

IMPACT OF SELF ORIENTATIONS ON WELL-BEING
DURING ADULTHOOD:
THE MEDIATING ROLES OF MEANING IN LIFE,
ATTITUDES TOWARDS DEATH AND RELIGIOUS OUTLOOK

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ABSTRACT

IMPACT OF SELF ORIENTATIONS ON WELL-BEING DURING ADULTHOOD: THE MEDIATING ROLES OF MEANING IN LIFE, ATTITUDES TOWARDS DEATH AND RELIGIOUS OUTLOOK

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The first aim of the present study was to explore the impact of relational and individuational self orientations proposed by Balanced Integration Differentiation (BID) Model (İmamoglu, 1998; 2003) on adults' subjective (SWB) and psychological well-being (PWB). Secondly, it was aimed to test a structural model which shows the possible associations between self orientations, meaning in life (presence of and search for meaning in life) and well-being. Lastly, attitudes towards death (death transcendence and death as an end) and religious outlook (religiosity and religious quest) were included in this study, along with self orientations and meaning in life, to explore their influence on well-being.

Seven-hundred-thirty-seven individuals (458 females and 276 males) from different cities of Turkey participated in the study. Results showed that relational self

orientation directly predicted both SWB and PWB, whereas individuational orientation directly predicted PWB. Furthermore, the presence of meaning in life partially mediated the effects of relational and individuational self orientations on both SWB and PWB. Search for meaning in life partially (negatively) mediated only the effect of relational orientation on both types of well-being.

Results also indicated that relational and individuational self orientations, death transcendence, religiosity (positively) and religious quest (negatively) predicted presence of meaning in life and in turn it predicted both SWB and PWB. Furthermore, relational self orientation (negatively), death as an end and religious quest (positively) predicted search for meaning and in turn it (negatively) predicted both types of well-being. The theoretical and practical implications are discussed along with the suggestions for future research.

Keywords: Balanced Integration Differentiation Model (BID), Subjective and Psychological Well-Being, Meaning in Life, Attitudes towards Death, Religiosity

ÖZ

YETİŞKİNLİK DÖNEMİNDE BENLİK YÖNELİMLERİNİN İYİ OLUŞ ÜZERİNDEKİ ETKİSİ: HAYATTA ANLAM BULMANIN, ÖLÜME YÖNELİK TUTUMLARIN VE DİNSEL GÖRÜŞÜN ARACI ROLLERİ

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Bu araştırmada ilk olarak, Dengeli Bütünleşme-Ayrışma Modeli'nin (İmamoglu, 1998; 2003) önerdiği ilişkili ve kendileşme benlik yönelimlerinin yetişkinlerin öznel ve psikolojik iyi oluşları üzerindeki etkisi araştırılmıştır. İkinci olarak, benlik yönelimleri, hayatta anlam (hayatta anlamın varlığı ve arayışı) ve iyi oluş arasındaki olası ilişkileri gösteren yapısal bir model test edilmiştir. Son olarak ise, benlik yönelimleri ve hayatta anlamın yanı sıra ölüme yönelik tutumlar (ölüm bir aşkınlık olarak görme ve ölümü bir son olarak görme) ve dinsel görüş (dinsellik ve dinsel arayış) değişkenleri de çalışmaya dahil edilerek, tüm bu değişkenlerin iyi oluş üzerindeki etkileri incelenmiştir.

Çalışmaya Türkiye'nin farklı şehirlerinden toplam 737 kişi (458 kadın ve 276 erkek) katılmıştır. Araştırma sonuçlarına göre, ilişkisel benlik yönelimi doğrudan hem öznel

hem de psikolojik iyi oluşu, kendileşme yönelimi ise sadece psikolojik iyi oluşu doğrudan yordamıştır. Ayrıca, hayatta anlam bulabilmenin, ilişkili ve kendileşme benlik yönelimlerinin her iki iyi oluş türü üzerindeki etkilerinde kısmi bir aracı rol oynadığı görülmüştür. Hayatta anlam arayışının ise, ilişkili benlik yönelimi ile hem öznel hem de psikolojik iyi oluş arasındaki ilişkilerde (negatif yönde) kısmi aracı rolü saptanmıştır.

Tüm bunların yanı sıra ilişkili ve kendileşme benlik yönelimleri, ölümü bir aşkınlık olarak görme, dinsel ve dinsel arayış değişkenleri hayatta anlam varlığını, ve sırasıyla, hayatta anlam varlığı da öznel ve psikolojik iyi oluşu yordamıştır. Ayrıca, ilişkili benlik yönelimi, ölümü bir son olarak görme ve dinsel arayış, hayatta anlam arayışını, ve sırasıyla, hayatta anlam arayışı da her iki tür iyi oluşu negatif yönde yordamıştır. Bulguların kuramsal ve uygulamaya yönelik katkıları, daha sonraki araştırmalara yönelik önerilerle birlikte tartışılmıştır.

Anahtar Kelimeler: Dengeli Bütünleşme-Ayrışma Modeli, Öznel ve Psikolojik İyi Oluş, Hayatta Anlam, Ölüme Yönelik Tutumlar, Dinsellik

To myself...

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CHAPTER I

INTRODUCTION

“..You, the people, have the power, the power to create machines, the power to create happiness! You, the people, have the power to make this life free and beautiful, to make this life a wonderful adventure...”

Charles Chaplin (1940)

For human beings, the countdown to the moment of death starts when their heartbeat is first heard in their mother’s womb. In a person’s lifespan, which lasts from the first breath to the last, what kind of life is led by the person is highly important. Therefore, whoever they are (lay people, skeptics, intellectuals, philosophers or scientists), human beings have always tried to explore and understand how to be happy in their limited life cycle. Accordingly, people’s well-being, which basically means taking pleasure in life and also having a functional life, is very important. What predicts our well-being then? What are the basic determinants of people’s subjective and psychological well-being? The possible answers to such questions are important because we, as individuals, want to get through the necessary paths to happiness, and hence we need to understand the parameters of well-being to get there. Well-being has become one of the main issues for human intellectual history from ancient philosophers to today’s scientists. For example, ancient philosophers often claimed that the concept of “balance” was the fundamental parameter of happiness, but they were not sure where this balance came from. The present study aims to provide a clue to this ancient concern.

There has been a vast amount of research on well-being since the 1980s, and researchers have explored various variables, processes and structures that affect people’s well-being. According to PsychINFO’s August 2013 data, there are over

75,000 entries related to well-being, but despite this great interest in the topic of well-being a general, empirical, and theoretical model has not been developed yet (Diener, Suh, Lucas, & Smith, 1999). It is quite clear that in order to develop such an inclusive model, the basic, distinctive, significant, and prominent parameters of well-being should be considered. *The self* has these features and attributes in the definition of well-being. This is because human life starts with the “self”, or as both James (1890) and Mead (1913; 1934) persistently stated, we become “a self” through intra- and inter-personal interaction from the day we were born. However, *the self* is an extremely broad topic of study in which there are numerous variables, concepts, and theories related with these variables. In other words, in any study on variables related to *the self*, one may ask that provocative question: In a very strict sense, *which self* are you talking about?

Since Balanced Integration Differentiation (BID) Model (İmamoğlu, 1998; 2003) is a more comprehensive model suggesting an “agentic-interdependent” self system (İmamoğlu, 1987), in the present study, the main emphasis is on the BID Model. The BID Model proposes that human beings have natural tendencies for both relational and individuational self orientations which generate *distinct* and *complementary* processes of a *balanced* self system. In the present study, it was aimed to explore whether self orientations (relational and individuational) predict individuals’ well-being.

Why do we start with the *self*? The self may appear as the first component in explaining subjective and psychological well-being. After that, a critical question may involve the means or the psychological variables through which basic self orientations may be associated with well-being. Accordingly, if we consider self orientations as the inception point of well-being, then our second consideration may be the place where we give meaning to our existence in this world. Studies showed that a general comprehension of the meaning of life is important for our well-being, and there is a significant link between meaning in life and well-being (e.g., Ho, Cheung, & Cheung, 2010; Kleftras & Psarra, 2012; Rathi & Rastogi, 2007; Steger

& Frazier, 2005; Steger, Frazier, Oishi, & Kaler, 2006). On the other hand, the possible link between self orientations and meaning in life has not been investigated yet. Thus, the present study also aimed to explore the possible associations between self orientations, meaning in life and well-being.

Meaning in life does not exist in space alone by itself. There are some mechanisms which regulate human functioning so that individuals develop a sense of meaning for all the things (living or non-living) around them. These mechanisms may include (1) religious outlook because it may help individuals to find and to defend the meaning of life and (2) attitudes towards death since these may influence how individuals apply their knowledge to the existential anxieties they are confronted with. Thus, in the present study, it was also aimed to investigate the impacts of religious outlook and attitudes towards death on meaning in life and to explore possible relations between self orientations, meaning in life, attitudes towards death, and religious outlook.

