*

…so, you will value your spouse a little, you will do what he says, you will listen his discourse, look, for example, my spouse does not want me to wear revealing clothes… I said let my spouse be happy, I started to wear that way…

…yani biraz eşine değer vereceksin, söylediklerini yapacaksın, biraz sözünü tutacaksın, bak mesela benim eşim açık giyinmemi fazla istemiyor… Eşim mutlu olsun dedim böyle giymeye başladım…

Interviewee 23. *(Female, married for 3 years)*

… if I have a friend he does not want, I do not meet since he does not want…

…onun istemediği arkadaşım varsa o istemiyo diye ben görüşmüyorum…

Interviewee 22. *(Male, married for 6 years)*

…one day a week, I have a time frame of my own, I'm trying to spend this time frame just for myself, usually something 1-2 hours, but sometimes even spending that hour of that week with my spouse which I expected the most…

…haftanın bir günü kendime ait bir zaman aralığı var, o zaman aralığını sadece kendim için geçirmeye çalışıyorum, genelde 1-2 saatlik bi şey, ama bazen en çok beklediğim o haftanın o saatini bile eşimle geçirerek…

Occupational

Interviewee 20. *(Male, married for 8 years)*

…for example, going to the work by waking up at 5 may seem simple to the outsiders, it may seem simple to an outside person, but…

…dışardan bakanlara basit gibi gelebiliyor benim 5'te uyanıp mesela işe gitmem, dışardan bakan bi insana basit gibi gelebiliyo, ama …

Family

Interviewee 17. *(Female, married for 11 years)*

…the moment he comes from work his dinner, dinner table, will be ready, it will be there, no way he does not accept excuse…said that nobody but you suffer your spouse's pain…

…işten geldiği an yemeği sofrası hazır olacak, burda olacak, imkanı yok bahane kabul etmiyor… eşinin kahrını diyor senden başka kimse çekmez…

Interviewee 20. *(Male, married for 8 years)*

…whatever the duties of a man, bring home that bacon, ensure the safety of that home…

…bir erkeğin üzerine düşen görevler neyse, o evin geçimini kazanmak, o evin güvenini sağlamak…

Extended Family

Interviewee 13. *(Female, married for 26 years)*

…they call you somewhere you will never go, for example you do not want, you say anyway they should not be broken, you say I will take my time and give it to them, you think the person is old, you sacrifice, I think it is a sacrifice even not to take offence at what they say…

…hiç gitmeyeceğin bir yere çağırıyorlar, canın istemiyor mesela, aman neyse kırılmasınlar diyorsun, kendi zamanımdan çalayım onlara vereyim diyorsun, yaşlıdır diyorsun, fedakârlık yapıyorsun, söylediği laflara alınmamak bile bence bir fedakârlıktır…

Interviewee 11. *(Female, married for 4 years)*

...I think I made a sacrifice when I do not love someone in his family to whom I still need to be nice…

…onun ailesinden birini sevmediğim zaman yine de ona iyi davranmam gerektiğinde falan fedakârlık yapmış olduğumu düşünürüm…

Housework

Interviewee 4. *(Female, married for 26 years)*

...I do my responsibility, I do o lot, breakfast, tea, coffee, bed picking, children do not take responsibility, other children help more, I would sacrifice even if I'm sick, I do my best to my own family, as much as I can, I sacrifice my family from both sides too…

...Üzerime düşeni yapıyorum, kahvaltı, çay, kahve, yatak toplama, çok yapıyorum, çocuklar sorumluluk almıyor, diğer çocuklar daha çok yardım ediyor, ben hasta bile olsam fedakârlık yaparım, kendi aileme de elimden geleni yaparım, elimden geldiği kadar, iki taraftan aileme de fedakârlık yapıyorum …

Interviewee 22. *(Male, married for 6 years)*

...I hang the curtains completely, ıı the balcony windows, the windows of the house, I clean them with the logic that do not let my spouse fall down, if necessary, I fall down, ıı fifty percent of the use of a vacuum cleaner belongs to me, I love to cook, I help my spouse, I never avoid the work in housework, I also iron own by own from time to time…

...perdeleri tamamen ben asıyorum, ıı balkon camları, evin camları, eşim aşağıya düşmesin gerekirse ben düşerim mantığıyla ben temizliyorum, ıı elektrikli süpürge kullanımı yüzde elli bana ait, yemek yapmayı çok severim, eşime yardımcı olurum …ev işlerinde hiçbi işten kaçmam, ütüyü de kendim zaman zaman kendim yaparım…

Parenting Role

Interviewee 9. *(Female, married for 26 years)*

...most of the responsibility for children is on me, in the home, related with home, for example, feeding, eating, drinking, dressing, homeworks, when it is suitable, I help with their homeworks…

...Çocuklarda sorumluluğun çoğu bende, ev içi, evle alakalı, örneğin, beslenmesi olsun, yemesi içmesi, üstbaş olsun, ödevleri, yeri geldi mi ödevlerine yardım ediyorum …

Interviewee 20. *(Male, married for 8 years)*

...we play games I that short time, we help with their homeworks…

…o kısa zamanda da oyunlar oynuyoz, ödevlerine yardımcı oluyoz…

Unresponsiveness

Interviewee 19. *(Female, married for 14 years)*

…if he behaves ungratefully despite realizing how much I sacrificed, ignores them completely and says to me what are you doing, what did you do for me, and never realizes this…

…ben ne kadar fedakârlık yaptığımı göre göre nankörce davranırsa, hiç bunları görmezden gelir de ne yapıyorsun ki hani ne benim için ne yaptın ki der de bunu hiçbi zaman görmezse…

Conflict

Interviewee 19. *(Female, married for 14 years)*

…when I get him so angry, for example, one thing, for example he has banned something, you won't do that or you won't go there, for example, if I do it persistently…

…Çok kızdırdığım zaman, mesela, bi şey, mesela, bi şeye yasak koymuştur, şunu yapmıyacan ya da şuraya gitmicen, misal ı ben ısrarla yaparsam…

Children

Interviewee 26. *(Female, married for 23 years)*

…I do not sacrifice with the issue that is related with my children, I won't let anyone jostle or be hard on my children…

…çocuklarım konusunda fedakârlık yapmam, başkasının çocuklarımı ezmesine, itip kakmasına müsaade etmem…

Extended Family

Interviewee 4. *(Female, married for 26 years)*

…I may not sacrifice my spouse and his family…

…eşime ve ailesine yapmayabilirim…

Personality

Interviewee 3. *(Female, married for 26 years)*

…the things very contrary to my personality trait, the matters that will make my personality disturbed…

…kişilik özelliğime çok aykırı şeylerde, benim kişiliğimi hasta edecek konularda…

