**PATHS FROM FEAR OF DEATH TO SUBJECTIVE WELL-BEING:
A STUDY OF STRUCTURAL EQUATION MODELING BASED ON THE
TERROR MANAGEMENT THEORY PERSPECTIVE**

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ABSTRACT

PATHS FROM FEAR OF DEATH TO
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In this research four models derived from Terror Management Theory (TMT) were tested by using structural equation modeling. These models were developed for testing different theoretical alternatives in relation to psychological mechanisms explaining the subjective well-being as an outcome of fear of death. The first two models were based on the original Terror Management Theory. The first supposed that death anxiety as a catalyst motivates individuals in two defenses: developing culturally committed personalities by validation of cultural worldview and thus enhancing self-esteem. The second indicated that every individual had two options in the face of death: enhancing their self-esteem or committing to cultural worldview, in turn, improves the well-being of the individual. The last two models were identified by taking attachment as an alternative variable. In the third model, attachment styles of the individuals were presented as a third defense mechanism in addition to self-esteem and cultural worldview in TMT. They were assumed as mediator variables in the model between fear of death and subjective well-being. The last model treated attachment as a mediator between fear of death and distal defenses of self-esteem and cultural worldview.

The results indicated that only the last model was entirely supported. The lack of support for the first two models might be an indicator of the invalidity of the model in cultures that are not individualistic. For the last two models, the results suggested that attachment was crucial in understanding the relationship between fear of death and subjective well-being from a TMT perspective.

Keywords: Fear of death, subjective well-being, happiness, life-satisfaction, terror management theory, attachment, self-esteem, collective self-esteem, cultural worldview.

ÖZ

ÖLÜM KORKUSUNDAN ÖZNEL İYİ OLUŞ HALİNE GİDEN YOLLAR: TERÖR YÖNETİMİ TEORİSİNE DAYALI BİR YAPISAL EŞİTLİK ÇALIŞMASI

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Bu araştırmada Terör Yönetimi Teorisi (Terror Management Theory) ve ilgili alan yazın temel alarak geliştirilen dört model yapısal eşitlik yöntemi kullanılarak test edilmiştir. Geliştirilen modellerin temel amacı, ölüm korkusu ile öznel iyi oluş hali (Subjective Well-Being) arasındaki ilişkinin hangi psikolojik mekanizmalar aracılığıyla gerçekleştirildiğini belirleme yönünde muhtemel yapısal örüntüleri araştırmaktır. Bu modeller bir anlamda, ölüm korkusunun hangi psikolojik dinamikler aracılığıyla öznel iyi oluş haline yol açabileceğine ilişkin değişik teorik alternatiflerin sınanması amacıyla kullanılmıştır. Söz konusu modellerden ilk ikisi orijinal Terör Yönetimi Teorisini (Terror Management Theory) temel alarak geliştirilmiştir. Bunlardan ilki, ölüm korkusunun kültürel dünya görüşünden (Cultural Worldview) benlik saygısına ve sonunda yaşam doyumu (Life Satisfaction) ile mutluluk (Happiness) değişkenlerine bağlandığı şeklinde bir açıklama getirmektedir. İkinci model ise, ölüm korkusunun, kültürel dünya görüşü ve benlik saygısı değişkenleri üzerinden öznel iyi oluşa bağlandığını iddia etmektedir. Son iki model ise, son yıllarda Terör Yönetimi Teorisi yazınında oldukça önemli bir yer kaplayan bağlanma değişkeninin değişik teorik çerçeveler temel alınarak ilk iki modelin içine yerleştirilmesi sonucunda

oluşturulmuştur. Üçüncü model, ikinci modelde yer alan ve ıraksal savunmalar (distal defenses) olarak geçen kültürel dünya görüşü ve benlik saygısının yanına bağlanma değişkeninin konulması ile oluşturulmuş, bu üç değişkenin birden ölüm korkusu ile öznel iyi oluş arasındaki aracı değişkenler olduğu varsayılmıştır. Son model ise, bağlanma değişkenini, ölüm korkusu ile Terör Yönetimi Teorisinin orijinal ıraksal savunmalar arasında bir aracı değişken olduğu şeklindeki bir açıklamaya dayalı olarak oluşturulmuştur.

Araştırmanın sonuçları, sadece son modelin bir bütün olarak desteklendiğini göstermiştir. Terör Yönetimi Teorisinin temel varsayımlarından yola çıkılarak oluşturulmuş olan ilk iki modelin desteklenmemesi, söz konusu teorinin bireyci olmayan toplumlarda geçerli olamayacağına ilişkin bir ipucu veri niteliğindedir. Son iki modele gelince, bulgular bağlanma değişkeninin, ölüm ile iyi oluş değişkenleri arasındaki yapısal ilişkinin Terör Yönetimi Teorisi bağlamında anlaşılmasında son derece önemli olduğunu göstermektedir. Araştırmanın bulguları ilgili alan yazın bağlamında tartışılmış ve bireysel ve grupla psikolojik danışma alanında kullanılabilirliğine ilişkin görüşler belirtilmiş ve ileriki araştırmalar için öneriler sunulmuştur.

Anahtar Kelimeler: Ölüm korkusu, öznel iyi oluş hali, mutluluk, yaşam doyumu, terör yönetimi teorisi, bağlanma, benlik saygısı, kolektif benlik saygısı, kültürel dünya görüşü.

To myself…

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When I used to read this part of dissertations I would regard it as unnecessary. Now, I am aware that this is perhaps one of the most important sections of any work published because of its emotional content. Although nobody can be sure that every dissertation has such content, I know now that all of them come to an end as a result of a special history.

The most important and meaningful contribution to the present work came from my advisor Prof. Dr. Gül Aydın. In addition to her love and support I experienced during nearly all our meetings, her 'existence' has been the most meaningful part of this work and of the process during which it was carried out. Her courage towards *life* and *death* has been more instructive for me than anything theoretical presented in this production, which I will always bear in my mind and in my heart.

I wish to thank Prof. Dr. Esin Tezer because of her *discouragement* about the topic on which I aimed to study before the present topic. Now, I evidently see that it would have remained an unaccomplished project because of the difficulties of which I was not able to be aware.

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My love, Yeliz Demir, has been the one who suffered from my endless worries, difficulties, and complaints and gave me support in every challenging situation. My Father and my Mother has been always there. My mother could not help praying and taking the responsibility of my health during long nights. Although my father has always been uninterested in my works, his sweetness and positive outlook has been a source for me in hard times. I am very indebted to them for their being MY father and MY mother.

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INTRODUCTION

1.1. Background of the Study

The main concern of this study is to examine the relationship between fear of death and subjective well-being. In this section, the historical and conceptual underpinnings of the concepts of fear of death and subjective well-being were introduced. The theoretical suggestions and empirical findings were also presented to specify the models by which we can understand the fear of death and subjective well-being relationship.

1.1.1. A Historical Overview of the Meaning of Death and Dying

Death seems to be the most negative side of our lives, which destroys all meaning and our existence. According to Ariés (1974) human beings' concern over death has changed throughout the history. Three periods of development may be identified in this change process: the first period was the time between the 6th and the early 12th century, the second period took place between 12th and the 17th century, and the third period between 17th and 20th century. In the first period, death was conceptualized as the collective destiny of all human beings and concerns about one's own death were overshadowed by a social awareness of the death of others. Religious teachings were the most important resource about death, stressing on the heaven as the reward for the 'righteous' living. In the second period, attitudes toward death stressed more on the individual's own mortality than the social aspects of death. Death was seen as an important personal experience including the stress on the belief in a personal after life which was more important than what happened to others after death.

The source of knowledge about death began to change during the 17th through the 20th centuries. Secular and scientific reasoning come into existence concerning death and related conceptualizations (Ariés, 1974). During the third period, the death of others

once more began to overshadow the individuals' perception of their own death. Death was romanticized, depicted as a human companion, viewing dying and afterlife as beautiful and peaceful experiences. At the end of this period, during the late 19th and into the 20th century, modern Western culture started to view death as a fearful, forbidden occurrence. In modern society many humans have lost touch with death (Filippo, 1998; Kearl, 1996; Lanier, 1997). The scientific investigation, in the same vein, supported this view (Schumaker, Barraclough, & Vagg, 2001).

Scrutinizing the past literature on death, Feifel (1990) states that a gradual expulsion of death from everyday common experience made death mysterious to most people, which caused a fear of unknown. Feifel argues that, in a modern society, which has emphasized achievement, productivity, and the future, the prospect of no future at all, and loss of identity, has become an abomination. Hence, death and mourning have invited human hostility and repudiation.

While the death and life had been located into two opposites by the lay person, the same approach found a home in psychology by the writings of Freud. As the first modern psychologist, Freud (1930) pointed out to the exact difference between the Thanatos (the death instinct) and Eros (the life instinct), governing the different parts of the human psyche. This exact dualism leading the search for the human psychological reality located living and dying as opposites of each other. Parallel to this acknowledgement, death instinct is presented as a matter of psychopathology in Freud's writings, (as cited in Kerrigan, 1997). Kerrigan suggests that the basic writings of Freud, such as "*In Beyond the Pleasure Principle*" and "*The Ego and the Id*", considered masochism and sadism as pure forms of the death instinct.

1.1.2. More Recent Views about the Meaning of Death

Death and related concerns became the important fields of scientific investigation after the 1950's (Conte, Weiner, & Plutchik, 1982; Dartley, 2002; Feifel, 1990; Neimeyer, 1998; Weiler, 2001). An overview of research indicates that the prime topics have been

psychopathology, elderly and chronically ill, and some psychological variables particularly denial and acceptance of death, all of which seem to have the same motivation: considering death as a non-normal phenomenon. Analogous to this view, there is a host of research trying to understand the relationship between fear of death and psychopathology (Chung, Chung, & Easthope, 2000; Jim, 1989; Simon, & Greenberg, 1996; Peavler, 1999; Templer, 1970). Templer (1970) reported that research investigating the relationship between fear of death and psychopathology revealed that psychiatric patients had higher levels of fear of death than those individuals with better psychological health. Research findings by Lester and Templer (1993) showed an association between fear of death and greater degrees of anxiety and depression.

Research on fear of death has also focused on reasons or resources of fear of death in terms of socio-demographic variables such as age (Lester & Templer, 1993; Richardson & Sands 1986; Templer, Ruff, & Franks 1971), gender (Aday, 1984; Cole, 1978; Siscoe, Reimer, Yanovsky, Thomas-Dobson, & Templer, 1992; Templer, Ruff, & Franks 1971), income (Aday, 1984; Richardson & Sands, 1986), family (Templer, Ruff, & Franks, 1971), and education level (Aday, 1984; Cole, 1978).

The most interesting research finding on fear of death regarding demographic variables indicated the existence of the lower degrees of death anxiety among older subjects than younger ones. This view has been strongly supported in the literature on fear of death (Tomer & Eliason, 1996; Scovel, 1999; Tang, Wu, & Yan, 2002). Moreover, some other findings indicated that individuals who faced a life-threatening illness reported less fear of death than their physically healthy counterparts (Dartley, 2002). Holtsberg (1998) claimed that the olders' anxiety about death is as realistic as those of the youngers with regard to subjective life expectancy estimates as a mean to cope with the threat of personal mortality. These findings indicate that the fear of death or death related phenomena are not only crucial for those who are believed to be pending the death but might be equally vital for those who are not assumed to be close to death.

These assertions, however, do not seem to result in the view that death is accepted as a common or normal experience by all individuals regardless of age. The denial of death as a normal phenomenon seems to be reflected even in the field of scientific inquiry. This is particularly evident in the research on elderly and chronically ill patients considered as the ones closer to 'the darkness of death' (Filippo, 1998; Griffith, 2001; Lin, 2000; Massie, 1995; Weiler, 2001). This position is also observed in the literature taking a constructivist approach as the base. Fortner and Neimeyer (1999), for example, state that our approaches to death may influence the content and perceived quality of our lives. In particular, according to the authors, anxiety about our anticipated death may shape the way we live and experience the present. A person's thoughts and behaviors may be influenced by his views, hopes and fears concerning the nature and meaning of death. Although Fortner and Neimeyer's approach toward the issue of death is constructivist, their ideas actually reflect the classical psychopathological point of view because they state that studying death anxiety in elderly people has important theoretical and practical implications. Research that focused on the treatments or interventions for those who suffer from death anxiety also reflects the idea that death anxiety could be understood by investigating the groups that is closer to the end (Massie, 1995).

To conclude, literature (Filippo, 1998; Griffith, 2001) generally seem to share the view that death is the main "threat" or "problem" for human beings, particularly for the ones who are closer to death. The meaning of death is considered as an important factor in successful aging, which is an issue only for the elderly. Focusing on psychopathology or the individuals who are supposed to suffer from death anxiety (elderly or seriously ill people) is a reflection of the view that helping profession should take the psychopathology or distress into account rather than psychological strengths of those individuals.

As Feifel (1990) stated, however, the research and clinical experiences suggested that death is for all seasons and for all individuals:

"Its directive force is present from the very beginning in all of us, young and old, healthy and sick. It is not just for the combat soldier, dying person, elderly individual, or suicidal person. It is an ingredient of import throughout the entire life span (p. 539)."

Feifel further suggests that research on death should extend our grasp of how death can serve life. There is a line of research on death, in that respect, seeing death as the positive side of life. Although part of the research is carried out on the way of acceptance or denial/avoidance polarity referring to the death as a "threat" (Kearl, 1996; O'Leary & Nieuwstraten, 2001; Tomer & Eliason, 1996), there are some researchers (Ballard & Hallbrook, 1992; Gilliland & Templer, 1986; Koehn, 1986; Pollack, 1980) who emphasize that death is a natural component of the life pushing us toward development and self-actualization. According to Gesser, Wong, and Reker (1987), positive conceptualizations concerning death have received little attention in the psychology literature except the existential paradigm.

The terror of death influenced the human beings dramatically during and after World War II, changing the direction of philosophical perspectives on life and death. Given the voices of philosophical movement in the social sciences, existential school of psychology transformed the dualism of life and death into one whole, "being-towards-death", which is the Heidegger's (1996) notion of Dasein's primary presence in the world. This notion of transitoriness is very different from that of Freud. When an existential point of view is taken into account, death can be seen as the positive side of the human reality rather than a fact that generates pathology.

According to Heidegger, "Being-towards-death" characterizes "Being towards a possibility" (pp. 305). In the light of this existential frame of reference, the death and being in the world or becoming (a project or possibility for which human beings are responsible) shape a unity of Dasein. Heidegger says:

'Being-towards-death is the anticipation of a potentiality-for-Being of that entity whose kind of Being is anticipation itself. In the anticipatory revealing of this potentiality-for-Being, Dasein discloses itself to itself as regards its uttermost possibility. But to project itself on its ownmost

potentiality-for-Being means to be able to understand itself in the Being of the entity so revealed-namely, to exist. Anticipation turns out to be the possibility of understanding one's ownmost and uttermost potentiality-for-Being-that is to say, the possibility of authentic existence.' (p.307).

Heidegger (1994) shortly said that Dasein (Being-in-the-World) turns out to be a whole in which life and death, and being and nothing is the same thing: 'pure Being and pure Nothing is the same thing' (pp. 40). From a psychological point of view, the pure "Being" or authentic existence unites with the pure nothing or death in the scene of life. Existentialist view that conceptualizes death positively suggests that death is a main catalyst for a meaningful life and well-being.

Seligman and Csikszentmihalyi (2000) suggest that the lack of search for positive conceptualizations is a general problem in the science of psychology since its commencement. The positive outlook on issues concerning human beings seems now to be the most important destination in the science of psychology that has been overemphasized for a long period. Subjective well-being, an important dimension of mental health, as the opposite conceptualization to ill-being or psychopathology is one of the most important topics of positive human functioning.

In the next section, after exploring the notion of positive psychology, its important concepts (psychological well-being, subjective well-being, emotional well-being, life satisfaction) and conceptual problems pertaining to them were summarized and the concept of subjective well-being and the relevant research were discussed.

1.1.3. Subjective Well-Being and Positive Psychology

In the recent years, positive psychology that focuses on searching the psychological strengths of human beings rather than weaknesses has emerged in the field of human sciences as a reaction to psychopathology-oriented view of human functioning. The concept of well-being is one of the core conceptions of the positive psychology movement (Fava & Ruini, 2003; Martin, Puhlik-Doris, Larsen, Gray & Weir, 2003; Seligman & Csikszentmihalyi, 2000).

Seligman and Csikszentmihalyi (2000) state that the science of psychology should accomplish an important task in the new millennium: shifting the focus of attention from psychopathology to mental health. According to the authors, since psychology has been overemphasized on repairing damage within a disease model, there have known very little about how normal people flourish under normal conditions. This overemphasis on psychopathology has developed a distorted view of what normal human experience is like. The results of a study by Rogers and Pilgrim (1997) reveals the effects of this view on lay persons. The results showed that lay persons provided elaborate descriptions of mental illness but poor accounts of mental health. Moreover, they were inclined to use medical categories such as depression and schizophrenia.

Seligman and Csikszentmihalyi (2000) suggest that the science and practice of psychology will and should reorient its focus back to its two neglected missions: making normal people stronger, more productive and, realizing high human potential actual. In addition, one of the most important goals of psychology should be exploring what actions lead to well-being.

1.1.4. Subjective Well-Being and Its Relation with Other Positive Psychology Constructs

The concept of well-being is used as a general mental health term in the psychology literature (Diener, Sapyta, & Suh, 1998; Seligman & Csikszentmihalyi, 2000). Literature on well-being is highly complicated in terms of the concepts referring to positive mental health such as 'psychological well-being', 'subjective well-being', 'happiness', and 'emotional well-being'. For example, some (Kazakina, 1999) use psychological well-being and subjective well-being interchangeably. Another problem is related to the use of the concept of psychological well-being in different contexts that seems problematic for its conceptualization in the positive psychology paradigm. Well-being is used in the positive psychology literature as a concept not referring to lack of psychopathology but to positive functioning (Diener & Lucas, 2000; Frost, 1997; Ryan, & Deci, 2001; Myers

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& Diener, 1995; Weber, 1996). However, it seems that there is a confusion and disagreement over the term well being in the literature. While some use it in order to refer to different mental health indicators such as mastery and pleasure (Frusher, 1986), self-esteem, ego integrity, and reminiscence (Wilhoite, 1994), life satisfaction, autonomy, and positive relations with others (Kim, 1997), there is host of research (Goodhart, 1980; Kobus, 1998; Malek, 2000; Marr-Lyon, 2000; Nottingham, 1991) in which positive and psychopathological indicators are used together to refer to well-being.

Positive psychology literature seems to accept that there are two main perspectives concerning well-being, namely, eudaimonic and hedonic conceptualizations (Keyes, Shmotkin, & Ryff, 2002; Ryan & Deci, 2001). Hedonic perspective defines well-being in terms of pleasure and satisfaction. The main criterion in the conceptualizations of hedonic perspective is the evaluation of one's own life in terms of values or standards that are defined by oneself. The eudaimonic perspective, in contrast, defines well-being in terms of concepts such as self-realization and fully functioning that are defined by Western theories.

It is evident that the main difference between these two perspectives is the criterion by which we evaluate the degree to which one is 'well'. In hedonic perspective the only criterion for well-being is individuals and their *private* values or standards whereas in eudaimonic perspective the theories explaining healthy behaviors are the criterion. "Subjective well-being" (Diener, 1984; Diener et al., 1998; Diener, Suh, Lucas, & Smith, 1999) and "psychological well-being" (Ryff, 1989; Ryff and Keyes, 1995), respectively, have emerged as scientific conceptualizations of these different paradigms.

Since it takes only one's own private evaluation as the base, subjective well-being (SWB) has been criticized and is not considered as a reliable indicator of mental health (Ryff, 1989). As a reaction to Ryff's objections, Diener et al. (1998) and Diener, Suh, and Oishi (1997) state that subjective well-being by means of people's own evaluations concerning their life is indispensable for any conceptualization of positive psychological

health or well-being. Many people may well function in many aspects of their life or of the society although they are not particularly happy. According to the authors, in contrast to psychological well-being that is defined in accordance with the external judgments of experts and their theories, subjective well-being takes into account individuals' own evaluations about their life based on their values and goals. There should be a subjective dimension as well as an objective and theory based evaluation of one's life indicating the positive psychological functioning or mental health. That is, though not sufficient, SWB is necessary for mental health.

Ryan and Deci (2001) stated that, regardless of what is said about this debate, subjective well-being has reigned as the primary index of well-being during the past decade and a half, and a great deal of research employs subjective well-being as a major outcome variable. Indeed, research suggests that subjective well-being is an important dimension of mental health in terms of social support (Kim & Nesselroade, 2003; Wallenius, 1999), coping (Matheny, Curiette, Aysan, Herrington, Gfroerer, Thompson, & Hamarat, 2002), stress (Cotton, Dollard & Jonge, 2002), self-acceptance (Chamberlain & Haaga, 2001), personality (Hills & Argyle, 2001; Raad & Kokkonen, 2000; Vitterso, 2001), adjustment (Kaplan & Maehr, 1999), spirituality and religion (Barcus, 1999; Compton, 2001; Daaleman, Frey, Wallace, & Studenski, 2002; Genia & Cooke, 1998; Hodges, 2002; Neill & Kahn, 1999; Peacock & Poloma, 1999), self-esteem (Cha, 2003; Cheng & Furnam, 2003; Schimmack & Diener, 2003; Zhang & Leung, 2002), and collective self-esteem (Bettencourt & Dorr, 1997; Cha, 2003; Zhang & Leung, 2002).

1.1.5. Conceptual Structure of Subjective Well-Being

The conceptual structure of SWB has changed during the last two decades. As a pioneer of research on SWB Bradburn (1969) identified two factors to define well-being: negative affect and positive affect. One's well-being was determined depending on the balance between the two. Then, a paradigm shift occurred in the literature and Bradburn's definition turned into a dimension of new construct of SWB (Diener, 1984; Diener & Lucas, 2000; Eid & Diener, 2004). According to this new paradigm (Diener,

1984), SWB is based on the personal evaluation of one's life, not on the external criteria derived from the expert's opinions. On the contrary, in normative definitions, well-being is not considered as a subjective state, but rather as possessing some desirable quality. Such definitions are normative because they define what is desirable. The criterion for well-being of this type is not the individual's subjective judgment, but the value framework of the observer or the expert as it is in definitions of psychological well-being.

Being committed to this assumption, SWB is considered as consisting of two related but distinct dimensions: affective dimension and cognitive dimension, both of which is dependent upon subjective evaluations. Affective dimension is called emotional well-being or happiness, consisting of positive and negative affect, and cognitive dimension called satisfaction with life (Diener, 1984; Diener & Lucas, 2000; Diener et al., 1997).

The roots of the concept of satisfaction with life go back to the studies of successful aging (Kafka & Kozma, 2001; Ryff, 1989). According to Kafka and Kozma, the basis of the cognitive component of SWB emerged from studies examining adaptation to aging and is known as the contentment, or life satisfaction approach. The logic behind this approach is that if one has a favorable evaluation in several life domains, such an evaluation will lead to an overall positive outlook of one's life and the experience of higher levels of well-being. Thus, the cognitive dimension indicates that one's well-being will increase as one thinks that the life he or she lives is the life that he or she desires. Satisfaction is considered according to basic needs or attainment of goals beyond basic needs (Veenhoven, 1999). However Bradley and Corwyn (2004) state that life satisfaction reflects both the extent to which basic needs are met and a variety of other goals are viewed as attainable. The authors, moreover, argue that life satisfaction becomes a significant psychological variable prior to adulthood.

As stated above, the emotional evaluation of life refers to the concepts of happiness or emotional subjective well-being. The level of happiness of an individual is determined in relation to the person's frequency of experiencing positive affect (PA) rather then the

negative. One of the most important issues of debate on happiness is the correlation between positive and negative affect (NA). The research suggested that the positive and negative affect is relatively correlated (Diener & Lucas, 2000), indicating that they are orthogonal. However, there is also some findings (Green, Goldman, & Salovey, 1993) indicating that pleasant and unpleasant affect are strictly the opposites. Using the confirmatory factor analysis, the researchers found that the correlation between the two components was very high ($r = .85$). Controlling the error terms in the model seems to result in the nonorthogonality between the dimensions.

Feldman (1995) indicated that there are crucial individual differences in the correlation between positive (PA) and negative affect (NA). For example, some individuals have large negative correlations between NA and PA. For these individuals, their predisposition to experience some negative emotions interferes with their ability to energetically engage in the world effectively (PA).

According to Diener and Lucas (2000), although there is much debate and contradictory findings concerning the association between positive and negative affect the researchers should be aware that the relationship between the two components of emotion depends on the content and intensity of the emotions sampled.

The other problem mentioned by Diener and Lucas (2000) concerns the definition of happiness, that is, whether the frequency or intensity of emotions on which emotional well-being is based. According to the authors, although there are conflicting findings in the literature, individuals appear to weigh frequency of emotional experiences most heavily in determining well-being because the intensity of emotions is experienced by individuals in bipolarity. That is, individuals who experience pleasant emotions intensely also have a tendency to experience unpleasant emotions intensely as well. Moreover, according to the authors, research indicated that life histories of persons who had intense 'highs' often reveal that they had intense 'lows' as well. Finally and most notably, the intensity of emotions has a small effect on overall well-being judgments.

The measurement problems concerning the SWB constructs are the variability across time and the effect of social desirability. Research on these concerns indicates that although emotional well-being scales are sensitive to the influence of life events, the effects of these events are relatively short-lived, and most instruments show impressive internal consistency, temporal stability, and structural invariance across time and cultural groups (Diener & Lucas, 2000). A recent research (Charles, Reynolds, & Gatz, 2001) on the problem of variability of the affective dimension of SWB across time, however, indicates that the variability is moderated by age and personality. Thus, although negative affect decreases with age for all generations, the rate is attenuated among the oldest adults. In addition, higher neuroticism scores attenuate the decrease in negative affect across time. For positive affect, the younger and the middle aged-adults show stability, but the older group experiences a small decrease over time. Higher levels of extraversion were related to more stability in the positive affect.

Research also indicates that social desirability is not a threat to the validity of emotional well-being reports (Diener, Emmons, Larsen, & Griffin, 1985).

To conclude, SWB is considered as a bidimensional structure consisting of life satisfaction and happiness. This bidimensionality of the construct is evident in psychometric evaluations through measuring the dimensions by separate tools such as "Positive and Negative Affect Scale" (Watson, Clark, & Tellegen, 1988) and Satisfaction with Life Scale (Diener et al., 1985). The research is supposed to treat them as indicators of SWB and investigates them separately (Diener, 1984; Diener et al, 1999).

1.2. Empirical Studies on the Relationship between Fear of Death and Well-Being: Life as a Unity of the Extremes

The main interest of the present investigation is to understand the role of fear of death in subjective well-being, and to understand the mechanisms by which we can understand how fear of death may be a catalyst to well-being. The relationship between death and

well-being has rarely been of interest in the literature. Literature, on the other hand, has not yet offered a clear theoretical framework by which we can understand the relationship. The closer model of Ryff's (1989) psychological well-being model is considered as a successful aging theory by Griffith (2001), indicating that moving toward death is closely related with one's sense of well-being and one's mental health. Thus, one's experience toward the end is considered as a healthy approach to successful aging.

Although some research reported relationships between death anxiety and some other mental health indicators such as self-esteem (Davis, Bremer, Anderson & Tramill, 1983), hardiness (Florian, Mikulincer & Hirschberger, 2001), self-awareness (Silvia, 2001) and self-actualization (Lennon, 1997) only a few research investigated the relationship between death anxiety and well-being in the literature (Godley & Ann, 1994, Moore, 1983). Moore (1983) states that there is an inverse relationship between death anxiety and sense of well-being in addition to the positive relationship between openness to change and sense of well-being. However, research suggests no clear theoretical framework concerning the mechanisms by which we can understand the role of death as a resource of meaning and well-being.

It is clear from the literature that research does not go beyond investigating the simple relationship between the opposites. The relationship between death and well-being has been considered as dimensions working against each other, a point of view that does not reflect the motivating effect of death in the life of human beings. A few research findings show the positive effect of death on well-being. For example, Lennon's (1997) study has important implications about well-being and death anxiety using the existential paradigm. Lennon found that women who had difficulty maintaining trusting relationships and felt disconnected from the world experienced a greater degree of conscious death anxiety. However, an important conclusion of the study was that a certain degree of conscious death anxiety was necessary to maintain a sense of well-being. The findings reported by Knight and Elfenbein (1996) also indicated the existence

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of a relationship between death anxiety and active involvement in one's health care. However, the relationship found in this research was a weak one.

Beyond these correlational findings pointing out to the direct relations between fear of death and well-being, some other research showed the role of specific defense mechanisms by which death anxiety somewhat serves to well-being. However, literature generally suggests that the relationship is not so simple; rather it is mediated by some psychological phenomena. According to Piven (2000), for example, this mediation might be illuminated by the defense mechanisms of psychoanalysis. A Freudian analysis of death anxiety by Piven revealed that death which is inherent in our life requires vigilant coping techniques, especially the distortion of reality through defenses such as denial and repression as well as cultural phantasies, and symbols such as religion, the idea of God, and beliefs in heroes or heroines.

Wong, Reker, and Gesser (1994), in their study on middle-aged and older adults, conceptualized death attitudes in the line of different types of acceptance and avoidance (as cited in Weiler, 2001). Death avoidance is the experience of avoiding thoughts and conversations about death in the hope to reduce death anxiety. Neutral acceptance is the belief that death is part of life whereby one neither fears nor welcomes it. Approach acceptance is the belief in a happy after-life. Escape acceptance is the belief that death offers relief from the physical or psychological pain and suffering from life. Dependent on these conceptualizations, the researchers reported a relationship between neutral acceptance and psychological and physical well-being and between approach acceptance and subjective well-being for older adults.

Godley and Ann (1994) reported an inverse relationship between death anxiety and life satisfaction. Moreover, an analysis of two structural equation models supported a model in which defense mechanisms of repression and locus of control work parallel. In this model, repression and locus of control account for a greater amount of variance in life satisfaction than a linear model in which only locus of control was considered to account for life satisfaction. It appeared, according to the authors, both repression and locus of

control served as moderating variables between death anxiety and life satisfaction, but specific mechanisms that highlights how it occurs remained unclear.

Although the research on death and well-being relationship suggests that death is an important dimension of life in terms of well-being or positive psychological phenomena, it gives us no coherent model by which we can understand how death and well-being are interacted. Consequently, there is a paucity of both theory and research indicating the ways or mechanisms by which people transform the fear of death into development and well-being.

1.3. Existential Concerns on the Relationship between Fear of Death and Well-Being.

The seminal work of Becker (1971) is of special importance with regard to the psychological mechanisms through which we can understand the fundamental meaning of death for a healthy life. In his work, Becker argues that death is the fundamental issue in understanding all behaviors of human beings. Inspired by the existential themes in the works of Fromm, Rank, Kierkegaard, and Adler, Becker interprets psychodynamic approach of Freud in an existential paradigm. According to Becker, the Oedipus complex is a wrong understanding of human beings' existence in the world. Although Becker accepts Freud's assumption that the basic need for human beings is avoiding anxiety, the main defenses, he argues, are actually arranged against death, not against Oedipus complex. Having had a capacity for self-reflection, the human beings are clearly aware of the fact that life is finite and each moment passes would mean approaching to the end. Death anxiety is the clear and inevitable result of this awareness. The more anxious and insecure we are, the more we invest energy in defenses with which we feel safe and annihilated. The main defense against the terror of death is the urge to self-esteem, according to Becker.

Agreed with Adler, Becker suggests that the basic law of human life is concealed in the human beings' motivation to gain self-worth and esteem. Self-esteem becomes feeling

of self-warmth that indicates all is right in ones actions. "As the child thinks that there is no problem with her actions he feels an inner righteousness that arms her against anxiety. Self-esteem, thus, is the very core of human adaptation" (Becker, 1971; p. 67). The unity of life and death is evident in the struggle for self-esteem. The child's affirmation concerning appropriateness of her behaviors to the standards of the parents will be the fundamental dimension under which her actions in adulthood would be interpreted by herself. As the child grows up, he goes beyond the family environment that teaches the cultural symbols through which she can understand the symbolic indicators of self-worth and esteem. Becker states that the basic question the person wants to ask and answer is "Who am I?" "What is the meaning of my life?" "What value does it have?" We can only get answers to these questions by reviewing our relationships to others, what we do to others and for others, and what kind of response we get from them. Self-esteem depends on our social role, influenced by the expectations of others and directed toward receiving acknowledgement from others. "Even holy men who withdraw for years of spiritual development, come into the fold of society to earn recognition for their powers" (p.70).

The theoretical framework suggested by Becker has been attempted to be applied to psychological phenomena in order to understand the basic mechanisms against death, which seems to control nearly all behaviors of human beings. As an empirical affirmation of the theory suggested by Becker, Terror Management Theory (TMT) is accepted as one of the most important achievements of the century in the field of thanatology (DuBois & Flay, 2004; Leary, 2004).

1.3.1. Terror Management Theory

Derived from Becker's assumptions, Terror Management Theory (TMT) (Pyszczynski, Greenberg, & Solomon, 1997; Pyszczynski, Greenberg, Solomon, Arndt, & Schimel, 2004) is extended to involve many psychological phenomena such as identification with gender and ethnicity (Arndt, Greenberg, Schimel, Pyszczynski, & Solomon, 2002), intrinsic motivations of self (Schimel, Arndt, Pyszczynski, & Greenberg, 2001),

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stereotypic thinking (Schimel et al., 1999), cognitive strategies concerning death (Arndt, Greenberg, Solomon, Pyszczynski, & Simon, 1997), cognitive-experiential self theory (Simon, Greenberg, Solomon, Pyszczynski, Arndt, & Abend, 1997), aggression (McGregor et al., 1998), creativity (Arndt, Greenberg, Solomon, Pyszczynski, & Schimel, 1999), sex (Goldenberg, Pyszczynski, McCoy, Greenberg, & Solomon, 1999), identification with body (Goldenberg, McCoy, Pyszczynski, Greenberg, & Solomon, 2000), interpersonal distancing (Schimel, Pyszczynski, Greenberg, O'Mahen, & Arndt, 2000), and risk-taking behaviors (Ben-Ari, Florian, & Mikulincer, 1999; Hirschberger, Florian, & Mikulincer, 2002; Miller & Mulligan, 2002). It appears that empirical research will extend the theory to almost all phenomena concerning human life.

According to TMT (Pyszczynski et al., 1997; Pyszczynski et al., 1999; Pyszczynski et al., 2004; Solomon et al., 1998), the inevitability of death is an ongoing source of concern, regardless of whether one is currently consciously focused on it or not, and a person's awareness of death is one of the most important motivations underlying one's distinct psychological motives.

Conscious and unconscious processes result in two distinct set of defense mechanisms against death that is termed as dual-process theory which consists of proximal and distal defenses. TMT suggests that conscious thoughts of death are defended against by means of proximal defenses. The proximal defenses include attempts to suppress thoughts about death or to bias rational inferential processes by pushing the problem of death into the distant future. The proximal defenses have already been investigated in the literature with regard to classical defense mechanisms (Piven, 2000; Wong et al., 1994).

Unconscious thoughts of death, on the other hand, are defended against by distal defenses. The distal defenses address the problem of death in more indirect symbolic manner by modifying people's perceptions of themselves and of the world in which they are embedded, which is the main focus of the present research. Most TMT studies have focus on the distal defenses: the terror of death can be managed either by adherence to a

cultural worldview or by enhancing self-esteem (Mikulincer, Florian, & Hirschberger, 2003; Pyszczynski et al., 1997, 2004).

The empirical support for the theory derived from the experimental research has been based on two main hypotheses. One is 'mortality salience' deriving its assumptions from the idea that individuals' will increase their psychological structure, whether it be self-esteem or worldview faith, when confronted with death. The second hypothesis of the TMT is the 'anxiety buffer hypothesis' stating that if individual's psychological structure protects them against anxiety, then strengthening that structure should decrease individual's anxiety whereas weakening the structure should increase individual's anxiety (Pyszczynski et al., 1997). To conclude, TMT points out that all human behaviors including self-actualization are the result of the terror of death. The main outcome of facing death is human beings' effort to enhance their psychological structure by cultural worldview validation and enhancing self-esteem.

Self-esteem has been of much interest in psychology (James, 1950) and the vast majority of psychological theories assume that self-esteem is a pervasive force in human motivation that is generally adaptive and associated with a broad range of desirable outcomes (Pyszczynski et al., 2004). From an evolutionary perspective, TMT suggests that human beings have a cognitive complexity, which, in turn, results in the awareness that death is inevitable, compounded by the concurrent realization that one is perpetually vulnerable to permanent obliteration for reasons that can never be adequately anticipated or controlled (Solomon, Greenberg, & Pyszczynski, 1998). In the light of the negative correlation between anxiety and self-esteem and the framework of TMT, Greenberg et al. (1992) and Harmon-Jones, Simon, Pyszczynski, Solomon, and McGregor (1997) tested the anxiety buffer function of self-esteem. The former indicated by three experiments during which subjects who received positive personality feedback reported less anxiety in response to a video about death than did neutral feedback subjects. In the other studies, it was hypothesized that increasing self-esteem would reduce anxiety among individuals anticipating painful shock. Consistent with the hypothesis, both

success and personality directed positive feedback reduced subjects' physiological arousal in response to subsequent threat of shock.

The latter research confirmed the hypothesis of TMT by showing that individuals with high self-esteem did not respond to mortality salience with increased worldview defense, whereas individuals with moderate self-esteem did. Moreover, the other experiment of the research indicated that high self-esteem facilitates the suppression of death constructs following mortality salience.

Self-esteem acquires its anxiety buffer function by the socialization process as stated by Becker. As Liechty (1998) pointed out, people actively seek symbolic icons of powers toward which they might submit themselves. Therefore, the author claims, most people must draw upon the established categories of culture (public logic) for a personal sense of worth and forward movement. Life is a constant movement between establishing personal meaning and seeking confirmation of that meaning from the group. Cultural worldview, in that respect, is considered as a prerequisite for one to feel self-worth from the TMT perspective (Pyszczynski et al., 1997, 2004).

There is a vast majority of research indicated the relationship between fear of death and the indicators of cultural worldview (See Pyszczynski et al., 2004, for a review). The most important conclusion of these investigations is that the awareness of mortality results in one's defense toward his or her group and cultural worldview against the threats.

Although the cultural worldview is hard to define empirically (Mikulincer & Florian, 1996), operational definitions are closely related to interpersonal evaluations, judgments of moral transgressors, in-group bias, social consensus estimates, and conformity to cultural standards (Pyszczynski, Greenberg, & Solomon, 1997). Cultural worldview has been defined as criteria such as political bias (McGregor et al., 1998), culturally intolerable facts such as prostitution (Rosenblatt, Greenberg, Solomon, Pyszczynski, & Lyon, 1989), and cultural stereotypes concerning gender-role (Schimel et al., 1999),

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which are situations in which subjects are supposed to react those who do or do not conform to the standards concerning the criterion. Some recent developments concerning the theory suggest that group identification is a general factor underlying the cultural worldview validation (Arndt et al., 2002). According to the authors, group identifications play a major role in people's sense of who they are and how they feel about themselves. Thus, group identifications would be expected to play a significant role in how one manages the concerns about mortality. According to the TMT to the degree that the groups with which one is affiliated are positively valued, these identifications reflect positively on the self and thus provide a useful buffer against existential fears (p.26).

Derived form the social identity research, collective self-esteem is a way of determining the extent to which one's identification with groups such as race, ethnicity, religion, and the like. Castano (2004) states that Social Identity Theory has a parallel presupposition with TMT with regard to the self-esteem enhancing effect of identification with groups. Social identities, in that respect, become important, because they embody the cultural worldviews. According to Crocker and Luhtanen (1990), when confronted with a threat, people maintain a positive social identity by identifying or creating favorable comparisons between their own group(s) and out group(s). In a similar vein, the majority of the research on cultural worldview validation, the manipulations have been based on in-group/out-group distinction (Wisman & Koole, 2003). Indeed, the research (Arndt et al., 2002; Castano, 2004; Castano, Yzerbyt, Paladino, & Sacchi, 2002) showed that collective self-esteem has an anxiety buffer function toward the terror of death created by the standard mortality salience effects.

Religiosity as a type of social identification is of special importance with regard to the transcendence needs against the terror of death (Florian & Mikulincer, 1998; Greenberg et al., 1992; Liechty, 1998) Religious and spiritual dimensions are the most efficient factors in the sense of making the symbolic immortality possible. According to Liechty (1998) the concept of a Creator God is obviously human beings' transference object. The author further suggests that for the most people it is only by living for this Creator

God that their lives gain significance, meaning, and value in a world of suffering and pain, a world, moreover, in which death finally rules. Florian and Mikulincer (1998) state that as a way of symbolic immortality spiritual and religious attainments are modes dealing with the possibility of transcending death. The main feature of this mode, according to the authors, is that it takes the form of a search for a higher plane or realm of existence, in which the self is allowed to transcend its physical finiteness.