To sum up, the main purpose of the present study was to explore the impact of relational and individuational self orientations of adults on their well-being, and the roles of meaning in life, attitudes towards death and religious outlook in the relations between self orientations and well-being.

In the following sections, firstly, the conceptualization of and the philosophical and theoretical framework for well-being are presented. Secondly, the BID Model, on which self orientations was based, and its theoretical structure are provided. Thirdly, meaning in life, which is conceptualized into two related but independent components (presence of and search for meaning in life), is considered. In the fourth section, the known and the possible effects of attitudes towards death and religious outlook on individuals are stated. Lastly, the research questions and the proposed models of the present study are specified.

1.1. Philosophical and Theoretical Background of Well-Being

“He who cannot draw on three thousand years is living from hand to mouth.”

Goethe

Goethe’s concept of hand-to-mouth-living refers to mere existence without any knowledge about the world we live in. Although it is not clear what Goethe proposed for being a self-aware individual, it can be thought that beginning with ancient philosophers, human beings have always been wondering about the “things” and trying to solve the most important question of humanity: *Who are we?*

In about 600 BCE, people were curious about the answers to some specific questions about life and death: “What is nature?”, “What is life?”, “What is death?”. First, people tried to answer these questions by myths. For example, the myth of Oedipus the King was a lesson which emphasized that it is impossible to escape from fate. In the story, a prophecy tells Oedipus that he will kill his father and marry his mother. Through the myth, it is seen that although there were many alternative escape plans for not killing his own father, fate plays its role and eventually Oedipus kills his father. Besides its own story value, this myth (and similar others) were always told by people in order to teach the “nature of existence”. In Oedipus’ story, the main moral is that whatever your actions are, you never escape from your fate. You have to accept it. Until the philosophers raised their voices, people referred to myths to understand and explain almost everything going on in the world. Accepting one’s fate may be considered as one of the earliest prescriptions to achieve a happy life. Without such a belief, the early citizens of our world could surely not endure the burdens of their miserable lives. Without a sincere acceptance of their fate people would not be able to approach happiness in a world full of wars, epidemic diseases, natural disasters, hunger and so on.

Philosophers, on the other hand, realized that not every question about (non)living things could be answered by myths alone. There were some questions which ancient philosophers began to discuss and which were not even mentioned in the myths.

“What is substance?”, “Who are you?”, “Where did the world come from?”, “What is life?”, “What is death?”, “Is it possible that anything can exist forever?”, “Does everything have a beginning?”. These were the first philosophical questions regarding human existence. When they questioned the needs of human beings, philosophers first of all thought that an important number of them is relative. For example, the need for nutrition is important for a hungry person, whereas the need for health is what matters for a sick person. However, according to the first philosophers, the true needs had to be free from time, space and even from the person himself/herself. Therefore, they claimed that the fundamental need of humans is to know who they are and what they are living for. This first existential question, which was asked three thousand years ago, still maintains its importance, and we still search for the answer even in this thesis.

Remembering Goethe’s advice (cited in Gaarder, 1991/2012), we can argue that, to be able to answer some of today’s questions about human existence, it is beneficial to summarize how philosophers have advanced and cultivated their thoughts. Although the primary question in this thesis is about the structure of well-being - and the concept of well-being has been elaborated on by philosophers throughout centuries -, the very first intellectuals began with very basic questions. Contrary to common cultural worldviews, they tried to propose rational answers. Before going into the details of the present study and the related literature, it would be interesting to note the similarities between earlier philosophers and present researchers.

The Temple of Apollo located in Delphi, which is an archaeological site in Greece, has the following inscription: “*gnōthi seautón (know thyself)*”. This means that people should not regard themselves as more than human and that no one can escape from their fate. This belief reigned for a long time, but especially the historians such as Herodotus (484 BCE - 424 BCE) and Thucydides (460 BCE - 400 BCE) and medics such as Hippocrates of Kos (460 BCE - 377 BCE) rose up against the idea of fate (Harrison, 2002; Yapijakis, 2009). For example, Hippocrates of Kos stated that the cause of diseases was the imbalance of nature, not superstition or the Gods.

Consequently, *balance* became a very important concept. This view was one of the first attempts bringing the concept of harmony and balance into bodily and spiritual health. Today, many psychological theories (e.g., Heider, 1958; İmamoğlu, 1998; 2003) give importance to balance for healthy functioning.

According to Socrates (470 BCE - 399 BCE), actual knowledge had to be self-originated and could not be transferred to another person (Stumpf & Fieser, 2012). By asking questions in his exercises, Socrates tried to make his students figure out the answers by themselves because he believed that only self-originated knowledge was actual “comprehension”. Socrates brought philosophy from the sky to the earth. He encouraged people to question their everyday lives by asking questions like the following: “Why and how should we live?”, “How can a person be happy?”, “What is correct behavior?” According to Socrates, a person who acts in violation of his or her own thoughts cannot be happy, and if a person knows how to be happy, then he or she acts accordingly. In other words, he linked *knowing* and *doing*, so that to know good is to do good. Evil is the absence of knowledge; therefore, wrongdoing is always involuntary. When people commit immoral or evil acts, they always do them with the idea that they are good in some way. Unfortunately, in 399 BCE, Socrates was brought to trial on the charge of (1) not worshipping the Gods and (2) corrupting the young people. The prosecutor demanded a death penalty. Although Socrates did not leave any written documents behind, from Plato’s writings we know that he was one of the most influential philosophers who had tried to understand human happiness, well-being, and functioning. He tried to find out universal rules; i.e., the ethics, which tell people what to do in order to be “happy”. It seems that unlike Greek myths, Socrates and his students gave much more freedom to the individual in reaching happiness / well-being. In other words, for them, happiness (well-being) was not an abstract, heavenly concept in the hands of the Creator but rather, the individual himself or herself had the abilities and means to achieve it.

Aristotle (384 BC - 322 BC), stated that a person could be happy if only he or she revealed all the abilities and resources of himself or herself (Irwin, 1988). According

to Aristotle, there were three sources of happiness (well-being): (1) pleasure and joy, (2) being a free and responsible citizen, and (3) being a researcher and philosopher. A person could be happy if only he had all three sources. He also referred to the concept of balance. He mentioned that each of the three sources of happiness had to be well-balanced; otherwise a person could not be happy.

Hellenistic philosophy, which arose from the effects of the last three philosophers mentioned above (Socrates, Plato, and Aristotle), tried to answer the question about the best way to live and die. Hence, “ethics” became the most important philosophical topic. The main question was: “What is happiness and how can it be achieved?” (Stumpf & Fieser, 2012).

There are four important philosophical movements focusing on the question of happiness:

Cynicism: One day, while wandering around the forum (marketplace in Ancient Rome), Socrates stood in front of a stall full of goods and yelled: “There are a lot of things here which I do not need!” According to Cynic philosophy, true happiness cannot depend on external sources such as material luxury, political power and/or health, which means everybody can achieve true happiness (Cutler, 2005; Stumpf & Fieser, 2012). *Once achieved, it is impossible to lose it.* Diogenes of Sinope, who said “...stand out of my sunlight” to Alexander the Great, was one of the founders of Cynic philosophy. For Diogenes, there is no external material “thing” that brings happiness. Instead, to be a “happy being” one should live as one is. Additionally, death is considered to be a continuum of living; therefore, it is not a problematic issue and should not be dwelt too much on (Cutler, 2005). Although it is not possible to consider Cynists' views as empirical hypotheses, it should be noted that they were one of the first philosophers who pointed out the possible relationship between well-being and attitudes toward death and dying.

Stoicism: Nothing is accidental for Stoics. According to Stoicism, everything takes place on a mandatory basis, and complaining is useless when fate is knocking on the door. A person must accept happy situations calmly (Stephens, 2007). Cicero (106 BCE - 43 BCE) and Seneca (4 BCE - 65 AD) are famous Stoic philosophers. Cicero propounded the word “humanism” to define a worldview which places individuals in the center. On the other hand, Seneca was brave enough to write, “what holy is for (hu)man is (hu)man.”

Epicureanism: Aristippus (435 BCE - 356 BCE), one of the students of Socrates, claimed that to seek and maximize pleasure was the main purpose of life (Hamlyn, 1987). He searched the ways of avoiding pain and approaching pleasure (hedonism). On the other hand, Epicurus (341 BCE - 270 BCE) referred not only to sensory pleasure but also to other sources of pleasure, such as watching a work of art or being friends with somebody (Hamlyn, 1987; Stumpf & Fieser, 2012). It was important to restrain and balance pleasure. Compared to hedonist views of happiness, this view may be considered one of the first examples of eudaimonic point of view, in which a person seeks for self-actualization. Like in Cynicism, the balanced attitudes toward death were important for the happy life. By “balanced attitude” I stress the inevitability of death together with its triviality for the living person. As Epicurus said, “...death is nothing to us. When we exist, death does not; and when death exists, we do not.” There were four doctrines of Epicurus’ philosophy on happiness: (1) don't fear the Gods, (2) don't worry about death, (3) what is good is easy to get, and (4) what is terrible is easy to endure (Stumpf & Fieser, 2012).