Deception

Interviewee 2. *(Female, married for 25 years)*

……when there are things that I do not like in the character of the other person, I get very, very angry, that is lying…

…Karşımdaki insanın karakterinde gördüğüm hiç hoşlanmadığım şeyler olduğunda, çok çok sinirlenirim, yalana dolana…

Selfishness

Interviewee 2. *(Female, married for 25 years)*

…when the other person's selfish thoughts increase, that is, I say when it increases because sometimes, I can tolerate, but when it increases too much, I can't stand it…

…bencilce düşünceleri arttığında karşımdakinin, bakın arttığında diyorum çünkü hani bazen tolere edebiliyorum, ama çok arttığı zaman tahammül edemiyorum…

Obstinateness

Interviewee 2. *(Female, married for 25 years)*

…sometimes he just does not do it because he's stubborn…

…bazen sadece inatlaştığı için yapmaz…

Exploitation

Interviewee 21. *(Female, married for 9 years)*

…if I feel seriously exploited, I stop it instantly…

…ciddi manada kullanıldığımı hissedersem anında bırakırım…

Violence

Interviewee 8. *(Female, married for 4 years)*

…I wouldn't be self-sacrificing if he used violence, never be, the moment he hits me, what he'll do is outside the door…

…şiddet uygularsa fedakâr olmam, asla olmam, bana vurduğu anda yapacağı şey kapının dışarısıdır…

Interviewee 18. *(Female, married for 23 years)*

…if my spouse hurts me a lot, that time, I'm doing it again, but my spouse hurted me a lot too…

…çok canımı yakarsa eşim, o zaman ya gene yapıyorum, ama çokta canımı yaktı…

Infidelity

Interviewee 8. *(Female, married for 4 years)*

…I never wouldn't make sacrifices, if my spouse cheated on me…

…Benim eşim aldatsa beni hayatta fedakârlık yapmam…

Interviewee 28. *(Male, married for 11 years)*

…you came across something, a very serious disturbance of trust, something seriously damaged your trust, or something seriously happened that would contradict your values, then I do not make sacrifices…

…çok ciddi anlamda güven zedeleyici hani bi şeyle yani bi durumla karşılaştın, ciddi anlamda hani güven zedeleyici bi şey oldu veya senin değerlerine çok çok ters düşecek ciddi anlamda bi şey oldu, o zaman fedakârlık yapmam…

Interviewee 31. *(Male, married for 4 years)*

…but I won't sacrifice if I feel any problems with loyalty, this is not a condition for the marriage to continue…

… sadakat konusunda herhangi bir problem hissedersem fedakârlık yapmam ama, bu evliliğin devam edeceği bir koşul etmez…

Positive Feelings

Interviewee 2. *(Female, married for 25 years)*

…even when you never wanted it, I know I sacrificed just to make him happy, I am happy with their happiness, that's what binds me to life, what energizes me, so I can say my own happiness depends on their happiness…

…hiç istemediğin zamanlarda bile, sadece o mutlu olsun diye bile fedakârlık yaptığımı biliyorum…onların mutluluğundan mutlu olurum, beni hayata bağlayan, bana enerji veren şey de odur, onun için kendi mutluluğum onların mutluluğuna bağlı diyebilirim…

Interviewee 22. *(Male, married for 6 years)*

…to live happy and restful life…

…mutlu ve huzurlu bir yaşam sürebilmek için…

Love

Interviewee 7. *(Female, married for 30 years)*

…if you like, love your spouse, you make all the sacrifices…

…eşini beğeniyorsan, seviyorsan bütün fedakârlıkları yapıyorsun…

Interviewee 23. *(Female, married for 3 years)*

…it all comes from love, if a person does not love, s/he does not sacrifice at all, does not take care…

…Tamamen sevgiden geliyo, bi insan sevmiyosa zaten fedakârlık hiç yapmaz, ilgi göstermez…

Family

Interviewee 19. *(Female, married for 14 years)*

…a restful and happy home, get along well…

…Huzurlu, mutlu bir yuva, iyi geçinmek…

Interviewee 40. *(Male, married for 14 years)*

…family is a value, if I'm doing anything for that value, she also does…

…aile bir değer, ben o değer için her şeyi yapıyorsam, o da yapıyor…

Negative Ends

Interviewee 13. *(Female, married for 26 years)*

…I think I would be unhappy if I do not do it to them, or I only sacrifice from myself since I think the other side would be unhappy…

…onlara yapmasam mutsuz olacağımı düşünüyorum ya da karşı tarafın mutsuz olacağını düşündüğüm için kendimden feda ediyorum sadece …

Interviewee 17. *(Female, married for 11 years)*

…in order not to hurt my husband, not to upset him, I always retreat, I never do anything he does not want, I do not do what he says do not do, I do not go where he says do not go, I do not buy if he says do not buy, thanks to me it is progressing a little…

…eşimi kırmamak için, üzmemek için, hep geri adımı ben atarım, hiç onun istemediği bir şeyi yapmam, yapma dediği şeyi yapmam, gitme dediği yere gitmem, alma derse almam, benim sayemde biraz da ilerliyor…

Interviewee 29. *(Male, married for 3 years)*

…men often do what their spouses say so that no disturbance at home, a woman's attitude is actually the biggest thing, punishment for a man…

…erkekler çoğu zaman eşinin dediklerini aslında evde huzursuzluk olmasın diye yapar çünkü kadının tavır yapması erkek için aslında en büyük şeydir cezadır…

Duty

Interviewee 21. *(Female, married for 9 years)*

…I do not really feel anything because it has become my duty over time, because now over time you think it's your duty, that is you think as if you have to, not as a sacrifice…

…Zamanla görevimmiş haline geldiği için aslında pek bi şey hissetmiyom, çünkü artık zamanla o senin görevinmiş gibi düşünüyon, yani yapmak zorundaymışsın gibi düşünüyon, fedakârlık olarak değil de…

Interviewee 20. *(Male, married for 8 years)*

…things an ordinary housewife should do, doing these because she does not work both increases her, that is her motherhood instinct and spends time since she does not work…

…Normal bir ev kadının yapması gereken şeyler, çalışmadığı için bunları yapması hem onu yani annelik içgüdüsünü daha çok artırıyo hem de çalışmadığı için zaman geçiriyor…

Obligation

Interviewee 17. *(Female, married for 11 years)*

…like how can you go after all livings, my account is always compulsorily being quiet, repressing…

…nasıl gidilebilir bu saatten sonra gibisinden, mecburen hep sus yut hesabı benimki…

Interviewee 20. *(Male, married for 8 years)*

…this is the law of life, the meaning of spouse, that is half of an apple, if she is my spouse, I'm her other half, that is, spouses have to make sacrifices compulsorily with each other due to the conditions of life…

…Bu hayatın kanunu, eş demek, yani bir elmanın yarısı, o benim eşimse ben onun diğer yarısıyım, yani eşler birbiriyle mecburen hayat şartları gereği fedakârlık yapmak zorunda…

Children

Interviewee 3. *(Female, married for 26 years)*

… there are children, you do not want to reflect that uneasiness to children, unfortunately, children who grow up in an uneasy environment experience this in the future, in their own family lives, they reflect it to the other side too, their children will be affected too…

...e ortada çocukların oluyor, çocuklara o huzursuzluğu yansıtmak istemiyorsun, huzursuz ortamda yetişen çocuklar ilerde, yani kendi aile hayatlarında da bunu maalesef yaşıyorlar, karşı tarafa da yansıtıyorlar, onların da çocukları etkilenecek ...