The most important implication of TMT for the present study is that the awareness of death seems to result in self-enhancing psychological mechanisms with regard to self-esteem. It is suspected that TMT is the only explanation by which we can fully understand the function of self-esteem (Pyszczynski et al., 2004). A well-being explanation concerning self-esteem, which suggests that the main motivation of self-esteem is to maintain well-being, is insufficient and does not fully explain why people need self-esteem. From a TMT perspective, self-esteem maintains positive affect and well-being, and facilitates coping as it provides a buffer against anxiety. Although they are not isomorphic psychological constructs, positive affect, well-being, and effective coping are all adversely affected by anxiety. Thus, TMT proposes that "when self-esteem is high and anxiety thereby controlled, people are more able to experience positive affect and feel 'psychologically well', consequently are better able to act effectively in most life domains and cope with stresses and challenges that arise" (p. 452).

The above explanation suggests a strong relationship between TMT and positive psychology. Given the existential point of view, TMT is a way of considering death, the darkest side of the human beings, in fact brings about well-being. Considering this possible relationship between fear of death and well-being, the researcher of the present study hypothesized several alternative models that explain the relationship. In the first one, death anxiety is considered as a catalyst to well-being in a one-way connection would be the main assumption of a model based on TMT (Figure 1.1).
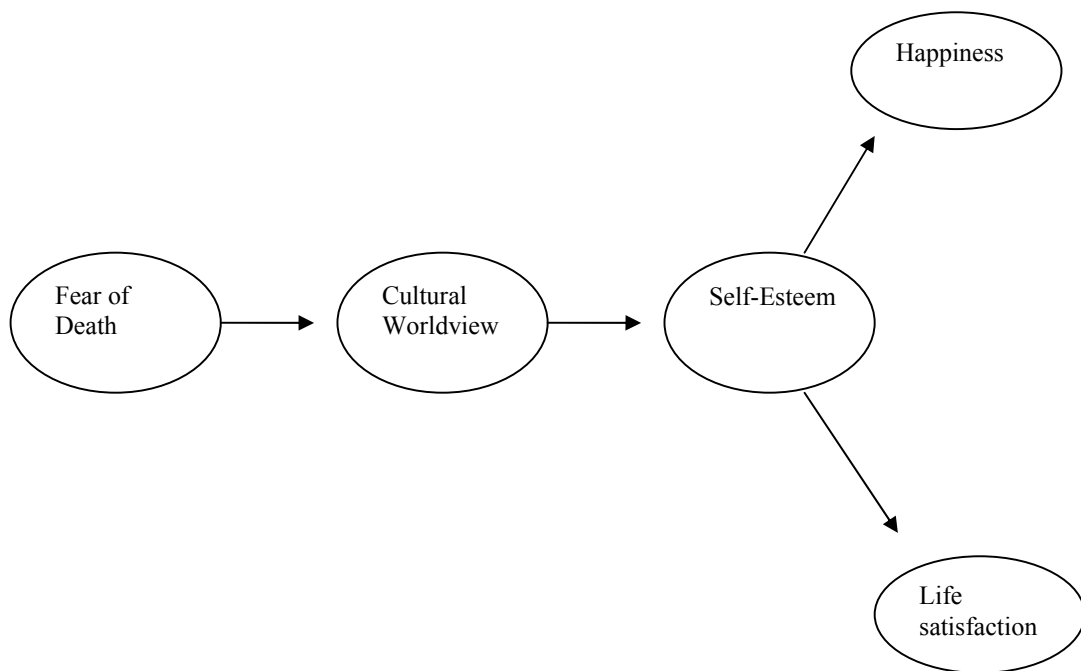
Figure 1.1. The first alternative model of TMT and subjective well-being

In such a model, death anxiety as a catalyst motivates individuals in two defenses: developing culturally committed personalities by validation of cultural worldview and then enhancing self-esteem. That is the first probable model in which well-being comes into existence as a result of a one-way path.

1.3.2. A Two-Way Conceptualization of the Relationship between Fear of Death and Well-Being

TMT suggests that an individual's well-being is possible so far as she accepts the cultural values or worldview. This conceptualization, however, has crucial implications that seem problematic. For example, Heidegger (1996) suggests that one's embedding in the cultural worldview in which he or she lives is a way of inauthentic life.

Similarly, one important assumption of the humanist perspective in counseling and psychotherapy is the individual's constructive powers by which every fact of life can be interpreted in theoretically endless ways that are not necessarily predetermined by the values or the cultural milieu in which the individual lives. Rogers (1994) suggested that a basic hypothesis for a fully functioning person is the capacity of the individual for self-initiated, personal construction of life. Mikulincer and Florian (1996) stated that, as it is hypothesized in TMT, that the encounter with death directs people to defend themselves against the threat of death by assuming a conservative attitude toward life, which could be manifested in attempts to conform the cultural norms and worldviews, to glorify the societal status quo, to enhance public self-esteem, and to maintain a stable and consistent view of the self and the world. According to the authors, it is possible to cope with the awareness of one's own mortality through growth and expansion without conformist attitudes. Thus, at least, an individual's unique way of interpreting the world as filled with meaning when faced with the terror of death are assumed to be possible as well as others-dependent conceiving of the world.

When it comes to empirical findings, a meta-analytic study (Gaertner, Sedikides, Vevea, & Iuzzini, 2002) indicated that the individual self is the primary motivational basis for self-definition when compared with collective self-definition. The results of this study showed that people reacted more strongly to threat and enhancement of the individual than the collective self. The authors contended that the individual self, not the collective, is the psychological home base that is a stable system that can react flexibly to contextual influences. These findings seem to be in contradiction with the basic assumption of Terror Management Theory. Additionally, Trafimow, Triandis, and Goto (1991) found that private self may discrete from and not depend on collective definition of self. The results of the study led the researchers to speculate that private and collective definitions of self are stored in separate locations in memory, which is also supported by the research of Brewer and Gardner (1996).

Moreover, although the theoretical framework of TMT (Pyszczynski et al., 1997, 2004) presuppose that the cultural worldview should be validated in order for one to see

oneself as having a sense of personal value, research indicated that self-esteem might work against fear of death independently of cultural worldview (Harmon-Jones et al., 1997; Greenberg et al., 1992).

Given the accounts and empirical findings, it seems possible to hypothesize a model in which individuals have two ways in the face of death: either enhancing their self-esteem and/or by committing to cultural values or collective indicators of esteem, which, in turn, improves the well-being of the individual (Figure 1.2).
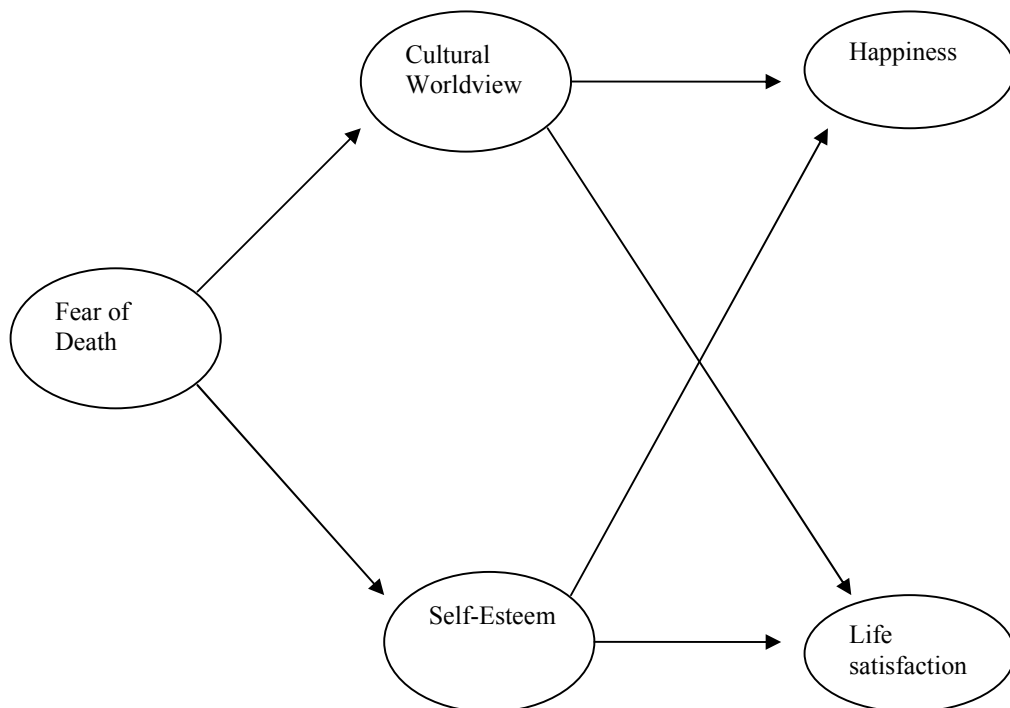
Figure 1.2. The second alternative model of TMT and subjective well-being

The model assumes that everyone has the ability to use both of the mechanisms. Indeed, the research mentioned above showed that self-esteem and the variables defined here as forming the cultural worldview, namely collective self-esteem and religious attitudes, are closely connected to SWB.

A serious question at this point is as follows: which of the self-enhancing strategies of TMT (self-esteem and cultural worldview validation) contribute to subjective well-being more successfully? Some recent theoretical developments in the field of helping suggest that reality is co-constructed by individual and the society in which s/he is living (Ivey, 1986). This concern seems to be especially important for our country in the sense that in a collectivist culture, values and cultural worldview may be more important than private self-esteem (Bettencourt & Corr, 1997; Cha, 2003; Trafimow et al., 1991; Diener & Diener, 1995).

1.3.3. The Place of Attachment in TMT: A New Anxiety-Buffering Function

The recent conceptualizations suggest that the basic assumptions of TMT be reconsidered in the light of the other personality dimensions concerning the close relationships and interpersonal relationships (Mikulincer & Florian, 1996, 2000). Indeed, human beings, according to existentialism, live in a world of relatedness, being with others (Binswanger, 1963), or as Heidegger (1996) said, "being towards others". Yalom (1995) states that death anxiety and close relationships are closely related. Yalom suggests that the main concern of persons who are anxious about death is absolute loneliness. Indeed the research (Bednarski & Leary, 1994: Baumeister & Leary, 1995) confirmed that a primary basis of people's fears about death involved concerns with being separated from friends and family. Thus, the fear of death seems to include interpersonal concerns.

The recent developments concerning the fear of death are in line with the idea that the terror of death is a multidimensional construct including interpersonal dimensions in addition to personal ones. Florian and Kravetz (1983) proposed a multidimensional construct of fear of personal death, consisting of three psychological components: the intrapersonal, interpersonal, and transpersonal meanings of death. Fear of personal death is regarded as the consequences or impacts on these dimensions, which is weighted by personal preferences or inclinations. Florian and Mikulincer (1997) found that the effects of mortality salience depend on the aspects of death that is made salient in the

experiment. Participants tended to judge a social transgression more severely when it was relevant to the meaning they attributed to their own fear of death. That is, participants, who feared death because of its interpersonal consequences, reacted more negatively to those stories in which the transgressions have direct intrapersonal outcomes, whereas participants, who feared death because of its interpersonal consequences, reacted more negatively to those vignettes in which the transgressions have direct interpersonal repercussions.

These findings suggest that the multidimensional structure of fear of death may have important implications for the research in TMT. Another research (Florian & Mikulincer, 1997) using the same instrument showed more clearly the relationship between death and attachment. The results of the research indicated that early loss of a significant other is positively related to the interpersonal component of fear of death, which is clearly mentioned by Bowlby (1973).

Thus, close relationships seem to have important implications for the reactions to the salience of death. The concept of attachment can be seen as the mode of being in the world, which is especially important with regard to private/individual and interpersonal construction of the world. Bowlby (1973) defined attachment as closely related to the fear of damage, illness, and death. Fear as a base for the development of the attachment styles by which personal mode of being in the world and others is defined is especially important with regard to feeling of safety and in-homeness. According to the attachment theory, thus, attachment system is the key determinant related with the threatening situations in adulthood:

> Adult personality is seen as a product of an individual's interactions with key figures during all his years of immaturity, especially of his interactions with attachment figures. Thus an individual who has been fortunate in having grown up in an ordinary good home with ordinarily affectionate parents has always known people from whom he can seek support, comfort, and protection, and where they are to be found. So deeply established are his expectations and so repeatedly have they been confirmed that, as an adult, he finds it difficult to imagine any other kind of world (Bowlby, 1973; p.208)."

The concerns about attachment, indeed, implicitly stated by Becker (1971). These concerns, however, seems to be affected by the conceptualizations of psychoanalysis of Freud. Becker interpreted the relationship between the child and her parents with regard to socialization process and to acquiring social norms (cultural worldview). The cultural norms and socialization process were regarded as a means of defense against the terror of death in Becker's theory whereas against Oedipus complex in Freud (p.57). The confirmation and acceptance of the cultural definitions, which is imposed on the child by the early interactions, results in buffering against anxiety, making the world safe, consistent, and meaningful. The same theme seems to be evident in TMT in which attachment is considered as an early form of social identification (Pyszczynski et al., 2004):

> "TMT views the need for attachments as driven by the contemporary need to alleviate distress and fear. The child seeks the love and protection of the parents to ward off distress and fear and thereby feel safe and secure. The need for self-esteem emerges out of the desire to be a good little boy or girl and thus maintain the parents' love and protection" (p. 454).

There is, however, some debate regarding the function of attachment system in TMT, suggesting that attachment is much more important than being only a way to social identification or validation of cultural worldviews imposed by the parents. Mikulincer, Florian & Tolmacz's (1990) early research showed that attachment styles are closely related with fear of death. The findings of the research indicated that secure subjects experienced less fear of death than did the insecurely attached subjects. This finding was congruent with the findings of Foelsch (1994). The research by Florian and Mikulincer (1998) further indicated that attachment style can moderate the anxiety buffer mechanisms of TMT. Parallel to this assumption, their research also showed that while securely attached participants did not respond to mortality salience with increased worldview validation, the avoidant and anxious-ambivalent participants did. These findings, in turn, are consistent with the general assumption that attachment style is related to the ability to manage stress and anxiety (Meyers, 1998).

These findings concerning the moderating effect of attachment in TMT resulted in a series of research that have been conducted to test the anxiety buffer mechanisms of close relationships. Mikulincer, Gillath, and Shaver (2002), for example, examined the effects of separation reminders on death-thought accessibility. In the three studies it is showed that thoughts of separation from a relationship partner led to heightened death concerns, particularly when thoughts were focused on long-term or final separations and among persons scoring high on attachment anxiety. Hirschberger et al. (2002) also tested the anxiety buffer function of close relationships. The findings indicated that when exposed to death reminders, people seem to be strongly motivated to form close relationships even at the expense of finding a less than ideal partner. Hirschberger, Florian, and Mikulincer (2003), in another research, tested the same assumption with regard to strivings for romantic intimacy when exposed to death salience effect. The results indicated that when subject exposed to no mortality salient conditions, strivings for intimacy were highest under conditions of praise, followed by conditions of complaint and were lowest under conditions of criticism. When, however, mortality was made salient, strivings of intimacy were equally high under all three feedback conditions. The results suggest that close relationships serve as an important anxiety buffer mechanism.

The aforementioned research leads Mikulincer et al. (2003) to assume that close relationships and attachment styles are important dimensions that should be taken into consideration within TMT. According to the authors, relational needs may be another resource in addition to the symbolic needs of self-esteem and cultural worldview validation. They also argue that close relationships are separate yet related mechanisms to these established distal defenses. Moreover, the authors suggest, meaningful bonds to close others are the biologically based and evolutionary evolved mechanism that constitutes the most basic form of protection, validation, and meaning for a human infant.
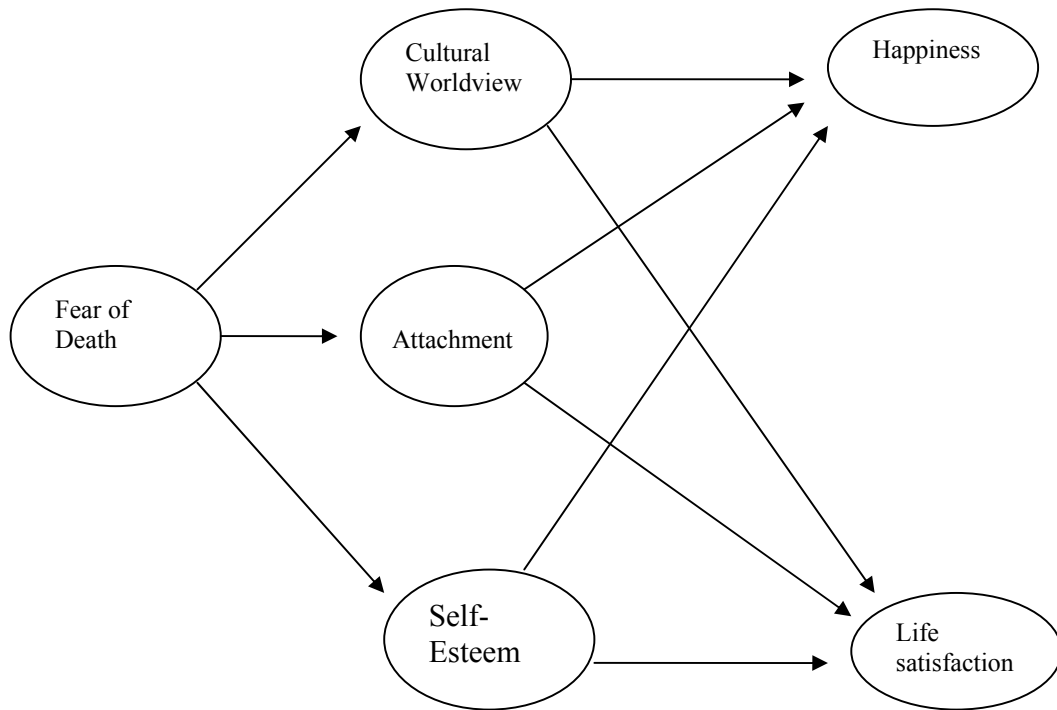
Figure 1.3. The probable model of Mikulincer et al. (2003): Attachment as an alternative anxiety buffer mechanism.

The model presented by Mikulincer et al. (2003) suggests that death anxiety is buffered by close relationships in addition to the two anxiety buffer mechanisms of TMT, which is presented in Figure 1.3.

1.3.4. Attachment as a Mediator between Fear of Death and Anxiety Buffering Functions

The literature gives us some insights indicating that the attachment system can be located within TMT in a different way, transforming the meaning of distal defenses of self-esteem and cultural worldview. Although the second model (Figure 1.2) suggests that people can create a personal experiential system to determine the extent to which anxiety buffer mechanism will be weighted, there seems to be a lack of personality variable as a mediator between fear of death and these mechanisms. There is another possibility that the attachment system as a mode of being-in-the-world precedes and

defines the ways (defense mechanisms) by which the terror of death may be demolished. For example Deci and Ryan (1985, cited in Dragnet-Eckert, 2000) state that people develop more of a true self and have truer self esteem when they are supported and loved as they behave as they like (determined by intrinsic motivation) whereas they develop more of a false self and have more contingent self-esteem when they are pressured to meet others' standards and are loved only for matching those standards (determined by extrinsic motivation). In turn, true self esteem is the basis for further agentic activity, whereas contingent self esteem is the basis for being controlled by the demands placed on people by the social world (or by internalized version of those demands).

As Mikulincer and Florian (1996) stated, at the individual level, the adoption of a particular strategy in coping with the threat of death may be determined by the individual's inner resources and personality characteristics, especially by attachment style. Bowlby (1973; 1988) also stated that childhood experiences are as important as death anxiety in the life of human beings and determine their very responses towards the environment. Stating differently, they respond the world that they create in their own reality, which is mostly determined by the quality of the relationship they experienced with caretakers. Attachment, therefore, is a powerful personality dimension that determines one's reactions to all phenomena, in life whether personal or cultural.

Attachment system as a personality characteristic which seems highly sensitive to the threatening situations, as mentioned by Bowlby above, defines the ways by which the individual will try to overcome the terror of death. Accordingly, taking the assumption that the attachment system is activated automatically in threatening situations as a base, Mikulincer et al., (2002) showed that threat contexts automatically activated cognitive representations of attachment figures. That is, representations of people who are the sources of comfort may be active and may influence mental process during the encounter with a threat, even when this threat is irrelevant to interpersonal relationships or to the frustration of attachment needs. Research additionally indicated that this activation system is changed according to the attachment style of the individual. The

findings mentioned above indicate that which of the anxiety buffer mechanisms of TMT will be used may be determined by the attachment style of the individual when faced with fear of death. In other words, attachment styles could be one of the most important personal variables preceding the TMT's main two defense mechanisms, self-esteem and cultural worldview validation. Indeed, it is suspected that a secure attachment reflects an internalized sense of self-worth that is not dependent on ongoing external validation whereas preoccupied individuals look to others for self-validation, positive feedback, and reassurance (Park, Crocker & Mickelson, 2004). In the light of these suggestions it may be assumed that the attachment system as a base for self-regulation process will mediate the effects of fear of death in the anxiety buffer mechanisms of TMT.

As can be predicted, making attachment fuse within the TMT in such a way transforms the meanings of anxiety buffer mechanisms. The attachment model of the individual as a personal variable mediating the relationship between fear of death and anxiety buffer mechanisms implies a possible explanation in which these mechanisms might not be only pure defenses but differential reactions to personal finitude, in turn, differential engagements in life. In such a framework, the attachment system as a base for both intrapersonal and interpersonal dimensions of life (Griffin & Bartholomew, 1994) makes healthy reactions to mortality salience possible. Secure base have been suggested as a strong source for many indicators of mental health in addition to self-esteem. The original TMT's taking self-esteem as a direct defense mechanism is criticized with respect to the possibility of leading an unhealthy motivation of self-esteem (Crocker & Park, 2004a, 2004b; Crocker & Nuer, 2004), which is also mentioned by the creators of TMT (Pyszczynski et al., 2004). Crocker and Park's main criticism to TMT is that the pursuit of self-esteem motivation as a defense against death might have some important costs for individuals. In the domains in which self-worth is invested, people adopt the goal of validating their abilities or qualities, and hence their self-worth. When people have the goal of validating their worth, however, they may feel particularly challenged to succeed, yet react to threats or potential threats in ways that are destructive or self-destructive. Crocker and Nuer (2004) explain the criticism more clearly elsewhere:

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"If people pursue self-esteem to relieve their anxiety about death, it is not surprising that the relief would be short lived. Boosts to self-esteem do not solve the real problem; instead, we see pursuing self-esteem as an attempt to escape the anxiety similar to drinking alcohol or taking drugs (p.470)".

Similarly, Ryan and Deci (2004) states that containment of anxiety cannot be the only source of these growth processes. Even though mortality salience can engender defensive attempts to grasp for self-esteem, there are more primary nondefensive sources of interest, confidence, and integrity that can catalyze a healthy sense of self, and there are more authentic responses to death awareness. In a same vein, the model presented at Figure 1.4 implies a possibility that an individual can proceed along a healthy way because secure attachment system by which s/he reacts to the mortality salience makes self-expansive behaviors with regard to personal or cultural/social motivations possible.
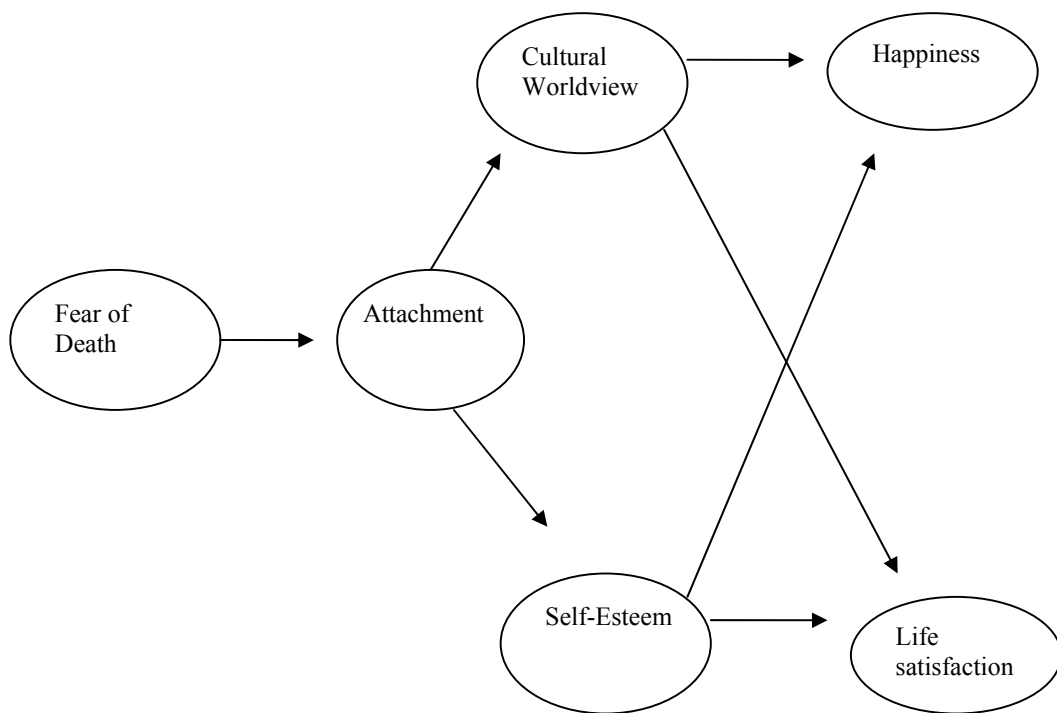
Figure 1.4. Attachment as a mediator between fear of death and anxiety buffer mechanisms.

In a model presented in Figure 1.4, the possible ways from fear of death to positive mental health seems to be more plausible and less problematic with regard to healthy pursuit of self-esteem. Attachment system of the individual is activated against the terror of death (Mikulincer et al., 2002), which defines the possible engagements in life, not the defenses of the individual.

Indeed, Bowlby (1973) clearly suggested that the attachment system is directly related to the growth of self-esteem. The research has already highlighted the importance of attachment to self-esteem (Çelik, 2004; Meyers, 1998; Mikulincer, 1998; Park et al., 2004; Sümer and Güngör, 1999; Turnage, 2004). These investigations consistently suggested that the secure based attachment system is correlated with internalized self-worth. Moreover, there is evidence that the role of attachment on psychological health is primarily mediated by self-esteem (Wilkinson, 2004). The results of the three studies of Wilkinson's research supported the contention that the relationship between the quality of peer attachment and psychological health is completely mediated by self-esteem. Further, much of the influence of parental attachment on psychological health is also mediated by self-esteem.

The empirical and theoretical works, further, supported the mediating effect of attachment between fear of death and cultural worldview. Recent research suggested that the attachment system is closely related to the variables that are especially important for worldview validation such as identification with social groups (Smith, Murphy, & Coats, 1999), and group processes (Mikulincer & Shaver, 2001; Rom & Mikulincer, 2003). According to Smith et al. (1999), the concept of social identification can be seen as a type of attachment with regard to groups or more expanded evaluation of relationships. The authors called this phenomenon as attachment to groups. Stated more clearly, they argue that adult attachment theory may be able to shed light on the processes underlying people's identification with social groups as well. Thus, it is suspected that people also have internal working models of themselves as group members and internal working models of groups that in combination influence their thoughts, emotions, and behaviors. From an evolutionary standpoint, the theoretical framework of the model suggested by

Smith et al. argues that closeness and dependence on groups is arguably as fundamental as closeness to an individual caregiver. This framework is supported by Baumeister and Leary's (1995) assertion that the desire for interpersonal attachments is a fundamental and universal human motivation. Starting from Bowlby's contention that adult attachments to work organizations, religious groups, or others are derived from the child's tie to mother, Baumeister and Leary claim that a great deal of human behavior, emotion, and thought is caused by this fundamental interpersonal motive. Moreover, in the light of the ample empirical evidence, the need of belongingness has detrimental effects on one's emotional situation, especially on self-esteem. Indeed, there exist crucial similarities between TMT and Sociemeter Theory of Baumeister and Leary with regard to the importance of the attachment to the identification with groups (Pyszczynski et al. 1997, 2004).

To conclude, a sound theoretical framework appears with supporting empirical evidence, pointing out to a relationship between attachment and self-esteem, an intrapersonal path from fear of death and self-esteem, and an interpersonal one between attachment and cultural worldview validation. This framework is illustrated in the model presented in Figure 1.4.

1.4. The Purpose of the Study

The research on well-being (psychological and subjective well-being) advances the knowledge about healthy psychological functioning and its correlates. However, the relationship between fear of death and well-being has remained vague. Fortner and Neimeyer (1999) stated that humans' approaches to death may influence the content and perceived quality of their lives. In this sense, the paradigm of individuals about death might have great influence on their way to live, namely their well-being. Recognized, as a unity with death, psychological health of individuals seems to be one of the major concerns of the field of psychology since Freud. The overall rational of personal struggling against death as combined with subjective well-being along with the four possible theoretical models have already been discussed above.

In the light of this discussion, the aim of the present study is to test these models derived from TMT with a sample of Turkish university students. Each model was identified based on the debate in the literature and thus, would be an answer to the questions concerning the phenomena under consideration. Hence, the main concern of the present research is to investigate which of the proposed models would emerge as empirically sound or valid. The validity or fit of a model indicates that all proposed paths are significant and there is no difference between proposed relationships by the models and the relationships obtained in the sample. The present research, in that respect will try to answer the following research questions aiming to test the validity of each of the four identified models as a whole.

1. Does the first identified model fit to the data obtained in the sample?

2. Does the second identified model fit to the data obtained in the sample?

3. Does the third identified model fit to the data obtained in the sample?

4. Does the fourth identified model fit to the data obtained in the sample?

1.5 Significance of the Study

The significance of the present study may be twofold, namely theoretical and practical. The most important aim of the present research is to understand the ways by which death may serve life. Taking the TMT's basic assumptions as a base, the present research attempted to test the models by which we can fully understand the basic ways of dealing with the terror of death.

It is suggested that (Biswas-Diener, Diener, & Tamir, 1999; Diener et al., 1999) research on SWB should lay an emphasis on the models with sound theoretical perspectives

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through which we can understand the dynamics of SWB. It appears that one of the most important destinations of the next step in the evolution of the field is supposed to comprehend the causal pathways leading to SWB and understand why certain variables differently influence the different components of SWB.

The present research is the first to understand the relationship between fear of death and SWB with respect to distal defense mechanisms of Terror Management Theory since previous research has been basically concerned with the importance of the anxiety buffer mechanisms against death. Research has also revealed that fear of death is one of the most important dimensions of life for understanding the private and social contingencies of self-worth, self-esteem and cultural worldview, respectively. Although the research on TMT has been conducted in experimental studies in which the manipulation of the independent variables is fairly controlled, research has fallen short to reveal the effects of these mechanisms on SWB. Fear of death and its negative effect as a basic motivation in the life of human beings has been overly stated and, the empirical findings showed that the effect could cause some self-expansive behaviors in the way of achieving self-esteem. The lack of the empirical support, however, caused some controversy that these self-expansive motivations might not necessarily result in positive mental health. The present research was conducted to contribute to the resolution of this controversy.

There seems to be a problem in the TMT literature regarding the relative importance of the two different defense mechanisms in the way to positive mental health. Although the collective and private definitions of self, namely self-esteem and cultural worldview, have been in debate, their contribution to one's mental health has remained unclear when considered in the framework of TMT. Representing different paths from fear of death to SWB, these two anxiety buffer mechanisms are of special importance for a basically collectivist culture like Turkey. The relative importance of these mechanisms is believed to change according to the culture in which the theory is tested. An early test of TMT in Turkey by Aslıtürk (2001) has revealed that TMT may be invalid for our culture, at least for the university students. Aslıtürk suggests that there should be some other universal aspects of fear of death in testing the basic assumptions of TMT.

The present research claims that one of the most important aspects of fear of death is individuals' attachment system that is as basic and universal as death. The paths, in that respect, concerning private and collective ways of self-expansions might be possible when one's attachment system is taken into consideration. Within such a framework, the most important contribution of the present research may be to give some initial support for a model in which the basic distal defense mechanisms might be seen as different kinds of engagements in life, not only as pure defense mechanisms. Because, in contrast to self-esteem, attachment security has been found to be correlated with only positive mental health indicators. The mediation effect of the attachment system generates a possibility that one can achieve a healthy self-esteem as implied by the model derived from TMT.

The research on death and related concepts in the field of counseling and psychopathology has focused on the psychopathological or distressing functions of the phenomena (Elliot & Church, 2002; Morrow, Allen, & Campbell, 1997; Schwartzberg & Halgin, 1991). Although the existential school has mentioned the importance of death for a healthy life, there seems to be no relevant theoretical model in which we can understand how mental health may be accomplished. As far as the abovementioned theoretical debates are concerned, the present research is of special importance with regard to the engagement in life, which is the main concern for the practice of helping (Kimweli & Stilwell, 2002). Although the problems are as many and different as the clients, Yalom (1980) indicates that death is the most common hidden agenda of the helping process from the beginning to the end. Accordingly, all problems concerning daily life is somewhat related to the terror of death of which everyone is aware of, either consciously or unconsciously, which in turn, affects the engagements of clients in life. These engagements are considered as requirements for a happy life or a high level of SWB.

Moreover, the private and social construction of self has been of special importance in the attempts to understand the behaviors of individuals scientifically. For example,

Freud (1930) called these two dimensions as id, the strictly private component of self, and superego that is mainly related to the social aspects of self. The most recent conceptualizations on the science of psychology still discuss the importance of these dimensions in terms of constructivism (Ivey, 1986; Neimeyer, 1993; Polkinghorne, 2000). The models indicated by the present research present two main ways in these causal paths, namely private and social contingencies of self-worth. The results of this research is assumed to be an initial step in order to understand the relative importance of the choices, namely private and social contingencies of self-worth that one may take in ensuring ones' positive mental health.

Given that the higher degrees of fear of death among younger individuals than the older ones (Tomer & Eliason, 1996; Scovel, 1999; Tang, Wu, & Yan, 2002), the results of this study are supposed to indicate considerable implications for the counselors working with the university students.

1.6. Limitations of the Study

The limitations to this study include statistical techniques, sampling, validity concerns, and data collection strategies.

All subjects were the students of the different faculties of Ankara University. This was a convenience sample. Whether the study's findings are generalizable to the students of the other universities in the other regions of the Turkey will depend on similarities on demographic characteristics and other factors.

The other limitation addresses the data collection strategy which incorporated several self-report measures. Although the measurement model of structural equation modeling technique control the measurement errors, it is possible that cultural and demand characteristics of the situation influenced the subjects' responses. Yet they did not appear to misrepresent their thoughts or feelings although it is impossible to test this assumption further.

CHAPTHER II

METHOD

In this section the methodological procedures and the relevant information concerning the research such as participants, measures, and the procedure were presented. After the brief section that explains the details of structural equation modeling as a statistical technique, the results the confirmatory factor analyses were documented.

2.1 Participants

Convenient sampling was used in the present study and a total of 484 students (314 females, 168 males) from different faculties (Educational Sciences, Law, Political Sciences and Science) of Ankara University participated in the study.
 The mean age of the sample was 20.85 (SD = 4.18) with an age range of 17 to 31. Eight percent of the population reported that they were raised in small villages, whereas 14% resided mostly in small towns, 39.3% have spent majority of their life in the cities, and the remaining 38% were brought up in the metropols. Two individuals did not report their origin.

2.2. Measures

Measure of Fear of Death

 Fear of Personal Death Scale (FPDS) is developed by Florian and Kravetz (1983) to measure the different dimensions of fear of death, namely intrapersonal, interpersonal, and transpersonal. The scale consists of 31 items. The factor analysis carried out by Florian and Kravetz revealed six factors that reflected the abovementioned dimensions of fear of death. The factors "Loss of Self-Fulfillment" and "Self-Annihilation" were considered as related to intrapersonal consequences of death. "Loss of Social Identity" and "Consequences to Family and Friends" factors were thought to be the indicators of interpersonal dimension, whereas

"Transcendental Consequences" and "Punishment in the Hereafter" factors were indicating the transpersonal dimension.

The scale was translated into Turkish by Aslıtürk (2001). For the Turkish version of the scale no factor analysis was carried out to show the factorial variability in a Turkish sample. The internal consistency of the scale reported by Aslıtürk was satisfactory (.90 for intrapersonal, .82 for interpersonal, and .94 for the whole scale; nothing about the transpersonal dimension was documented).

Measure of Attachment

The attachment styles of the individuals were determined by using the Relationship Questionnaire developed by Bartholomew and Horowitz (1991). The authors suggested that the attachment style of individuals can be determined according to four prototypic attachment patterns that are defined using combinations of a person's self-image and image of others. RQ consists of four short paragraphs describing the attachment prototypes as they apply to close peer relations. Participants are asked to rate on a seven-point scale how well they correspond to each prototype, which are secure, fearful, preoccupied, and dismissing. The two studies of Bartholomew and Horowitz's research indicated that RQ was correlated with parenting styles, peer and family ratings concerning the attachment dimensions. RQ was also associated with interpersonal problems. RQ is adapted into Turkish by Sümer and Güngör (1999). In the adaptation study the Cronbach's Alpha reliability coefficient could not be computed as each of the paragraphs was considered as sub-scales. The scale had good convergent validity, indicating that the scale was a reliable predictor of self-esteem, self-concept clarity, and relationship satisfaction.

Measures of Satisfaction with Life

Satisfaction with life was measured by items adapted from Young, Miller, Norton, and Hill's (1995) Life Satisfaction Scale (LSS) and Diener et al.'s (1985) Satisfaction with Life Scale (SWLS), to identify the individual differences

concerning the cognitive evaluation of one's life. The latter scale is supposed to allow individuals evaluate their lives according to their subjective criteria. SWLS, thus, is developed in order to define the extent to which individuals is satisfied with life in general. Research on SWLS indicated that the scale had good convergent and divergent validity. Factor analysis revealed a single factor accounting for 66% of the total variance. The internal consistency of the scale was .87. Sümer (1996) translated the scale into Turkish and reported satisfactory internal consistency (α = .89). In addition to SWLS, LSS was used because it was suggested (Diener et al., 1999) that specific areas of life such as family and school should also be evaluated as well as general life satisfaction. The items from LSS are "I am satisfied with my family", "I am satisfied with my friends", "I am satisfied with myself", and "I am satisfied with my school". The results of the confirmatory factor analysis indicated a single factor with a reliability coefficient of .67 (Young et al., 1995)

The scale binary formed as such was used by Aydın (1999) and found to have a satisfactory reliability (α = .86). Test-retest reliability was found as .81 by the researcher.

Measure of Positive and Negative Affect

The Positive and Negative Affect Schedule (PANAS) was developed by Watson et al. (1988) as a brief measure of affective evaluation of life. Positive affect (PA) reflects the extent to which a person feels enthusiastic, active, and alert. High PA indicates to a state of high energy, full concentration, and pleasurable engagement, whereas low PA is characterized by sadness and lethargy. In contrast, "Negative Affect (NA) is a general dimension of subjective distress and unpleasurable engagement that subsumes a variety of aversive mood states, including anger, contempt, disgust, guilt, fear, and nervousness, with low NA being a state of calmness and serenity (p.1063)." Different scores can be obtained from the scale according to different time frames (moment, today, past few days, year, or general). The general time frame was used in the present research. The results of the factor analysis employed to the original scale yielded two dominant factors, accounting for the 68.7 in general time frame. Internal consistency was .88 and .87 for PA and NA,

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respectively. The adaptation of the scale to Turkish was made by Gençöz (2000). Consistent with the original study, the result of the factor analysis revealed two factors accounting for the 44% of the total variance. Internal consistencies for PA and NA were .83 and .86, respectively.

Measure of Religious Attitude

Religious Attitudes Scale (RAS) was used in order to assess the religious inclinations of the participants as part of spirituality. The scale that consists of 18 items was developed by Onay (2002). Some of the items are: "I think that religion is important for the society", "I find religious rules boring", "I do things prohibited by religion". The results of a factor analytic study revealed three dimensions that reflected emotional, behavioral, and cognitive aspects of the religious attitudes, accounting for 63% and 65% of the variance in two different samples. Internal consistency of the scale was .94 and .95, respectively in these samples.

The items of emotional dimension of the scale, however, seem to be especially concerned with God as far as the respected items are concerned. This factor of the scale was included in the present research as a latent variable of the cultural worldview construct because the relationship between individual and God was regarded as an important component of cultural worldview (Liechty, 1998) in addition to collective self-esteem.

Measure of Collective Self-esteem:

Luhtanen and Crocker (1992) developed the Collective Self-esteem Scale (CSE) for assessing self-esteem that is reliant on belonging to some collective groups such as ethnicity, gender, and religion. The scale consists of four subscales, each of which has four items. The subscales are membership esteem ("I am a worthy member of the social groups I belong to"), private collective self-esteem ("In general, I'm glad to be a member of the social groups I belong to"), public collective self-esteem ("Overall, my social groups are considered good by others"), and importance of identity subscale ("The social groups I belong to are an important

reflection of who I am"). The scale was adapted into Turkish by Aslıtürk (2001) who conducted a factor analytic study. The results of the factor analytic study revealed four factors explaining 58% of the variance. Maximum likelihood analysis showed that, 51% of the variance was explained by a three factor solution, which was labeled as 'private-membership collective self-esteem', 'importance to identity', and 'public collective self-esteem'. No further information was reported regarding the psychometric qualities of the Collective Self-esteem Scale.

