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THE ROLE OF MEANING IN LIFE, OPTIMISM, HOPE, AND COPING
STYLES IN SUBJECTIVE WELL-BEING

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ABSTRACT

THE ROLE OF MEANING IN LIFE, OPTIMISM, HOPE, AND COPING STYLES IN SUBJECTIVE WELL-BEING

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The objective of this study was to explore the roles of meaning in life (presence and search), optimism, hope (pathway and agency), additional contribution of coping styles (cognitive-affective coping and instrumental-emotional support) in prediction of life satisfaction and positive affectivity components of subjective well-being. A pilot study was conducted with 519 (327 female, 192 male) students at various faculties at Afyon Kocatepe University for Turkish adaptation of Meaning in Life Questionnaire (MLQ). The findings of exploratory and confirmatory factor analyses revealed that 10-item scale with two factors- presence of meaning and search for meaning. Validity and reliability analyses displayed that MLQ has good psychometric properties. For the main purpose of the study, MLQ, Life Orientation Test (LOT), Hope Scale, and Brief COPE, Positive-Negative Affect Scale (PANAS) and Satisfaction with Life Scale (SWLS) were administered to 1160 students but analyses were completed with 984 (582 female and 402 male) students from Afyon Kocatepe University. Two hierarchical multiple regression analyses were run separately for positive affectivity, and life satisfaction. First analysis revealed that

optimism, pathway and agency dimensions of hope significantly and positively predicted positive affectivity when instrumental-emotional support added into the model, this variable resulted in significant increase of .05% explained variance. The second analysis indicated that presence and search dimensions of meaning in life, optimism, and agency dimension of hope scale significantly predicted life satisfaction and when instrumental-emotional support added into the model, this variable resulted in significant increase in .01% explained variance. Results were discussed in relation to the findings in the literature.

Keywords: Subjective well-being, meaning in life, optimism, hope, coping styles with stress

ÖZ

YAŞAMIN ANLAMINI, İYİMSERLİK, UMUT VE BAŞA ÇIKMA STİLLERİNİN ÖZNEL İYİ OLUŞ ÜZERİNDEKİ ROLÜ

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Bu çalışmanın amacı, yaşamın anlamı (anlamın varlığı ve anlam arayışı), iyimserlik, umudun (amaca ulaşma yolları ve güdülenme) ve stresle başa çıkma stillerinin (bilişsel-duygusal başa çıkma ve araçsal-duygusal sosyal destek) katkısının öznel iyi oluşu (yaşam doyumu ve olumlu duygulanım) yordama üzerindeki rollerini belirlemektir. Yaşamın Anlamı Anketinin (YAA) Türkçe'ye uyarlanması için Afyon Kocatepe Üniversitesi'nin çeşitli fakültelerinde okuyan 519 öğrenci ile (327 kız, 192 erkek) bir pilot çalışma yapılmıştır. Açıklayıcı ve Doğrulamalı Faktör Analizi 10 maddelik iki faktörlü- Anlam Varlığı ve Anlam Arayışı- bir ölçek olduğunu ortaya koymuştur. Geçerlik ve güvenirlik analizleri Yaşamın Anlamı Anketi'nin psikometrik özelliklerinin kabul edilebilir düzeyde olduğunu göstermiştir. Araştırmanın temel amacına yönelik olarak, Yaşamın Anlamı Anketi, Yaşam Yönelimi Testi, Umudun Ölçeği, Stresle Başa Çıkma Kısa Formu, Pozitif-Negatif Duygu Ölçeği ve Yaşam Doyumu Ölçeği, Afyon Kocatepe Üniversitesinden 1160 öğrenciye uygulanmış ancak analizler 984 (582 kız, 402 erkek) öğrenci ile tamamlanmıştır. Olumlu duygulanım ve yaşam doyumu için iki ayrı hiyerarşik

regresyon yapılmıştır. İlk analiz, iyimserlik, umut ölçeğinin her iki alt ölçeğinin olumlu duygulanımı olumlu ve anlamlı olarak yordadığını, modele araçsal ve duygusal destek başa çıkma stili eklendiğinde ise açıklanan varyans üzerinde %05 düzeyinde anlamlı bir yükseliş olduğu bulunmuştur. İkinci analiz, yaşamın anlamı anketinin her iki alt ölçeği, iyimserlik, umut ölçeğinin yalnızca amaca güdülenme alt boyutunun yaşam doyumunu anlamlı olarak yordadığı, modele araçsal ve duygusal destek başa çıkma stili eklendiğinde ise açıklanan varyans üzerinde %01 düzeyinde anlamlı bir yükseliş olduğu bulunmuştur. Elde edilen sonuçlar alanyazındaki bulgularla tartışılmıştır.

Anahtar Sözcükler: Öznel iyi oluş, yaşamın anlamı, iyimserlik, umut, stresle başa çıkma stilleri

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CHAPTER I

INTRODUCTION

1.1. Background of the Study

In ancient times, great philosophers have attempted to define happiness or what makes life worth living. Epicurus argued that *Hedonism* or pleasure seeking motivates human and maximizing pleasure is the primary motivator of humanity. Another philosopher Aristoteles argued that *Eudaimonia* (*eu* means well, *daimon* means divinity or spirit) is the essence of life which includes actualizing potentials and experiencing virtuous activities such as having real friends, experiencing pleasure, being healthy, being honored and having courage (Deci & Ryan, 2008; Diener, Suh, & Oishi, 1997; Kashdan, Biswas-Diener, & King, 2008; Kraut, 2010). Over the past quarter century, positive psychology emphasized positive experiences and positive individual characteristics, the questioning of happiness and well-being. Through this mainstream, the focus of psychology has shifted from “fix-what-is-wrong” to “build-what-is-strong” (Duckworth, Steen, & Seligman, 2005). At the subjective level, well-being, contentment, and satisfaction (in the past), optimism, and being hopeful (in the future), happiness and flow (at present) and some individual traits such as open-mindedness, forgiveness, optimism, good interpersonal skills, courage, and curiosity constitute the most common research topics (Seligman & Csikszentmihalyi, 2000).

In well-being literature, there are two main perspectives derived from ancient origins. The first one is *Subjective Well-Being* (SWB) which is based on subjective evaluation of individuals has hedonistic roots. It is usually used interchangeably for happiness and is composed of two primary components: first one is cognitive component which refers to a general life satisfaction and second one is emotional component: presence of positive affect and absence of

negative affect (Diener, 1984). The second perspective is *Psychological Well-Being* (PWB) based on Aristoteles' Eudaimonic approach which refers to the broader engaged life or virtuous life activity including striving to be authentic and growth of self and depends on the objective social values rather than subjective psychological feelings (Deci & Ryan, 2008). Two theories are related to Eudaimonia Approach to well-being. The first one *Self-Determination Theory* (SDT) of Deci and Ryan (2000) proposed that eudaimonic well-being is gained by three psychological needs: relatedness, autonomy, and competence (cited in Deci & Ryan, 2008). The second theory, *Psychological Well-being Theory* (PWB) of Ryff and Singer (1998) proposed that eudaimonic well-being includes six domains: autonomy, environmental mastery, positive relationships with others, personal growth, purpose in life, and self-acceptance. According to Ryff and Singer (1998) well-being is obtained through achieving a sense of mastery over the environment, creating a meaningful lasting relationship, achieving personal growth, acting autonomously, setting goals and living in a harmony with true nature. Nevertheless, identifying virtuous activities and eudaimonic behaviors are very difficult to determine and measure. Therefore, in most studies such as in ours, SWB which includes an individual' own cognitive and affective evaluations based on his own life is considered.

There are great numbers of studies on subjective well-being and other correlates especially on demographic variables such as socioeconomic status, family income, marital status, health (e.g., DeNeve & Cooper, 1998; Keyes, Shmotkin, & Ryff, 2002; Myers & Diener, 1995; Stutzer & Frey, 2006), personality (e.g., DeNeve, 1999; DeNeve & Cooper, 1998; McCrae & Costa, 1991; Steel, Schmidt, & Shultz, 2008), and genetic predispositions (e.g., Lykken & Tellegen, 1996; McGue, Bacon, & Lykken, 1993) as well as developmental periods (e.g., Isaacowitz & Smith, 2003; Turk Charles, Reynolds, & Gatz, 2001). More recently, the construct of subjective well-being

studies have been studied in relation to several other growth-related variables one of which is meaningful life.

Act of seeking meaningful life is parallel with the mission of positive psychology and meaningful life is considered as an inevitable component of happy life. More recently social scientists have shown a renewed attention on the experiences of meaning in life, its functions and correlates. A large body of studies suggest that meaningful life plays an adaptive (Park, Park, & Peterson, 2010) and protective (Brassai, Piko, & Steger, 2011) role in human functioning, related to some of personality traits (Steger, Kashdan, Sullivan, & Lorentz, 2008) and is associated with both psychological (Zika & Chamberlain, 1992; Dunn & O'Brien, 2009) and subjective well-being (Steger & Kashdan, 2007; Steger & Frazier, 2005; King, Hicks, Krull, & Del Gasio, 2006) as well as mental health (Konkoly Thege, Stauder, & Kopp, 2010; Newcomb & Harlow, 1986; Steger, Mann, Michels, & Cooper, 2009). More specifically, Steger and Mann et al. (2009) indicated that people with greater meaning in life reported less depression and anxiety and greater health scores. In a similar vein, King et al. (2006) revealed that there was a strong relationship between positive affectivity and perception of meaningful life.

Nevertheless, even though there is an obvious link between meaningful life and subjective well-being, recent studies on positive psychology have displayed that meaning in life is a complicated phenomenon, indeed, there has been no unique definition or completed conceptualization yet. According to Steger, Frazier, Oishi, and Kaler (2006) who developed an instrument on measuring meaning in life argued that conceptually meaning process can be divided into two distinct dimensions: *Search for Meaning* and *Presence of Meaning* and these authors believe that people are both motivated to have meaning and search for meaning in life (e.g., Schulenberg, Strack, & Buchanan, 2011; Steger et al., 2006; Steger, Kashdan, & Sullivan et al., 2008). According to Steger and Oishi et al. (2009) *Presence of meaning* refers to the experience of

people in which they realize their roles, fit themselves into the world, understand their uniqueness and to identify what they are trying to accomplish in their lives; *Search for meaning* refers to the search process in which people desire their meaning, significance and purpose or mission of their lives. Search for meaning is more than absence of meaning or is not equal to meaninglessness. Rather, it is an active search process in which a person is motivated to reestablish or reorganize his/her understanding of meaning, significance and goals in his/her life during life span (Steger, Kashdan, & Sullivan et al., 2008).

In sum, subjective perception of having a meaningful life and motivation for seeking for greater meaning or just a new one are counted as components of subjective well-being and lack of meaning in life is one of the sources of psychological distress. Hence, the role of meaningful life which is inevitable part of optimal human functioning is very important for greater inquiry into well-being.

Similar to experience of meaning in life, one of the important strengths of a person is his ability to think optimistically about future. It is one of the strategies of positive psychology in terms of creating buffering or protective strengths like insight, authenticity, open-mindedness, and responsibility against adversities (Duckworth et al., 2005). Optimism which can be defined as a general belief or expectancy that favorable or good things will happen in the future is associated with broad range of positive consequences such as better physical and psychological health (Carver, Scheier, & Segerstrom, 2010; Segerstrom, 2007).

Optimism is based on two primary theories: *Explanatory style* (Peterson & Seligman, 1984) and *Dispositional style* (Scheier & Carver, 1985). According to explanatory style, optimistic individuals are more likely to interpret the negative events in a more positive and constructive manner whereas

pessimistic individuals are more likely to interpret “the negative events in a fatalistic manner with a framework of helpless, global, and stable explanations” (Forgeard & Seligman, 2012, p.110). From the perspective of dispositional style, optimism is a personality trait which is characterized by showing approach or engaged orientation to handle with stressful situations, persistence to pursue goals and accumulating resources over time such as social network and status (Carver & Connor-Smith, 2010; Scheier & Carver, 1985). Dispositionally optimistic individuals are more likely to set attainable goals and have less difficulty in order to reach these goals. When they encounter a problem, consistently, they are more likely to use effective or adaptive coping skills on the basis of the controllability of the stressors such as using problem-focused coping for controllable stressors and using emotion-focused coping for uncontrollable stressors (Scheier & Carver, 1993; Solberg Nes & Segerstrom, 2006).

More specifically, there are various studies investigating the associations between optimism and posttraumatic growth (e.g., Ho, Rajandram, Chan, Samman, & McGrath, 2011), life satisfaction (Wong & Lim, 2009), mental health and eudaimonic, hedonistic and social well-being (e.g., Gallagher & Lopez, 2009), as well as psychosocial well-being (e.g., Carver et al., 2005). For instance, Ben-Zur (2003) found that both dispositional optimism and perceived mastery are significantly and positively correlated with positive affect and life satisfaction whereas significantly and negatively correlated with negative affect. In a similar vein, Kümbül Güler and Emeç (2006) indicated that there was a significant relationship between optimism and life satisfaction. Similarly, Busseri, Choma, and Sadava (2009) found that dispositionally optimistic individuals are more likely to foresee their futures as more satisfied and also had greater scores of life satisfaction for both past and present times when compared to pessimistics. Similarly, Eryılmaz and Atak (2011) also found that there were significant relationships among optimism and subjective well-being, and self-esteem.

In sum, great number of studies including meta-reviews indicated that being optimistic has linked to many positive outcomes in certain areas in life such as high socioeconomic status, secure attachment, genetic or environmental determinants, better social relationships and better physical health, subjective well-being as well as more effective coping skills (e.g., Carver et al., 2010; Forgeard & Seligman, 2012; Krypel & Henderson-King, 2010; Segerstrom, 2007; Solberg Nes & Segerstrom, 2006). Thus, it can be concluded that in determining subjective well-being, dispositional optimism plays very important.

Akin to optimism, the other important strength of a person is hopefulness which is occasionally used as interchangeably with optimism, even though many studies revealed that they are related but different concepts (e.g., Ho et al., 2011; Shorey, Little, Snyder, Kluck, & Robitschek, 2007; Wong & Lim, 2009). It is obvious that one of the strategies of positive psychology is instilling hope for recovering and flourishing individuals (Duckworth et al., 2005). According to Snyder (2002) hope includes both cognitive and motivational dimensions. It is a positive motivational state which includes an interaction of pathway and agency thinking through goal attainment process (Cheavens, Feldman, Woodward, & Snyder, 2006). More specifically, he defined hope as the perceived ability of determining pathways and motivating oneself through using agency thinking to attain the desired goals. It is a kind of goal-directed thinking which includes three processes: *goal*, *pathway* and *agency*. Goal is a mental target to be achieved, pathway is a cognitive route to reach this goal, and agency thinking is a mental energy which involves motivated self-talks. In goal sequence of the hope theory, agency-pathway thought is gained or learned during childhood through modeling of parents.

Various studies display that high-hope individuals are better at problem-solving, show generally positive emotional repertoires and cope better when they face with an adversity during goal pursuit (Snyder, 2002; Chang, 1998).

They have some benefits at certain areas such as academics and sport achievement (e.g., Curry, Snyder, Cook, Ruby, & Rehn, 1997; Snyder et al., 2002), psychological adjustment, physical health, and psychological health (e.g., Barnum, Snyder, Rapoff, Mani, & Thompson, 1998; Green, Oades, & Grant, 2006; Stanton, Danoff-Burg, & Huggins, 2002). High hope individuals are better at coping with serious illnesses (e.g., Irving, Snyder, & Crowson Jr., 1998), have better social relationships than low-hope counterparts (e.g., Brissette, Scheier, & Carver, 2002). In terms of subjective well-being, Irving et al. (1998) found that hope was significantly and positively correlated with positive affectivity and significantly negatively correlated with negative affectivity. Similarly, Uzun Özer and Tezer (2008) revealed that students with high hope had greater scores on positive affectivity than low hope counterparts. In terms of both optimism and hope, Wong and Lim (2009) found that optimism and hope were significantly correlated with each other and both optimism and hope significantly predicted depressive feelings and life satisfaction.

In examining the role of meaning in life, dispositional optimism, and hope in subjective well-being, using effective or adaptive coping strategies may play mediate or moderate roles. Lazarus and Folkman defined *coping* “cognitive and behavioral efforts to manage (reduce, minimize, master or tolerate) the internal and external demands of the person- environment transaction that is appraised as taxing or exceeding a person’s resources” (1984, p.141). These resources are mostly social, psychological or economical resources. Coping includes two cognitive appraisal processes: what is at stake-*primary appraisal*, and what coping resource is available *secondary appraisal*. In order to initiate to coping process, appraisal is very crucial.

In coping with stress literature, there are two opposite perspectives: *Dispositional* (Carver, Scheier, & Weintraub, 1989) and *Contextual Perspectives* (Folkman & Lazarus, 1980). Proponents of dispositional

perspective argue that personality factors play more important role in coping mechanisms and consistently every individual has his own coping style stemmed from environmental interaction across situations (Carver et al., 1989) whereas proponents of contextual perspective argue that transient factors mostly determine the cognitive appraisal and there are ways of coping for each individual who at certain times relies more heavily on one form of coping such as problem-focused, at other times emotion-focused strategies (Folkman & Lazarus, 1980). The most common distinction particularly used in contextual perspective is problem-focused coping and emotion-focused coping. There are also other distinctions such as engagement vs. disengagement, approach vs. avoidant coping; proactive coping, and meaning based coping.

Since dispositional optimism and hopefulness determine how people generally look at the world, individual resources in coping mechanisms may constitute both in appraising the stressful situation whether controllable or not and in finding the ways of coping with a stressor (Baumgardner & Crothers, 2009, p. 193). Accordingly, numerous studies have shown that both optimistic and high-hopeful individuals are more engaged to goal-directed behaviors and found to be flexible users of adaptive coping (e.g., Brissette et al., 2002; Irving et al., 1998; Solberg Nes & Segerstrom, 2006). For instance, Stanton et al. (2002) reported that low-hope women with breast cancer were more likely to use emotion-focused coping whereas high-hope women were more likely to use problem-focused coping strategies.

Besides the relationships of hope and optimism with coping strategies, several studies suggested that meaningful life is also related to better coping skills. For example, Park, Malone, Suresh, Bliss, and Rosen (2008) found that meaning in life was associated with better physical and mental health in congestive heart failure patients who cope with their diseases by using acceptance, reinterpretation, and religiousness coping styles. In a similar vein, Jim, Richardson, Golden-Kreutz, and Andersen (2006) demonstrated that all coping

styles predicted meaning in life scores. Total meaning in life score was most strongly predicted by active coping/social support, religious coping, but less frequent predicted by denial/avoidance. In sum, optimism, hopefulness and perception of a meaningful life can be predisposing factors for coping behaviors which influence well-being.

In sum, the presence of meaning or meaningful life is generally associated with greater subjective well-being. Various studies have displayed that individuals who have greater sense of purpose or meaning in their lives are more likely to report higher life satisfaction, more positive affect, higher level of optimism, and self-esteem as well as better physical health (e.g., Dogra, Basu, & Das, 2011; Park et al., 2010). In a similar vein, there are also positive correlations among optimism, hope and subjective well-being (e.g., Daukantaite & Zukauskienė, 2012; Irwing et al., 1998; Wong & Lim, 2009) as well as coping styles/strategies (e.g., Carver et al., 2005; Karademas, 2007; Stanton et al., 2002). It seems that meaningful life, dispositional optimism and hopefulness as well as effective or adaptive coping are very important ingredients for obtaining a happy life. All these five variables constitute the familiar topics in the field of positive psychology which aims to make life worth living and cultivate good life. When separately considering the variables used in this study, meaning in life reflects a cognitive-motivational features, both optimism and hopefulness reflect cognitive-motivational and dispositional characteristics. These interrelated three variables are associated with coping styles which refers to the habitual cognitive-behavioral efforts to achieve better life, i.e., experiencing positive affect and higher life satisfaction. Hence, optimism, hopefulness and perception of a meaningful life can be theoretically grouped as predisposing factors for coping behaviors which affect subjective well-being. In the light of these findings, in order to determine the unique size of coping styles on subjective well-being, after controlling a group of variables composed of meaning in life, optimism and hope, we attempted to investigate their exact roles in the prediction of subjective well-being.

1.2. Purpose of the study

The purpose of this study is to explore the relationships among meaning in life (presence and search), optimism, hope (pathway and agency), coping styles (instrumental-emotional support and cognitive-affective coping) and life satisfaction and positive affectivity components of subjective well-being as well as to find out whether life satisfaction and positive affectivity components of subjective well-being are predicted by measures of meaning in life (presence and search), optimism, hope (pathway and agency), and coping styles (instrumental-emotional support and cognitive-affective coping). For this aim, it is investigated that the separate contributions of theoretically related variables of meaning in life, optimism, hopefulness and an unique contribution of coping styles when controlling of the first group of variables in the prediction of subjective well-being.

To what extent meaning in life (presence and search), optimism, hope (pathway and agency), coping styles (instrumental-emotional support and cognitive-affective coping) predict life satisfaction and positive affectivity components of subjective well-being constitutes our main research question.

1.3. Significance of the Study

Positive psychology emphasizes adaptive or optimal functioning rather than maladaptiveness, strengths rather than weaknesses and growth of humanity even after facing with many adversities. Through achieving this mission, subjective well-being plays one of the foremost research topics in positive psychology. In the explanation of subjective well-being, having a meaningful life, being optimistic and hopeful as well as having better coping styles are very critical components in Western studies. One of the important contributions of the present study is to investigate the unique contributions of these variables in Turkish university students. To date, no study has been found

examining the associations of all the variables included in the present study. In other words, present study would contribute to Turkish literature regarding how Turkish university students evaluate their meaning of life, their dispositional optimistic tendencies and their hopeful views about the future and how they use coping styles in predicting subjective well-being. Because, university setting which requires a great effort to adapt is a source of distress for many students. This study emphasized healthy or adaptive coping styles in order to handle with adversities derived from university conditions and other growth related variables such as meaningful life, optimism and hopefulness as buffering variables. The results of this study may evoke new insights and breed new gainings in terms of counseling setting and prevention as well as intervention programs especially including being more optimistic and hopeful among university students.

Furthermore, meaning in life is an important contributor for fulfilling life and subjective well-being. However search for meaning is a stressful and frustrating process which may lead to less life satisfaction and negative affectivity since life is full with lots of negative events, challenges and traumas for many people. A healthy person is an adaptive one who is able to cope with changes through physiological and cognitive processes (Skaggs & Barron, 2006). The issue of meaning in life which is measured by Meaning in Life Questionnaire is a novel research area in Turkey. To carry out the Turkish adaptation studies of this questionnaire and to report its psychometric properties also have important contributions to Turkish psychology literature.

1.4. Definitions of Variables

Meaning in Life: refers to cognitive and motivational evaluation of having a meaningful life and searching for meaning in life. It is measured by Meaning in Life Questionnaire (MLQ) (Steger et al., 2006).

Presence of Meaning: refers to the degree of perception that one's life as meaningful (Steger et al., 2006).

Search for Meaning: refers to the degree of motivation that one's searching for meaning in life (Steger et al., 2006).

Optimism: refers to the general belief of favorable expectancies will happen for the future. It is measured by Life Orientation Test (LOT) (Scheier & Carver, 1985).

Hope: refers to the general cognitive-motivational variable including one's belief in which one utilizes pathway thinking and agency thinking (Snyder, 2002). It is measured by Trait Hope Scale which is composed of two subscales.

Pathway: refers to the degree of perceived capacity to find routes to desired goals (Snyder, 2002)

Agency: refers to the degree of motivation to use the routes in order to reach desired goals (Snyder, 2002)

Coping Style: refers to the degree of general style in coping how one usually manages stressful life events. It is measured by Coping Orientation to Problems Experience (COPE) which is composed of 14 subscales developed by Carver et al. in 1989.

Active Coping: is the process of taking active steps for removal or decrease its effects. It includes initiating direct action, increasing one's effort, and trying to execute a coping attempt in stepwise fashion.

Planning: is the process of thinking of how to cope with stressor. It involves coming up with action strategies, thinking about what steps to take and how best to handle the problem.

Using instrumental support: seeking advice, assistance or information;

Using emotional support refers to getting moral support, sympathy, or understanding.

Venting: the tendency to focus on whatever distress or upset one is experiencing and to ventilate those feeling.

Behavioral Disengagement refers to reducing one's effort to deal with the stressor, even giving up the attempt to attain goals with which the stressor is interfering. It is similar to helplessness.

Self-distraction: refers to the focus more explicitly on doing things to take one's mind off the stressor.

Positive Reframing: refers to the indication of construing a stressful transaction in positive terms that should intrinsically lead the person to continue active, problem-focused coping actions.

Acceptance: refers to the acceptance of impinges on two aspects of the coping process. Acceptance of a stressor as real occurs in primary appraisal. Acceptance of a current absence of active coping strategies relates to secondary appraisal.

Denial: refers to the report of refusal to believe that the stressor exists or of trying to act as though the stressor is not real.

Religion: serves as a source of emotional support, as a vehicle for positive reinterpretation, and growth, or tactic of active coping with a stressor.

Substance use: includes using alcohol or any substances such as drugs.

Humor: measures humor and making fun of the stressor.

Self-blame: refers to the tendency to criticize oneself.

In the present study low internal consistency coefficients were obtained in the subscales. Thus, based on the results of factor analyses, substance use, self-blame, humor, behavioral disengagement, denial, and self-distraction coping styles were omitted and two factors were used in the main analysis. The first factor named as Instrumental and Emotional Support (IES) included Using Instrumental Support and Using Emotional Support and the second factor named as Cognitive and Affective Coping (CAC) included Planning, Active Coping, Positive Reframing, Acceptance, Venting, and Religion.

Instrumental and Emotional Support (IES): refers to Using Instrumental Support and Using Emotional Support

Cognitive and Affective Coping (CAC): Planning, Active Coping, Positive Reframing, Acceptance, Venting, and Religion

Subjective Well-Being: refers to the cognitive and affective variable consisting of life satisfaction and positive- negative affect (Diener, 1984). It is measured by Positive and Negative Affect Schedule (PANAS) and Satisfaction with Life Scale (SWLS).

Positive Affect: refers to the degree to which individuals experience enthusiasm, alertness, excitement and pleasurable engagement with the environment (Watson, Clark, & Tellegen, 1988). It is one of the two affective domains of subjective well-being and is measured by ten adjectives of PANAS.

Negative Affect: refers to the degree to which individuals experience aversive mood states, arousal and subjective distress such as anxiety, fear and anger (Watson et al., 1988). It is one of the two affective domains of subjective well-being and is measured by the remaining ten adjectives of PANAS.

Life Satisfaction: refers to the extent to which individuals are satisfied with their general life measured by Satisfaction with Life Scale (Diener, Napa Scollon, & Lucas, 2003). It is the cognitive domain in subjective well-being.

CHAPTER II

REVIEW OF LITERATURE

This chapter includes seven sections presenting the variables of subjective well-being, meaning in life, optimism, hope, and coping strategies followed by relevant research carried out in abroad and in Turkey. In each of the section, first conceptualizations of the variables are introduced and then theories or approaches regarding the construct are presented. Finally, studies related to the variables conducted in abroad and in Turkey are introduced in sixth and seventh sections, respectively.

2.1. Conceptualization of Subjective Well-being (SWB)

The concept of well-being has been specifically used as an umbrella term, indicating life satisfaction, positive mental health, and general happiness (Diener, 1984; Keyes et al., 2002; Ryff & Singer, 1998; Myers & Diener, 1995). Among the scholars there is no single term that refers the phenomena of *Subjective Well-being* (SBW). Some of the researchers use the term happiness as a synonym for SWB (e.g., Lyubomirsky, Sheldon, & Schkade, 2005). On the other hand, there are authors who use the term happiness in a more specific meaning – either in the sense of positive affect or in the sense of satisfaction with life (e.g. Steel et al., 2008). Even though there is inconsistent use of terms in the field, researchers have a unique opinion on what the SWB construct includes.

Subjective well-being refers to globally evaluations of individuals' own lives not only in terms of duration of positive affect and lack of negative affect but also including cognitive satisfaction (Deci & Ryan, 2008; Diener et al., 1997;). In other words, it comprises individuals' long term affect of pleasure, lack of unpleasant or negative affect and general life satisfaction rather than a

“monolithic entity” (Diener, Suh, Lucas, & Smith, 1999). It describes the level of well-being of people experienced on the basis of their judgements or internal frame of reference in the long-run not based on their momentary moods (Diener et al., 1997). The interpretation or judgement of life satisfaction depends on several domains such as quality of social relationships, work conditions, academic performance, income level, and general health conditions (Diener & Ryan, 2009). Nevertheless, subjective well-being is not exact equal to mental health and psychological health. For instance, a delusional or bipolar person can feel quite happy and satisfied his life (Diener et al., 1997). But the level of subjective well-being is important for mental health and good functioning.

More specifically, a person with low SWB refers to that s/he is dissatisfied with her/his life, experiences little joy and usually feels negative emotions such as anxiety or aggression. Diener et al. (1999) have added four specific components or domains of life satisfaction, namely, satisfaction with family, work, education, and self. He also proposed that subjective well-being is composed of cognitive dimensions including general life satisfaction and domain-specific life satisfaction as well as affective dimensions which refer to positive affect and negative affect. In the current study, cognitive and affective dimensions of subjective well-being are separately assessed in terms of general life satisfaction without domain specific ones, positive and negative affect in order to understand the contributions of each component to subjective well-being.

2.1.1. Components of Happiness: Hedonism vs. Eudaimonia

The studies on happiness have become a central concern since ancient age among many philosophers. Aristotle, in his two books, investigated how a person should live in a best way, nature of happiness and how one becomes a highest good person: First book *Eudemian Ethics* and the more comprehensive

second one, *Nicomachean Ethics* (cited in Kraut, 2010). He considered happiness in two components: pleasure-hedonism and good or virtuous life-*eudaimonia* (*eu* means well, *daimon* means divinity or spirit). According to him, *Hedonism* refers to how pleasure the person feels about his/her life whereas *Eudaimonia* refers to living a life in a harmony with one's potential or actualizes one's potential and includes virtuous activity which means having real friends, experiencing pleasure, being healthy, being honored and courage (cited in Kraut, 2010).

According to Telfer (1990) hedonic pleasure sometimes occurs in the absence of eudaimonia, but eudaimonia never occurs in the absence of hedonic pleasure (cited in Biswas-Diener, Kashdan, & King, 2009). Engaging eudaimonic activities always includes hedonic pleasure but both qualitative and quantitative characteristics of this overlap has not been certain yet (Deci & Ryan, 2008). In recent years, researchers of well-being have been widely accepted these two overlap components and within these categories, several studies have been provided (e.g., Keyes et al., 2002).

Hedonism, a pleasant life, includes positive emotion about past, present and future. Positive emotions about past can be accounted as contentment, satisfaction and serenity; positive emotions about present can be accounted as somatic pleasures such as momentary sensory delights; positive emotions about future include optimism, hope, and faith (Duckworth et al., 2005). The pleasant life focuses on increasing positive emotions and decreasing negative emotions. This constitutes a hedonistic theory of happiness. Some philosophers such as Epicurus, Hobbes and Bentham argued that pleasure seeking motivates human and pleasure lies in the virtue of life and hedonism is considered as the philosophical basis of subjective well-being and the pursuit of pleasure, avoidance of pain and life satisfaction judgments (cited in Kashdan & Steger, 2007). That's why the terms subjective well-being and hedonism are used interchangeably.

The second component is Eudaimonia which Aristotle had focused much more than hedonism refers to the broader engaged life or virtuous life activity including striving to be authentic and growth of self and depends on the objective social values rather than subjective psychological feelings (Deci & Ryan, 2008; Kashdan et al., 2008). It involves traits, strengths, talents and characters of an individual as well as having knowledge, friendships and an ethical life. Through these features, a life becomes “a good life” or “engaged life” and being happy or eudaimon is the highest end of human (Duckworth et al., 2005). This concept constitutes the basis of Psychological Well-being. Two theories are related to Eudaimonia Approach to well-being. The first one *Self-Determination Theory* (SDT) which proposed that eudaimonic well-being is gained by three psychological needs: relatedness, autonomy, and competence (Deci & Ryan, 2000 cited in Deci & Ryan, 2008). The second theory, *Psychological Well-being Theory* (PWB) developed by Ryff and Singer (1998) proposed that eudaimonic well-being includes six domains: autonomy, environmental mastery, positive relationships with others, personal growth, purpose in life, and self-acceptance. According to Ryff and Singer (1998) well-being is obtained through achieving a sense of mastery over the environment, creating a meaningful lasting relationship, achieving personal growth, acting autonomously, setting goals and living in a harmony with true nature. Through eudaimonic or virtuous activities, people develop lasting well-being. Even though there were number of research on eudaimonic theories of well-being, the researchers are less clear on what exactly an eudaimonic life style looks like since identifying specific activities and behaviors related to eudaimonic life style is very difficult to determine. Therefore, in many studies such as in ours, the construct of subjective well-being which includes one’s own cognitive and affective evaluations are preferred rather than using psychological well-being.