Interviewee .18 *(Female, married for 23 years)*

...my children, the biggest reason is my children because they are the only things that keep my marriage alive, maybe if there were no children, I would never stand on, bear my spouse, but I do not want them to experience the uneasy environment their father lived...

...Çocuklarım, en büyük sebep çocuklarım çünkü onlar benim evliliğimi ayakta tutan tek şeyler, belki çocuklar olmasaydı asla eşime dayanmazdım, katlanmazdım, ama onların da babalarının yaşadığı o huzursuz ortamı yaşamalarını istemiyorum...

Interviewee 28. *(Male, married for 11 years)*

...we have a child in common ground, that is, because I do not want the child to grow up in a figure where parent is separated...

...ortak paydada bi çocuğumuz var, yani anne baba ayrı bi şeyde figürde çocuğun büyümesini istemediğimden dolayı...

Intolerance

Interviewee 18. *(Female, married for 23 years)*

...if there were no children, I would never bear, put up with my spouse...

...çocuklar olmasaydı asla eşime dayanmazdım, katlanmazdım...

Interviewee 28. *(Male, married for 11 years)*

...the things that you do not like or that are wrong for you, next to the child, in order not to be a fighting parent figure, that is, you stand for, bear with, certain things...

...sana ters gelen veya senin hoşuna gitmicek şeylerde, çocuğun yanında işte böyle kavga eden anne baba figürü olmasın diye, hani belli şeyleri yutuyosun, sineye çekiyosun...

Burnout

Interviewee 4. *(Female, married for 26 years)*

...Sacrifice completely makes yourself miserable, to give up own desires, to sacrifice own living, not being able to spare time for yourself...

... Fedakârlık tamamen kendini yıpratmaktır, kendi isteklerinden vazgeçmek, kendi yaşantını feda etmek, kendine zaman ayıramamaktır...

Interviewee 11. *(Female, married for 4 years)*

...it feels as if a burden to me...

...benim için bir yükmüş gibi oluyor...

Interviewee 38. *(Male, married for 22 years)*

...if it takes too much of you while sacrificing, it will get bored...

...fedakârlık yaparken senden çok şey götürüyorsa bıktırır...

Exploitation

Interviewee 26. *(Female, married for 23 years)*

...when it overlaps too much, myself, I am taken for a fool, that I sacrificed myself, you realize there is something irreversible, when you are exploited, human, you want to rebel…

…çok üst üste geldiği zaman, kendimi, enayi yerine konduğumu, kendimden fedakârlık ettiğimi, artık geri dönüşü olmayan bi şey olduğunu farkediyosun, sömürüldüğün zaman, insan, isyan edesin geliyo…

Evaluations

Interviewee 14. *(Female, married for 13 years)*

…now I'm looking around but I cannot see a quite happy person, I'm uneasy right now, but when I listen to them, we have the same troubles, you know male, you know he is not very interested in the child, he does not make his/her lessons too much, does not take him/her to sleep, when you listen like that, that is, like everybody suffers the same, I know that self-sacrificing men do not exist on their own…

...Etrafımda şu an hani bakıyorum ama pek mutlu göremiyorum… şu an ben huzursuzum, ama onları da dinleyince, biz de aynı sıkıntıları yaşıyoruz, hani erkektir, hani çocukla çok ilgilenmiyor, derslerini çok yaptırmıyor, götürüp onu yatırmıyor, hani öyle dinleyince, öyle, herkes aynı muzdarip gibi, fedakar erkekler kendilerince yok diye biliyorum…

Interviewee 19. *(Female, married for 14 years)*

…strictly, I do not see much difference, even I do not know, I'm really glad of my spouse, I think he is really self-sacrificing, because he never restricted any material or spiritual matter, he is self-sacrificing, I have never emulated to my friends, acquaintance in this regard…

…Farklı pek, pek bi farklılık göremiyorum açıkçası, hatta ve hatta bilmiyorum, ben eşimden gerçekten çok memnunum, gerçekten fedakar olduğunu düşünüyorum, çünkü hiçbir zaman maddi manevi hiçbir zaman hiçbir konuda kısıtlamadı, fedakar olduğunu ve hiçbir zamanda arkadaşlarıma eşime dostuma bu konuda hiç özenmemişimdir…

Interviewee 3. *(Female, married for 26 years)*

…as far as I can see, I do not think they sacrificed much, that is, strictly, I do not think they have much more positives than my spouse. I even think some of them are negatives in my opinion, I really see that some friends' spouses are very strict on some issues…

…Baktığım kadarıyla çok da fedakârlık yaptıklarını düşünmüyorum, hani, benim eşimden çok fazla artıları olduğunu düşünmüyorum açıkçası. Hatta bazılarının bence eksi olduğunu düşünüyorum, gerçekten bazı arkadaşların eşleri, bazı konularda çok katı olduklarını görüyorum…

Interviewee 7. *(Female, married for 30 years)*

… for example, now I see that, for example mother-in-law, I see most of the person, I'm against such things, that is, most of the people's spouses are not so self-sacrificing…

…mesela şimdi görüyorum ben, mesela kayınvalidesini, çoğu kişi bakıyorum, ben böyle şeylere karşıyım… yani genelde çoğunun eşi böyle fedakar değil…

Interviewee 2. *(Female, married for 25 years)*

…to make the other side, that is his/her spouse, happy, that is, because s/he knows why s/he is happy and acts accordingly, exactly what I want, this is what I have to say in sacrifice, so sacrifice is making the other person happy anyway, even if you have trouble doing it, do it if the other person is happy, when I see people around me from time to time on that issue, of course people want a sacrifice like that…