Measure of Self-Esteem

Rosenberg Self-esteem Inventory is a commonly used measure of global self-esteem that was developed by Rosenberg (1965). The respondents' levels of agreement with 10 self-evaluative statements are averaged to produce an index of self-esteem. Responses are specified on a 5-point Likert-type scale. Higher scores reflect more positive self-evaluations. Rosenberg Self-esteem Inventory was first translated into Turkish by Tuğrul (1994). Tuğrul also reported a Cronbach alpha coefficient of .86.

2.3 Procedure

A total of seven scales were administered to the students. All scales were administered by the researcher. In order to motivate the students to get fully involved in filling the questionnaires, they were told that they would be informed about their scores. After the total scores of the students were computed, they were informed about their scores with the caution that the scores give superficial information and are valid only with regard to the sample. At the outset Fear of Personal Death scale was implemented which were followed by the other scales.

2.4 Data Analysis: Why and How of Structural Equation Modeling

In order to test the models and the hypotheses, the structural equation modeling (SEM) technique was used in the present study by Lisrel 8.3. Path analysis with latent variables as a kind of SEM is implemented in order to investigate a set of

latent variables with regard to causality. The concept of causality perhaps is the most crucial concept in philosophy (Pedhazur & Pedhazur-Schmelkin, 1991). Research in psychology and social sciences, in general, uses specific experimental research designs in order to understand the causal relationships between the variables. The only method for claiming causality has been the use of the designs that manipulate the independent variables. The manipulation of independent variables and controlling the other variables that might have effect on the dependent variable(s) allow the researcher to claim that the variability in dependent variable is the result of the manipulation. SEM is a technique that was stated to offer "causation without manipulation" (Pedhazur & Pedhazur-Schmelkin, 1991). However, it is suggested that the causation claimed in SEM should be interpreted cautiously. Tuijnman and Keeves (1997), for example, state that a causative model predicts correlational relations and the data observed are such that these correlational relations are not consistent with the data observed, then the model can legitimately be rejected. It does not mean, according to the authors, that the confirmed model does reveal a strict causality. The use of correlational data to reach causative conclusions is not acceptable under classical statistical inference. The causation should be interpreted as a heuristic device concerning the theory-based models.

Although theory is the most important dimension of all empirical investigations, SEM is of special importance in research on theoretical perspectives with regard to both its measurement model and structural equation model. As far as the measurement model of this study is concerned, 'cultural worldview' has been claimed to be a variable that is hard to define empirically. The research has been used specific manipulations created experimentally mentioned in the introduction section. The use of confirmatory factor analysis is inevitable, hence, for the present study to confirm the construct that is presented as cultural worldview. As it is the case for structural equation model, this study is highly theory-oriented searching for a set of relationships between predetermined latent variables, which is trying to unify different frameworks into a set of probable causal models.

SEM studies can be classified into three kinds with regard to the theory-based structures (Jöreskog & Sörbom, 1993):

In strictly confirmatory situation (SC) the aim of the research is to confirm one single model derived from a theory. In model generating (MG), the researcher tries to understand the plausibility of a set of models in order to understand the best fitting situation with regard to the theory. This process is accomplished by re-specification of the initial model.

In alternative models (AM) or competing models, different causal structures concerning a set of latent variables are to be confirmed. The literature suggests that there might be different causal relationships concerning fear of death and SWB as far as Terror Management Theory is concerned. Thus, SEM is an advanced statistical procedure by which we can choose among the models the one that fits best to the empirical indicators or data.

Besides the already mentioned importance and reasons, SEM has some other advantages. The most important, perhaps, is that when relationships among factors examined, the relationships are free of measurement error because the error has been estimated and removed, leaving only common variance (Ullman, 2001).

The confirmation of the whole models illuminating the explanatory power of the relationships derived from the literature will follow the confirmatory factor analysis of the latent variables in the models. As a way of seeing the data in a new mathematical sense, SEM is an advanced technique using the regression or path models with latent variables. Thus, although SEM studies consist of two main steps, which are measurement model and structural model, preliminary factor analytic studies (exploratory factor analysis) as basic psychometric evaluations are conducted on the data before employing the confirmatory factor analyses concerning the latent variables (Bollen & Long, 1993; Maruyama, 1998).

SEM procedure is regarded as a process during which specific structural relationships are examined. This procedure consists of the following steps (Pedhazur & Pedhazur-Schmelkin, 1991; Ullman, 2001):

The first step in SEM, namely *model specification*, is to 'examine' the literature in order to understand the causal relationships between variables, a combination of which gives some important insights concerning a theory underlying the structure of the phenomena. After defining the relevant constructs (both latent and observed) the researcher tries to specify the model(s) by which the relationships between the constructs can be understood in different ways.

The next step is to estimation of the model(s). *Model estimation* is based on the data collected from a population to come to a decision whether theories produce an estimated population covariance matrix consistent with the sample covariance matrix. The most common method for estimating the best fitting parameters for SEM is called Maximum Likelihood (ML).

The last step in SEM is *respecification* or *modification*. At this step, the fit of the model(s) are tried to be improved. In Lisrel program, there are indicators of a better fit, which are called modification indices. Two main modifications are made by adding paths or letting error covariances be correlated. The procedure can be repeated until a satisfactory solution is achieved.

In order for a model to be valid, firstly all of the paths specified in the model should be significant. A set of guidelines in interpreting the effect sizes of the path coefficients were suggested by Kline (1998). According to Kline, standardized path coefficients with absolute values less than .10 may indicate a small effect; values around .30 is a medium one; and large effects may be suggested by coefficients with absolute values of .50 or more.

Although all path coefficients are significant, a model might not be valid. Thus, assessing the fit of the model is the most important aspect of SEM as well as the estimates of the parameters in the model. The effect sizes of the path coefficients

will be interpreted in the present study when the model is a valid one. There are many fit indexes in the field of SEM, the most basic of which is the χ^2. The other way of defining the fit of the model to the data is to calculate the proportion of χ^2 to degree of freedom. The value of less than 5 is considered as the rough rule of thumb for this index (Klem, 2000). The χ^2, however, is considered as sensitive to sample size and suggested to be interpreted with caution especially with larger samples (Klem, 2000; Pedhazur & Pedhazur-Schmelkin, 1991). The most used fit indices are those of the goodness of fit index (GFI), adjusted goodness of fit index (AGFI), the root mean square residual (SRMR), the root mean square error of approximation (RMSEA), and comparative fit index (CFI), which are used in the present research as criteria for evaluating the fit of the model to the data. The values of greater than .90 are considered sufficient when GFI, AGFI, and CFI are taken into consideration. The other values of fit, SRMR and RMSEA, are supposed to be less than .05 or, at least, .08 (McDonald & Ho, 2002; Schermelleh-Engel, Moosbrugger, & Müler, 2003; Thompson, 2000).

2.4.1. The Measurement Models of the Latent Variables

In this section, first the results of confirmatory factor analyses with regard to the original factor structure of the scales used in this study will be reported. The results of Principal Components Analyses (PCA) using Varimax rotation with Kaiser Normalization on the scales, if there is any lack of fit, will be outlined. As Jöreskog and Sörbom (1993) stated, it is highly desirable that a hypothesis which has been suggested by mainly exploratory procedures should subsequently be confirmed, or disproved, especially in studies in which the composition of variables are unknown. The research conducted here used a set of measures most of which are 'unknown' to the Turkish population. PCA is a statistical technique for a set of variables when it is interested in discovering which variables form coherent subsets that are relatively independent of one another (Tabachnick & Fidell, 2001). According to Tabachnick and Fidell (2001), only variables with loadings of .32 and above should be interpreted. In the present study, only variables that had factor loadings greater than .4 were included as to get more coherent factor patterns. In order to create simple structures that can be defined by factor analysis, it is necessary to isolate items with

high loadings on one factor only (Tabachnick & Fidell, 2001). Hence, items, which had high loadings on more than one factor were not included in the scale, if not judged by the researcher otherwise. Consequently, in choosing the items, the difference between the loading values of the items within the factors and other factor loading values was limited to a maximum of .10

The results of confirmatory factor analyses were then outlined according to the model proposed by the exploratory factor analyses. EFAs were employed without any factor extraction in order not to intervene with the response inclination in the sample.

At this point it is worth mentioning that the variables assumed to be measured by the scales were treated as latent variables indicated by their factors (The means and standard deviations for all sub-scales were presented in Results section, Table 3.1). Some latent variables (Fear of death, Attachment, Self-Esteem, and Happiness) were specified by their relevant measures while the others (Cultural Worldview and Life Satisfaction) by a combination of different scales or subscales. Cultural Worldview was considered as formed by the sub-scales of Collective Self-Esteem Scale and the one sub-scale of Religious Attitudes Scale. Life Satisfaction, on the other hand, was considered as a binary latent construct formed by Satisfaction with Life Scale and Life Satisfaction Scale. In all CFAs, a second-order confirmatory factor analysis was carried out. In the case of misfit for second-order confirmatory factor analysis, first-order confirmatory factor analysis was implemented.

2.4.1.1. Fear of Death

Fear of death (FOD) evaluated by the Personal Fear of Death Scale (PFDS) was considered as a latent variable in the models. In order to confirm the scale's construct validity, a confirmatory factor analysis was conducted. The results of the analysis indicated a poor fit to the data as can be seen from Table 2.1.

Table 2.1. The Goodness of Fit Statistics for the Original Factor Structure of the PFDS

Goodness of Fit Index	Value
χ^2 / df (2361/ 428)	5.51
GFI	.76
AGFI	.72
SRMR	.073
RMSEA	.097

In order to illuminate the factor structure of the scale, an Exploratory Factor Analysis was computed on 31 items of the scale. Seven items (1, 5, 26, 28, 29, 30, and 31) were deleted from the scale because of their high factor loadings on more than one factor. The results revealed six identifiable factors with a different organization of the items than that of the original factor structure. The eigenvalues of the six factors were 3.49, 2.73, 2.64, 2.31, 2.23, and 1.70 respectively. The results of the factor analysis are shown in Table 2.2.

Table 2.2. The Results of the Exploratory Factor Analysis on the Scores of the FPDS

	Factor					
	1	2	3	4	5	6
1. Loss of Self-Fulfillment (LSF)						
07.Gelecekte, benim ölümümden sonra olacakları kaçıracağım.	**.77**	.09	.15	.04	.12	.00
12. Olaylar ben olmadan akıp geçecek.	**.77**	.12	.17	.08	.25	.09
20. Hayat bensiz akıp gidecek.	**.69**	.05	.07	.00	.21	.23
17. Bütün plan ve faaliyetlerim son bulacak.	**.66**	.24	.12	.26	.10	.06
24. Yaşamdaki zevklerden mahrum kalacağım.	**.63**	.08	.21	.30	.13	.07
08. Yaşamımın hedeflerini gerçekleştirmeye ihtiyacım var, bunu düşünüyorum.	**.58**	.25	.11	.20	.10	.11
2. Consequences to Family and Friends (CFF)						
19. Ailemin bana daha çok ihtiyacı olacak.	.16	**.77**	.05	.07	.06	.00
13. Akrabalarım ve arkadaşlarımı üzeceğim.	.12	**.75**	.05	.02	.13	.10
16. Akrabalarım kederle başa çıkamayacaklar.	.01	**.72**	.04	.11	.10	.02
22. Aileme destek olamayacağım.	.19	**.69**	.10	.00	.02	.24
09. Sevdiklerimle bağlarım kopacak.	.33	**.51**	.27	.24	.01	.06
3. Transcendental Consequences (TC)						
11. Ölümden sonra beni neyin beklediğini bilmiyorum.	.17	.09	**.78**	.07	.24	.04
10. Ölümden sonraki yaşamın belirsizliği beni kaygılandırıyor.	.16	.12	**.77**	.12	.25	.04
25. Ölüm çok gizemli bir şey.	.22	.09	**.64**	.02	.24	.12
06. Ölümümle ilgili bilinmeyenler var.	.09	.09	**.58**	.30	.02	.07
4. Self-Annihilation (SA)						
04. Benliğimin çözülmesi korkunç.	.19	.05	.09	**.83**	.25	.08
02. Kişiliğimin, kişisel varlığımın çözülmesi çok korkunç.	.14	.09	.07	**.82**	.27	.02
03. Bütün manevi yaşamım son bulacak.	.24	.17	.27	**.62**	.05	.04

Table 2.2 (Continued)

	Factor					
	1	2	3	4	5	6
5. Annihilation of the Body (AoB)						
27. Vücudumun çürümesi, toprak olması korkunç geliyor.	.20	.16	.34	.23	**.73**	.09
15. Toprağın altına gömülmek korkutucu.	.19	.13	.35	.17	**.73**	.03
18. Bedenime kötü şeyler olacak.	.22	.13	.25	.20	**.68**	.17
6. Loss of Social Identity (LSI)						
23. Yokluğum diğer insanlar tarafından hissedilmeyecek.	.12	.00	.00	.04	.16	**.79**
14. Benim kaybım yakınlarımı üzmeyecek.	.01	.10	.27	.17	.22	**.65**
21. Diğer insanlar tarafından unutulacağım.	.28	.10	.05	.00	.31	**.65**

As can be observed in Table 2.2, all factors except for the 'Annihilation of the Body' seem to be consistent with the original factor structure. The structure revealed by the EFA, moreover, seems to be more coherent than the original with regard to the items loaded on the respected factors. The 9th item ("Loss of ties with loved ones") was reported to be loaded on the 'Loss of Self-Fulfilment' factor of intrapersonal dimension in the original study whereas in the present study it appeared to be related with the interpersonal dimension. As can be seen in Table 2.2, the factor on which the item loaded called 'Consequences to Family and Friends'. The 12th item (Events will take place without me) was reported to be loaded on the 'Loss of Social Identity' factor of interpersonal dimension whereas in the present study this item was loaded 'Loss of Self-Fulfilment' dimension.

Table 2.3. Standardized Lambda Values, t-Values, and Squared Multiple Correlations for the FPDS

	λ	t	SE	R^2
1. Loss of Self-Fulfillment (LSF)				
07. Gelecekte, benim ölümümden sonra olacakları kaçıracağım.	.70	12.50	.05	.49
12. Olaylar ben olmadan akıp geçecek.	.78	13.43	.05	.61
20. Hayat bensiz akıp gidecek.	.62	11.55	.05	.38
17. Bütün plan ve faaliyetlerim son bulacak.	.70	12.47	.05	.48
24. Yaşamdaki zevklerden mahrum kalacağım.	.71	12.59	.05	.50
08. Yaşamımın hedeflerini gerçekleştirmeye ihtiyacım var, bunu düşünüyorum.	.56	10.48	.05	.31
2. Consequences to Family and Friends (CFF)				
19. Ailemin bana daha çok ihtiyacı olacak.	.71	14.65	.05	.51
13. Akrabalarım ve arkadaşlarımı üzeceğim.	.66	13.46	.05	.43
16. Akrabalarım kederle başa çıkamayacaklar.	.62	12.74	.05	.39
22. Aileme destek olamayacağım.	.62	12.76	.05	.39
09. Sevdiklerimle bağlarım kopacak.	.61	12.43	.05	.37

Table 2.3 (Continued)

	λ	t	SE	R²
3. Transcendental Consequences (TC)				
11. Ölümden sonra beni neyin beklediğini bilmiyorum.	.69	8.89	.07	.47
10. Ölümden sonraki yaşamın belirsizliği beni kaygılandırıyor.	.71	9.06	.07	.51
25. Ölüm çok gizemli bir şey.	.67	9.23	.06	.45
06. Ölümümle ilgili bilinmeyenler var.	.52	8.08	.06	.27
4. Self-Annihilation (SA)				
04. Benliğimin çözülmesi korkunç.	.88	18.58	.05	.78
02. Kişiliğimin, kişisel varlığımın çözülmesi çok korkunç.	.85	18.34	.05	.72
03. Bütün manevi yaşamım son bulacak.	.54	11.56	.05	.30
5. Annihilation of the Body (AoB)				
27. Vücudumun çürümesi, toprak olması korkunç geliyor.	.90	13.43	.07	.80
15. Toprağın altına gömülmek korkutucu.	.80	13.01	.06	.64
18. Bedenime kötü şeyler olacak.	.76	12.62	.06	.58
6. Loss of Social Identity (LSI)				
23. Yokluğum diğer insanlar tarafından hissedilmeyecek.	.61	10.42	.06	.38
14. Benim kaybım yakınlarımı üzmeyecek.	.24	4.42	.05	.06
21. Diğer insanlar tarafından unutulacağım.	.78	10.57	.07	.61

The fifth factor (Annihilation of the Body) emerged as a different factor in the present study that was not apparent in the original study. Two items (15th "Burial Deep in the Earth", and 18th "Fate of the Body") that were loaded on this factor were under 'Loss of Social Identity' factor in the original study. Since these items along with the others seem to be related with the 'Self-Annihilation' factor, this factor was called as Annihilation of the Body. This factor emerged as a different factor related to the intrapersonal dimension in this study.

In order to validate the construct revealed by the EFA, a second-order CFA was computed. The results indicated that the items were reliable indicators of their intended latent variables when parameter values are taken into consideration. Table 2.3 shows the Standardized Lambda values, t-values, and squared multiple correlations of FPDS.

The amount of the variance explained in the factors considered as latent variables by the second-order construct of FPDS were $R^2 = .61$ for LoSF, $R^2 = .33$ for CFF, $R^2 = .68$ for TC, $R^2 = .68$ for SA, $R^2 = .39$ for AoB, and $R^2 = .21$ for LoSI.

As can be seen from the Table 2.4, the model fit was acceptable.

Table 2.4. The Goodness of Fit Statistics for the New Factor Structure of the FPDS.

Goodness of Fit Index	Value
χ^2 / df (637/ 244)	2.61
GFI	.90
AGFI	.88
SRMR	.062
RMSEA	.058

2.4.1.2. Attachment

The four paragraphs of the RQ were considered as indicators of the attachment latent variable (ATTACH) in the model. The internal consistencies of the scale were not able to be computed because each item was considered as a factor (Sümer and Güngör, 1999). A first-order confirmatory factor analysis was conducted on the scale to obtain evidence that these four paragraphs indicate a latent variable. The results of the analysis showed that all parameters were significant (Table 2.5).

Table 2.5. Standardized Lambda values, t-values, and Squared Multiple Correlations for RQ.

	λ	t	SE	R^2
1. Paragraph of Secure Style **(SS)**	49	6.28	.07	.24
2. Paragraph of Fearful Style **(FS)**	.82	7.14	.11	.67
3. Paragraph of Preoccupied Style **(PS)**	.30	5.01	.06	.09
4. Paragraph of Dismissing Style **(DS)**	.11	1.96	.05	.01

Although the explained variance in the preoccupied and especially in the dismissing style is very low, the goodness of fit values (Table 2.60) indicated that the model fitted reasonably well to the data.

Table 2.6. The Goodness of Fit Indexes for the RQ

Goodness of Fit Index	Value
χ^2 / df (2.30 / 2)	1.15
GFI	1.00
AGFI	0.99
SRMR	0.018
RMSEA	0.018

The parameter estimate of and variance accounted by the fourth item concerning the dismissing attachment style was low, indicating that the item could not be a good indicator of the latent variable of attachment style.This finding is expected and consistent with the findings of Sümer and Güngör (1999). Indeed, Sümer and Güngör suggested that there were some problems in measuring the dismissing style in Turkish culture.

2.4.1.3. Cultural Worldview
2.4.1.3.1 Collective Self-Esteem Scale

Collective self-esteem (CSE) was regarded as a variable that is measured by Collective Self-Esteem Scale (CSES), which is a component of 'cultural worldview' latent variable.

As can be seen in Table 2.7, the confirmatory factor analysis on the original factor structure of the CSES revealed a poor fit to the data.

Table 2.7. The Goodness of Fit Statistics for the Original CSES.

Goodness of Fit Index	Value
χ^2 / df (1282 / 100)	12.8
GFI	.66
AGFI	.53
SRMR	.12
RMSEA	.20

Although all of the parameter estimates are significant and higher than .75, the construct can not be considered as a latent variable with such a structure. Aslıtürk (2001) also reported that there is no correspondence between the original factor structure and the factor structure derived from the data in a Turkish sample. Thus, to obtain a more suitable factor structure in the present study a PCA with Kaiser Normalization was conducted on the data. The four items (4, 7, 12, and 15) of the scale were discarded from the scale because of their variance sharing with more than one factor or loading lower than a value of .30 on the relevant factor. The results of the analysis revealed three factors accounting for the 61% of the variance (Table 2.8).

Table 2.8. The Results of the Exploratory Factor Analysis on the Scores of the CSES.

	Factor		
	1	2	3
Public Collective Self-Esteem (PUBCSE)			
03. Genellikle içinde olduğum sosyal gruplar başkaları tarafından da olumlu değerlendirilir.	**.74**	.28	.02
11. Genel olarak, başkaları üyesi olduğum sosyal gruplara saygı duyar.	**.71**	.19	.02
01. Ait olduğum sosyal grupların değerli bir üyesiyim.	**.71**	.18	.16
09. Ait olduğum sosyal grupların aktif ve katılımcı bir üyesiyim.	**.67**	.27	.27
Importance to Identity (ITI)			
16. Genel olarak, üyesi olduğum sosyal gruplara ait olmak benliğimin önemli bir parçasını oluşturur.	.31	**.76**	.01
08. Ait olduğum gruplar benim kim olduğum hakkında önemli bir göstergedir.	.29	**.73**	.07
14. Üyesi olduğum gruplara ait olmaktan mutluluk duyuyorum.	.40	**.71**	.23
06. Genel olarak, ait olduğum grupların bir üyesi olmaktan memnunum.	.43	**.64**	.26
Private Collective Self-Esteem (PRCSE)			
13. Sıklıkla içinde olduğum sosyal grupların işe yaramaz bir üyesi olduğumu düşünüyorum.	.24	.12	**.73**
05. Ait olduğum gruplara verecek bir şeyimin olmadığını düşünüyorum.	.21	.02	**.71**
10. Genelde, yer aldığım sosyal grupların yeterince değerli olmadıkları hissine kapılırım.	.01	.27	**.70**
02. Sık sık, bazı sosyal gruplara ait olmaktan üzüntü duyuyorum.	.14	-.40	**.51**

The variance accounted by the factors is 22.31% for the first, 21.46 for the second, and 16.79 for the third. The eigenvalues were 2.68, 2.57, and 2.02 respectively. The internal consistencies of the first, second and the third factors were .77, .84, and .64 respectively, and .70 for the whole scale.

These three factors seem to be combinations of the four factors suggested by the original model. The factor structure of the scale was somewhat similar to the one found by Aslıtürk (2001). The results of the factor analysis carried out by the researcher revealed four factors, two of which were consisted of the combinations of the items in the original factors. Maximum likehood analysis was employed to the data. The results of the Maximum likehood analysis yielded three interpretable components named "importance to identity", "public collective self-esteem", and "private collective self-esteem".

A second-order confirmatory factor analysis was then conducted by taking the results of the Principal Component Analysis as a base. The results indicated that all the parameters in the structural model were significant (Table 2.9).

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Table 2.9. Standardized Lambda values, t-values, and Squared Multiple Correlations for the CSES.

	λ	t	SE	R²
Public Collective Self-Esteem (PUBCSE)				
03. Genellikle içinde olduğum sosyal gruplar başkaları tarafından da olumlu değerlendirilir.	.72	6.73	.10	.52
11. Genel olarak, başkaları üyesi olduğum sosyal gruplara saygı duyar.	.59	6.39	.09	.35
01. Ait olduğum sosyal grupların değerli bir üyesiyim.	.72	6.75	.10	.52
09. Ait olduğum sosyal grupların aktif ve katılımcı bir üyesiyim.	.77	6.81	.11	.60
Importance to Identity (ITI)				
16. Genel olarak, üyesi olduğum sosyal gruplara ait olmak benliğimin önemli bir parçasını oluşturur.	.71	**3.91**	.18	.50
08. Ait olduğum gruplar benim kim olduğum hakkında önemli bir göstergedir.	.61	**3.87**	.16	.37
14. Üyesi olduğum gruplara ait olmaktan mutluluk duyuyorum.	.90	**3.94**	.23	.81
06. Genel olarak, ait olduğum grupların bir üyesi olmaktan memnunum.	.85	**3.95**	.22	.72
Private Collective Self-Esteem (PRCSE)				
13. Sıklıkla içinde olduğum sosyal grupların işe yaramaz bir üyesi olduğumu düşünüyorum.	.70	14.05	.04	.48
05. Ait olduğum gruplara verecek bir şeyimin olmadığını düşünüyorum.	.74	14.88	.05	.55
10. Genelde, yer aldığım sosyal grupların yeterince değerli olmadıkları hissine kapılırım.	.73	14.77	.05	.54
02. Sık sık, bazı sosyal gruplara ait olmaktan üzüntü duyuyorum.	.55	11.09	.05	.30

The goodness of fit values that are presented in Table 2.10 indicates that the model modestly fitted to the data.

Table 2.10. The Goodness of Fit Statistics for the New Factor Structure of CSE.

Goodness of Fit Index	Value
χ^2 / df (192 / 49)	3.91
GFI	.94
AGFI	.90
SRMR	.049
RMSEA	.079

The amount of the variance explained in the factors considered as latent variables by the second-order construct were $R^2 = .78$ for the first, $R^2 = .88$ for the second, and $R^2 = .40$ for the third latent variable of CSE.

2.4.1.3.2. Religious Attitudes Scale

Although only one factor (emotional dimension) of the Religious attitudes scale (RAS) was used in the measurement models in the study, the original factor structure of the scale was evaluated by the researcher. A confirmatory factor analysis on the suggested model by the original factor structure (Onay, 2002) was conducted. The goodness of fit indices (Table 2.11) indicated that the data did not fit to the model.

Table 2.11. Goodness of Fit Statistics for the Original Factor Structure of RAS.

Goodness of Fit Index	Value
χ^2 / df (932 / 132)	7.06
GFI	.82
AGFI	.76
SRMR	.051
RMSEA	.11

A Principal Component Analysis was conducted on the data in order to found a better solution for a probable model. Three items were deleted from the scale for the reason of their having high loadings on more than one factor. The results of the factor analysis yielded a three factor solution with eigenvalues of 3.97, 3.15, and 3.09, accounting for the 68% of the variance (Table 2.12).

Table 2.12. The Results of the Exploratory Factor Analysis on the Scores of RAS

	Factor		
	1	2	3
Emotional Aspect			
16. Allah herkesi kendi niyetine göre değerlendirir diye düşünürüm.	**.82**	.13	11
15. Hata işlediğim zaman Allah'tan af dilerim.	**.78**	.27	.28
18. Dua ederim.	**.77**	.24	.32
17. Allah kıyamet günü bana da merhamet eder diye düşünürüm.	**.75**	.31	.21
01. Dinin toplum hayatı açısından önemli olduğunu düşünürüm.	**.60**	.41	.25
Behavioral Aspect			
13. Nafile (farz olmayan) ibadetler yaparım.	.08	**.80**	.14
14. Dinimi başkalarına da anlatmaya çalışırım.	.25	**.74**	.21
09. İbadetlerimi yaparım.	.33	**.73**	.31
10. Dinin sosyal hayat ile ilgili kurallarını yerine getirmeye özen gösteririm	.42	**.67**	.26
12. Dini kuralları yerine getirme zorunluluğu hissederim.	.50	**.59**	.31

Table 2.12 (Continued)

	Factor		
	1	2	3
Cognitive Aspects			
03. Dinin yasak ettiği şeyleri yaptığım olur.	.01	.17	**.75**
04. Dini kuralları sıkıcı bulurum.	.42	.19	**.71**
08. Toplumun geri kalmasına dini kuralların neden olduğunu düşünürüm.	.38	.18	**.69**
07. Evlilik dışı ilişkileri normal karşılarım.	.17	.30	**.68**
06. Kişinin din uğruna bir takım güçlüklere katlanmasını anlamsız bulurum.	.44	.20	**.66**

The second and third factors reflected the original behavioral and cognitive aspects of the religious attitudes. The first factor was consisted of a combination of the items concerning one's relationships with the God. The items of this factor included: "Hata işlediğim zaman Allah'tan af dilerim", "Allah kıyamet günü bana da merhamet eder diye düşünürüm", "Allah herkesi kendi niyetine gore değerlendirir diye düşünürüm", and "Dua ederim". This factor called as "God Dimension" explained the 27% of the variance while the other factors both explained the 21 % of the variance. Cronbach's alpha coefficients indicated rather high internal consistencies for the factors: .89 for the first, .87 for the second, and .85 for the third factor.

A second-order CFA was then conducted on the new factor structure as the indicators of the latent variable. All parameters were found to be significant. The results indicated that this new model fitted to the data relatively well (Table 2.13).

Table 2.13. The Goodness of Fit Statistics for the New Factor Structure of RAS.

Goodness of Fit Index	Value
χ^2 / df (86 / 369)	4.2
GFI	.91
AGFI	.88
SRMR	.043
RMSEA	.080

The amount of the variance in the first, second and the third factors explained by the second-order latent variable was 78%, 96%, and 74% respectively.

2.4.1.3.3. God Dimension

An additional CFA was performed on the first factor of the scale, because the main concern for this scale was to select the emotional dimension as a latent variable called 'God dimension' (GD) mentioned in the original model as emotional dimension of religious attitudes. This latent variable was considered to be an indicator of the construct of 'Cultural Worldview'. The results suggested that the items as observed variables can be considered as reliable indicators of the GD (Table 2.14).

Table 2.14. Standardized Lambda Values, t-Values, and Squared Multiple Correlations for the GD.

	λ	t	SE	R²
God Dimension (GD)				
16. Allah herkesi kendi niyetine göre değerlendirir diye düşünürüm.	79	20.36	.04	.62
15. Hata işlediğim zaman Allah'tan af dilerim.	.91	25.59	.04	.83
18. Dua ederim.	.92	26.23	.04	.85
17. Allah kıyamet günü bana da merhamet eder diye düşünürüm.	.85	22.91	.04	.72
01. Dinin toplum hayatı açısından önemli olduğunu düşünürüm.	.73	18.29	.04	.53

Indeed, the goodness of fit statistics indicated a good fit to the data (Table 2.15).

Table 2.15. Goodness of Fit Statistics for the GD.

Goodness of Fit Index	Value
χ^2 / df (9.9 / 5)	1.98
GFI	.99
AGFI	.98
SRMR	.010
RMSEA	.044

2.4.1.3.4. Cultural Worldview (PUC + ITI + PRC + GD)

As a theoretical latent construct, cultural worldview (CWV) was considered as the unity of the three factors of CSE and the GD that was a factor of Religious Attitudes Scale.

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A second-order CFA, accordingly, was employed to the data in order to confirm the unanimity of the structure of cultural worldview variable. The results indicated that all parameters were significant (Table 2.16).

Table 2.16. Standardized Lambda values, t-values, and Squared Multiple Correlations for the CWV.

	λ	t	SE	R²
Public Collective Self-Esteem (PUC)				
03. Genellikle içinde olduğum sosyal gruplar başkaları tarafından da olumlu değerlendirilir.	.71	8.97	.08	.51
11. Genel olarak, başkaları üyesi olduğum sosyal gruplara saygı duyar.	.76	9.18	.09	.58
01. Ait olduğum sosyal grupların değerli bir üyesiyim.	.75	9.14	.09	.57
09. Ait olduğum sosyal grupların aktif ve katılımcı bir üyesiyim.	.65	8.64	.08	.42
Importance to Identity (ITI)				
16. Genel olarak, üyesi olduğum sosyal gruplara ait olmak benliğimin önemli bir parçasını oluşturur.	.85	2.52	.29	.72
08. Ait olduğum gruplar benim kim olduğum hakkında önemli bir göstergedir.	.61	2.50	.21	.38
14. Üyesi olduğum gruplara ait olmaktan mutluluk duyuyorum.	.90	2.52	.31	.81
06. Genel olarak, ait olduğum grupların bir üyesi olmaktan memnunum.	.71	2.51	.25	.50
Private Collective Self-Esteem (PRC)				
13. Sıklıkla içinde olduğum sosyal grupların işe yaramaz bir üyesi olduğumu düşünüyorum.	.55	11.12	.05	.30
05. Ait olduğum gruplara verecek bir şeyimin olmadığını düşünüyorum.	.73	14.75	.05	.53
10. Genelde, yer aldığım sosyal grupların yeterince değerli olmadıkları hissine kapılırım.	.73	14.76	.05	.53
02. Sık sık, bazı sosyal gruplara ait olmaktan üzüntü duyuyorum.	.69	13.92	.05	.47
God Dimension (GD)				
16. Allah herkesi kendi niyetine göre değerlendirir diye düşünürüm.	.73	18.14	.04	.53
15. Hata işlediğim zaman Allah'tan af dilerim.	.91	25.18	.04	.82
18. Dua ederim.	.79	20.50	.04	.63
17. Allah kıyamet günü bana da merhamet eder diye düşünürüm.	.85	22.58	.04	.72
01. Dinin toplum hayatı açısından önemli olduğunu düşünürüm.	.92	25.90	.04	.85

The goodness of fit statistics showed that the model seems to be acceptable (Table 2.17) although a slightly lower value of AGFI was obtained than the expected (AGFI > .90).

Table 2.17. The Goodness of Fit Statistics for CWV.

Goodness of Fit Index	Value
χ^2 / df (478/114)	4.19
GFI	.90
AGFI	.86
SRMR	.070
RMSEA	.081

The variance explained in the latent variables by the second-order variable of CWV is 73%, 92%, 38%, and 080% respectively. Although it seemed that the variance explained by the religious aspect of CWV represented in such a combination was very low, the construct was confirmed to be a variable indicated by the relevant latent variables.

2.4.1.4. Self-Esteem

Self-esteem (SE) was considered as a latent variable in the structural models evaluated by the Rosenberg Self-Esteem Inventory (RSEI). A model of a single latent variable with ten items was tested as indicated in the original model of RSEI. The goodness of fit statistics (Table 2.18) suggested a very poor fit to the data.

Table 2.18. The Goodness of Fit Statistics for the Original Factor Structure of RSEI.

Goodness of Fit Index	Value
χ^2 / df (1594/35)	45.5
GFI	.60
AGFI	.38
SRMR	.16
RMSEA	.304

The ten items constituting observed variables were then explored with an exploratory factor analysis in order to obtain a more suitable factor structure. A preliminary Principal Component Analysis yielded a two factor solution accounting 63% of the variance with eigenvalues of 2.83 and 2.23 (Table 2.19).

Table 2.19. The Results of the Exploratory Factor Analysis on the Scores of RSEI.

	Factor	
	1	2
Negative Evaluations of Self-Worth (NSW)		
10. Bazen kendimin hiç de yeterli bir insan olmadığımı düşünüyorum.	**.84**	.12
09. Bazen kesinlikle kendimin bir işe yaramadığını düşünüyorum.	**.83**	.15
05. Kendimle gurur duyacak fazla bir şey bulamıyorum.	**.70**	.13
03. Genelde kendimi başarısız bir kişi olarak görme eğilimindeyim.	**.68**	.19
08. Kendime karşı daha fazla saygı duyabilmeyi isterdim.	**.66**	.06
Positive Evaluations of Self-Worth (PSW)		
02. Bazı olumlu özelliklerim olduğunu düşünüyorum.	.06	**.88**
01. Kendimi en az diğer insanlar kadar değerli buluyorum.	.20	**.84**
04. Ben de diğer insanların birçoğunun yapabildiği kadar bir şeyler yapabilirim.	.08	**.82**

These factors seem to reflect the reversed and non-reversed items regardless of their meanings. In other words, the participants seem to have responded to the reverse items as indicators of different dimensions. Thus, the factors were called as negative and positive evaluations of self-worth. These two factors accounted for the 35.40% and 27.90% of the variance respectively. The Cronbach's Alpha values were .79 for the first factor, .81 for the second factor, and .78 for the whole scale.

A second-order CFA was computed on the structure offered by the EFA. The model resulted in a misfit to the data. A first-order CFA was then calculated on the revealed structure. All parameters were shown to be significant (Table 2.20).

Table 2.20. Standardized Lambda values, t-values, and Squared Multiple Correlations for RSEI.

	λ	t	SE	R^2
Negative Evaluations of Self-Worth (NSW)				
10. Bazen kendimin hiç de yeterli bir insan olmadığımı düşünüyorum.	.78	17.34	.05	.61
09. Bazen kesinlikle kendimin bir işe yaramadığını düşünüyorum.	.82	18.81	.04	.68
05. Kendimle gurur duyacak fazla bir şey bulamıyorum.	.73	16.22	.05	.54
03. Genelde kendimi başarısız bir kişi olarak görme eğilimindeyim.	.71	15.66	.05	.51
08. Kendime karşı daha fazla saygı duyabilmeyi isterdim.	.59	13.16	.05	.35
Positive Evaluations of Self-Worth (PSW)				
02. Bazı olumlu özelliklerim olduğunu düşünüyorum.	.87	22.33	.04	.75
01. Kendimi en az diğer insanlar kadar değerli buluyorum.	.87	22.54	.04	.76
04. Ben de diğer insanların birçoğunun yapabildiği kadar bir şeyler yapabilirim.	.75	18.40	.04	.56

The goodness of fit statistics concerning the model was presented in Table 2.21. Although the RMSEA value is somewhat higher than the expected (RMSEA$\geq$.08), the model seems to fit to the data when the other values are considered.

Table 2.21. The Goodness of Fit Statistics for the New Model of RSEI.

Goodness of Fit Index	Value
χ^2 / df (79 / 17)	4.64
GFI	.96
AGFI	.92
SRMR	.046
RMSEA	.087

2.4.1.5. Life Satisfaction

Life satisfaction (LS) was determined as a latent variable in the structural models. The data from the two scales of life satisfaction were assessed by a PCA in order to understand the factorial dimensionality of the structure. One item was deleted from the scale because of high factor loading on two factors. The results of the analysis (Table 2.22) revealed, as expected, a two factor solution, each of which was the indicator of the scales, namely, Satisfaction with Life Scale (SWLS) used as the indicator of general life satisfaction and Life Satisfaction Scale (LSS) as consisting of items regarding specific areas of satisfaction. These two factors explained 57.31% of the variance with eigenvalues of 35.35 and 25.85, respectively.

Table 2.22. The Results of the Exploratory Factor Analysis on the Scores of SWLS and LSS.

	Factor	
	1	2
General Life Satisfaction (GLS)		
04. Yaşamda şu ana kadar istediğim önemli şeylere sahip oldum.	**.82**	.18
02. Yaşam koşullarım mükemmel.	**.75**	.09
03. Yaşamımdan memnunum.	**.73**	.37
05. Yaşamımı bir daha yaşasaydım hiçbir şeyi değiştirmek istemezdim.	**.67**	.28
01. Yaşamım idealime büyük ölçüde yaklaşıyor.	**.67**	.16
Specific Life Satisfaction (SLS)		
07. Arkadaşlarımdan memnunum.	.14	**.82**
06. Ailemden memnunum.	.17	**.79**
08. Kendimden memnunum.	.32	**.70**

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The first factor composed of the five items of Satisfaction with Life Scale explained the 32.52% of the variance in addition to the 24.78% that was accounted by the second factor with four items of Life Satisfaction Scale. The factors were called as "general" and "specific life satisfaction" dimensions respectively.

A second-order confirmatory factor analysis revealed a poor fit to the data, indicating that these two factors could not be regarded as the indicators of a general life satisfaction variable. A first-order confirmatory factor analysis was conducted on the model specified by the exploratory factor analysis. As Table 2.23 showed, all parameters were significant.

Table 2.23. Standardized Lambda Values, T-Values, And Squared Multiple Correlations for the SWLS and LSS.

	λ	t	SE	R^2
General Life Satisfaction (GLS)				
04. Yaşamda şu ana kadar istediğim önemli şeylere sahip oldum.	.78	18.82	.04	.60
02. Yaşam koşullarım mükemmel.	.64	14.56	.04	.41
03. Yaşamımdan memnunum.	.78	19.01	.04	.61
05. Yaşamımı bir daha yaşasaydım hiçbir şeyi değiştirmek istemezdim.	.65	14.92	.04	.42
01. Yaşamım idealime büyük ölçüde yaklaşıyor.	.60	13.35	.05	.35
Specific Life Satisfaction (SLS)				
07. Arkadaşlarımdan memnunum.	.69	14.80	.05	.47
06. Ailemden memnunum.	.67	14.46	.05	.45
08. Kendimden memnunum.	.71	15.31	.05	.50

The results of the goodness of fit statistics revealed a good fit of the model to the data (Table 2.24).

Table 2.24. The Goodness of Fit Statistics for LS.