Neoplatonism: Plotinus (205 - 270), who is one of the most well-known neoplatonists, stated that darkness was only the lack of light (Stumpf & Fieser, 2012). According to him, there was a transcendent “One” which was prior to all existents (Dillon, 1977). He believed that a divine mystery was hidden in every visible thing. A person must join the “One” for achieving happiness. It can be said that Plotinus referred to spiritual happiness.

To sum up, in the 3000-year-old human intellectual history, two important questions remain constant throughout centuries and cultures: *What is happiness?* and *How can one be a happy person?*

Nothing has much changed in 3000 years. Lay people, philosophers and scientists still try to answer the basic question: “What is happiness?”. Until the 1980s, psychology generally focused on negative emotions such as anxiety and depression, but from the 1980s onward, positive emotions such as happiness and well-being have taken their place in the field (Myers & Diener, 1995). Happiness has been studied within a broader concept called “well-being”. Research on well-being has become more of an issue especially for the past ten years in positive psychology. Although the definition of well-being is controversial and unresolved, there are two general perspectives about well-being in the field: the *hedonic* and *eudaimonic* views (Ryan & Deci, 2001).

The hedonic approach focuses on mere happiness and the main theme in this approach is to attain pleasure and avoid pain regardless of the meanings of the actions, which elicit happiness. In other words, individuals who maximize their pleasure and minimize their pain are simply the “happy ones”. The eudaimonic approach, on the other hand, differs from the former in that it focuses on meaning in life and self-realization. Additionally, according to eudaimonic approach, well-being is defined in terms of the degree to which a person is fully functioning. In other words, the self-fulfillment of one’s daimon (true self) would result in an autonomous and authentic life, which maximizes one’s well-being.

Both the hedonic and eudaimonic views of well-being, which are based on ancient philosophical debate, have been widely studied in psychology literature. Although some researchers differentiate these views from each other, some others treat hedonic and eudaimonic views as complementary well-being tools. In other words, research showed that well-being is a multidimensional phenomenon, which includes both

hedonic and eudaimonic approaches (Keyes, Shmotkin, & Ryff, 2002; Ryan & Deci, 2001).

1.1.1. The Hedonic View of Well-Being (Subjective Well-Being)

The foundations of the hedonic view of well-being were laid by the ancient philosopher Aristippus (435 BCE - 356 BCE) and his follower Epicurus (341 BCE - 270 BCE). They both argued that pleasure is the main crucial intrinsic good. According to Epicurus, happiness (well-being) could also be achieved by attaining a state of balance / tranquility of spirit (ataraxia), absence of bodily pain (aponia) and escaping any conditions producing fear, pain, distress, worry, displeasure, and so on. In the hedonic approach, happiness and well-being were equivalent in conceptual meaning (Kahneman, Diener, & Schwarz, 2003). As its name implies, subjective well-being (SWB) is one's perception and evaluation of his or her life. Although this can be considered too "subjective", research showed that people's evaluation of their lives is strongly connected to their positive psychological health (Diener, Sapyta, & Suh, 1998).

It is clear that so-called hedonic psychology emphasizes the pleasure - pain continuum in human experience. In order to be able to define, describe, explain, and evaluate this continuum, researchers must use some assessment tools. Diener and his colleagues (Diener, 2000; Diener, Emmons, Larsen, & Griffin, 1985) proposed a SWB scale which has three components: (1) life satisfaction, (2) the presence of positive mood and (3) the absence of negative mood. The whole scale is often considered as a measure of happiness. Although there are some other assessment tools for happiness and most importantly there is a debate about the indicator power of SWB for the hedonic view, for about fifteen years SWB has been applied as a measure variable for the hedonic view of well-being (Ryan & Deci, 2001). Therefore, in the present study Diener and his colleagues' assessment rationale for well-being is used.

The first component of SWB scale (life satisfaction) is also defined as the cognitive component of SWB. On the other hand, the second (the presence of positive mood) and the third (the absence of negative mood) components together refer to the affective component of SWB. Pavot and Diener (1993) pointed out that the affective component has drawn greater attention from researchers compared to the cognitive component. Diener, Oishi, and Lucas (2003) claimed that the affective and cognitive evaluations of one's life are so important that SWB is mandatory not only for an individual's good life, but also for the foundation of a good society.

Myers and Diener (1995), in their article, tried to understand who the happy people are, and they emphasized that some beliefs about happiness are groundless myths. They reviewed studies about the relations among well-being and some demographic variables and concluded that age, sex, race, and money are not the basic indicators of happiness. Considering an expected deterioration in bodily functions, cognitive abilities, and health in general, a decrease in well-being is expected as age increases. However research showed that age does not affect an individual's sense of well-being (e.g., Horley & Lavery, 1995; Latten, 1989). Similarly, the results of the studies on well-being and sex revealed no major sex-related differences in SWB (e.g., Michalos, 1991). Additionally, there is not a favorite race or ethnic group in SWB (e.g., Diener, Sandvik, Seidlitz, & Diener, 1993). Individuals' income levels show little effect upon SWB (e.g., Diener & Suh, 1997; Oswald, 1997); however, it is also known that the relation of money to SWB is different in poor and rich countries. As expected, in poor countries, citizens need money to obtain vital goods and therefore, they perceive money as a means to attain happiness. In the rich countries, however, people most probably try to acquire other "things" to be happy. In other words, financial status is correlated with SWB in poor countries but not in rich ones (Diener & Diener, 1995). A similar relation emerges between education and SWB. Education level is correlated with SWB for individuals with lower incomes. Less educated individuals' well-being is higher than that of educated individuals with the same income level (Diener et al., 1993).

In fact, personality traits, close relationships, culture, health, and religiosity significantly affect perceived well-being (Myers & Diener, 1995; Ryan & Deci, 2001). For instance, several studies have investigated whether happiness varies by culture. It is clear that in paper-pencil tests measuring happiness across cultures, the translation of affective words would result in different results. Interestingly, in an earlier study (Inglehart, 1990 cited in Myers & Diener, 1995) Swiss participants, who were fluent in German, French, or Italian, all had higher self-reported life satisfaction than their German, French, and Italian neighbors. In other words, higher ratings of life satisfaction were dependent on the citizenship, not the mother tongue. Diener, Suh, Smith, and Shao (1995) found that compared to collectivistic cultures, in individualistic cultures, where people are expected to express positive emotions more freely, participants report higher levels of SWB. In addition, Euro-American style of SWB can be described as individually oriented SWB because in these individualistic cultures, happiness is closely related to health/life satisfaction and independent personhood. However, in Asian style of SWB, social relationships are much more important in the definition of happiness; therefore, in Asian cultures collective welfare, self-control, diligent role performance, and rigorous self-cultivation have more priority in the definition of happiness (Lu & Gilmour, 2004).

In their meta-analysis of 137 personality traits and SWB, DeNeve and Cooper (1998) found that two of the “Big Five” traits, extraversion and agreeableness, were positively correlated with SWB, whereas neuroticism was negatively correlated with it. The other two of the Big Five personality traits, openness and conscientiousness, had no major correlations with SWB. Additionally, it was also found that attributional styles of chronically happy and unhappy people were different. Compared to unhappy people, happy people tend to evaluate the same experiences more favorably and their attributional styles were mostly positive compared to unhappy people (Lyubomirsky & Ross, 1999; Lyubomirsky & Tucker, 1998).

The relationship between physical health and well-being is not surprising. However, interestingly, this relationship has been shown to be judgmental/perceptual rather

than medical. In other words, except for patients with severe chronic illness (Mehnert, Krauss, Nadler, & Boyd; 1990), respondents' degree of SWB was dependent on their perceived health rather than their medical records (Watten, Vassend, Myhrer, & Syversen, 1997).

It is a well-known fact that warmth, trust, and relatedness are the basic needs of human beings and the concept of attachment is assumed to be strongly correlated with lifelong well-being (Baumeister & Leary, 1995; Bowlby, 1969). It was found that relatedness was one of the significant variables that influence happiness. Loneliness, for example, is negatively correlated with the positive affect of SWB and life satisfaction. In addition, affiliation and relationship-related traits were found to be the significant variables related with SWB (for a review see Ryan & Deci, 2001).

The relationship between religiosity and well-being is very broad. Religiously active individuals are less likely to use drugs, smoke, divorce, commit suicide and therefore, they are expected to be healthier and happier than nonreligious individuals. Studies with Christian samples showed supportive evidence (Myers & Diener, 1995). It was also found that religious people are less vulnerable to depression, feel positively about meaning in life, and report higher levels of happiness and life satisfaction. However, it is not very clear whether this happiness-religiosity link stems from some types of relatedness with other religious individuals or from a sense of meaning in life provided by the religiosity dimension of a cultural worldview.