...Daha çok karşısındaki, yani eşini daha çok mutlu etmek için, yani onun neden mutlu olduğunu bilip ona göre hareket ettiği için, tam da benim istediğim, hani benim fedakârlıkta söylemem gereken şey bu. Yani fedakârlık karşındakini mutlu etmektir zaten, hani sen yaparken zorlansan bile karşındaki mutlu oluyosa yapmak. O konuda etrafımdaki çevremdeki insanlarda zaman zaman gördüğümde tabi ki insan istiyo o şekildeki bi fedakârlık…

Interviewee 22. *(Male, married for 6 years)*

...she would make a sacrifice if she spent that time with me by restricting her social life, or if she had spent the time, she should have with his friends with me, she would have made a sacrifice…

...Sosyal yaşantısından kısıtlayarak o zamanını benimle geçirmiş olsa fedakârlık yapmış olurdu ya da arkadaşlarıyla geçirmesi gereken vakti benimle geçirmiş olsaydı fedakârlık yapmış olurdu…

APPENDIX-6. INFORMED CONSENT FORM FOR THE QUANTITATIVE STUDY

Değerli katılımcılar,

Bu araştırma Ankara Yıldırım Beyazıt Üniversitesi Psikoloji Bölümü Öğretim Üyesi Prof. Dr. Cem Şafak ÇUKUR danışmanlığında Arş. Gör. Tuğba KOÇAK ÖZEL tarafından yürütülen bir doktora tez çalışmasıdır.

Yapılacak olan bu araştırmada, sizin ve eşinizin evlilik yaşantınızla ilgili bazı sorular bulunmaktadır. Bu nedenle araştırmaya hem sizin hem de eşinizin katılması gerekmektedir. Sizden ricamız, size iletilen bu linki eşinize iletmeniz ve onun da çalışmaya katılmasını sağlamanızdır. Eşinizin ve sizin vereceğiniz cevapların birbirini etkilememesi için soruları **eşinizle konuşmadan ve tek başınıza** cevaplamanız gerekmektedir. Size yöneltilen soruları açık ve dürüst bir şekilde yanıtlamanız bizim için çok önemlidir. Soruları cevaplarken her bir maddeyi dikkatle okumanız ve hiç bir maddeyi boş bırakmamanız önem taşımaktadır. Anketlerin cevaplanması ortalama 15-20 dakika sürmektedir.

Sizden herhangi bir kimlik bilgisi istenmeyecek ve cevaplarınız tamamen gizli tutulacaktır. **Eşinizin ve sizin yanıtlarınızı eşleştirebilmek amacıyla sizin ve eşinizin isim ve soy isim baş harflerinizin bilgisi istenecektir.** Araştırmaya katılım tamamen gönüllülük esasına dayanmaktadır. Araştırmaya katılmama veya katıldıktan sonra herhangi bir anda devam etmeme hakkına sahipsiniz.

Bu formlardan elde edilecek bilgiler toplu olarak analiz edilecek ve bilimsel amaçlı kullanılacaktır. Araştırma ile ilgili herhangi bir konuda e-mail (tkocak@ybu.edu.tr) yoluyla bilgi edinebilirsiniz.

Bilime sağlayacağınız değerli katkınız için teşekkür ederiz.

Bu koşullarda söz konusu araştırmaya kendi isteğimle katılmayı kabul ediyorum.

Evet___

Hayır___

APPENDIX-7. DEMOGRAPHIC INFORMATION FORM FOR THE QUANTITATIVE STUDY

1- Cinsiyetiniz? Kadın ( ) Erkek ( )

2- Yaşınız?

3- Evlilik tarihinizi gün/ay/yıl olarak belirtir misiniz? …../..…/…..

4- İsim ve soy isim baş harfleriniz nelerdir?

5- Eşinizin isim ve soy isim baş harfleri nelerdir?

6- Nasıl evlendiniz? Tanışarak () Görücü usulü () Görücü usulü başlayıp birbirimizi tanıyarak () Diğer (Belirtiniz)

7- Şu anki evliliğiniz kaçıncı evliliğiniz? 1.( ) 2.( ) Diğer (Belirtiniz)

8- Yaşamınızın büyük çoğunluğunu geçirdiğiniz şehir?

9- Mesleğiniz? Ev hanımı () İşçi () Memur () Özel Sektör () Emekli () Çalışmıyor () Diğer ()

10- Eğitim düzeyiniz? İlkokul () Ortaokul () Lise () Yüksekokul/Ön lisans () Üniversite () Yüksek Lisans () Doktora ()

11- Aşağıdaki cetvelde "1" en alt gelir grubunu "10" ise en üst gelir grubunu gösteriyor olsun. Türkiye'de yaşayan insanları gelir durumları bakımından bu 10 puanlı cetvele yerleştirecek olsak, siz kendinizi bu cetvelin neresinde görürsünüz?

1----2----3---4---5---6---7---8---9----10

12- Ailenizin maaş, kira gibi diğer bütün gelirler de dahil olmak üzere toplam aylık gelir düzeyini belirtir misiniz?

13- Siz dahil evde kaç kişi yaşıyorsunuz?

14- Çocuğunuz var mı? Evet ( ) Hayır ( )

15- Evet ise; kaç çocuğunuz var? ( )

APPENDIX-8. MOTIVES FOR SACRIFICE SCALE (IMPETT ET AL., 2005)

Aşağıda katılma ya da katılmama olasılığınız olan 15 cümle bulunmaktadır. Aşağıdaki 1-5 ölçeğini kullanarak, her bir maddeyi takip eden çizgi üzerine uygun sayıyı yerleştirerek o maddeye katılımınızı belirtin. Lütfen, yanıtlarınızda açık ve dürüst olun. 5 dereceli ölçek aşağıdaki gibidir:

1= hiçbir zaman

2= nadiren

3= bazen

4= sık sık

5= her zaman

Eşim için fedakârlık yaptığım durumlarda, genel olarak öyle yaparım çünkü:

1- Eşimi seviyorum ve onun iyiliği ile alakadarım.

2- Eşimin mutlu olmasını isterim.

3- Eşimi mutlu etmekten büyük keyif alırım.

4- Eşim için iyi bir şey yapmış olduğumu bilmek bile beni iyi hissettirir.

5- Eşimle daha yakın bir ilişki geliştirmek isterim.

6- Eşimin beni takdir etmesini isterim.

7- Eşim için fedakârlık yaptığımda kendimi iyi hissederim.

8- Eşim için fedakârlık yapmaktan gerçekten keyif alırım.

9- Eşimin benim hakkımda olumsuz düşünmesini istemem.

10- Eşime ilişkin olumsuz sonuçlardan (öfke gibi) kaçınmak isterim.

11- Fedakârlık yapmazsam suçlu hissederim.

12- Eşim için fedakârlık yaptığım zaman daha az kaygılı hissederim.