Goodness of Fit Index	Value
χ^2 / df (55/19)	2.9
GFI	.97
AGFI	.95
SRMR	.038
RMSEA	.063

2.4.1.6. Happiness

As a latent variable in the structural models, happiness is considered as consisting of negative and positive affect measured by Positive and Negative Affect Scale. Thus, happiness (HAPP) was first attempted to be determined based upon PANAS's original factor structure by a CFA. In the original factor structure, negative and positive affect factors consisted of items reflecting negative and positive evaluations. The results (Table 2.25) indicated a misfit of the model to the data.

Table 2.25. The Goodness of Fit Statistics for the Original Factor Structure of PANAS

Goodness of Fit Index	Value
χ^2 / df (1174 / 168)	6.98
GFI	.78
AGFI	.73
SRMR	.098
RMSEA	.12

A Principal Component Analysis was conducted on the items of the Positive and Negative Affect Scales as used in order to measure the emotional subjective well-being or happiness.

Table 2.26. The Results of the Exploratory Factor Analysis on the Scores of the PANAS

	Factor			
	1	2	3	4
Negative Affect 1 (NA1)				
20. Korkmuş	**79**	16	04	05
07. Ürkmüş	**74**	09	10	03
13. Utanmış	**70**	01	03	03
18. Tedirgin	**61**	43	01	11
Negative Affect 2 (NA2)				
02. Sıkıntılı	19	**80**	20	04
04. Mutsuz	11	**77**	20	07
15. Sinirli	07	**74**	18	01
Positive Affect 1 (PA1)				
16. Kararlı	81	18	**76**	25
17. Dikkatli	01	22	**73**	06
10. Gururlu	02	25	**67**	01
05. Güçlü	37	12	**50**	40
Positive Affect 2 (PA2)				
14. İlhamlı	07	12	05	**72**
03. Heyecanlı	24	12	06	**68**
19. Aktif	32	06	28	**62**

The results suggested a four factor solution, the first two of which are negative and the others positive dimensions of affect (Table 2.26).

These four factors accounted for the 59% of the variance with eigenvalues of 2.40, 2.21, 2.03, and 1.62 respectively. The amount of the variance explained by the first factor was 17%, 16% by the second, 15% by the third, and 12% by the last factor. The internal consistencies of the factors were .72 for both the first and second factors, .65 for the third, and .49 for the fourth factors.

Although happiness has been considered as a bidimensional unity of the negative and positive affects, it is argued that the affective experiences are so rich and complex that cannot be grasped by this simple structure (Solomon & Stone, 2002). The empirical investigations also confirmed this assumption (Diener, Smith, & Fujita, 1995). Lakoff (1993, 1997) argued that the language is full of conceptual schemas. Such an idea can also be true for the language of emotions. Indeed, as far as the items of the factors are considered, there exists specific conceptual schemas underlying the responses of the participants regarding the affect items. For example, the first factor consists of affective statements implying passivity and powerlessness such as 'scared', 'afraid', 'nervous' (translated into Turkish as 'tedirgin'). In the same vein, the second factor consists of emotions such as 'upset' and 'distressed', which can be the indicators of unhappiness.

A second-order CFA was conducted on the model suggested by the exploratory factor analysis, consisting of four dimensions concerned with the different positive and negative aspects of emotional experiences. As indicated by the results of the analysis, all parameters were significant (Table 2.27).

Table 2.27. Standardized Lambda Values, T-Values, And Squared Multiple Correlations for PANAS.

	λ	t	SE	R²
Negative Affect 1 (NA1)				
20. Korkmuş	.80	16.33	.05	.64
07. Ürkmüş	.69	14.28	.05	.47
13. Utanmış	.49	10.00	.05	.24
18. Tedirgin	.62	12.73	.05	.38
Negative Affect 2 (NA2)				
02. Sıkıntılı	.87	15.87	.06	.76
04. Mutsuz	.76	15.12	.05	.57
15. Sinirli	.46	9.54	.05	.22
Positive Affect 1 (PA1)				
16. Kararlı	.81	4.97	.16	.65
17. Dikkatli	.61	4.92	.12	.38
10. Gururlu	.36	4.30	.08	.13
05. Güçlü	.65	4.96	.13	.42
Positive Affect 2 (PA2)				
14. İlhamlı	.38	5.40	.07	.14
03. Heyecanlı	.30	4.55	.07	.09
19. Aktif	.74	5.29	.14	.55

The goodness of fit statistics (Table 2.28) suggested an acceptable fit to the data.

Table 2.28. The Goodness of Fit Statistics for the New Factor Structure of PANAS.

Goodness of Fit Index	Value
χ^2 / df (214 / 71)	3.01
GFI	.94
AGFI	.91
SRMR	.074
RMSEA	.065

The amounts of variance in the factors explained by the second-order construct of happiness were 13%, 20%, 74%, and 63%, respectively.

2.4.2. The summary of the Measurement Model

As a result of a series of exploratory and confirmatory factor analyses, the items of the measures concerning the variables indicated by the literature were used in order to create the reliable latent variables forming the four structural models identified.

The results of all CFAs regarding the factor structures, indicated by the original studies of the measures, revealed poor fits except for the measurement model of the attachment styles. Because of the changed factorial structures of the measurement models indicated by the original studies, second-order confirmatory factor analyses were conducted. These confirmatory factor analyses based on the exploratory factor analyses were conducted by the researcher to investigate whether the factors were the indicators of a general second-order latent variable. This procedure is imperative especially for the latent variables that are originated from the theory and have not yet been confirmed as it is in the case of 'Cultural Worldview'. Cultural worldview was considered as a unity of four related but distinct latent variables in the present study, three of which come from collective self-esteem, and the other from religious attitudes.

Table 2.29. Latent and Observed Variables in the Structural Equation Models with Respected Factors and Items

Latent Variables	Observed Variables	The Definition of Observed Variables
Fear of Death (FoD)	LSF	1st factor of the Fear of Death Scale (6 items)
	CFF	2nd factor of the Fear of Death Scale (5 items)
	TC	3rd factor of the Fear of Death Scale (4 items)
	SA	4th factor of the Fear of Death Scale (3 items)
	AoB	5th factor of the Fear of Death Scale (3 items)
	LSI	6th factor of the Fear of Death Scale (3 items)
Attachment (ATTACH)	SS	Secure Style Paragraph of RQ (1 item)
	FS	Fearful Style Paragraph of RQ (1 item)
	PS	Preoccupied Style Paragraph of RQ (1 item)
	DS	Dismissing Style Paragraph of RQ (1 item)
Cultural Worldview (CWV)	PUC	1st factor of Collective Self-Esteem Scale (4 items)
	ITI	2nd factor of Collective Self-Esteem Scale (4 items)
	PRC	3rd factor of Collective Self-Esteem Scale (4 items)
	GD	1st factor of Religious Attitudes Scale (5 items)
Self-Esteem (SE)	NSW	1st factor of Rosenberg Self-Esteem Scale (5 items)
	PSW	2nd factor of Rosenberg Self-Esteem Scale (3 items)
Life Satisfaction (LS)	GLS	Items of Satisfaction with Life Scale (5 items)
	SLS	Items of Life Satisfaction Scale (3 items)
Happiness (HAPPY)	NA1	1st factor of PANAS (4 items)
	NA2	2nd factor of PANAS (3 items)
	PA1	3rd factor of PANAS (4 items)
	PA2	4th factor of PANAS (3 items)

The results indicated that the second-order CFAs did not reveal satisfactory results for the 'Life Satisfaction' and 'Self-Esteem' whereas the first-order confirmatory

factor analyses confirmed the factorial structures of the scales suggested by the exploratory factor analyses as shown in the Appendix A (A1.1 and A1.2 for Life Satisfaction and A2.1 and A2.2 for Self-Esteem). The results of the second-order confirmatory factor analyses for the other latent variables used in the models with coefficients in standardized values and t-values are shown in Appendix A (A3.1 and A3.2 for Fear of Death, A4.1 and A4.2 for Cultural Worldview, and A5.1 and A5.2 for Happiness). A6.1 and A6.2 in the Appendix A represents the coefficients in standardized values and t-values of the measurement model of Attachment. Table 2.29 shows the observed and latent variables included in the present study and constitutes the summary of the measurement model used in the structural equation models.

Overall, the measurement model of the study included six latent variables consisting of sub-scales of the same measure or of different sub-scales as observed variables (indicators). The latent variables of fear of death, attachment, self-esteem, and happiness were formed as the unity of observed variables. They are the respected factors of the related measures, namely, Personal Fear of Death Scale, Relationships Questionnaire, Rosenberg Self-Esteem Scale, and Positive and Negative Affect Scale, respectively. The latent variables of cultural worldview and life satisfaction consisted of observed variables that are the sub-scales of two different measures for cultural worldview, and the two different measures for life satisfaction. The three sub-scales were from Collective Self-Esteem and the one from Religious Attitudes Scale for the cultural worldview latent variable whereas the two scales of life satisfaction, namely Satisfaction with Life Scale and Life Satisfaction Scale for the life satisfaction latent variable. All latent variables were formed, thus, at least by four observed variables except for the self-esteem and life satisfaction.

CHAPTER III

RESULTS

In this section first the descriptive statistics of the observed variables were given. The results of SEM concerning the four models specified by taking the literature as a base were then presented. Since the main concern of the present research was to test the alternative models concerning the relationship between fear of death and subjective well-being, a non-significant path between any pair of the latent variables specified by the models mean that the structural equation model was not empirically supported.

McDonald and Ho (2002) state that sample correlation matrix gives researchers a great deal of freedom to formulate and evaluate plausible alternative models. Although the literature suggested four possible models in this study, it is stated that there is always possible to specify different structural relations among a set of variables (Jöreskog & Sörbom, 1993; Klem, 2000). Accordingly, the correlation coefficients matrix should be outlined as a possible indicator of relationships identified in the models before the results of each model is presented. Means and standard deviations of and the correlations among the factors used in the models are given in Table 3.1.

Table 3.1. Means and Standard Deviations of, and Intercorrelations among Variables in the Structural Equation Models.

Variable	X	SD	LSF	CFF	TC	SA	AOB	LSI	SS	FS	PS	DS	PUCSE	ITI	PRCSE	GD	NSW	PSW	GLS	SLS	NA1	NA2	PA1	PA2
LSF	(18.1)	(6.6)	1																					
CFF	(15.6)	(4.9)	.46	1																				
TC	(10.9)	(4.6)	.48	.34	1																			
SA	(6.9)	(3.4)	.47	.34	.44	1																		
AOB	(7.4)	(4.0)	.52	.37	.61	.46	1																	
LSI	(5.4)	(2.4)	.38	.13	.24	.16	.31	1																
SS	(4.8)	(1.5)	-.05	-.05	-.11	-.09	-.19	-.14	1															
FS	(3.8)	(1.7)	-.04	-.05	-.18	-.10	-.18	-.19	.38	1														
PS	(4.2)	(1.7)	-.06	-.07	-.06	-.12	-.04	-.09	.13	.24	1													
DS	(4.6)	(1.6)	-.01	.01	.05	-.00	.05	-.11	-.02	.08	.04	1												
PUC	(13.1)	(1.9)	.64	.16	.05	-.00	-.03	-.00	.17	.02	.11	.04	1											
ITI	(13.6)	(3.7)	.11	.20	-.03	-.02	-.07	.00	.12	.11	.00	.12	.42	1										
PRC	(15.2)	(1.4)	-.01	-.00	-.06	.01	-.02	-.10	.04	.06	.07	.06	.07	.21	1									
GD	(18.2)	(5.8)	-.03	.07	.05	-.13	.03	.08	-.08	-.18	.12	.04	.21	.23	-.02	1								
NSW	(20.6)	(3.7)	-.05	-.03	-.16	-.10	-.06	-.18	.27	.29	.32	-.00	.12	.07	.29	-.11	1							
PSW	(12.5)	(2.2)	.13	.10	.00	-.03	.03	.02	.13	.07	.12	-.02	.34	.23	.17	.16	.28	1						
GLS	(14.3)	(4.1)	-.03	.02	-.15	-.09	-.08	-.09	.25	.11	.13	.04	.25	.25	.08	.16	.29	.25	1					
SLS	(11.9)	(2.3)	-.00	.07	-.09	-.10	-.10	-.11	.28	.15	.17	.09	.31	.36	.16	.14	.33	.40	.52	1				
NA1	(19.9)	(3.5)	-.14	-.13	-.20	-.19	-.20	-.19	.25	.30	.24	-.04	.10	.00	.14	-.07	.33	.25	.14	.20	1			
NA2	(12.3)	(2.9)	-.10	-.09	-.13	-.13	-.21	-.22	.25	.20	.22	.14	.12	.16	.13	-.04	.32	.15	.32	.31	.37	1		
PA1	(21.1)	(3.4)	.075	.09	-.01	.00	.01	-.01	.19	.07	.15	-.10	.27	.15	.15	.01	.33	.41	.25	.33	.16	.18	1	
PA2	(14.0)	(2.6)	.12	.11	.03	.01	.01	.01	.11	.05	.07	-.03	.18	.19	.10	.03	.17	.24	.18	.18	-.04	.09	.38	1

r = .09 - .11: p<.05

r = .12 and above: p<.01

LSF: Loss of Self-Fulfilment; CFF: Consequences to Family and Friends; TC: Transcendental Consequences; SA: Self-Annihilation; AOB: Annihilation of the Body; LSI: Loss of Social Identity.
SS: Secure Attachment Style; FS: Fearful Attachment Style; PS: Preoccupied Attachment Style; DS: Dismissing Attachment Style
PUC: Public Collective Self-Esteem; ITI: Importance to Identity; PRC: Private Collective Self-Esteem; GD: God Dimension
NES: Negative Evaluation of Self-Worth; PES: Positive Evaluation of Self-Worth
GLS: General Life Satisfaction; SLS: Special Life Satisfaction
NA1: Negative Affect 1; NA2: Negative Affect 2; PA1: Positive Affect 1; PA2: Positive Affect 2

3.1. The Results of the First Alternative Model of TMT and SWB

The first model proposed by the researcher suggests that one's level of subjective well-being is defined by the causal structure in which a chain is started by fear of death that define one's cultural worldview, and, in turn, gives way to self-esteem, which is a process resulted in positive mental health indicated by the level of happiness and life satisfaction. The whole model is supposed to define the way by which one's subjective well-being can be estimated.

This indicates a structural equation in which only a one-way direction from fear of death to well-being can be specified. The conceptual diagram of the model is presented in Figure 3.1.
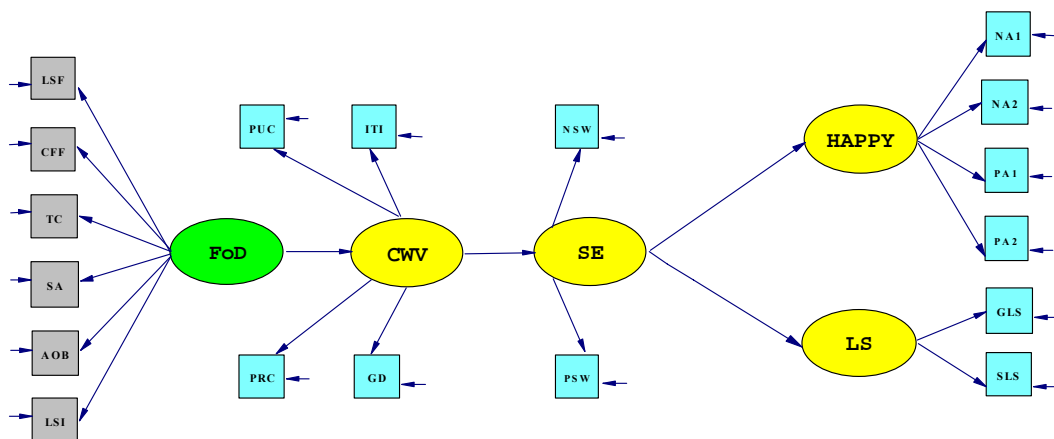

Figure 3.1. The first alternative model of TMT and subjective well-being with observed and Latent Variables.

The correlational analyses between the observed variables are worth mentioning before presenting the SEM results concerning the model. The results indicated that there is a few (6/24) significant associations between the dimensions of fear of death and cultural worldview variables as shown in Table 3.1. The correlations between the observed variables of FoD and Cwv, however, are dubious, that is, some of which signifying positive relationships between the dimensions while others representing negative relationships. Most of the correlation coefficients between other observed variables were significant and in the theoretically expected direction.

The model was tested by using Maximum Likelihood estimation method. Although the results indicated a relatively acceptable fit (Table 3.2), the parameter estimate from FoD to Cwv was not significant whereas all the other estimates were significant. The coefficients in standardized values and t-values for the model were given in Appendix B (Figure B 1.1, Figure B 1.2).

Table 3.2. . The Goodness of Fit Statistics for the Model 1.

Goodness of Fit Index	Value
χ^2 / df (453/131)	3.45
GFI	.91
AGFI	.88
SRMR	.071
RMSEA	.072

Although the model trimming (the deletion of the path from FoD to Cwv) means that the model suggested by TMT was not supported, the model after the deletion (Figure 3.2) was again tested.
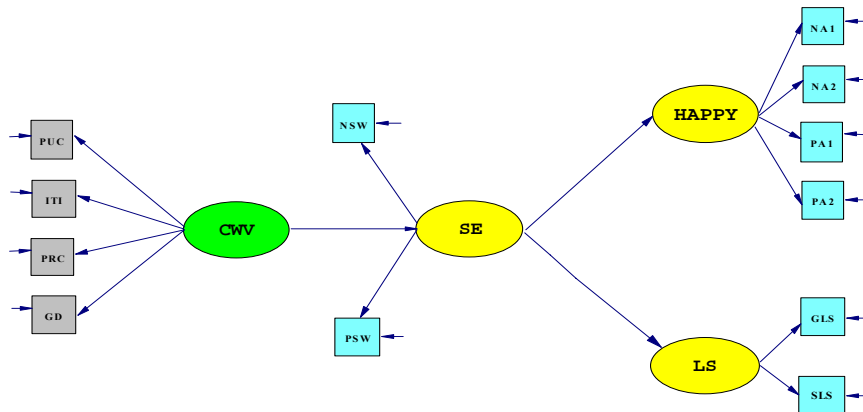
Figure 3.2. The Conceptual Diagram of the Model 1 after Modification.

As shown in Table 3.3 the results indicated that the model fitted to the data. The coefficients in standardized values and t-values were given in Appendix B (Figure B 2.1, Figure B 2.2).

Table 3.3. . The Goodness of Fit Statistics for Model 1 after Model Trimming

Goodness of Fit Index	Value
χ^2 / df (202/51)	3.96
GFI	.93
AGFI	.90
SRMR	.079
RMSEA	.064

Although the whole model was not found to be empirically sound, the estimation values that were statistically significant were as follows. Self-esteem was positively related to cultural worldview (.67); happiness was positively related to self-esteem (.78); and life satisfaction was positively related to self-esteem (.79).

The variance explained by the whole model in life satisfaction and happiness were rather high: .62 and .61 respectively. Thus, in such a picture, it is highly possible for

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one who accepts the cultural worldview to have a high self-esteem, and in turn, experience increased life satisfaction and happiness. Fear of death, however, did not find a place in such a picture according to the model depicted from the results.

To conclude, these results suggested that the model specified from the terror management theory by which we can understand the self-enhancing motivation of fear of death was not supported.

3.2. The Results of the Second Alternative Model of TMT and SWB

While the first alternative model specifies only one way direction from fear of death to subjective well-being, the second model indicates that there might be two main paths from fear of death to subjective well-being. This model supposes that it is not essential for any individual to accept the cultural worldview in order to have a higher level of self-esteem. Cultural worldview and self-esteem are considered to be different and relatively independent ways of being healthier. The conceptual diagram of the model with observed and latent variables are shown in Figure 3.3.
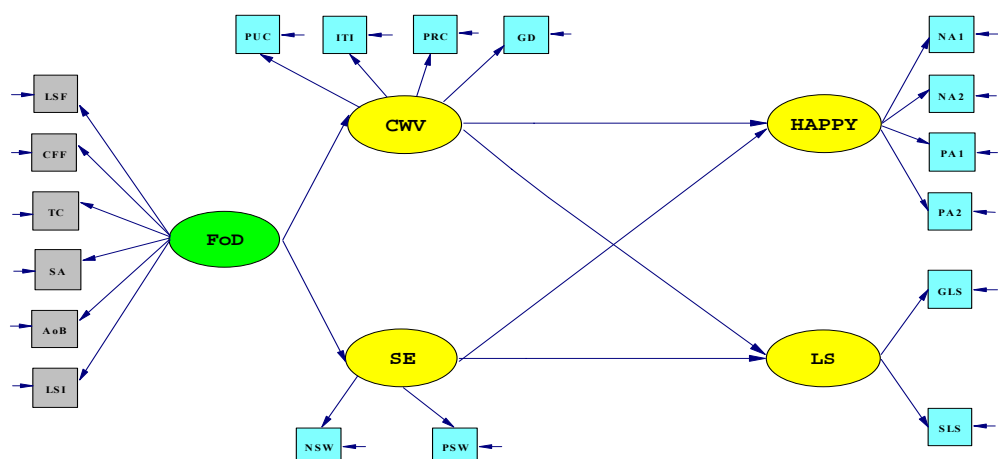

Figure 3.3. Conceptual Diagram of the Second Alternative Model of TMT and Subjective Well-being with Observed and Latent Variables.

The correlational analyses indicated that the five correlation coefficients among 12 possible relationships were significant (between NES and TC, SA, LSI, and between PES and LSF, CFF).

The model was tested by using Maximum Likelihood estimation method. The results of the analysis are presented in Table 3.4. As can be seen from the Table, three of the goodness of fit statistics indicated that the model did not fit to the data, whereas χ^2 / df value and GFI value denoted an acceptable fit. The parameter estimates of the paths from fear of death to self-esteem and cultural worldview, however, were not significant, indicating that the model was not valid as a whole. The coefficients in standardized values and t-values were given in Appendix B (Figure B 3.1, B Figure 3.2).

Table 3.4. The Goodness of Fit Statistics for Model 2

Goodness of Fit Index	Value
χ^2 / df (474/129)	3.28
GFI	.90
AGFI	.87
SRMR	.082
RMSEA	.083

After deleting these non-significant paths from the model (model trimming), the model was retested. Although the goodness of fit statistics (Table 3.5) indicated that the model fitted to the data, the path from cultural worldview to happiness was not significant. The coefficients in standardized values and t-values were given in Appendix B (Figure B 4.1, Figure B 4.2).

Table 3.5. The Goodness of Fit Statistics for Model 2 after the first model trimming.

Goodness of Fit Index	Value
χ^2 / df (189/49)	3.85
GFI	.94
AGFI	.90
SRMR	.077
RMSEA	.063

Thus, a second model trimming was performed on the data by deleting this non-significant path from the model. The goodness of fit statistics indicated that the model fitted to the data rather well (Table 3.6).

Table 3.6. The Goodness of Fit Statistics for Model 2 after the second model trimming.

Goodness of Fit Index	Value
χ^2 / df (189/50)	3.66
GFI	.94
AGFI	.90
SRMR	.076
RMSEA	.063

The coefficients in standardized values and t-values were given in Appendix B (B 5.1, B 5.2). The results revealed that the model as a whole was not supported. Only the three estimation values were found to be statistically significant, indicating that happiness was positively related to self-esteem (.82), and, life satisfaction was positively related to self-esteem (.55) and cultural worldview (.31). All these structural relations of the model supported by the data explained the 67% of the variance in happiness and 59% in life satisfaction.
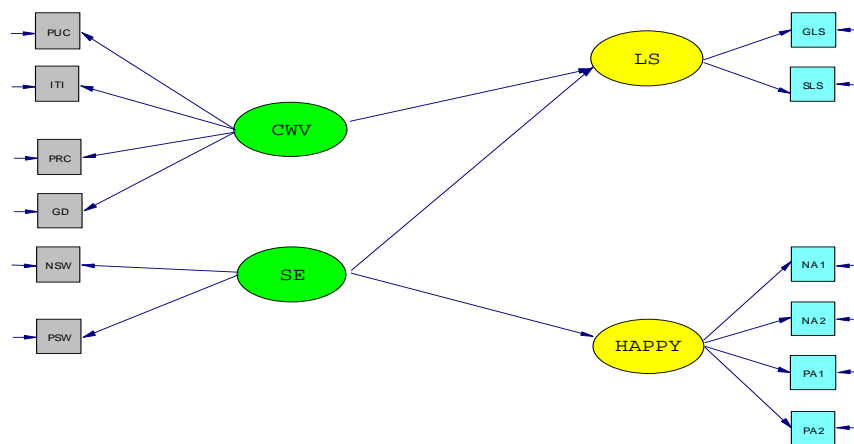

Figure 3.4. The Conceptual Diagram of the Model 2 after Second Model Trimming.

These results suggested that fear of death, in such a model (Figure 3.4), might not be directly related to self-esteem or cultural worldview. Only the right side of the model was found to be supported, indicating that the level of self-esteem was related to life satisfaction and happiness whereas cultural worldview was related to only the level of happiness. The ways as suggested by TMT did not seem to work in our basically collectivist culture. These results were consistent with the findings of a research by Aslıtürk (2001), indicating that both collective self-esteem and private self-esteem did not work as anxiety buffer mechanisms against the terror of death.

3.3 The Results of the Third Model of TMT and SWB: Attachment as a New Buffer Mechanism

The third model locates the attachment styles into the second model presented above as a different buffer mechanism in addition to the original anxiety buffer mechanisms of cultural worldview and self-esteem. Thus, the model assumes that there are three ways that link fear of death to subjective well-being.

Correlational analyses suggested that the two dimensions of fear of death (Loss of Self-Fulfilment, Consequences to Family and Friends) were not correlated with any of the attachment styles, whereas secure and fearful attachment styles were associated with Transcendental Consequences, Self-Annihilation, Annihilation of the Body, and Loss of Social Identity. Additionally, preoccupied style was correlated with Self-Annihilation and Loss of Social Identity whereas dismissing style linked only with Loss of Social Identity.

This model, as shown in Figure 3.5 was tested using Maximum Likelihood method. The results suggested that the two paths from fear of death to the two original anxiety buffer mechanisms, namely self-esteem and cultural worldview, were not significantly predicted by fear of death in addition to non-significant estimation value of dismissing style as an observed variable of attachment latent variable (The coefficients in standardized values and t-values were given in Appendix B: Figure B 6.1 and Figure B 6.2).
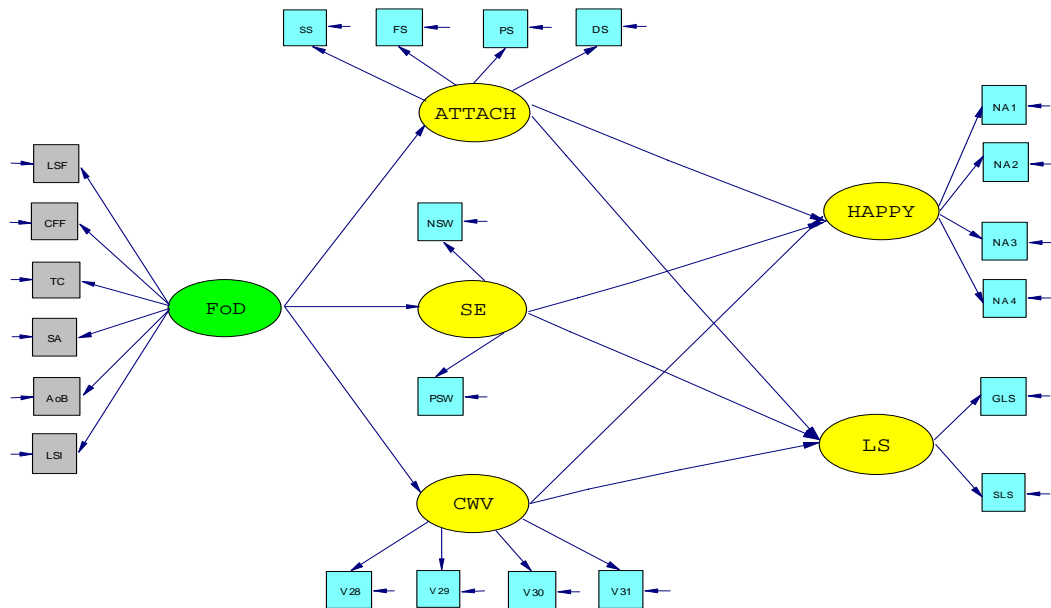
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Figure 3.5. Conceptual Diagram of the Third Model with Observed and Latent Variables: Attachment as an Alternative Anxiety Buffer Mechanism.

These results suggested a model trimming by deleting the non-significant paths from the model. The model after the model trimming was shown as a reliable structure by which only one-way path from fear of death to life satisfaction and happiness can be achieved when the goodness of fit statistics are taken into consideration (Table 3.7).

Table 3.7. The Goodness of Fit Statistics for the Model 3 after Model Trimming.

Goodness of Fit Index	Value
χ^2 / df (321/87)	3.68
GFI	.92
AGFI	.89
SRMR	.077
RMSEA	.075

Although the AGFI value was slightly lower than the expected value, these results were deemed to be the evidence for the validity of the trimmed model. (The

coefficients in standardized values and t-values were given in Appendix B: Figure B 7.1 and Figure B 7.2 respectively).

All these results suggested that the third model as specified in the light of the literature was not supported and only three of the paths in the model were estimated. Accordingly, attachment was negatively related to fear of death (.27), whereas happiness (.57) and life satisfaction (.59) were positively related to attachment.

Thus, the model (Figure 3.6) indicated that as the fear of death decreases possessing a secure attachment style increases, in turn, levels of life satisfaction and happiness increase. The variance accounted by the whole model was .32 for happiness and .35 for life satisfaction.
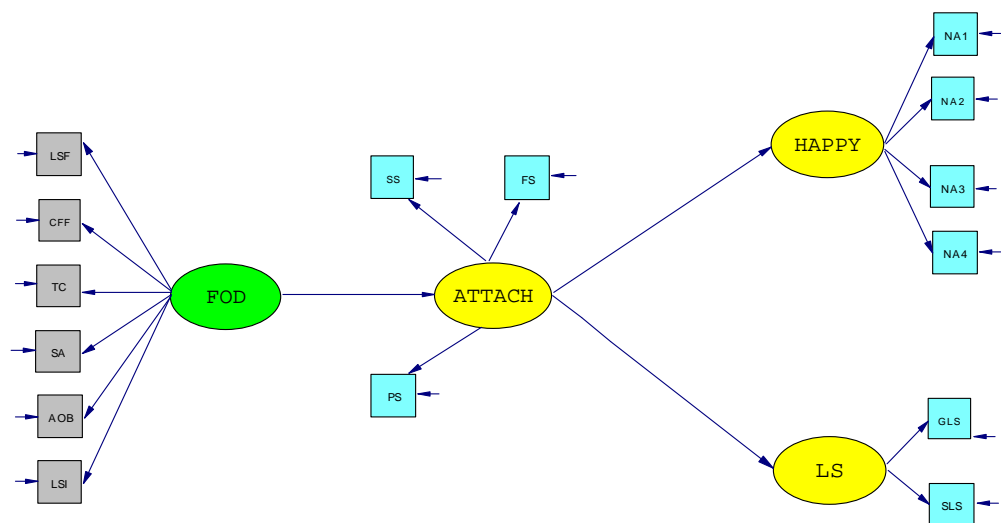

Figure 3.6. The Conceptual Diagram of the Model 3 after Modification.

This model suggested that only attachment style, as an indicator of the quality of close relationships, functions as an anxiety buffer mechanism against the terror of death.

3.4 The Results of the Fourth Model: Attachment as a Mediator between Fear of Death and Anxiety Buffering Mechanisms

The last model was appeared to be an alternative and original one specified by the researcher. This model, hence, assumed that the latent variable of attachment is a mediator between fear of death and two original anxiety buffer mechanisms of self-esteem and cultural worldview stated by TMT. According to this model, a person's attachment style would be predicted by the level of fear of death, and, in turn, levels of self-esteem and cultural worldview would be predicted by the level of attachment system. Accordingly, one's levels of happiness and life satisfaction would be predicted both by self-esteem and cultural worldview. The correlational analyses concerning the observed variables indicated that the model might be plausible: Half of the correlations among the possible 24 relationships were significant. The conceptual diagram of this model is presented in Figure 3.7.
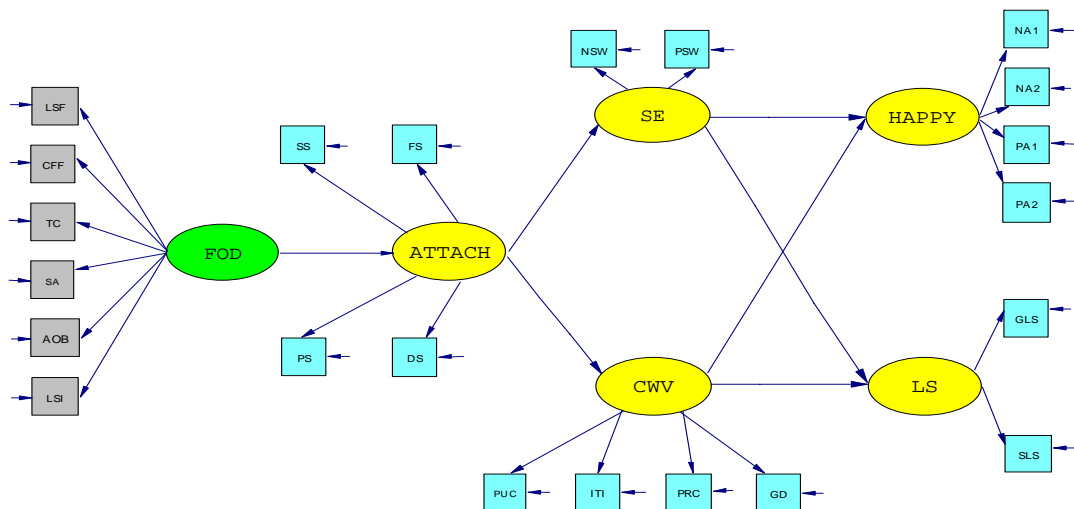

Figure 3.7. Conceptual Diagram of the Model 4: Attachment as a Mediator.

This model was tested by Maximum Likelihood procedure. As a preliminary evaluation of the model, coefficients in standardized values and t-values (Appendix

B: Figure B 8.1 and B 8.2 respectively) indicated that the dismissing style as an observed variable was not a reliable indicator of the attachment latent variable. Thus, a model trimming was performed on the model by deleting the variable from the model. All paths in the model were shown to be significant (The coefficients in standardized values and t-values were given in Appendix B: Figure B 9.1 and Figure B 9.2 respectively). The results after model trimming indicated relatively acceptable goodness of fit statistics (Table 3.8.).

Table 3.8. The Goodness of Fit Statistics for the Model 4 after Model Trimming.

Goodness of Fit Index	Value
χ^2 / df (621/182)	3.41
GFI	.89
AGFI	.86
SRMR	.076
RMSEA	.071

Post hoc model modifications suggested by the Lisrel program were performed in an attempt to develop a better fitting, more parsimonious model. Three post hoc modifications were done, one of which is correlated error and two of which are relationships between observed and latent variables: correlated errors between two factors of fear of death, namely TC and AoB; the path from observed variable NA2 to latent variable ATTACH; and the path from observed variable PSW to latent variable CWV. The correlated errors between TC and AoB suggested that the variances that could not be explained by the variables were related to a common variable (unique variable). The path from NA2 to ATTACH indicated that affect and the attachment system of an individual was seemingly related (Bowlby, 1988; Mikulincer, Hirschberger, Nachmias & Gillath, 2001). The last modification indicated that the private and collective self-esteem was related to each other, which is supported by the previous research (Katz, Joiner & Kwon, 2002). The goodness of fit statistics (Table 3.9) indicated that the modified model fitted the data better, except for the slightly lower level of AGFI.

Table 3.9. The Goodness of Fit Statistics for the Model 4 after Model Modification.

Goodness of Fit Index	Value
χ^2 / df (475/179)	2.65
GFI	.91
AGFI	.89
SRMR	0.067
RMSEA	0.059

The significant change in χ^2 between the hypothesized and revised model indicated by the χ^2 difference test (141.54: 3; p<.001) suggested that the modifications contributed to the effectiveness of the hypothesized model. The coefficients in standardized values and were given in Figure 3.8 (The coefficients in t-values were given Appendix B, Figure B 10.1).

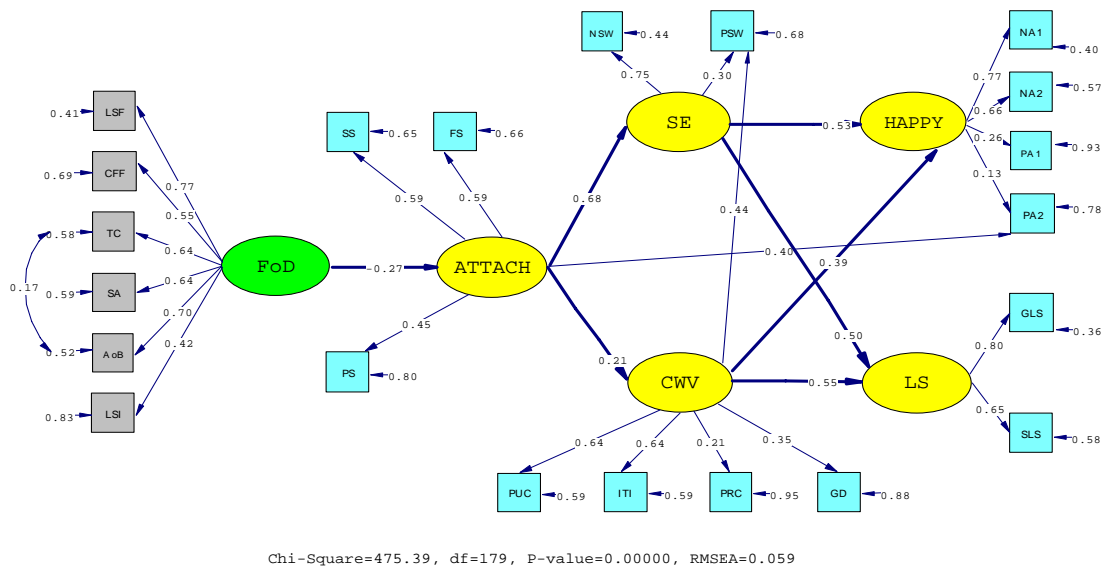Chi-Square=475.39, df=179, P-value=0.00000, RMSEA=0.059

Figure 3.8. The coefficients in standardized values for the Model 4 after modification

Jöreskog and Sörbom (1993) suggested another way for assessing the fit of the whole model by taking the stemleaf plot and the Q-plot into consideration with regard to examining the standardized residuals. A good model, according to these criteria, is characterized by a stemleaf plot in which the residuals are symmetrical around zero,

with most in the middle and fewer in the tails. The stemleaf plot of the model 4 is shown in Figure 3.9.

```
- 5|2
 - 4|6
 - 3|6
 - 2|9876410
 - 1|9887766555331111000
 - 0|999888888777777777766666555555544333333222222222222211111111111110000000000000000000000000000
  0|11111111122222222222222222233333344444444444455555555556666666666777777778888899999
  1|0000011112223777899
  2|1223456688
  3|13
  4|7
  5|1
  6|
  7|6
```
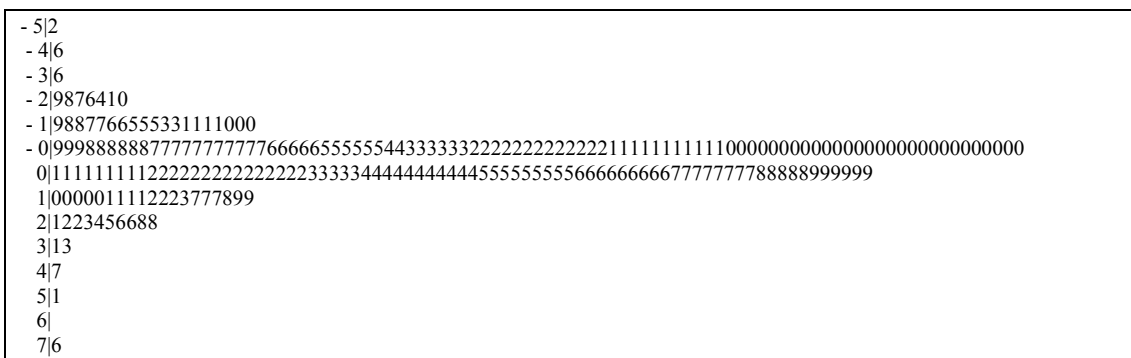
Figure 3.9. Stemleaf Plot for Residuals of the Model 4 after Modification.