2.1.2. Theories of Subjective Well-being

In 1930, Dodge proposed a first theory regarding subjective well-being. He suggested two assumptions on well-being: (a) “prompt satisfaction of needs causes happiness, while the persistence of unfulfilled needs causes unhappiness” and (b) “the degree of fulfillment required to produce satisfaction depends on adaptation or aspiration level, which is influenced by past experience, comparisons with others, personal values, and other factors” (cited in Diener et al., 1999, p.278). Since then, various studies and theories on well-being have been developed. As a result of this movement, it has been proved that subjective well-being is shifting from external and demographic factors to trait characteristics. In following sections, the most well-known theories are explained.

2.1.2.1. Telic Theories

Telic theories of subjective well-being suggest that happiness is felt when individuals reach a goal or achieve a certain task. Happiness occurs as a result of fulfillment of a desire (Diener & Ryan, 2009). Telic theories are consisted of three theories: *Liking*, *Needing* and *Wanting*. Liking Theory or Hedonic Happiness focuses on maximizing pleasure and minimizing pain. The Needing Theory suggests that every humanbeing should fulfill the hierarchy of needs as Maslow states for being happy (Durayappah, 2010). Unless basic universal needs are satisfied, the others can not be able to be satisfied easily that results in unhappiness. The last one, Wanting Theory proposes that desire of something leads more happiness than fulfillment of a desire itself and most pleasure comes from the progress toward reaching the goal (Diener & Ryan, 2009; Durayappah, 2010).

2.1.2.2. Top-Down (Trait) vs. Bottom-Up (State) Theories

Bottom-up theory suggests that a person first accumulates several positive and negative moments throughout his/her life, then evaluates his/her subjective well-being on the basis of this accumulation (Diener & Ryan, 2009). The more positive memories especially based on external factors and demographical factors such as income and socioeconomical status, s/he collects, the more s/he interprets her/his life as more satisfied. It is the factors related to external conditions. Positive life-events enhance SWB and negative life events reduce it. Especially during life transitions people's levels of happiness are influenced (Gomez, Krings, Bangerter, & Grob, 2009). Nevertheless, Rodgers (1976) found that demographic variables such as age, gender, income, ethnic identity accounted for 2% to 15% of the variance in well-being (cited in Diener et al., 1999; Diener, 2000). Also, the same event does not lead one in the same manner and same degree. Therefore individual factors play very important role in the experiences of well-being. These inconsistencies make researchers propose a second explanation in well-being namely, Top-down theory.

Top-down theory claim that a person may interpret the same situational cues more positive and happier than other individuals which results increase in well-being (Diener & Ryan, 2009). It is the factors related to individual himself. Shortly, Bottom-up theory suggests being happy is a result of collection of happy memories derived from external factors, whereas Top-down theory suggests that being happy is a result of ability to react positively to the objective events derived from trait factors (Durayappah, 2010).

2.1.2.3. Cognitive Theories: Attention, Interpretation, Memory (AIM)

How we perceive and think about the world determines our psychological health. As Beck suggested (1967) according to attributional theory, people evaluate the situations on the basis of their mood and make some judgments

and attributions (cited in Diener et al., 1997). That is, happiness is not a direct result of external circumstances rather it depends on the how one perceive and interpret these circumstances. Subjective evaluation of circumstances are vitally important in determining well-being. Similarly, it was found that individuals with higher well-being are more likely to interpret ambiguous or neutral events as more positive (Diener et al., 1997). According to *AIM theory*, happy people have a tendency to recall and interpret ambiguous events as good. In other words, individuals with high subjective well-being are more likely to bring out positive stimuli, evaluate events in a more positive manner, and remember past events more positively, as well as have outward attention level. Among all, especially interpreting neutral or ambiguous events as positive play as a buffer or protective role in determining subjective well-being level.

2.1.2.4. Evolutionary Theory

Recently, one of the emerging theories for the origins of well-being are evolutionary models. Two theories are most common used in explaining subjective well-being. First theory belongs to Fredrickson (1998) *Broaden and Build Theory* which suggests that feelings of pleasure and well-being are important for human survival (cited in Fredrickson, 2001). The role of negative emotions such as anger and anxiety protect human against threats. According to Fredrickson (1998) *Broaden and Build Theory*, in evolutionary sense, positive emotions and well-being are also adaptive and lead to broaden people's perspectives to explore their environment and reach important resources for obtaining goals (cited in Fredrickson, 2001). After broadening thought-action repertoires, people tend to build their social, physical, and psychological resources over time. Both positive and negative emotions have adaptive purposes and increase survival chance of human.

The second theory in explaining happiness developed by Brickman and Campbell (1971) who suggested an adaptation theory named *Hedonic*

Treadmill Theory. According to this theory, individuals more or less return to their baseline levels of well-being after experiencing even most unexpected positive or negative life events (cited in Diener & Oishi, 2005; Gomez et al., 2009). In the long-term we are designed to back to our hedonic neutrality and good or bad life circumstances are temporary as well as our good life efforts bring only short-term solutions (Diener, Lucas, & Napa Scollon, 2006). However, most studies have suggested that even though adaptations occur over time but not always pointed back to the baseline (e.g., Gomez et al., 2009). The manner or content of events is also very important. In a major life event such as marriage, adaptation occurs on average within a couple of years, however in a widowhood or other losses, adaptation can take 8 years and it has been found that unemployed people may not be back to their baseline ever (Gomez et al., 2009). Similarly, street prostitutes, homeless people and people in mental institutes are found as unhappy for a long time. Perhaps lack of respect, lack of trusted social bonds may lead to these unhappiness feelings. People are observed that they usually do not return to their neutral point easily and tend to report low level of well-being even after several years passed.

To sum up, the concept of well-being has rooted in ancient times and many philosophers such as Aristoteles, and Epicureanism school tended to define well-being or happiness into their own views. Aristoteles emphasized Eudamonia, a virtuous life, whereas Epicureanists pointed on hedonistic activities in explaining well-being. Nowadays, well-being is specifically used as a general term which consists of life satisfacton, mental health and happiness from life (Diener, 1984; Keyes et al., 2002; Myers & Diener, 1995; Ryff & Singer, 1998). Even though happiness is used as interchangeably for subjective well-being (SWB), SWB is composed of two primary components: first one is cognitive component which refers to a general life satisfaction and second one is emotional component: presence of positive affect and absence of negative affect. In the explanation of subjective well-being, there are many theories such as Telic, Top-down vs. Bottom-up, Evolutionary and Cognitive

Theories. Since 30 years, the progress on subjective well-being tells us bottom or external factors are less important than internal factors such as cognitions, adaptation skills, coping mechanisms, personality traits such as extraversion and optimism, and goals as well as societal values which culture offers. There are a great number of studies related to subjective well-being but the ones which constitute our focus will be presented at the last sections of this chapter.

2.2. Conceptualization of Meaning in Life

Literally, the word meaning has a number of different meanings. The most relevant one for our study is “the purpose or importance of an experience” written in the Oxford Wordpower Dictionary (Steel, 2000, p.419). In psychological sense, in terms of universal meaning of life, it changes along within the contexts and fields of the theorists. There is neither common nor single definition of meaning of life. But in general, meaning in life is characterized by being a part of something larger and fitting experiences into larger context as well as meaning in life includes finding a way to make sense of one’s existence (Deurzen & Kenward, 2005, p.131). Theorists who focused on finding in meaning of life defined meaning on the basis of their theoretical backgrounds. For instance, Frankl noted that there is no abstract and universal definition of meaning, each person identifies his own fulfillment and personal meaning changes through time but the need of meaning in life never stops because everyone has a reason or cause to live (1985, p.130). Nevertheless, according to Baumeister, in order to have fully meaningful life, individuals need to construct their personal or social meanings among what culture offers rather than they freely and intrinsically discover (1991, p.29). Universally, the meaningful life depends on four basic criteria which are goals, self-efficacy, values and self-worth. An individual who is able to satisfy these needs more or less will feel his/her life as meaningful.

In psychology, topic of meaning in life is questioned with great scholars and theorists under different headlines such as meaning of life or personal meaning. Here, in our study, *meaning in life* is used as a synonym to *meaning of life* or *personal meaning*.

The first systematical questioning of meaning in life has started in existential philosophy which has roots from Kierkegaard and Nietzsche in 19th century and flourished primarily by Heidegger, Sartre, Husserl, and Jaspers as well as Camus in 20th century. This intellectual movement in philosophy, psychology, cinema, art and literature has pervaded from Europe to United States shortly after Second World War. After Second World War, especially European and American existentialism become very diversified. As Frankl (1967, p.138) claimed “(...) there are as many existentialisms as there are existentialists”. School of existentialism has been interpreted in various forms even though there are some common principles such as the importance of existence over essence; emphasis on the link between freedom and responsibility; focus on concepts of alienation, boredom, and nothingness; opposition to split between object and subject; refusal of causal determinism as well as questioning of meaning of life (Cooper, 2006, p.7). Existential psychology inspiring from existential philosophy is concerned mainly with the nature of humanity, the existence, or being, freedom, free will, responsibility, and authenticity concepts (Deurzen & Kenward, 2005, p.71). For nearly 50 years, existential psychology has grown and kept spreading. Victor Frankl who will be introduced in below paragraphs, and Binswanger, May, Boss, Rank are the most well-known theorists in existential psychology.

2.2.1. Main Approaches of Meaning in Life

In this study, two main approaches an *existential approach* and a *need approach* will be explained in detailed. The first one belongs to Victor E. Frankl, who was an existential psychotherapist, the second approach belongs to

Roy F. Baumeister who is a social psychologist. Briefly, Frankl believed that life already includes a meaning and an intrinsic motivation of humanity is finding this hidden meaning. Failure to find out this meaning leads to kinds of existential neuroses. Baumeister argues that there is no grand, deeper or higher meaning in life. The only meaning in life is constructed or made on the basis of what culture and societal conditions determine. It is an invented process rather than a pure discovery from life. In this invention process, there are two aspects: *benefit-finding* and *sense-making* depending on four basic conditions. Moreover, it is also possible living with meaningless like animals or plants.

2.2.1.1. Existential Approach: Victor E. Frankl

Victor Emil Frankl developed a form of existential psychotherapy called *logotherapy* (meaning-centered psychotherapy), “a third Viennese school of psychotherapy” (after Freudian and Adlerian school). According to Frankl’s general views toward meaning of life, life is full of meaning, the only thing to do is to discover it. Meaning is waiting for detection. And this search for meaning is a distinct characteristic of being a human (Frankl, 2006, p.24). Also, having curiosity on whether there is a meaning in life or not and capability of questioning it are success for humanity (Frankl, 2006, p.85). Frankl believed that searching process includes a dynamic discovery process rather than determined, invented and static process. It is a unique process for each individual based on each circumstance and changes throughout life. In each circumstance, the content or manner of meaning of life changes but the need of meaning in life never ceased (Frankl, 2006, p.36). Because everyone has his own mission or goal in reaching fulfillment and there seems no valid abstract definition of meaning in life. Moreover, each struggle or conflict can represent a chance to be solved in fulfillment and for reconstruction of meaning again and again.

He believed that in the formation of meaning in life, three processes or sources of values are very important: (1) meaning of suffering (attitudinal values) (2) meaning of love (experiential values) (3) meaning of work (creative values) (1985, p.133; 1981, p.70). Meaning of suffering process includes that meaning in life can not be fulfilled only enjoyment, production and hedonistic activities, but also, suffering or guilt or death is an inevitable part of life. Frankl believed that even in terrible circumstances, through suffering, an individual is able to preserve his “will, dignity and free mind” (1985, p.135). Life itself is meaningful in any conditions even in these miserable scenes. S/he can still choose how to experience this suffer and choose the attitudes toward those unalterable conditions. Some people experience these conditions as a saint, some as a monster. A person decides it. He believed that the most important thing in finding meaning is turning negative experiences into positive and constructive ones even under deadly conditions. This is the triumph of life.

The second process in the formation of meaning in life is meaning of love. According to Frankl, we can only fully know another person genuinely through love. Because through love, a person sees what potentials lay in both beloved one and himself as well as love renders actualizing both sides. Sex is a tool for expression for love. True love is also primary instinct for human being. The absence of love leads to neurosis and an empty life.

The third process in the meaningful life consists of meaning of work. Working refers to creative, productive or purposeful life rather than merely working in a job. Human being is responsible not only for his existence but also for society. The work as a contribution to society is a source of meaning in life. As Frankl mentioned *unemployment neurosis* which includes complaints of apathy or uselessness or emptiness of individuals, *beloved work* is one of the means for meaning-fulfilling (Frankl, 1985, p. 165). It is not about the occupation itself, rather it is about person’s production, an expression of uniqueness and singularity in the whole masses.

Besides three main process, according to Frankl the essence of meaning also depends on the responsibility of a person toward his life (1985, p.131-132; 2006, p.58). He noted that human being is responsible for his existence or living. A person even in surrounding danger should use the slightest chance of survival. In other words, he believed that human being in any conditions is able to survive and clings to the life while retaining his dignity as well as still has a capability of decide. According to him under any circumstances such as while suffering from starvation, or other deadly conditions, human life still preserves his meaning (1985, p.104). Human being is free and capable of withstanding as well as defending himself against the conditions. This observation makes human being different from other creatures. Because an individual is the essence that always decides (Frankl, 2006, p.52).

According to Frankl, the primary motivation of humanity is searching for the meaning of life. This search process is quite normal and can not be assumed as a sign of psychopathology. Frankl calls this process as *will to meaning* (Frankl, 1985, p.121). This searching process may be frustrating at first and probably this existential frustration can result in some kind of neuroses that is named *noögenic neuroses* (Frankl, 1985, p.123). These neuroses do not arise conflicts between drives and instincts beside it is derived from existential problems. Not every conflict is neurotic, especially some amount of existential conflict is necessary and normal for further growth and improvement of human being.

Frankl stated that mental health includes a bit of distress and equilibrium (1985, p.127). This tension motivates human to achieve a free goal or compromised a meaning and to freely actualize himself. Lack of awareness of the meaning leads to *existential vacuum* in human. In the past, people tended to fulfill their lives with usually simple, primitive, modest and conventional tools or means. Till modernity, mostly traditions or religious values determine the style of living or how to live. Nevertheless, nowadays modern people have much more tools to live but do not have enough meaning to make their lives

worthwhile (Frankl, 2006, p.15). They experience much more this kind of existential vacuum. The existential vacuum generally displays itself in the state of “boredom”. Indeed, modern people do not know what to do and why they feel so empty, bored and apathic. Sometimes these emotions are attempted to be compensated by such actions as will to money and will to pleasure (addictions such as gambling and sex). These superficial hedonistic behaviors prevent people to grow and actualize themselves.

On the basis of his collected memories, and complaints or metaclinical problems of modern people coming to psychotherapy, Frankl developed his own therapeutical school including its own techniques such as paradoxical intention and dereflection called as *logotherapy*.

2.2.1.1.1. Logotherapy

Logos is a Greek word which refers to “meaning, reasoning and logic” (<http://www.babylon.com/define/105/Greek-Dictionary.html>). Logotherapy is a meaning-based psychotherapy. In other words, it is psychotherapy through meaning (Frankl, 2006, p.14). It aims to enable a person to find a meaning in his life and make him consciously accept responsibility for what he experiences in life. It is a specific therapy for clients particularly experienced with existential, spiritual and philosophical problems such as existential frustration and vacuum rather than ordinary neurosis or psychosis. Logotherapy is concerned with the responsibility feeling of clients and aimed to make them aware of their goals, fulfillments or missions in their unique lives and as well as to expand their visual field and minds. Primarily it concerns with problems including meaning loss, will to meaning, meaning of love, meaning of suffering. It helps individuals find their own unique, singular and changeable meanings. In the implementation of logotherapy, it does not directly deal with symptoms of neuroses or psychoses. Instead, it concerns with the attitudes of clients toward symptoms. In order to be effective, relationship between a

counselor/therapist and a client is very important for logotherapy. It is a kind of personal meeting between a helpee and a helper in other words “(...) an encounter between I and Thou” (Frankl, 1967, p.140). The role of logotherapist is to enable clients to find their own meanings in their lives in a Socratic manner. A logotherapy session is more than analysis or techniques. The primary technique is approaching a client without any technique which includes mostly manipulative implies. But, dereflection and paradoxical intention are mostly used techniques especially in anxiety symptoms and sexual dysfunctions (Frankl, 1981, p. 101).

To sum up, as Frankl is one of the existentialist theorists, on the basis of his views, it can be said that the question of meaning of life can only be answered by an individual. Life is full of meaning but each person can only discover it within his experiences even during suffering. One does not need to construct a new meaning structure. Meaning is deeply hidden to be discovered. If a person finds it, then happy life automatically will come to that person. A person should not try to be happy, if you try to catch it, you will miss it. When a person fulfills his life, happiness will catch him. He also believed that even though there are sociological, psychological and biological surroundings in determining our behaviors, there is always a component of freedom of choice in relation with responsibility. Surely, the individual may not control over all conditions faced with, however, s/he is still capable of responding to them. The manner of response belongs to the person's choice. Thus an individual is responsible for his choices, options, attitudes and reactions namely for his existence or being in the world. Western culture based on capitalism has been surrounded by a great variety consumptions and material wealths as well as goods. Modern individuals experience restlessness, disconnection, unhappiness and boredom in their inner lives because of their confusing minds to the unanswered question of they live for the sake of what and what they are living for. These questions breed existential and spiritual problems such as existential frustration, and sense of meaninglessness or unhealthy pleasurable hedonistic

activities such as addictions. Therefore finding or discovery of meaning is a need and the utmost aim in healthy human being and a happy life. Meaning can be found in anywhere through all of life's experiences.

2.2.1.2. Need Approach: Roy F. Baumeister

Roy F. Baumeister is a professor at Florida State University at social psychology department in the US. His research area primarily includes self, belongingness, social rejection, free will, meaning of life. Baumeister argued that life is also possible without meaning. Animals' and plants' lives are lack of meaning. Similarly, not everyone can question the meaning of life. For instance, because desperate people deal with survival issues in an urgent manner, the ideas on meaning of life do not come to their minds. In order to question the meaning of life, a person should step back from the moment and able to see the events in a long-run and with a wider perspective to the life. However, even though some people may not develop a comprehensive, highly sophisticated or abstract reason for living, in a basic sense, all people more or less are aware of their reasons or purpose to live.

According to Baumeister, in modernity, there is no unique, single, deeper and grand meaning of life (1991, p. 61). Neither religion nor tradition influences morality, cognitions, behaviors and affects of modern people. Because selfhood is the strongest source for life and selves are expanding, each person should actively construct the meaning of his/her own life on the basis of chosen sources such as relationships, love, work, faith, religion, or simply hobbies (1991, p. 79-80). However, this creation or invention of meaning is not built randomly or as if by magic. It is acquired socially. People choose and construct their own meanings what their cultures have offered them (1991, p. 101). Freedom of choice is very limited and meaning is constructed what society and culture present. Because, culture not only constitutes an important source in determining one's values, beliefs, morality and needs as well as expectations

from life but also shapes and arranges what meaningful life is and how it looks like. Within different sets of ideas, norms, codes, societal values in cultural frame, meaning is (re)-constructed and this (re)-construction process requires a kind of patchwork collection in order to create a coherent world view (1991, p. 9).

Baumeister and Vohs define the construction of meaning process as meaning making process which includes two aspects: *benefit-finding* and *sense-making* (2002, p.613). The appraisal or reappraisal during a negative event includes benefit finding of an event. It is a kind of transformation of meaning and finding positive aspects in negative event. Sense-making aspect includes attributions. When people are exposed to negative events, they usually make attributions in order to cope especially by using religious or spiritual explanations such as belief of fate or God.

Baumeister believed that even though individuals have different sources of meaning in which culture offer, in a deeper level, these sources include four criteria in order to help individuals feel meaningful, namely *Purpose*, *Value*, *Efficacy* and *Self-worth* (1991, p.32). These needs lead people to motivate toward their lives and guide how they make sense of their lives (Baumeister & Vohs, 2002, p.610). People who satisfy these needs are more likely to think that their lives are meaningful. All of four needs for meaning are generally based on one's daily experiences. People who can not satisfy one or more of these needs are likely report that their lives are meaningless. The multiple sources of meaning in life protect the individual against meaninglessness. These needs are overlapping to some extent and vary in degrees in developmental ages.

The first need is *purpose* or *purposiveness*. Individuals desire that their lives have a purpose. They need to be able to connect present events in relation to future events (Stillman & Baumeister, 2009). In other words, having a purpose

means that current activities have an effect on future outcomes. Thus it leads to a natural motivation to achieve the goal they set. Even though some of these goals are never met during one's lifetime, the presence of a purpose is required for creating a life meaning. Purposes can be categorized into two forms: one is *goals*, the other is *fulfillments*. *Goals* refer to extrinsic purposes such as finding a job, making investments, whereas *fulfillment* refers to the intrinsic purpose such as being in love, living happily after, or going to heaven (Baumeister, 1991, p.34; Baumeister & Vohs, 2002, p.610). Baumeister stated that meaning enables the person to organize current or goal directed behaviors in order to reach these goals (1991, p.33). Modern lives offer so much purpose to individuals especially career goals or marriage are more common medium to satisfy this need.

The second need is *value*. Like purpose, individuals are motivated to find sources of value and to justify their actions (Baumeister, 1991, p.36). The need of value refers to the people's motivation to feel that their actions are right, morally correct and justified (Stillman & Baumeister, 2009). Individuals usually have a desire to know their lives have a positive value which leads to motivation. Values are categorized in *negative* and *positive* ones and meaning in life includes both of them. *Negative* ones are generally moral rules which breed individuals to conform to the societal norms in order to live together in a harmonious way; whereas *Positive* ones facilitate individuals to act in a proper way and to avoid various prohibited behaviors (Baumeister, 1991, p.37). Prosocial behaviors such as sharing, helping others, defending the belonging group and facilitating group harmony are accounted as positive values. Baumeister argues that in modern life, there is a "value gap", modern people have lack of values so that they experience meaninglessness (1991, p.7).

The third need is *sense of efficacy*. Having a meaningful life is much more than having merely goals and values. Individuals need to believe that they have some control over their experiences and can make a difference on the world

(Stillman & Baumeister, 2009). It refers to feeling powerful and capable in order to achieve their goals and to be aware of their values. Efficacy can be considered as the subjective perception of control (Baumeister, 1991, p.42). There are two types of control: *primary* and *secondary*. *Primary control* refers to the changing the environmental conditions to adjust the self; *Secondary control* conversely refers to the changing the self to adjust environment (Baumeister, 1991, p.42). Thus the self is adapted to the external world. The need of efficacy similar to the need of purpose has significant roots in natural motivation.

The last need for meaning life is *self-worth*. There is a need for finding some basis for positive self-worth. People need to have both self-respect and the respect from others. They search ways to feel admirable, good and worthy (Stillman & Baumeister, 2009). It may be based on feeling superior to others. Individuals who gain their self-worth from multiple resources would be able to cope with their failures and setbacks more successfully and easily than from single resource. Therefore, it would be better for an individual drawing from several sources of self-worth (Baumeister, 1991, p.57).

To sum up, Baumeister believed that life has more than single meaning. There is no broad, general, abstract, and highly intellectual meaning in life. Instead, meaningful life is obtained by gathering situation-specific, low level meanings. There are no broad explanations or consistencies in the world. Among this incompleteness, one should accept that it is not possible to fit every event in a grand master theme (Baumeister & Vohs, 2002, p. 609). People get their meanings of life from culture and society in which they live. Therefore, their choices are dependent on what their society and culture offer. Personal meaning is acquired from social meanings. In order to get meaningful life, a person has four basic needs to satisfy: purpose, value, efficacy and self-worth. If a person satisfies these needs, then he has a sufficient meaningful life. In daily life, people consciously or unconsciously in a changeable degree try to

meet these needs under the titles of career, work, economic or emotional investments, family, gardening or voluntary work. Satisfaction of these needs automatically breed personal meaning of life.

2.2.2. Presence and Search for Meaning: The Standpoint of Positive Psychology

Positive psychology has focused on adaptive functioning, strengths and growth of human. Recent studies on positive psychology have displayed that meaning conceptually can be divided into two distinct dimensions: *Search for Meaning* (SFM) and *Presence of Meaning* (POM) (e.g., Schulenberg et al., 2011; Steger et al., 2006; Steger, Kashdan, & Sullivan et al., 2008;). According to positive psychology, people are both motivated to have meaning and search for meaning in life.

Presence of meaning refers to the experience of people in which they realize their roles, fit themselves into the world, understand their uniqueness and to identify what they are trying to accomplish in their lives (Steger et al., 2006). Search for meaning refers to “the strength, intensity, and activity of people’s desire and efforts to establish, and augment their understanding of the meaning, significance and purpose of their lives” (Steger, Kashdan, & Sullivan et al., 2008). This process is less clear than presence of meaning dimension. Search process in life can occur consciously or unconsciously. This conscious or unconscious search process qualitatively and quantitatively changes from one person to another as well as is relative to a specific person in a specific situation in specific cultural norms (Marcu, 2007; Skaggs & Barron, 2006). Cognitive appraisal is an important concept in the search process. An event may lead emotional distress for one person for that time but may not lead for another person or another time. Through cognitive interpretation the person could focus on the importance of the event based on his cognitive representations such as schemas, values, beliefs, judgments about himself and

whole world (Marcu, 2007). On the basis of the significance or outcomes of the events, a person considers what the meaning is by frequently asking himself such as “why me”, “why has happened now”, “who or what is responsible”, “what might be the outcomes”. Generally, negatively appraised events cause re-evaluation of the event and provoke meaning searching in situational-based or globally-based life meaning which consists of the place of himself in the world. Therefore, search for meaning is more than absence of meaning, rather it is a process including one may attempt to reestablish or reorganize his/her understanding of meaning, significance and goals in his/her life during life span. If search process is successful, then people cope with a sense of personal growth characterized by a new outlook toward life, realistic goals and novel coping mechanisms and well-being. Steger and Oishi et al. (2009) claimed that especially studies on search for meaning is very limited and includes inconsistent results. For instance, in a study of Steger, Kawabata, Shimai, and Otake (2008) on Japanese students, the authors have found that Japanese reported greater search for meaning and search for meaning was positively correlated with presence of meaning; whereas Americans reported greater presence of meaning and search for meaning was negatively correlated with presence of meaning. Thus, these two processes can be sensitive to the cultural figures.

In sum, positive psychology which aims individuals to have more fulfilling life focuses on strengths and growth of humanity instead of just treating psychopathology and has considered that meaningful life is very important component of well-being. According to Steger and Oishi et al. (2009) meaningful life depends on the comprehending, making sense or significance in their lives with a perception of having a purpose, mission in life. When conceptualized of meaning in life, it is distinguished into two different but related constructs: *Search for Meaning* (SFM) and *Presence of Meaning* (POM). The seeking meaningful life is congruent with the aim of positive psychology.

To sum up, even though there is no consensus on the definition of meaning in life, in general, meaning in life is feeling coherent, having a purpose or mission in life and understanding one's uniqueness, and fitting oneself in a larger context (Steger et al., 2006). The topic of meaning in life has been questioned since ancient times and most of scholars directly or indirectly have focused on this notion. The most noteworthy approaches belong to Frankl's existential approach and Baumeister's need approach. As positive psychology kept spreading since 1990s, this topic of the meaningful life which has a function in well-being and growth of humanity has also become popular again and started to be studied under two main components: presence of meaning and search for meaning. Recently, there are various studies on the correlates of meaning and its two components. Related studies will be mentioned at the last sections of this chapter.

2.3. Conceptualization of Optimism

Optimism is defined in the Oxford Wordpower Dictionary as “an expectation of good things happen or the feeling that the future will be good or successful” (Steel, 2000, p.467). In optimism literature, there are still debates whether optimism is a dispositional trait or form of explanatory styles toward specific situations.

2.3.1. Theories of Optimism

In optimism literature, there are two major theories: Learned Optimism developed by Peterson and Seligman (1984) based on the explanatory style rather than personality trait and the Dispositional Optimism developed by Scheier and Carver (1985) accepted optimism as a personality trait rather than situational explanatory style.

2.3.1.1. Learned Optimism: Explanatory Style

Peterson and Seligman (1984) have defined optimism and pessimism on the basis of attributional or explanatory style. According to these authors, optimistic and pessimistic individuals have distinct and certain attributions to the events they encountered. The optimistic individuals use more adaptive causal attributions to explain negative life events. When a person asks herself/himself “why did this negative event happen to me”, the optimistic style makes external, variable and specific attributions for their failures rather than internal, stable and global attributions. For instance, an optimistic student who has a poor grade on an exam explains this experience as a difficult exam or poor teaching of instructor (external attribution), success on previous exams (variable attribution) and doing well at other domains of life (specific attribution) (Forgeard & Seligman, 2012; Snyder & Lopez, 2007, p.180). Hence, within pessimistic outlook, individuals are more likely to believe that permanent and unchangeable things usually happen in life. Peterson and Seligman (1984) also suggest that optimistic or pessimistic style of life has developmental roots. Therefore, this learned style can also be unlearned during life-span like “learned helplessness” concept.

2.3.1.2. General Optimism: Dispositional Style

Scheier and Carver (1985) defines optimism simply as the general belief that good rather than bad things will happen in the future and in a more comprehensive manner, optimism is a personality trait that “reflect the extent to which people hold generalized favorable expectancies for their future”. According to Carver et al. (2010) trait or dispositional optimism is linked with *expectancy-value models of motivation* which includes a valuable goal-directed behavior and expectation to achieve that valuable goal. People regulate or manage their behaviors in order to reach their desirable goals. The more desirable goal they set, the more effort they make. Their expectancy levels are

also important in order to reach that desired goal. If people have certain doubts about achieving that goal, they also tend to give up easily or have little reason to act. When people have expectancies for a valuable goal, they are more likely to continue to make efforts even when they encounter a problem or barrier (Brisette et al., 2002). Optimistic people are confident that their goals will be achieved. When they confront with a difficult situation, they persist at challenging tasks and believe that they can overcome this trouble and able to find alternative solutions to success. They have greater motivation to complete their works. However, pessimistic people give up more easily and have less confidence in accomplishment of goals they set. Because, optimistic individuals cope more effectively with the adversities they encountered and remain still in the engaging goals than do pessimistics (Carver et al., 1989). Generally, pessimistic individuals are more doubtful for their goals to be accomplished and more likely to avoid and show maladaptive emotion-focused coping strategies such as wishful thinking (Carver et al., 2010). Optimistic and pessimistic individuals differ in how they face with problems, how well they handle them, and how efficiently they use of coping resources and strategies (Carver et al., 2010).

Research conducted on how stable optimism is that during life transitions optimism level can vary, however, it is a trait-like characteristic which leads a relatively stability. It is about 25% heritable (Carver et al., 2010). There is more likely to grow individuals as optimistic when a family atmosphere is characterized by warmth, secure, well-educated and economically high. In terms of stability, test-retest correlations showed a high scores ranging from .58 to .79 over periods from few weeks to three years (Scheier & Carver, 1985). However, there are remaining questions such as how large a change can be expected from a person and whether optimism can be learned through specific techniques such as via cognitive-behavioral therapies.

2.3.2. Unrealistic Optimism vs. Realistic Optimism

In optimism literature, one of the most common debates is on whether optimism is always beneficial or it leads only positive illusions for self-deception and is form of denial. Some authors distinguish that there are two forms of optimism: realistic and unrealistic optimism. However, some authors refused to use this differentiation and according to these authors, in a lighter sense, optimism may not be all beneficial for all people all the time but is mostly associated with healthy coping mechanisms.

For instance, Schneider (2001) stated that not all forms of optimism are beneficial. When expectations and goals are unrealistic, then being optimistic is not beneficial for the individual. She distinguishes unrealistic optimism which has been defined as a tendency to maintain positive outlook whatever the conditions are from realistic optimism which involves enhancing, hoping, aspiring for positive experiences while we are aware of our limitations. Realistic optimism includes hoping and working for desired outcome but not only dreaming to come true. In a similar vein, according to Weinstein (1980) a tendency for being invulnerable includes not only a hopeful outlook toward life but also a judgment error which can be named as *unrealistic optimism*. In other words, if one thinks that his/her chance for experiencing a negative event such as an accident, having a heart attack, getting divorced or being tortured etc. is less than average or experiencing a positive event such as winning a lottery, or good job offer, marrying someone wealthy etc. is more than average, this person is unrealistically optimistic. Weinstein (1980) claimed that if an event is recognized as controllable no matter is positive or negative for a person and if a person has emotionally committed or attached to that event, then this optimistic bias or cognitive error including inadequate comparison with others has emerged. For instance, Weinstein, Marcus, and Moser (2005) found that smokers tend to have unrealistic belief that they are less likely to develop lung cancer especially because they think that they are able to control their

dependency. Thus, unrealistic optimists experience greater risky behaviors leading self-harm in the future or tend to underestimate the probability of experiencing a negative event. Congruently, Higgins, Amand, and Poole (1995) suggested that unrealistic optimism is determined by various cognitive error judgments such as egocentrism, representativeness of the other-comparison, and availability of negative instances as well as the motivational factors such as using denial or self-deceptive coping strategies in order to decrease anxiety produced from any possibility of occurrence of negative events. According to these authors, pessimism occurred only when the experienced events are uncontrollable such as in earthquakes and other disasters, when events are felt under control, individuals' optimism levels remained high and still they are more likely to see themselves invulnerable or victims of future events.