13- Eşim için fedakârlık yapmak zorunda hissederim.

14- Bazen eşimi hak etmediğimi hissederim, bu yüzden bunu telafi etmek için fedakârlık yaparım.

15- Fedakârlık yapmak zorundayım yoksa eşim beni sevmeyecektir.

APPENDIX-9. ENGLISH VERSION OF MOTIVES FOR SACRIFICE SCALE (IMPETT ET AL., 2005)

Below are fifteen statements with which you may agree or disagree. Using the 1-5 scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding. The 5-point scale is as follows:

1= never

2= rarely

3= sometimes

4= frequently

5= all the time

On occasions when I sacrifice for my current partner, I generally do so because:

1- I love my partner and am concerned about his or her well-being.

2- I want my partner to be happy.

3- I get a great deal of pleasure out of making my partner happy.

4- Just knowing that I have done a nice thing for my partner makes me feel good.

5- I want to develop a closer relationship with my partner.

6- I want my partner to appreciate me.

7- I feel good about myself when I sacrifice for my partner.

8- I truly enjoy sacrificing for my partner.

9- I do not want my partner to think negatively about me.

10- I want to avoid negative consequences from my partner (e.g. anger).

11- I feel guilty if I do not sacrifice.

12- I feel less anxious when I sacrifice for my partner.

13- I feel obligated to sacrifice for my partner.

14- I sometimes feel that I do not deserve my partner, so I sacrifice to make up for it.

15- I have to sacrifice or my partner will not love me.

APPENDIX-10. PERCEIVED PARTNER RESPONSIVENESS SCALE

Lütfen şu anki eşinizle ilgili aşağıdaki soruları cevaplayınız

1= Hiç doğru değil 3= Biraz doğru 5= kısmen doğru 7= oldukça doğru 9=tamamen doğru

Eşim çoğu zaman:

_____ 1. ... nasıl biri olduğumu çok iyi bilir.

_____ 2. ... "gerçek ben"i görür.

_____ 3. ... iyi yönlerimi ve kusurlarımı, benim kendimde gördüğüm gibi görür.

_____ 4. … söz konusu bensem yanılmaz.

_____ 5. ... zayıf yönlerim de dahil her şeyimi takdir eder.

_____ 6. ... beni iyi tanır.

_____ 7. ... iyisiyle kötüsüyle "gerçek ben"i oluşturan her şeye değer verir ve saygı gösterir.

_____ 8. ... çoğu zaman en iyi yönlerimi görür.

_____ 9. ...ne düşündüğümün ve hissettiğimin farkındadır.

_____ 10. ... beni anlar.

_____ 11. ... beni gerçekten dinler.

_____ 12. ... bana olan sevgisini gösterir ve beni yüreklendirir.

_____ 13. ... ne düşündüğümü ve hissettiğimi duymak ister.

_____ 14. ... benimle birlikte bir şeyler yapmaya heveslidir.

_____ 15. ... yetenek ve fikirlerime değer verir.

_____ 16. ... benimle aynı kafadadır.

_____ 17. ... bana saygı duyar.

_____ 18. ...ihtiyaçlarıma duyarlıdır.

APPENDIX-11. INVESTMENT MODEL SCALE

Investment Construct

Şu andaki ilişkinizi (evliliğinizi) göz önüne alarak, aşağıdaki ifadelerin her birine ne derecede katıldığınızı belirtiniz.

1=Tamamen yanlış ……9=Tamamıyla doğru

1- İlişkimize öyle çok yatırım yaptım ki, eğer bu ilişki sona erecek olursa çok şey kaybetmiş olurum.
2- Boş zaman etkinlikleri gibi yaşamımın pek çok yönü, eşime çok fazla bağlı ve eğer ayrılacak olursak bunların hepsini kaybederim.
3- İlişkimize çok fazla bağlandığımı ve bu ilişkiye çok şey verdiğimi hissediyorum.
4- Eşimle ayrılmamız, aile ve arkadaşlarımla olan ilişkilerimi olumsuz etkiler.
5- Başkalarının ilişkileriyle karşılaştırılırsa, ben ilişkime oldukça fazla yatırım yapmaktayım.

Commitment Construct

Şu andaki ilişkinizi (evliliğinizi) göz önüne alarak, aşağıdaki ifadelerin her birine ne derecede katıldığınızı belirtiniz.

1=Tamamen yanlış ……9=Tamamıyla doğru

1- İlişkimizin çok uzun bir süre devam etmesini istiyorum.
2- Eşimle olan ilişkime bağlıyım.
3- İlişkimiz çok yakın bir zamanda bitecek olsa çok büyük üzüntü hissetmezdim (R).
4- Önümüzdeki yıl muhtemelen başka biriyle görüşüyor olacağım (R).
5- Eşime ve ilişkimize çok bağlanmış hissediyorum.
6- İlişkimizin sonsuza kadar sürmesini istiyorum.
7- İlişkimizin gelecekte de devam edecek bir ilişki olmasını istiyorum (örn., eşimle yıllarca beraber olmayı hayal ediyorum).

Notes:
a. “R” indicates reverse-coded items.

APPENDIX-12. MARITAL LIFE SCALE

Aşağıda evlilik yaşamına ilişkin 10 cümle bulunmaktadır. Bu cümlelerden her birinin altında da "kesinlikle katılmıyorum", "katılmıyorum", "kararsızım", "katılıyorum" ve "kesinlikle katılıyorum" seçenekleri yer almaktadır. Her cümleyi dikkatle okuyunuz ve sizin evlilik yaşamınıza uyan seçeneği çarpı (X) koyarak işaretleyiniz.

1. Evlilikten beklediklerimin çoğu gerçekleşti.

() Kesinlikle katılmıyorum () Katılmıyorum () Kararsızım () Katılıyorum () Kesinlikle katılıyorum

2. Evliliğimizdeki engellerin aşılamaz olduğunu düşünüyorum (R).

() Kesinlikle katılmıyorum () Katılmıyorum () Kararsızım () Katılıyorum () Kesinlikle katılıyorum

3. Evliliğimizi çok anlamlı buluyorum.

() Kesinlikle katılmıyorum () Katılmıyorum () Kararsızım () Katılıyorum () Kesinlikle katılıyorum

4. Evliliğimizde giderek eksilen heyecan beni rahatsız ediyor (R).

() Kesinlikle katılmıyorum () Katılmıyorum () Kararsızım () Katılıyorum () Kesinlikle katılıyorum

5. Evliliğimiz zaman zaman bana bir yük gibi geliyor (R).

() Kesinlikle katılmıyorum () Katılmıyorum () Kararsızım () Katılıyorum () Kesinlikle katılıyorum