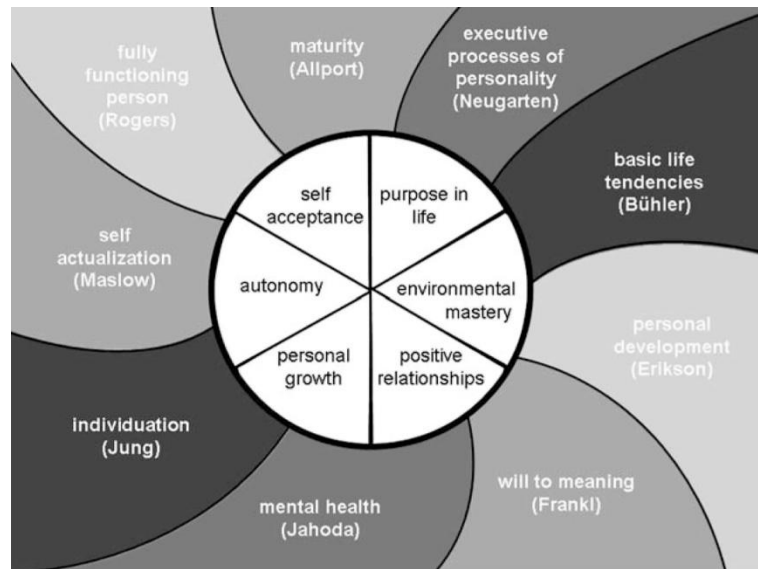
1.1.2. The Eudaimonic View of Well-Being (Psychological Well-Being)

First Plato and then Aristotle discussed the concept of "Form" representing a schema of life structure, in which all living and nonliving "things" exist. Plato, the father of this conceptualization, gave *beauty* as an example to explain what he meant by Form. He claimed that somewhere in the spiritual universe, there is an ultimate reality of beauty and all the things in the world try to resemble it. In other words, in order to classify, for example, a red rose as beautiful, we have to intrinsically know what

beauty is. Similarly, both Plato and Aristotle gave importance to the *form of good* (Stumpf & Fieser, 2008). In ethics, philosophers try to explain what good is. The concept of goodness is very important for ethics because in ethics, philosophers try to explain what the good is at which human behavior aims. In his *Nicomachean Ethics*, Aristotle said that “every art and inquiry and similarly every action and pursuit, are thought to aim at some good.” He believed that a good person is not the one who succeeds, wins, or becomes rich; instead, it is the person whose whole life is good. On the one hand, happiness and welfare are important states for human functioning. On the other hand, Aristotle differentiated happiness/welfare from a much broader concept: eudaimonia. In an etymological sense, “eu-daimonia” means “good-spirit”. Therefore, when Aristotle said that a person is a happy person, he meant that this person has virtue (or excellence). Although Waterman (1984) translated eudaimonia as happiness, it is clear that we cannot simply treat eudaimonia as a form of happiness; rather, eudaimonia is some type of flourishing. If we visualize eudaimonia as a house, in this house, there are different excellence rooms such as autonomy, positive relationships with others, self acceptance, personal growth, purpose in life, and environmental mastery (Ryff, 1989a; 1989b; 1995).

Ryff (1989a) proposed a very suitable name for the concept of eudaimonia, i.e. “successful ageing”. Successful ageing seems to be a very inclusive concept in that as they grow older, people tend to flourish their experiences, self-related characteristics, and existential worldviews. Therefore, it is not surprising to expect a strong relationship between life satisfaction and successful ageing. Of course, successful ageing does not comprise only life satisfaction; instead, many dimensions such as happiness, adjustment, affect balance, morale, SWB, and the harmony (balance) between the individual and the environment are required for it. This framework has many advantages compared to previous approaches to ageing: (1) Ryff’s model has a strong theoretical base for well-being (see Figure 1). Her approach has its roots in life span developmental theories (Buhler, 1935; Erikson, 1959; Neugarten, 1968), clinical theories of personal growth (Allport, 1961; Jung,

1933; Maslow, 1968; Rogers, 1961; von Franz, 1964), and mental health theories (Jahoda, 1958). (2) Ryff took a very positive approach to successful ageing; in other words, she emphasized the measures of wellness instead of illness. (3) This framework sees ageing as a challenging process, in which growth and development never stop. (4) Ryff treats well-being as a dynamic process affected both by individuals and by the system in which the individuals live.



Source: Ryff, C. D., & Singer, B. H. (2008). Know thyself and become what you are: A eudaimonic approach to psychological well-being. *Journal of Happiness Studies*, 9, 13-39.

Figure 1. Core Dimensions of Psychological Well-Being and Their Theoretical Foundations

Ryff (1989b; Ryff & Singer, 2008) proposed a multidimensional model consisting of her framework of psychological well-being (PWB). As referred to above, her model has six dimensions. Self-acceptance is the first dimension, which is very important for positive psychological functioning. It emphasizes both the acceptance of self and the acceptance of one's past life. The second dimension is called positive relations with others, and as its name implies, this dimension is about warmth, trust, empathy, affection, and love. Love, for example, is a central component of mental health, and

therefore, leads to PWB. Autonomy is the third component, which is related to having an internal locus of evaluation. This internal locus provides individuals with autonomy, so they do not seek others' approval. Instead, they consider their own personal standards. The ability to create environments suitable to one's psychological state is important for mental health, and Ryff defined this ability as environmental mastery. This is the fourth dimension of PWB. Purpose in life is the fifth dimension in this model representing a maturity to feel or experience a purpose in life. The final dimension, which is named as personal growth, emphasizes the ability to develop one's potential and reach self-actualization. These six dimensions are not independent components; they are multiple converging aspects of positive psychological functioning.

Since psychological functioning and PWB can be related to age and gender, researchers studying PWB have examined whether there was a difference between young and old adults and between women and men (Ryff, 1989b; Ryff, 1991; Ryff & Keyes, 1995). In many studies, possible age differences were examined by categorizing participants as young, middle-aged, and old-aged adults. Results showed that two aspects of PWB remain constant in different age categories. These were positive relations with others and self-acceptance. On the other hand, some factors of PWB such as environmental mastery and autonomy increased with age (esp. from young adulthood to midlife). The only decrease with age was found in two dimensions: personal growth and purpose in life (esp. from midlife to old-age). Men and women were different only in two dimensions of PWB. First, compared to men, women of all ages rated themselves significantly higher on positive relations with others; and second, they also had higher ratings on personal growth. There were no significant differences between men and women in the other four dimensions.

Psychological well-being emphasizes the person-environment and person-person interactions. Therefore, culture can be considered as one of the major moderators in well-being research. Ryff (1995) summarized possible differences between individualistic and collectivistic cultures. For example, self-oriented aspects of PWB

such as self-acceptance and autonomy are more important in individualistic cultures, whereas collectivistic cultures value positive relations with others more. However, it seems that self-culture interaction is neglected in psychology studies. All individuals in USA, for example, were considered as individualistic, while people from South Korea were defined as strict members of collectivism. Therefore, for a better comparison, self-related differences within cultures should be taken into account in the investigation of so-called cultural differences.

As mentioned in the previous section, SWB is about immediate and temporary pleasure gain and/or pain avoidance. However, PWB and its dimensions imply a more stable, life-long, and existential state of functioning. Keyes, Shmotkin, and Ryff (2002) stated that although there are some resemblances, these two are conceptually separate constructs. Thus, in the present study, both SWB and PWB were used as indicators of individuals' well-being.

About a decade ago, Diener et al. (1999) stated that we should understand the "*causal pathways leading to happiness*" (p. 276). As Diener and his colleagues pointed out, there is a need for a general, empirical, and theoretical model. Although more than a decade has passed after their proposition, no such model including personal, existential, and cultural variables at the same time has been developed yet. The main purpose of the present study is to discover the impacts of (1) self orientations proposed by the Balanced Integration and Differentiation Model, (İmamoğlu, 1998; 2003), (2) meaning in life, and (3) some variables associated with meaning in life (attitudes towards death and religiosity) on SWB and PWB.

In the following section, firstly, the Balanced Integration and Differentiation Model, which proposes a balanced self system including distinct and complementary processes, will be introduced. Then, the relationship of well-being to the BID Model will be discussed.

1.2. The Self: Balanced Integration and Differentiation (BID) Model

“İlim ilim bilmektir ilim kendin bilmektir
Sen kendini bilmezsin ya nice okumaktır”¹
Yunus Emre

The concept of self has been studied for many years in psychology. Self-awareness, self-consciousness, self-verification, self-monitoring, self-enhancement, self-regulation, self-presentation, and self-esteem are some of the topics which have been widely studied in many cultures. The self is one of the most widely investigated concepts in psychology, especially in social psychology (Baumeister, 1999).