Nevertheless, Aspinwall and Brunhart (1996) in their study, stated that optimism is different from denial and includes an active coping with the stressor and better psychological well-being. Likewise, according to Scheier and Carver (1993), optimism is not a part of denial or any ego defense mechanisms, conversely, optimism includes a certain goal and goal attain process as well as more efficient or active and direct coping when encountered adverse events. This is kind of pessimistic outlook which includes disengagement or avoidance from a problem. However, Scheier and Carver (1993) also stated that optimism may also produce unproductive results such as uncontrollable optimism may lead people to sit and wait for what they desire but related data on this situation is not lacking. Congruently, Segerstrom (2005) found in her study, optimism sometimes leads to disappointment and is negatively associated with physical health and immune system when stressors are perceived as difficult, complex, persistent and uncontrollable whereas positively associated when stressors are perceived as easy, temporary, controllable and brief.

Thus, so far, it seems that it is not so clear whether optimism is detrimental or beneficial in all circumstances to everyone. It depends on the circumstances of the stressor, particularly there is a relation between controllability of an event and optimism level. This debate seems to continue depending upon the new findings.

In sum, optimism which is a belief or general expectancy that favorable things will happen in the future is associated with broad range of positive consequences such as better physical and psychological health (Carver et al., 2010; Segerstrom, 2007). Optimists think and feel positively about future. In understanding optimism, two main conceptualizations have emerged over the past decades: explanatory style (Peterson & Seligman, 1984) and dispositional style (Scheier & Carver, 1985). On the basis of explanatory style, optimistic individuals are more likely to interpret the negative events in a more positively and constructive manner whereas pessimistic individuals are more likely to interpret the negative events in a fatalistic manner with a framework of helpless, global, and stable (Forgeard & Seligman, 2012). According to dispositional style, optimism is a kind of personality trait based on *expectancy-value models of motivation* which includes a valuable goal-directed behavior and expectation to achieve that valuable goal (Scheier & Carver, 1985). Optimistic individuals are more likely to set attainable goals and have less difficulty in order to reach these goals by using effective coping skills (Scheier & Carver, 1993). Studies indicated that being optimistic whatever the style is has many beneficial outcomes. The relevant studies will be presented at the last sections in this chapter.

2.4. Conceptualization of Hope

According to Webster's International Dictionary, hope is defined as "(1) trust or reliance (2) desire accompanied with expectation of obtaining what is desired or belief that is obtainable" (<http://www.merriam->

webster.com/dictionary/hope). Hope is one's belief in the ability to pursue goals, in a more comprehensive way described as "goal-directed thinking in which the person utilizes pathway thinking (the perceived capacity to find routes to desired goals) and agency thinking (the requisite motivations to use these routes)" (Snyder, 2002; Snyder & Lopez, 2007, p.189). In this goal-directed definition, even though goals are changeable such as short-term or long-term, they should be valuable and attainable for the individuals.

2.4.1. Hope Theory: Will and Ways

Hope theory has been developed by Snyder during the mid 1980s. He developed the construct of hope and introduced this construct as a theory into psychology literature (Snyder, 2002; Snyder, Feldman, Taylor, Schroeder, & Adams, 2000; Snyder & Lopez, 2007, p.190-191). In his first writings, hope consisted of two components, but nowadays, over time, Snyder's view has changed and hope has become a more dispositional cognitive and motivational construct accompanied by trait-like emotional sets or moods which consists of three processes (1) goals, (2) pathway thinking (ways) (3) agency thinking (will) (2000, p.8; 2002). On the basis of the new hope theory, hopeful thinking requires three interrelated components, a goal, pathway(s), and agency thoughts (Snyder, 2002; Snyder et al., 2000; Snyder & Lopez, 2007, p.190-191). *Goal* is a cognitive component which provides the targets of mental action sequences. The goals should be valuable and clear enough to motivate individuals to pursue and 100% reachable goals do not create hope for individuals. *Pathway thinking* (waypower) refers to a sense of being able to generate successful plans to meet goals. It is a kind of mental plans or maps due to reach settled goals. Beyond the primary route, a high-hope individual is able to produce an alternative way to reach the targeted-goals. *Agency thinking* (willpower) which refers to a sense of successful determination in meeting goals is the motivational component of hope theory or the perceived capacity to use one's pathways to reach desired goals. It is in the form of mental energy including positive

self-talks in order to motivate to remain in the pursuit of personally valuable goals such as “I can do it”, “I am not giving up” (Snyder & Lopez, 2007, p.190).

In terms of hope model, there is a goal-directed thought sequence. Specifically, hopeful thinking-pathway and agency thinking can be gained and acquired through modeling during childhood regardless of hereditary contributions. Pathway thinking is learned prior to agency thinking. The characteristics of experiences in childhood compromise the tone of emotional sets, for instance, traumata memories in the course of childhood mostly decrease the degree of hopefulness in later life (Carr, 2011, p.99). If positive experiences such as secure attachment and warm parenting are more dominant during childhood, high-hopers’ emotional repertoires include much more positive emotions such as friendliness, happiness and confidence toward self and life. Also, in terms a goal sequence, high-hope individuals are more likely to produce wider and more goals. In the forming of goals, an individual decides an attainable goal depends on the pathways and agency conditions- motivational state. When person evaluates the demands and costs of the goal s/he set, then the process gets started. Both positive emotional sets that trigger agency thinking and the capability of finding alternative routes-pathway thinking generally lead a person to pursue the desired goals even facing with an adversity. Low-hope person in general perceives that s/he is not able to move forward when encountered a stressor and is more likely to quit as a result of the discouragement power of negative emotions. For a high-hope person, a stressor becomes a challenge and s/he does not tend to derail or give up easily and continues his/her journey. Having completed a goal pursuit process, attainment thoughts with positive emotions encourage a person for next goal attainment journeys. For low-hope individuals, these disruptions usually lead to the ruminations and self-criticisms rather than improvement of future efforts.

In summary, the hope theory involves an interrelated system of goal-directed thinking including pathway and agency thinking styles accompanied with certain emotional repertoires stemmed from childhood memories and experiences that is responsive to feedbacks at various points in the sequence of goal-attainment.

2.4.2. False Hope

Is it always good to have hopeful thinking? Can it be maladaptive to have high hope? Is hope a part of positive illusion? These and similar questions have compromised recent criticisms toward Snyder's hope theory. Nevertheless Snyder (2002) argues that there is no such a thing called as "false hope".

According to Snyder (2002) false hope criticisms have evoked because of chosen unsuitable or poorly goals and incorrect or insufficient strategies. Those goals can be either too big to reach or there is a bad planning to attain the realistic goals. Interestingly, studies display that low-hope individuals set unrealistically big goals for certain areas and set too easy goals in some areas in their lives. This unbalanced goal setting process leads them to fail as soon as they begin with. On the other hand, high-hope individuals are more flexible in setting goals and re-energized when confronting an adversity (Snyder et al., 2000). In terms of selection of appropriate routes or paths for a task, high-hope individuals are more clear and creative in finding alternative ways. False hope can be defined as having a desired goal and motivation level but not knowing how to and what to do in order to reach that goal. As a result of this disappointment, low-hope individuals are more likely to develop maladaptive responses and dysphoric feelings. In conclusion, as Snyder (2000; 2002) suggested that the criticisms of false hope can be explained in terms of incorrect goal sequences.

2.4.3. Hope vs. Optimism

Both concepts have been extensively studied in the last decades within the framework of positive psychology which give emphasis on human growth and strengths as well as well-being. Even though hope and optimism is used interchangeably in daily practices, various studies have proved that they are correlated but distinct constructs (e.g., Gallagher & Lopez, 2009; Ho et al., 2011; Magaletta & Oliver, 1999; Wong, & Lim, 2009). Both theories have pointed goal pursuit processes in dispositional and cognitive-motivational terms (Carver & Scheier, 2002; Gallagher & Lopez, 2009). However, there are different points of views.

According to Snyder (2002) in Scheier and Carver's dispositional optimism theory, optimism is defined as generalized outcome expectancies from future. It leads to persistence through goals. Snyder (2002) stated that optimism sounds as more agency-like thought and motivational concept regardless of the routes to the goals; instead, hope theory consists of both equally pathways and agency thoughts. Besides motivating a person through desired tasks, hope at the same time facilitates the appropriate pathway or routes on how a person reaches that task.

On the contrary, according to Carver and Scheier (2002), the main divergence is about the role of personal agency. In optimism theory, these authors argue that there is no role for agency, because optimism theory has been stemmed from expectancy-value theory of motivation, people attain their goals if they desire so and they are already confident things will go well. They do not go into process of agency thinking. Therefore, even there might be some instances for need of personal agency in reaching an outcome for the individuals but this is not the usual case.

To conclude, even though there has been a debate on two theories, the studies clearly proved that they are related but divergent constructs.

To sum up, hope is defined as the perceived ability of determine pathways or routes to attain the goals and motivate oneself by using agency thinking via determined pathways (Snyder, 2002). As stated in the definition, hope theory which involves an interrelated system of goal-directed thinking includes three processes: goal, pathway and agency. Goal is a mental target to be achieved, pathway is a cognitive route to reach this goal, and agency thinking is a mental energy which involves motivated self-talks. In goal sequence of the hope theory, agency-pathway thought is gained or learned during childhood through modeling of parents. High-hope individuals have generally positive emotional repertoires and cope better when they face with an adversity in attaining the goal they desire. In hope literature, there are debates on the existence of false hope and the relationship between optimism and hope. Hope correlates positively with achievements in sport, academics, better physical and mental health. The relevant studies will be presented at the last sections in this chapter.

2.5. Conceptualization of Coping with Stress

Coping with stress literature has been very broad and has long as well as complicated history. The earliest interest was more oriented in psychoanalytic approach which focused on hierarchial ego defenses (from immature to mature) in the role of psychopathology as a characteristic or dispositional style in the management of stress. In the late 1970s, major improvements have emerged and starting from Lazarus' and his colleagues' *Cognitive Theory of Stress and Coping*, abundant research about how people cope with stress has been performed dramatically over the past decades (e.g., Carver & Connor-Smith, 2010; Folkman, Lazarus, Gruen, & DeLongis, 1986; Folkman & Moskowitz, 2000; Lazarus & Folkman, 1984; Smith & Lazarus, 1990). Nowadays, there are many coping models which vary in their complexity and specificity. Several

distinctions have been made especially on dispositional vs. contextual perspectives and domains of coping such as emotion-focused and problem focused vs. approach and avoidance coping.

As coping behavior is much related to stressful events, in order to fully understand coping mechanisms, it is very important to mention term of stress. Literally, in Oxford Wordpower Dictionary *stress* is defined as “worry and pressure that is caused by having too much to deal with” (Steel, 2000, p.653). According to Carver and Connor-Smith (2010) stress is nothing more than experiencing of anticipating detrimental conditions in a person’s goal-targeted behaviors. In other words, stress is conceptualized when people confront a condition that exceeds their resources and endanger their well-being levels (Lazarus, 1993; Smith & Lazarus, 1990, p.628). In the interaction of one’s to his environment, appraisal of one’s stressor is very important and at least four terms are very critical in the appraisal and coping process: *threat*, *harm* or *loss* as well as *challenge*. *Threat* is the impending occurrence of a event that is expected to have negative consequences; *Harm* is the perception that negative consequences already exist, and *loss* is the perception that desirable thing has been taken away and lastly *Challenge* is a situation in which a person focuses on a potential for gain and growth (Carver & Connor-Smith, 2010; Lazarus, 1993). Although all these are stressful but their intensity severities and affective responses vary. People respond to perceptions of threat, harm, challenge and loss in various ways, these responses are generally forms of coping. Coping includes somehow efforts to diminish these threatful, harmful and loss anticipating events. In a more comprehensive manner, according to Lazarus and Folkman coping is defined as the process of attempting to manage, reduce or minimize the demands which is created by stressful events that are appraised as taxing or exceeding a person’s resources (1984, p.141). In other words, coping consists of cognitive and behavioral efforts to manage stressful situations via using certain resources. These resources can be social support, physical conditions, mental and physical health, personality characteristics

such as self-esteem, optimism and etc. (Taylor & Stanton, 2007). Doubtlessly, coping resources play very critical role in the process of coping.

2.5.1. Perspectives of Coping: Coping Style (Dispositional) vs. Coping Strategies/Ways of Coping (Contextual)

In the coping literature, coping is primarily conceptualized as dispositional vs. contextual perspectives. Briefly, coping dispositions characterize people habitually have coping skills or responses toward their stressful environments whereas contextual coping proponents assume that people respond to their environment in a more transitory way with temporary strategies on the basis their primary and secondary appraisals.

2.5.1.1. Contextual Perspectives

According to contextual or situational perspectives, coping is a complex and dynamic process depending upon cognitive-behavioral appraisal system and responses as well as is shaped according to the demands of environmental stressors. Various empirical studies (e.g., Folkman, Lazarus, Dunkel-Schetter, DeLongis, & Gruen, 1986; Folkman, Lazarus, & Gruen et al., 1986; Lazarus, 1993) have been conducted of contextual perspective of coping.

2.5.1.1.1. Cognitive Theory of Stress and Ways of Coping

Cognitive Theory of Stress and Coping developed by Richard Lazarus in 1960s has been based on the general cognitive-behavioral tradition including person-environment transactions proposing that the relationship between person-environment is a dynamic, ongoing process (Folkman, Lazarus, & Gruen et al., 1986; Lazarus, 1993). Within the framework of this dynamic and bidirectional interaction, coping processes include conscious, intentional, situationally determined, nonhierarchical, flexible characteristics and are responsive to

environmental demands and personal preferences (Carr, 2011, p.253-254). Rather than investigating a general, trait-based coping style, coping process theory examines how individuals cope with a specific stressful context (Folkman & Lazarus, 1980). The authors believed that even though most people are consistent under certain situations, there are many situation-specific behaviors inhibit the consistency of coping process (Folkman & Lazarus, 1980). Because there are unique adaptive demands of the confronted conditions, cognitive appraisals can change on the basis of these demands. That is, how people interpret or appraise the situations they encounter is the main determinant of how they cope. In this theory, there are two processes in the appraisal process: *Primary* and *Secondary Appraisal* (Folkman, Lazarus, & Gruen et al., 1986). *The primary appraisal* includes the evaluation of an importance of an event for the person. The person perceives the meaning of situation as stressful or not and appraise the potential consequences as threat, challenge, loss or harm. *The secondary appraisal*, the person evaluates existing coping resources, alternatives and strategies to respond and handle with the situations. On the basis of individual differences of personal resources, people attempt to take control and overcome the stressful situation (Folkman, Lazarus, & Gruen et al., 1986). In short, when a person faces with a stressful situation, firstly s/he evaluates the importance of event for well-being and then attempt to find out relatively appropriate or habitual resources to handle with the situation due to enhance sense of control feeling. After appraisal period, coping strategies which function as *Problem-focused* and *Emotion-focused* have emerged. *Problem-focused Coping* includes changing the situation itself directly or control the sources of stress such as problem solving, confrontative coping or active coping whereas *Emotion-focused Coping* includes regulating distressing emotional responses and attempt to vary interpretation toward stressful situation such as seeking social support, distancing, self-controlling, escape-avoidance, accepting responsibility, and positive reappraisal (Folkman, Lazarus, & Gruen et al., 1986; Lazarus, 1993; Smith & Lazarus, 1990, p.628). In daily life, people tend to use the combination of these two coping forms in

every type stress when they encounter (Folkman, Lazarus, & Gruen et al., 1986). For controllable stresses such as college examinations or work interviews, problem-focused coping strategies are more effective whereas under uncontrollable situations such as bereavement or any losses, emotion-focused coping strategies are more functional and adaptive in managing emotional responses (Folkman & Moskowitz, 2004). Sometimes people use specific coping strategies in specific situations at other times they can use other strategies in other situations.

To sum up, coping is a complex, multidimensional, ongoing process through life-span that is responsive to the environment, demands and resources as well as to personality characteristics that affect the appraisal of stress and strategies for coping (Folkman, 2008; Folkman & Moskowitz, 2004). Lazarus (1993) pointed that there has been no universally good or bad coping process, some might have been better or worse than others, nevertheless, under some conditions, using emotion-focused strategies are more effective especially when conditions are unchangeable, but under changeable conditions, problem-focused strategies can be more productive.

2.5.1.2. Dispositional Perspectives

According to stylistic or dispositional perspectives, relatively stable and permanent personality characteristics play the more important role in coping process. Numerous studies and assessment tools have been developed to investigate this issue.

2.5.1.2.1. Ego Style

In conceptualizing coping, ego processes and ego defenses play very important role in explaining the how unconscious processes regulate negative affect especially anxiety and fear associated with intrapsychic factors (Moos &

Holahan, 2003). Defense mechanisms are unconscious, nonintentional, dispositional and hierarchical processes in order to reduce tension of ego structure (Carr, 2011, p.244). According to Vaillant, Bond and Vaillant (1986) ego defenses can be hierarchically categorized from immature defenses (projection, denial etc.) and neurotic defenses (repression and reaction formation) to mature defenses such as suppression, altruism and humor. In the assessing ego defenses, there have been self-rating and self-report scales such as Defense Style Questionnaire (Bond & Wesley, 1996) and The Defense Mechanism Rating Scales (Perry & Kardos, 1995, cited in Carr, 2011, p.251) in order to measure especially mature or adaptive defense mechanisms.

2.5.1.2.2. Coping Style

One of the most widely known dispositional perspectives belongs to Carver et al. (1989) who believed that coping should be conceptualized in dispositional terms and relatively stable, permanent characteristics provided the most important part of the coping strategies rather than contextual factors. In this vein, Carver et al. (1989) developed 15 conceptually distinct constructs (COPE, Coping Orientation to Problems Experience) on measuring general tendencies in coping by asking how people usually manage stressful life events. These authors stated totally 15 strategies which are grouped into problem-focused (Active Coping, Planning, Suppression of Competing Activities, Restraint Coping, Seeking Instrumental Social Support) and adaptive emotion-focused (Seeking Emotional Social Support, Positive Reinterpretation, Acceptance, Religion, Humor), potentially maladaptive emotion-focused coping (Denial, Behavioral Disengagement, Mental Disengagement, Focus on and Venting of Emotions, Alcohol and Drug Use). Factor analyses of the COPE have generally satisfactory psychometric properties (Carver et al., 1989).

To sum up, the dispositional and contextual perspectives that are mentioned provide a comprehensive understanding of coping. Indeed, they present a complementary nature in describing coping process.

2.5.2. Distinction of Coping with Stress

The most well-known distinction is problem-focused and emotion-focused coping which was first proposed by Lazarus and Folkman (1984) who assumed that contextual based and transitory factors determine the cognitive appraisal and coping skills of individuals. As it is previously mentioned, problem-focused coping is directed the stressor itself, removing or altering it in a direct fashion whereas emotion-focused coping is directed at minimizing negative feelings stemmed from stressor itself. Indeed they are complementary strategies in daily life rather than mutually exclusive (Lazarus, 1993). In order to determine situation-specific coping skills, Folkman, and Lazarus (1988) developed a questionnaire named as *Ways of Coping Questionnaire* (WOC) which includes 8 distinct scales (Confrontative coping, Distancing, Self-controlling, Seeking Social Support, Accepting Responsibility, Escape-Avoidance, Planful Problem-Solving, and Positive Reappraisal). It has been also widely used to investigate personal and situational determinants of coping.

The second well-known distinction is between *engagement* or *approach coping* vs. *disengagement* or *avoidance coping* (Moos & Holahan, 2003; Roth & Cohen, 1986). Engagement/approach coping includes problem-focused coping and some of emotion-focused coping and aimed to deal with the stressor itself and regulation of resulting emotion: support seeking, emotion regulation, acceptance, and cognitive restructuring (Solberg Nes & Segerstrom, 2006). Disengagement/avoidance coping includes emotion-focused coping and is aimed to avoid or escape from dealing with the stressor and accompanied negative emotions such as denial, escape, and wishful thinking (Carver & Connor-Smith, 2010). In the long-run, disengagement coping is generally

ineffective in reducing distress and the presence of stressful situation. Engagement coping seems more adaptive, functional and efficient.

One of the other coping distinctions is *proactive coping* proposed by Aspinwell and Taylor (1997). Proactive coping includes efforts to diminish stressor or modify its form before it occurs. In other words, it links with anticipatory coping and coping process. It involves the general accumulation of resources and the acquisition of skills regardless of any preparation for specific stressor. It is similar to problem-focused in terms of accumulation of resources and scanning of probable threat. When threat is perceived, the one engages some strategies prior to its growing and before its occurrence, the person is able to remove it.

According to Folkman (1997; 2008), there is also another coping strategy which is called as *Meaning-focused coping* which includes reordering life priorities and reframing ordinary events with positive meaning. Folkman (1997; 2008) suggested that meaning-based coping is similar to appraised-based coping but less situation-specific than both problem and emotion-focused coping. Positive reappraisal, revision of goals, spiritual beliefs, and infusion of ordinary events with positive meaning are components of this form of coping. In order to motivate and provide coping, a person utilizes his/her beliefs, values and existential goals and well-being during a stressful condition. Folkman (1997; 2008) believed in every stressful situation positive emotions play also critical role in order to restore physiological and psychological coping resources. In order to fully understand coping mechanisms and process, underlying beliefs, values and goals of people's lives are also important.

There are many ways to categorize coping responses. Each distinction has its own focus and answers about stress and coping relationship. It seems that no distinction can fully represent the whole structure of coping. Also, coping

strategies or styles are not mutually exclusive and they seem have overlap characteristics.

To sum up, to date there have been a great number of studies on coping, coping with stress and coping strategies or styles in the psychology literature. In understanding of coping mechanisms, there are two opposite perspectives: dispositional and contextual perspectives. Each perspective has different dynamics and arguments for explaining coping process. Proponents of contextual perspective claim that transitory factors determine the cognitive appraisal and coping skills of individuals whereas proponents of dispositional perspective suggest that personality factors are underlying in coping mechanisms and every individual has his own coping style derived from habitual environment interaction even while encountering with different conditions. Each perspective has its own assessment tools. Especially each assessment tool based on different perspectives in explaining coping mechanisms made own distinctions. The most common distinction is particularly used in contextual perspective is problem-focused coping and emotion-focused coping. There are also other distinctions such as approach vs. avoidant coping; proactive coping and meaning based coping. There are abundant studies on coping literature and the relevant ones will be presented at the last sections in this chapter.

2.6. Studies on the Relationships among Meaning in Life, Optimism, Hope, Coping with Stress and Subjective Well-being.

There have been abundant studies in the literature related to the associations among the variables of meaningful life, optimism, hope, coping, and well-being. However there has been no study on the relationships of these five variables included in the present study. Therefore in the following sections, the associations among a couple or more couples of variables in the existing literature are explained.

2.6.1. Studies on Meaning in Life and Subjective Well-being

For two decades numerous studies have supported that meaningful life has been positively correlated with good mental health and positive affect (e.g., Adams, Bezner, Drabbs, Zambarano, & Steinhardt, 2000; Zika & Chamberlain 1992; Brassai et al., 2011) as well as negatively correlated with psychopathology such as depressive symptomatology (e.g., Debats, Van der Lubbe, & Wezeman, 1993), use of alcohol (e.g., Cisler & Zweben, 1999), drug abuse (e.g., Newcomb & Harlow, 1986).

Besides above mentioned studies, Park et al. (2010) conducted a study to assess the relationship between meaning in life and subjective well-being on the basis of some sociodemographical factors. The sample was composed of 731 adults. Consistent with the previous studies, the results revealed that the presence of meaning was positively correlated with life satisfaction, happiness, and positive affect; negatively correlated with negative affect and depression. On the other hand, search for meaning has demonstrated the opposite pattern of correlates. As expected, older participants have greater presence of meaning in their lives when compared to younger participants. In a similar vein, they also had higher scores on happiness and positive affect; and lower scores on negative affect and depression than younger ones. They found no gender differences except for depression. Consistent with the literature, women tend to display more symptoms than men. In terms of educational level, the more educated participants reported greater presence of meaning, higher life satisfaction and more happiness and more positive affect, less negative affect as well as less depression. One of the greatest contributions of this study may be that the participants who have already have meaning in their lives still tend to search for meaning in their lives. Researchers also found that search for meaning was associated with greater life satisfaction, more happiness and less depression except positive and negative affect. Based on these findings, researchers concluded that once meaning in life is present, the search for

further meaning is linked to well-being. When people have already meaning in their lives, they may still seek further meaning in order expand, modify or improve their selves.

Steger and Mann et al., (2009) examined the relationship among meaning in life, mental health (depression and anxiety) and general physical health (perceived health) with 99 smoking cessation patients during their third week of treatment in a cross-sectional design. The findings revealed that people with greater meaning in life reported less depression and anxiety and greater health scores. However, there was no significant correlation between search for meaning and perceived health scores. There was also significant negative correlation between search for meaning and presence of meaning. Therefore, the authors suggest that presence of meaning can act as a buffer role in deleterious effect of search for meaning in perceived health.

Steger, Kashdan, and Oishi (2008) investigated the impact of eudaimonic activities on well-being when compared to hedonistic behaviors by using daily diary method. This study included 65 students who were asked to submit online daily diary and meaning in life, positive and negative affect as well as life satisfaction measures. As expected, the authors found that the more a person reported eudaimonic behaviors on daily and global level, the greatest well-being was reported than hedonistic behavior. Engaging eudaimonic activities seems to lead to a deeper meaning and more well-being and positive affect of individuals.

King et al. (2006) conducted six studies to examine the associations of positive affectivity, negative affectivity, extraversion trait of personality, global meaning in life and daily goal appraisals on the basis of daily or general perceptions by using various procedures with 1289 individuals. As a result of the first study, it was reported that mood, general positive affect, extraversion trait and goal appraisal dimensions were significantly related to meaning in

life. In terms of unique contributions, both positive and negative affectivity particularly positive affectivity as well as both goal appraisal processes significantly predicted meaning in life. The contribution of positive affectivity in the prediction of meaningfulness was greater than goal appraisal process. This study confirms the idea that meaningfulness is related to experience of mood. The other studies revealed that there was a strong relationship between positive affectivity and perception of meaningful life. As expected, meaningfulness was negatively related to negative mood. One of the interesting findings was that the relationship between mood and meaning in life was only observed in concurrent measures. Current mood plays a more critical role in the experience of meaningful life. Positive mood was linked to meaningfulness especially when it was present. The authors interpreted this result in a way that individuals may tend to report their lives as meaningful when they are in good mood, thus, hedonic experiences in life may have greater role in the perception of meaningful life.

2.6.2. Studies on Meaning in Life, Coping with Stress and Subjective Well-being

In terms of the appraisal of the situation whether it is a threat or challenge or loss/harm, the role of positive affectivity is especially very important such as finding a benefit in stressor, creating new solutions (Folkman & Moskowitz, 2000, 2004). Interest in positive emotion in the stress has newly become a popular trend in stress literature. In this section, the studies related to all or two of variables are presented.

Park et al. (2008) investigated the relationship among meaning in life, coping and quality of life with a sample of 155 congestive heart failure patients. As expected, meaning in life was associated with better physical and mental health especially by patients who cope with their disease by using acceptance, reinterpretation, and religiousness. The increase in meaningfulness was

predicted by adaptive coping strategies. However, unexpectedly, there was a weak relationship between coping and quality of life. The authors suggest that there is a complex relationship among meaning in life, coping and quality of life and meaning in life should be accepted as a distinct component of well-being.

Karademas and Kalantzi-Azizi (2004) investigated the role of self-efficacy, appraisal process, coping, and psychological health with 291 students by using Greek versions of General Health Questionnaire, Self-efficacy for dealing examination and Emotional checklist in order to measure appraisal which were designed by the researcher, and Ways of Coping. As a result of this study, self-efficacy, appraisals of events such as challenge and threat were found to be strongly related to psychological health and coping. Challenge was positively related to self-efficacy and negatively related to psychological health problems. However, threatening appraisal leads to weaker self-efficacy, more isolation, less social support and more psychological symptoms. In order to cope effectively with the stressor, the appraisal of challenge is more useful for psychological health and solution finding with higher self-efficacy.

Jim et al. (2006) conducted a longitudinal study with a sample of 167 women patients who were surgically treated for a diagnosis of regional breast cancer in order to see the effects of coping styles on meaning in life. As follow up measure 12 month after diagnosis, every 6 month and after 5 years the participants were reassessed. However, coping was initially assessed and meaning in life scale was administered only once and after 24 months. The data on this study was obtained at 24-month assessment. As control variables, depressive feelings and cancer-related stress as well as demographic factors were gathered. It was found that, women who had higher scores on depressive feelings received lower scores in meaning in life scale. As expected, all coping styles predicted meaning in life scores. It was also found that total meaning in life score was predicted by active coping/social support, religious coping, and

less frequent use of denial/avoidance. Using of coping styles during diagnosis can have a long-run impact on meaningful life.

2.6.3. Studies on Optimism, Hope and Subjective Well-being

The relationships among optimism, hope and subjective well-being have been investigated in a wide range of contexts such as in medical context especially on cancer, AIDS, by-pass surgery patients, and pregnancy as well as in school context such as new beginner students to college.

Wong and Lim (2009) investigated the relationship among hope, optimism, depression, life satisfaction as well as unique contribution of hope and optimism on life satisfaction and depression scores of 334 adolescents. The results yielded that optimism and hope were significantly correlated with each other and both total scores of optimism and hope significantly predicted depressive feelings and life satisfaction. Specifically, only agency subscale of hope scale, optimism subscale and pessimism subscale significantly predicted depression and life satisfaction. It was concluded that hope and optimism were similar construct and share more similarities rather than distinctions and have predictive characteristics on depression and life satisfaction.

Gallagher and Lopez (2009) conducted a study in order to find out structures of optimism and hope as well as their unique contributions on mental health and eudaimonic, hedonistic and social well-being of 591 university students. Findings showed that hope and optimism were related but distinct latent constructs. Hope and optimism contributed differently to the forms of well-being. Optimism was more strongly related to hedonic and social well-being whereas hope was more strongly associated with eudaimonic well-being. These results were interpreted as hope and optimism can address different components of mental health.

Ho et al. (2011) carried out a study to examine the roles of optimism and hope on posttraumatic growth in. The sample composed of 50 oral cavity cancer patients. In terms of socio-demographical factors, patients with higher income and married displayed significant posttraumatic growth. Also, married patients showed higher hope scores than counterparts. As the researchers predicted, there were significant positive correlations among hope, optimism and posttraumatic growth scores. Both optimism and hope scores predicted posttraumatic growth, specifically, they together contributed to a 25% of the variances of posttraumatic growth. However, hope was a significant unique indicator of posttraumatic growth, accounting as 16% of the variance, optimism only accounted for 1%. Pathway subscale of hope is significantly correlated with posttraumatic growth. This study also confirms that optimism and hope are distinct constructs. And pathway component of hope which is related to finding alternative routes and producing positive strategies toward a goal is more important in terms of posttraumatic growth in patients with life-threatening illnesses.

In a similar vein, Carver et al. (2005) examined the role of optimism as a personality characteristic on psychosocial well-being of long-term survivors of breast cancer during treatment. A sample of 183 women with breast cancer were measured both during the year of surgery and after 5-13 years as follow-up. As a result, as the authors expected, optimism predicted better well-being in long-run. The level of well-being remained almost same at initial assessment and follow-up. Likewise, initial optimism and being married or having a partner predicted follow-up well-being.

Shorey et al. (2007) conducted a study with 378 students in order to examine the relationships among personal growth initiative, hope, optimism, psychological distress and psychological well-being. The findings revealed that personal growth initiative is a distinct construct from hope scale. By using structural equation modeling, the proposed model with latent variables of

personal growth initiative, hope, optimism, psychological distress and psychological well-being had good fit indices. When direct effects were investigated, only hope significantly predicted optimism, psychological distress and psychological well-being. In terms of the role of personal growth initiative, the authors suggested that there is a need for further studies.

Barnum et al. (1998) examined the relationships among demographical features, burn history, school information, hope, social support and psychological adjustment including affectivity and behavioral problems as well as self-worth levels of 15 survivors of burn injuries and their 14 matched controls. No significant differences were found between the samples in terms of affectivity, self-worth and school performance. The only group differences were found in terms of behavioral problems. Burn injury survivors had lower scores on externalizing and internalizing behaviors. Other analyses showed that only hope and social support predicted self-worth and psychological adjustment such as externalizing behaviors and affectivity. Specifically, only hope contributed significantly to the prediction of externalizing behavioral problems. Higher hope scores predicted lower externalizing scores. These results confirmed that burn injury survivors mostly psychologically adjusted after their injury experiences. Being hopeful and socially supported seemed very important in increasing self-worth and adjustment process after experiencing a negative event.

Ben-zur (2003) investigated the role of optimism, perceived mastery and parental factors in subjective well-being (SWB) with a sample of 95 university students and 175 adolescents. It was found that, in both samples, dispositional optimism, and perceived mastery were significantly and positively correlated with positive affect and life satisfaction whereas significantly and negatively correlated with negative affect and life satisfaction. As hierarchical regression analysis demonstrated that mastery and optimism contributed significantly to the model in the prediction of subjective well-being of adolescents and

university students. None of the demographic factors except for gender were found to predict subjective well-being.