6. Huzurlu bir ev yaşamım var.

() Kesinlikle katılmıyorum () Katılmıyorum () Kararsızım () Katılıyorum () Kesinlikle katılıyorum

7. Evliliğimiz her geçen gün daha iyiye doğru gitti.

() Kesinlikle katılmıyorum () Katılmıyorum () Kararsızım () Katılıyorum () Kesinlikle katılıyorum

8. Bizim ilişkimiz ideal bir karı-koca ilişkisidir.

() Kesinlikle katılmıyorum () Katılmıyorum () Kararsızım () Katılıyorum () Kesinlikle katılıyorum

9. Eşim benim için aynı zamanda iyi bir arkadaştır.

() Kesinlikle katılmıyorum () Katılmıyorum () Kararsızım () Katılıyorum () Kesinlikle katılıyorum

10. Başbaşa kaldığımız zaman benim canım hiç sıkılmaz.

() Kesinlikle katılmıyorum () Katılmıyorum () Kararsızım () Katılıyorum () Kesinlikle katılıyorum

Notes:
a. “R” indicates reverse-coded items.

APPENDIX-13. COUPLE BURNOUT MEASURE-SHORT VERSION

Bu bir kendini değerlendirme ölçeğidir. **Eşinizle** ilgili aşağıdaki durumları ne sıklıkla yaşadığınızı belirtmeniz istenmektedir.

Lütfen aşağıdaki her ifadeyi okuduktan sonra 7 dereceli ölçeği kullanarak her bir maddenin yanındaki boşluğa size en uygun olan rakamı yazın.

1=Hiçbir zaman 2=Sadece bir defa 3=Nadiren 4=Bazen 5=Sık sık 6=Çoğunlukla 7=Her zaman

____ 1- Yorgun

____ 2- Eşi ile İlgili Hayal Kırıklığına Uğramış

____ 3- Umutsuz

____ 4- Kapana Kısılmış

____ 5- Çaresiz

____ 6- Çökmüş

____ 7- Zayıf

____ 8- Güvensiz

____ 9- Uyuma Güçlüğü

____ 10- Yeter Artık Dayanamıyorum

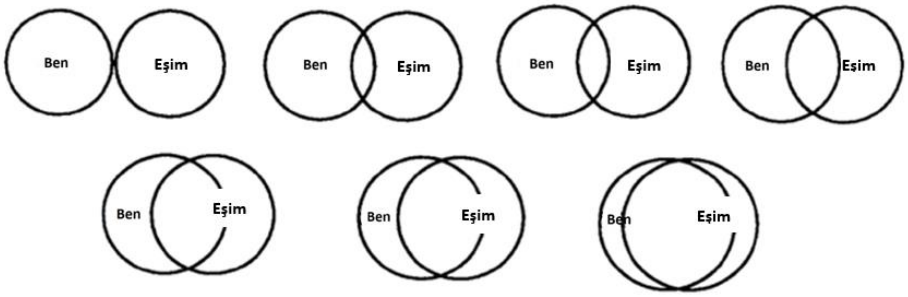
APPENDIX-14. INCLUSION OF THE OTHER IN THE SELF SCALE

Eşinizle olan **ilişkinizi** en iyi betimleyen **ikili şekli** işaretleyiniz.

Cevaplarken birbirinize ne kadar **yakınlık ya da bütünlük** duygusu hissettiğinizi göz önünde bulundurunuz.

Ben Kümesi: SİZ'i

Eşim kümesi: EŞİNİZ'i temsil etmektedir.



APPENDIX-15. SATISFACTION WITH LIFE SCALE

Aşağıdaki ifadelere katılıp katılmadığınızı görüşünüzü yansıtan rakamı maddenin başındaki boşluğa yazarak belirtiniz. Doğru ya da yanlış cevap yoktur. Sizin durumunuzu yansıttığını düşündüğünüz rakam bizim için en doğru yanıttır. Lütfen, açık ve dürüst şekilde yanıtlayınız.

"(1) Hiç Katılmıyorum" "(5) Tamamen Katılıyorum

1- İdeallerime yakın bir yaşantım vardır.
2- Yaşam koşullarım mükemmeldir.
3- Yaşamımdan memnunum.
4- Şimdiye kadar yaşamdan istediğim önemli şeylere sahip oldum.
5- Tekrar dünyaya gelsem hayatımdaki hemen hemen hiçbir şeyi değiştirmezdim.

APPENDIX-16. INITIAL ITEM POOL FOR THE FREQUENCY OF MARITAL SACRIFICE SCALE

Lütfen evlilik yaşantınızı düşününüz ve aşağıdaki durumları ne sıklıkta yaşadığınızı size sunulan ölçekteki uygun sayıyı yerleştirerek değerlendiriniz.

1----------2----------3----------4----------5

Hiçbir zaman Nadiren Bazen Sık sık Her zaman

1- Evlilik yaşantımda daha çok ben fedakârlık yaparım._____
2- Ev içi sorumlulukları daha fazla yüklenirim. _____
3- Kendi ihtiyaçlarımdan daha çok eşimin ihtiyaçlarını karşılarım. _____
4- Giyim stilimle ilgili kendi isteklerimden vazgeçerim. _____
5- Eşimin hoşlanmadığım bazı özelliklerine katlanırım. _____
6- Evliliğimde kendi isteklerimi gerçekleştiremem. _____
7- Eşimle yaşadığımız tartışmalarda geri adım atarım. _____
8- Aile yaşantımda ekonomik anlamda kendimi en son plana koyarım. _____
9- Kendim istemediğim halde eşimin ailesiyle iyi geçinirim*. _____
10- Eşimin bazı hatalarını görmezden gelirim. _____
11- Evliliğimle ilgili pek çok sorumluluk benim üzerimdedir. _____
12- Evlilik yaşantımda fedakârlık yapmam*(R)._____

Notes:
a. "R" indicates reverse-coded items.
b. * indicates the items that were eliminated following the exploratory factor analysis.

APPENDIX-17. ENGLISH VERSION OF INITIAL ITEM POOL FOR THE FREQUENCY OF MARITAL SACRIFICE SCALE

Please, consider your marital life, and evaluate how often you experience the following situations by placing the appropriate number on the scale presented to you.

1----------2----------3----------4----------5

Never Rarely Sometimes Frequently All the time

1- I make sacrifice in my marital life more._____
2- I burden domestic responsibilities more. _____
3- I meet my partner's needs more than my own. _____
4- I give up my own wishes about my dressing style. _____
5- I put up with certain aspects of my partner that I do not like. _____
6- I can't fulfill my own wishes in my marriage. _____
7- I take a step back in my arguments with my partner. _____
8- In my family life, I put myself in last place in economic condition. _____
9- I get along well with my partner's family, even though I do not want to*. _____
10- I ignore some of my partner's mistakes. _____
11- I have a lot of responsibility related with my marriage. _____
12- I do not make sacrifice in my married life*(R)._____

Notes:
a. "R" indicates reverse-coded items.
b. * indicates the items that were eliminated following the exploratory factor analysis.