Figure 3.9 seems to be an indicator of a good model fit. In the Q-plot, on the other hand, a good model is characterized by points falling approximately on a 45 rectangle line.
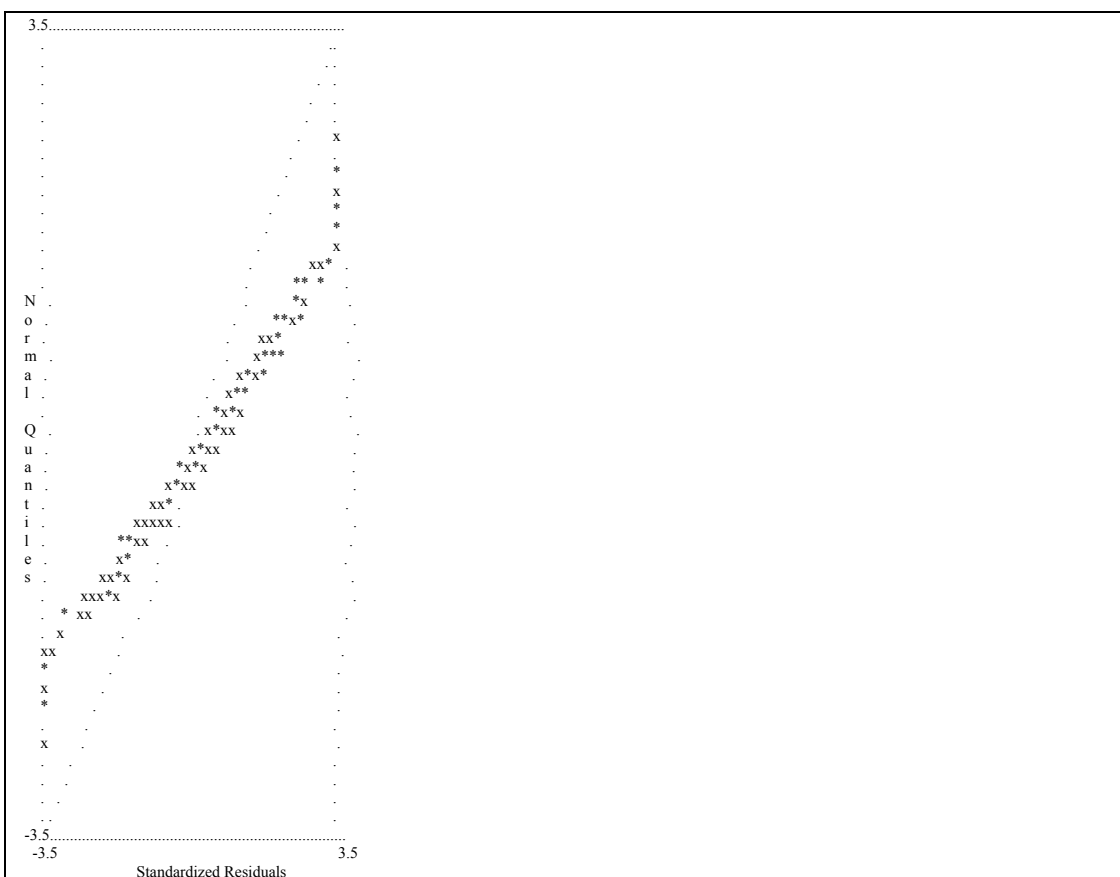

Figure 3.10. Q-Plot of Standardized Residuals for the Model 4 after modification.

As can be seen from the Figure 3.10, the model seems to be good with respect to this criterion though the appearance of some outliers. Standardized residuals that appear as outliers in the Q-plot are indicative of a specification error in the model.

This model, thus, was shown to be sound as a whole, indicating that the structural relationships suggested by the model were supported. Standardized indirect and total effects were shown in Table 3.10. These structural equations indicated that: fear of death was directly and significantly associated with attachment styles (-.27); attachment was significantly related to both self-esteem (.68) and cultural worldview (.21); self-esteem was significantly related to both happiness (.53) and life satisfaction (.50); cultural worldview was significantly associated with both happiness (.39) and life satisfaction (.55). Stated more clearly, the predictive validity of fear of death against attachment was small. Similarly, the predictive validity of the attachment against cultural worldview was small whereas the predictive validity of the attachment against self-esteem was strong. The paths from self-esteem to both life satisfaction and self-esteem had large effect sizes. Finally, the predictive validity of cultural worldview against life satisfaction was large whereas the predictive validity of cultural worldview against happiness was medium.

Table 3.10. Standardized Indirect and Total Effects of Latent Variables in Model 4.

	FoD	ATTACH	SE	CWV
Indirect Effects				
FoD				
ATTACH				
SE	-.18			
CWV	-.06			
LS	-.12	.45		
HAPPY	-.12	.44		
Total Effects				
FoD				
ATTACH				
SE		.68		
CWV		.21		
LS		.45	.50	.55
HAPPY		.44	.53	.39

As for the paths from attachment to life satisfaction and happiness through the mediator variables of self-esteem and cultural worldview, the results showed that these two 'ways' suggest different situations with regard to well-being. Stated in statistical terms, the coefficients calculated for the paths from attachment through self-esteem to happiness (.36) and life satisfaction (.27) were higher than the paths from attachment through cultural worldview to happiness (.081) and to life satisfaction (.11). These results indicated that the effect of the path through self-esteem on both life satisfaction and happiness was higher than that of cultural worldview validation. This difference seemed to emerge by the effect of the attachment style on self-esteem (.68), indicating that attachment style was more important for self-esteem than for cultural worldview. This was evident in the variance explained for the variables, .46 for self-esteem and .044 for cultural worldview.

The variance explained by the whole model in happiness and life satisfaction was appeared to be high, 48% and 63% respectively.

CHAPTER IV
DISCUSSION

In this chapter the findings of each model were discussed separately in the same order as they were presented in the results section. The reason of presenting the results in such an arrangement is that the order of the models concerning the topic of the study represents the debate in the literature. The first and the second models that were based on the original Terror Management Theory's assumptions were discussed together because of the slight difference between the models. Discussion of the findings regarding the models was followed by the limitations, implementations and recommendations for the future research subsections.

4.1. First and the Second Alternative Models of Terror Management Theory and Subjective Well-Being

The main destination of the first model was to attain a possible pattern to contribute to the understanding of the relationship between fear of death and subjective well-being through the psychological mechanisms that make the terror of death a possible catalyst for a more healthy life. Although there have been much interest in the relationship between terror of death and mental health starting from the early years the connection was assumed to be a fully negative one. For example Freud (1930) thought that death instinct is one of the main resources of psychopathology. Although there have been more positive conceptualizations of death in the literature, Terror Management Theory is one of the simplest and empirically sound theory (Pyszczynski et al., 2004) by which a positive relationship between terror of death and well-being could be established. In the light of the basic assumptions of Terror Management Theory, the present study concluded that the relationship between fear of death and subjective well-being might be mediated by the defense mechanism of self-esteem and cultural worldview validation. Once the individuals are exposed to the cultural worldview of their own, which is a prelude to well-being, they can increase their self-esteem as part of their culture's valuable subjects. In such a model, the fear of death is assumed to be buffered by one's embedding in the cultural

worldview provided by the family and cultural wisdom. This is assumed to be the main route against the demolishing power of death.

In the present study, the findings of the first alternative model based on Terror Management Theory suggested that the whole model was not validated. The path from fear of death to cultural worldview was not significant when the parameter estimates were taken into consideration. Although the remaining part of the model was found to be empirically sound and accounted for 62% and .61% of the variance of life satisfaction and happiness components of the subjective well-being, the theory was not supported. This result is consistent with the findings of Aslıtürk (2001) indicating that collective self-esteem was not protective against fear of death among university students. When the cultural worldview was assumed to be a latent variable (a unity of collective self-esteem and a factor of religious attitudes) the present findings suggest that the relationship between fear of death and cultural worldview might not be valid in collectivist cultures like Turkey. These results are somehow in line with the assumption that individualist and collectivist cultures may have different reactions to mortality with regard to cultural worldview. Taking this assumption as a base, Kashima, Halloran, Yuki, and Kashima (2003) found that there were crucial differences between Japanese and Australians with regard to the cultural worldview when mortality was salient. Kashima, Halloran, Yuki, and Kashima also reported that although personal mortality was the most influential antecedent of worldview defense in Australia, this was not the case in Japan. In the collectivist cultures, their results suggest, mortality had a stronger effect when collective rather than personal death was imagined. As far as the type of the scale used in the present research (Personal Fear of Death Scale) is concerned, these findings may be a result of this cultural variable. It is noteworthy that, the measure of fear of death used in this study is a *personal* fear of death scale, thus, the collective dimensions of fear of death may have been ignored.

Mikulincer and Florian (1996) seems to give a plausible account for the difference between individualistic and collectivist cultures with regard to the anxiety buffering function of cultural worldview. According to the authors, individualistic cultures see the individual and his or her well-being as the center of human endeavors and society

as a means for achieving well-being. This contention may be irrelevant in some collectivistic cultures within which the societal goals superordinate individual values and needs, and the self is not defined in individual terms. In such cultures, living up to cultural values is a goal in itself and not a means for self-preservation. This seems to be a plausible account for the nonsignificant relationship between fear of death and cultural worldview found in the present study.

On the other hand, the results of the remaining part of model indicated that the positive effect of cultural worldview along with the self-esteem on subjective well-being was evident. Hence, the results suggested that there was a close connection between cultural worldview and subjective well-being with the mediatory effect of self-esteem. The effect of self-esteem on subjective well-being has already been confirmed in the previous research (Cha, 2003; Cheng & Furnam, 2003; Schimmack & Diener, 2003; Zhang & Leung, 2002). The results of the present study were consistent with these previous findings.

Although the terror management theory suggests that cultural worldview is a prerequisite for self-esteem, some (Mikulincer and Florian, 1996) argue that it may not be the case. The results of the present research supported the assumptions of the terror management theory. However, this result might have stemmed from the nature of SEM. In other words, there might be a model in which self-esteem may be a prerequisite for cultural worldview and the connection between self-esteem and subjective well-being may be mediated by cultural worldview. The correlational results support the plausibility of such a model as the results showed that 18 of the possible 24 correlation coefficients between the dimensions of cultural worldview and of subjective well-being were significant. The finding of the present study showed that fear of death does not seem to result in such a chain of cultural worldview-self-esteem which is still the most controversial issue in Terror Management Theory (Crocker & Park, 2004a, 2004b; Crocker & Nuer, 2004).

The second alternative model suggested that there might be a two-way mediation between fear of death and well-being by taking the two anxiety buffer functions of self-esteem and cultural worldview as different distal defenses. The results of the

Structural Equation Modeling revealed that the model was not valid and the main problem of the second model was the invalid paths from fear of death to self-esteem and cultural worldview. As expected, the path from fear of death to cultural worldview was not significant in this model, too. In other words, the fear of death was not a predictor of self-esteem, indicating that it might not have a buffering function when the fear of death was salient. This result might have stemmed from the correlational nature of the present study. In the literature, research (Arndt et al., 1997, 1999; 2002; Schimel et al., 1999, 2001; Simon et al, 1997) is generally experimental and the subjects are first induced a self-esteem enhancing stimulus and then experimentally faced with fear of death.

As in the first model, the rest of the model was found to be empirically sound except for the path from cultural worldview to happiness. In addition to the effect of self-esteem on subjective well-being (life satisfaction and happiness) mentioned above, the positive contribution of cultural worldview on life satisfaction found in this research was consistent with the findings of the previous research (Bettencourt & Dorr, 1997; Diener & Diener 1995; Genia & Cooke, 1998; Neill & Kahn, 1999; Peacock & Poloma, 1998). Although the research generally indicated both collective self-esteem (Bettencourt & Dorr, 1997; Cha, 2003; Zhang & Leung, 2002) and religious attitudes (Barcus, 1999; Compton, 2001; Daaleman, Frey, Wallace, & Studenski, 2002; Genia & Cooke, 1998; Hodges, 2002; Neill & Kahn, 1999; Peacock & Poloma, 1999) have a positive effect on happiness, the present research findings showed no support for this finding. These results, however, seem to be caused by the statistical technique of SEM used in the study. In SEM the more the number of the paths in a given model, the more the chi-square value tends to decrease. This was evident in the fact that while this path had a significant t-value in the first convergence of the model, it was not significant after the model trimming.

In short, these results suggested that there might be cultural differences for the basic assumptions of TMT especially with regard to the anxiety buffering effects of self-esteem and cultural worldview against fear of death. However, there is a paucity of research into investigating the validity of the basic TMT assumptions in collectivist cultures. Thus, these results, along with the findings of Aslıtürk (2001), suggest that

the main assumptions of TMT might not be completely verified in Turkey as a collectivist culture (Göregenli, 1995; İmamoğlu, 1998).

4.2. The Third Model: Attachment as an Alternative Anxiety Buffer Mechanism

The third model proposed that attachment system of an individual is an anxiety buffer mechanism in addition to those of the Terror Management Theory (self-esteem and cultural worldview). The results of the third model indicated that only the path from fear of death to subjective well-being through attachment was significantly converged whereas the paths through self-esteem and cultural worldview were not. This is an expected result when the previous models tested in this study were considered. Previous research (Mikulincer, Florian, Birnbaum, & Malishkevich, 2002; Hirschberger, Florian, Mikulincer, Goldenberg & Pyszczynski, 2002, Hirschberger et al., 2003) indicates that, the close relationships is a powerful anxiety-buffer mechanism against fear of death. As Bowlby (1988) stated, attachment system of an individual is closely related with the phenomena of fear because of the vulnerability of the childhood. In child's experiential world, any threat or phenomenon that is difficult to overcome is resulted in being in touch with the caregiver. The attachment system was found to be activated in the later periods of the life of human beings when a fearful experience is undergone (Mikulincer et al., 2002). Thus, from the Terror Management Theory perspective, relational needs are regarded as important defense mechanisms with regard to fear of death when it is salient. The model, thus, indicated that the relationship between fear of death and subjective well-being was mainly mediated by the attachment system. Stating differently, the more one has a secure attachment system the more s/he undergoes a positive evaluation of life, namely subjective well-being. This model suggested a simpler model than that of the original Terror Management Theory. Although this model seems to be the simplest one regarding the defense against fear of death and the psychological processes resulted in mental health, it failed to be completely validated. These results were consistent with the previous findings. Literature (Hirschberger et al., 2002, 2003) suggests that the attachment system is an alternative defense mechanism against the terror of death. The validated model in the present study remains only a plausible but not a whole account of the psychological

mechanisms against fear of death because it eliminates the other important aspects of psychological resources of the individual.

The last model was an attempt to understand the psychological mechanisms against the fear of death, in which these mechanisms might not be purely defense mechanisms.

4.3. The Fourth Model: Attachment as a Mediator between Fear of Death and Anxiety Buffer Mechanisms

All the models above assumed death as a main threat to the life of the human beings and as a negative aspect of human functioning. Although TMT regarded death as a catalyst for well-being, it is feasible to evaluate all acts of the individuals as mere reactions to this demolishing fact. This means that, according to this paradigm, all meanings of life are pseudo-meanings that is, in fact, defensive reactions to death. Self-expansive behaviors resulted in self-esteem are only defenses in order to cope with death or ignore the fact of ultimate meaninglessness of life. Although derived from existential resources, Terror Management Theory seems not to accord with the basic assumption of existentialism that supposes death is not only a threat but a fact making the life meaningful (Heidegger, 1996a; May, 1953; Rogers, 1994). Assuming death as an opposite of life seems to be congruent with the paradigm holding that death, in fact, makes life meaningless. All one can do against the terror of death is to defend oneselves by participating in activities in order to deny its existence. Accordingly, the main criticism against TMT (Crocker & Park, 2004a, 2004b; Crocker & Nuer, 2004) is its taking all struggling of human beings as an endless efforts to relieve from fear of death. All activities of individuals, in TMT, are assumed to be that the individuals will go on doing things just in order to cope with the terror of death. The most important concepts of the field of counseling such as self-actualization, fully-functioning, and choice are, thus, assumed to be merely the by-products of these defensive reactions. As Ryan and Deci (2004) stated, these defenses cannot be the only account for the growth motivations, and there should be non-defensive and more authentic responses to the undeniable fact of death.

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The last model is an attempt for a possible account through which the basic ways of defenses can be conceptualized as engagements in life. The results provided a support for the plausibility of such a model. The main difference of the last model from the earlier ones is that it transforms the meaning of the variables mentioned as defense mechanisms. In such a model, the attachment system of the individual is regarded as a personality variable mediating the relationship between fear of death and TMT's original defense mechanisms (self-esteem and cultural worldview), thus making them ways of experiencing the life. As Bowlby (1973, 1988) stated, attachment system of individuals serves as a basic personality dimension for pathways of development. Attachment system defined by Bowlby is later considered as a unity of two dimensions: working model of self and working model of others (Bartholomew & Horowitz, 1991). Working model of individuals, thus, functions as a base both in personal or private (Mikulincer, 1998) and social contexts (Bohlin, Hagekull, & Rydell, 2000; Rom & Mikulincer, 2003). It is probable, then, the attachment system closely relates the affiliation needs of individuals to social groups in particular, and to culture in general (Baumeister & Leary, 1995; Brewer & Gardner, 1996; Smith et al., 1999). The statistically meaningful paths from attachment to self-esteem and cultural worldview mean that such a connection is highly possible. The rest of the model was empirically sound that the level of self-esteem and cultural worldview determine the level of evaluation of one's life cognitively (life-satisfaction) and emotionally (happiness). Stating differently, in this final model, when attachment was a mediator, fear of death was associated with subjective well-being through self esteem and cultural worldview.

One important point in this model was the explanatory power of the paths from fear of death to subjective well-being through self-esteem and cultural worldview. One of the basic assumptions of TMT, holding that cultural worldview is a prerequisite for self-esteem, was challenged by the fact that the path through self-esteem accounted for more variance in subjective well-being than path through cultural worldview. This is an expected result because the research indicates that the private or individual definition of self is more important for individuals than those of collective (Geartner et al., 2002; Trafimow et al., 1991), even when confounding variables such as individualism and collectivism were controlled (Gaertner, Sedikides, & Graetz,

1999). This finding seems to be a challenge to the view that cultural worldview or values may be more important than private self-esteem is (Bettencourt & Dorr, 1997; Cha, 2003; Trafimow et al., 1991; Diener & Diener, 1995). The present finding supports that even in a collectivist culture the private sources of esteem might be more important than those of collective ones.

Overall, the results of the present study revealed that the four model derived from the literature indicated some problems in relation to the basic assumptions of Terror Management Theory, especially concerning the death anxiety-buffer functions of self-esteem and cultural worldview. Besides, the inclusion of attachment in Terror Management Perspective as a new defense in the third model was also not confirmed. The results concluded that the most plausible model was the fourth one that showed that when attachment was located as a mediator between fear of death and distal defenses of TMT, the model works well for accounting for subjective well-being from the TMT perspective. This result is consistent with the literature because there is also evidence that the role of attachment on psychological health is primarily mediated by self-esteem (Wilkinson, 2004).

4.4. Conclusions and Implications

Death and well-being is perhaps the most important concepts in counseling practice. According to Yalom (1980) the most important factor in all therapeutic situations is, whether consciously or unconsciously, the terror of death making all meaningful acts of individuals meaningless. In addition to its being a basic underlying factor in therapeutic situations, death and death related concerns such as loss (Schwartzberg & Halgin, 1991) and terminal illness (Morrow et al., 1997) continue to be important research areas. Moreover, the research (Elliot & Church, 2002) indicated that the death related phenomena such as early parental loss through death were important factors in avoidance therapy goals. Subjective well-being, on the other hand, is one of the most important concepts of positive mental health (Seligman and Csikszentmihalyi (2000). Lent (2004) claims that much of clients' motivations for counseling can be classified into two larger categories: first, a desire for symptom relief and restoration of life satisfaction; second, a desire for growth, learning,

change or understanding. Usually only symptom relief is considered as a motivation for well-being in counseling. It is important to note that the last model presents a framework in which a process can be accomplished not only in terms of subjective well-being but also growth and change.

The main purpose of the present research was to investigate the relationship between fear of death and subjective well-being within the context of the psychological mechanisms of self-esteem and cultural worldview. Although, in the literature, considerable theoretical efforts have been devoted to understand the nature of the relationship between death and life (fear of death and mental health), they seem to remain unsatisfactory because of treating the relationship as a simple opposition to one another (Chung et al., 2000; Jim, 1989; Peavler, 1999; Simon, & Greenberg, 1996; Templer, 1970). Indeed, the theoretical accounts for the relationship have taken the defense mechanisms of denial and acceptance into consideration and made the relationship a simple clashing of opposites. In such a view, the denial or acceptance of death is assumed to be the contributor of mental health. Taking Terror Management Theory perspective as a standpoint, this study aimed at attaining an empirically supported model accounting for the relationship between fear of death and well-being. Among the tested models derived from the literature, the last model was the only empirically sound one that was completely verified.

The main implication of this research might be that, in the context of counseling with university students, the most important factor with regard to death-related phenomena seems to be the concept of attachment. The results regarding the first and second models indicated that taking TMT's basic distal defenses as direct reactions to fear of death and treating them as merely anxiety-buffer mechanisms might not be a suitable approach in the therapeutic relationship. The results of the third proposed model indicated that considering attachment as an alternative defensive reaction might not be feasible, even misleading. Such a model might ignore the link between attachment and basic private and social engagements in life, that is, self-esteem enhancement and cultural worldview respectively.

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The most suitable approach in the context of counseling with university students practice seems to focus on the attachment system of the individual and its consequences for the level of self-esteem and cultural worldview. Although the results of the present study indicated that the relation between fear of death and attachment is not strong, the level of fear of death measured in this study is a consciously felt one. It is arguable that all patterns of the clients, whether behavioral, cognitive or emotional, may be tied with the fear of death, the choice is up to the counselor's theoretical framework. The counselor may frequently work in such a perspective either in the context of fear of death related phenomena (such as grief, loss) or within the context of the whole counseling process. As a matter of fact, research (Feifel, 1990) informs us that the death related concerns are experienced by all people not only by the elderly.

In counseling sessions counselor is the only person that the client may reflect his/her attachment system onto. Patterns of attachment are highly immune to change (Çelik, 2004) and the client is assumed to react to the counselor's responses consistent with his/her attachment style. According to Bowlby (1998), this is nothing but the classical concept of transference (p.142). The aim of the counselor is to help the client understand the relationship between fear of death s/he feels consciously or unconsciously and his/her attachment system as a reaction to the undeniable fact of life. The counselor, then, should give assistance to the client in seeing the relationship between his or her attachment system and its consequences for both the efforts of self-esteem and cultural / social bounds. As Bowlby clearly stated:

> Once he has grasped the nature of his governing images (models) and has traced their origins, he may begin to understand what has led him to see *the world* and *himself* as he does and so to feel, to think, and to act in the ways he does. He is then in a position to reflect on the accuracy and adequacy of those images (models), and on the ideas and actions to which they lead, in the light of his current experiences of emotionally significant people, including the therapist as well as his parents, and of himself in relationship to each. Once the process has started he begins to see the old images (models) for what they are, the not unreasonable products of his past experiences or of what he has repeatedly been told, and thus to feel free to imagine alternatives better fitted to his current life. By these means the therapist hopes to enable his patient to cease being

a slave to old and unconscious stereotypes and to feel, to think, and
to act in new ways (p.139; italics added).

If the client understands the link between her attachment system and the engagements in life with regard to self-esteem and cultural / social contexts, she can reevaluate the life she is experiencing. This kind of awareness may lead to a change in the ways of thinking, feeling, and behaving in both private and collective engagements of self-esteem.

Such a process of change is hoped to occur not only in individual counseling practice but also in group counseling context. Pistole (1997) is the first author who suggested that group counseling is an appropriate medium for improving individuals' attachment styles toward a more functional secure type as the group provides a secure environment and opportunities for secure attachments. The atmosphere of groups is perhaps more suitable than individual counseling sessions. Group counseling, as Corey and Corey (1997) stated, provide clients with an atmosphere in which not only feedback, support, and acceptance are experienced but also a safe place for experimentation with new behavior. In such an atmosphere, the client can see the relation between death related concerns and attachment system by receiving feedback from others, and more clearly his or her ties with the group as a social environment. Attachment theory is also considered as a relevant framework for understanding individual differences in group-related cognitions, affect, and behavior (Rom & Mikulincer, 2003).

Stated more clearly, when the death related phenomena is evident (whether discussed openly, or made conscious by the help of the counselor), the members of the group can assess their private and social reactions to death phenomena in the light of their attachment system. For example, attachment anxiety is associated with negative self-perceptions and the appraisal of group interactions as a psychological threat whereas attachment avoidance is related with negative perceptions of other group members and the dismissal of the potential benefits of group interactions (Rom & Mikulincer, 2003). Research (Park et al., 2004) indicated that attachment security was related to basing self-worth on family support. Both the preoccupied attachment style and

fearful attachment style were related to basing self-worth on physical attractiveness. Finally, the dismissing attachment style was related to basing self-worth less on others' approval, family support, and God's love but on oneself.

In the context of the counseling with university students who have high level of fear of death, whether in individual or in group counseling, the present study suggests that the counselor be aware of the strong relationship between secure attachment and private self-esteem. The counselor should place the focus on the quality of close relationships and the effects of them on the client's self-esteem. Stated more clearly, although the attachment system of an individual are resistant to change, the counselor should help client be aware of the effects of the quality of close relationships (the attachment style) on self-esteem and how the client's interactions with significant others might have negative effects in evaluating her or his self-worth.

A further implication of the results of the study relates to the risk-taking behaviors. The research indicated that risk-taking behaviors increase when the mortality is salient (Ben-Ari et al., 1999; Hirschberger et al., 2002; Miller & Mulligan, 2002). This is an expected result when taking TMT perspective as a standpoint. Taking-risk is a way of enhancing self-esteem when the death related concerns are salient. In dealing with such clients, the counselors' focus, then, should be on the attachment system of the clients in individual counseling sessions or in guidance programs. Focusing on the attachment system may even be useful in other problems such as ethnicity (Arndt et al., 2002) and aggression (McGregor et al., 1998).

4.5. Recommendations for Future Research

Although there are some problems with the models taking the original TMT assumptions as base, the future research on adaptation of TMT perspective to counseling and helping field should consider the psychometric features of the measures with regard to cultural bias. In this research only one of the seven scales was developed for Turkish population. Although the structural equation modeling

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technique give the researcher the opportunity to confirm the structural validity and reliability of the variables or scales used in the study, there exists possible problems as a result of the bias inherited in the measures. Future research should take the variables of individualism and collectivism into consideration in order to control the possible effects of such variables (Kashima et al., 2003). For example, in such a study, a partial correlation matrix (controlling for the levels of individualism and collectivism) can be used as input, rather than a variance-covariance matrix.

Another concern for the future research may be the measure of fear of death. The scale used in this study measured conscious fear of death, which might result in lost of much information with regard to the relationship between death related concerns and attachment. The relationship between the two variables may be stronger than found in this research which can only be understood by using the scales measuring unconscious death anxiety since the distal defenses are assumed to be reactions to unconscious fear of death (Pyszczynski et al., 1997, 2004).

Future research might also use different kind of measures in order to define the close relationships. The attachment scale used in the third and fourth models was developed in order to understand the attachment styles of the individuals. The theoretical framework (Mikulincer et al., 2002) underlying the third model mentioned the close relationships as an anxiety buffer mechanism. Thus, a close relationship scale defining the extent to which an individual need close relationships can be used in the following research.

The models identified and tested here can be used in order to understand the Terror Management Theory's possible contribution to the other positive psychology constructs such as psychological well-being and quality of life or, conversely, psychopathological phenomena such as depression or anxiety. Additionally, the same models can be tested by taking other important psychological phenomena as dependent variables such as risk taking behaviors (Ben-Ari et al., 1999; Hirschberger et al., 2002; Miller & Mulligan, 2002), stereotypic thinking (Schimel et al., 1999), and identification with body (Goldenberg et al., 2000). Using attachment as a

mediator variable may be more illuminating to the nature of these phenomena that is explained in the Terror Management Theory perspective.

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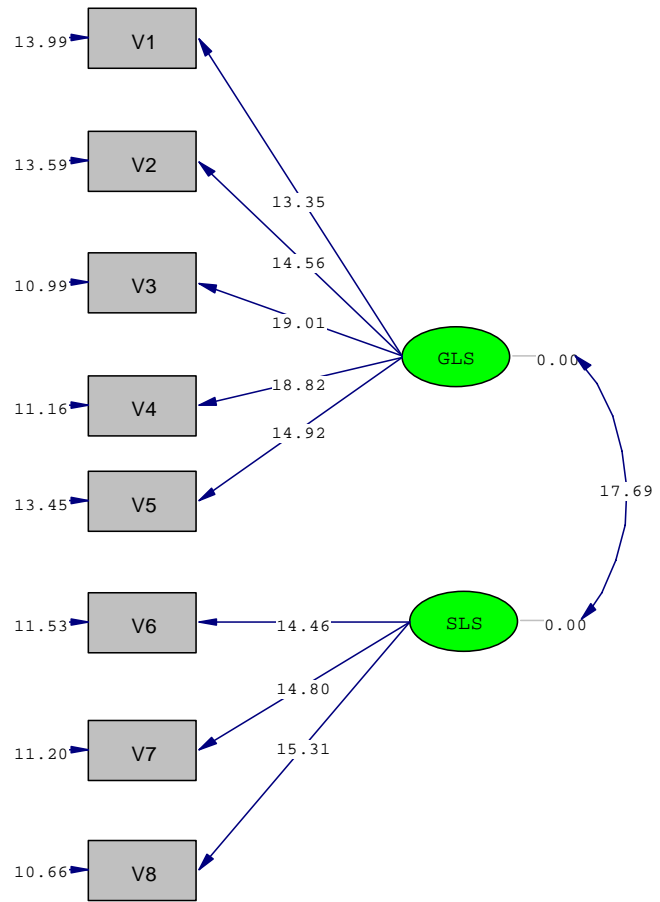
LISREL ESTIMATES OF PARAMETERS IN MEASUREMENT MODELS WITH COEFFICIENTS IN STANDARDIZED AND T-VALUES

A1.1. LISREL Estimates of Parameters in Measurement Model of Life Satisfaction with Coefficients in Standardized Values.
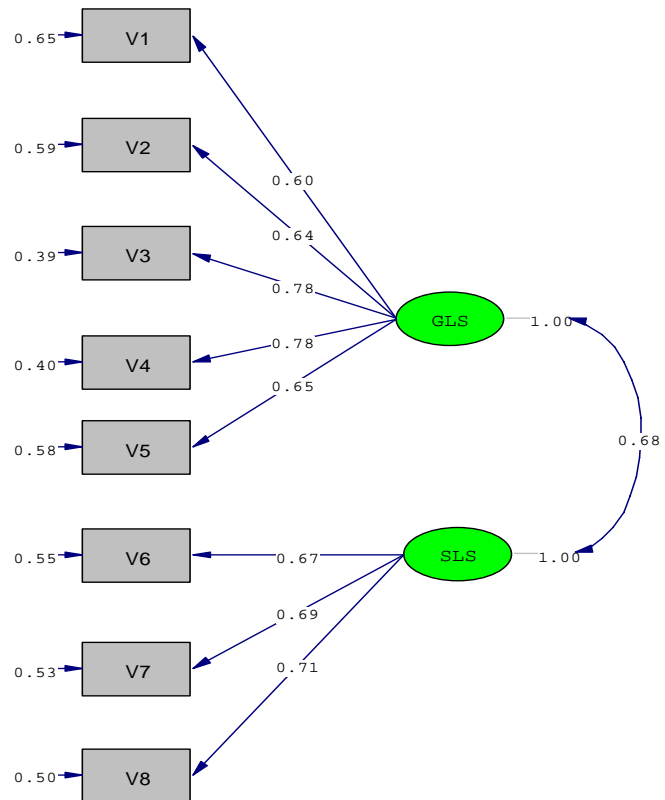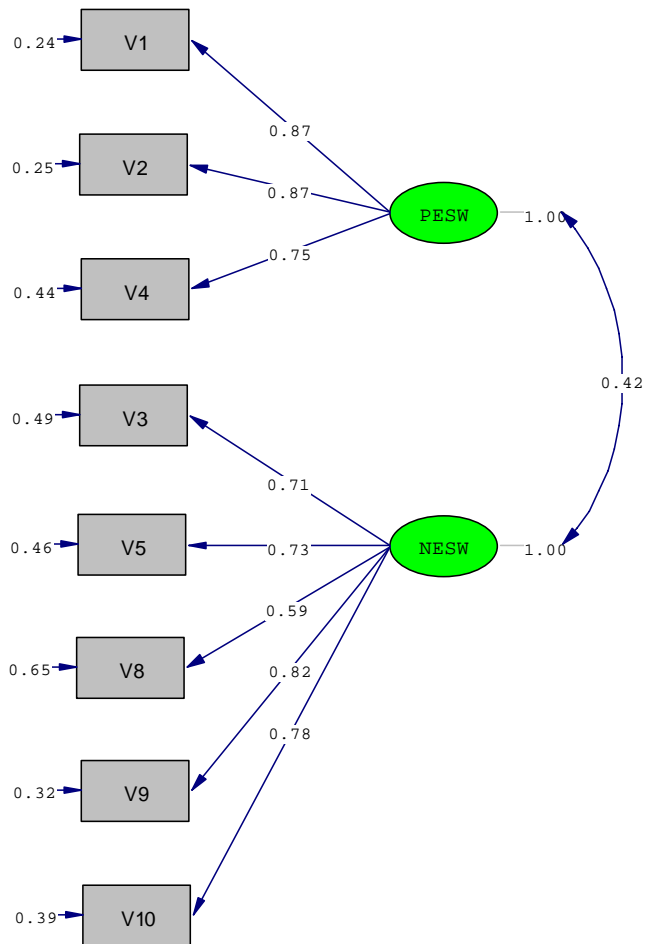

Chi-Square=55.01, df=19, P-value=0.00002, RMSEA=0.063

A1.2. LISREL Estimates of Parameters in Measurement Model of Life Satisfaction
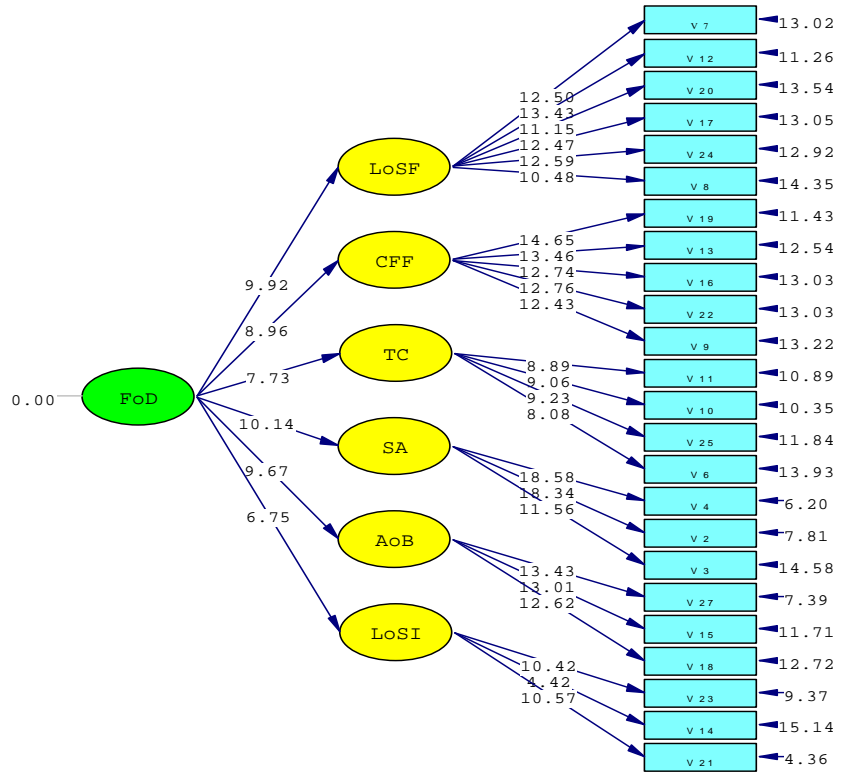with Coefficients in t-Values.

Chi-Square=55.01, df=19, P-value=0.00002, RMSEA=0.063

A2.1. LISREL Estimates of Parameters in Measurement Model of Self-Esteem (SE) with Coefficients in Standardized Values.