2.6.4. Studies on Meaning in Life, Hope, Coping with Stress, and Subjective Well-being

Dogra et al. (2011) conducted a study to examine whether reasons for living and meaning in life play as protective factors against suicidal ideation and whether reasons for living and meaning in life facilitate state and trait hope. The sample consisted of 711 undergraduate students. The results revealed that participants with greater level of reason for life were less likely to commit suicide. Future expectations and coping beliefs act as a predictor for trait hope and state hope significantly.

Edwards and Holden (2003) examined the roles of coping strategies, meaning in life and hopelessness in the prediction of suicidal manifestations with a sample of 298 students. When sample was discriminated on suicide attempters and nonattempters, there were significant group differences for emotion-oriented coping, avoidance coping, purpose in life, sense of coherence and hopelessness. Attempters used more emotion-oriented and avoidance coping, had lower meaning in life scores, and higher hopelessness scores. For women, the interaction of meaning in life scores and emotion-oriented coping strategies made a unique significant contribution for attempts when hopelessness was controlled. For men, the interaction of meaning in life scores and emotion-oriented coping strategies made a unique significant contribution for only suicidal ideations when hopelessness was controlled. As expected, meaning in life scores were negatively associated with suicidal manifestations for both genders. For suicide attempts, hopelessness was not a significant predictor for both females and males. In prevention and intervention studies of suicide, the role of meaningful life, being hopeful and effectively coping with stress are inevitable.

2.6.5. Studies on Coping with Stress, Optimism, Hope and Subjective Well-being

The studies on the associations among optimism, hope, coping and subjective well-being generally have focused on life-threatening illnesses such as cancer, AIDS, cardiac diseases or losses.

Karademas (2007) examined the role of personality, optimism, self-efficacy, coping strategies and life stress as the predictors of positive and negative well-being of 201 students. On the basis of his findings, positive approach, wishful thinking and self-efficacy as well as optimism predicted positive well-being, nevertheless, neuroticism and life stress predicted negative well-being.

Stanton et al. (2002) conducted a longitudinal study with 70 women to investigate the process after breast cancer diagnosis, coping mechanisms, psychological adjustment and hope. The findings revealed that the most frequent coping was acceptance. Actively acceptance of a diagnosis predicted more positive adjustment across time. Also, the authors found that specific coping strategies interacted significantly with hope to predict adjustment. Low hopeful women with religious coping displayed more psychological adjustment whereas high hopeful women with problem-focused coping displayed more psychological adjustment.

Matthews and Cook (2009) investigated the association between optimism and emotional well-being and the mediation effects of perceived social support, problem-focused coping and self-transcendence in a sample of 93 women with breast cancer receiving radiation therapy. Findings showed that, optimism was positively correlated with emotional well-being. In terms of mediators, self-transcendence was the only mediator among optimism and emotional well-being. Unexpectedly, there were no significant relationship between problem-focused coping and optimism. The authors interpreted that perhaps, in enduring

situations, such as in cancer cases, patients tend to use more emotion-focused strategies to cope with their illnesses.

Irwing et al. (1998) examined the association between hope and self-reported coping activities with probable cancer in a sample of 115 women college students. Result yielded that high hope students had greater GPA scores, and were more knowledgeable about cancer as well as had better coping responses in terms of risk, detection, searching, and treatment processes than low-hope students in terms of both pathway and agency scores. Hope was significantly and positively correlated with positive affectivity and significantly negatively correlated with negative affectivity. However, positive or negative affectivity played no role in mediating hope and cancer knowledge.

To sum up, the presence of meaning is generally linked to higher well-being. A great number of studies have demonstrated that individuals who have greater sense of purpose in their lives tend to report higher life satisfaction, more positive affect, higher level of optimism, and self-esteem as well as better physical health (e.g., Dogra et al., 2011; Park et al., 2010;). Similarly, there are positive correlations among optimism, hope, subjective well-being and coping styles or strategies (e.g., Carver et al. 2005; Karademas, 2007; Stanton et al., 2002). Meaningful life, optimistic personality with hopeful characteristics and better coping are very important ingredients for having a happy and satisfied life. Further research is required to clarify these results.

2.7. Turkish Studies on the Relationships among Meaning in Life, Optimism, Hope, Coping with Stress and Subjective Well-being

In Turkish literature, to date there have been neither studies related to the topic of meaning in life as a single variable nor studies including all variables which were used in this study. Therefore, in this section, the studies regarding two or more couples of variables are presented. Nevertheless, it should be noted that

there have been variety of studies on each variable with other correlates particularly related to the subjects of well-being and coping with stress especially as a reflection of positive psychology in Turkish psychology literature after 2000s.

First of all, there are great numbers of studies including subjective well-being and other correlates derived from variety of research papers, masters' theses and doctoral dissertations conducted with different Turkish samples such as adolescents and old ages in different fields such as health and education. For instance, subjective well-being has been associated with positive expectations from future in adolescents (e.g., Eryılmaz, 2011), big-five personality traits (e.g., Eryılmaz & Öğülmüş, 2010), self-compassion (e.g., Deniz, Arslan, Özyeşil, & İzmirli, 2012), school burn-out (e.g., Aypay & Eryılmaz, 2011), loneliness (e.g., Yılmaz & Altınok, 2009), marital satisfaction and job variables (e.g., Çelik & Tümkaya, 2012), academic motivation and increasing strategies of well-being (e.g., Eryılmaz, 2010), and finally identity status of adolescents (e.g., Eryılmaz & Aypay, 2011).

One of the variables in our study, coping with stress or coping styles/strategies compromised one of the most studied topics through research papers, masters' theses and dissertations in Turkey so far. Similar to well-being literature, coping with stress has been linked to several correlates of the studies which were conducted with various age groups and various fields as well as with samples. For instance, coping styles was found to be associated with mental health as suicidal tendencies (e.g., Uğurlu & Ona, 2009), trait anxiety (e.g., Arslan, Dilmaç, & Hamarta, 2009); anxiety and depression (e.g., Durukan et al., 2008), social phobia (e.g., Keskin & Orgun, 2007), self-efficacy (e.g., Ünal Keskin & Orgun, 2006), locus of control (e.g., Uğurlu & Ekinci, 2007); among different samples such as primary school teachers (Bulut Bozkurt, 2005), physical education teachers (Erkmen & Çetin, 2008), polices (Çakır, 2006), nursing students (Yıldırım & Ekinci, 2005).

Regarding Turkish literature on hope, it was noticed that studies are limited to masters' theses or doctoral dissertations. In these studies hope was found to be correlated with self-esteem and resilience (e.g., Kaya, 2007), self-efficacy, and state-trait anxiety (e.g., Kemer, 2006), bullying behavior (e.g., Atik, 2009), academic procrastination (e.g., Uzun Özer, 2009), and cancer patients (Esenay, 2007).

Similar to hope literature, optimism has also limited to the research conducted for master theses and doctoral dissertations. In these studies optimism was found to be associated with personality traits (e.g., Gençoğlu, 2006), academic achievement, parenting, and gender (e.g. Sarı Cenk, 2008), academic achievement and health problems (e.g., Aydın & Tezer, 1991), illusion of control and risk taking behaviors (e.g., Doğan, 2006).

2.7.1. Turkish Studies on Optimism or Hope and Subjective Well-being

Kümbül Güler, and Emeç (2006) investigated the relationships among optimism, life satisfaction, academic achievement, and some demographic variables of 443 university students. Results indicated that there was a significant relationship between optimism and life satisfaction, whereas there was no significant relationship between academic achievement and optimism. Being optimistic, being highly religious, raised mostly in a bigger city, having higher expectations of a good career significantly predicted life satisfaction of girls.

Eryılmaz and Atak (2011) conducted a study to examine the relationships among subjective well-being, self-esteem, and optimism in 227 high school students. Researchers reported significant relationships among optimism, subjective well-being, and self-esteem. Also, optimism significantly and positively predicted subjective well-being.

Yalçın (2011) examined the roles of optimism, perceived support from family and faculty in life satisfaction of 133 college students. The findings revealed that optimism, perceived support from family and faculty predicted significantly and positively life satisfaction.

Şar and Işıklar (2012) carried out a study with a sample of 463 athletes to examine the roles of locus of control, subjective well-being, optimism in sport confidence. The results indicated that locus of control, optimism, and subjective well-being significantly and positively predicted sport confidence of athletes. Especially locus of control has greater unique contribution in the prediction of confidence.

In terms of hope and positive-negative affect relationship, Uzun Özer and Tezer (2008) carried out a study with 163 graduate students. The results of MANOVA showed that there was a significant main effect of hope on positive-negative affectivity. There was no interaction effect of gender and hope on affectivity scores. Univariate analyses revealed that students with high hope had greater scores on positive affectivity than low hope counterparts, whereas this difference was not significant for negative affectivity and low hope group of students.

2.7.2. Turkish Studies on Coping with Stress and Subjective Well-being

Engin (2006) investigated the associations among coping with stress, life satisfaction, decision making process, and decision self-esteem with a sample of 492 university students. It was found that problem-focused coping and social support seeking were significantly and positively correlated with life satisfaction. Also, there were significant positive correlations among coping with stress, decision self-esteem and decision-making styles.

Likewise, Odacı and Çıkrıkçı (2012) examined the relationships among ways of coping with stress, life satisfaction, and subjective well-being of 582 university students. Findings showed that there was no gender difference in predicting subjective well-being and ways of coping with stress. However, in terms of life satisfaction, females' life satisfaction scores were higher than males. Seeking social support, problem-focused and avoidance ways of coping with stress positively predicted life satisfaction and subjective well-being of all students.

Tuna (2003) conducted a cross-cultural study to compare coping strategies in predicting the university adjustment of 448 U.S. and 695 Turkish university students. The results indicated that there were cross-cultural differences in terms of behavioral disengagement in predicting social adjustment, goal commitment, and overall adjustment. Also, there was a significant difference between active coping and academic adjustment in the U.S. and Turkish samples. On the basis of religion and positive reframing, two samples differed from each other regarding the effects of emotional and overall adjustment scores. Each culture consists of its own coping strategies which enable adjustment to novel conditions.

Karahan, Dicle, and Eplikoç (2007) examined the role of coping styles of 1276 university students in terms of their social skills levels and perceived happiness. The results displayed that happy students had more social skills than less happy students. Also, the students with having low levels of social skills and feeling unhappy were more likely to use self-hopelessness strategy to cope with stress; whereas students with having high levels of social skills and feeling happy were more likely to use self-reliance strategies to cope with stress.

2.7.3. Turkish Studies on Coping with Stress and Optimism

Yalım (2007) conducted a study to find out the relationships among adjustment to college, ways of coping, ego-resiliency, optimism, and gender with a sample of 420 university students. Results showed that ways of coping, ego-resiliency, and optimism significantly predicted college adjustment. It was also found that student who had greater resilience, optimism, fatalistic, and self-blaming coping scores displayed better adjustment to the college.

Parmaksız (2011) investigated the relationship between optimism and ways of coping on the basis of self-esteem levels and some demographic factors such as gender, socio-economic status and class in a sample of 852 teachers' candidates. The findings indicated that self-esteem significantly and positively predicted optimism. The socio-economic status of the parents and gender significantly predicted optimism. There was a gender difference in the prediction of social support, and self-confidence subscales of ways of coping.

In sum, after 2000s as a result of the spreadings of positive psychology in the U.S., in psychology literature in Turkey, there have been some studies conducted on optimism, hope, coping with stress and well-being. Although no study has been found regarding meaning in life and its correlates, Turkish studies outlined above seemed to suggest that the hypotheses proposed in the present study would provide additional support to Turkish literature.

CHAPTER III

METHOD

This chapter is devoted to the presentation of the methodological procedures of the present study. The first section describes the research design. The second section includes research questions. The third section presents the sample of the current study. The fourth section presents the data collection instruments used in the study including the adaptation studies of Meaning in Life Questionnaire (MLQ) into Turkish. The fifth section introduces data collection procedures. Finally, the sixth section presents the data analysis procedure.

3.1. Research Design

The overall design of the present study is correlational. It aims to examine the relationships among two or more variables and to perform predictions about a variable (i.e., criterion variable or dependent variable) while regarding its relationships with other variables (i.e., predictor variable or independent variable) (Fraenkel & Wallen, 2005).

3.2. Research Questions

To what extent meaning in life (presence and search), optimism, hope (pathway and agency), coping styles (instrumental-emotional support and cognitive-affective coping) predict life satisfaction and positive affectivity components of subjective well-being constitutes our main research question. The following research questions were sought to be answered.

1. To what extent life satisfaction is predicted by two constructs of meaning in life: Search and Presence of meaning in life measured by Meaning in Life Questionnaire?
2. To what extent life satisfaction is predicted by optimism measured by Life Orientation Test?
3. To what extent life satisfaction is predicted by two constructs of hope: Pathway and Agency measured by Hope Scale?
4. To what extent life satisfaction is uniquely predicted by two constructs of coping styles: Cognitive-Affective Coping and Instrumental-Emotional Support measured by Brief version of Coping Orientation to Problems Experienced?
5. To what extent Positive and Negative Affectivity is predicted by two constructs of meaning in life: Search and Presence of meaning in life measured by Meaning in Life Questionnaire?
6. To what extent Positive and Negative Affectivity is predicted by optimism measured by Life Orientation Test?
7. To what extent is Positive and Negative Affectivity predicted by two constructs of hope: Pathway and Agency measured by Hope Scale?
8. To what extent is Positive and Negative Affectivity uniquely predicted by two constructs of coping styles: Cognitive-Affective Coping and Instrumental-Emotional Support measured by Brief version of Coping Orientation to Problems Experienced?

3.3. Participants

A convenient sampling procedure was used in the present study. Survey data was collected from 1160 volunteered students from different faculties and grades of Afyon Kocatepe University. After completing data cleaning and assumption checking procedures, analyses were carried out with a sample of 984 (582 female and 402 male) students. Age of the students changed between

18 and 30 with the mean of 21.26 (SD = 1.69). The distribution of the students in terms of gender, faculties and grades is presented in Table 3.1.

Table 3.1.

The distribution of the students

	Female (n = 582)	Male (n = 402)	Total (N = 984)
Faculty			
Economics and Administrative Sciences	87	36	123
Education	198	84	282
Engineering	61	144	205
Health School	56	18	74
Medicine	6	11	17
Science and Literature	174	109	283
Grade			
First year	109	100	209
Second year	215	106	321
Third year	164	105	269
Fourth year	90	82	172
Fifth year	4	9	13

As can be seen from Table 3.1. in the sample, there were few numbers of students that were attained by the researcher in the Faculty of Medicine (6 female, 11 male, 17 total) because they have different curriculum program which made them unattainable for the invitation to participate in the study. Although faculty and grade were not the variables used in the analysis of the present study, to make the sample representative in health sciences, data were also collected from Afyon Health School (56 female, 18 male, 74 total). The distribution of the students in terms of other faculties are as follows: There are 123 (87 female, 36 male) students in the Faculty of Economics and Administrative Sciences, 282 (198 female, 84 male) students in the Faculty of Education, 205 (61 female, 144 male) students in the Faculty of Engineering, 283 (174 female, 109 male) students in the Faculty of Science and Literature. The distribution of students for the first, the second, the third, the fourth, and the fifth years were 209 (109 female, 100 male), 321 (215 female, 106 male), 269

(164 female, 105 male), 172 (90 female, 82 male), and 13 (4 female, 9 male), respectively.

3.4. Data Collection Instruments

In the present study six instruments were used. These are Demographic Information Form (DIF) (see Appendix A), Meaning in Life Questionnaire (MLQ) (see Appendix B), Life Orientation Test (LOT) (see Appendix C), the Hope Scale (see Appendix D), Brief version of Coping Orientation to Problems Experienced (COPE) (see Appendix E), Positive and Negative Affect Schedule (PANAS) (see Appendix F) and Satisfaction with Life Scale (SWLS) (see Appendix G).

3.4.1. Demographic Information Form (DIF)

This form included questions about gender, age, faculty and grade of the students.

3.4.2. Meaning in Life Questionnaire (MLQ)

Meaning in Life Questionnaire (MLQ) is a 10-item self-report instrument originally developed by Steger et al. in 2006. MLQ assesses two dimensions of meaning in life using 5 items in each dimension. The Presence of Meaning (MLQ-P) subscale measures “how full respondents feel their lives are of meaning” (Sample item: “I understand my life’s meaning”). The Search for Meaning (MLQ-S) subscale measures “how engaged and motivated respondents are in efforts to find meaning or deepen their understanding of meaning in their lives” (Sample item: “I am always looking to find my life’s purpose”). Participants are asked to rate each item on a seven-point scale ranging from 1(Absolutely Untrue) to 7(Absolutely True). The possible scores that can be obtained from each subscale range between 5 and 35. Steger et al.

(2006) conducted three separate studies with different samples of undergraduate students in order to examine structural, convergent, and discriminant validity of MLQ. The result of exploratory factor analyses supported the factor structure of the two subscales. Confirmatory factor analysis revealed a goodness-of-fit index (GFI) ranging from .93 to .97. The internal consistency coefficients were reported as .86 for MLQ-P and .87 for MLQ-S in the first study; .86 for MLQ-P and .86 for MLQ-S in the second study; .82 for MLQ-P and .87 for MLQ-S in the third study. MLQ-P and MLQ-S scores yielded no significant differences in terms of gender, ethnic background and religion however presence of meaning was significantly and positively correlated with age. It was reported that MLQ-P was positively correlated with life satisfaction, positive emotions, intrinsic religiosity, extraversion, and agreeableness; negatively correlated with depression, negative emotions, and neuroticism; and MLQ-S subscale was positively correlated with neuroticism, depression, and several negative emotions (Steger et al., 2006). In terms of discriminant validity, MLQ subscales were not found to be associated with social desirability and extrinsic religiosity as well as value ranking. One month test-retest reliability coefficients were found as .70 for MLQ-P and .73 for MLQ-S.

3.4.2.1. Translation Studies of MLQ

In the present study, the procedure used in translation and back-translation of the instrument was as follows: First, MLQ was translated from English to Turkish by three faculty members from department of Psychological Counseling and Guidance at Middle East Technical University, and a lecturer at Department of English at Afyon Kocatepe University who were fluent in English. Second, back-translation process was performed by three other judges from Department Guidance and Psychological Counseling at Middle East Technical University and a licensed English translator. All the judges had excellent command of English and translation experience. Third, two back-

translated versions of the instruments were compared with the Turkish translated version and items were chosen by the researcher and her supervisor to assure whether the meaning of each item was maintained. Finally, after ensuring the adequacy of the translation, the instrument made ready for the administration.

3.4.2.2. Validity and Reliability Studies of the Turkish Version of the MLQ

A pilot study was conducted to obtain evidence regarding validity and reliability of Turkish version of the MLQ. Data include a total of 519 (327 female, 192 male) volunteered students of various faculties of Afyon Kocatepe University. These students were not the participants of the main study. Age of the students ranged from 18 to 30 ($M = 21.62$; $SD = 1.65$). In assessing the construct validity, MLQ was administered to two separate samples to carry out exploratory and confirmatory factor analyses. As for the exploratory factor analysis, MLQ was administered to 157 (90 female, 67 male) students. The mean age of the participants was 21.31, with the standard deviation of 1.59. Regarding confirmatory analysis, data was obtained from 317 (214 female, 103 male) students. The mean age of the participants was 21.68, with the standard deviation of 1.68.

In order to obtain evidence regarding criterion-related validity for the Turkish version of the MLQ, MLQ was presented with other instruments to 157 students in the classroom settings. Out of 157 students, 75 students responded to MLQ, Rosenberg Self-esteem Test (RSET; Rosenberg, 1965), Social Desirability Questionnaire (SDQ; Kozan, 1983) and General Health Questionnaire (GHQ-12; Goldberg, 1972), 82 students responded to MLQ, Big Five Inventory (BFI; John, Donahue, & Kentle, 1991) and GHQ. Thus 157 students also filled MLQ, and GHQ; 82 students to BFI, and 75 students to RSET and SDQ.

Internal consistency was computed on a sample of 519 students. For obtaining test-retest reliability evidence, 45 students were administered MLQ twice with three-week interval.

3.4.2.2.1. Construct Validity of MLQ

In order to assess the construct validity of Turkish version, the factor structure of the MLQ was investigated by employing both exploratory and confirmatory factor analyses.

3.4.2.2.1.1. Exploratory Factor Analysis of the Turkish Version of the MLQ

The dimensionality of 10-item MLQ was analyzed by using maximum likelihood extraction and two factor solution was rotated with direct oblimin with a sample of 157 (90 female, 67 male) students from Afyon Kocatepe University. Prior to running Exploratory Factor Analysis, certain assumptions were checked (Tabachnick & Fidell, 2007). Firstly, sufficiency of sample size was assessed by Kaiser-Meyer-Olkin (KMO) test. The KMO value was .84 (> .60) which indicated data meets the sufficiency of sampling size. Barlett test of sphericity value was also found to be significant indicating that correlation matrix is significantly different from zero and there are many correlations among manifested variables $\chi^2(45) = 710.50, p < .0001$. Most of the correlations were found as greater than or closer to > .30 (Hair, Anderson, Tatham, & Black, 1998). Linearity and normality assumptions were obtained. Because obtained data has been normally distributed maximum likelihood extracted with direct oblimin rotation technique was preferred (Costello & Osborne, 2005).

After assumptions met, an Exploratory Factor Analysis was performed with Maximum Likelihood method. Based on the criteria of eigenvalues greater than

1, a two-factor solution was obtained explaining 56.57 % of the total variance. The first factor accounted for 36.70 % of the variance with an eigenvalue of 3.67 and the second factor accounted for 19.85 % of the variance with an eigenvalue of 1.98. Examination of the scree plot also supported the two-factor solution. Oblique rotation method was utilized because the variables in the data were correlated (Costello & Osborne, 2005; Preacher & MacCallum, 2003). The results yielded a similar factor structure with the original scale; items 2, 3, 7, 8, 10 were loaded to factor 1(MLQ-Search) and items 1, 4, 5, 6, 9 were loaded to factor 2 (MLQ-Presence). The summary of factor loadings, communalities, eigenvalues of MLQ were presented in Table 3.2.

Table 3.2.

Summary of Factor Loadings for Oblimin Two-Factor Solution for the MLQ

Item No	Communalities	Factor 1 Search	Factor 2 Presence
Item 2	.66	.82	.03
Item 3	.65	.80	-.02
Item 7	.62	.81	.07
Item 8	.56	.76	.04
Item 10	.50	.62	-.22
Item 1	.49	.12	.72
Item 4	.66	.13	.84
Item 5	.68	-.02	.82
Item 6	.45	.24	.57
Item 9	.39	-.14	.57
Eigenvalues		3.67	1.98
% of Variance		36.70 %	19.85 %

3.4.2.2.1.2. Confirmatory Factor Analysis of the Turkish Version of the MLQ

In order to examine factor structure confirmatory factor analysis (CFA) was run with a sample of 317 (214 female, 103 male) students. Full information maximum-likelihood method in AMOS 16.0 program (Arbuckle, 2007) was conducted. The goodness-of-fit index (GFI) values .90 or greater indicate an

acceptable fit (Schumacker & Lomax, 1996). The comparative fit index (CFI) values above than .90 indicate an acceptable model fit (Hu & Bentler, 1999). For the root mean square error of approximation (RMSEA) a value of .05 or less indicates a good fit, and a value of .10 and higher indicates a poor fit (Byrne, 2001). In summary, the following criteria were used to indicate goodness of fit: GFI, AGFI and CFI .90 and higher, RMSEA .08 or lower and Chi-square/df ratio 3 or lower (Browne & Cudeck, 1993; Hu & Bentler, 1999; Bollen, 1990; Cole, 1987). The original two factor model without any modification was evaluated. In the model, 5 items related to Presence factor, 5 items with Search factor was tested. Following goodness-of-fit values were obtained. MLQ yielded following goodness of fit indices: $\chi^2(34, N=317) = 59.360, p < 0.001$; ($\chi^2/df = 1.746$; GFI = 0.94; AGFI = 0.94; RMSEA = 0.049 and CFI = 0.98). Moreover, chi-square statistics resulted in a significant value of 59.360 ($p < .00$). Eventhough this significancy indicated that the CFA model unlikely representing a good fit, other fit indices CFI, AGFI, and RMSEA were considered. Because chi-square result is sensitive to sample size, other indices were taken into consideration (Byrne, 2001). Goodness-of-fit values are presented in Table 3.3.

Table 3.3.

Summary of Goodness-of-fit for the MLQ 2 Factor Model without any modification needed

Model	N	Chi-square/df	GFI	AGFI	RMSEA	CFI
2 Factor	317	1.746	.94	.94	.049	.98

3.4.2.2.2. Criterion-Related Validity of the Turkish Version of the MLQ

In order to test the criterion-related validity of the Turkish version of the MLQ, the associations were examined between two subscales of MLQ (MLQ-S and MLQ-P) and indicators of some personality traits/dispositions as well as some measures of psychological distress with a sample of 157 students. Rosenberg Self-Esteem Test (RSET; Rosenberg, 1965) was selected to confirm the

correlations found between self-esteem and meaningful life (eg., Debats, 1996; Steger et al., 2006). Big Five Inventory (BFI; John et al., 1991) was selected based on the findings of associations between some personality traits and presence and search for meaning in life subscales (eg., Kashdan & Steger, 2007; Steger, Kashdan, & Sullivan et al., 2008; Steger et al., 2006). General Health Questionnaire (GHQ-12; Goldberg, 1972) was also administered because the findings of several studies supported the associations between meaning in life and various psychological symptoms such as depression and anxiety as well as general psychological distress (eg., Debats, 1996; Dunn & O'Brien, 2009; Park et al., 2010; Schulenberg et al., 2011; Steger, & Mann et al. 2009; Zika & Chamberlain, 1992). Finally, Social Desirability Questionnaire (SDQ; Kozan, 1983) was administered to provide an additional validity evidence for MLQ subscales by examining whether the respondents are inclined to give socially approved answers to the MLQ measures. The psychometric properties of the scales used in this study is presented below:

Rosenberg Self-Esteem Test (RSET) is a 10 item, 5-point Likert scale, measuring self-regard of students. Scores changed between 5 and 50 with higher scores indicating higher self-esteem. Turkish translation study was conducted by Çuhadaroğlu in 1986.

Big Five Inventory (BFI) is a 44 item, 5-point Likert scale to assess the five personality dimensions of neuroticism, extraversion, openness, agreeableness, and conscientiousness. Items are composed of short adjectives related to five personality dimensions. In Turkey, the scale was translated by two researchers: Sümer (cited in Sümer, Lajunen, & Özkan, 2005) and Alkan (2006). In the current study, Alkan's (2006) translation was used.

General Health Questionnaire (GHQ-12) was designed to cover of psychological distress such as depression, anxiety, social impairment. A series of shortened versions (30, 28, 20 and 12 items) were developed from an

original 60-item questionnaire. In the present study, a 12-item version of GHQ was used in order to measure psychological distress (Werneke, Goldberg, Yalçın, & Üstün, 2000). Higher score indicates poorer psychological health. Turkish adaptation study was conducted by Kılıç (1996).

Social Desirability Questionnaire (SDQ) is a 20-item true/false format scale measuring the tendency to give a biased responses in a way that are valued in the society, that is, a tendency for having a high need for social approval.

Pearson Correlation Coefficients were computed to determine the relationships among Turkish version of the MLQ-S and MLQ-P subscales and RSET, BFI, GHQ, and SDQ. The results are presented in Table 3.4.

Table 3.4

Correlations between MLQ-S, MLQ-P with RSET, BFI, GHQ, and SDF

Measures	N	MLQ-Presence	MLQ-Search
MLQ-Presence	157	--	-.29**
MLQ-Search	157	-.29**	--
Rosenberg Self-Esteem Test	75	.26*	-.14
Big Five Personality Traits	82		
Extraversion		.27*	-.11
Agreeableness		.29**	-.24*
Conscientiousness		.23**	-.08
Neuroticism		-.16	.24*
Openness		.23*	.16
General Health Questionnaire	157	-.31**	.23*
Social Desirability Questionnaire	75	.14	-.04

**Correlation is significant at the 0.01 level (2-tailed). *Correlation is significant at the 0.05 level (2-tailed)

As can be seen from the Table 3.4., MLQ-P and MLQ-S subscales were negatively correlated with each other as it was appeared in the literature (e.g., Steger, Kashdan, & Sullivan et al., 2008). MLQ-P (presence of meaning) was positively correlated self-esteem (RSET), and the dimensions of some

personality traits measured by Big Five Inventory (BFI) namely extraversion, agreeableness, conscientiousness and openness; and negatively correlated with psychological health problems (GHQ). MLQ-S (searching for meaning) was positively correlated with neuroticism, psychological health problems and negatively correlated with agreeableness subscale of Big Five Inventory (BFI). There were no significant correlations between the scores obtained from Social Desirability Questionnaire (SDQ) and MLQ-P and MLQ-S.

3.4.2.2.3. Reliability of MLQ

The reliability of the MLQ subscales was assessed by two methods which are internal consistency and test-retest reliability. For internal consistency, coefficient alpha was computed with a sample of 157 students. The corrected-item total correlation coefficients of MLQ changed between .55 (item 9) and .74 (item 5) in the presence dimension (MLQ-P), and .63 (item 10) and .74 (item 3) in the search dimension (MLQ-S). Internal consistency coefficients calculated by Cronbach alpha formula were found as .83 for presence dimension and .87 for search dimension. Test-retest correlation coefficients were obtained for a subset of the sample ($n = 45$) and the reliability coefficients were .84 for presence dimension, and .81 for the search dimension of the MLQ over three weeks interval. These findings demonstrated that the Turkish version of the MLQ had good internal consistency and stability.

To sum up, the results of exploratory factor analysis revealed two factors as in the original scale, confirmatory factor analysis indicated our model fits well with the data. As it was in the original scale, MLQ-P subscale was negatively and significantly correlated with MLQ-S subscale (Steger et al., 2006). MLQ-P was positively significantly correlated self esteem, and some big five personality traits of extraversion, agreeableness, conscientiousness, and openness; and negatively correlated with psychological health. MLQ-S was positively significantly correlated with neuroticism, poor psychological health

and negatively significantly correlated with agreeableness. Besides, as it was in the original scale, non-significant correlations between social desirability measure and presence and search dimensions of MLQ indicated that the scale was relatively free from social desirability response sets of the participants which might be considered as an additional validity evidence for MLQ. These findings are similar with most of the findings in the literature which provided a theoretically meaningful support for the validity of the Turkish version of MLQ (e.g., Kashdan, & Steger, 2007; Schulenberg et al., 2011; Steger et al., 2006). To conclude, the results of the pilot study conducted in Turkish adaptation of MLQ demonstrated that MLQ has good psychometric properties in measuring meaning in life and can be used in both counseling settings and as a measurement tool.

3.4.3. Life Orientation Test (LOT)

Life Orientation Test (LOT; Scheier & Carver, 1985) is an 8-item self-report measure (plus four filler items) assessing generalized expectancies for positive versus negative outcomes. Respondents were asked to indicate their degree of agreements using a 5-point response scale ranging from 0 (strongly disagree) to 4 (strongly agree). Of the 8 scored items, 4 are worded in a positive direction and 4 are worded in a negative direction. After reversing the scoring for the negative items, item scores were totaled to yield an overall optimism score with high score representing greater optimism. Total scores changed between 0 to 32. Cronbach alpha coefficient was reported as .84. Turkish adaptation studies of LOT were conducted by Aydın and Tezer (1991). The Cronbach alpha coefficient was reported as .72 and test-retest reliability was reported as .77 with four weeks interval. The correlations of LOT with Beck Depression Inventory and Physical Symptoms Inventory were -.56 and -.21, respectively.

In order to examine the factor structure of LOT for the present study, confirmatory factor analyses were carried out with full information maximum-

likelihood method in AMOS 16.0 program (Arbuckle, 2007). The following criteria were used to indicate goodness of fit: GFI, AGFI and CFI .90 and higher, RMSEA .08 or lower and Chi-square/df ratio 3 or lower (Browne & Cudeck, 1993; Hu, & Bentler, 1999; Bollen, 1990; Cole, 1987). As can be seen from Table 3.5., confirmatory factor analysis for one factor model of LOT yielded following goodness of fit indices: $\chi^2(20) = 363.486$, $p < 0.01$; $\chi^2/df = 18.174$; GFI = 0.90; AGFI = 0.81; CFI = 0.73, and RMSEA = 0.13. As a result of these indices' poor fit, some modification indices suggested by the program were run. Error setting covariances were added between items 4 and 11. After this modification following goodness of fit indices: $\chi^2(19) = 250.174$ $p < 0.01$; $\chi^2/df = 13.197$; GFI = 0.94; AGFI = 0.88; CFI = 0.82, and RMSEA = 0.11 were obtained. Especially because of greater score of RMSEA, the error setting covariance between item 4 and 5 was added. After suggested modification was performed, following goodness of fit indices: $\chi^2(18) = 152.880$, $p < 0.01$; $\chi^2/df = 8.493$; GFI = 0.96; AGFI = 0.92; CFI = 0.90, and RMSEA = 0.08 were obtained. These goodness-of-fit statistics have displayed that the model seems acceptable.