APPENDIX-18. INITIAL ITEM POOL FOR THE MOTIVATIONS FOR MARITAL SACRIFICE SCALE

Lütfen evlilik yaşantınızda **fedakârlık yaptığınız durumları** düşününüz ve aşağıdaki soruları size sunulan ölçekteki uygun sayıyı yerleştirerek değerlendiriniz.

1----------2----------3----------4----------5

Hiçbir zaman Nadiren Bazen Sık sık Her zaman

1. Mutlu bir aile yaşantımız olması için fedakârlık yaparım. _____
2. Bazı isteklerimden vazgeçerek aileme rahat bir yaşam sunabilmeyi amaçlarım._____
3. Evliliğime olan bağlılığımı güçlendirmek için özverili davranırım. _____
4. Fedakârlık yapmamdaki amaç aile yaşantımızdaki uyumu geliştirmektir. _____
5. Evliliğimi geliştirmeyi amaçladığım için fedakârlık yaparım. _____
6. Eşimi mutlu etmek için fedakârlık yaparım*. _____
7. Fedakârlık yapmamdaki amaç eşimin onu ne kadar sevdiğimi anlamasıdır. _____
8. Eşimin beni takdir etmesini önemsediğim için fedakârlık yaparım. _____
9. Eşimle iyi anlaşmak için bazı isteklerimden vazgeçerim*. _____
10. Fedakârlık yaparım çünkü eşimle uyumlu bir çift olabilmek benim için önemlidir.
11. Kendimi, eşime ya da çocuklarıma karşı ilgili hissetmek için fedakârlık yaparım*._____
12. Fedakârlık yaptığımda kendimi iyi hissederim. _____
13. İçimden geldiği için fedakârlık yaparım._____
14. Kendimi mutlu hissetmek için fedakârlık yaparım. _____
15. Fedakârlık yaptığımda kendimi şefkatli hissederim._____
16. Toplum içerisinde uyumlu bir aile olarak değerlendirilmek için fedakârlık yaparım.
17. Evliliğimde fedakârlık yaptığımda diğer bireylere iyi örnek olmayı amaçlarım._____
18. Arkadaşlarımızın bizi uyumlu bir çift olarak görmeleri için özverili davranırım._____
19. Etrafımdaki bireyler tarafından evliliğime yönelik takdir edilmek için fedakârlık yaparım._____
20. Akrabalarımızla birlikteyken eşimi yüceltmek için kendi isteklerimden ödün veririm*.
21. Geçimsiz bir aile yaşantısından kaçındığım için fedakârlık yaparım*. _____
22. Bazı isteklerimden ödün vermezsem ailem maddi sıkıntı çeker. _____
23. Boşanmak istemediğim için kendimden ödün veririm. _____
24. Fedakârlık yapmak zorundayım yoksa aile bütünlüğüm zarar görür. _____
25. Evliliğimi sürdürmekten başka seçeneğim olmadığı için fedakârlık yapmak zorundayım.
26. Eşimin öfke gibi olumsuz tepkilerinden kaçındığım için fedakârlık yaparım._____
27. Eşimin üzülmesini istemediğim için bazı isteklerimden ödün veririm*. _____
28. Eşimin beni eleştirmesinden kaçındığım için fedakârlık yaparım. _____
29. Fedakârlık yapmazsam eşimle aramıza mesafe girer. _____
30. Eşimle tartışmamak için istemediğim şekilde davranmak zorundayım. _____
31. Kendimi bencil hissetmekten kaçındığım için fedakârlık yaparım. _____
32. Fedakârlık yapmam gerekir çünkü bu benim için bir zorunluluktur. _____
33. Kendimi suçlu hissetmemek için fedakârlık yaparım. _____
34. Fedakârlık yaparım çünkü pişman olmak istemem. _____
35. Kaygı yaşamamak için yapmak istediğim bazı şeyleri yapmam. _____
36. Toplum içerisinde olumsuz bir aile imajı sunmaktan kaçındığım için fedakârlık yaparım*. ____

37. Etrafımdaki bireylerin beni eleştirmesini istemediğim için evliliğimde bazı isteklerimden ödün veririm*._____
38. Arkadaş ortamında gerginlik yaşamamak için eşime katlanırım*. _____
39. Evlilik yaşantımızla diğer bireylere kötü örnek olmaktan kaçındığım için fedakârlık yaparım. _____
40. Akrabalarımızla birlikteyken eşimin değersiz hissetmesini istemediğim için fedakârlık yaparım. ___ ___

Notes:
a. * indicates the items that were eliminated following the exploratory factor analysis.

APPENDIX-19. ENGLISH VERSION OF INITIAL ITEM POOL FOR THE MOTIVATIONS FOR MARITAL SACRIFICE SCALE

Please consider the **situations in which you have made sacrifice** in your marital life, and please evaluate the following questions by placing the appropriate number on the scale presented to you.

1----------2----------3----------4----------5

Never Rarely Sometimes Frequently All the time

1. I make sacrifice in order for us to have a happy family life. _____
2. I aim to present a comfortable life to my family by giving up some of my wishes._____
3. I act selflessly to strengthen my commitment to my marriage. _____
4. The purpose of my sacrifice is to improve harmony in our family life. _____
5. I make sacrifice because I aim to improve my marriage. _____
6. I make sacrifice to make my partner happy*. _____
7. The purpose of my sacrifice is for my partner to understand how much I love him/her. _____
8. I make sacrifice because I care about my partner's appreciation of me. _____
9. I give up some of my wishes to get along well with my partner*. _____
10. I make sacrifice because it's important to me to be a compatible couple with my partner.
11. I make sacrifice to feel myself caring to my partner, or children*._____
12. I feel good when I make sacrifice. _____
13. I make sacrifice intrinsically. _____
14. I make sacrifice to feel myself happy. _____
15. I feel compassionate when I make sacrifice._____
16. I make sacrifice to be considered a harmonious family in society.
17. When I make sacrifice in my marriage, I aim to be a good example to other individuals. _____
18. I act selflessly in order our friends to see us as a compatible couple. _____
19. I make sacrifice to be appreciated related with my marriage by the people around me. _____
20. I surrender my own desires to glorify my partner when we are with our relatives*.
21. I make sacrifice because I avoid an unrest family life*. _____
22. If I do not surrender from some of my wishes, my family will suffer financially. _____
23. I sacrifice myself because I do not want a divorce. _____
24. I have to make sacrifice or my family integrity will suffer. _____
25. I have to make sacrifice because I have no choice but to continue my marriage.
26. I make sacrifice because I avoid my partner's negative reactions such as anger._____
27. I surrender from some of my wishes because I do not want my partner to be upset*. _____
28. I make sacrifice because I avoid my partner's criticism of me. _____
29. If I do not make sacrifice, there will be distance between me and my partner. _____
30. I have to behave in a way that I do not want to avoid arguing with my partner. _____
31. I make sacrifice because I avoid feeling selfish. _____
32. I have to make sacrifice because it is a compulsion for me. _____
33. I make sacrifice in order not to feel myself guilty. _____
34. I make sacrifice because I do not want to regret. _____
35. I do not do some things that I want to do in order not to experience anxiety. _____