Chi-Square=79.13, df=17, P-value=0.00000, RMSEA=0.087

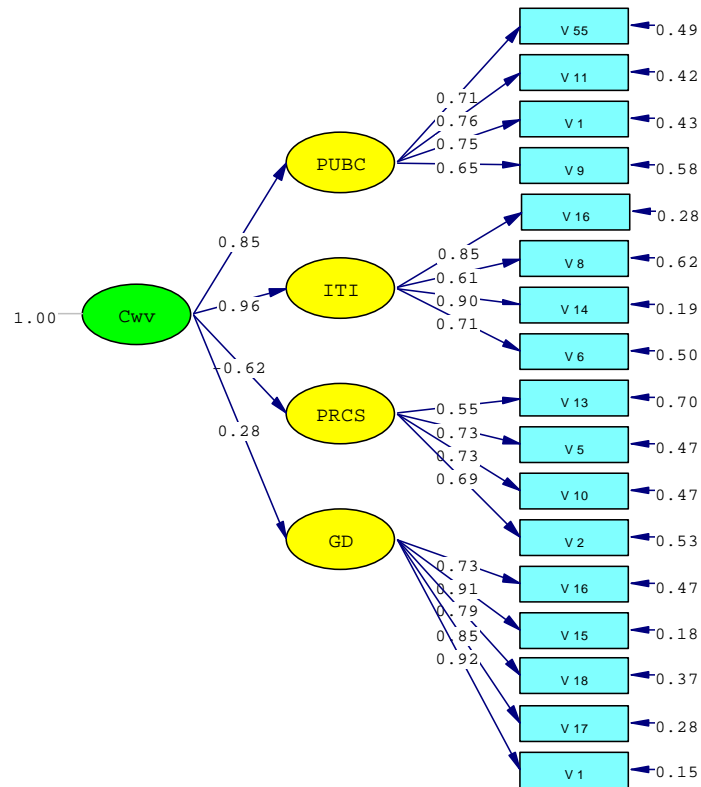A2.2. LISREL Estimates of Parameters in Measurement Model of Self-Esteem (SE) with Coefficients in t-Values.
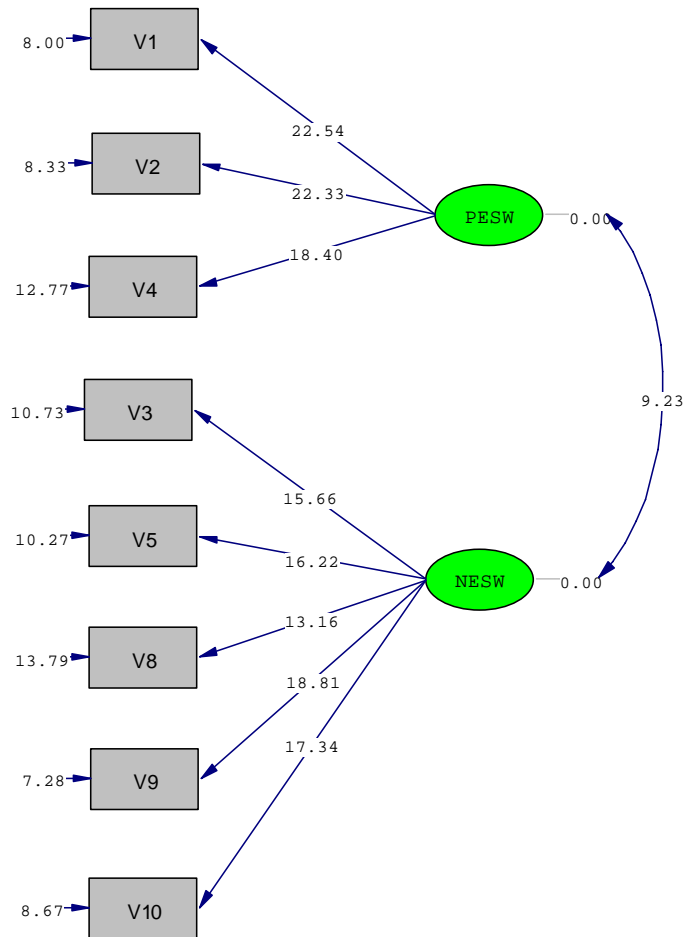
Chi-Square=79.13, df=17, P-value=0.00000, RMSEA=0.087

A3.1 LISREL Estimates of Parameters in Measurement Model of Fear of Death (FoD) with Coefficients in Standardized Values.
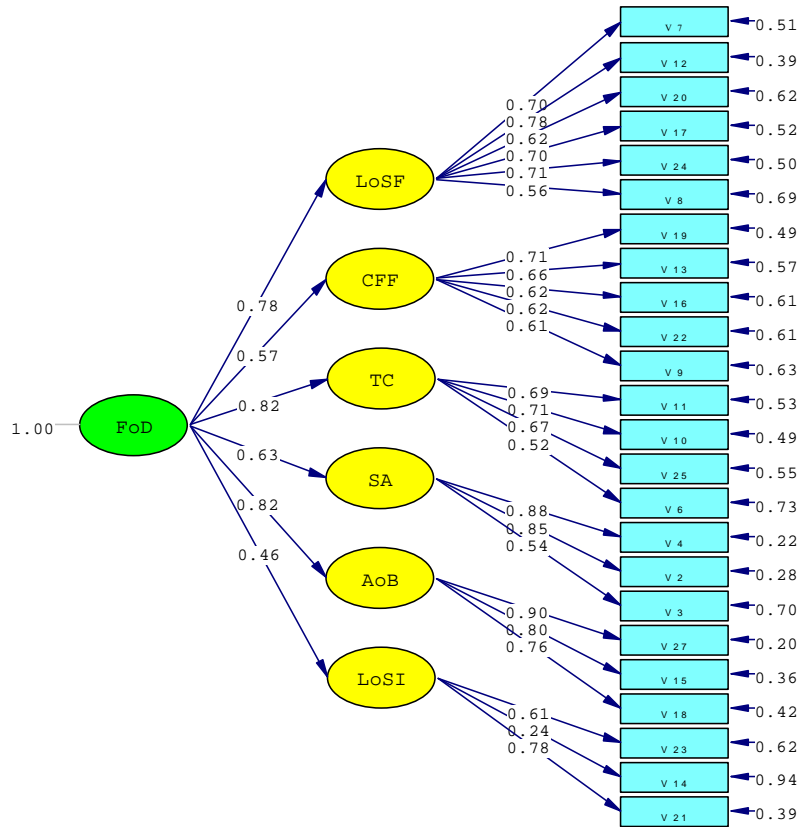
Chi-Square=645.32, df=244, P-value=0.00000, RMSEA=0.058

A3.2 LISREL Estimates of Parameters in Measurement Model of Fear of Death
(FoD) with Coefficients in t-Values

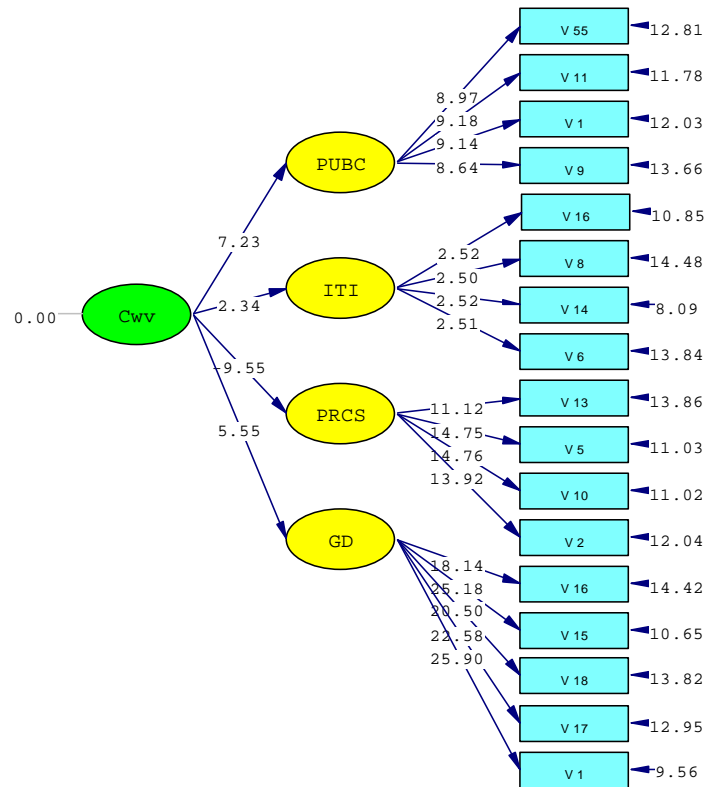Chi-Square=645.32, df=244, P-value=0.00000, RMSEA=0.058

A4.1 LISREL Estimates of Parameters in Measurement Model of Cultural
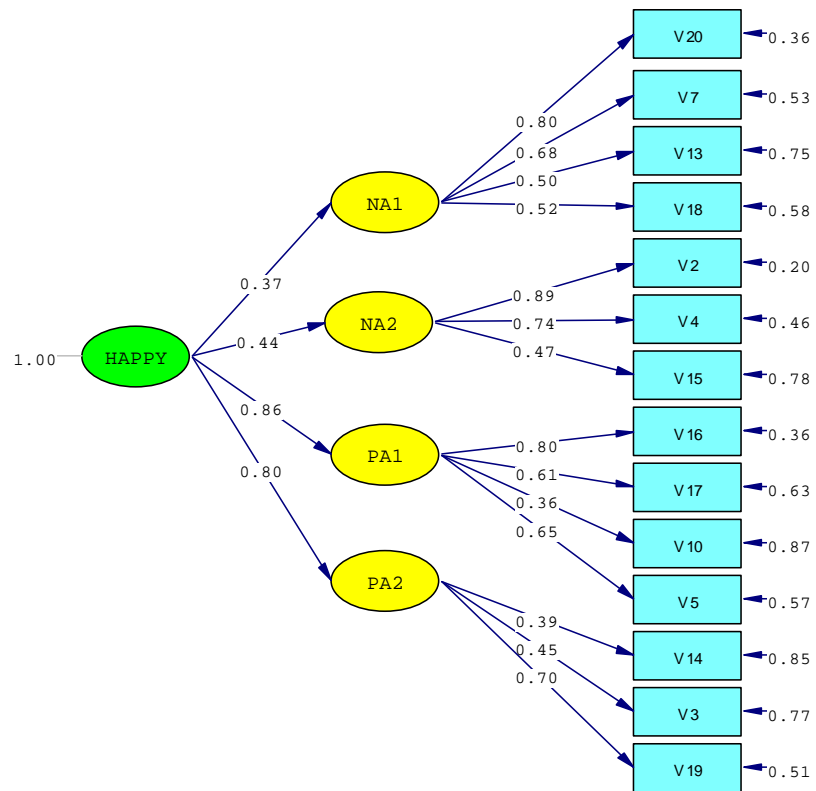Worldview (CWV) with Coefficients in Standardized Values

Chi-Square=478.19, df=114, P-value=0.00000, RMSEA=0.081

A4.2 LISREL Estimates of Parameters in Measurement Model of Cultural
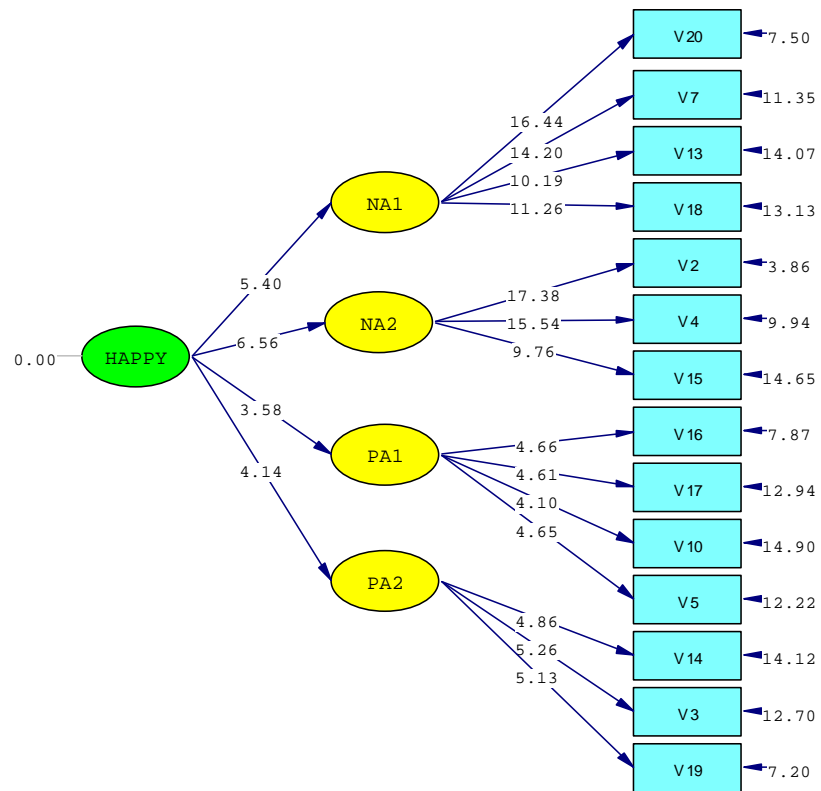Worldview (CWV) with Coefficients in t-Values

Chi-Square=478.19, df=114, P-value=0.00000, RMSEA=0.081

A5.1 LISREL Estimates of Parameters in Measurement Model of Happiness (HAPP) with Coefficients in Standardized Values
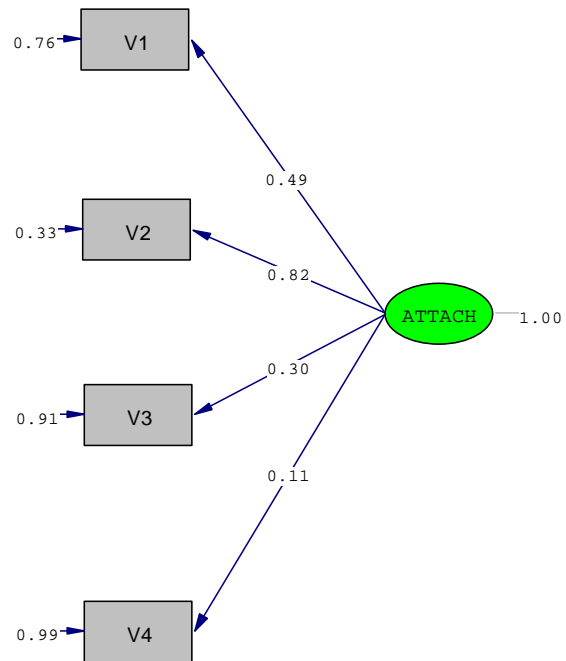

Chi-Square=214.50, df=71, P-value=0.00000, RMSEA=0.065

A5.2 LISREL Estimates of Parameters in Measurement Model of Happiness (HAPP) with Coefficients in t-Values
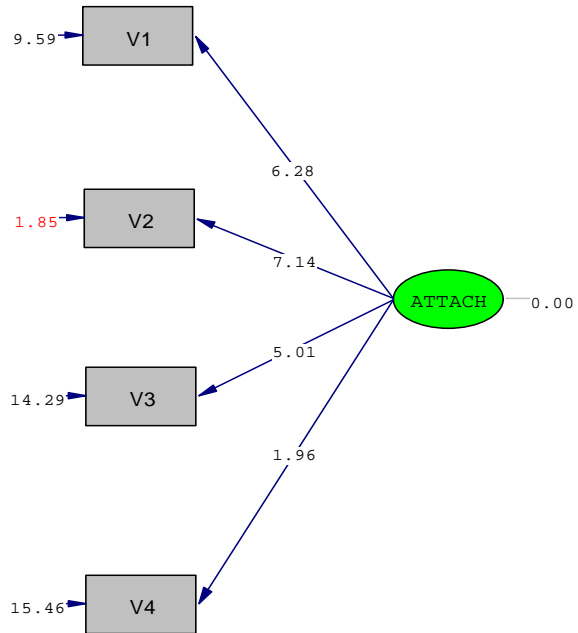

Chi-Square=214.50, df=71, P-value=0.00000, RMSEA=0.065

A6.1 LISREL Estimates of Parameters in Measurement Model of Attachment (ATTACH) with Coefficients in Standardized Values.

Chi-Square=2.30, df=2, P-value=0.31661, RMSEA=0.018

A6.2 LISREL Estimates of Parameters in Measurement Model of Attachment
(ATTACH) with Coefficients in t-Values.

Chi-Square=2.30, df=2, P-value=0.31661, RMSEA=0.018

APPENDIX B

**LISREL ESTIMATES OF PARAMETERS IN STRUCTURAL MODELS
WITH COEFFICIENTS IN STANDARDIZED AND T-VALUES**

Figure B 1.1. The Coefficients in Standardized Values for the Model 1

Chi-Square=453.84, df=131, P-value=0.00000, RMSEA=0.071

Figure B 1.2. The Coefficients in t-Values for the Model 1

Figure B 2.1. Coefficients in Standardized Values for the Model 1 after Model Trimming

Chi-Square=202.92, df=51, P-value=0.00000, RMSEA=0.079

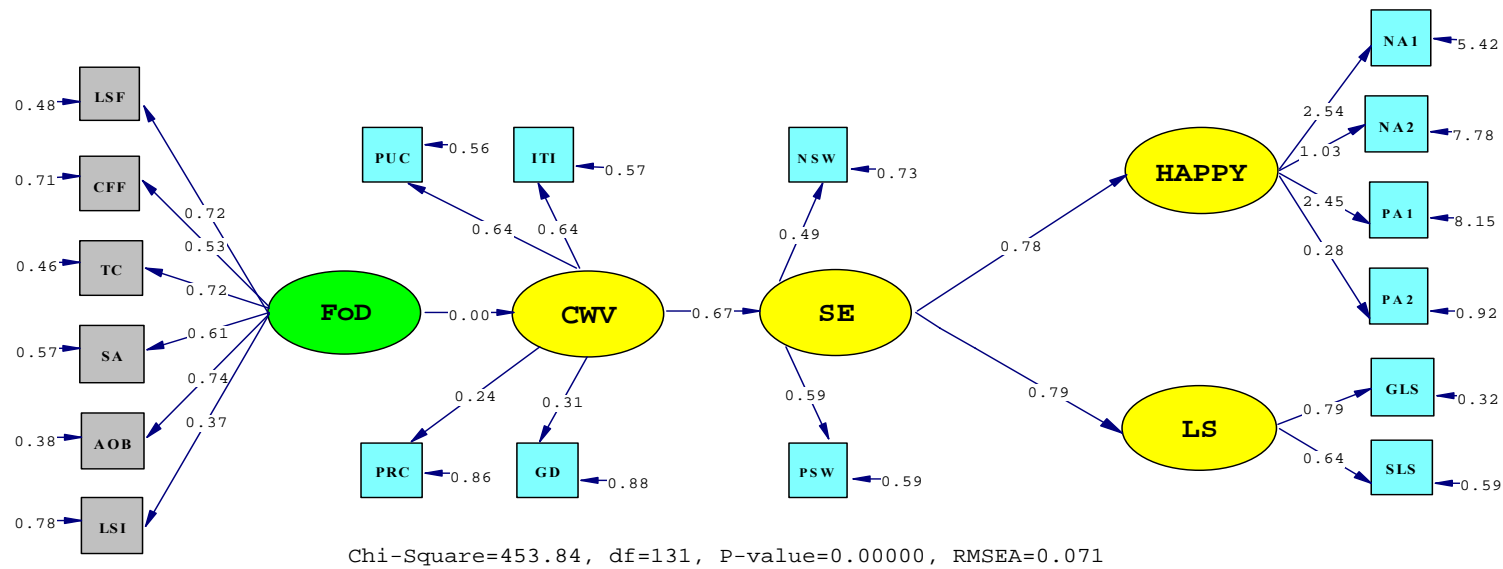Figure B 2.2. The Coefficients in t-Values for Model 1 after Model Trimming
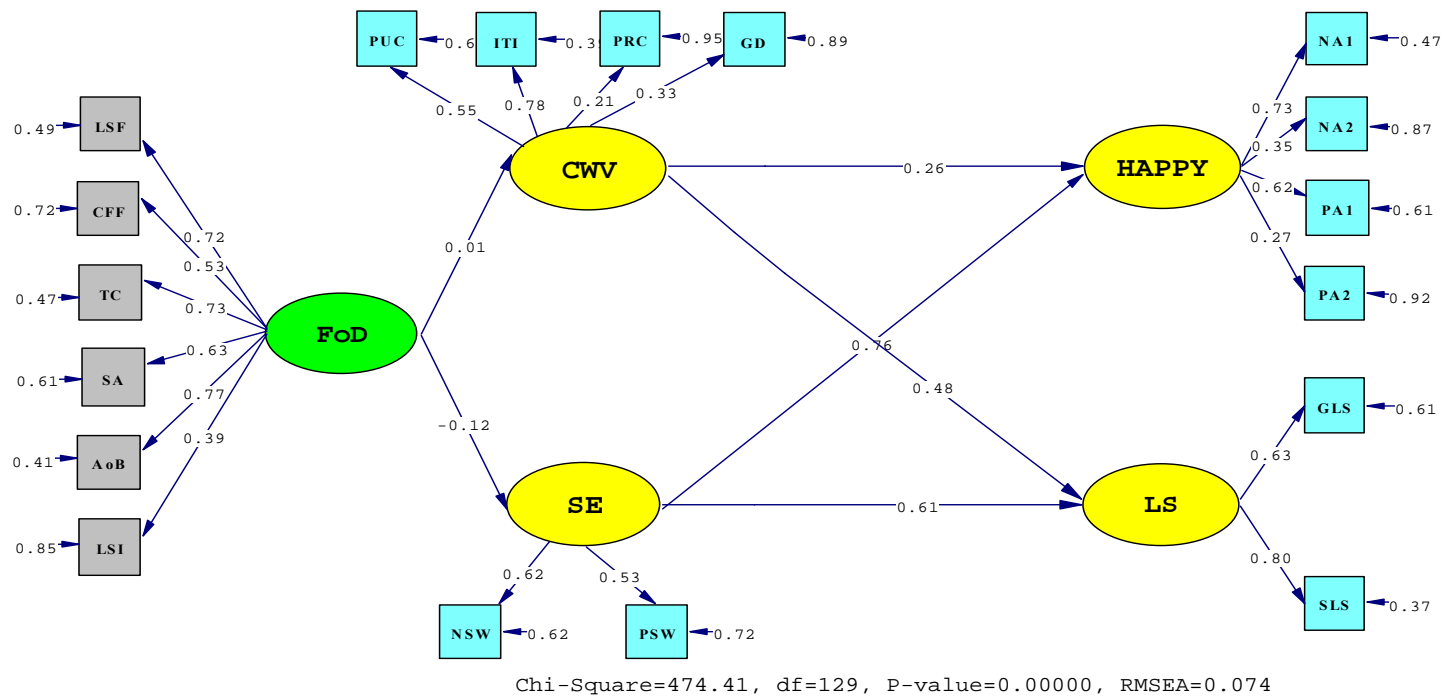
Figure B 3.1. The Coefficients in Standardized Values for Model 2
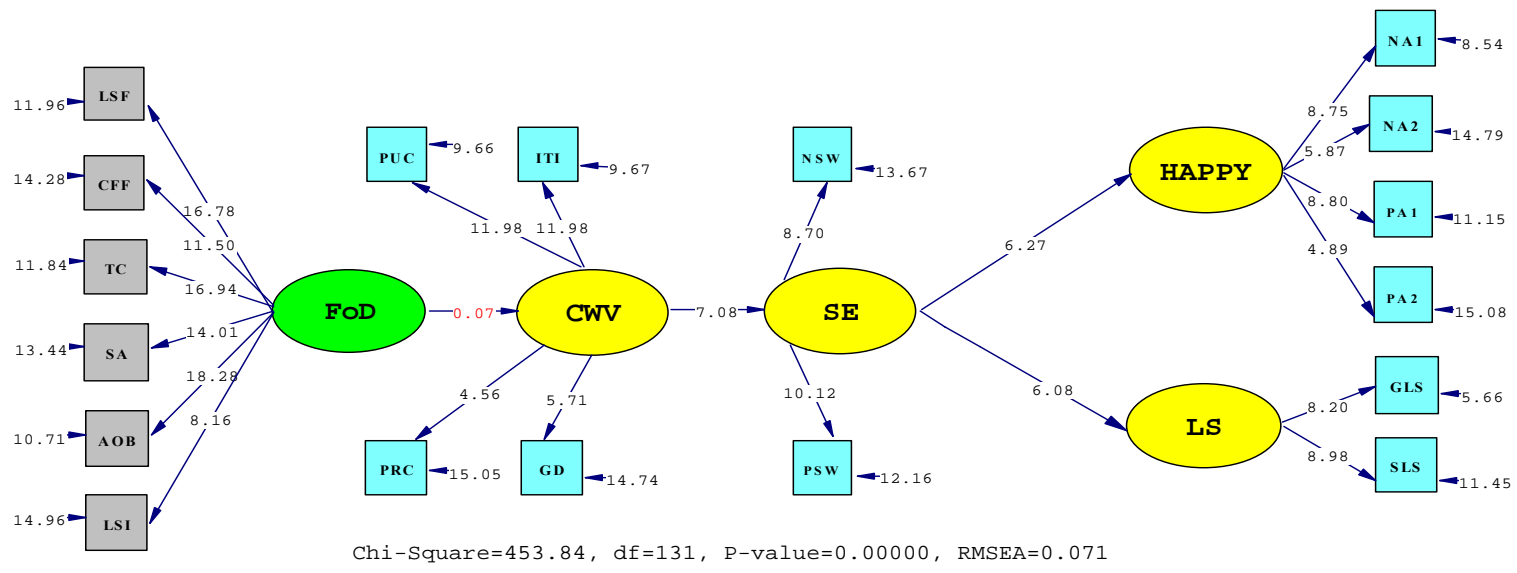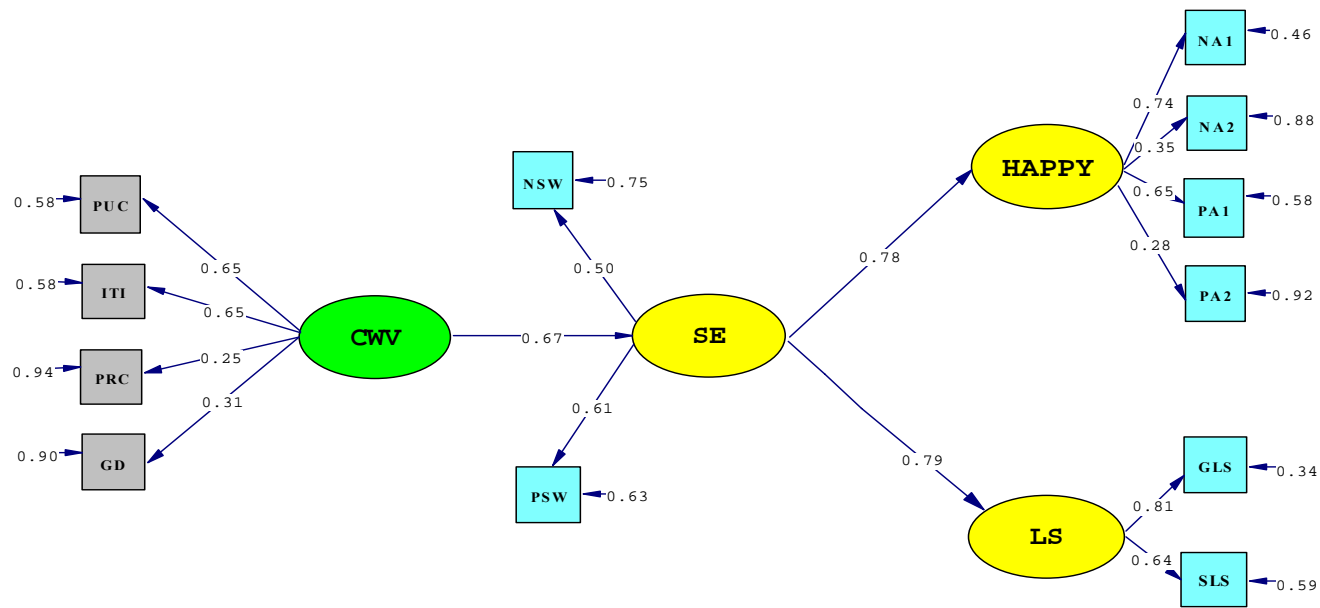
140
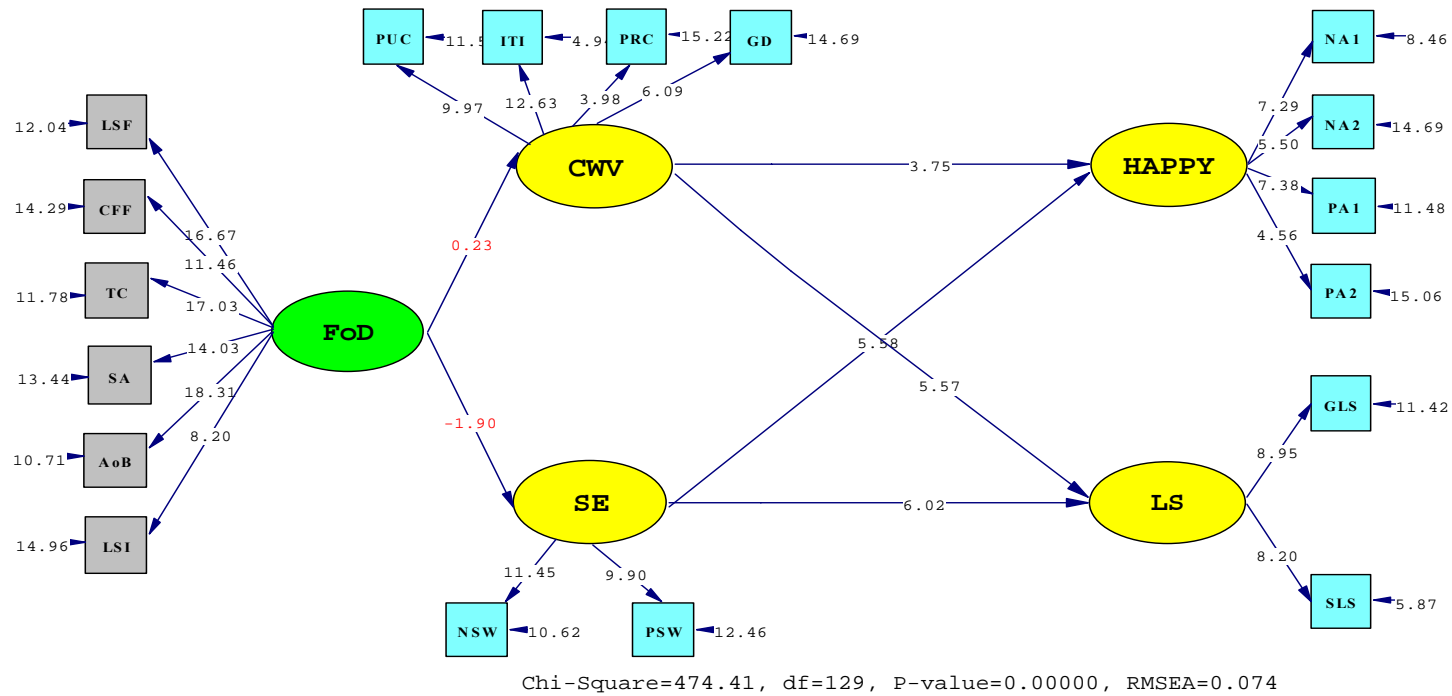
Figure B 3.2. The Coefficients in t-Values for Model 2

141
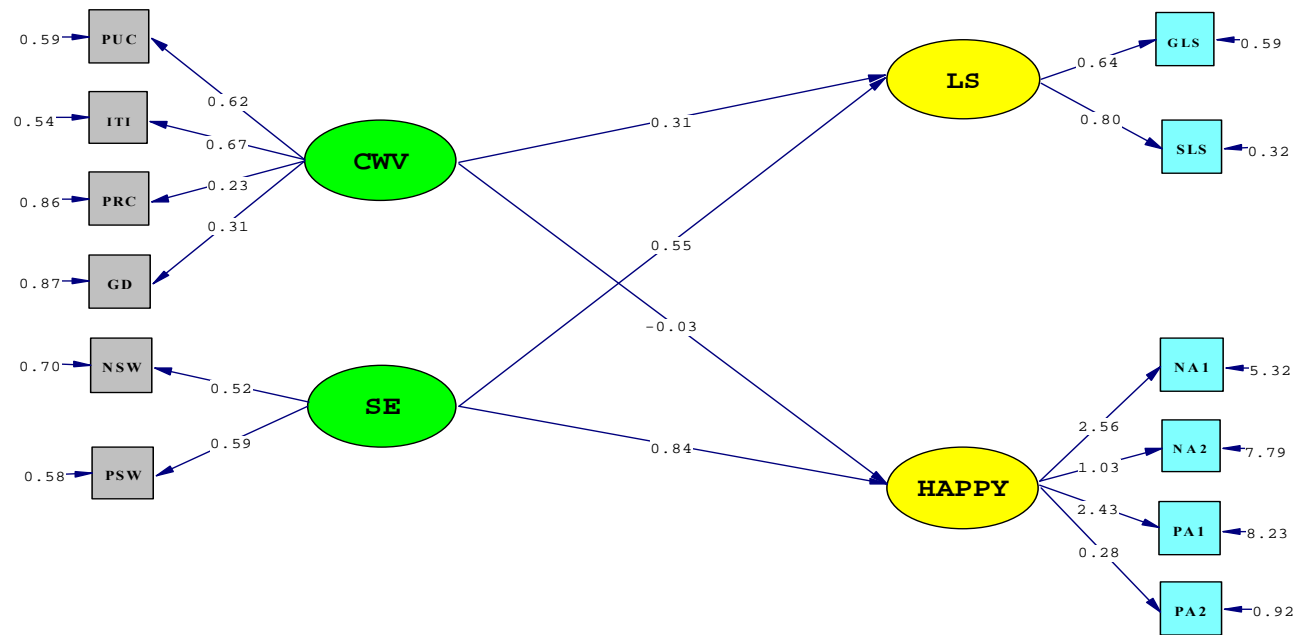
Chi-Square=189.06, df=49, P-value=0.00000, RMSEA=0.077

Figure B 4.1. Coefficients in Standardized Values for the Model 2 after First Model Trimming

Chi-Square=189.06, df=49, P-value=0.00000, RMSEA=0.077

Figure B 4.2. Coefficients in t-Values for the Model 2 after First Model Trimming

Figure B 5.1. Coefficients in Standardized-Values for the Model 2 after Second Model Trimming

Figure B 5.2. Coefficients in t-Values for the Model 2 after Second Model Trimming

Chi-Square=746.92, df=200, P-value=0.00000, RMSEA=0.075

Figure B 6.1. Coefficients in Standardized Values for the Model 3
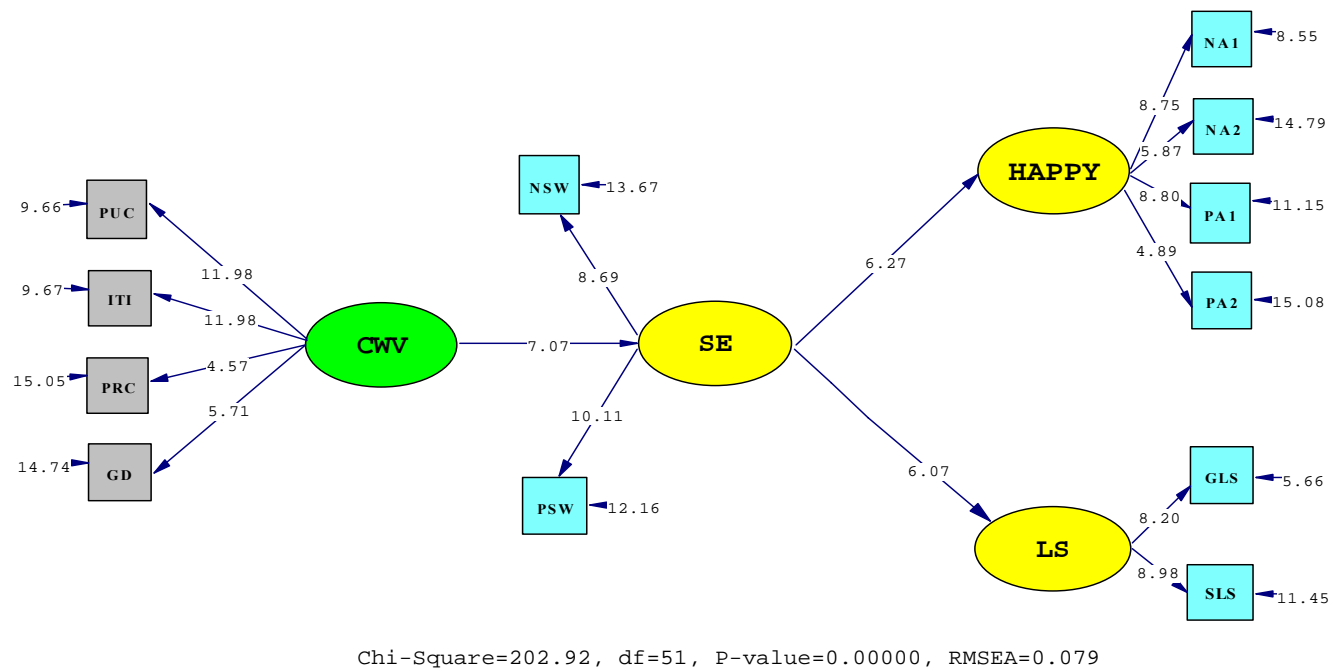
Figure B 6.2. Coefficients in t-Values for the Model 3

Figure B 7.1. Coefficients in Standardized Values for the Model 3 after Model Trimming

Figure B 7.2. Coefficients in Standardized Values for the Model 3 after Model Trimming

Chi-Square=672.91, df=202, P-value=0.00000, RMSEA=0.069

Figure B 8.1. Coefficients in Standardized Values for the Model 4

Chi-Square=672.91, df=202, P-value=0.00000, RMSEA=0.069

Figure B 8.2. Coefficients in t-Values for the Model 4

Chi-Square=621.16, df=182, P-value=0.00000, RMSEA=0.071
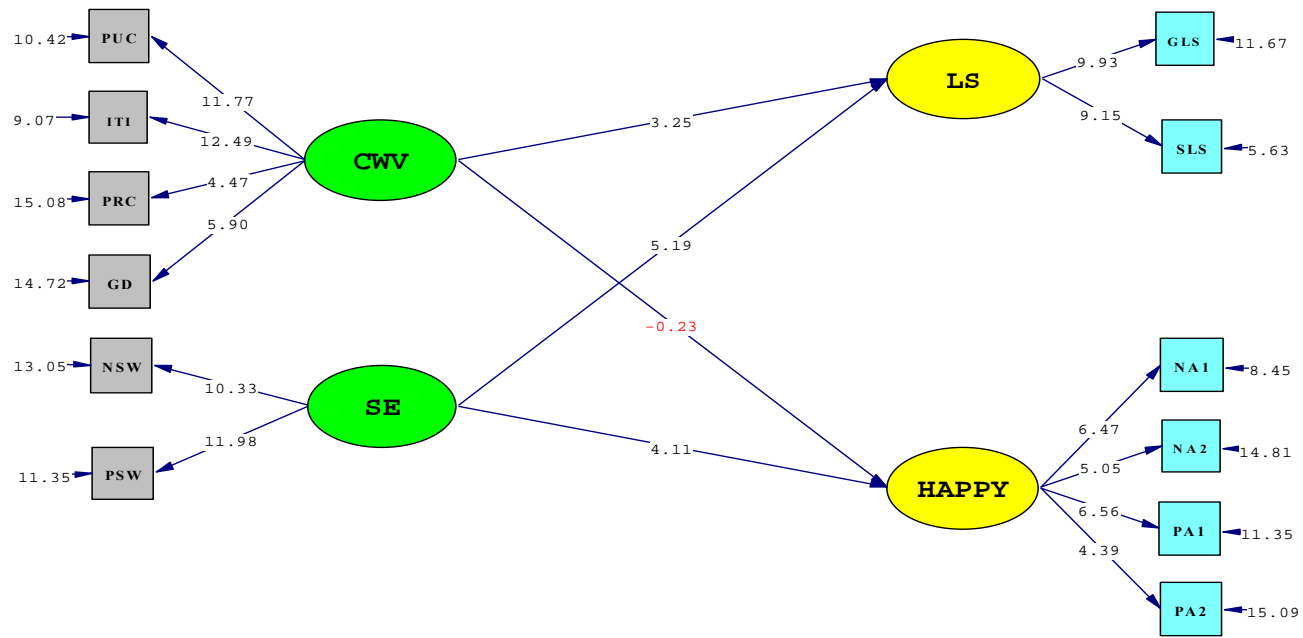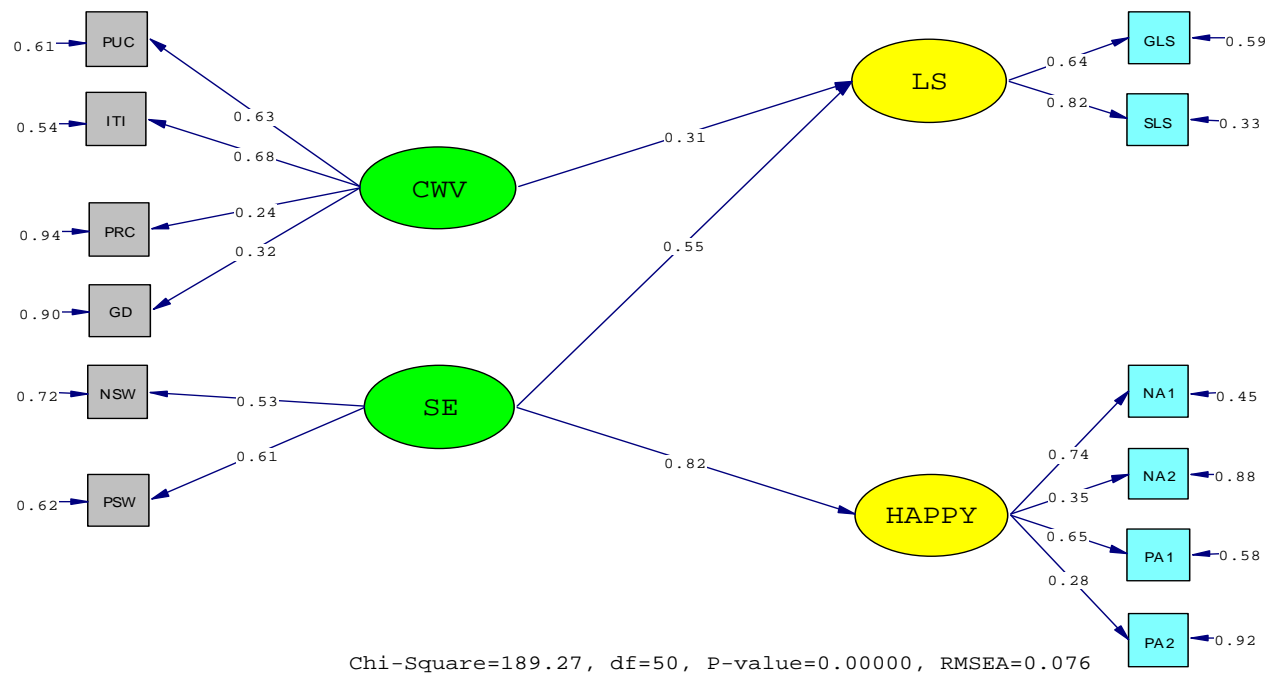
Figure B 9.1. Coefficients in Standardized Values for the Model 4 after Model Trimming