Table 3.5.

Summary of Goodness-of-fit for LOT for one Factor Model with three modifications

3 Models	N	Chi-square/df	GFI	AGFI	RMSEA	CFI
1st model	984	18.174	.90	.81	.13	.73
2nd model	984	13.197	.94	.88	.11	.82
3rd model	984	8.493	.96	.92	.08	.90

Finally, Cronbach alpha coefficients calculated for the present sample was .70 which was considered as a satisfactory evidence for the reliability of LOT.

3.4.4. The Hope Scale

The Hope Scale (Snyder et al., 1991) assesses a sense of successful goal-directed determination (i.e. agency) and ability to generate plans to achieve

goals (i.e. pathways). The scale contains eight items (e.g. ‘‘I energetically pursue my goals’’), scored in the direction of high hope, and four filler items rated on 4-point scales. The internal consistency estimate of reliability was .80. Snyder et al. (1991) reported the scale’s high reliability, and convergent, divergent and predictive validities. It was adapted to Turkish by Akman and Korkut in 1993. Internal consistency coefficient calculated by Cronbach Alpha Formula was reported as .65. Test-retest reliability coefficient was reported as .66.

In the current study, in order to find out factor structure, confirmatory factor analyses were carried out for Hope Scale and its two subscales: Pathway and Agency. In AMOS 16.0 program (Arbuckle, 2007) with full information maximum-likelihood method, by following these criteria indicating goodness of fit was run: GFI, AGFI and CFI .90 and higher, RMSEA .08 or lower and Chi-square/df ratio 3 or lower (Browne & Cudeck, 1993; Hu, & Bentler, 1999; Bollen, 1990; Cole, 1987). As seen in Table 3.6., Confirmatory factor analysis for two factor model of Hope Scale yielded following goodness of fit indices: $\chi^2(18) = 104.298$, $p < 0.01$; $\chi^2/df = 5.794$; GFI = 0.97; AGFI = 0.95; CFI = 0.95, and RMSEA = 0.7. These indices proposed good fit of model without any modification needed.

Table 3.6.

Summary of Goodness-of-fit for Hope Scale two Factor Model without any modification needed

Model	N	Chi-square/df	GFI	AGFI	RMSEA	CFI
2 Factors	984	5.794	.97	.95	.07	.95

Lastly, Cronbach alpha coefficients calculated for the present sample were .71 for Pathway subscale, .65 for Agency subscale.

3.4.5. Brief COPE

The full COPE (Carver et al., 1989) is a 60-item instrument with 4 items per 15 subscale. Because its length, Carver (1997) decided to omit 2 items for per subscale, and decreased 15 subscale to 14 with some modifications. Positive reinterpretation and growth scale became positive reframing (no growth), focus on and venting of emotions became only venting, mental disengagement became self-distraction and added new self-blame a 2 item measure of it because of its importance for earlier studies. This new brief form was named as the Brief COPE to measure coping process with stress. This scale can be used to measure both coping dispositions and situation-specific coping tendencies based on the researcher's needs and desires. In the present study, we focused on general what the person usually does when under stress, instead of what the person did in a specific time of period and coping episode.

This new brief COPE is composed of 28 items which conceptually measure 14 coping reactions with two items: Active Coping ($\alpha = .68$), Planning ($\alpha = .73$), Positive Reframing ($\alpha = .64$), Acceptance ($\alpha = .57$), Humor ($\alpha = .73$), Religion ($\alpha = .82$), Using Emotional Support ($\alpha = .71$), Using Instrumental Support ($\alpha = .64$), Self-Distraction ($\alpha = .71$), Denial ($\alpha = .54$), Venting ($\alpha = .50$), Substance Use ($\alpha = .90$), Behavioral Disengagement ($\alpha = .65$), Self-Blame ($\alpha = .69$). The meanings of 14 subscales of brief COPE as follows: *Active Coping*: is the process of taking active steps for removal or decrease its effects. It includes initiating direct action, increasing one's effort, and trying to execute a coping attempt in stepwise fashion. *Planning*: is the process of thinking of how to cope with stressor. It involves coming up with action strategies, thinking about what steps to take and how best to handle the problem. *Using instrumental support*: seeking advice, assistance or information; *Using emotional support* refers to getting moral support, sympathy, or understanding. *Venting*: the tendency to focus on whatever distress or upset one is experiencing and to ventilate those feeling. *Behavioral Disengagement* refers to reducing one's effort to deal with

the stressor, even giving up the attempt to attain goals with which the stressor is interfering. It is similar to helplessness. *Self-distraction*: refers to the focus more explicitly on doing things to take one's mind off the stressor. *Positive Reframing*: refers to the indication of construing a stressful transaction in positive terms that should intrinsically lead the person to continue active, problem-focused coping actions. *Acceptance*: refers to the acceptance of impinges on two aspects of the coping process. Acceptance of a stressor as real occurs in primary appraisal. Acceptance of a current absence of active coping strategies relates to secondary appraisal. *Denial*: refers to the report of refusal to believe that the stressor exists or of trying to act as though the stressor is not real. *Religion*: serves as a source of emotional support, as a vehicle for positive reinterpretation, and growth, or tactic of active coping with a stressor. *Substance use*: includes using alcohol or any substances such as drugs. *Humor*: measures humor and making fun of the stressor. Lastly, self-blame: refers to the tendency to criticize oneself.

Turkish adaptation of full COPE was performed by Ağargün, Beşiroğlu, Kıran, Özer and Kara (2005). Cronbach alpha consistency scores was found as .79 and test retest scores ranged from .49 to .95. Turkish adaptation of Brief COPE was carried out by Tuna in 2003. Cronbach alpha reliabilities are reported as Self-distraction .45, Active Coping .50, Denial .59, Substance Use .91, Using Emotional Support .72, Behavioral Disengagement .64, Positive Reframing .73, Planning .51, Humor .73, Religion .82, Venting .26, Acceptance .55 and Self-Blame .33.

In the present study, in order to examine factor structure, confirmatory factor analyses were carried out for Brief COPE and its fourteen subscales: Active Coping, Planning, Positive Reframing, Acceptance, Humor, Religion, Using Emotional Support, Using Instrumental Support, Self-Distraction, Denial, Venting, Substance Use, Behavioral Disengagement, Self-Blame by using AMOS 16.0 program (Arbuckle, 2007) with full information maximum-

likelihood method. The following these criteria indicate goodness of fit: GFI, AGFI and CFI .90 and higher, RMSEA .08 or lower and Chi-square/df ratio 3 or lower (Browne & Cudeck, 1993; Hu, & Bentler, 1999; Bollen, 1990; Cole, 1987). As seen in Table 3.7., Confirmatory factor analysis for fourteen factors model of COPE yielded following goodness of fit indices: $\chi^2(259) = 930.090$, $p < 0.01$; $\chi^2/df = 3.591$; GFI = 0.94; AGFI = 0.90; CFI = 0.89, and RMSEA = 0.50. These indices proposed good fit of model without any modification needed.

Table 3.7.

Summary of Goodness-of-fit for COPE with 14 Factor Model without any modification needed

Model	N	Chi-square/df	GFI	AGFI	RMSEA	CFI
14 Factors	984	3.591	.94	.90	.05	.89

Finally, Cronbach alpha coefficients calculated for the present sample were found as .32 for Self-distraction, .48 for Active Coping, .47 for Denial, .90 for Substance Use, .50 for Using Emotional Support, .60 for Behavioral Disengagement, .58 for Positive Reframing, .51 for Planning, .60 for Humor, .82 for Religion, .19 for Venting, .42 for Acceptance and .23 for Self-Blame as well as .76 for Using Instrumental Support respectively.

Although the results of confirmatory analyses yielded a satisfactory evidence regarding factor structure of the scale, low reliability coefficients led the researcher to re-evaluate the dimensions of Brief COPE. Thus, an exploratory factor analysis was carried out with the subscale scores. Initial maximum likelihood factor analysis with direct oblimin rotation accounted for 34% of the total variance. Since there were subscale scores loaded in more than one factor and the examination of scree plot test suggested two factors, the analysis was repeated by omitting six low and/or double-loaded factors (alcohol, self-blame, humor, behavioral disengagement, denial, and self-distraction) limiting the number of factor into two. The results of this final analysis yielded that

Instrumental and Emotional Support (IES) loaded in one factor with the factor loadings of .87 and .72, respectively. The second factor included Planning, Active Coping, Positive Reframing, Acceptance, Venting, and Religion, (named as Cognitive and Affective Coping; abbreviated as CAC) loaded in one factor with the factor loadings changed between .65 and .39. The reliability coefficients were .77 for IES and .65 for CAC.

3.4.6. Subjective Well-Being (SWB)

Subjective well-being was the dependent variable of the present study. In the literature, in assessing subjective well-being two instruments were used: Positive and Negative Affect Schedule (PANAS) and Satisfaction with Life Scale (SWLS). These instruments were presented in the following sections.

3.4.6.1. Positive and Negative Affect Schedule (PANAS)

The Positive and Negative Affect Schedule (PANAS) was originally developed by Watson et al. (1988). It consists of two 10-item mood adjectives with 5-point Likert type in order to provide brief measures of positive affect (PA) and negative affect (NA). The positive affect mood adjectives are alert, attentive, active, determined, enthusiastic, excited, interested, proud, and strong. The negative affect mood adjectives include afraid, ashamed, distressed, guilty, hostile, irritable, jittery, nervous, scared, and upset. The high scores in PA refers to the reflection of enthusiasm, alertness and pleasurable engagement with the environment whereas low PA refers to the reflection of a state of depression and a lack of vitality. High NA scores demonstrate aversive mood states and subjective distress whereas low NA indicates calmness and relaxation. In the original study, internal consistency reliabilities were reported ranging from .86 to .90 for PA and from .84 to .87 for NA.

Turkish adaptation study of PANAS was carried out by Gençöz (2000). She found two dimensions as in the original scale accounting for 44 % of the total variance with internal consistencies changed between .83 and .86; and test-retest reliabilities were .45 and .54 for PA and NA, respectively. Kankotan (2008) found internal consistency coefficients for PA as .77, for NA as .81 by using 7-point Likert type version. In our study, we also used 7-point Likert type version and in terms of the scoring technique, we used technique suggested by Kim and Hatfield (2004) which one single PANAS score was calculated for each participant by reversing negative affect scores and adding to these scores of positive affect. Thus, it was taken as a single construct both positive and negative affectivity scores reflect positive affectivity scores.

In the present study, confirmatory factor analysis was carried out to examine the factor structure of PA and NA. Full information maximum-likelihood method in AMOS 16.0 program (Arbuckle, 2007) was carried out. The following criteria were used to indicate goodness of fit: GFI, AGFI and CFI .90 and greater, RMSEA .08 or lower and Chi-square/df ratio 3 or lower (Browne & Cudeck, 1993; Hu, & Bentler, 1999; Bollen, 1990; Cole, 1987). As can be seen from Table 3.8., confirmatory factor analysis for the two factor model of PANAS yielded following goodness of fit indices: $\chi^2(169) = 1883.223$, $p < 0.01$; $\chi^2/df = 11.143$; GFI = 0.83; AGFI = 0.79; CFI = 0.67, and RMSEA = 0.10. Because these indices were indicated poor fit, some modification indices suggested by the program itself were run. Error setting covariance was added between items 11 and 15 and after making this modification, the following goodness of fit indices: $\chi^2(169) = 1312.431$, $p < 0.01$; $\chi^2/df = 7.812$; GFI = 0.87; AGFI = 0.84; CFI = 0.77, and RMSEA = 0.8 were obtained. Since these indices suggested still poor fit of model, the error setting covariance between item 2 and 4 was then added. After suggested modification was performed, following goodness of fit indices: $\chi^2(169) = 1126.840$, $p < 0.01$; $\chi^2/df = 6.748$; GFI = 0.88; AGFI = 0.86; CFI = 0.81, and RMSEA = 0.7 were obtained. As a

result of this procedure, these goodness-of-fit statistics have displayed that the model seems acceptable.

Table 3.8.

Summary of Goodness-of-fit for PANAS for 2 Factor Model with three modifications

3 Models	N	Chi-square/df	GFI	AGFI	RMSEA	CFI
1st model	984	11.143	.83	.79	.10	.67
2nd model	984	7.812	.87	.84	.08	.77
3rd model	984	6.748	.88	.86	.07	.81

Cronbach alpha coefficients calculated for the present sample were found as .76 for PA, .65 for NA respectively.

3.4.6.2. Satisfaction with Life Scale (SWLS)

Satisfaction with Life Scale (SWLS) was originally developed by Diener et al. in 1985 due to demonstrate the individual differences in cognitive evaluation of one's life. Thus it enables a person to evaluate his/her life whether it is satisfactory or not on the basis of his/her subjective criteria. The SWLS measures global life satisfaction and consists of 5 items of which the values are evaluated on a 5-point scale (1 = *strongly disagree*, 5 = *strongly agree*). The internal consistency of the scale was reported as .87 and test-retest reliability with two-month intervals was found to be .82 (Diener et al., 1985). It was adapted into Turkish by Köker in 1991. According to the results of the reliability study of the scale, the test-retest reliability was .85 and item-total correlations varied between .71 and .80. Internal consistency coefficient calculated by Cronbach Alpha Formula was reported as .89.

In this study, confirmatory factor analyses were run to analyze the factor structure of SWLS. Full information maximum-likelihood method in AMOS 16.0 program (Arbuckle, 2007) was carried out. The following criteria were used to indicate goodness of fit: GFI, AGFI and CFI .90 and greater, RMSEA

.08 or lower and Chi-square/df ratio 3 or lower (Browne & Cudeck, 1993; Hu, & Bentler, 1999; Bollen, 1990; Cole, 1987). Confirmatory factor analysis for one factor model of SWLS resulted following goodness of fit indices: $\chi^2(5) = 8.671$, $p > 0.5$; $\chi^2/df = 1.734$; GFI = 0.99; AGFI = 0.99; CFI = 0.99, and RMSEA = 0.02. These indices showed good fit without any modification needed (see Table 3.9).

Table 3.9.

Summary of Goodness-of-fit for SWLS one Factor Model without any modification needed

Model	N	Chi-square/df	GFI	AGFI	RMSEA	CFI
1 Factor	984	1.734	.99	.99	.02	.99

In the current study, the internal consistency calculated by Cronbach alpha coefficients was found as .77.

3.5. Data Collection Procedure

The ethical permissions were taken both from Middle East Technical University and Afyon Kocatepe University. Data was collected by the researcher for the pilot study from August 2011 to March 2012 and for the main study from May to June 2012 in Afyon Kocatepe University. The instruments were administered to the students of five faculties in classroom settings in Afyon Kocatepe University. The voluntary administrations took approximately 20 minutes. Participants in the main study completed the DIF, Turkish version of MLQ, LOT, Hope Scale, Brief-COPE, PANAS, and SWSL. Participants were guaranteed for the anonymity and confidentiality of their responses.

3.6. Data Analysis

In order to examine factor structure of MLQ, explanatory and confirmatory factor analyses were carried out. For criterion-related validity Pearson

Correlation Coefficient was used. For examining internal consistency and test-retest estimates of reliability, Cronbach Alpha Coefficient and Pearson Correlational Coefficient were calculated respectively. For the main analyses, in order to find out the relationships among variables, Pearson Correlation Coefficient was used. Due to predicting the role of meaning in life, optimism, hope and coping on subjective well-being measures, two separate hierarchical multiple regression were conducted. Statistical Package for Social Sciences-SPSS/PC 15.0 was used to perform descriptive statistics for both pilot and main studies and multiple regression for main study. To perform confirmatory analysis for both pilot and main studies, AMOS 16.0 (Arbuckle, 2007) was utilized.

3.7. Limitations of the Study

Our study has a few limitations. First of all, via convenient sampling procedure our data was collected from Afyon Kocatepe University. Random sampling methods can be used for further studies. Secondly, all measures were depending on self-report which may threat internal validity. Lastly, the design of this study was correlational which does not allow us to establish causal link. In future, experimental designs can be preferred.

CHAPTER IV

RESULTS

In this chapter, four sections are presented. The first section includes preliminary analyses. In the second section descriptive statistics are presented. The third section includes correlation matrix of all variables and last section presents the results of hierarchical multiple regression analysis.

4.1. Preliminary Analyses

Prior to conducting main analyses, data was checked in terms of metric variables and missing or incorrect entries. The missing values displayed a random pattern and were lower than 5% of the whole data (Tabachnick & Fidell, 2007). Therefore, in order to deal with missing values, deletion technique was preferred and 120 cases were deleted from 1160 cases. This deleting process resulted in 1040 (612 female, 428 male) cases which remained for further analyses. Critical assumptions for conducting hierarchical multiple regression analyses which are presented in following sections were also performed. As a part of this assumption procedure, resulting from univariate and multivariate outliers, totally 984 (582 female, 402 male) participants remained.

4.2. Descriptive Statistics and Correlation Matrix of the Variables

The means and standard deviations of the variables together with the correlation matrix among the variables were presented in Table 4.1.

Table 4.1.

Means, Standard Deviations and the Correlation Matrix of the Variables

Variables	M	SD	1	2	3	4	5	6	7	8	9
1.Presence	27.22	5.93	1								
2. Search	20.18	8.48	-.33**	1							
3. Optimism	19.82	4.93	.32**	-.16**	1						
4. Pathway	13.74	1.88	.31**	-.10**	.37**	1					
5. Agency	12.57	1.98	.32**	-.10**	.37**	.50**	1				
6. Cognitive- Affective Coping Style	6.16	.80	.26**	.02	.30**	.37**	.29**	1			
7.Instrumental- Emotional Support	5.51	1.38	.06	.10**	.06	-.01	.05	.32**	1		
8. Positive Affect	100.15	11.47	.28**	-.14**	.43**	.41**	.51**	.22**	-.04	1	
9. Life Satisfaction	16.71	4.00	.35**	-.21**	.41**	.26**	.39**	.22**	.13**	.34**	1

**p.<.01 (2-tailed)

As it can be seen in the table, Presence and Search subscales of MLQ has significantly negatively correlated with each other and presence subscale usually had significantly positively correlated whereas search subscale mostly had significantly negatively correlated with other measures ranging from r values of .10 to .35.

More specifically, Presence subscale was significantly positively correlated with Optimism measured by LOT ($r = .32, p < .01$), both subscales of Hope scale which are Pathway ($r = .31, p < .01$), and Agency ($r = .32, p < .01$), Cognitive-Affective Coping Style ($r = .26, p < .01$), Subjective Well-being measured by Positive and Negative Affect ($r = .28, p < .01$), and by Satisfaction with Life Scale ($r = .35, p < .01$), nevertheless, it was not significantly correlated with only Instrumental-Emotional Support Coping Style subscale of coping.

Search subscale was significantly negatively correlated with Optimism measured by LOT ($r = -.16, p < .01$), both subscales of Hope scale which are Pathway ($r = -.10, p < .01$), and Agency ($r = -.10, p < .01$), Subjective Well-being measured by Positive and Negative Affect Scale ($r = -.14, p < .01$), and by Satisfaction with Life Scale ($r = -.21, p < .01$), whereas significantly positively correlated with only Instrumental-Emotional Support subscale of coping style ($r = .10, p < .01$), and lastly not significantly correlated with Cognitive-Affective coping style.

Furthermore, there were significant positive correlations among Optimism measured by LOT and two subscales of Hope scale, namely, Pathway ($r = .37, p < .01$), and Agency ($r = .37, p < .01$), Subjective Well-being measured by Positive and Negative Affect Scale ($r = .43, p < .01$), and Satisfaction with Life Scale ($r = .43, p < .01$) as well as Cognitive-Affective Coping Style ($r = .30, p < .01$) except Instrumental- Emotional Support subscale of coping style. In a similar vein, hope subscales which are Pathway and Agency were significantly

positively correlated with each other ($r = .50, p < .01$). Satisfaction with Life Scale which is one of the domains of Subjective well-being was significantly positively correlated with Positive and Negative Affect Scale which is another domain of Subjective Well-being ($r = .34, p < .01$). Finally, there was significantly positive correlation between two subscales of coping styles which are Cognitive-Affective Coping and Instrumental-Emotional Support ($r = .32, p < .01$).

4.3. Results of Hierarchical Multiple Regression Analyses

In this study, two hierarchical multiple regression analyses were employed in order to predict the unique effects of two sets of independent variables/predictors (the first set: Meaning in Life Subscales: Presence, & Search; Optimism; Hope Subscales: Pathway & Agency; the second set: Coping Styles: Cognitive-Affective, & Instrumental-Emotional Support) on two dependent/criterion variables (Subjective Well-being Domains: Positive and Negative Affect Scale and Satisfaction with Life Scale).

Prior to conduct multiple regression analysis, major assumptions were checked out. These major assumptions were *normality*, *homoscedasticity*, *independence of errors*, *linearity* and *multicollinearity* as well as influential observations such *univariate and multivariate outliers*. Firstly, when histogram or normal P-P plot and Q-Q plots of the residuals were checked, it was seen that their lines were not curved, almost straight describing normal distribution. Secondly, in terms of homoscedasticity, scatter plot of predicted value and residuals did not show any specific pattern which means that they were randomly distributed. Thirdly, in terms of independence of errors, as a rule of thumb, Durbin-Watson values should be placed between 1.5 to 2.5 (Tabachnick & Fidell, 2007). In our sample, there were two Durbin-Watson values, both values were between 1.5 to 2.5. Fourthly, in terms of linearity, scatter plots had a straight-line relationship which confirmed linearity assumption. Fifthly, multicollinearity

was checked via correlation matrix which did not show any relationship coefficients greater than .90 among variables (Hair et al., 1998). Also, there were no VIF values greater than 4 and Tolerance values less than .20 which means that there were not any multicollinear or highly correlated variables in our sample (Tabachnick & Fidell, 2007). Lastly, in order to determine univariate outliers, firstly the total scores were converted into z-scores and after sorting each of them separately, the numbers out of range ± 3.29 were found and 52 of the cases were deleted. For the present study, when univariate outliers were deleted, 988 participants remained. In order to find out multivariate outliers, Mahalanobis distance was checked. On the basis of Mahalanobis distance, the cut-off value was found as $\chi^2 = 24.32$ for 7 predictors. In our sample, 4 values were greater than this cut off value and these 4 cases were excluded. As a result of checking assumptions, totally 984 participants remained. Because major assumptions were met, hierarchical multiple regression could be employed.

In order to investigate how amount of variability in subjective well-being-positive and negative affect and life satisfaction by instrumental-emotional support and cognitive-affective coping styles after controlling the scores of presence of meaning in life and search for meaning, optimism, pathway and agency subscales of hope scale, two separate hierarchical regression analyses were carried out for each Subjective Well-being domains.

4.3.1. Predictors of Positive-Negative Affect

In the first model, presence of meaning in life and search for meaning, optimism, pathway and agency subscales of hope were entered as first set of predictors; in the second model, two coping styles: instrumental-emotional support and cognitive-affective coping were entered as a second set of predictors in order to find out their additional variability on positive-negative affect scores.

As can be seen from Table 4.2. and 4.3., results revealed that the first model was significant and multiple regression coefficient was significant ($R = .59, p < .001$) for the model, $F(5, 978) = 104.350, p < .001$. In other words, optimism, pathway and agency subscales of hope scale explained 35% of the total variance in positive and negative affect scores ($R^2 = .35$; *adjusted* $R^2 = .34$). Coefficients/ Beta values (β) suggested that except presence and search subscales of MLQ, optimism/LOT ($\beta = .23, t = 7.86, p < .001$), pathway subscale ($\beta = .14, t = 4.41, p < .001$), agency subscale ($\beta = .34, t = 10.98, p < .001$) of hope scale were significant predictors of positive and negative affect scores.

Similarly, the second model was also significant and multiple regression coefficient was significant ($R = .59, p < .001$) for the model, $F(7, 976) = 75.967, p < .001$. More specifically, through second model, after controlling the first set of predictors, among second set of predictors only instrumental-emotional support added significantly to the model (F change = 3.616, $p < .001$) and this variable resulted in significant increase in explained variance (R^2 change = .05). In the examination of Beta values, it was seen that instrumental-emotional support significantly and negatively predicted positive and negative affect scores with Beta values of $\beta = -.07, t = -2.64, p < .001$. Interestingly, this negative direction can be interpreted as the participants who scored lower in getting instrumental-emotional support was more likely to score greater in positive and negative affect scale.

In order to understand the predictors of unique contribution, part square values suggested that 4 % of positive and negative affect scores was explained by uniquely optimism, 1 % of positive and negative affect scores was accounted for uniquely by pathway, 8 % positive and negative affect scores was explained uniquely by agency as well as 0.5 % positive and negative affect scores was explained uniquely by instrumental-emotional support of participants.

Table 4.2.

Summary of Hierarchical Multiple Regression for the prediction of Positive and Negative Affect Scores

Models	B	Std.Error	Beta (β)	T	Part
Model 1					
(Constant)	52.28	2.72		19.25	
Presence	.08	.06	.04	1.39	.04
Search	-.06	.04	-.04	-1.62	-.04
LOT	.54	.07	.23	7.87**	.20
Pathway	.83	.19	.14	4.42**	.11
Agency	1.98	.18	.34	10.98**	.28
Model 2					
(Constant)	54.48	3.05		17.87	
Presence	.09	.06	.05	1.54	.04
Search	-.05	.04	-.04	-1.29	-.03
LOT	.54	.07	.23	7.88	.20
Pathway	.78	.20	.13	4.03	.10
Agency	1.99	.18	.34	11.09	.29
CAC	.15	.44	.01	.35	.09
IES	-.60	.23	-.07	-2.64*	-.07

* $p < .01$, ** $p < .001$.

Table 4.3.

R and R Square Change Values in Predicting Positive and Negative Affect Scores

Models	R	R ²	Adj. R ²	R ² Change	F Change	df 1	df 2	Significant F change
Model 1	.590	.348	.345	.348	104.35	5	978	.000
Model 2	.594	.353	.348	.005	3.616	2	976	.027

Note. Model 1 includes presence and search subscales of MLQ, LOT, pathway and agency subscales of hope; Model 2 includes presence and search subscales of MLQ, LOT, pathway and agency subscales of hope and IES and CAC subscales of coping styles.

4.3.2. Predictors of Life Satisfaction

In a similar vein, in an analysis of hierarchical multiple regression, in the first model, presence of meaning in life and search for meaning, optimism, pathway and agency subscales of hope were entered as a first set of predictors; in the second model, two coping styles: instrumental-emotional support and

cognitive-affective coping were entered as a second set of predictors into the model after controlling the first set of predictors in order to find out the additional variability role on life satisfaction scores.

As can be seen from Table 4.4. and 4.5., on the basis of the findings, the first model and multiple regression coefficient was significant ($R = .52, p < .001$) for the model, $F(5, 978) = 72.946, p < .001$. In other words, the first set of predictors, namely, presence of and search for meaning, optimism, only agency subscale of hope scale accounted for 27% of the total variance in life satisfaction ($R^2 = .27$; adjusted $R^2 = .26$). Coefficients/ Beta values (β) suggested that presence subscale ($\beta = .17, t = 5.37, p < .001$), search subscale ($\beta = -.09, t = -3.10, p < .001$), optimism ($\beta = .26, t = 8.36, p < .001$), agency subscale ($\beta = .24, t = 7.28, p < .001$) were significant predictors in the prediction of life satisfaction.

After controlling the first set of predictors, the second model was found as significant and multiple regression coefficient was significant ($R = .53, p < .001$) for the model, $F(7, 976) = 54.832, p < .001$. Similar to the prediction of positive-negative affect, in this second model, only instrumental-emotional support added significantly to the model (F change = 7.227, $p < .001$) and this variable resulted in significant increase in explained variance (R^2 change = .011). Coefficients/ Beta values (β) suggested instrumental-emotional support positively predicted life satisfaction scores ($\beta = .10, t = 3.50, p < .001$).

In order to understand the predictors of unique contribution, part square values suggested that 2 % of life satisfaction was uniquely explained by presence of meaning, 0.8 % of life satisfaction was uniquely explained by search for meaning, 5 % of life satisfaction was uniquely explained by optimism, 4 % of life satisfaction was uniquely explained by agency as well as 1 % of life satisfaction was uniquely explained by instrumental-emotional support of participants.

Table 4.4.

Summary of Hierarchical Multiple Regression for the prediction of Life Satisfaction Scores

Models	B	Std. Error	Beta (β)	T	Part
Model 1					
(Constant)	4.90	1.00		4.84	
Presence	.11	.02	.17	5.37**	.15
Search	-.04	.01	-.09	-3.11*	-.09
LOT	.21	.02	.26	8.37**	.23
Pathway	-.05	.07	-.02	-.65	-.02
Agency	.48	.07	.24	7.28**	.20
Model 2					
(Constant)	3.41	1.12		3.05	
Presence	.11	.02	.16	5.00	.14
Search	-.05	.01	-.11	-3.60	-.10
LOT	.20	.02	.25	8.10	.22
Pathway	-.03	.07	-.02	-.47	-.01
Agency	.47	.07	.23	7.14	.19
CAC	.04	.16	.01	.27	.01
IES	.29	.08	.10	3.50**	.10

* $p < .01$, ** $p < .001$.

Table 4.5.

R and R Square Change Values in Predicting Life Satisfaction Scores

Models	R	R ²	Adj. R ²	R ² Change	F Change	df 1	df 2	Significant F Change
Model 1	.521	.272	.268	.272	72.946	5	978	.000
Model 2	.531	.282	.277	.011	7.227	2	976	.001

Note. Model 1 includes presence and search subscales of MLQ, LOT, pathway and agency subscales of hope; Model 2 includes presence and search subscales of MLQ, LOT, pathway and agency subscales of hope and IES and CAC subscales of coping styles.

CHAPTER V

DISCUSSION

This chapter is devoted to discussions obtained from findings of the current study. In the first section of this chapter, discussions related to the predictors of life satisfaction, and positive-negative affectivity, in the second section the implications and recommendations of this study are presented.

5.1. Discussion

The purpose of this study is to explore whether life satisfaction and positive affectivity components of subjective well-being are predicted by measures of meaning in life (presence and search), optimism, hope (pathway and agency), and coping styles (instrumental-emotional support and cognitive-affective coping). In the study, positive and negative affect scale (PANAS) was calculated as single scores and conceptualized as positive affectivity (Kim & Hatfield, 2004). Therefore, both positive and negative affectivity scores reflect positive affectivity scores.

In order to achieve this purpose, two separate hierarchical multiple regression analyses were conducted. In the regression analyses, the measures of presence of meaning and search for meaning, optimism, pathway and agency for hope were entered as first set of predictors; both coping styles subscales: instrumental-emotional support (IES) and cognitive-affective coping (CAC) were entered as a second set of predictors into the equation to predict positive affectivity and life satisfaction, respectively. Therefore, the discussions of the findings are presented separately for positive affectivity and life satisfaction in the following sections.

5.1.1. Discussion Regarding the Predictors of Positive Affectivity

The results of hierarchical multiple regression indicated that optimism, both subscales of hope, i.e., pathway and agency subscales significantly and positively predicted positive affectivity. Optimism, pathway and agency subscales of hope scale explained 35% of the total variance in positive affect scores when instrumental-emotional support added into the model, this variable resulted in significant increase in explained variance. Among all significant predictors, agency was the most significant predictor of positive affectivity.

However, the hierarchical regression analysis carried out for positive affect revealed two unexpected results. One of the unexpected results showed that both of the meaning in life subscales, i.e. presence of meaning in life and search for meaning in life did not significantly predict positive affectivity scores. Even though zero-order correlations suggested that both presence of meaning and search for meaning were significantly correlated with positive affectivity ($r = .28$; $r = -.14$, respectively), regression analysis revealed that both of them did not significantly predict positive affectivity. Another unexpected finding was related with negative direction of instrumental and emotional support (IES) in predicting positive affectivity. This means that the participants who scored lower in getting instrumental-emotional support was more likely to score greater in positive affect scores.

Regarding significant correlation between affectivity and meaning in life subscales which has been obtained in several studies demonstrating that presence of meaning was positively correlated with positive affect; negatively correlated with negative affect whereas search for meaning generally shows opposite pattern (e.g. King et al., 2006; Park, 2010; Steger, Kashdan, & Oishi, 2008; Zika & Chamberlain, 1987). Some studies yielded mixed results in terms of the association between positive affect and meaningfulness. For example, King et al. (2006) suggested that the relationship between positive affect and

meaningfulness seems like a two-way street: positive emotions facilitate people's ability to find meaning in their lives and perception of meaningful activities and fulfillment bring positive emotions. These authors found that having positive affects such as contentment, enthusiasm or enjoyment leads to perception of meaningfulness in life. In other words, experiences producing positive emotions such as having a good time with friends, a walk through sunset may enhance people to think their ultimate places or roles and purposes in life or sense of belonging to the universe. As in Fredrickson's (2001) *broaden-build model*, positive affect may facilitate meaningful life because positive affect widens scope of individuals and enables them to "see the big picture" in the world and feel coherent as well as motivate them to attain their personal goals. However, the causal direction of the relationship of positive affect and meaningfulness is ambiguous even though there is an exact overlap.