The self of any individual begins with having a physical body. In addition to this physical aspect of the self, a psychological part of this being contains thoughts, feelings and attitudes (Baumeister, 1999). Contemporary self theories are based on the insights of James (1890) and Mead (1913; 1934) who both described the self with two different emphases: *I* and *me*. The “me” self (the “known”) refers to *self concept* and the “I” self (the “knower”) refers to *self awareness* in the literature of the psychology of the self. Self-concept is the sum of an individual’s thoughts, attitudes, and knowledge about his or her own values, goals, abilities, identities, and so on. In short, self-concept is the sum of the answers given to the question, “Who am I?” After so-called atomists, ancient philosophers (Socrates, Plato, Aristotle) had tried to understand this basic existential question, and although they could not give a clear answer to the question of being, they thought that regardless of the reason of our entity, we should try to make our life as well-functioning as possible. In other words, creating a self in our world is important, but it is the self’s survival and/or flourishing that has more significance for enhancing the quality of life. As noted before, Greek philosophers called this process *happiness* and made this topic one of the primary intellectual issues. From a psychological point of view, concepts such as happiness,

¹ English translation: Knowledge is to understand, to understand who you are / If you know not who you are, what's the use of learning.

well-being, healthy functioning and so on are assumed to be the end product of any behavior, which is closely related to one's self.

Theories of and empirical studies on the self concept have demonstrated the multidimensional nature of the self. As Baumeister (1999) indicated, there are many categories and concepts of the self and they have been analyzed in detail. A global look into the concept of the self appears to have been lost, even though such a view had been put into words about 3000 years ago. Although these ancient philosophers did not clearly define the concept of the self, they pointed out a very basic proposition about the self's healthy and effective functioning. For them, being a good, successful, happy, and a prosperous individual lies in harmony / balance. More specifically, Plato viewed the good life as the life of inner harmony (balance), well-being, and happiness. In the present study, the main emphasis is on Balanced Integration and Differentiation (BID) Model (İmamoğlu, 1998; 2003), which is one of the current theories of the self and stresses the harmony for both intra- and inter-personal self orientations.

Although there are many studies investigating the relationship between culture and happiness (well-being) (e.g., Diener et al., 1995; Lu & Gilmour, 2004; Ryff, 1995), the major shortcoming of these studies is to assume that all individuals have the characteristics of the culture in which they live (e.g., Bandura, 2001; İmamoğlu & Karakitapoğlu-Aygün, 2006). In other words, culture influences the goals of people and thus the sources of well-being (Diener et al., 1999). However, it is plausible to assume that since person-culture interaction is like a living organism, not culture itself but the interaction of person and culture is important. In other words, it can be misleading to define all individuals in the same culture as "individual-oriented" or "social-oriented". The concepts of individuation and relatedness should be determined based on one's position in the society. Therefore, in order to assess the well-being of any individual, his or her self construal type can be more predictive than any general label that is put on his or her culture.

The cross-cultural findings have great importance for understanding and explaining person-environment-culture interaction. From a cross-cultural perspective, a common and well-accepted view of this interaction is the individualism-collectivism framework, which suggests bipolar self-construal formulations (e.g., Markus & Kitayama, 1991; Triandis, 1989). According to this framework, cultures tend to be either individualistic or collectivistic. Moreover, it has been suggested that members of individualistic cultures have independent self-construal, which requires thinking about themselves as independent of relationships, autonomous or separated from others. On the other hand, it has been proposed that members of collectivistic cultures have interdependent self-construal, which requires thinking about themselves as interdependent with close others and to define their selves by important roles. However, the differentiation of cultures as individualistic and collectivistic has at least two main problems: (1) although the emphasis is on its continuum, such a differentiation creates or implies a bipolar nature of cultures, which is not entirely correct; and (2) people in the same country can be considered individualist or collectivist without reference to their particular self types. For example, in Turkey where the present study is carried out, individuals may show both some collectivistic characteristics (such as emphasis on friendship and family, strong attachment with relatives, close relationships with neighbors etc.) and some individualistic features (especially among the better educated, high SES individuals) (İmamoğlu, 1987; İmamoğlu, 2002; İmamoğlu, Küller, İmamoğlu, & Küller, 1993). Compared to the aforementioned dichotomous point of view, the BID model enables us both (1) to classify individuals' particular self instead of the general characteristics of the culture in which they were born and (2) in so doing, to consider characteristics involving individualistic and collectivistic dimensions (i.e., relatedness and individuation) as not opposing but distinct and complementary, as explained below.

The BID Model was derived from the observation that “*the natural order involves a balanced system resulting from the interdependent integration of differentiated*

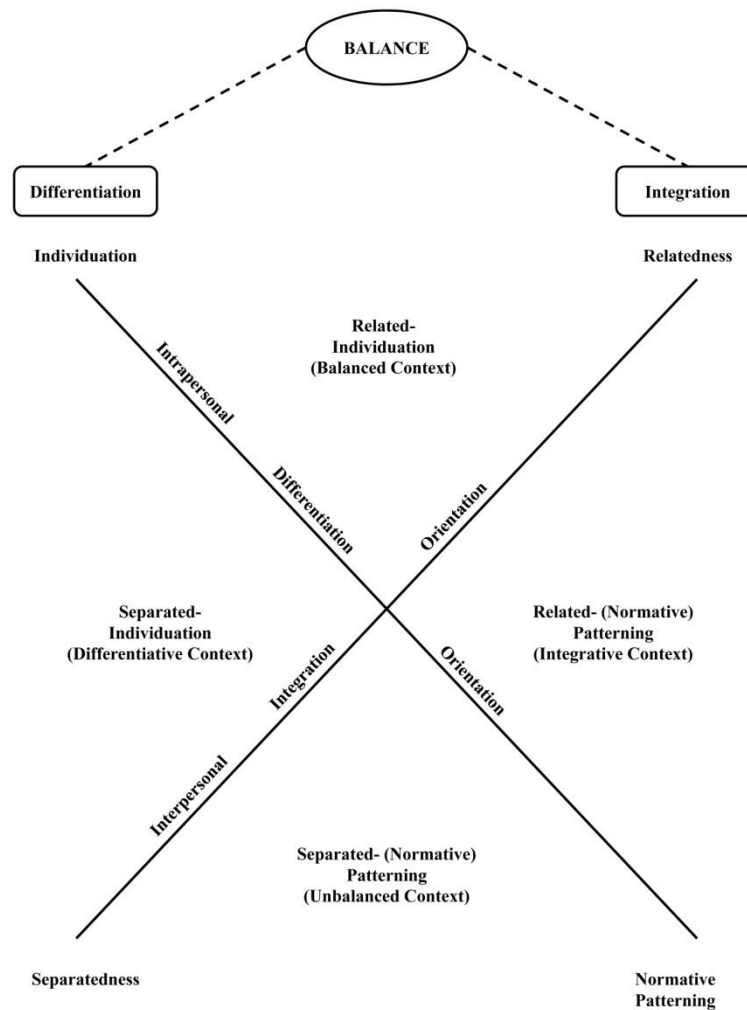
components” (İmamoğlu, 2003, p. 371). The model proposes that human beings have natural tendencies for both intrapersonal differentiation and interpersonal integration. Intrapersonal differentiation represents a self-developmental tendency to actualize one’s unique potentials and be effective while interpersonal integration represents an interrelational tendency to feel connected to others. These intrapersonal differentiation and interpersonal integration orientations represent *distinct* and *complementary* processes of a balanced self system.

The high and low ends of intrapersonal differentiation are referred to as *individuation* (e.g., developing in accordance with one’s personal inclinations, capabilities, and free will) and *normative patterning* (e.g., developing in accordance with normative expectations and social control), respectively. The high and low ends of interpersonal integration are labeled as *separatedness* and *relatedness*, respectively. Accordingly, individuation and relatedness are considered as opposing but distinct and complementary orientations of a balanced self system (distinctness and complementarity propositions). The model also proposes that a balanced self system tends to be associated with optimal psychological functioning across cultures especially in supportive conditions (optimal functioning and universality propositions) (İmamoğlu, 1998; 2003).

Individuation has been found to be associated with intrinsic motivational variables (e.g., exploration security, need for cognition and exploration, curiosity, tolerance for ambiguity, and perceived autonomy), while relatedness has been found to be associated with affective-relational variables (e.g., perceived love-acceptance, satisfaction with different aspects of one’s life, emotional closeness with parents, positive self- and other-models, attachment security, trust for self, positive future expectations, and low trait anxiety) (İmamoğlu, 2003; 2009; İmamoğlu & Güler-Edwards, 2007; İmamoğlu & İmamoğlu, 2007; 2010; İmamoğlu & Karakitapoğlu-Aygün, 2006; 2007).

As shown in Figure 2, an individual can be high or low on intrapersonal differentiation and interpersonal integration orientations, which, as noted above, are distinct from each other. Thus, the model suggests four self-types, which are derived from the combinations of high and low levels of these orientations; (1) *separated-individuation*, (2) *related-patterning*, (3) *related-individuation* and, (4) *separated-patterning*.