Chi-Square=621.16, df=182, P-value=0.00000, RMSEA=0.071

Figure B 9.2. Coefficients in t-Values for the Model 4 after Model Trimming

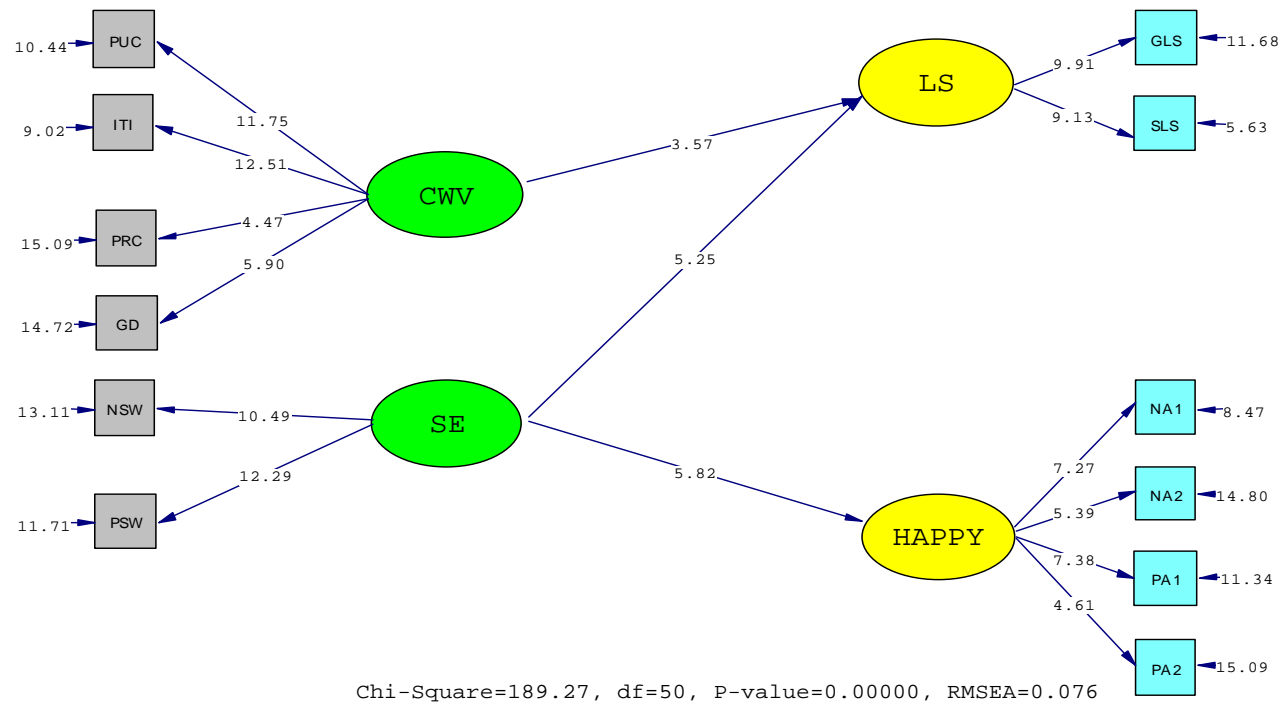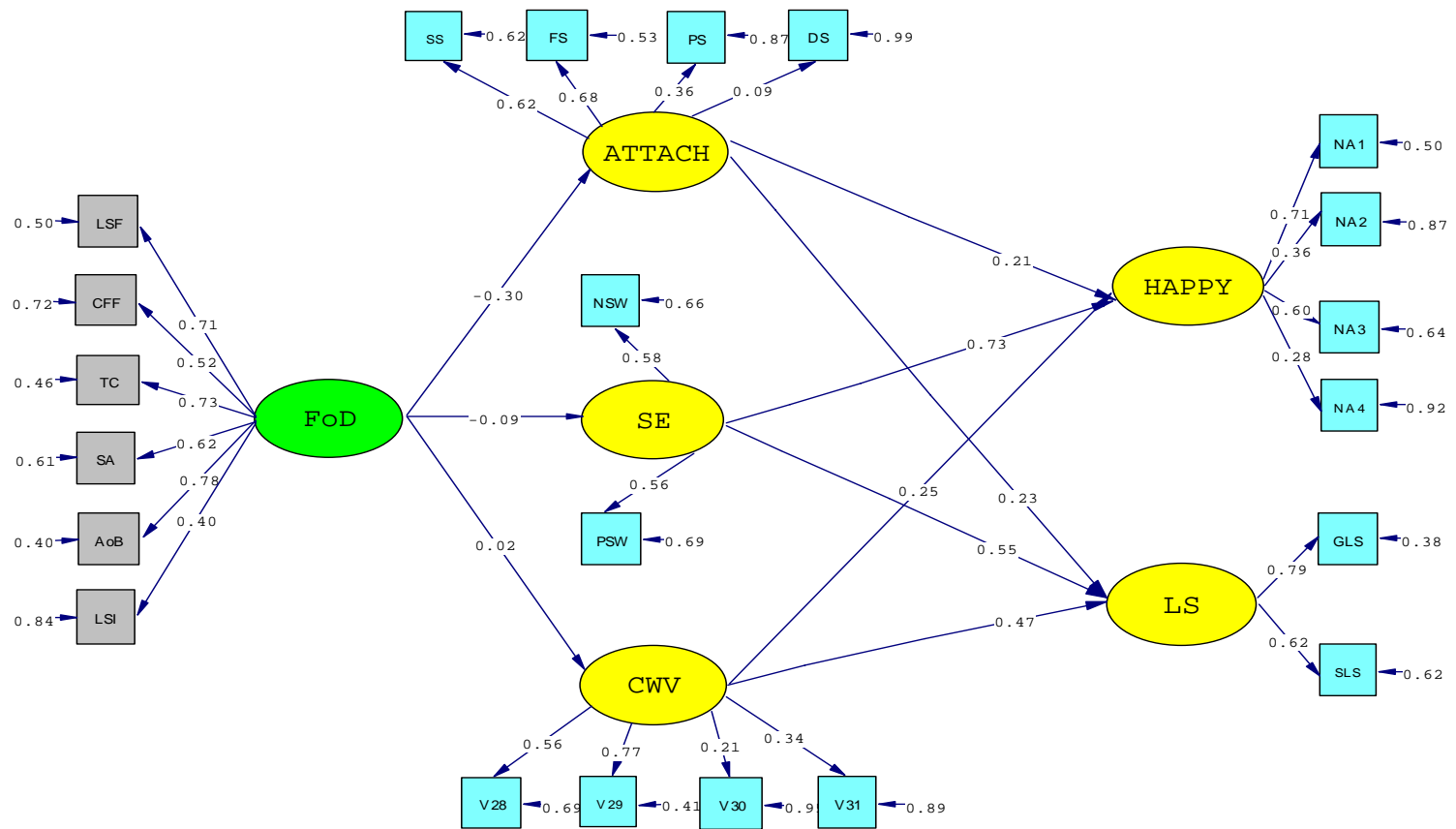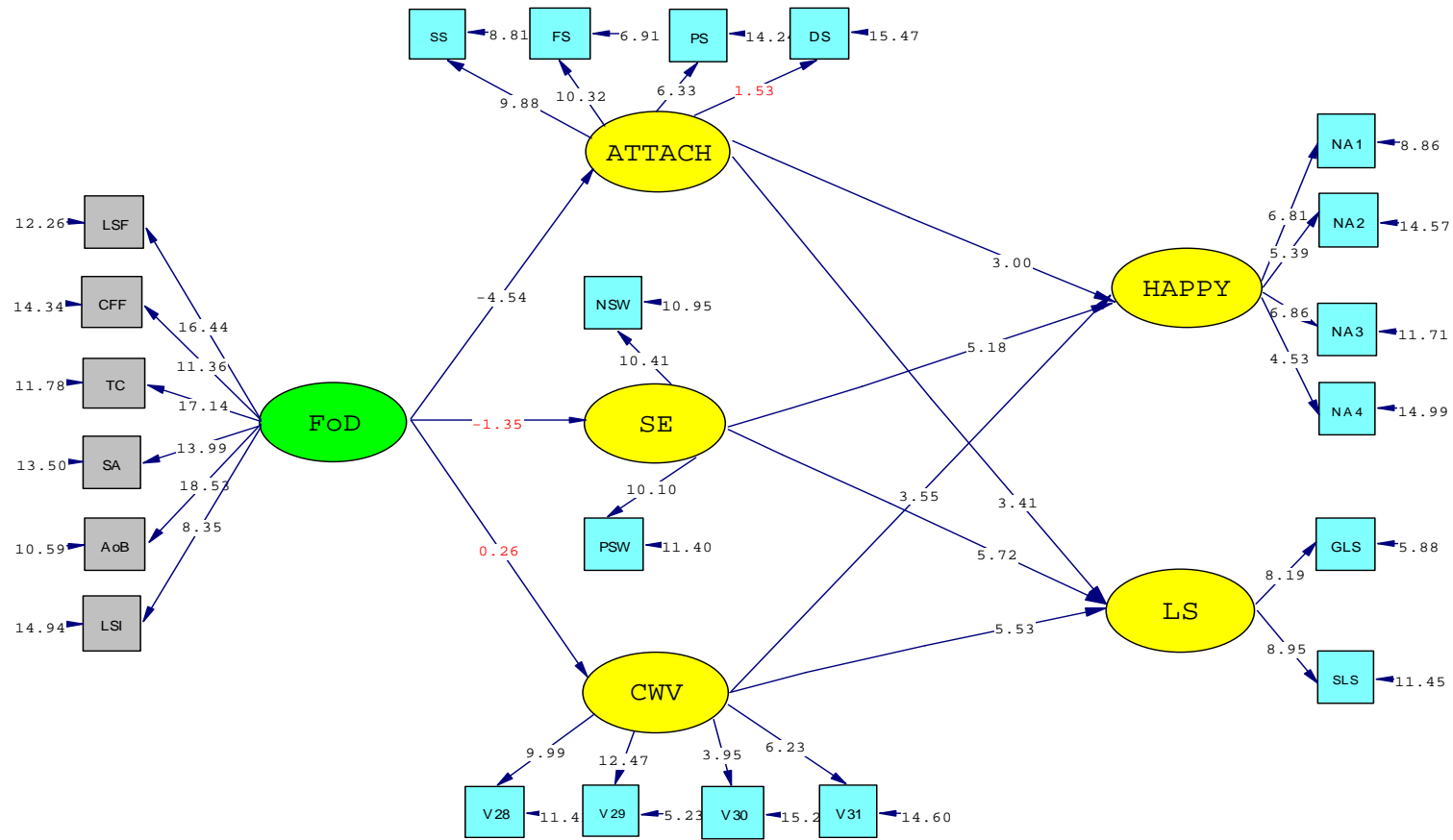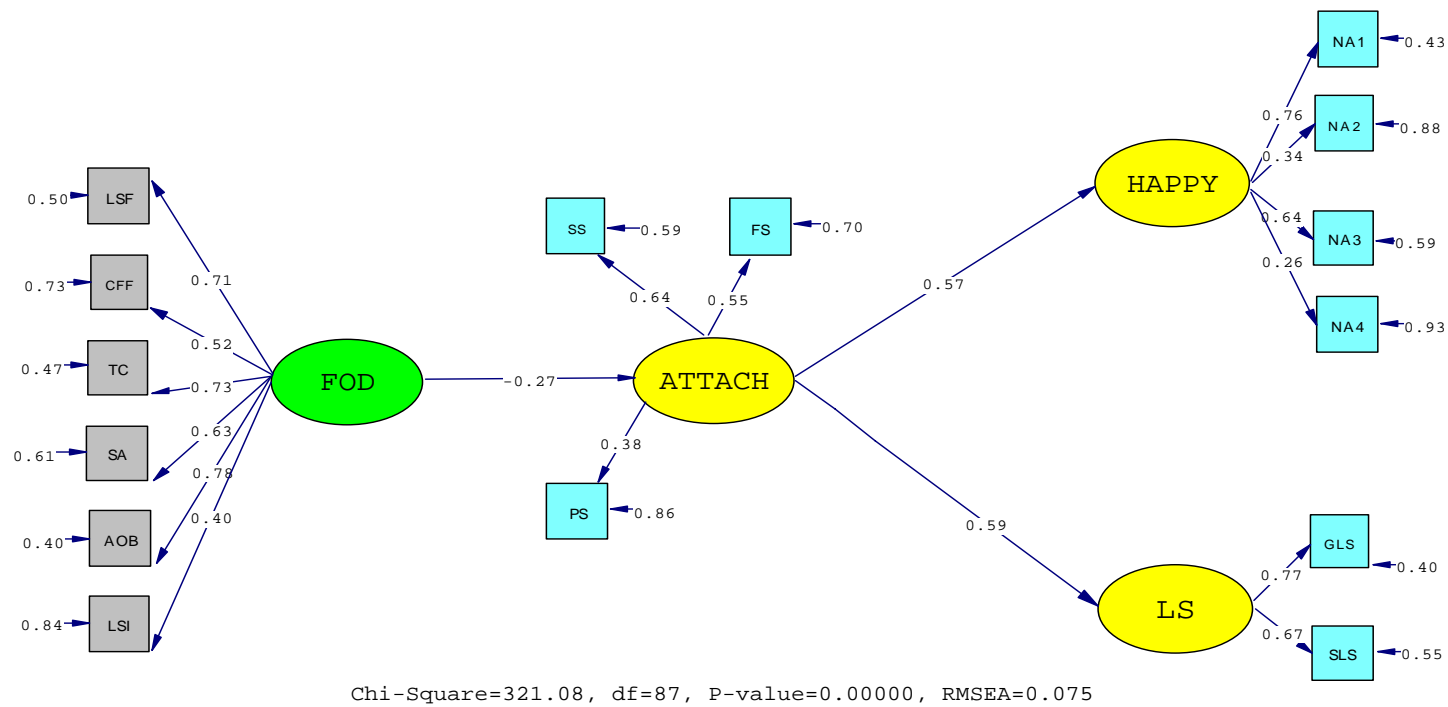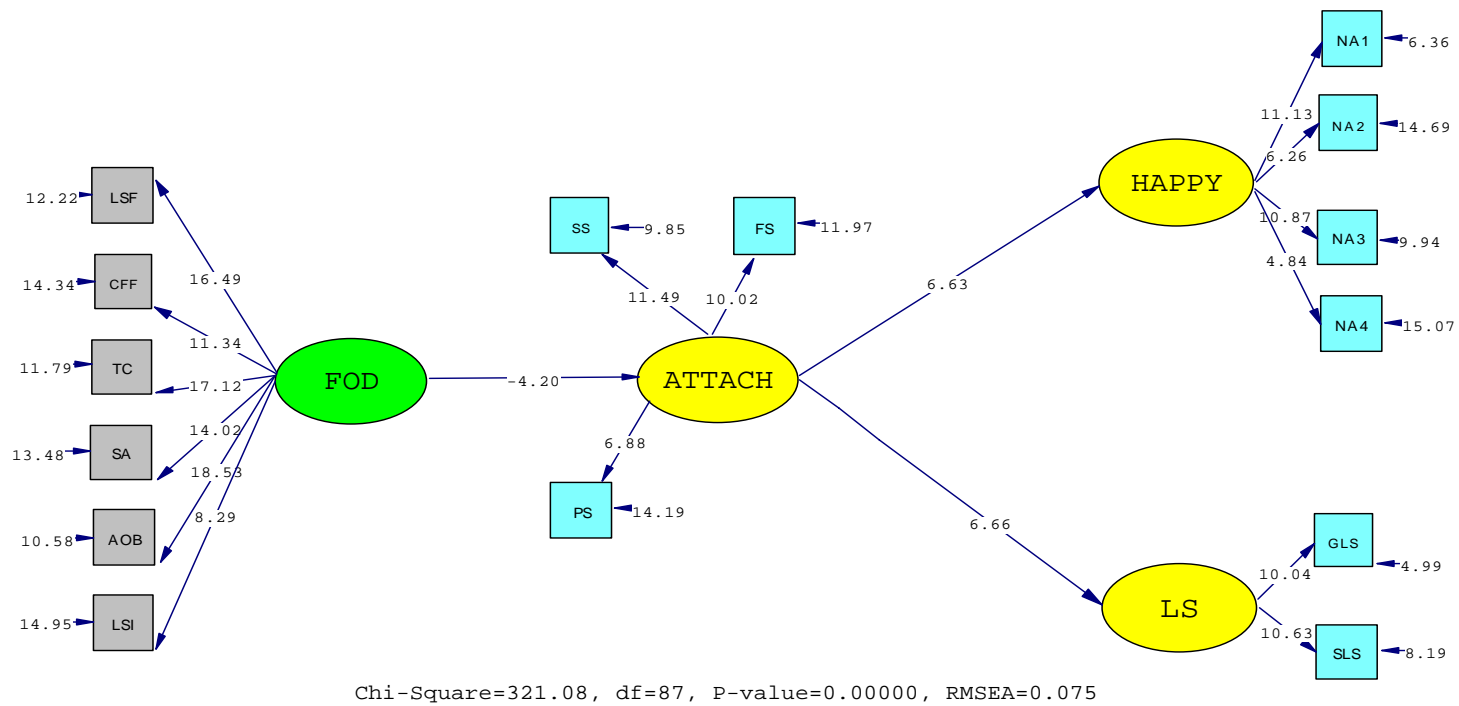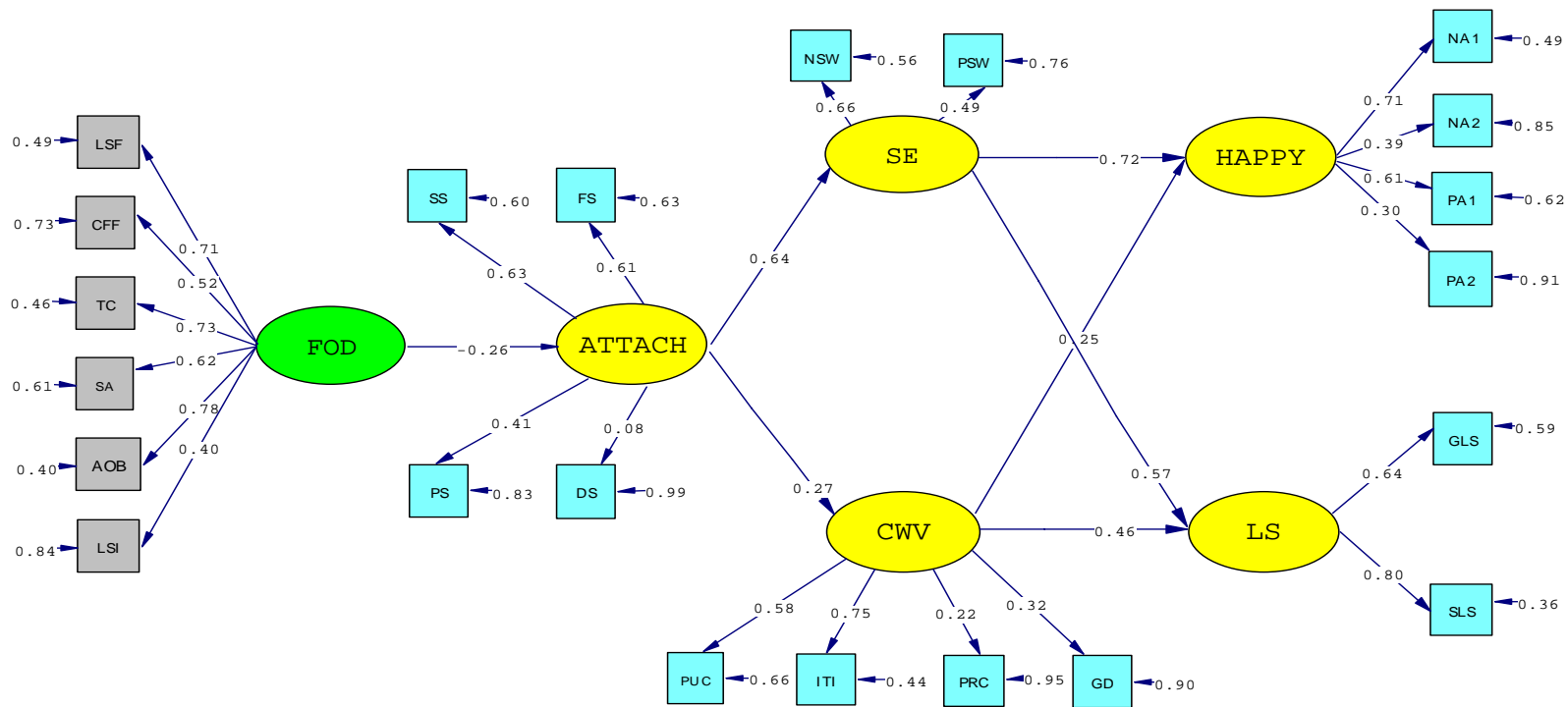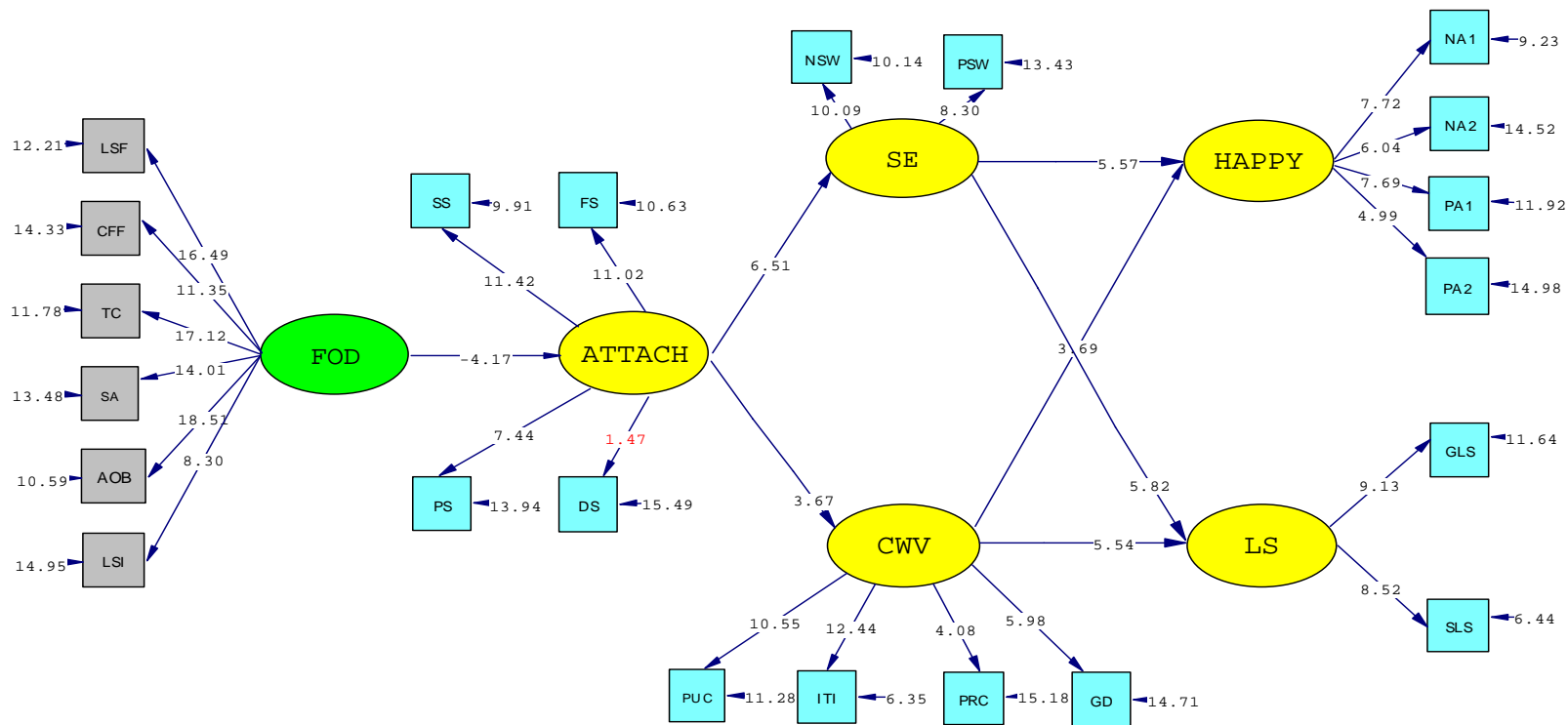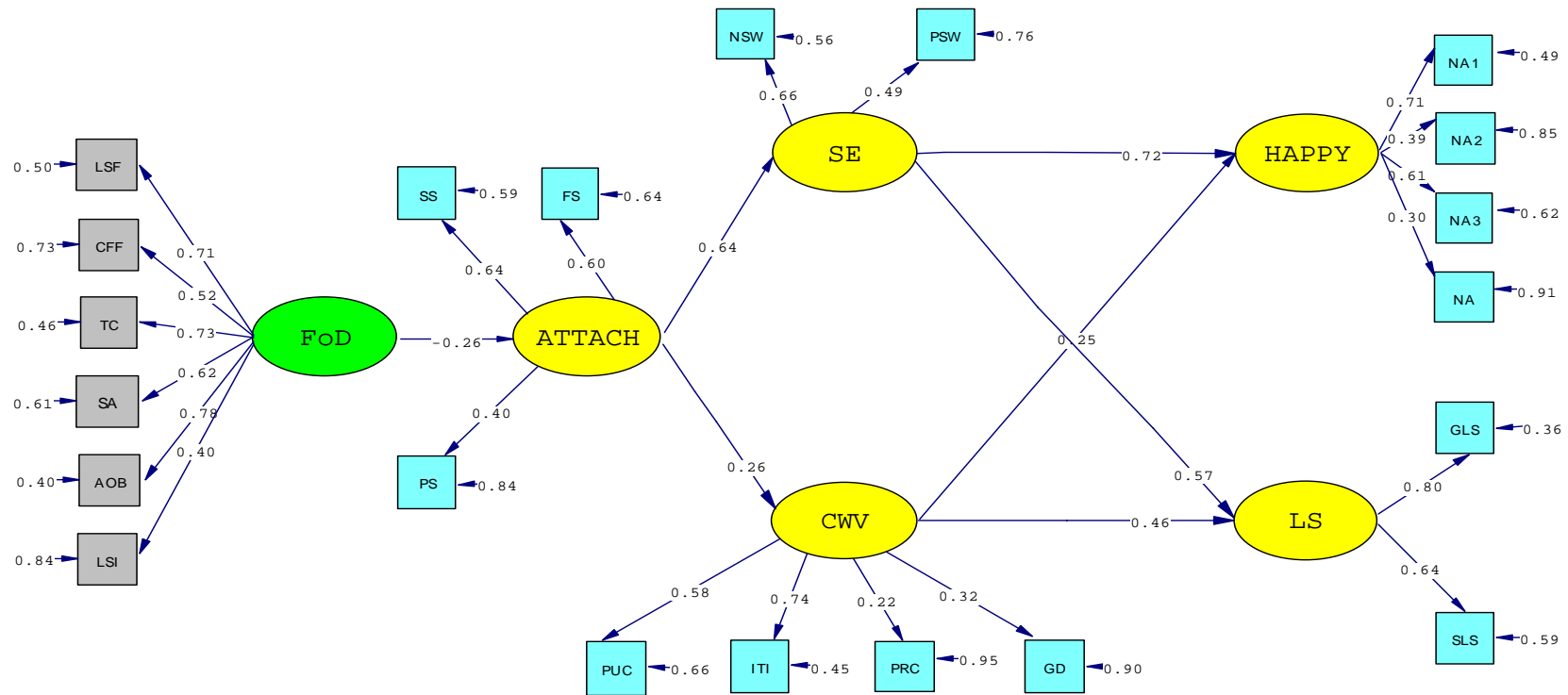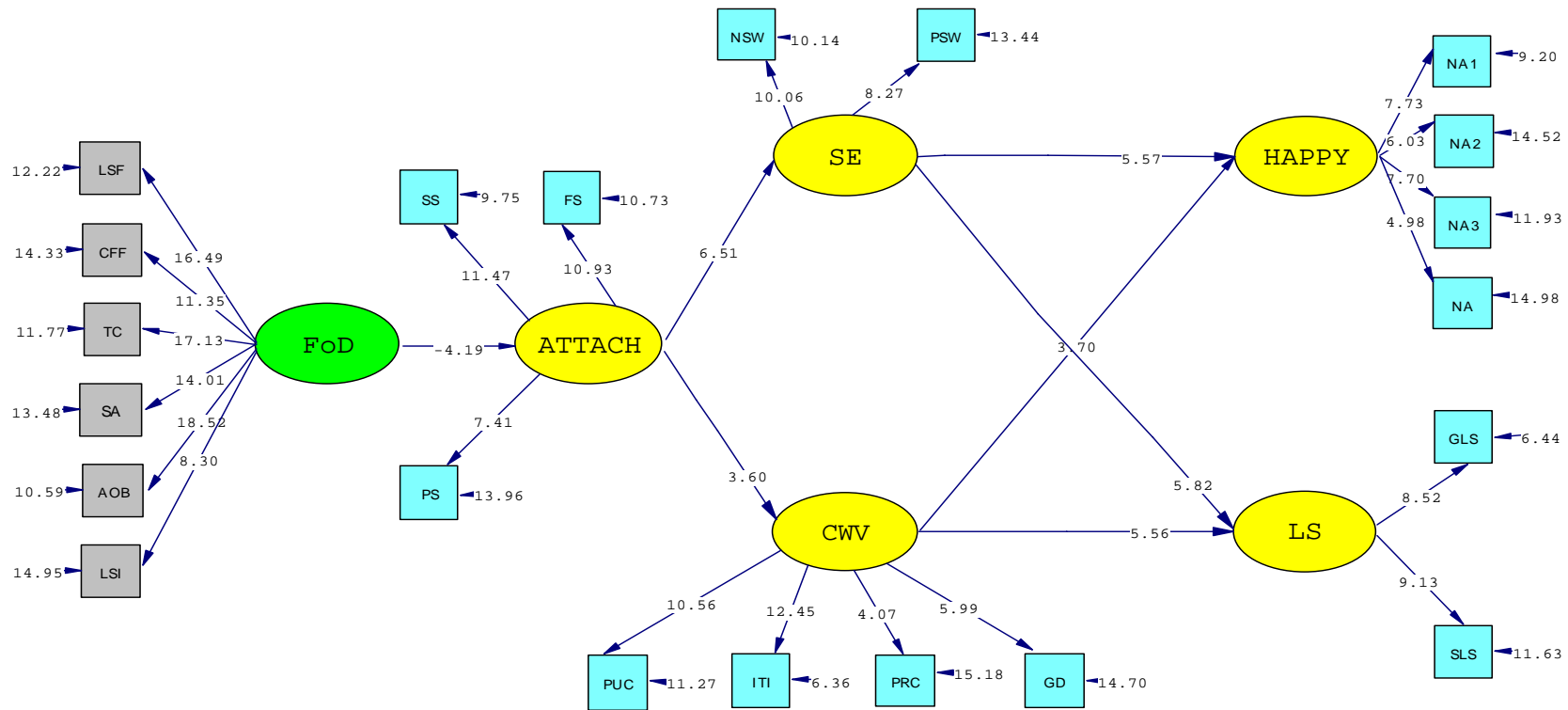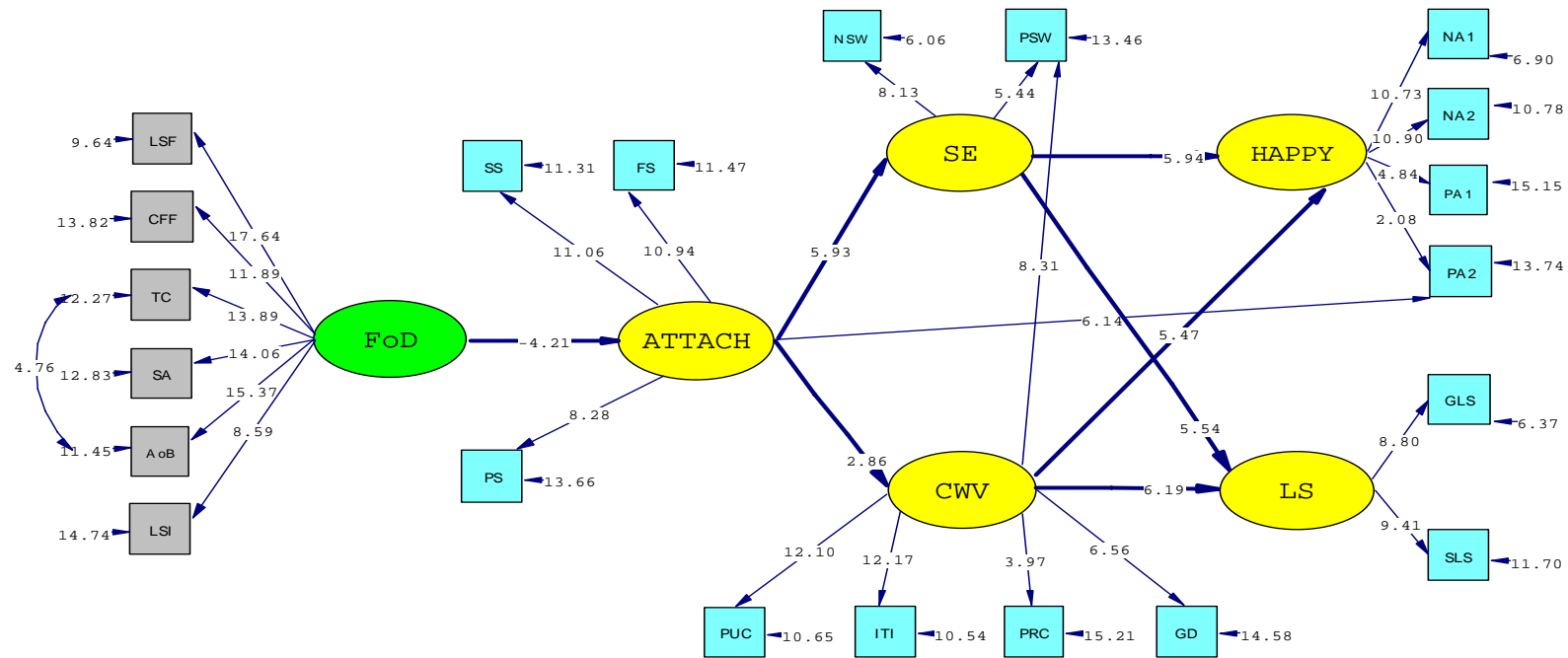Figure B 10.1. Coefficients in t-Values for the Model 4 after Model Modification

DEMOGRAPHIC DATA FORM
AND
THE INSTRUMENTS USED IN THE STUDY
KİŞİSEL BİLGİ FORMU

Cinsiyet : K (   )   E (   )   **Yaş :** (   )

Annenin Eğitim Durumu:
Okur-Yazar   İlkokul-Ortaokul Mezunu   Lise Mezunu   Üniversite Mezunu
   (   )   (   )   (   )   (   )

Babanın Eğitim Durumu:
Okur-Yazar   İlkokul-Ortaokul Mezunu   Lise Mezunu   Üniversite Mezunu
   (   )   (   )   (   )   (   )

Yaşamının En Geniş Bölümünü Geçirdiği Yerleşim Birimi:
 Köy   Kasaba   Kent   Büyükşehir
   (   )   (   )   (   )   (   )

Ailenin Yıllık Geliri:
0-500 YTL **(   )** 500-700 YTL **(   )** 700-1000 YTL **(   )** 1000-1500 YTL **(   )**
1500-3000 YTL **(   )** 3000 YTL üstü **(   )**

(Relationships Questionnaire)

Aşağıdaki A, B, C, D paragraflarından hangisi diğerlerine oranla sizi **daha iyi /en iyi** tanımlamaktadır? Lütfen bu paragrafı temsil eden harfi daire içine alınız. Bundan sonra, her bir paragrafın (en iyi tanımlayan da dahil) size ne kadar uygun olduğunu, altındaki ölçeğe göre değerlendiriniz.

A   Başkaları ile kolaylıkla duygusal yakınlık kurarım. Başkalarına güvenmek, onlara bağlanmak ve başkalarının bana güvenip bağlanması konusunda kendimi oldukça rahat hissederim. Birilerinin beni kabul etmemesi ya da yalnız kalmak beni pek kaygılandırmaz.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kesinlikle katılmıyorum	Katılmıyorum	Pek katılmıyorum	Kararsızım	Biraz Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum

B   Başkaları ile yakınlaşmak konusunda rahat değilim. Duygusal olarak yakın ilişkiler kurmak isterim, ancak başkalarına tamamen güvenmek ya da inanmak benim için oldukça zor. Başkaları ile çok yakınlaşırsam incinip kırılacağımdan korkarım.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kesinlikle katılmıyorum	Katılmıyorum	Pek katılmıyorum	Kararsızım	Biraz Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum

C   Başkaları ile duygusal yönden tamamıyla yakınlaşmak, hatta bütünleşmek isterim. Fakat genellikle başkalarının benimle benim arzu ettiğim kadar yakınlık kurmakta isteksiz olduklarını görüyorum. Yakın ilişki(ler) içinde olmazsam huzursuzluk duyarım, ancak bazen başkalarının bana, benim onlara verdiğim kadar değer vermediklerini düşünür, endişelenirim.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kesinlikle katılmıyorum	Katılmıyorum	Pek katılmıyorum	Kararsızım	Biraz Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum

D   Yakın duygusal ilişkiler içinde olmaksızın çok rahatım. Benim için önemli olan kendi kendime yetmek ve tamamen bağımsız olmaktır. Ne başkalarına güvenmeyi ne de başkalarının bana güvenmesini tercih ederim.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kesinlikle katılmıyorum	Katılmıyorum	Pek katılmıyorum	Kararsızım	Biraz Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum

Bu bölümde sizden ölüm ve ölümlülük hakkındaki kişisel duygu ve düşüncelerinizi değerlendirmeniz istenmektedir. Lütfen aşağıdaki ifadeleri **kişisel ölümünüzün** sizde yarattığı olası hisleri göz önüne alarak değerlendiriniz. Değerlendirmelerinizi yan taraftaki harflerden uygun olanını daire içine alarak belirtiniz. Her bir ifadenin "Ölümüm beni korkutur, çünkü….." şeklinde başladığını düşünerek cevaplamanızı yapmanız gerekmektedir.

Ölümüm beni korkutur, çünkü…………………………	Hiç Uygun değil	Kısmen uygun	uygun	Oldukça uygun	Tamamen
1. severek yaptığım bütün işler son bulacak.	A	B	C	D	E
2. kişiliğimin, kişisel varlığımın çözülmesi çok korkutucu.	A	B	C	D	E
3. bütün manevi yaşamım son bulacak.	A	B	C	D	E
4. benliğimin çözülmesi korkunç.	A	B	C	D	E
5. yaşamım başarıyla sonuçlanmamış olacak.	A	B	C	D	E
6. ölümümle ilgili bilinmeyenler var.	A	B	C	D	E
7. gelecekte, benim ölümümden sonra olacakları kaçıracağım.	A	B	C	D	E
8. yaşamımın hedeflerini gerçekleştirmeye ihtiyacım var; bunu düşünüyorum.	A	B	C	D	E
9. sevdiklerimle olan bağlarım kopacak.	A	B	C	D	E
10. ölümden sonraki yaşamın belirsizliği beni kaygılandırıyor.	A	B	C	D	E
11. ölümden sonra beni neyin beklediğini bilmiyorum.	A	B	C	D	E
12. olaylar ben olmaksızın akıp gidecek.	A	B	C	D	E
13. akrabalarım ve arkadaşlarımı üzeceğim.	A	B	C	D	E
14. benim kaybım yakınlarımı üzmeyecek.	A	B	C	D	E
15. toprağın altına gömülmek korkutucu.	A	B	C	D	E
16. akrabalarım kederle başa çıkamayacaklar.	A	B	C	D	E
17. bütün plan ve faaliyetlerim son bulacak.	A	B	C	D	E
18. bedenime kötü şeyler olacak.	A	B	C	D	E
19. ailemin bana daha çok ihtiyacı olacak.	A	B	C	D	E
20. hayat bensiz devam edecek.	A	B	C	D	E
21. diğer insanlar tarafından unutulacağım.	A	B	C	D	E
22. aileme destek olmayacağım.	A	B	C	D	E
23. yokluğum diğer insanlar tarafından hissedilmeyecek.	A	B	C	D	E
24. yaşamdaki zevklerden mahrum kalacağım.	A	B	C	D	E
25. ölüm çok gizemli bir şey.	A	B	C	D	E
26. yaşamdan ayrılmanın kendisi zaten çok korkutucu.	A	B	C	D	E
27. vücudumun çürümesi, toprak olması korkunç geliyor.	A	B	C	D	E
28. düşünme yetim son bulacak.	A	B	C	D	E
29. sonsuz bir uykuda kalmak zorunda kalacağım.	A	B	C	D	E
30. inandığım görünüşüm kaybolacak.	A	B	C	D	E
31. öbür dünyada çekeceğim cezaları düşünüyorum.	A	B	C	D	E

Hepimiz farklı sosyal grupların üyeleriyiz. **Cinsiyet**, **ırk**, **din**, **köken**, sosyal gruplara örnek olarak verilebilir. Sizden, üyesi olduğunuz bazı temel sosyal grup ve kategorileri dikkate alarak, bu grup ya da gruplara üyeliğiniz hakkında ne hissettiğinizi aşağıdaki maddeler bağlamında değerlendirmeniz istenmektedir. Lütfen değerlendirmelerinizi, her bir ifadenin yan tarafındaki 5 aralıklı ölçek temelinde yapınız.

Aşağıdaki görüşlere katılma derecenizi yan taraftaki dereceleme ölçeğinde uygun harfi <u>daire içine alarak</u> belirtiniz.	Hiç uygun değil	Kısmen uygun	Uygun	Oldukça uygun	Tamamen uygun
1. Ait olduğum sosyal grupların değerli bir üyesiyim.	**A**	B	**C**	D	**E**
2. Sık sık, bazı sosyal gruplara ait olmaktan üzüntü duyuyorum.	**A**	B	**C**	D	**E**
3. Genellikle, içinde olduğum sosyal gruplar başkaları tarafından da olumlu değerlendirilir.	**A**	B	**C**	D	**E**
4. Genellikle, içinde bulunduğum grupların benim duygu ve düşüncelerim üzerinde pek bir etkisi yoktur.	**A**	B	**C**	D	**E**
5. Ait olduğum gruplara verecek pek bir şeyimin olmadığını düşünüyorum.	**A**	B	**C**	D	**E**
6. Genel olarak, ait olduğum grupların bir üyesi olmaktan memnunum.	**A**	B	**C**	D	**E**
7. Çoğu insan, ait olduğum grupların diğer gruplardan daha etkisiz ya da verimsiz olduklarını düşünür.	**A**	B	**C**	D	**E**
8. Ait olduğum gruplar benim kim olduğum hakkında önemli bir göstergedir.	**A**	B	**C**	D	**E**
9. Ait olduğum grupların aktif ve katılımcı bir üyesiyim.	**A**	B	**C**	D	**E**
10. Genelde, yer aldığım sosyal grupların yeterince değerli olmadıkları hissine kapılırım.	**A**	B	**C**	D	**E**
11. Genel olarak, başkaları üyesi olduğum sosyal gruplara saygı duyar.	**A**	B	**C**	D	**E**
12. Ait olduğum grupların nasıl bir kişi olduğum ya da kimliğim üzerinde pek bir etkisi yoktur.	**A**	B	**C**	D	**E**
13. Sıklıkla, içinde olduğum sosyal grupların işe yaramaz bir üyesi olduğumu düşünüyorum.	**A**	B	**C**	D	**E**
14. Üyesi olduğum gruplara ait olmaktan mutluluk duyuyorum.	**A**	B	**C**	D	**E**
15. Genel olarak, başkaları üyesi olduğum sosyal grupların pek değerli olmadıklarını düşünürler.	**A**	B	**C**	D	**E**
16. Genel olarak, üyesi olduğum sosyal gruplara ait olmak benliğimin önemli bir parçasını oluşturur.	**A**	B	**C**	D	**E**

(Positive and Negative Affect Scales)

Aşağıda bir takım duygu ifadeleri bulunmaktadır. Lütfen her bir duyguyu, **genelde** yaşama sıklığınızı, yan taraftaki dereceleme ölçeğinde belirleyiniz.