Nonetheless, the lack of evidence obtained in the present study regarding the predictive powers of presence and search dimensions of meaning in life in positive affectivity needed further explanations. One of interpretations might be related to the conceptualization of happiness. In the conceptualization of well-being and happiness, there are two main perspectives: Eudaimonic happiness vs. Hedonistic happiness. Positive affect is part of hedonistic perspective of happiness which based on maximizing pleasure and minimizing pain toward life. Meaningful life may be much more than feeling of the reflection of excitement, enthusiasm, inspiration, alertness and seeking pleasurable engagement with the environment. Instead, meaningfulness may be much more related to Aristoteles' eudaimonistic view of life based on living harmonious with one's inner virtue (Deci & Ryan, 2008). According to Peterson, Park, and Seligman (2005) meaning in life which refers to one's feeling connected to greater something than himself consists of the idea "be all that you can be" and development of inner talents or potentials and "make a difference" for goodness of humankind. The happiness literature seems unclear on the definitions of happiness. Further empirical support is obviously needed.

The other interpretation depending on this finding might be related to cultural differences which influence choices, attitudes, behaviors, cognitions and also emotions of individuals. Thus, cultures make different definitions of happiness (Diener, Oishi, & Lucas, 2003). The most well-known discrimination of cultures is individualistic vs. collectivistic cultures. Individualistic cultures point on self of individuals, and values of self such as independence, self-esteem, individual rights, freedom of choices, success or achievement, personal identity whereas collectivistic cultures emphasize interdependence, group harmony, cooperation, coherence, and social identity (Baumgardner & Crothers, 2009, p. 117). This may lead to sacrificing one's behaviors, desires or emotions for the sake of others. In terms of positive affect and meaningful life relationship, individuals raised in collectivistic cultures are more likely to sacrifice short-term or sudden positive affects for the sake of long-term mastery or other fulfillments that culture valued (Diener, 2000; Diener et al., 2003; Diener & Biswas-Diener, 2008, p.133). When asking individuals how happy they are, individuals from individualistic cultures tend to think of their frequency of positive affects such as joy or excitement whereas individuals from collectivistic cultures tend to consult their social appraisals, approvement, support and other social references (Suh, Diener, Oishi, & Triandis, 1998). In a similar vein, Diener and Biswas-Diener found that North Americans report more frequent positive emotions and value high arousal components of happiness than East Southern Asians such as India and China whose members define happiness in more peace terms and low-arousal emotions (2008, p. 141). Furthermore, Asian culture does not emphasize happiness or high activated positive affect in the center of their lives as much as Americans do (Baumgardner & Crothers, 2009, p. 121). Because Turkey is a part of collectivistic cultures, especially participants in our sample which have conservative characteristics may respond differently from their Western counterparts and may evaluate the pursuit of meaningful life on the basis of different sources rather than positive affectivity. To conclude, happiness conceptualization in psychology literature has been vague on the universal or

cultural-free definition of happiness and what exactly eudaimonia or hedonism includes. Therefore, experience of meaning in life and its relations to happiness seems quite complicated and requires more empirical supports. Further studies are needed to clarify our understanding the search for meaning and presence of meaning in life and their relations to positive and negative affectivity while considering cultural elements.

In terms of coping styles and positive affectivity, after statistically controlling the effects of meaning in life subscales, optimism and hope subscale scores, instrumental and emotional support had significantly and surprisingly negatively predicted positive affectivity. This finding was unexpected because among all coping styles, seeking social support for instrumental and emotional reasons which includes seeking advice, assistance, guidance or getting information and getting moral support, sympathy and empathy, or comforting is accepted as one of the functional or adaptive coping styles (Carver et al., 1989). According to Lakey and Cohen seeking and receiving social support enable people to evaluate the threatening event as less distressful and even during primary appraisal, people who have social support tend to evaluate the situation as less harm-loss or threatful more challenging (2000, p.30).

Indeed, the relationship between coping process and affectivity can be established in two ways. The first one is related to the role of affect in the “Cognitive Theory of Stress and Coping” (Lazarus & Folkman, 1984). The second way is related to more biological or evolutionary role of affect in coping process. Regarding first way, in the appraisal-coping-reappraisal process in cognitive theory of stress and coping, emotions take role in primary appraisal when people evaluate the negative event as harm-loss, threat, or challenge. For instance, in an evaluation of harm/loss, negative emotions such as anger, sadness, and guilt occur, or threat appraisal evokes fear and anxiety. In a challenge circumstance, positive emotions such as eagerness or excitement appear. After appraisal, as a result of using coping strategies, two “favorable

and unfavorable resolutions” are obtained and when favorable result is obtained, positive emotions such as relief, happiness and pride appear, when unfavorable resolution occurs, reappraisal procedure repeats itself (Smith & Lazarus, 1990, p. 628). In terms of our finding, it seems that when the participants use social support as a coping style, they get unfavorable resolution which decreases their positive affect levels.

Regarding biological or evolutionary role of affect in coping process, since Darwin’s (1934) famous book *The Expression of the Emotions in Man and Animals*, emotions which were accepted as heritages from our past evolutionary habits were considered in terms of their adaptive powers in survival. Similarly, according to Frijda, especially negative emotions are reflection of action readiness mode for dangers (1986, p.72). Many findings supported that staying in negative emotions lead to more adaptive functioning such as fight-or-flight response in coping with adverse events (e.g., Ekman & Friesen, 1975; Oatley & Jenkins, 1996). For example, “fear leads to self-preservation and increasing vigilance for the environmental cues and renders a mode of readiness to cope with danger by promoting vigilance for imagined or real feared object” (Ekman, 1992, p. 184). For that reason, for many decades, the role of positive affectivity in coping processes has been disregarded until 1990s. Through attention to positive psychology (Seligman & Csikszentmihalyi, 2000) and Fredrickson’s (1998) “Broaden and Built Model”, studies on adaptive role of positive emotions are expanded. Recently, not only negative emotions are accepted as beneficial to solve the problems especially in leading fight-or-flight response, but also positive ones render engagement with environment and initiation for problem-solving coping. Thus the frequency of positive affect might increase coping skills based on recent findings. However, we did not pay attention the role of positive affect in coping. This topic could be a research topic for another study.

When we consider our unexpected result on negative prediction of positive affect by social support, it may be stemmed from several reasons. The first reason might be related to the psychometric characteristics of brief version of the original instrument of coping style (Carver et al., 1989). Even though Carver (1997) stated a satisfactory factor structure of 14 factors, some factors could be loaded into one factor such as active coping, planning, and positive reframing into one, and instrumental and emotional support into another factor. Secondly, Carver (1997) permits researchers to use the scales separately and in changeable formats on the basis of their research interests. As a result of both this flexible use of instrument and our obtaining low scores of Cronbach alfa scores such as .19 for Venting in this study, we have decided to make new scoring on the basis of conducting exploratory factor analysis. Perhaps this manipulation of scoring may lead to the negative relationship between instrumental and emotional support and positive affectivity. Lastly, some theoretical explanations can be made for this result. When coping with a stressful situation, as a coping way, seeking help from others or getting advice and information, searching for a trusted advice giver, and finding emotionally close persons and receiving instrumentally and emotionally help from these mentors are not easy at least for our sample which is composed of university students. University setting requires an adjustment process and establishment of trusted social bonds needs great deal of time and energy. Furthermore, in terms of developmental age, adolescents are more likely to experience anxiety or fear for their social relationships, are more sensitive to the signals of threats for their self-concepts, and making more internal attributions for explanation of negative experiences (Eisenberg et al., 1997, cited in Skinner & Zimmer-Gembeck, 2007). Thus, when considering adolescents' self image concerns, both seeking and receiving instrumentally and emotionally support from others including seeking advice, assistance, or getting information and getting moral support, sympathy, or understanding may decrease positive affects such as joy, enthusiasm or eagerness in this developmental aged group. Therefore, research

on developmental differences in coping with different age samples in Turkey can be engaged for further studies.

In terms of optimism, as it is expected, optimism significantly and positively predicted positive affectivity. This result was supported by the previous studies (e.g., Ben-Zur, 2003; Daukantaite & Zukauskiene, 2012; Gallagher & Lopez, 2009; Matthews & Cook, 2009; Segerstrom, Taylor, Kemeny, & Fahey, 1998). For instance, Daukantaite and Zukauskiene (2012) compared Swedish and Lithuanian female samples in terms of their optimism, subjective well-being and the role of affectivity. They found that there was a strong direct effect of optimism and positive affectivity in both samples even though optimism scores were lower in Lithuanian sample than Swedish sample. In line with this study, You, Fung, and Isaacowitz (2009) who investigated primarily the age differences in dispositional optimism in both American and Hong Kong Chinese samples also revealed that there was a positive correlation between positive affectivity and optimism in both samples. Both studies display that even there might be cultural differences in the mean scores of optimism, being optimistic is universally correlated with positive affectivity. Furthermore, Segerstrom et al. (1998; 2007) found that dispositional optimism was associated with better mood, because optimists tend to use more adaptive coping mechanisms, and cumulated more social and status resources over time, their affectivity or mood levels remain more positive. In sum, in line with all literature on optimism and positive affectivity, optimist individuals expect good things to happen to them, perform better at work or at school, appraise events as more challenging manner rather than threat or harm, use better coping styles or show flexibility on the basis of the characteristics of stressor, and have more social relationships and received more social support than pessimist individuals. Therefore, through daily practices their frequency of experiencing positive emotions increase. As they experience more positive emotions more frequently, their motivation toward and engagement with life,

accomplishment feeling, wider vision and creativity also increase which produces happiness.

Findings of the hierarchical regression conducted in the present study showed that, as it was expected, both subscales of hope: agency and pathway significantly and positively predicted positive affectivity. This finding has been supported by most of the studies in the literature, indicating that hope was significantly and positively correlated with positive affectivity and significantly and negatively correlated with negative affectivity. (e.g., Irwing et al., 1998; Uzun Özer & Tezer, 2008). One of our findings also yielded that particularly, the agency subscale was the most significant predictor in the prediction of positive affectivity when compared to others. This finding can be interpreted in such a way that agency is a motivational component of dispositional hope theory which is goal-directed thought process. Agency thinking is a kind of mental energy including positive self-talks in order to motivate and to remain in the pursuit of personally valuable goals such as “I can do it”, “ I will keep going” (Snyder & Lopez, 2007, p.189). Therefore, it makes sense that having more positive motivational energy can be associated with positive affectivity which includes such characteristics of alertness, attentiveness, being active, determined, enthusiasm, excitement, interest. These reflections of enthusiasm, alertness and pleasurable engagement with the environment conceptually associated with agency component of hope.

To sum up, in the prediction of positive affectivity the findings indicated that optimism, both subscales of hope, pathway and agency subscales significantly and positively predicted positive affectivity except, surprisingly, both meaning in life subscales. When optimism, pathway and agency subscales of hope scale which explained 35% of the total variance in positive affect scores were controlled, instrumental-emotional support coping made a significant increase in explained variance in a negative direction. Among all significant predictors, agency was the most significant predictor of positive affectivity.

5.1.2. Discussion Regarding the Predictors of Life Satisfaction

The results of hierarchical multiple regression indicated that presence subscale of meaning in life, optimism, only agency subscale of hope scale significantly and positively predicted life satisfaction. Search for meaning negatively predicted life satisfaction scores. Presence of and search for meaning, optimism, and agency subscale of hope scale accounted for 27% of the total variance in explaining life satisfaction when instrumental-emotional support added into the model, this variable resulted in significant increase in explained variance. Instrumental-emotional support positively predicted life satisfaction scores. Among all significant predictors, optimism was the most significant predictor of life satisfaction.

According to these findings of the study, firstly, regarding meaning in life, both presence of and search for meaning significantly predicted life satisfaction. As expected, perception of a meaningful life leads to an evaluation of satisfaction with life in general and search for meaning negatively predicted life satisfaction. This result is consistent with most of the studies (e.g., Park et al., 2010; Steger et al., 2010; Steger & Frazier, 2005; Steger & Kashdan, 2007; Steger, Kashdan, & Oishi, 2008; Steger & Oishi et al., 2009; Triplett, Tedeschi, Cann, Calhoun, & Reeve, 2011). For instance, Steger, Kashdan, and Oishi (2008) in their daily diary studies found that presence of meaning was positively correlated with life satisfaction and search for meaning was negatively correlated with life satisfaction. In a similar vein, Steger and Oishi et al. (2009) investigated the meaning in life and well-being through life span. These authors found that presence of meaning was correlated to life satisfaction across all ages; the search for meaning was associated with lower life satisfaction especially among older adults. This finding shows that having a meaningful life and searching for a meaning process differ on the basis of developmental periods. Searching a meaning in a later life can be a part of stagnation or despair feelings which decreases well-being. In brief, in several

other studies, significant and positive associations were reported between meaning in life sub dimensions and life satisfaction (Steger et al., 2006; Steger et al., 2010; Steger & Kashdan, 2007).

All these studies displayed that in determining life satisfaction, an appraisal of a meaningful life and a seeking for a meaning in life constitute very important roles. Compared to perception of experiencing meaningful life, making conceptualization of searching for meaning is more difficult. Because it is more than feeling of meaninglessness or simply opposite of meaningful life eventhough we found negative correlation with presence of meaning in life. As Frankl suggested searching process *-will to meaning-* can be quite frustrating and distressing for a person (1985, p.121). In this search process, an individual shows active and dynamic efforts due to re-evaluate the events; re-establish the purpose of life and re-generation of sense of coherence. Because, seeking a meaning in life generally is experienced when people face with a serious problem which deorganizes cognitive representations about oneself and world. When a person successfully solves the meaning crises and re-establishes or re-constructs a meaning from life, then s/he personally grew and expands his vision by a new outlook to life. According to Folkman (1997; 2008), this searching and meaning making process in crises are similar to the process of meaning-based coping. Folkman (1997; 2008) based on her studies related to the caregivers of terminal illness and bevearements suggested that if used coping strategy does not work and unfavorable outcome has been obtained, then people engage meaning-based coping before reappraisal of the event and attempt to find meaning in suffering they experience. It is a type of coping in which a person uses his religious or spiritual beliefs, values and existential goals in order to make meaning and cope with that event. Nevertheless, Park et al. (2010) found that searching a meaning does not always experienced during crises. The authors found that people who have already meaning in their lives still tend to seek meaning which is related to higher well-being. This type of meaning can be a part of growth, self-expansion process as Frankl suggested

(1985). Likewise, Steger and Kawabata et al. (2008) conducted a research with Japanese individuals found that search for meaning is positively associated with well-being. These findings displayed that searching for a meaning is more than a response toward a personal crises. It can be also experienced as a way of personal growth, or as a sign for finding an ultimate purpose or significance in the universe. In sum, meaning in life subdimensions change from a person to person and from culture to another. It seems that personal meanings of these concepts for individuals and semantic meanings for cultures vary. In the future, especially issue of searching for meaning to what extent is a part of coping with crises or sign of ultimate purpose in life will be a focus for further studies.

Furthermore, results of the present study revealed that optimism predicted significantly and positively life satisfaction. Moreover, it was found that optimism was the most significant predictor of life satisfaction. Studies generally yielded that optimism positively correlated with several positive outcomes in different life areas especially on perceived distress, psychological adjustment, posttraumatic growth, better health and recovering from illnesses (e.g., Brissette et al., 2002; Carver et al., 2010; Krypel & Henderson-King, 2010; Segerstrom, 2007; Solberg Nes & Segerstrom, 2006). In terms of life satisfaction, there is a similar tendency among dispositional optimists even though there are not much studies on direct or exact relationship between optimism and life satisfaction. For instance, as stated in the sections of positive affect findings, Daukantaite and Zukauskiene (2012) compared Swedish and Lithuanian female samples in terms of their optimism, affectivity and subjective well-being. Regarding life satisfaction findings, the authors revealed that in Lithuanian female sample, optimism directly had a significant strong effect on life satisfaction. Even though there was a strong direct effect of optimism and positive affectivity in both samples, optimists irrespective of whether they have positive emotions, tend to evaluate their life as more satisfied. In a similar vein, Busseri et al. (2009) reported that dispositional optimists had greater scores of life satisfaction for both past and present times

when compared to pessimistic. The reason why optimism was the most significant predictor in life satisfaction may be that optimists are more likely to set attainable goals and have less difficulty in order to reach these goals because of using effective coping skills (Scheier & Carver, 1993; Solberg Nes & Segerstrom, 2006). They think and feel positively about future however they also evaluate the situation in terms of self-control (controllable vs. uncontrollable) and capable to deal with the adversities when encountered (Carver et al., 2010). Optimism is much more than just believing or expecting favorable things will happen in their future. It directly influences both how people evaluate their environment and how they respond to the environment which influences adjustment (Solberg Nes & Segerstrom, 2006). Because they are more likely to interpret the negative events in a more positively and constructive manner, they are able to cope better which brings better adjustment, health and life satisfaction (Forgeard & Seligman, 2012). For instance, in a study of Brissette et al. (2002) optimism was positively correlated with active coping, planning, and positive reinterpretation whereas negatively correlated with denial, mental and behavioral disengagement. The role of coping on optimism did not constitute one of our purposes in this study; however, this relationship can be a topic for future studies.

Regarding hope, it was obtained that, only agency subscale of hope scale significantly and positively predicted life satisfaction. In terms of the exact role of each pathway and agency subscales, in the literature there were mixed results. For instance, Chang (1998) examined the role of hope, coping and problem solving in the prediction of academic and interpersonal life satisfaction in a university setting. He found that only agency subscale of hope independently predicted both life satisfaction scores. In line with this study, Wong and Lim (2009) examined the association among hope, optimism, depression, life satisfaction. As a result of this study, optimism and hope were significantly correlated with each other and both total scores of optimism and hope significantly predicted depressive feelings and life satisfaction. More

specifically, only agency subscale of hope scale, optimism subscale and pessimism subscale significantly predicted depression and life satisfaction. Nevertheless, Ho et al. (2011) found regarding the roles of optimism and hope on posttraumatic growth in oral cavity cancer patients that there were significant positive correlations among hope, optimism and posttraumatic growth scores. Even though both optimism and hope scores predicted posttraumatic growth, the unique variance of hope was larger than optimism. Likewise, in our study, hope and optimism have different variances in the explanations of subjective well-being components. Indeed, the study of Ho et al. (2011) pointed one of the important findings which is that in terms of hope scale only pathway thinking was significantly correlated with posttraumatic growth. This can be interpreted as providing workable paths toward a goal such as finding correct treatment facilities can be more important than motivational processes in patients with serious illnesses. Through these studies, we may infer that findings can change on the basis of the sample characteristics, namely, university students may have different characteristics than patient samples. Probably, for patient samples, dealing with serious illness and trying to survive require determining correct pathways and actively planning for treatment goals. Therefore, the contribution of agency which is a motivational component of hope can be higher than the contribution of pathway among university samples that we used. To conclude, the different roles of subscales of hope on well-being can be a fertile area for both further theoretical consideration and empirical research.

Regarding coping styles, even though we found reverse relationship between positive affect and social support, it was found that instrumental and emotional support significantly and positively predicted life satisfaction when other variables were statistically controlled. The relationship between social support and well-being in the existing literature includes counter-arguments in determining the exact role of social support. It is considered into two ways: direct or indirect role (buffering role). Directly, social support positively

influences well-being regardless of people who are dealing with stressors in current situation (Stroebe, Stroebe, Abakoumkin, & Schut, 1996). Indirectly, sense of being supported plays a role of reservoir or functions as an immunity system both during primary appraisal namely assesment of threat or harm/loss or challenge and secondary appraisal namely during actively coping with the stressor. Specifically, on the basis of *buffering hypothesis* (Cohen & McKay, 1984) receiving social support buffers or decreases the detrimental effect of stressors on psychosocial health and people use social support only in the case of coping with stress. Being supported increases a person's ability to tolerate or withstand stressors and coping skills which sooner reduces the effects of stressor by leading health promoting behaviors (Cohen & McKay, 1984, p. 258).

In line with our finding in the current study in which we investigated the direct effect of social support on life satisfaction, Odacı and Çıkrıkçı (2012) found that seeking social support and problem-focused coping strategies positively correlated with life satisfaction and subjective well-being of all students. However, only problem focused coping predicted life satisfaction and subjective well-being. In a similar vein, Adriaansen et al. (2011) found that social support displayed a significant positive direct relationship between life satisfaction over time. Luo and Wang (2009) also found that positive coping skills and social support were positively correlated with psychological health. Nevertheless, Penninx et al. (1997) found both direct and indirect (buffer) effects on social support, personal coping and psychological health among different severity of arthritis patients and healthy control group. On the basis of their results there was a direct effect on emotional and instrumental support on psychological health irrespective of whether a person is under stress. They also stated there was also buffer effect for patients with severe arthritis whose social support and personal coping are more important for decreasing distress and psychological health when compared to patients with mild arthritis and healthy group. Thus, the exact role of social support seems vague however, it is certain

that whether directly or indirectly, sense of being supported both emotionally such as caring, empathy, love and instrumentally such as giving assistance, advices, tangible aids, and enabling information helps a person create self-esteem, feeling loved, cared and belongingness and cope better with stressful situations. Perceived support is especially important for cultures such as in Turkey which can be characterized as strong social and communal network within individuals.

To sum up, in the prediction of life satisfaction the findings indicated that both presence of meaning and search for meaning, optimism, only agency subscale of hope scale significantly predicted life satisfaction. In other words, having a meaningful life, being optimistic, having a motivational hope for the target goal predicted a satisfied life. Searching for a meaning in life negatively predicted life satisfaction. When other variables' effects are controlled, only instrumental-emotional support positively predicted life satisfaction scores. Among all significant predictors, optimism was the most significant predictor of life satisfaction. These findings were discussed within existed literature.

5.1.3. General Discussion

In the present study we aimed to examine the relationships among meaning in life, optimism, hope, coping styles and subjective well-being as well as to investigate the unique contributions of theoretically related variables of meaning in life, optimism, hopefulness and an unique contribution of coping styles when controlling of the first group of variables in the prediction of subjective well-being which is composed of two main components: affective (positive affectivity) and cognitive (life satisfaction).

In each analysis for each component of subjective well-being, we obtained different results. In brief, in the prediction of positive affectivity the findings indicated that optimism, both subscales of hope, pathway and agency subscales

significantly and positively predicted positive affectivity except both meaning in life subscales. When optimism, pathway and agency subscales of hope scale were statistically controlled, instrumental-emotional support coping independently made a small but significant increase in explained variance in a negative direction. Among all significant predictors, agency was the most significant predictor of positive affectivity. In the prediction of life satisfaction the findings indicated that both presence of meaning and search for meaning, optimism, only agency subscale of hope scale significantly predicted life satisfaction. When optimism, pathway and agency subscales of hope scale were statistically controlled, only instrumental-emotional support positively predicted life satisfaction scores. Among all significant predictors, optimism was the most significant predictor of life satisfaction.

Taken together these results, it is clear that the role of optimism and agency of hope scale were the strongest predictors in subjective well-being. Thus, our study confirms that hope and optimism are separate constructs and contributed differently to the prediction of subjective well-being in line with existed studies (e.g., Ho et al., 2011; Shorey et al., 2007; Wong & Lim, 2009;). Optimism which refers to general belief or generalized expectancy of good things rather than bad will happen (Scheier & Carver, 1985) is one of the strongest personality variable especially in both psychological and subjective well-being, posttraumatic growth and physical health (e.g., Carver et al., 2010; Forgeard & Seligman, 2012; Krypel & Henderson-King, 2010; Prati & Pietrantonio, 2009; Segerstrom, 2007; Solberg Nes & Segerstrom, 2006). The way optimist individuals look to the world probably determine their way of life, how they approach and solve the problems, how they connect people and establish a social network, how they attain realistic goals or purpose in life and how successfully they achieve these goals. Eventhough there are debates on whether optimism is a result of positive illusion or is not always adaptive, our study confirms that at least for our sample, dispositionally optimism is positively

linked with subjective well-being and being optimistic has many benefits at least for university students.

Regarding the role of agency of hope, agency is a motivational component and sense of energy in goal pursuit in hope theory. Because even one has an attainable goal and knowledge how to obtain it, s/he may not reach for desired goals if s/he is not sufficiently motivated to apply these strategies. Also, when confronting a problem, one with higher agency hope level makes greater efforts to cope with difficulty due to obtain his goal. Thus, in determining subjective well-being, especially in terms of positive affect, agency thinking constitutes an important place. Agency statements such as “I can do it” or “I can not stop now” probably make people feel eagerness, interested, alertness and excitement. Surely, especially in Western culture, success at reaching a desired goal makes people feel happy and pride (Baumgardner & Crothers, 2009, p.50). The experiencing of positive emotions resulting from success reinforces or motivates people for the next goal pursuit processes. Conversely, low-hope people because they have low levels of agency thinking experience a difficulty in sustaining their motivation levels and quit more easily and are more likely to interpret this cessation as a personal failure as well as less likely to try another time. Therefore, high-hope people are more likely to be successful at many domains in life such as marriage, work or social relationships, physical and psychological health. Nevertheless, in the conceptualization of hope theory, the unique contributions of the components of agency and pathway thinking seem important. Thus, our study supports that especially being motivated to pursue a goal and able to maintain this motivation level in this goal attaining process may be more critical than planning a strategy for the explanation of subjective well-being. Therefore, high-agency and low-pathway, high-pathway and low-agency characteristics of individuals can be a topic of further studies.

In terms of the conceptualization of meaning in life construct, in both pilot study including adaptation of MLQ and main study, presence and search for

meaning subscales were found as negatively correlated to each other. This shows that these dimensions are somehow independent but interrelated which is similar to American samples (Steger et al., 2006; Steger & Kashdan, 2007). Nevertheless, in a Japanese sample, presence and search dimensions were positively correlated (e.g., Steger & Kawabata et al., 2008). This difference indicates that searching and construction of a meaningful life reflect some cultural variations. Culturally, Turkey is accepted as a country belonging to interdependent characteristics. Indeed, the similarity in responding to the existential issues with independent cultures is noteworthy to mention. First possible explanation might be related to the impact of religion. It is obvious that religion gives certain answers for existence as well as present prearranged style of living. The city that we collected the data has more conservative and religious characteristics than other geographical districts. Therefore, our sample, even university students, may hesitate to respond to the items with searching for meaning in life. Religion, as a guidance and source of life, has already provided meaning in life and searching for an additional or greater meaning may disrupt the cognitive and spiritual harmony in minds and may threat pre-established meaning systems stemmed from these religious traditions. Thus, students especially with higher religiosity may appraise the items belonging to the searching for meaning in a more skeptical and negative manner. The second possible explanation might be as Baumeister (1991) suggested that not everyone can able to question spiritual or existential issues such as meaning in life especially when dealing with survival issues. On the basis of Maslow's (1970) pyramid of hierarchical needs, physiological needs are prioritized than existential issues as a part of self-actualization need. Our sample included university students who mostly deal with adjustment to new circumstances, adaptation to new setting and seek approval from peers. Therefore eventhough they may not have a clear picture on existential issues or any idea regarding what their significances are in a larger system, they may not currently seek additional meaning. These possible explanations can be the reasons why searching for meaning is conversely correlated with presence of

meaning. In order to clarify this relationship, studies with different sample characteristics should be employed.

In our study, most of the findings in our study were consistent with the literature. Nevertheless, there were some unexpected findings such as the insignificant role of meaning in life subscales and significant but negative direction of instrumental-emotional support coping style in the prediction of positive affectivity. These findings may be related to cultural issues such as the definition of happiness and the place of positive affect in this cultural definition or seeking instrumental and emotional social support depending upon the quality and quantity of social support and its association with positive affect. As Turkey and at least our sample has some characteristics of collectivistic culture and conservative figures such as less emphasis on positive arousal-invoking emotions and less tendency to think of the frequency of positive affects and more consulting the social appraisals, approval, support and other social references (Suh et al., 1998). These findings can be an extension of this cultural structure. Surely, in order to clarify it, cross-cultural future studies can be performed. To conclude, mostly our findings were in line with the literature of subjective well-being and its correlates.

5.2. Implications

Considering all of the findings in our study, these findings can have important implications for counseling field. First of all, through examining psychometric properties of Meaning in Life Questionnaire (MLQ), it would be useful for counselors to assess their clients in terms of getting awareness of presence and search dimensions of meaning in their lives especially in order to help clients who cope with a crisis or tend to seek greater purpose and meaning as part of their growth process.

Besides adaptation of this questionnaire into Turkish, our study yielded that hope and optimism are different constructs with their contribution in subjective well-being of clients. Eventhough optimism is assumed as a personality trait, clients can be shown optimistic way of thinking particularly toward negative events. Similar to optimism, hope is not a solely emotion, instead it is a motivational state which includes cognitive-motivational components in a goal-directed interrelated system. This hopeful look can be instilled to the clients during sessions.

Concepts of optimism and hope are directly or indirectly related to coping process, clients can be guided about effective or adaptive coping styles when they handle with stressful situations. In sum, it would be beneficial for counselors to show their clients how to think hopefully and optimistically as a way of thinking in their lives when they especially experience some adversities, suffer or loss. It would be necessary to make clients cling to the life and enable them to see life has meaning via work, love, play, family and other sources and focuses on clients' efforts to recover their well-being or heal from aversive events or experiences. Since the goal of the counselor is to nurture, promote and support one's emotional and cognitive adaptive processes and maintain his subjective well-being, s/he can be encouraged to cope better with life's difficulties and help them see as challenges instead of harm/loss or threat. In other words, clients can be encouraged to set attainable and reliable goals through hopefully optimistically thinking expectations and as well as to expand their visions and to place their experiences into larger existential issues.

5.3. Recommendations

To date, there have been extensive numbers of studies on subjective well-being or happiness. Nevertheless, making a cultural-free definition of happiness/subjective well-being or its explicit relationship with positive affectivity is difficult. There are cultural variations in valued emotions such as

guilt in collectivistic cultures and pride in individualistic cultures (Diener & Ryan, 2009). In the current study, even though we found significant correlations among positive affectivity and presence of meaning as well as search for meaning, meaning subscales did not predict positive affectivity. In understanding of relations between meaningful life and subjective well-being, further cross-cultural studies are needed to clarify the associations of search for meaning and presence of meaning in life as well as positive and negative affectivity.

In this study, optimism was the strongest predictor for life satisfaction, agency subscale of hope theory was the strongest one for the positive affectivity. Especially, optimism directly influences how people evaluate their environment and how they respond to the environment which influences psychological adjustment and health (Carver et al., 2010; Solberg Nes, & Segerstrom, 2006). Similarly, hopeful individuals are better at many areas in life ranging from sports to physical and psychological health (Snyder, 2002). The contribution of agency and pathway can be different for different samples for patients and college students as in our study. Therefore, the different roles of subscales of hope and optimism on well-being and coping styles on different samples can be fertile areas for both further theoretical consideration and empirical research.

Lastly, we found different directions of instrumental and emotional support seeking in the prediction of positive affectivity and life satisfaction. This could be mostly related to psychometric properties of the instrument and developmental characteristics of our sample. Although the relations between coping and positive affectivity are moderated by the nature, duration, context and controllability of the stressor (Carver & Connor-Smith, 2010), the primary role of instrumental-emotional support seeking in determining especially positive emotions requires further studies with different samples.

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APPENDICES

APPENDIX A

(DEMOGRAFİK BİLGİ FORMU - DBF)

Ekli ankette üniversite öğrencilerinin yaşam deneyimlerini çeşitli yönleriyle incelemek amacıyla yapılan bir araştırma için bilgi toplamaya yönelik olarak hazırlanmış sorular bulunmaktadır. Sizden istenen ankette yer alan soruları dikkatle okumanız ve içtenlikle yanıtlamanızdır. Sorulara verdiğiniz yanıtların doğruluğu ya da yanlışlığı söz konusu değildir. Önemli olan verdiğiniz yanıtların eksiksiz olması ve sizi doğru yansıtmasıdır. Lütfen her maddeyi okuyup durumunuzu en iyi yansıtan bir seçeneği işaretleyiniz. Sizden isminizi yazmanızı istenmemektedir. Verdiğiniz bilgiler yalnız araştırma amacıyla kullanılacak ve tüm yanıtlarınız gizli tutulacaktır.

Araştırmaya katkılarınız ve içtenlikle verdiğinizle inandığımız yanıtlarınız için şimdiden teşekkür ederim.

Pınar Dursun
Ortadoğu Teknik Üniversitesi
Eğitim Bilimleri Bölümü PDR ABD

Açıklama: Aşağıdaki soruları okuyup sizin için uygun olan cevapları işaretleyiniz.

Cinsiyet: K() E()

Yaş:

Fakülte/Bölüm:

Sınıf:

Hazırlık() 1() 2() 3() 4() 5() 6()

APPENDIX B

SAMPLE ITEMS OF MEANING IN LIFE QUESTIONNAIRE (YAŞAMIN ANLAMI ANKETİ - YAA)

Aşağıdaki ifadelerin her birinin sizi ne derece yansıttığını aşağıda verilen ölçeğe göre işaretleyerek belirtiniz.