36. I make sacrifice because I avoid presenting a negative family image in public*. ____
37. I surrender from some of my wishes in my marriage because I do not want people around me to criticize me*._____
38. I put up with my partner to avoid tension in the friend environment*. _____
39. I make sacrifice because I avoid being a bad example with our marital life to other individuals. _____
40. I make sacrifice when I'm with our relatives because I do not want my partner to feel wothless. _____

Notes:
a. * indicates the items that were eliminated following the exploratory factor analysis.

APPENDIX-20. INITIAL ITEM POOL FOR THE ACTOR APPRECIATION OF SACRIFICE SCALE

Lütfen, evliliğinizde **eşinizin yaptığı fedakârlıkları** düşününüz ve her bir soruyu size sunulan ölçeği kullanarak değerlendiriniz.

1----------2----------3----------4----------5----------6----------7----------8----------9

Hiç doğru değil Biraz doğru Kısmen Oldukça doğru Tamamen doğru

1- Eşimin yaptığı fedakârlıklara yönelik teşekkürümü ona ifade ederim.
2- Eşimin yaptığı fedakârlıkları takdir ederim.
3- Eşimin yaptığı fedakârlıklara yönelik övgülerimi eşime hissettiririm.
4- Evliliğimde eşimin yaptığı fedakârlıkları takdir etmem çünkü bunlar onun görevidir* (R).

Notes:
a. "R" indicates reverse-coded items.
b. * indicates the item that was eliminated following the exploratory factor analysis.

APPENDIX-21. ENGLISH VERSION OF INITIAL ITEM POOL FOR THE ACTOR APPRECIATION OF SACRIFICE SCALE

Please, consider **the sacrifices your partner has made** in your marriage, and evaluate each question using the scale presented to you.

1----------2----------3----------4----------5----------6----------7----------8----------9

Not at all true Somewhat true Moderately true Very true Completely true

1- I would like to express my gratitude to my partner for his/her sacrifice.
2- I appreciate the sacrifices that my partner makes.
3- I make my partner feel my praises for his/her sacrifices.
4- I do not appreciate the sacrifices my partner made in my marriage because it is his/her duty* (R).

Notes:
a. "R" indicates reverse-coded items.
b. * indicates the item that was eliminated following the exploratory factor analysis.

APPENDIX-22. INITIAL ITEM POOL FOR THE PERCEIVED PARTER APPRECIATION OF SACRIFICE SCALE

Lütfen, evliliğinizde **yaptığınız fedakârlıkları** düşününüz ve her bir soruyu size sunulan ölçeği kullanarak değerlendiriniz.

1----------2----------3----------4----------5----------6----------7----------8----------9

Hiç doğru değil Biraz doğru Kısmen Oldukça doğru Tamamen doğru

1- Eşim, yaptığım fedakârlıklara yönelik teşekkürünü bana ifade eder.
2- Eşim, yaptığım fedakârlıkları takdir eder.
3- Eşim, yaptığım fedakârlıklara yönelik övgülerini bana hissettirir.
4- Evliliğimde pek çok fedakârlık yaparım ancak eşim bunları fark etmez* (R).

Notes:
a. "R" indicates reverse-coded items.
b. * indicates the item that was eliminated following the exploratory factor analysis.

APPENDIX-23. ENGLISH VERSION OF INITIAL ITEM POOL FOR THE PERCEIVED PARTER APPRECIATION OF SACRIFICE SCALE

Please, consider **the sacrifices you have made** in your marriage, and evaluate each question using the scale presented to you.

1----------2----------3----------4----------5----------6----------7----------8----------9

Not at all true Somewhat true Moderately true Very true Completely true

1- My partner expresses his/her gratitude to me for the sacrifices I have made.
2- My partner appreciates the sacrifices I have made.
3- My partner makes me feel his/her praises for the sacrifices I have made.
4- I make a lot of sacrifice in my marriage but my partner does not notice them* (R).

Notes:
a. "R" indicates reverse-coded items.
b. * indicates the item that was eliminated following the exploratory factor analysis.

APPENDIX-24. AMOTIVATION OF SACRIFICE SCALE

Lütfen, evliliğinizde **yaptığınız fedakârlıkları** düşününüz ve her bir soruyu size sunulan ölçeği kullanarak değerlendiriniz.

1----------2----------3----------4----------5----------6----------7----------8----------9
Hiç doğru değil Biraz doğru Kısmen Oldukça doğru Tamamen doğru

1. Evliliğimde fedakârlık yapıyorum ancak bunu neden yaptığımı bilmiyorum. _____

2. Evliliğimde fedakârlık yapmam için beni motive eden hiçbir şey yok. _____

APPENDIX-25. ENGLISH VERSION OF AMOTIVATION OF SACRIFICE SCALE

Please, consider **the sacrifices you have made** in your marriage, and evaluate each question using the scale presented to you.

1----------2----------3----------4----------5----------6----------7----------8----------9

Not at all true Somewhat true Moderately true Very true Completely true

1. I make sacrifice in my marriage but I do not know why I'm doing it. _____

2. There is nothing that motivates me to make sacrifice in my marriage. _____

APPENDIX-26. SACRIFICE EQUITY SCALE

Evliliğinizde yapılan fedakârlıklar açısından kendinizi eşinizle karşılaştırdığınızda, sizce kim daha fazla fedakârlık yapıyor?

1----------2----------3----------4----------5

Ben daha fazla Eşit düzeyde Eşim daha fazla

APPENDIX-27. ENGLISH VERSION OF SACRIFICE EQUITY SCALE

When you compare yourself to your partner in terms of the sacrifices that have been made in your marriage, who do you think makes more sacrifice?

1----------2----------3----------4----------5

Me more Equal level My partner more

APPENDIX-28. ETHICAL APPROVAL FORM-STUDY I

APPENDIX-29. ETHICAL APPROVAL FORM-STUDY II