	Asla	Çok Nadiren	Nadiren	Bazen	Sıkça	Çoğunlukla	Daima
1. İlgili	1	2	3	4	5	6	7
2. Sıkıntılı	1	2	3	4	5	6	7
3. Heyecanlı	1	2	3	4	5	6	7
4. Mutsuz	1	2	3	4	5	6	7
5. Güçlü	1	2	3	4	5	6	7
6. Suçlu	1	2	3	4	5	6	7
7. Ürkmüş	1	2	3	4	5	6	7
8. Düşmanca	1	2	3	4	5	6	7
9. Hevesli	1	2	3	4	5	6	7
10. Gururlu	1	2	3	4	5	6	7
11. Asabi	1	2	3	4	5	6	7
12. Uyanık	1	2	3	4	5	6	7
13. Utanmış	1	2	3	4	5	6	7
14. İlhamlı	1	2	3	4	5	6	7
15. Sinirli	1	2	3	4	5	6	7
16. Kararlı	1	2	3	4	5	6	7
17. Dikkatli	1	2	3	4	5	6	7
18. Tedirgin	1	2	3	4	5	6	7
19. Aktif	1	2	3	4	5	6	7
20. Korkmuş	1	2	3	4	5	6	7

(Life Satisfaction Scales)

Aşağıda genel olarak yaşamınız ve yaşamınızın bazı alanlarındaki doyumunuz ile ilgili bir takım ifadeler verilmiştir. Lütfen söz konusu ifadeleri size uygunluğu açısından değerlendiriniz.

Aşağıdaki ifadelerin sizin için uygunluk düzeyini yan taraftaki dereceleme ölçeğinde uygun harfi daire içine alarak belirtiniz.	Hiç uygun değil	Kısmen uygun	Uygun	Oldukça uygun	Tamamen uygun
1. Yaşamım idealime büyük ölçüde yaklaşıyor.	A	B	C	D	E
2. Yaşam koşullarım mükemmel.	A	B	C	D	E
3. Yaşamımdan memnunum.	A	B	C	D	E
4. Yaşamda şu ana kadar istediğim önemli şeylere sahip oldum.	A	B	C	D	E
5. Yaşamımı bir daha yaşasaydım hiçbir şeyi değiştirmek istemezdim.	A	B	C	D	E
6. Ailemden memnunum.	A	B	C	D	E
7. Arkadaşlarımdan memnunum.	A	B	C	D	E
8. Kendimden memnunum.	A	B	C	D	E
9. Okulumdan memnunum.	A	B	C	D	E

(Rosenberg Self-Esteem Scale / Short Form)

Aşağıdaki maddeler kendiniz hakkında ne düşündüğünüzü ve genel olarak nasıl hissettiğinize ilişkin olarak hazırlanmıştır. Lütfen her maddeyi dikkatle okuyun ve aşağıda verilen yedi aralıklı ölçek üzerinde kendiniz hakkında ne hissettiğinizi belirtin. Bunu yaparken her bir maddenin sizi ne kadar yansıttığını yandaki uygun rakamı işaretleyerek belirtin.

	Hiç uygun Değil	Biraz Uygun	Uygun	Oldukça Uygun	Tamamen Uygun
1. Kendimi en az diğer insanlar kadar değerli buluyorum.	A	B	C	D	E
2. Bazı olumlu özelliklerimin olduğunu düşünüyorum.	A	B	C	D	E
3. Genelde kendimi başarısız bir kişi olarak görme eğilimindeyim.	A	B	C	D	E
4. Ben de diğer insanların birçoğunun yapabildiği kadar bir şeyler yapabilirim.	A	B	C	D	E
5. Kendimle gurur duyacak fazla bir şey bulamıyorum.	A	B	C	D	E
6. Kendime karşı olumlu bir tutum içindeyim.	A	B	C	D	E
7. Genel olarak kendimden memnunum.	A	B	C	D	E
8. Kendime karşı daha fazla saygı duyabilmeyi isterdim.	A	B	C	D	E
9. Bazen kesinlikle kendimin bir işe yaramadığını düşünüyorum.	A	B	C	D	E
10. Bezen kendimin hiç de yeterli bir insan olmadığımı düşünüyorum.	A	B	C	D	E

Religious Attitude Scale

Aşağıda din ile ilgili birtakım ifadeler bulunmaktadır. Bu ifadelerin hiç biri doğru ya da yanlış değildir. Sizden istenen, her bir ifadeye katılma derecenizi yandaki dereceleme ölçeğinde belirtmenizdir.

Aşağıdaki ifadelere katılma derecenizi yan taraftaki dereceleme ölçeğinde uygun harfi <u>daire içine alarak</u> belirtiniz.	Hiç Uygun değil	Kısmen uygun	uygun	Oldukça uygun	Tamamen
1. Dinin toplum hayatı açısından önemli olduğunu düşünürüm.	A	B	C	D	E
2. Dini inancın gerekli olmadığını düşünürüm.	A	B	C	D	E
3. Dinin yasak ettiği şeyleri yaptığım olur.	A	B	C	D	E
4. Dini kuralları sıkıcı bulurum.	A	B	C	D	E
5. Toplum huzurunun sağlanmasında dinin önemli bir katkısının olduğunu düşünürüm.	A	B	C	D	E
6. Kişinin din uğruna birtakım güçlüklere katlanmasını anlamsız bulurum.	A	B	C	D	E
7. Evlilik dışı ilişkileri normal karşılarım.	A	B	C	D	E
8. Toplumun geri kalmasına dini kuralların neden olduğunu düşünürüm.	A	B	C	D	E
9. İbadetlerimi yaparım.	A	B	C	D	E
10. Dinin sosyal hayat ile ilgili kurallarını yerine getirmeye özen gösteririm.	A	B	C	D	E
11. İnancıma göre hareket etmediğimde içimde bir huzursuzluk duyarım.	A	B	C	D	E
12. Dini kuralları yerine getirme zorunluluğu hissederim.	A	B	C	D	E
13. Nafile (farz olmayan) ibadetler yaparım.	A	B	C	D	E
14. Dinimi başkalarına da anlatmaya çalışırım.	A	B	C	D	E
15. Hata işlediğim zaman Allah'tan af dilerim.	A	B	C	D	E
16. Allah herkesi kendi niyetine göre değerlendirir diye düşünürüm.	A	B	C	D	E
17. Allah kıyamet günü bana da merhamet eder diye umarım.	A	B	C	D	E
18. Dua ederim.	A	B	C	D	E

ÖLÜM KORKUSUNDAN ÖZNEL İYİ OLUŞ HALİNE GİDEN YOLLAR:
TERÖR YÖNETİMİ TEORİSİNE DAYALI BİR YAPISAL EŞİTLİK ÇALIŞMASI

1. GİRİŞ

Bu araştırmanın temel amacı, ölüm korkusu ile iyi oluş arasındaki ilişkinin araştırılmasıdır. Bu bölümde, söz konusu olguların tarihsel ve kavramsal gelişimleri sunulmaktadır.

İnsan yaşamına son veren ve tüm anlamı yok eden ölüm olgusu, tarihsel olarak insanlar tarafından farklı biçimlerde algılanmıştır. İnsanların ölüme atfettikleri anlamların tarihsel gelişimini araştıran Aries (1974), bu gelişimin temel olarak üç döneme sığdırılabileceğini ifade etmiştir. Kolektif ölüm korkusunun hakim olduğu birinci dönemin ardından, ikinci dönemde kişisel ölüm korkusunun hakim olduğunu ifade eden araştırmacı, son dönemde yine başkalarının ölüm korkusuna ilişkin kaygının bireylerin kendi ölümlerine ilişkin algılarını bastırmış gibi görünmektedir. Son dönemin ardından, yirminci yüzyılın başlarında modern batı insanının ölümle olan bağlantılarının azaldığı görülmektedir. Bu dönemin genel görüntüsü, yaşam ve ölümü zıt kutuplar şeklinde algılanması ve bunun doğal sonucu olarak ölüme tamamen olumsuz anlamlar atfedilmesi şeklinde ortaya çıkmaktadır.

Ölüm ve ölümle ilgili kaygıların 1950'lerden sonra bilimsel araştırmanın önemli bir konusu olduğunu görmekteyiz (Conte, Weiner, & Plutchik, 1982; Dartley, 2002; Feifel, 1990; Neimeyer, 1998; Weiler, 2001). Ölümün normal dışı bir olgu olarak kabul edilmesinin sonucu olarak, bu alandaki çalışmaların psikopatoloji, yaşlı ve ölmekte olan hastalar ile inkar ve kabul gibi bazı psikolojik değişkenlere odaklandığını görmekteyiz. Tüm bu araştırmaların sonuçları arasında en ilginç olanı, yaşlı bireylerin, genç olanlara oranla daha az ölüm kaygısı yaşamalarıdır. Araştırma bulguları (Neimeyer, Moore, & Bagley, 1988; Neimeyer & Van Brunt, 1995; Reker & Gesser, 1994, as cited in Tomer & Eliason, 1996; Scovel, 1999; Tang, Wu, & Yan, 2002) tarafından güçlü bir şekilde desteklenen bu olgu, yine de araştırmaların daha

çok yaşlılar üzerinde odaklanmasını engellememiş görünmektedir. Araştırmalar, ölmek üzere olan kişilerin, diğerlerine oranla daha az ölüm korkusu yaşadıklarını (Dartley, 2002) ve yaşlıların kişisel ölüm korkusuyla başa çıkmada daha başarılı olduklarını (Holtsberg, 1998) gösterse de, ölüm konusundaki araştırmalar çoğunlukla ölümün, yaş ve sağlık durumu ne olursa olsun tüm insanlar için önemli bir olgu olabileceği şeklinde bir paradigmadan hareket etmekten uzak kalmıştır. Buna karşın bazı araştırmacılar, ölümün yaşamın bir parçası olduğu ve insanları gelişim ve kendini gerçekleştirme yönünde motive ettiği yönündeki görüşe ağırlık vermişlerdir (Ballard & Hallbrook, 1992; Gilliland & Templer, 1986; Koehn, 1986; Pollack, 1980). Yaşam ve ölümün birbirine zıt kutuplar olmaktan çok aynı bütünün parçaları olduğu şeklindeki görüşün yaygınlaşmasına ve ağırlık kazanmasına yol açan temel felsefi söylemlerden birisi olan varoluşçu yaklaşım, bu iki kavramın dünya üzerinde yaşamanın temel gereklilikleri olduğunu vurgulamıştır. Ölüme karşı olumsuz bir yaklaşımın reddi, psikoloji alanında benzer bir motivasyonla belirmeye başlayan olumlu psikoloji yaklaşımıyla paralellik göstermektedir.

Son yıllarda psikolojik yardım literatüründe oldukça ağırlık kazanmaya başlayan olumlu psikoloji yaklaşımı, kişilerin zayıf ve patolojik yönlerine ağırlık vermekten çok, güçlü taraflarının araştırılmasına ve ortaya çıkarılmasına daha fazla önem verilmesini önermektedir.

Öznel iyi oluş hali, olumlu psikoloji yaklaşımı içerisinde oldukça önem kazanmaya başlamaktadır. Kişinin kendi yaşamına ilişkin öznel değerlendirmelerini dikkate alan öznel iyi oluş hali kavramı, teorik temelli yaklaşıma dayalı olarak ortaya konan psikolojik iyi oluş hali kavramından farklılaşmaktadır (Diener, Sapyta, and Suh, 1998; Diener, Suh, and Oishi, 1997). Kriter olarak kişinin kendi değerlendirmelerini dikkate alan öznel iyi oluş halinin temel olarak iki boyuttan oluştuğu düşünülmektedir: yaşam doyumu ve mutluluk. Yaşam doyumu, yaşamın bilişsel anlamdaki değerlendirilmesini, mutluluk ise duygusal anlamdaki değerlendirilmesini ifade etmektedir. Kimi araştırmacılar (Ryff, 1989) sadece kişilerin öznel yargılarından hareket etmesinden dolayı, öznel iyi oluş halinin geçerli bir ruh sağlığı ölçütü olamayacağını belirtseler de, yapılan araştırmalar, söz konusu değişkenin sosyla destek (Kim & Nesselroade, 2003; Wallenius, 1999), başa çıkma (Matheny,

Curiette, Aysan, Herrington, Gfroerer, Thompson, & Hamarat, 2002), stres (Cotton, Dollard & Jonge, 2002), kendini kabul (Chamberlain & Haaga, 2001), kişilik (Hills & Argyle, 2001; Raad & Kokkonen, 2000; Vitterso, 2001), uyum (Kaplan & Maehr, 1999), tinsellik ve dini yönelim (Barcus, 1999; Compton, 2001; Daaleman, Frey, Wallace, & Studenski, 2002; Genia & Cooke, 1998; Hodges, 2002; Neill & Kahn, 1999; Peacock & Poloma, 1999), benlik saygısı (Cha, 2003; Cheng & Furnam, 2003; Schimmack & Diener, 2003; Zhang & Leung, 2002), ve kollektif benlik saygısı (Bettencourt & Dorr, 1997; Cha, 2003; Zhang & Leung, 2002) gibi ruh ruh sağlığı açısından önemli bir dizi değişkenin önemli belirleyicilerinden birisi olduğunu ortaya koymaktadır.

Her ne kadar ölüm kaygısı ile benlik saygısı (Brewer, 2002; Davis, Bremer, Anderson & Tramill, 1983), yılmazlık (Florian, Mikulincer & Hirschberger, 2001), öz-farkındalık (Silvia, 2001) ve kendini gerçekleştirme (Lennon, 1997) gibi bir dizi değişken arasındaki ilişkinin araştırılmış olmasına karşın, sadece bir kaç çalışma (Godley & Ann, 1994, Moore, 1983) ölüm korkusu ile iyi oluş arasındaki ilişkiyi hedef almıştır. Ancak yapılan araştırmalar, bu iki değişken arasındaki ilişkinin güçlü bir teorik temel çerçevesinde açıklanmasından uzak olmanın yanı sıra, ölümün hangi psikolojik mekanizmalar aracılığıyla yaşam için motive edici ve olumlu bir katkısının olabileceğine ilişkin sağlam bir öngörü sunmamaktadırlar.

Bu bağlamda en önemli teorik katkı, varoluşçu yaklaşım çerçevesinde ölüm kavramına değinen Becker'den (1971) gelmektedir. Becker, tüm insan davranışlarının anlaşılmasında en temel olgunun ölüm olduğunu vurgulamaktadır. Yazar, insanoğlunun erken gelişim dönemlerinde ebeveynlerinden edindiği değer dizgelerinin ve değer verilme koşullarının, ölüm korkusuyla başa çıkmada en güçlü kalkan görevini gördüğünü iddia etmektedir. Buna göre, kişinin ölüm korkusuyla başa çıkabilmesinin en temel koşulu, erken yaşlarda edindiği toplumsal dünya görüşüne (cultural worldview) uygun olarak yaşamını sürdürerek toplumsal onay kazanması ve bu yolla da benlik saygısını yükseltmesidir.

Bu temel çerçeveden hareket eden Terör Yönetimi Teorisi (Pyszczynski, Greenberg, & Solomon, 1997; Pyszczynski, Greenberg, Solomon, Arndt, & Schimel, 2004)

Becker'le benzer doğrultuda, ölüm korkusuyla başa çıkma motivasyonunun hemen hemen tüm insan davranışlarının açıklanmasında temel bir etken olduğunu ortaya koyma yönünde çalışmalara öncülük etmektedir. Söz konusu teori, iki temel varsayım üzerine dayanmaktadır. Ölümün apaçıklığı (mortality salience) ve kaygı tamponu hipotezi (anxiety buffer hypothesis). Ölümün apaçıklığı, kişilerin ölümle yüzleştiklerinde, kültürel dünya görüşü veya benlik saygılarını yükseltme yönünde bir istek duyacaklarını öngörmektedir. Kaygı tamponu hipotezi ise, eğer bir psikolojik yapı (kültürel dünya görüşüne bağlanma ve benlik saygısı) kişileri kaygıya karşı koruyorsa, bu psikolojik yapının güçlendirilmesi o kişilerin kaygısını azaltacaktır (ve bu yapının zayıflatılması da kaygının artmasına yol açacaktır) şeklinde ifade edilebilir.

Kısaca ifade etmek gerekirse, terör yönetimi teorisi, kendini gerçekleştirme de dahil olmak üzere, tüm insan davranışlarının, ölümün insan yaşamında yarattığı terörden çok güçlü bir şekilde etkilendiğini ifade etmektedir. Bu anlamda, kişiler ölümle ve onun apaçık olması durumunda ortaya çıkan kaygıyla başa çıkabilmek için, toplumun kendilerine sunduğu tutarlı, kararlı ve açıklayıcı dünya görüşüne sadık kalarak hem belirsizliği bir düzeyde ortadan kaldırmış, hem de kendilerini toplumun değerli bir üyesi olarak görerek benlik saygılarını artırmış olacaklardır. Bu iki mekanizma, ölüm karşısında kişilerin tutunacakları en temel savunmalardır.

Kültürel dünya görüşü ampirik olarak belirlenmesi ve tanımlanması güç bir kavram olsa da, literatürde en yaygın olarak kabul edilen iki temel boyutun kolektif benlik saygısı (Arndt et al., 2002; Castano, 2004; Castano, Yzerbyt, Paladino, & Sacchi, 2002) ve dini tutum, özellikle de yaratıcı bir Tanrı kavramı (Liechty, 1998) olduğu görülmektedir.

Terör yönetimi teorisi ve ilgili araştırma bulguları temel olarak alındığında, bu araştırmanın ilk modeli, ölüm kaygısı ile öznel iyi oluş hali arasındaki ilişkinin, sırasıyla kültürel dünya görüşü ve benlik saygısı aracılığıyla açıklanabildiğini iddia etmektedir. Buna göre, ölüm korkusu kültürel dünya görüşüne bağlanmakta, kültürel dünya görüşü de benlik saygısına bağlanmaktadır. Bu tek yönlü yol da, öznel iyi oluş haline bağlanmaktadır (Şekil 1.1).

Araştırmanın ikinci modeli, söz konusu yolun birinci modelde varsayıldığı gibi tek yönlü olmayabileceği, yani kişinin benlik saygısını artırabilmek için kültürel dünya görüşünü benimsemesinin zorunlu olmayabileceği varsayımına dayanmaktadır. Becker'in varsayımlarıyla tutarlı bir şekilde, terör yönetimi teorisinin benlik saygısının kültürel dünya görüşünün koşulsuz kabulüne dayalı olduğu şeklindeki hipotezi kişilerin tamamen toplumsal statükoya bağımlılığını vurgulamaktadır. Mikulincer ve Florian (1996), böyle bir kavramsallaştırmanın zorunlu olmadığını, kişilerin toplumun kalıpyargılarını koşulsuz olarak benimsemeden ve böylece konformist bir yaşamı sürdürmeden de gelişime açık bir şekilde ölüm korkusuyla başa çıkabileceklerini ifade etmektedirler. Benzer şekilde, araştırma bulguları da (Gaertner, Sedikides, Vevea, & Iuzzini, 2002; Trafimow, Triandis, & Goto, 1991) bireysel benliğin kendini tanımlamada, kollektif ya da sosyal benlikten daha önemli olabileceğini göstermektedir.

Bu tartışmalar sonucunda ortaya konan ikinci model (Şekil 1.2) ölüm korkusu ile öznel iyi oluş arasındaki ilişkide benlik saygısı ve kültürel dünya görüşü değişkenlerinin birbirinden bağımsız aracı değişkenler olduğunu varsaymaktadır.

Son yıllarda yapılan bir dizi teorik ve ampirik çalışma, terör yönetimi teorisindeki önemli bir boşluğun, bağlanma ve yakın ilişkiler kavramı ile doldurulabileceğini iddia etmektedir ((Florian & Mikulincer, 1997; Mikulincer, Florian & Tolmacz, 1990; Mikulincer and Florian, 1998). Söz konusu iddialar, ölümün yarattığı terör ile başa çıkmada, yakın kişiler arası ilişkilerin ve bu anlamda bağlanma olgusunun son derece önemli bir tampon gördüğü anlayışına dayanmaktadır. Bu görüşler doğrultusunda geliştirilen üçüncü model (Şekil 1.3), orijinal terör yönetimi teorisinin kaygı karşı tampon görevi gördüğü düşünülen benlik saygısı ve kültürel dünya görüşü değişkenlerinin yanı sıra bağlanma değişkeninin üçüncü bir aracı değişken olarak ikinci modele eklenmesi sonucu elde edilmiştir.

Bağlanma ve terör yönetimi teorisi ile ilgili alanyazın dikkate alındığında, bağlanmanın aracı bir değişken olarak ölüm korkusu ile kaygı tamponları (kültürel dünya görüşü ve benlik saygısı) arasında yer alabileceğine ilişkin dördüncü model,

söz konusu kaygı tamponlarının işlevini ve anlamını değiştirmektedir. Bu modele göre (Şekil 1.4), bir kişinin ölüm karşısında savunma tamponlarından hangisini kullanacağı, sahip olduğu bağlanma modeli tarafından belirlenmektedir. Klasik teoride, bu tamponlar ölüm karşısında işlev gören savunma mekanizmaları olarak düşünülmektedir. Bu şekilde ele alındığında, sürekli olarak benlik saygısını artırma yönündeki çabanın, sağlıklı olmayan ve hatta öz-yıkıcı davranış biçimlerine yol açabileceği şeklinde bir eleştiriye yol açmıştır (Crocker and Nuer, 2004; Park et al., 2004). Bağlanma değişkeninin bu savunmaları önceleyen ve kişinin tepkilerini ve seçimlerini belirleyen bir kişilik değişkeni olarak modele konulması, söz konusu değişkenlerin basit savunmalar olmaktan çok, kişinin yaşama bağlanmaya yönelik tercihleri olarak görülmesine yol açmaktadır. Bir başka deyişle, bu modelde, ölüm korkusu karşısında aktive olan bağlanma sistemi (Mikulincer ve ark., 2002), kişinin benlik saygısı ve kültürel dünya görüşü arasında hangisine ağırlık vereceğini ve bu seçimini ne şekilde hayata geçireceğini belirleyen önemli bir değişken olarak varsayılmaktadır. Kişi güvenli bağlanma sistemine sahipse, örneğin benlik-saygısını yükseltme yönündeki girişimlerinin sağlıksız olması olasılığı oldukça düşük görünmektedir, çünkü güvenli bağlanmanın hemen her türlü ruh sağlığı değişkeniyle olumlu bir ilişkisi olduğu bilinmektedir.

Araştırmanın Amacı

Bu araştırmanın amacı, ölüm korkusu ile öznel iyi oluş hali arasındaki ilişkinin aydınlatılması amacıyla geliştirilmiş olan bir dizi modelin, ampirik olarak desteklenip desteklenmediğini belirlemektir. Bu anlamda, her bir model için, tahmini evren kovaryans matrisi ile örneklem kovaryans matrisi arasındaki tutarlılığın test edilmesi araştırmanın temel amacını oluşturmaktadır. Bu temel amaç çerçevesinde, her bir model için söz konusu uyuşum test edilecektir.

Araştırmanın Önemi

Öznel iyi oluş alanındaki araştırmaların, söz konusu değişkenin dinamiklerini anlama yönünde sağlam teorik perspektiflere dayalı modellere ağırlık vermesi gerektiği vurgulanmaktadır (Biswas-Diener, Diener, & Tamir, 1999; Diener, Suh, Lucas,

Smith, 2004). Bu araştırma, ölüm kaygısı ile öznel iyi oluş arasındaki ilişkinin, ampirik araştırmalarla desteklenmiş olan terör yönetimi teorisinin temel alınarak aydınlatılmasını hedeflemektedir. Bu bağlama, literatürden yararlanılarak oluşturulan dört modelin, söz konusu ilişkinin dinamiklerini ortaya koyarak, ölümün iyi oluşa ne şekilde katkıda bulunduğunu anlamamıza yardımcı olacağı düşünülmüştür.

Terör yönetimi teorisi, ölüm korkusuna yönelik bir savunma olarak düşünülen benlik saygısının koruyucu bir işlevi ve ruh sağlığına katkısı olduğunu savunurken, kendini geliştirmeye yönelik bu motivasyonun yıkıcı sonuçları olabileceği şeklinde eleştiriler de bulunmaktadır. Bu araştırmanın önemli katkılarından birisi, bu çelişkinin çözümüne yönelik teorik temelli ampirik bir katkı sunmaktır.

Terör yönetimi teorisi literatüründe, ölüm korkusu karşısında işlev gören iki temel savunma mekanizmasının (kültürel dünya görüşü ve benlik saygısı) göreceli önemi kritik bir tartışma konusu oluşturmaktadır. Bu araştırmanın, söz konusu mekanizmaların öznel iyi oluş haline katkısının farklılaşıp farklılaşmadığını belirlemede önemli ipuçları vereceği düşünülmektedir. Ayrıca söz konusu mekanizmaların hangisinin bireysel olarak önemli olacağının kültürel değişkenlerden de etkileneceği düşünülmektedir. Bu anlamda, bağlanma değişkeninin önemli bir rol oynadığı düşünülmektedir.

Tüm bunlara ek olarak, tüm psikolojik yardım hizmetlerinin en temel olgularından birisi olarak görülen ölüm korkusunun (Yalom, 1980), nasıl olup da iyi oluşa bağlandığını belirlemek, uygulama açısından önemli ipuçları sağlayabilir.

2. YÖNTEM

Katılımcılar

Araştırmanın katılımcılarını Ankara Üniversitesi'nin değişik fakültelerinde okumakta olan 484 öğrenci oluşturmuştur.

Ölçme Araçları

Ölüm Korkusu Ölçeği

Florian ve Kravetz (1983) tarafından geliştirilen Kişisel Ölüm Korkusu Ölçeği, ölüm korkusunun değişik boyutlarını ölçmek için kullanılmaktadır. Bu boyutlar kişiçi (intrapersonal), kişlerarası (interpersonal) ve kişiötesi (transpersonal). Ölçek Türkçe'ye Aslıtürk (2001) tarafından çevrilmiş ve iç tutarlılığı oldukça iyi bulunmuştur.

Bağlanma Ölçeği

Katılımcıların bağlanma stillerini belirlemek için, Bartholomew ve Horwitz (1991) tarafından geliştirilen ve dörtlü bağlanma kategorisine dayanan İlişkiler Anketi kullanılmıştır. Her bir ilişki stiline dayalı olarak ifade edilen birer paragraftan oluşan ölçeğin Türk kültürüne adaptasyon çalışması Sümer ve Güngör (1999) tarafından yapılmıştır.

Yaşam Doyumu Ölçekleri

Katılımcıların yaşam doyumu düzeylerini belirlemek için bu araştırmada iki ayrı ölçek kullanılmıştır. Bu ölçeklerden ilki (Life Satisfaction Scale; Young, Miller, Norton, ve Hill, 1995) kişilerin değişik yaşam alanlarındaki (aile, okul vs.) yaşam doyumlarını belirlemek için kullanılan bir dizi ifadeden oluşurken, ikinci ölçek (Satisfaction with Life Scale; Diener ve ark. 1985) kişinin bir bütün olarak yaşamındaki doyumu ölçmek amacıyla hazırlanmıştır. İki ölçeğin bu şekilde bir arada kullanıldığı bir araştırma olan Aydın'ın (1999) çalışması, Türkçe adaptasyon çalışması olarak kullanılmıştır.

Olumlu ve Olumsuz Duygu Ölçeği

Öznel iyi oluş halinin bir diğer boyutu olan mutluluğu ölçmek amacıyla, Watson ve ark.'nın (1988) geliştirmiş olduğu ve onar olumlu ve olumsuz olmak üzere yirmi duygu ifadesinin genel olarak kişi tarafından yaşanma sıklığının ifadesine olanak tanıyan ölçek kullanılmıştır. Ölçeğin Türkçe adaptasyon çalışması Gençöz (2000) tarafından yapılmıştır.

Dine Yönelik Tutum Ölçeği

Ölçek kişilerin dini tutumlarının bilişsel, duygusal ve davranışsal öğelerini belirlemek amacıyla Onay (1999) tarafından geliştirilmiştir. Söz konusu ölçeğin dinin tutumların duygusal bileşenini belirlediği ifade edilen boyutu, bu araştırmada kültürel dünya görüşü örtük değişkeninin bileşenlerinden olan Tanrı boyutunun belirlenmesinde kullanılmıştır.

Kolektif Benlik Saygısı Ölçeği

Luthaen ve Crocker (1992) tarafından geliştirilen ölçek, bireylerin cinsiyet, etnik grup ve din gibi belirli gruplara ait hissetmesi sonucunda yaşadığı benlik saygısının düzeyini belirlemek amacıyla kullanılmaktadır. Ölçeğin Türkçe'ye çevirisi Aslıtürk (2001) tarafından yapılmıştır.

Benlik Saygısı Ölçeği

Benlik saygısını ölçmek için, literatürde oldukça sık kullanılan Rosenberg'in (1965) benlik saygısı ölçeği (kısa form) kullanılmıştır. On maddeden oluşan ölçeğin Türkçe adaptasyon çalışması Tuğrul (1994) tarafından yapılmıştır.

Örtük Değişkenlere İlişkin Ölçme Modellerinin Sonuçları

Bu bölümde, yapısal eşitlik çalışmalarının ilk aşamasını oluşturan ölçme modeline ilişkin sonuçlar sunulmaktadır. Bu bölümdeki istatistiksel işlemlerin odak noktasını, araştırmada kullanılan ölçeklerin orijinal yapılarına uygun bir faktör yapısına sahip olup olmadıklarının belirlenmesi oluşturmuştur. Her bir örtük değişken ve bu örtük değişkeni belirlemek için kullanılan ölçme aracı, doğrulayıcı faktör analizine tabi tutulmuş, orijinal faktöryel yapıyla uyum sağlanamaması durumunda, araştırmacı tarafından bir açımlayıcı faktör analizi yapılarak, bu faktör analizinin sonuçları doğrultusunda ikinci bir doğrulayıcı faktör analizi işlemi gerçekleştirilmiştir.

Yapılan analizler, bağlanma değişkeni dışında hiçbir değişkenin orijinal faktör yapısıyla tutarlı doğrulayıcı faktör analizi sonuçları vermemiştir. Bir başka deyişle, ölçeklerin orijinal çalışmalarında belirlenen ölçme modellerinin hiç birisi bu araştırmada kullanılan dataya uyum sağlamamıştır. Bu durumda, her bir ölçek için

araştırmacı tarafından yapılan açımlayıcı faktör analizi sonuçları esas alınarak gerçekleştirilen doğrulayıcı faktör analizlerinin dataya uyum sağladığı görülmüştür. Araştırmacı tarafından yapılmış olan açımlayıcı faktör analizleri sırasında bazı maddelerin ölçeklerden, dolayısıyla sonraki analizlerden çıkarılmaları gerekmiştir.

Bu sonuçlar doğrultusunda, ölüm korkusu örtük değişkeni, Kişisel Ölüm Korkusu Ölçeği'nin alt faktörleri olarak ortaya çıkan ve orijinal ölçme modeline çok yakın olan altı faktör tarafından tanımlandığı varsayılmıştır.
Bağlanma puanları, orijinal yapısıyla tamamen tutarlı olarak, orijinal modele uygun bir şekilde dataya uyum sağlamıştır.

Kültürel dünya görüşü örtük değişkeni, Kolektif Benlik Saygısı Ölçeği'nin üç alt faktörü ile Dini Yönelim Ölçeğinin duygusal bileşeni olarak ifade edilen ve bu araştırmada Tanrı boyutu olarak adlandırılan alt faktörü tarafından oluşturulmuştur.

Benlik saygısı örtük değişkeni, Rosenberg Benlik Saygısı Ölçeği'ne uygulanan açımlayıcı faktör analizi sonucunda ortaya çıkan iki faktörün oluşturduğu bir değişken olarak tanımlanmıştır.

Yaşam doyumu, söz konusu değişkeni ölçmek amacıyla kullanılan iki ölçeğin birer faktör olarak ortaya çıktığı açımlayıcı faktör analizi sonucunda, söz konusu faktörlerden elde edilen puanların belirlediği bir örtük değişken olarak tanımlanmıştır.

Mutluluk değişkeni, Olumlu ve Olumsuz Duygu ölçeklerine uygulanan faktör analizi sonucunda ortaya çıkan, ikisi olumlu ikisi olumsuz olmak üzere, dört alt-faktör tarafından belirlenen bir örtük değişken olarak tanımlanmıştır.

3. SONUÇLAR

Yapılan analizler sonucunda, birinci modelin çıkış noktasını oluşturan ölüm korkusunu kültürel dünya görüşüne bağlayan yolun (path) istatistiksel olarak anlamlı olmadığı ortaya konmuştur. Bir başka deyişle, bireylerin kültürel dünya görüşleri,

ölüm korkusu düzeyleri tarafından istatistiksel olarak anlamlı bir şekilde yordanamamıştır. Buna karşılık, diğer yollar istatistiksel olarak anlamlı bulunmuştur. Yani, katılımcıların benlik saygısı düzeyleri kültürel dünya görüşü puanları tarafından, ayrıca öznel iyi oluş düzeyleri de (yaşam doyumu ve mutluluk) benlik saygısı tarafından istatistiksel olarak anlamlı bir şekilde yordanabilmiştir. Bu durumda, birinci modele ilişkin ampirik bir destek sağlanamamıştır.

İkinci modelin yine çıkış noktasını oluşturan ölüm korkusu ile benlik saygısı ve kültürel dünya görüşü değişkenleri arasındaki yollar istatistiksel olarak anlamlı bulunmamıştır. Bir başka deyişle, kişilerin benlik saygısı ve kültürel dünya görüşlerinin yordanmasında, ölüm korkusunun istatistiksel olarak anlamlı bir katkısının olmadığı belirlenmiştir. Buna karşın, modelin geri kalanı kısmen doğrulanmıştır: benlik saygısı hem yaşam doyumu hem de mutluluğu anlamlı bir şekilde yordarken, kültürel dünya görüşü yalnızca yaşam doyumunu istatistiksel olarak anlamlı bir şekilde yordamıştır. İkinci model de data tarafından bir bütün olarak desteklenmemiştir.

Üçüncü model de ilk iki model gibi bir bütün olarak doğrulanmamıştır. İkinci modele bağlanma değişkeninin eklenmesi sonucunda oluşturulan bu modelde sadece bağlanma aracılığıyla ölüm korkusundan öznel iyi oluşa giden yol dışında diğer yollar istatistiksel olarak anlamlı bulunmamıştır.

Son model ilişkin olarak yapılan yapısal eşitlik modeli analizi, söz konusu modelin dataya uyum sağladığını göstermiştir. Yani, katılımcıların bağlanma stilleri ölüm korkusu tarafından, benlik saygısı ve kültürel dünya görüşü düzeyleri de bağlanma stilleri tarafından istatistiksel olarak anlamlı bir şekilde yordanmıştır. Modelin son yolları olarak da, mutluluk ve yaşam doyumu düzeyleri de benlik saygısı ve kültürel dünya görüşü düzeyleri tarafından anlamlı bir şekilde yordanmıştır. Bu modelde, kültürel dünya görüşü ve benlik saygısı üzerinden iyi oluşa bağlanan yollardan, benlik saygısı üzerinden çalışan yolun iyi oluştaki değişkenliği daha fazla açıkladığı belirlenmiştir. Tüm model tarafından iyi oluş değişkenleri olan mutluluk ve yaşam doyumu dikkate alındığında açıklanan varyans sırasıyla %48 ve %63 olarak belirlenmiştir.

4. TARTIŞMA

Terör yönetimi teorisi temel alınarak oluşturulan dört modele ilişkin yapısal eşitlik modeli analizleri, söz konusu modellerden sadece dördüncüsünün ampirik olarak desteklendiğini göstermiştir.

Birinci model dikkate alındığında, kültürel dünya görüşünün ölüm korkusuyla başa çıkmada işlevsel olmayabileceğine ilişkin ipucu elde edilmiştir. Söz konusu bulgu Aslıtürk'ün (2001) bulgularıyla tutarlılık göstermektedir. Bu durumda, kültürel dünya görüşünün, Türkiye gibi toplulukçu bir kültürde ölüm korkusuyla ilişkili olmadığını ve bu anlamda, terör yönetimi teorisinin temel varsayımının geçerli olamayacağı düşünülmektedir. Bu bulgu, toplulukçu kültürlerde toplumsal normlara uygun bir yaşam sürdürmenin kendi içinde bir amaç olduğu ve bu anlamda ölüm korkusu karşısında bir tampon görevi göremeyeceği (Mikulincer ve Florian, 1996) şeklindeki görüşle açıklanabilir.

İkinci model de birinci model gibi geçerli bulunmamış ve kültürel dünya görüşüne ek olarak, benlik saygısının da ölüm korkusu tarafından istatistiksel olarak yordanamadığı anlaşılmıştır. Bu sonuç, burada yapılan çalışmanın istatistiksel olarak korelatif bir çalışmaya dayalı olmasından kaynaklanabilir. Literatürdeki çalışmalar, genelde benlik saygısının deneysel olarak artırılmasına veya azaltılmasında dayalı olarak yapılmıştır. Bu iki modelin sonuçları, orijinal terör yönetimi teorisinin temel varsayımlarının kültürümüzde geçerli olmayabileceğine ilişkin ipuçları olarak değerlendirilebilir.

Üçüncü modelde sadece bağlanma değişkeninin ölüm ile iyi oluş hali arasındaki bağlantıyı kurmada geçerli bir yol olduğunu ortaya koymuştur. Söz konusu model, orijinal terör yönetimi teorisine oranla daha basit bir açıklama getirmekle beraber, bu araştırmanın temel problemi olan ölüm korkusu ile öznel iyi oluş arasındaki ilişkinin psikolojik dinamiklerinin anlaşılmasında tam bir açıklama getirememektedir. Bir başka deyişle, söz konusu ilişkinin aydınlatılmasında benlik saygısı ve kültürel dünya

görüşünün rolünün ne olduğuna ilişkin temel soru cevapsız kalmaktadır. Son modelin temel amacı tüm bu sorunları ortadan kaldırmaya yönelik bir girişimde bulunmaktır.

Dördüncü ve son modelde bağlanma değişkeninin alternatif bir kaygı tamponu olarak düşünmek yerine, ölüm korkusu ile orijinal kaygı tamponları arasında aracı bir değişken olarak varsaymak, teorik açıdan önemli sorulara cevap niteliği oluşturabilecek temel bir bulgu olarak görünmektedir. Her şeyden önce, bir bütün olarak data tarafından doğrulanan bu model, bağlanma değişkeninin terör yönetimi teorisindeki önemini bir kez daha vurgulamanın ötesinde, söz konusu değişkenin bu şekilde modele konulması, ölümün yarattığı bu terörü yönetmede kişilerin sadece basit savunmalardan daha fazlasını yapabileceğini göstermektedir. Ayrıca modelde, benlik saygısı üzerinden çalışan yolun, kültürel dünya görüşü üzeriden çalışan yola oranla daha güçlü olması, toplumsal önkabullerin kişi tarafından benimsenmesinin ruh sağlığı açısından zorunlu olmadığı şeklindeki görüşe destek sağlamaktadır.

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WORK EXPERIENCE

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1997- Present	A.U. Department of Psychological Counseling and Guidance	Research Assistant

FOREIGN LANGUAGES

Advanced English, Basic French.

PUBLICATIONS

Ölüme İlişkin Kişisel Algıların Farklı Bir Yolla Belirlenmesi: Ölüm Metaforları Ölçeği'nin Geliştirilmesi { Under editorial evaluation: *3P Psikiyatri, Psikoloji, Psikofarmakoloji Dergisi (AHCI)*}

Bir Grup Rehberliği Programının Öğretmenlerin Disiplin Anlayışına Etkisi (In Press: *Eğitim Bilimleri Fakültesi Dergisi*).

Öznel İyi Oluş Hali Kavramsal Yapısının Doğrulayıcı Faktör Analiziyle Test Edilmesi (In Press: *Eğitim Araştırmaları ve Uygulama*).

RESEARCH INTERESTS

Therapeutic factors in counseling, Language in counseling process, Philosophy of language, Wittgenstein's later philosophy, self-knowledge.