1. Kesinlikle Doğru Değil
2. Kısmen Doğru Değil
3. Doğru Değil
4. Doğru ya da yanlış denemez
5. Doğru
6. Kısmen Doğru
7. Kesinlikle Doğru

1. Yaşamımın anlamını biliyorum.	1	2	3	4	5	6	7
2. Yaşamımın anlamlı olduğunu hissettirecek bir şey arıyorum.	1	2	3	4	5	6	7
3. Her zaman yaşamımın amacını arıyorum.	1	2	3	4	5	6	7

Ölçeğin tanıtımı amacıyla bazı örnek maddeler verilmiştir. Ölçeğin tamamına ulaşabilmek için araştırmacıyla iletişim sağlanabilir.

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APPENDIX C

SAMPLE ITEMS OF LIFE ORIENTATION TEST (LOT) (YAŞAM YÖNELİMİ TESTİ - YYT)

Aşağıdaki ifadelerin her birinin sizi ne derece yansıttığını verilen ölçek üzerinde işaretleyiniz.

0. Kesinlikle Katılmıyorum
1. Katılmıyorum
2. Kararsızım
3. Katılıyorum
4. Kesinlikle Katılıyorum

1. Ne olacağının önceden kestirilemediği durumlarda hep en iyi sonucu beklerim.	0	1	2	3	4
2. Kolayca gevşeyip rahatlayabilirim.	0	1	2	3	4
3. Bir işimin ters gitme olasılığı varsa mutlaka ters gider.	0	1	2	3	4

APPENDIX D

SAMPLE ITEMS OF THE HOPE SCALE (UMUT ÖLÇEĞİ - UÖ)

Aşağıdaki ifadelerin sizin ne derece yansıttığını aşağıda verilen ölçeğe göre işaretleyiniz.

1. Kesinlikle Katılmıyorum
2. Kısmen Katılmıyorum
3. Kısmen Katılıyorum
4. Kesinlikle Katılıyorum

1. Sıkıntılı bir durumdan kurtulmak için pek çok yol düşünebilirim.	1	2	3	4
2. Enerjik bir biçimde amaçlarıma ulaşmaya çalışırım.	1	2	3	4
3. Çoğu zaman kendimi yorgun hissedirim.	1	2	3	4

APPENDIX E

SAMPLE ITEMS OF BRIEF COPE (BAŞA ÇIKMA STİLLERİ/STRATEJİLERİ KISA FORMU - BÇS)

Aşağıdaki ifadelerin sizin ne derece yansıttığını aşağıda verilen ölçeğe göre işaretleyiniz.

1. Bunu hiç yapmıyorum
2. Bunu çok az yapıyorum
3. Bunu orta derecede yapıyorum
4. Bunu çok yapıyorum

1. Zihnimi boşaltmak için kendimi işe veya diğer etkinliklere veriyorum.	1	2	3	4
2. Tüm çabamı içinde bulunduğum durum için birşeyler yapmaya yoğunlaştırıyorum.	1	2	3	4
3. Kendime “bu gerçek değil” diyorum.	1	2	3	4

APPENDIX F

SAMPLE ITEMS OF POSITIVE-NEGATIVE AFFECT SCHEDULE (PANAS) (OLUMLU-OLUMSUZ DUYGU ÖLÇEĞİ - OODÖ)

Aşağıdaki ifadelerin sizin ne derece yansıttığını aşağıda verilen ölçeğe göre işaretleyiniz.

1. Asla
2. Çok nadiren
3. Nadiren
4. Bazen
5. Sıkça
6. Çoğunlukla
7. 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

APPENDIX G

SAMPLE ITEMS OF SATISFACTION WITH LIFE SCALE YAŞAM DOYUMU ÖLÇEĞİ (YDÖ)

Aşağıdaki ifadelerin sizin ne derece yansıttığını aşağıda verilen ölçeğe göre işaretleyiniz.

1. Kesinlikle Yanlış
2. Kısmen Yanlış
3. Kararsızım
4. Kısmen Doğru
5. Kesinlikle Doğru

1. Yaşamım idealime büyük ölçüde yaklaşıyor.	1	2	3	4	5
2. Yaşam koşullarım mükemmel.	1	2	3	4	5
3. Yaşamımdan memnunum.	1	2	3	4	5

APPENDIX H

TURKISH SUMMARY

TÜRKÇE ÖZET

YAŞAMIN ANLAMI, İYİMSERLİK, UMUT VE BAŞA ÇIKMA STİLLERİNİN ÖZNEL İYİ OLUŞ ÜZERİNDEKİ ROLÜ

Antik dönemlerden itibaren önde gelen filozoflar ve düşünürler mutluluğun ya da mutlu bir yaşamın neye benzediği, yaşamı yaşanmaya değer kılan şeylerin neler olduğu gibi sorular üzerine kafa yormuşlardır. Epikürüs gibi “Hedonizm”i savunan bazı filozoflar mutluluğun haz alma kaynaklı olduğunu ve haz alma arayışının insanda temel bir güdü olduğunu savunurken, Aristoteles gibi bazı filozoflar ise “Eudaimonia” kavramının yaşamın özü olduğu savunmuşlardır. Bu kavrama göre, mutlu bir hayat, bireylerin kendi potansiyellerini gerçekleştirmeleri, çevreleriyle gerçek ve samimi ilişki kurmaları, hazı tatmaları, sağlıklı, onurlu ve cesaretli olmaları gibi erdemli bir dizi eylem içerir (Deci ve Ryan, 2008; Diener, Suh ve Oishi, 1997; Kashdan, Biswas-Diener ve King, 2008; Kraut, 2010).

Son yirmi yıldır, dünyada, insanın olumlu özellik ve deneyimlerini araştırma konusu haline getiren pozitif psikoloji akımının yayılmasıyla, mutluluk, kaliteli yaşam ve iyi oluş kavramları yeniden ilgi gördü. Pozitif Psikoloji, psikolojinin amacının sadece olumsuzluğu vurgulamak ve düzeltmek olmadığını, aynı zamanda olumluyu açığa çıkarmak, yaymak ve hatta toplumu olumlu özellikler üzerinden yeniden inşa etmek olduğunu savunur (Seligman ve Csikszentmihalyi, 2000).

İyi oluş alanyazınında, mutluluk üzerine iki ana görüş hakimdir. İlki, temeli hedonizme dayanan, mutluluk ile eş anlamlı kullanılan, bireyin öznel

değerlendirmesini baz alan *Öznel İyi Oluş* (Subjective Well-Being) görüşüdür. Bilişsel ve duygusal iki bileşenden oluşur, birey bilişsel olarak yaşamdan ne kadar doyum aldığını ve duygusal olarak ne kadar sıklıkla olumlu ve olumsuz duygulanım yaşadığını değerlendirir. Elbette, bireyin yaşam doyumu ve olumlu duygulanım sıklığı ne kadar fazlaysa, iyi oluş ya da mutluluk derecesi de o denli yüksek olur (Diener, 1984). İkincisi, Aristoteles'in eudaimonia kavramına yakın *Psikolojik İyi Oluş* (Psychological Well-Being) görüşüdür. Bu görüş kendi içinde ikiye ayrılmaktadır. İlki Deci ve Ryan'ın (2000) iyi oluş halini üç gereksinimle tanımladıkları *Öz-Belirlenimcilik Kuramı* (Self-Determination Theory) (aktarma Deci ve Ryan, 2008), ikincisi ise Ryff ve Singer'in 1998'de geliştirdikleri altı boyuttan oluşan *Psikolojik İyi Oluş* (Psychological Well-being Theory) kuramıdır. Ne var ki, bireyin erdemli aktivitelere sahip olup olmadığı, kendini ne ölçüde gerçekleştirdiği, onurlu hayat sürüp sürmediği konuları oldukça göreceli, bağlamsal ve öznel olmakla birlikte bir o kadar da ölçülmesi zor kavramlardır. Bu bakımdan birçok çalışmada da benzer bir güdüyle *Öznel İyi Oluş* görüşü ve ölçüm aracı kullanılmaktadır.

Öznel İyi Oluş alanyazınında, ilk yıllarda özellikle sosyoekonomik durum, aylık gelir, medeni durum ve sağlıklı olup olmama (örn., DeNeve & Cooper, 1998; Keyes, Shmotkin, & Ryff, 2002; Myers & Diener, 1995; Stutzer & Frey, 2006) gibi demografik konular ağırlık kazanırken, son yıllarda kişilik özellikleri (McCrae & Costa, 1991; Steel, Schmidt, & Shultz, 2008) ve iyimserlik, umutlu olma, anlamlı yaşam gibi diğer pozitif psikoloji konuları da araştırma konusu olmuştur. Varolan alanyazınına ek olarak, bireyin güçlü yönlerini ön planda tutan anlamlı yaşamın, iyimserliğin, umutlu olmanın ve sorunlarla başa çıkabilme becerisinin öznel iyi oluşu belirlerken önemli etkileri olduğuna inanıyoruz.

Öznel iyi oluş ya da mutluluk kavramının en önemli belirleyicilerden biri de kuşkusuz anlamlı bir yaşama sahip olmaktır. Bu bağlamda, anlamlı yaşam

konusu pozitif psikolojinin konularından biridir. Nitekim yapılan çalışmalarla, anlamlı bir yaşam algısının koruyucu ve uyumsal (Brassai ve ark., 2011; Park ve ark., 2010) olduğu, ruhsal sağlıkla (Konkoly Thege ve ark., 2010; Newcomb & Harlow, 1986), psikolojik (Zika ve Chamberlain, 1992) ve öznel iyi oluş (Steger ve Kashdan, 2007; Steger ve Frazier, 2005; King ve ark., 2006) ile olumlu yönde ilişkili olduğu tespit edilmiştir. Ancak yaşamda anlam konusu halen kavramsallaştırılması tamamlanmış bir konu değildir. Bu nedenle üzerinde uzlaşmış, net bir tanımı da bulunmamaktadır. Varoluşsal kuramcılardan Frankl'a (1985) göre, yaşamın anlamının genel bir tanımı olmamakla birlikte, yaşamda kişisel ve öznel anlamlar mevcuttur. Her insan hayatının belli dönemlerinde, öznel olarak kendi anlamını kendisi oluşturur ve anlam içerikleri değişse de, insanın doğuştan getirdiği en temel güdüsü anlam oluşturma ihtiyacıdır ve bu ihtiyaç hiç bir zaman değişmez. Baumeister'a (1991) göre ise, anlam arayışı herkes tarafından gerçekleştirilmez. Bu tür güdülenmesi olan birey ise içinde yaşadığı toplum ve kültürün kendisine sunduğu seçenekler üzerinden yaşam anlamını oluşturur. Anlamını oluştururken ise amaçlar, öz-yeterlik, değerler ve öz-değer olmak üzere dört temel ölçütü baz alır. Bu ölçütleri karşılayabildiği oranda, anlamlı bir yaşama sahip olur. Pozitif psikoloji açısından ele alacak olursak ise, Steger ve ark. (2006) yaşamın anlamının iki boyutta ele alınabileceğini savunur. Bunlardan ilki, *Anlamın Varlığı* (Presence of Meaning), diğeri *Anlam Arayışı* (Search for Meaning). Bireyin her iki boyut için de güdüsü olduğunu varsayarlar. Anlamın Varlığı bireylerin evrendeki rollerinin, özgünlüklerinin farkına varmaları, amaçlarını netleştirmeleri ve bütünün bir parçası olduklarını anlamalarını içeren bir deneyim; Anlam Arayışı ise, bireylerin yaşamlarında anlam, önem, ülkü aramalarını ve araştırmalarını içeren bir arayış süreci olarak tanımlanır (Steger, Oishi ve ark., 2009).

Bir diğer öznel iyi oluş üzerinde önemli katkıları olan olumlu güçlerden biri, iyimserliktir. İyimserlik, gelecekte iyi şeylerin olacağına dair genel bir beklenti ya da inanç olarak tanımlanmakta olup, fiziksel ve psikolojik sağlık gibi

yaşamın birçok alanında olumlu sonuçlarla ilişkilidir (Carver ve ark., 2010; Segerstrom, 2007). İlgili alanyazında, birbiriyle çelişen iki ana kuram bulunmaktadır. Bunlar *Açıklayıcı Stil* (Explanatory Style) (Peterson ve Seligman, 1984) and *Dispozisyonel Stil* (Dispositional Style) (Scheier ve Carver, 1985) kuramlarıdır. İlk kuram, iyimserliğin bilişsel bir yapı ve öğrenilebilir-öğretilebilir bir düşünce biçimi olduğunu savunurken, ikinci kuram, iyimserliğin bir tür kişilik özelliği olduğunu, bu nedenle daha tutarlı ve durağan izler taşıdığını öne sürer (Carver ve Connor-Smith, 2010; Scheier ve Carver, 1985). Yapılan çalışmalar, kişilik özelliği olarak iyimser bireylerin önlerine gerçekçi ve ulaşılabilir hedefler koyduğunu, bu hedeflere ulaşırken daha çok çabaladıklarını, ısrarcı olduklarını, herhangi bir sorun karşısında daha yapıcı ve sıkıntının çeşidine göre daha esnek ve uyumsal davranabildiklerini, zamanla sosyal, ekonomik ve statu gibi kaynakları daha çok biriktirebildikleri için stresle başa çıkarken bu kaynaklardan faydalandıklarından stresli durum karşısında daha az zorlandıkları ve sonunda daha fazla başarılı olduklarını ortaya çıkarmıştır (Scheier ve Carver, 1993; Solberg Nes ve Segerstrom, 2006). Öznel iyi oluş ile ilgili olarak, örneğin Kümbül Güler ve Emeç (2006) iyimserlik ve yaşam doyumu arasında olumlu yönde bir ilişki bulurken, Busseri ve ark. (2009) iyimser bireylerin geleceklerinden daha olumlu söz ettikleri ve daha fazla doyum alacaklarını düşündüklerini saptamıştır. Benzer şekilde Eryılmaz ve Atak (2011) iyimserlik, öznel iyi oluş ve kendine güven kavramları arasında olumlu yönde bir ilişki olduğunu, iyimserliğin öznel iyi oluşu olumlu yönde yordadığını saptamışlardır.

Iyimserlikle benzer bir işleve sahip ve hiç kuşkusuz insanı yaşama bağlayan en temel duygulardan biri olan umut, *Umut kuramı*'nın yaratıcısı Snyder'a (2002) göre salt bir duygu olmayıp, güdüsel ve bilişsel boyutları olan etkileşimli ve karmaşık bir süreçtir. Başka bir deyişle, umut, amaç-odaklı bir düşünce biçimi olup, üç boyuttan oluşmaktadır. Bunlar *amaç* (goal), *amaca ulaşma yolları* (pathway) ve *amaca güdülenme* (agency) olarak adlandırılmaktadır. Amaç bireyin elde etmek istediği zihinsel hedef; amaca ulaşma yolları, bu amaca

ulaşmak için çizilen zihinsel rota; amaca güdülenme ise bu amaca ulaşırken çizilen rotada yol alabilmek için gereken motivasyonel enerji ve “yapabilirim”, “yarıda bırakmam” gibi içsel konuşmalardır. Birçok çalışma, umut düzeyi yüksek olan bireylerin spor, akademik yaşantı gibi yaşamın çeşitli kollarında daha başarılı olduklarını (örn., Curry ve ark., 1997; Snyder ve ark., 2002), daha hızlı psikolojik uyum sağlayabildiklerini, fiziksel ve psikolojik sağlık (örn., Barnum ve ark. 1998; Green ve ark., 2006; Stanton ve ark., 2002) açısından ise daha sağlıklı olduklarını ortaya çıkarmıştır. Yapılan araştırmalar umut ile iyimserliğin ilişkili ancak ayrı yapılar olduğunu tespit etmiştir (Gallagher ve Lopez, 2009; Ho ve ark., 2011; Magaletta ve Oliver, 1999; Wong ve Lim, 2009). Umut, iyi oluş üzerinde iyimserliğe benzer şekilde rol oynar. Her ikisi de kişilik özelliklerinin bir yansıması olup bilişsel ve motivasyonel kavramlardır. Bireylerin yaşama genel anlamda olumlu bakmaları, onların stresli bir durumla karşılaştıklarında, durumu bir tehdit ya da kayıp/zarar gibi değerlendirmek yerine, zorlayıcı ya da sınavıcı (challenge) olarak görmelerine ve başa çıkarken ise daha uyumsal ve esnek çözüm yolları bulmalarına neden olmaktadır (Baumgardner ve Crothers, 2009, s. 193). Nitekim, iyimserlik ve umut düzeyi daha yüksek olan bireylerin daha fazla hedef odaklı hareket ettikleri, stresli durumun kontrol edilebilirlik düzeyine göre daha makul çözümler buldukları saptanmıştır (Brissette ve ark., 2002; Irving ve ark., 1998; Solberg Nes ve Segerstrom, 2006). Stresle başa çıkma, sadece iyimserlik ve umut düzeyiyle ilişkili değildir. Anlamli bir yaşama sahip olanların stresle daha iyi başa çıkabildiklerine dair çalışmalar mevcuttur. Örnek verecek olursak, Jim ve ark. (2006) tüm başa çıkma tarzlarının anlamli bir yaşamı yordadığını saptamışlardır. Özellikle aktif başa çıkma, sosyal destek, dini başa çıkma stilleri daha kuvvetli olarak, kaçınma ve inkar ise daha az derecede anlamli yaşamı yordamaktadır. Özet olarak, iyimserlik, umut ve anlamli bir yaşam, stresle başa çıkmayı kolaylaştırmakta, stresle başa çıkmak da mutluluğu getirmektedir.

Stres ve stresle başa çıkma konusu oldukça karmaşık ve uzun bir tarihe sahiptir. Psikolojik anlamda ilk kavramsallaştırma çalışmaları 1960lı yıllara dayanır. *Stres ve Başa Çıkmanın Bilişsel Kuramı*'na (Cognitive Theory of Stress and Coping) göre, stresle başa çıkma, "bireyin dayanma kaynaklarını aşan ya da ötesinde birey-çevre etkileşiminden meydana gelen içsel ve dışsal talepleri karşılamak, düzenlemek, azaltmak, kontrol edebilmek için sarfedilen bilişsel ve davranışsal çabalara" denir (Lazarus ve Folkman, 1984, s.141). Bu kaynaklar psikolojik, sosyal ve ekonomik olabilir. Stresle başa çıkma alanyazınında pek çok yeni model ve görüş ortaya atılsa da, en yaygın iki ayrım söz konusudur. İlki Dispozisyonel (*Dispositional*) görüş (Carver ve ark., 1989) ve *Bağlamsal* (Contextual) (Folkman ve Lazarus, 1980). İlk görüşü savunanlar, stresle başa çıkma üzerinde belirleyici olanın daha çok kişilik özellikleri olduğunu, bireylerin alışkanlık düzeyinde ve tutarlı bir biçimde olayları değerlendirip, kendilerine özgü başa çıkma stilleri edindiklerini savunurken, ikinci görüş, başa çıkma sürecinin dinamik ve süregen olduğunu, bireylerin her olay karşısında değerlendirmelerinin farklı olduğunu ve her durumun ihtiyacına göre davrandıklarını, bu nedenle tutarlı bir başa çıkma stilinin olmadığını savunurlar. En belirgin başa çıkma sınıflandırması duygudur odaklı ve problem odaklı başa çıkma yollarıdır. Bunun dışında başka ayrımlar da söz konusudur.

Özetleyecek olursak, anlamlı bir yaşam mutlu bir yaşamın habercisidir. Pek çok çalışma, yaşamında anlam olduğunu belirten bireylerin yaşamdan daha fazla doyum aldıklarını, daha fazla olumlu duygulanım yaşadıklarını, daha iyimser ve fiziksel açıdan daha sağlıklı olduklarını ve kendilerine daha fazla güvendiklerini ortaya koymaktadır (örn., Dogra ve ark., 2011; Park ve ark., 2010). Benzer şekilde, iyimserlik, umut ve öznel iyi oluş ile stresle başa çıkma yolları ya da stilleri arasında da olumlu yönde korelasyonlar bulunmaktadır (örn., Carver ve ark., 2005; Daukantaite ve Zukauskienė, 2012; Irwing ve ark., 1998; Karademas, 2007; Stanton ve ark., 2002 Wong ve Lim, 2009).

Kuramsal olarak, yaşamda anlam arayışı ya da anlamlılık düşüncesi bilişsel-motivasyonel özellikler, iyimserlik ve umutlu olmak ise bilişsel-motivasyonel ve dispozyonel özellikler içermektedir. Bu üç değişken ise öznel iyi oluşu yordayan başa çıkmayı kolaylaştırmaktadır. Bu nedenle, başa çıkmanın öznel iyi oluş üzerindeki istatistiksel katkısını tespit etmek için, diğer üç değişkenin etkisini kontrol altına aldık ve her bir değişkenin kesin etkisini inceledik. Bu bağlamda, bu çalışmanın amacı, öznel iyi oluş ile yaşamdaki anlam değişkenlerinin, iyimserlik ve umut değişkenleri ve başa çıkma stillerinin arasındaki ilişkiyi saptamaktır. İkinci olarak da, öznel iyi oluş üzerinde tüm bu değişkenlerin birlikte ve ayrı ayrı yordama katkılarını bulmaktır. Bu amaçla, araştırma sorularımız;

1. Yaşam doyumu, yaşamın anlamının yaşamın anlamı ve anlam arayışı boyutları tarafından ne ölçüde yordanmaktadır?
2. Yaşam doyumu, iyimserlik tarafından ne ölçüde yordanmaktadır?
3. Yaşam doyumu, umudun amaca ulaşma ve amaca güdülenme boyutları tarafından ne ölçüde yordanmaktadır?
4. Yaşam doyumu, yaşamın anlamı, iyimserlik ve umut değişkenlerinin etkisi kontrol altına alındığında, başa çıkma stilleri tarafından ne ölçüde yordanmaktadır?
5. Olumlu-olumsuz duygu ölçeği, yaşamın anlamının yaşamın anlamı ve anlam arayışı boyutları tarafından ne ölçüde yordanmaktadır?
6. Olumlu-olumsuz duygu ölçeği iyimserlik tarafından ne ölçüde yordanmaktadır?
7. Olumlu-olumsuz duygu ölçeği umudun amaca ulaşma ve amaca güdülenme boyutları ne ölçüde yordanmaktadır?
8. Olumlu-olumsuz duygu ölçeği yaşamın anlamı, iyimserlik ve umut değişkenlerinin etkisi kontrol altına alındığında, başa çıkma stilleri tarafından ne ölçüde yordanmaktadır?

YÖNTEM

Örnekleme

Araştırmaya, Afyon Kocatepe Üniversitesinde okuyan 984 (582 kız and 402 erkek) öğrenci katılmıştır. Öğrencilerin yaş ortalamaları 18 ile 30 arasında değişmekte olup, ortalama 21.26 (SS = 1.69).

Veri Toplama Araçları

Bu çalışmada, toplam altı tane veri toplama aracı kullanılmıştır. Bunlar Demografik Bilgi Formu (DBF), Yaşamın Anlamı Anketi (YAA), Yaşam Yönelimi Testi (YYT), Umut Ölçeği (UÖ), Başa Çıkma Stratejileri Kısa Formu (BÇS), Olumlu-Olumsuz Duygu Ölçeği (OODÖ) ve Yaşam Doyumu Ölçeğidir (YDÖ).

1.Yaşamın Anlamı Anketi (YAA)

Steger ve ark. (2006) tarafından geliştirilmiş, algılanan yaşam anlamı düzeyi ve anlam arayışı sürecini ölçmeyi amaçlayan bireyin kendi yanıtladığı “1 (kesinlikle doğru değil)” ile “7 (kesinlikle doğru)” arasında cevaplanan 7-li derecelendirme tipi bir ankettir. Toplam 10 maddeden ve 2 alt boyuttan oluşmaktadır. Bu alt boyutlar, *Anlamın Varlığı* (presence of meaning), *Anlam Arayışı* (Search for meaning) olup her bir alt boyut 5 maddeden oluşmaktadır. Örnek maddeler, Anlamın Varlığı için “Yaşamımın anlamını biliyorum”, Anlam Arayışı için “Her zaman yaşamımın amacını arıyorum” verilebilir. Cronbach alfa iç tutarlık katsayısı Anlamın Varlığı alt boyutu için .82 ile .87 arasında değişirken, Anlam Arayışı alt boyutu için .86 ile .87 arasında değişmektedir. YAA'nın Türkçe uyarlama çalışmaları araştırmacı tarafından gerçekleştirilmiştir. Bu bilgiler, aşağıdaki bölümlerde yer almaktadır.

YAA Çeviri Çalışması

YAA'nın çeviri süreci çeviri tekrar çeviri yöntemiyle yapılmıştır. Öncelikle, İngilizce formu Orta Doğu Teknik Üniversitesi Eğitim Fakültesi Psikolojik Danışmanlık ve Rehberlik bölümünde görev yapmakta olan üç akademisyen ve Afyon Kocatepe Üniversitesi'nde Yabancı Diller Yüksek Okulunda görev yapan bir uzman tarafından önce İngilizce'den Türkçe'ye çevrilmiştir. Tekrar çeviri yöntemiyle bu çeviri, lisanslı İngilizce tercümanı ile diğer üç Psikolojik Danışmanlık ve Rehberlik bölümünde görev yapmakta olan üç akademisyen tarafından bu kez Türkçe'den İngilizce'ye çevrilmiştir. Elde edilen bu çeviriler karşılaştırılmış ve araştırmacılar tarafından her bir maddeyi en iyi temsil ettiği düşünülen çeviri benimsenmiş ve uygulamaya geçilmiştir.

YAA Geçerlik ve Güvenirlik Çalışmaları

YAA'nın geçerlik ve güvenilirlik çalışması için, pilot çalışma, Afyon Kocatepe Üniversitesi'nin çeşitli fakültelerinde okuyan 519 (327 kız, 192 erkek) gönüllü öğrencinin katılımıyla gerçekleştirilmiştir. Bu öğrenciler ana çalışmaya katılmamıştır. Öğrencilerin yaşı 18 ile 30 arasında değişmekte olup, yaş ortalamaları 21.62'dir (SS = 1.65). Farklı geçerlik türleri için, öğrencilere, YAA ile birlikte farklı ölçme araçlarının bulunduğu paketler verilmiştir. Bu paketler sınıf ortamında kolayda örneklem yoluyla gerçekleştirilmiştir. Ölçüt geçerliği saptamak için, 157 öğrenciden, YAA ile birlikte 75 öğrenciye Rosenberg Özgüven Testi (Rosenberg, 1965), Sosyal Beğenirlik Anketi (Kozan, 1983), ve 82 öğrenciye Beş Faktör Envanteri (John, Donahue ve Kentle, 1991), 157 öğrenciye de Genel Sağlık Anketi (Goldberg, 1972) uygulanmıştır. Bu ölçekler arası ilişkiye bakılmıştır. Test yeniden test güvenilirliği için ise 45 öğrenciye 3 hafta arayla YAA uygulaması yapılmıştır.

Yapı geçerliğini test etmek için, açıklayıcı faktör analizi ve ardından doğrulayıcı faktör analizi yapılmıştır. Açıklayıcı faktör analizi 157 (90 kız, 67

erkek) üzerinde uygulanmış ve orijinal ankete benzer şekilde iki faktör ve aynı maddeler üzerine yüklenmiştir. 2, 3, 7, 8 ve 10. Maddeler birinci faktörde (Anlam Arayışı) 1, 4, 5, 6 ve 9. Maddeler ise ikinci faktörde (Anlam Varlığı) toplanmıştır. Her iki faktör, özdeğer 1'den büyük olmak üzere, toplam varyansın %56.57'sini açıklamaktadır. Doğrulayıcı faktör analizi ise 317 (214 kız, 103 erkek) öğrenciye uygulanmıştır. Bu analiz sonucuna göre, ise herhangi bir hata kovaryans terimi eklenmeden, uyum indeksleri yeterli bulunmuştur ($\chi^2(34, N=317) = 59.360, p < 0.001; \chi^2/df = 1.746; GFI = 0.94; AGFI = 0.94; RMSEA = 0.049$ and $CFI = 0.98$).

YAA'nde yaşamın anlamı ve yaşamda anlam arayışı alt boyutları arasında olumsuz bir ilişki mevcuttur. Bu her iki alt boyutun birbiriyle ilişkili ancak ayrı yapılar olduğunu ortaya koymaktadır. Bu sonuç alanyazınla uyumludur (örn., Steger, Kashdan, Sullivan ve ark., 2008). Ölçüt geçerliği bakımından, anlamın varlığı, özgüven ile duygusal dengesizlik/nevrotiklik dışında beş faktör kişilik envanterinin tüm alt boyutlarıyla olumlu ve anlamlı, genel sağlık problemleriyle ise olumsuz ve anlamlı ilişkiliyken, anlam arayışı alt boyutu ise duygusal dengesizlik/nevrotiklik ve genel sağlık problemleriyle olumlu ve anlamlı, uzlaşmacılık (agreeableness) kişilik özelliği ile ise olumsuz ve anlamlı ilişkili olduğu saptanmıştır. Her iki alt boyutun sosyal beğenirlik ile anlamlı bir ilişkisi bulunmamaktadır.

Anketin güvenilirliği için Cronbach alfa iç tutarlık katsayısı ve 3 hafta arayla test tekrar test güvenilirlik katsayıları hesaplanmıştır. Anlamın Varlığı alt ölçeği için madde-toplam puan korelasyon katsayıları .55 (madde 9) ile .74 (madde 5) arasında değişmekte olup, Cronbach alfa iç tutarlık katsayısı .83 olarak; Anlam Arayışı için madde-toplam puan korelasyon katsayıları .63 (madde 10) ile .74 (madde 3) arasında değişmekte olup, Cronbach alfa iç tutarlık katsayısı .87 olarak saptanmıştır. 3 hafta arayla test tekrar test güvenilirlik katsayıları Anlamın Varlığı alt ölçeği için .84, Anlam Arayışı için .81 olarak hesaplanmıştır.

Sonuç olarak, pilot çalışmadan elde edilen bulgular, YAA'nın Türkçe versiyonunun psikometrik açıdan geçerli ve güvenilir bir ölçüm aracı olduğunu ortaya koymaktadır. Yaşamında anlamın varlığını sorgulamak ya da anlam arayışında olan bireyler için danışmanlık, klinik ya da eğitim alanlarında kullanılabilir.

2. Yaşam Yönelimi Testi (YYT)

Yaşam Yönelimi Testi (YYT) Scheier ve Carver (1985) tarafından bireyin iyimserlik düzeyini ölçmeyi amaçlayan 4'ü toplam skora dahil edilmeyen, 12 maddelik, 5'li derecelendirme tipi bir ölçektir. Alınan skor 0-32 arasında değişmekte olup, yüksek skorlar yüksek iyimserlik düzeyi anlamına gelmektedir. Cronbach alfa iç tutarlılık katsayısı .84 olarak bulunmuştur. Türkçe uyarlama çalışmaları Aydın ve Tezer (1991) tarafından gerçekleştirilmiş, Cronbach alfa iç tutarlılık katsayısı .72, dört hafta aralıkla test-yeniden test güvenilirlik katsayısı .77 olarak rapor edilmiş, yaygın kullanılan güvenilir ve geçerli ölçeklerden biridir.

3. Umut Ölçeği

Umut Ölçeği, umut düzeyinin belirlenmesi amacıyla, Snyder ve ark. tarafından 1991 yılında geliştirilmiş, 4'ü toplam skora dahil edilmeyen, 12 maddelik, iki alt boyutu (amaca ulaşma yolları ve amaca güdülenme) olan derecelendirme tipi bir ölçektir. Alınan skor 8-32 arasında değişmekte olup, yüksek skorlar, yüksek umut düzeyi anlamına gelmektedir. Cronbach alfa iç tutarlılık katsayısı tüm ölçek için .71 ve .76 olarak saptanmıştır. Türkçe uyarlanması Akman ve Korkut (1993) tarafından gerçekleştirilmiştir. Cronbach alfa iç tutarlılık katsayısı tüm ölçek için .65, dört haftayla aralıkla test-yeniden test güvenilirliği .66 olarak rapor edilmiştir.

4.Başa Çıkma Stratejileri Kısa Formu

Carver ve ark. (1989) tarafından geliştirilen bireylerin stresli durumlardaki davranışlarının neler olduğunu saptamayı amaçlayan ölçeğin Carver tarafından (1997) geliştirilen kısa formudur. 4'lü derecelendirme tipi olan ölçek, 28 maddeden oluşmakta ve 14 alt ölçekten meydana gelmektedir. Her bir alt ölçekten alınabilecek puan 2 ile 8 arasında değişmektedir. Cronbach alfa iç tutarlık katsayıları aktif başa çıkma için .68, planlama için .73, olumlu yönde yeniden yorumlama .64, kabullenme .57, mizah .73, din .82, duygusal sosyal destek arama .71, amaca yönelik sosyal destek arama .64, dikkatini başka yöne yöneltme .71, reddetme/inkar .54, duyguları açığa vurma .50, madde kullanımı .90, davranışsal uzaklaşma .65 ve kendini suçlama .69 olarak rapor edilmiştir. Türkçe uyarlaması Tuna (2003) tarafından gerçekleştirilmiştir. Amaca yönelik sosyal destek arama faktörü düşük madde-toplam korelasyonu nedeniyle ölçekten çıkarılmıştır. Geride kalan 13 faktör için, iç tutarlık katsayıları aktif başa çıkma için .50, planlama için .51, olumlu yönde yeniden yorumlama .73, kabullenme .55, mizah .73, din .82, duygusal sosyal destek arama .72, dikkatini başka yöne yöneltme .45, reddetme/inkar .59, duyguları açığa vurma .26, madde kullanımı .91, davranışsal uzaklaşma .64 ve kendini suçlama .33 olarak rapor edilmiştir.