Separated-patterning refers to an unbalanced self type since neither integration (relatedness) nor differentiation (individuation) needs are met. Although separated-patterned individuals are cognitively bonded or patterned, they are emotionally detached. Related-individuation refers to a balanced self type because both of those needs are met. The concepts of nurturance, mutual love, uniqueness, autonomy are all important for people in this type. They are able to form a harmonious relationship between their individuation and attachment to others. It is important to note that this individuation does not mean a mutual separation from others; instead, they try to individuate with others.



Source: İmamoğlu, E. O. (2003). Individuation and relatedness: Not opposing but distinct and complementary. *Genetic, Social, and General Psychology Monographs*, 129, 367-402.

Figure 2. Balanced Integration and Differentiation Model

Separated-individuation and related-patterning refer to differentiated and integrated self types, respectively. While only differentiation or individuation needs are met in the former, only integration or relatedness needs are met in the latter. On the one hand, individuals who have separated-individuated self type seem to have satisfaction for their needs for autonomy and individuation. However, the separated nature of this type indicates a low connectedness to significant others. On the other hand, related-patterned individuals are expected to be integrated to other people in

terms of both affective attachments and cognitive or ideational similarities. Nurturance, sacrifice, protection are some of the key concepts in related-patterned self type. It is apparent that individuals, who have related-patterned self type, cannot fulfill their autonomy or individuation needs.

The studies which were conducted to test the BID Model supported the argument that individuation and relatedness are not opposite but distinct orientations. Furthermore, the studies with Turkish, American, and Canadian samples demonstrated the existence of four self-types (İmamoğlu, 1998; 2003; İmamoğlu & Güler-Edwards; 2007; İmamoğlu & İmamoğlu, 2007; İmamoğlu & Karakitapoğlu-Aygün, 2004; 2006; 2007). Studies also supported the assumption of the BID Model that balanced self-type, in which both differentiation and integration needs are met, is an optimal type on account of psychological functions (İmamoğlu, 2003; İmamoğlu & Beydoğan, 2011; İmamoğlu & Güler-Edwards, 2007; İmamoğlu & İmamoğlu, 2007; 2010).

There are studies showing evidence for the relationship between self orientations and the different types of well-being. More specifically, although there is a strong relation between individuation self orientation and psychological well-being, relational self orientation appeared to be associated with both subjective and psychological well-being (İmamoğlu & Beydoğan, 2011). The present study aims to extend those findings by investigating the relationship of self orientations and well-being with meaning in life. Accordingly, in the following section, meaning in life is considered.

1.3. Meaning of Life as an Existential Anxiety

Whether they have balanced or unbalanced self-construal types, all individuals have the same basic questions of existence: “What is my function?”, “Why do we live, if there is death at the end?” As Yalom (1980/1999) pointed out, a “healthy” confrontation with such existential questions/anxieties would bring a more efficient

and well-functioning life. Among many others, one of the most well-known and influential examples is Victor Frankl. Before Frankl thought about his existential propositions, he, unfortunately, had to live and survive in a concentration camp, where he developed his existential theory. Basically, he showed that finding a meaning in life, whether it is worth living or full of painful burdens, is extremely important to live in a positive way. Even in a concentration camp, where lots of people were sick and aware of their high risk of annihilation, Frankl and his friends tried to *create meaning* so that even their daily hassles became a tool for their very existence (Frankl, 1963/2000). Concepts such as meaning, meaninglessness, absurdity, and death anxiety have been studied before and after Frankl's experiences in World War II. However, those years became the peak point of existentialism and existential psychology.

The 20th century was marked in the West by the loss of faith as well as a sense of futility, meaninglessness and the absurd. Within such an intellectual atmosphere, existentialism flourished as a powerful line of thinking especially following World War II. Jean-Paul Sartre, Martin Heidegger, Søren Kierkegaard, Friedrich Nietzsche, Albert Camus, Karl Jaspers and some other philosophers are identified as existentialists. Existentialism was defined as a cultural movement that flourished in Europe in the 1940s and 1950s. Thinkers from different branches of science and arts, who had thought hard on existence, pointed out the questions of “...*what it means to be a human being, how we humans relate to the physical and metaphysical world that surround us, and how we can find meaning given the realities of life and death*” (Pyszczyński, Greenberg, & Koole, 2004, p. 6).

As Langle (2005) points out the question of the meaning of our existence is “*I am here - for what purpose?*”. Existential questions like the above are always hard to ask and even harder to answer. Actually, the founder of Logo Therapy, Viktor Frankl, also argues that “...*it is life itself that asks questions of man. (...) it is not up to a man to question; rather, he should recognize that he is questioned, questioned by life...*” (cited in Langle, 2005). Independent of the theoretical structure and any type of

question (whether it comes from existence itself or from the fact that we are the agents of existential questions), it seems that human beings are always surrounded by some type of existential concern. This is the ability which differentiates us from other organisms. Decades ago, Wolf (1950) differentiated existential psychology from existential philosophy by stating that the former deals with the “*the psychology of man as far as he questions his existence*”. He also reminded us that in the history of psychology, the term existential psychology was first used by Titchener and was used for the conceptualization of only the aspects of sensory experience. However, as Wolf stated, the frame of reference in existential psychology should be one’s existence in the world in which he or she lives. Since Wolf’s book was published about 60 years ago, his arguments were mostly related with the link between the psychodynamic defense mechanism and the problem of existence. He also postulates that human existence is a unique phenomenon, and therefore, *only* in psychopathology can we get clues about one’s existential structure. However, as I will summarize below, the problem of human existence is not a “psychopathology-related” concept. Instead, existential anxieties, primarily the fear of death, affect human behavior in a variety of ways. For example, it can be assumed that the well-being of an individual would be affected by his or her attribution to meaning in life.

Yalom (1980/1999) described four distinct existential anxieties which can lead to some form of psychopathology: (1) Freedom in the sense of groundlessness, (2) isolation in the sense of loneliness, (3) meaninglessness / absurdity, and (4) death. He argues that these anxieties are not the anxieties of people with any psychopathological disorder; these are the anxieties of human beings in general. The fourth existential anxiety, namely death or *the fear of death*, seems to have a common variance among other anxieties. In other words, it can be plausible to think that the fear of death will tap other anxieties. On the one hand, although I do not know of any study that compares these anxieties with each other, one can think that the fear of death may be more traumatic than any other because it emphasizes a total annihilation. On the other hand, the concept of *meaninglessness* may be a more

terrorizing anxiety since one can experience *meaninglessness* in the life that ends with this annihilation.

In a qualitative study about parents' experience and meaning construction for the loss of a child, Possick, Sadeh and Shamai (2008) found that the construction of a meaning for the loss of a child is a way to cope with the world. They made in-depth interviews with 16 Israeli parents, who had lost their children because of terrorist attacks, and qualitative data showed some evidence for grieving parents. A collective meaning search might enable them to cope well both with their loss and the guilt that they experience. Parents reported that their children had died (1) for the existence of their Jewish community, namely Israel, and (2) for Kiddush Hashem (God). In an existential frame of reference, these parents (like other parents in grief) force themselves to find meaning in the death of their children; without a meaning for their loss, the question of "I am here - for what purpose?" becomes totally *meaningless*. Therefore, in the same sense, both fear of one's own death and fear of significant others' death are important for one's own existential experience.

What has been untouched for 60 years is the theoretical background of existential philosophy and existential psychology. Existentialists have proposed their arguments with reference to well-known Western philosophers such as Heidegger, Nietzsche, Kierkegaard, and Sartre. It seems that the big picture of the existential theories is still missing. Although it is not the main concern of the present work, it should be noted that the problem of *being-in-the-world* naturally is also one of the main concerns of the *East* and should be examined as well.

Whether we come from the East or from the West, we all know that we will die eventually. For all other existential anxieties, we can experience an illusion; that is, we can deny our isolation, groundless freedom and even the meaninglessness of our everyday behaviors. However, we cannot deny our mortality.

1.3.1. The Presence of and the Search for Meaning in Life

“Tell us!”

“All right,” said Deep Thought. The Answer to the Great Question...”

“Yes...!”

“Of Life, the Universe and Everything...” said Deep Thought.

“Yes...!”

“Is...” said Deep Thought, and paused.

“Yes...!”

“Is...”

“Yes...!!!...?”

“Forty-two,” said Deep Thought, with infinite majesty and calm.

Adams (1979/2004)

In his well-known science fiction novel *The Hitchhiker's Guide to the Galaxy*, Douglas Adams (1979/2004) introduces a super computer called Deep Thought which knows all the answers about things in the universe. One day Deep Thought is asked the basic question of all existence: the answer to the ultimate question of life, the universe, and everything. Deep Thought has used 7.5 million years to calculate the correct answer for it; and the answer is very simple: forty-two. Not surprisingly, nobody understands what Deep Thought means. She tells the audience that the problem is not the absurdity of the answer; instead, “forty-two” becomes meaningful if only the right question would be discovered. When Deep Thought was trying to find out the ultimate answer to the meaning of life in a fantasy world, the real philosophers and scientists in our real world were also exploring the same question.

Some intellectuals of the 20th century, such as Karl Jaspers, Gabriel Marcel, Jean-Paul Sartre, and Albert Camus pondered on the meaning of life and the absurd. Sisyphus, one of the mythological heroes, was defined as the symbol of meaninglessness and the absurd by Camus (Erhat, 1989). According to the myth, Sisyphus is a mortal character who stole the gods' secrets and was punished for this eternally. His penalty is to raise a huge stone, to roll it, and push it up a slope. Every time he reaches the summit, the stone rushes down and he has to push it up again toward the summit (Morford & Lenardon, 1995). According to Camus (1942/1955), “*the rock is still rolling*” (p. 123). In other words, we, the human beings of modern

era, are condemned to be Sisyphus because we consciously carry loads of life every day regardless of the fact that it may make no sense in a mortal life.

“And I saw Sisyphus too, bound to his own torture
grappling his monstrous boulder with both arms working,
heaving, hands struggling, legs driving, he kept on
thrusting the rock uphill towards the brink, but just
as it teetered, set to topple over -
time and again...”²

Odysseus

Beginning from their birth onward, people start a life full of uncertainties and they try to give meaning to the surrounding world in the face of the uncertainties of life and the inevitability of death. Individuals attempt to answer some existential questions such as “Who am I?”, “Why am I living?”, “What is the purpose of life?”, “What is death?”, “What is the meaning of life?” in a lifelong period. Although there are no clear answers to these questions, individuals assign meaning to their transitory lives by adopting a particular cultural worldview relating to the events in their environments, other people, and themselves. People need to maintain a meaningful view of life because the meaning in life that they have constructed actually consists of an absurd cycle full of routines, in which the chain is never broken –such as Sisyphus who rolls up the rock forever. As a result, this absurd cycle points to the meaninglessness of life in the face of death and takes its place among existential anxieties. If well-being is a balanced state of existence, then in order to be happy, one should give (or at least try to give) “plausible answers” to such absurd questions about life and death. In other words, we need the means to achieve meaning in life and thus happiness.

² Odysseus, a mythological hero, saw Sisyphus in Hades and he explains Sisyphus’s condition in these sentences. The lines are cited from Homer’s *Odyssey*, an ancient Greek epic poem.

Religion, moral philosophy and values may help people to answer the existential questions listed above. However, the problem is about what happens if the answers given by religion, moral philosophy or values no longer make sense. For example, Dostoyevsky's (1866/2012) anti-hero Rodion Romanovich Raskolnikov loses his sense of meaning, and more importantly, he decides whose life is worth living and whose is not. Interestingly, Raskolnikov believes that his actions are normal and even moral in the name of society's welfare. Actually, his experience is a type of *nausea*, which is defined as a symptom of existential absurdity (Sartre, 1938/2012). Confronting the absurd causes different situations such as indifference, nihilism, depression, suicide, mass destruction, and so on. It also taps the anxiety of meaninglessness.

As mentioned above, the meaning of life has been an important issue throughout human history and no doubt it will continue to be so. The question of what the meaning of life is and the structures people adopt to try to answer this question are also important. The meaning of life, which is an issue of philosophical and scientific concerns, is also related to another concept called "meaning in life". These two concepts are related but a little different from each other. While the meaning of life refers to questions about the existence of life, meaning in life refers to the people's answers to those questions. In other words, meaning in life is defined as "*the sense made of, and significance felt regarding, the nature of one's being and existence*" (Steger et al., 2006, p. 81).

Researchers have been curious about the effects of meaning in life on different varieties of human behavior. Previous studies showed that meaning in life has important impacts on well-being (Chamberlain & Zika, 1988; Ivtzan, Chan, Gardner, & Prashar, 2011; Ryff, 1989b), personality traits (Lavigne, Hofman, Ring, Ryder, & Woodward, 2013; Steger, Kashdan, Sullivan, & Lorentz, 2008a), religiosity (Chamberlain & Zika, 1988; Steger & Frazier, 2005; Steger, Pickering, Adams, Burnett, Shin, Dik, & Stauner, 2010; Tiliouine & Belgoumidi, 2009), depression and general psychological health (Klefaras & Katsogianni, 2012; Klefaras & Psarra,

2012), suicidal ideation (Henry, Lovegrove, Steger, Chen, Cigularov, & Tomazic, 2013) and so on.

To achieve those results mentioned above, different measurements of meaning in life were used (e.g., the Purpose in Life Test, Crunbach & Maholick, 1964; the Life Attitude Profile, Reker & Peacock, 1981). However, most of these scales have been criticized for having poor psychometric properties and lacking an important component: search for meaning in life (Frazier, Oishi, & Steger, 2003; Steger et al., 2006). Hence, in the present study, Steger et al.'s (2006) perspective of meaning in life was addressed.

Meaning in life is conceptualized in two *independent* components: (1) the presence of meaning in life and (2) the search for meaning in life (Steger et al., 2006). The presence of meaning in life refers to individuals' subjective sense that their life is meaningful. On the other hand, the search for meaning in life refers to individuals' drive and orientation toward finding meaning in their lives.

There are studies showing evidence for the relationship between meaning in life and well-being (Steger, 2012). For instance, Steger and his colleagues (2008a) found that the search for meaning in life was negatively associated with self-acceptance and positive relations with others and positively associated with anxiety and rumination. Furthermore, individuals who have high scores on the search for meaning in life reported that they are unhappy about their past experiences and present circumstances. On the other hand, they (the searchers) appear to be more curious and have a tendency to question their experiences. Thus, searching for meaning was related to lower PWB. Studies examining the relationship between meaning in life and well-being indicated that the presence of meaning in life is positively associated with both SWB (e.g., Steger & Frazier, 2005; Steger & Kashdan, 2007) and PWB (e.g., Steger et al., 2008a).

Fredrickson, Grewen, Coffey, and their colleagues (2013) indicated that individuals who have higher PWB scores showed healthier gene expression because having a sense of meaning counteracts the activation of a stress response in our genes. In addition, this sense of meaning is strongly related with sense of connectedness and belonging with other people (Handel, 2013). Furthermore, the satisfaction of relatedness need was indicated as one of the most important sources of meaning in life (Hicks, & King, 2009; Hicks, Schlegel, & King, 2010), and relationships were found to be the most frequent reported source of meaning in life (Debats, 1999).

Steger, Kawabata, Shimai, and Otake (2008b) investigated cross-cultural differences in the tendencies to experience the presence of and the search for meaning in life. American participants' (as members of an independent culture) and Japanese participants' (as members of an interdependent culture) scores on meaning in life and well-being were compared in the study. They found that the search for meaning in life was negatively related to the presence of meaning and well-being in an independent culture while the search for meaning was positively related to these variables in an interdependent culture.

Well-being, self orientations, and meaning in life do not exist in space completely separated from each other. Meaning in life is designated as an important contributor to well-being (Steger, 2009). However, there is still little information about the processes which influence meaning in life (Hicks, Schlegel, & King, 2010). Thus, there might be some mechanisms which affect meaning in life and cause intersections between meaning in life and well-being. These can be called buffer systems because ideally, they regulate human functioning so that individuals develop a sense of meaning for all the things around them. These buffer systems include religiosity and attitudes towards death. Religiosity helps individuals find meaning whereas attitudes towards death determine how they apply their knowledge to the existential anxieties they are confronted with. Therefore, the whole system may differentiate a happy person from an unhappy one.

The following two sections are reserved for the attitudes towards death and religiosity. Firstly, the studies related to the meaning of and attitudes towards death will be summarized. Then, religiosity as a source of meaning in life will be considered.

1.4. The Meaning of and Attitudes towards Death

As noted above, death is an inevitable human experience which has the power to shape one's emotions, behaviors, attitudes, and relationships (Strack, 2003). Although it is apparent that all human beings will experience death sooner or later, the meaning of and attitudes towards death vary with different cultures.

Death, which has a rich content and effects on human behavior, began to be studied in the late 1950s in the field of psychology, especially after Herman Feifel organized a symposium titled, "The Concept of Death and Its Relation to Behavior" at the 1956 annual meeting of the American Psychological Association (Strack, 2003). Then the interest in death-related concepts in the discipline grew because of increased global threats such as AIDS, terrorism and nuclear poliferation (Feifel, 1990; Neimeyer, Wittkowski, & Moser, 2004). For instance, fear of death and/or death anxiety became one of the research topics in psychology. Why do we have the fear of death? Some researchers tried to answer this question by using different "fear of death scales". For instance, Hoelter (1979) developed a multidimensional fear of death scale and applied the scale to participants from USA and obtained eight factors: (1) the fear of the dying process, (2) the fear of the dead, (3) the fear of being destroyed, (4) the fear for significant others, (5) the fear of the unknown, (6) the fear of conscious death, (7) the fear for body after death, and (8) the fear of premature death. Walkey (1982) utilized the same scale on a New Zealand sample and gained the same factor structure. Abdel-Khalek (2002) answered such questions by recommending four different factors on the basis of the Reasons of Death Fear Scale: (1) the fear of pain and punishment, (2) the fear of losing worldly involvements, (3) religious transgressions and failures, and (4) parting from loved ones.