Bu çalışmada, iç tutarlık katsayılarının düşük olması nedeniyle açıklayıcı faktör analizi yapılmış, çift yüklenenler ve düşük yüklenenler nedeniyle altı faktör (madde kullanımı, kendini suçlama, mizah, davranışsal uzaklaşma, inkar ve dikkatini başka yöne yöneltme) çıkarılmış ve yeniden açıklayıcı faktör analizine sokulmuştur. İki faktör altında toplanan 8 madde (faktör), .87 ve .72 faktör yükleri ile ilk faktöre “Amaca Yönelik ve Duygusal Sosyal Destek” (amaca yönelik sosyal destek arama ve duygusal sosyal destek arama), .65 ile .39 arasında değişen faktör yükleri ile ikinci faktöre “Bilişsel ve Duygusal Başa Çıkma” (aktif başa çıkma, planlama, kabullenme, din, olumlu yönde yeniden

yorumlama ve duyguları açığa vurma) ismi verilmiştir. İç tutarlık katsayıları ilk faktör için .77, ikinci faktör için .65 bulunmuştur.

5.Öznel İyi Oluş

Öznel iyi oluş bilişsel ve duygusal iki bileşenden oluştuğu için ölçümünde iki ölçek kullanılmaktadır. İlki olumlu-olumsuz duygu ölçeği, ikincisi ise yaşam doyumu ölçeğidir.

Olumlu-Olumsuz Duygu Ölçeği

Olumlu-olumsuz duygu ölçeği bireylerin ne sıklıkla olumlu ve olumsuz duygulanım yaşadığını ölçmek amacıyla Watson ve ark. (1988) tarafından geliştirilmiş, iki alt boyutu 10 maddeden oluşan 20 maddelik 5'li derecelendirme tipi ölçektir. Cronbach alfa iç tutarlılık katsayıları olumlu duygu için .86 ile .90 arasında, olumsuz duygu için .84 ile .87 arasında değişmektedir. Türkçe uyarlamasını Gençöz (2000) gerçekleştirmiş, iç tutarlık katsayıları olumlu duygu için .83, olumsuz duygu için .86, test yeniden test güvenilirliği ise olumlu duygu için .45, olumsuz duygu için .54 olduğu rapor edilmiştir. Kankotan (2008) çalışmasında 7'li derecelendirme tipini kullanmış, iç tutarlık katsayıları olumlu duygu için .77, olumsuz duygu için .81 olarak hesaplamıştır. Bu çalışmada, benzer şekilde 7'li derecelendirme tipi kullanılmıştır. Puanlama bakımından ise Kim ve Hatfield'in (2004) olumsuz duygu skorlarını ters madde olarak olumlu duyguların üzerine ekleyip, tek bir duygulanım skoru elde ettikleri yöntem tercih edilmiştir.

Yaşam Doyumu Ölçeği

Diener ve ark. (1985) tarafından geliştirilen bu ölçek, bireylerin yaşamlarından aldıkları doyumu öznel olarak değerlendirmelerini amaçlar. Beş maddeden oluşan 5'li derecelendirme tipi ölçektir. Diener ve ark. (1999) aile, arkadaş,

iş/okul ve bireyin kendisi ile ilgili spesifik alan memnuniyeti açısından dört madde daha eklemiştir. Beş maddelik ölçeğin iç tutarlık katsayısı .82 olarak rapor edilmiştir. Türkçe'ye uyarlanması Köker (1991) tarafından gerçekleştirilmiştir. İç tutarlık katsayısı .89, test yeniden test güvenilirlik katsayısı ise .85 olarak saptanmıştır.

İşlem

Afyon Kocatepe Üniversitesi'nden ve Ortadoğu Teknik Üniversitesi'nden etik izinler alınarak çalışma yürütülmüştür. Anketler, gizlilik garanti edilerek, beş ayrı fakültede öğrencilerin okul günlerinde, sınıflarında uygulanmıştır. Uygulamalar 20 dakika sürmüştür.

Verilerin Analizi

Verilerin yapı geçerliği için açıklayıcı ve doğrulayıcı faktör analizi, güvenilirlik için Cronbach alfa katsayısı, test yeniden test için, ölçüt geçerliği ve değişkenlerin birbiriyle ilişkileri için Pearson korelasyon katsayısı ile hiyerarşik çoklu regresyon analizi kullanılmıştır. Doğrulayıcı faktör analizi için AMOS 16.0 (Arbuckle, 2007), diğer analizler için SPSS/PC 15.0 programından yararlanılmıştır.

BULGULAR

Ana analizden önce, eksik ve yanlış veriler için veri seti kontrol edilmiştir. Elde edilen 1160 gözlemden, eksik verilerin ve aykırı değerlerin data setinden silinmesi sonucunda 984 (582 kız and 402 erkek) gözlem ile analiz tamamlanmıştır. Bağımlı değişkenlerden biri olan olumlu-olumsuz duygulanım değişkeni için, Kim ve Hatfield (2004) puanlama yöntemi uygulandığından, olumlu ve olumsuz duygu skorları tek bir olumlu duygulanım puanlarını göstermektedir.

1. Betimleyici İstatistik ve İlişki/Korelasyon Matrisi

Katılımcıların ortalama ve standart sapma puanları tablo 4.1.'de verilmiştir. Değişkenlerin birbiriyle olan ilişkilerine gelince, anlamın varlığı, iyimserlik ($r = .32, p < .01$), her iki umut alt boyutu amaca ulaşma yolları ($r = .31, p < .01$) ve amaca güdülenme ($r = .32, p < .01$) ile bilişsel-duygusal başa çıkma ($r = .26, p < .01$), olumlu duygu ($r = .28, p < .01$) ve yaşam doyumu ($r = .35, p < .01$) ile anlamlı ve olumlu yönde ilişkilidir. Anlam arayışı alt boyutu, iyimserlik ($r = -.16, p < .01$), her iki umut alt boyutu amaca ulaşma yolları ($r = -.10, p < .01$) ve amaca güdülenme ($r = -.10, p < .01$) ile olumlu duygu ($r = -.14, p < .01$) ve yaşam doyumu ($r = -.21, p < .01$) ile anlamlı ve olumsuz yönde ilişkili, amaca yönelik-duygusal sosyal destek ($r = .10, p < .01$) ile anlamlı ve olumsuz yönde ilişkilidir. Yaşam doyumu ile olumlu duygu arasında anlamlı ve olumlu yönde ilişki vardır ($r = .34, p < .01$).

2. Çoklu Hiyerarşik Regresyon Bulguları

Bu çalışmada, iyi ayrı bağımsız değişken setinin (ilk set: yaşamın anlamı, iyimserlik ve umut; ikinci set bilişsel-duygusal başa çıkma ve amaca yönelik-duygusal sosyal destek), bağımlı değişkenler (olumlu-olumsuz duygu ve yaşam doyumu) üzerindeki etkilerini yordamak için iki ayrı çoklu hiyerarşik regresyon analizi yürütülmüştür. Analizlerden önce, Tabachnick ve Fidell (2007) tarafından önerilen temel sayıtlılar test edilmiştir.

İlk analizde bağımlı değişken olumlu duygudur. Bu analizin ilk modelinde yaşamın anlamı alt boyutları, iyimserlik, umut alt boyutları ilk set, ikinci model olarak ilk setin etkisini istatistiksel olarak kontrol edebilmek ve açıklanan varyansta çoklu belirleme katsayısında (R^2) artış olup olmadığını tespit etmek için bilişsel-duygusal başa çıkma ve amaca yönelik-duygusal sosyal destek ikinci set olarak analize sokulmuştur. Tablo 4.2 ve 4.3'te gösterildiği üzere, ilk

model anlamlıdır ($F(5, 978) = 104.350, p < .001; R = .59, p < .001$). İyimserlik, umudun her iki alt boyutu amaca ulaşma yolları ve amaca güdülenme toplam varyansın %35'ini açıklamaktadır ($R^2 = .35$; *düzeltilmiş* $R^2 = .34$). Yani, iyimser ve umutlu olmak olumlu duyguyu artırmaktadır. Bilişsel-duygusal başa çıkma ve amaca yönelik-duygusal sosyal desteğin tek başına etkisini gözlemek için yürütülen ikinci model de anlamlıdır ($F(7, 976) = 75.967, p < .001; R = .59, p < .001$). Bu modelde sadece amaca yönelik ve duygusal sosyal destek değişkeninin açıklanan varyans üzerinde anlamlı bir katkısı olmuştur (F değişimi = 3.616, $p < .001$; R^2 değişimi = .05). Ancak amaca yönelik ve duygusal sosyal destek değişkeninin yönü beklenmedik bir şekilde negatif yönlüdür. Başka bir deyişle, bu sonuç stresli bir durum karşısında amaca yönelik ve duygusal sosyal destek arayan ve alan bireylerin olumlu duygularında bir azalma meydana geldiği anlamına gelmektedir. Olumlu duyguyu en fazla yordayan değişken ise umut alt boyutu amaca güdülenme değişkenidir. Varyansın %8'ini tek başına açıklamaktadır.

İkinci analizde bağımlı değişken yaşam doyumudur. İlk analizde olduğu gibi, bu analizin ilk modelinde yaşamın anlamı alt boyutları, iyimserlik, umut alt boyutları ilk set, ikinci model olarak ilk setin etkisini istatistiksel olarak kontrol edebilmek ve açıklanan varyansta çoklu belirleme katsayısında (R^2) artış olup olmadığını tespit etmek için bilişsel-duygusal başa çıkma ve amaca yönelik-duygusal sosyal destek ikinci set olarak analize sokulmuştur. Tablo 4.4 ve 4.5'te gösterildiği üzere, ilk model anlamlıdır ($F(5, 978) = 72.946, p < .001; R = .52, p < .001$). Yaşamın anlamının her iki alt boyutu, iyimserlik, umudun sadece amaca güdülenme alt boyutu toplam varyansın %27'sini açıklamaktadır ($R^2 = .27$; *düzeltilmiş* $R^2 = .26$). Başka bir deyişle, yaşamdaki anlam, iyimser olmak ve bir amaca güdülenmek yaşamdan alınan doyum düzeyini artırmaktadır. Bir diğer bulgu, beklenildiği üzere yaşamdaki anlam arayışı yaşamdan alınan doyum düzeyini olumsuz yönde yordamaktadır. Yani yaşamdaki anlam eksikliği yaşam doyumunu azaltmaktadır. Bilişsel-duygusal başa çıkma ve amaca yönelik-duygusal sosyal desteğin ikinci set olarak analize

girdiği ikinci model de anlamlıdır ($F(7, 976) = 54.832, p < .001; R = .52, p < .001$). Bu modelde sadece amaca yönelik ve duygusal sosyal destek değişkeninin açıklanan varyans üzerinde anlamlı bir katkısı olmuştur (F değışımi = 7.227, $p < .001; R^2$ değışımi = .011). Yaşam doyumunu en fazla yordayan değişken ise iyimserliktir. Varyansın %5'ini tek başına açıklamaktadır.

TARTIŞMA

Bu çalışmanın temel amacı, öznel iyi oluş bileşenleri yaşam doyumunu ve olumlu duygunun, yaşamın anlamı (varlığı ve arayışı), iyimserlik, umut (amaca ulaşma yolları ve amaca güdülenme) ve başa çıkma stilleri (amaca yönelik-duygusal sosyal destek ve bilişsel-duygusal başa çıkma) tarafından yordanıp yordanmadığını incelemektir. Bunun için, Steger ve ark. (2006) tarafından geliştirilen yaşamın anlamı anketi (Meaning in Life Questionnaire, MLQ) Türkçe'ye çevrilmiş ve bir pilot çalışma ile psikometrik özellikleri saptanmıştır. Yapılan pilot çalışma kapsamında, yapı ve ölçüt geçerliği, iç tutarlık ile test yeniden test yöntemi ile güvenilirliği ortaya konmuştur.

Öznel iyi oluşun her bileşeni için ayrı ayrı yapılan çoklu hiyerarşik analiz bulgularına göre, olumlu duygulanım, iyimserlik, hem amaca ulaşma yolları hem amaca güdülenme tarafından anlamlı ve olumlu yönde yordanmıştır. Yaşamdaki anlamın varlığı ve anlam arayışının ise, korelasyon analizinde, olumlu duygulanım ile anlamlı bir ilişkisi olduğu halde olumlu duygulanımı yordamamıştır. İyimserlik, umut ve yaşamın anlamı değişkenlerinin etkisi istatistiksel olarak kontrol altına alındığında, tek başına amaca yönelik-duygusal sosyal destek aramanın ve almanın olumlu duygu üzerinde olumsuz yönde etkisi olduğu ortaya çıkmıştır. Tüm bağımsız değişkenler arasında, olumlu duyguyu yordayan en güçlü değişkenin amaca güdülenme olduğu saptanmıştır.

Yaşamdaki anlamın varlığı ve anlam arayışının korelasyon analizinde, olumlu duygu ile anlamlı bir ilişkisi olduğu halde her iki alt boyutun da olumlu duygulanımı yordamayışı bulgusu beklenmedik bir bulgudur. Alanyazında yaşamın anlamı ve olumlu duygu arasındaki çalışmalar, anlamlı yaşamın olumlu duygu ile olumlu yönde, anlam arayışının ise olumsuz yönde ilişkisi olduğu yönündedir (örn., King ve ark., 2006; Park, 2010; Steger, Kashdan ve Oishi, 2008; Zika ve Chamberlain, 1987). Ancak ilişkinin nedenselliği üzerine çelişkili çalışmalar mevcuttur. Nitekim King ve ark. (2006) bireylerdeki olumlu duyguların, anlamlı bir yaşama sahip olunduğuna dair bir düşünceye yol açtığını saptamışlardır. Örneğin, arkadaşlarla iyi vakit geçirmek, günbatımına karşı yürüyüş yapmak gibi olumlu duygular üreten aktivitelerde bulunmak, insanın yaşamdaki yerini, rolünü sağlamlaştırır ve evrene yönelik aidiyet duygularını artırır. Olumlu duygular ve yaşamın anlamlılığı algısı birbiriyle içiçe geçen süreçler olsa da, hangisinin hangisine yol açtığı bilgisi halen net değildir. Bu bulguya ilişkin bir başka açıklama da, mutluluğun kültürel olarak tanımıyla ilgili olabilir. Mutluluğa yönelik bakış açılarına- eudaimonik mutluluk ve hedonistik mutluluk- göre, olumlu duygular, hedonistik, yani haz almanın ve acıdan kaçmanın merkeze konduğu bir bakışın ürünüdür. Anlamlı yaşam ise salt heyecan, coşku, duyarlılık, atiklik, ilhamlı olmak gibi olumlu duygulardan daha fazlası, yani erdem sahibi olmak, potansiyellerini gerçekleştirerek yaşamak, içsel bir uyum yakalamak gibi süreçlerle ilgili olabilir (Deci ve Ryan, 2008). Bu bağlamda, örneklemimizin anlamlı yaşam algısı olumlu duyguların ötesinde tanımlanıyor olabilir. Elbette, bu yorumda, Türkiye'nin kültürel özellikler bakımından kolektivistik özellikler taşıması asıl etkidir. Bu kolektivistik özellikler en temelde bireyin kendilik duygusunun ve bireysel kimliğinin ön planda olması yerine grup ahenginin, grup çıkarlarının ve sosyal kimliğin merkeze konması demektir (Baumgardner ve Crothers, 2009, s. 117). Kolektif kültürlerde yetişen bireyler, anlık, kısa süreli ve bireysel doyum sağlayan duygularını, uzun vadeli ve toplumsal yararı olacak duygular için feda edebilirler (Diener, 2000; Diener ve ark., 2003; Diener ve Biswas-Diener, 2008, s.133). Nitekim, Asya ülkelerinde yapılan

birçok çalışma da bunu desteklemektedir (Baumgardner ve Crothers, 2009, s. 121; Diener ve Biswas-Diener, 2008, s. 141; Suh ve ark., 1998). Bu bağlamda, en azından bizim örneklemimiz için yaşamın anlamı ya da yaşamda bir anlam arayışı olumlu duygularla ilintili yorumlanmamış olabilir.

Iyimserlik ile ilgili olarak, olumlu duygu ve iyimserlik arasındaki ilişki alanyazınla uyumludur (örn., Ben-Zur, 2003; Daukantaite ve Zukauskienė, 2012; Gallagher ve Lopez, 2009; Matthews ve Cook, 2009; Segerstrom ve ark., 1998). İyimser bireyler, geleceklerine dair olumlu bir beklenti içinde oldukları, sorunlarla karşılaştıklarında onları tehdit ya da kayıp yerine kendilerini sınavan bir durum gibi gördükleri ve daha etkin çözüm yolları buldukları için olumlu duygu yaşama sıklıkları daha fazladır. Olumlu duygu deneyimleri daha fazla olduğu için de bir sonraki sorun karşısında kullanacakları sosyal, duygusal ya da ekonomik kaynakları ve stresle başa çıkma repertuarları daha geniştir. Bu da onların olumlu duygulanım deneyimlerini artırmaktadır. Benzer şekilde işlev gören umut kavramı her iki alt boyutuyla, beklenildiği üzere, olumlu duyguyu anlamlı ve olumlu yönde yordamıştır. Bu bulgu alanyazınla paraleldir (örn., Irwing ve ark., 1998; Uzun Özer ve Tezer, 2008). Olumlu duyguyu en fazla yordayan değişken amaca güdülenmedir. Amaca güdülenme, ulaşılmak istenen bir amaca erişirken bireyin sahip olduğu güdülenme düzeyidir (Snyder & Lopez, 2007, s.189). Güdülenme arttıkça aktif olma, coşkulu olma, çevre ile olumlu etkileşimde bulunulması gibi olumlu duyguların da artması olağandır.

Beklenmedik sonuçlardan biri de, amaca yönelik-duygusal sosyal desteğin olumlu duyguyu negatif yordamasıdır. Bu bulgu alanyazınla çelişmektedir. Çünkü sosyal destek doğrudan ya da dolaylı olarak en uyumsal başa çıkma stratejilerinden biridir (Carver ve ark., 1989). Bu bulgu, birkaç nedenden kaynaklanabilir. İlki, bu çalışmada kullanılan ölçeğin psikometrik özelliklerinden kaynaklanıyor olabilir. Carver'ın (1997) bazı faktörlere birden fazla faktörün yüklendiğini rapor etse de halen ölçeği 14 faktörlü kabul etmesi, ölçeğin yapı geçerliliğini şüphe altında bırakmaktadır. İkincisi, Carver'ın

(1997) arařtırmacılara tanıdıđı format ve yapı gibi esneklikler göz önüne alınıp, bu alıřmada ok dūřuk i tutarlılık katsayıları elde edilince uygulanan aıklayıcı faktor analizi sonucunda, bazı faktörler ıkartılıp, yeni ikinci-düzey faktörler elde edilmiřtir. Skorlamadaki bu manipulasyon, elde edilen bulgunun nedeni olabilir. Son olarak, kuramsal aıdan bu bulguyu deđerlendirecek olursak, stresli bir durumla bařa ıkarken bařkalarından yardım almak, öneri istemek, yol göstermesini istemek, güvenilir birine dert yanmak, bizi anlamasını beklemek, en azından veriyi topladıđımız üniversite öđrencileri kolay deđerildir. Üniversite ortamına uyum sađlamak ve bu süreçte güvenilir iliřkiler kurmak zaman ve enerji gerektirmektedir. Geliřimsel olarak üniversite öđrencilerinin ge ergenlik ve ge erişkinlik özellikleri tařıdıđını dūřünecek olursak, öđrenciler, sosyal iliřkileri iin kaygı ve korku yařamakta, bařkaları üzerindeki izlenimlerine ok önem vermekte, benliklerine yönelik olası tehdit durumlarına karřı daha duyarlı ve olumsuz deneyimler karřısında daha fazla isel atıflar yapmaktadırlar (Eisenberg ve ark., 1997, aktarma Skinner & Zimmer-Gembeck, 2007). Bu bakımdan, öđrencilerin bu benmerkezci dūřüncelerini baz alırsak, güvenilir birinden yardım istemek, danıřmak, öneri almak, anlayıř, ilgi aramak, kabul görmek gibi davranıřların olumlu duyguyu azaltmasını bu yař diliminde bekleyebiliriz.

Öznel iyi oluřun ikinci bileřeni yařam doyumunu iin yapılan hiyerarřık oklu regresyon analizine gore, yařamın anlamının her iki alt boyutu, iyimserlik, umudun yalnız amaca güdülenme alt boyutu, yařamdan alınan doyum düzeyini anlamlı olarak yordamıřtır. Yařamda anlam arayıřı ise yařam doyumunu düzeyini anlamlı ancak olumsuz yönde yordamıřtır. Yařamın anlamı, iyimserlik, umut deđerkenlerinin etkisi istatistiksel olarak kontrol edildiđinde, tek bařına amaca yönelik-duygusal sosyal destek aramanın ve almanın olumlu duygu üzerinde olumlu yönde etkisi olduđu ortaya ıkmıřtır. Tüm bađımsız deđerkenler arasında, yařam doyumunu yordayan en güçlü deđerkenin iyimserlik olduđu bulunmuřtur.

Yaşamda anlam sahibi olmanın olumlu yönde ve anlam arayışında olmanın ise olumsuz yönde yaşam doyumunu yordaması bulgusu pek çok çalışma tarafından desteklenmektedir (örn., Park ve ark., 2010; Steger ve ark., 2010; Steger ve Frazier, 2005; Steger ve Kashdan, 2007; Steger, Kashdan ve Oishi, 2008; Steger, Oishi ve ark., 2009; Triplett ve ark., 2011). Tüm bu çalışmalar, bireyin anlamlı bir yaşama sahip olduğu inancının, yaşamından daha fazla doyum almasına neden olduğunu göstermektedir. Mutluluğun ya da öznel iyi oluşun bir parçası kuşkusuz anlamlı bir yaşama sahip olma inancı ya da düşüncesidir. Ancak yaşamda anlam arayışının öznel iyi oluş üzerindeki rolü daha belirsizdir. Bir başka deyişle, yaşamdaki anlam arayışı, anlamsızlığın birebir karşılığı değildir. Belki de Frankl'ın da vurguladığı gibi yaşamda anlam arayışı doğuştan ve kaçınılmaz bir güdüdür (1985, s.121). Bu son derece normal ancak sancılı bir süreçtir. Nitekim bu sıkıntılı bir süreç olduğu için yaşamdan doyum alma düzeyini olumsuz yönde yordamakta olabilir. Anlam arayışı sürecinde bireyler, aktif ve dinamik bir şekilde olayları sorgular, yeniden değerlendirir, yeni anlamlar yükler ve yaşamdaki yerini, rolünü ya da amacını yeniden oluşturur. Bu süreç, genelde bireyler bir krizle karşılaştıklarında deneyimlenir. Yeniden anlam oluşturduğunda birey bu krizden başarıyla ve hatta olgunlaşmış/büyümüş bir şekilde çıkar. Folkman (1997/2008) bu anlam arama sürecinin, anlam-bazlı başa çıkma kategorisinde yer aldığını savunur. Ölümcül hastalara bakım verenler üzerinde yaptığı çalışmalardan elde ettiği sonuçlarla, anlam oluşturmanın başa çıkma sürecinin bir parçası olduğuna inanır. Ancak anlam arayışında olmak sadece kriz ya da travmalar sırasında deneyimlenen bir süreç değildir. Örneğin, Park ve ark. (2010) yaşamdaki anlam arayışının yaşamında anlam olduğuna inananların daha fazla bir anlam arayışına girdiklerini ve bu anlam arayışının yaşam doyumunu olumlu olarak yordadığını saptamışlardır. Anlam arayışı daha fazla büyümenin ve gelişmenin de bir parçası olabilir. Özetle yaşamda anlama sahip olmak ve arayışta olmak bireyden bireye ya da kültürden kültüre göre değişebilmektedir. Kavramsallaştırma açısından daha fazla çalışma gerekmektedir.

Olumlu duyguyla benzer bir biçimde iyimserlik yaşamdan alınan doyumun anlamlı bir yordayıcısıdır. İyimserlik ile öznel iyi oluş arasındaki ilişkiyi birebir doğrudan inceleyen çok fazla çalışma bulunmamaktadır. Bu anlamda çalışmamızın katkılarında biri de budur. İyimserlerin yaşamlarından doyum almalarının nedeni olumlu duyguya benzer şekilde, ulaşılabilir hedefler koymaları, yılmamaları ve başarıya ulaşmalarıdır (Scheier ve Carver, 1993; Solberg Nes ve Segerstrom, 2006). İyimserlik mutluluğun en büyük yordayıcılarıdır. İyimserlikle paralel olarak, umutlu olmanın alt boyutu amaca güdülenmenin de yaşam tatmini olumlu yönde yordamıştır. Bu bulgu, herhangi bir amaca ulaşırken yalnızca rotanın belirlenmesinin önemli olmadığını, süreçteki enerji düzeyini koruyabilmenin de ne kadar önemli olduğunu gösterir. Amaca ulaşma yollarının ve amaca güdülenmenin öznel iyi oluş üzerindeki etkileri farklıdır. Bu roller ileride bir çalışmanın konusu olabilir. Ek olarak, iyimserlik ile umudun bağlantılı ancak öznel iyi oluş üzerinde katkıları değişen ayrı kavramlar olduğu bulgusu da bu çalışmayla elde edilmiştir.

Baş çıkma stilleri bakımından, amaca yönelik-duygusal sosyal destek, diğer değişkenlerin etkisi istatistiksel olarak kontrol edildiğinde, tek başına anlamlı ve olumlu yönde yaşamdan alınan doyumunu yordamaktadır. Duygusal ve amaca yönelik sosyal destek almak doğrudan ve dolaylı olarak iyi oluşla ilişkili olduğu birçok çalışma tarafından desteklenmiştir (Adriaansen ve ark., 2011; Penninx ve ark., 1997; Stroebe ve ark., 1996). Doğrudan, birey stresle baş çıkarken yardım almak baş çıkmayı kolaylaştırır, dolaylı olarak ise bireyin destek aldığını bilmesi, olumsuz durumları hem değerlendirirken koruyucu rol oynar hem de olumsuz durumların yıpratıcı etkilerini azaltır. Bizim çalışmamızla uyumlu olarak, doğrudan etki bakımından, Odacı and Çıkrıkçı (2012) özellikle problem-odaklı baş çıkma yolunun yaşam doyumunu ile olumlu ilişkisini rapor etmiştir. Özellikle güçlü sosyal bağları olan kolektif özellikler taşıyan toplumlar için sosyal desteğin yeri tartışılmazdır.

Sonuç olarak, öznel iyi oluş ya da mutluluğun duygusal ve bilişsel iki ayrı bileşeni üzerinde elde ettiğimiz bulgulara göre, yaşamın anlamlı oluşu ve arayışı özellikle yaşam doyumu üzerinde etkilidir. İyimserlik ve umut her iki bileşen için de anlamlı ve olumlu yönde yordayıcılardır. Ancak, umudun, amaca ulaşma yolları ve amaca güdülenme alt boyutlarının rolleri farklıdır. Olumlu duygulanım üzerinde her ikisi de anlamlı ve olumlu yönde etkiliyken, yaşam doyumu için sadece amaca güdülenme anlamlı yordayıcıdır. Her iki bileşen üzerinde en güçlü etken iyimserlik gibi görünmektedir. İyimserlik mutluluğun en önemli öncüllerindedir. Sosyal destek, yaşam doyumu ve olumlu duygu üzerinde doğrudan anlamlı bir etkiye sahiptir ancak olumlu duygu üzerindeki rolü, yaşam doyumundaki kadar net görünmemektedir. Bu çalışmanın, gerek psikolojik danışmanlık, gerekse eğitim alanında pek çok getirileri bulunmaktadır. Ancak araştırma deseninin korelasyonel olması bakımından nedensellik kurulamadığı için çalışmamızın bu anlamda kısıtlılığı mevcuttur.

APPENDIX I

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Dursun, Pinar
Nationality: Turkish (TC)
Date and Place of Birth: 7 February 1980, Denizli
Marital Status: Single
Phone: +90 272 228 13 11
email: pdursun@aku.edu.tr
dursun.pinar@gmail.com

EDUCATION

Degree	Institution	Year of Graduation
MS	METU Clinical Psychology	2007
BS	METU Psychology Department	2003
High School	Antalya Aldemir Atilla High School	1998

WORK EXPERIENCE

Year	Place	Enrollment
2011-...	Afyon Kocatepe University	Research Assistant at Psychology Department
2010-2011	Afyon Kocatepe University	Research Assistant at Educational Sciences Department
2007-2010	Afyon Kocatepe University	Psychologist at Psychiatry Department
2005-2007	Beyoğlu Courthouse	Psychologist at Family Court

FOREIGN LANGUAGES

Advanced English

PUBLICATIONS

Dursun, P., Emül, H.M., & Gençöz, F. (2010). Review of the Emotional Facial Expressions and Its Nature, *New Symposium*, 48, 207-215.

Dursun, P., & Gençöz, F. (2011). Misinterpretation of Emotional Facial Expressions Alcohol Dependence in a Turkish Sample. *Indian Journal of Clinical Psychology*, 38(2), 151-162.

Öcalan, D., Dursun, P., & Solak, O. Inter-hospital comparisons of Anxiety and Burn-out Syndrome levels of Surgery, Intensive Cares and Service Nurses, *Australian Journal of Nursing* (under review).

HOBBIES

Art, Reading, Swimming, Travelling and Music

APPENDIX J

TEZ FOTOKOPİ İZİN FORMU

ENSTİTÜ

- Fen Bilimleri Enstitüsü
- Sosyal Bilimler Enstitüsü
- Uygulamalı Matematik Enstitüsü
- Enformatik Enstitüsü
- Deniz Bilimleri Enstitüsü

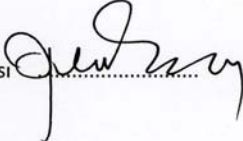
YAZARIN

Soyadı : Dursun
Adı : Pinar
Bölümü : Sosyal Bilimler / Psikolojik Danışmanlık & Rehberlik

TEZİN ADI (İngilizce) : The Role of Meaning in life, optimism, hope, and coping styles in subjective well-being
.....
.....
.....

TEZİN TÜRÜ : Yüksek Lisans Doktora

1. Tezimin tamamı dünya çapında erişime açılın ve kaynak gösterilmek şartıyla tezimin bir kısmı veya tamamının fotokopisi alınsın.
2. Tezimin tamamı yalnızca Orta Doğu Teknik Üniversitesi kullanıcılarının erişimine açılın. (Bu seçenekle tezinizin fotokopisi ya da elektronik kopyası Kütüphane aracılığı ile ODTÜ dışına dağıtılmayacaktır.)
3. Tezim bir (1) yıl süreyle erişime kapalı olsun. (Bu seçenekle tezinizin fotokopisi ya da elektronik kopyası Kütüphane aracılığı ile ODTÜ dışına dağıtılmayacaktır.)

Yazarın imzası 

Tarih 19/12/2012

APPENDIX K

KİMDEN: AKU PERSONEL DAİRE BAŞKANLIĞI

FAKS NO. : 0 272 2281417

11 MAY. 2012 10:18

S1



T.C.
AFYON KOCATEPE ÜNİVERSİTESİ REKTÖRLÜĞÜ
Personel Daire Başkanlığı

Sayı : B.30.2.AKÜ.0.71.01.929.01.01- 3420-4369
Konu : Arş.Gör. Pınar DURSUN'un Anket Çalışması

11 MAY 2012

FEN EDEBİYAT FAKÜLTESİ DEKANLIĞINA

İlgi : 25.04.2012 tarih ve B.30.2.AKÜ.0.10.00.00/200-344 sayılı yazınız.

Fakülteniz Psikoloji Bölümü öğretim elcmanlarından Arş.Gör. Pınar DURSUN'un doktora tez çalışması için Üniversitemiz lisans öğrencileriyle anket çalışması yapmak isteği ilgi yazınızla talep edilmiş olup, Üniversitemiz Diş Hekimliği ve Hukuk Fakültesinin yeni kurulması nedeniyle lisans öğrencilerinin bulunmadığı bildirilmiş, diğer Fakültelerce ise anket yapılması uygun bulunmuştur.

Bilgilerinizi ve gereğini arz edirim.

Doç.Dr.M.Hilmi UÇAN
Genel Sekreter V.

İlgi Kırge

Kayıt Ta.	11.05.2012
D. No.	200
K. No.	1741

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