Conte, Weiner and Plutchik (1982) found four independent dimensions of death anxiety, which were (1) the fear of the unknown, (2) the fear of suffering, (3) the fear of loneliness, and (4) the fear of personal extinction. Florian and Kravetz (1983) claim that the fear of death can be attributed to different consequences of human mortality such as intrapersonal, interpersonal, and transpersonal. They categorize the fear of personal death under six components: (1) the loss of self-fulfillment, (2) the loss of social identity, (3) consequences to family and friends, (4) transcendental consequences, (5) self-annihilation, and (6) punishment in the hereafter. They consider the loss of self-fulfillment and self-annihilation as intrapersonal consequences of death; the loss of social identity and consequences to family and friends as interpersonal consequences of death; transcendental consequences and self-annihilation as transpersonal consequences of death.

According to Feifel (1969), people build a consciousness on death in their developmental upbringing and culture. He also adds that the meaning of death varies between individuals and even within the same person. People tend to use metaphorical expressions to explain their thoughts and feelings about some concepts which are especially abstract and hard to define. Therefore, the concept of death which is both abstract and uncertain can be defined more clearly via metaphors. Some researchers occasionally prefer to use metaphors in their studies to find out what kind of meaning death represents in individuals' life and figure out the relations between these meanings and other variables such as the fear of death.

When studies about death metaphors are reviewed, it is easily seen that the metaphorical expressions used to describe death are firstly categorized as positive and negative. For example, Feifel and Nagy (1981) used metaphors to measure the fear of death. They illustrated 12 metaphors (6 positive and 6 negative) and asked participants to select 6 of them that best described their perception of personal death. The results showed that participants who described death more negatively had a higher degree of the fear of death than the ones who described death more positively. Moreover, Feifel and Nagy's fantasy level measures were improved and The Death

Fantasy Scale (McLennan, Bates, Johnson, Lavery, & De Horne, 1993) and then The Revised Death Fantasy Scale (McLennan et al., 1997) were developed to investigate people's attitudes about their personal death and to assess the psychological aspects of contemplating personal death. Like Feifel and Nagy's metaphors, these two scale versions have Positive Metaphors Subscale and Negative Metaphors Subscale.

Cheung and Ho (2004) researched into the use of death metaphors to understand the personal meaning of death among Chinese undergraduates. They found that death metaphors were divided into two dimensions which were positive (e.g., a comforting parent, a clear cliff morning, a peaceful garden) and negative metaphors (e.g., a thick fog, a fall into fire, an empty bed).

Yeniçeri (2006) examined social representations of death in a Muslim sample and found out 10 major categories. The results revealed that people attributed a negative affect to the concept of death and saw it as leading to separation from loved ones. However, people tended to believe that death was not the last stage of growth because there was another stage named the afterlife. On the one hand, for some people death was inevitable and consisted of ambiguity. On the other hand, some saw it as a relief. Death meant for people the end of existence and the inactivation of physical and mental processes. In a related study, Kökdemir and Yeniçeri (2007) also investigated what metaphors Turkish university students used to define the concept of death. Participants were asked to rate the Death Metaphors Scale, developed by the authors, which consisted of 54 different metaphors which were reached via a pilot study comprised of an open-ended questionnaire asking participants to write down metaphors of death. Multidimensional scaling results showed that Turkish university students defined death under 7 different components: Separation (e.g., a lonely trip, to turn off the lights, a falling leaf), frustration (e.g., a locked room, a blind alley, a closed curtain), retribution (e.g., a black hole, a bitter fruit, a hammer blow), stimulation (e.g., a perfect adventure, the next level in a PC game, a crowded bus stop), gratification (e.g., the reunion of a family, a deserved holiday, a comforting protector), peacefulness (e.g., a restful garden, a glittering angel, reaching

a balance), and existential awareness and transcendence (e.g., calm water, a double-sided medallion, cracking a code).

Wong, Reker, and Gesser (1994) developed a multidimensional scale to measure both the positive and the negative attitudes of people towards death. Positive attitudes involved (1) approach acceptance (belief in a happy afterlife) and (2) neutral acceptance (an ambivalent or indifferent attitude towards death. On the other hand, negative attitudes involved (1) fear of death, (2) death avoidance (avoidance of thinking or talking about death in order to reduce death anxiety), and (3) escape acceptance (death is an alternative to life full of pain and misery).

Durlak (1972) found that purpose and meaning in life are associated with less fear of death and a more positive and accepting attitude toward death. His study also indicated that people who reported less purpose and meaning in their life showed a higher fear of death and evaluated death negatively. Firestone, Firestone, and Catlett (2003) stated that every individual handles death anxiety in different ways. Some of them react positively by placing greater meaning in their lives and behaving in a manner that is truly respectful of others while some show negative reactions by establishing a defensive life style.

There are essential perspectives on the meaning of death. One of them is Terror Management Theory (TMT), which emphasizes individuals' awareness of the inevitable end of their existence. TMT, which is based on the writings of Ernest Becker (1973), posits that there are two mechanisms that provide protection against the uncertainty of death and death itself. The main theme in TMT is that people buffer the anxiety stemming from the knowledge of being mortal by (1) maintaining a high self-esteem that enables people to see themselves as valuable contributors in a meaningful world, and (2) defending cultural worldviews of their own, therefore gaining meaning, permanence, order and stability in their lives. This dual-component cultural anxiety buffer provides individuals with the feelings of symbolic and/or

literal immortality (Greenberg, Pyszczynski, & Solomon, 1986; Solomon, Greenberg, & Pyszczynski, 1991).

Another perspective which, similar to TMT, defines death as a threat and is interested in individuals' responses to this threat is Meaning Maintenance Model (MMM; Heine, Proulx, & Vohs, 2006). MMM emphasizes individuals' need for meaning. Meaning is identified as "*mental representations of expected relationships*" in the model (Proulx & Heine, 2006, p. 310). The main theme in MMM is that (1) meaning is the relation which people construct and impose on their world; (2) people are meaning makers from relationships between people, places, objects, and ideas; and (3) people tend to reaffirm alternative frameworks when their existing meaning frameworks, which are composed of four interrelated domains (self-esteem, certainty, belongingness, and symbolic immortality) are disrupted or threatened. According to MMM, individuals' awareness of inevitable death is one of the disruptions of their meaning framework (Heine, Proulx, & Vohs, 2006; Proulx & Heine, 2006).

Different from the above-mentioned two perspectives (TMT and MMM), an alternative perspective on the meaning of life was asserted by King, Hicks, and Abdelkhalik (2009). According to this perspective, death represents the scarcity of life. Moreover, King et al. suggested that "*death or the termination of life serves as a reminder that life is a potentially losable commodity*" (p. 1459). Thus, the main theme of this scarcity of life perspective is that (1) reminders of death (the scarcity of life) make life more valuable and (2) increasing the value of life makes the concept of death more cognitively accessible. In contrast to other perspectives, death is cognitively linked with life's value instead of being a source of terror or meaninglessness.

Before these theories took their place in scientific literature, Frankl (1963/2000), mostly depending on his subjective experiences as a prisoner in the concentration camps during WWII, had pointed out that death is an existential and symbolic state

which gives meaning to an individual's life. It was the ability to form a meaning of life which kept him alive in those days of terror. Furthermore, death is also another existential concern for human beings, and it is closely related with meaning in life (Van Tongeren, Hook, & Davis, 2013). Thus, in the present study, it was expected that attitudes towards death would have effects on meaning in life. Specifically, individuals who define death as a level in the continuity of life (after death) might have a sense of transcendence. Furthermore, those who define death as a level within a continuum would differ from those who see death as the ultimate end of life. Thus, having the sense of transcendence and defining death as an ultimate end may affect the presence of and the search for meaning in life.

1.5. Religious Outlook

As generally accepted, religion is a system which helps people to place meaning in life. According to Berger (1967), religion is a source of meaning which binds individuals into a common view of the universe. Pargament (1997) defined religion as “*a search for significance in ways related to the sacred*” (p. 32). Religion, a source of meaning and a cultural worldview, is one of the most widely studied concepts in psychology because of being the reason of huge conflicts (e.g., Holy Wars, religious terrorism etc.) throughout history as well as involving a meaning system. Maybe this is why religion is also one of the most and persistent searched topics on the internet (Jansen, Tapia, & Spink, 2010). Researchers have been concerned about the motivational, affective, behavioral, experiential, and cognitive sides of religion. Although there are various meanings of religion in psychology, it is apparent that the effects of religion on one's life or societal well-being are not completely good or completely bad (Pargament, 1999; Silberman, 2005a).

A wide range of measurement tools developed for studies related to religion point to the emphasis of psychology on religion. These tools are categorized into different aspects of religion such as religious beliefs and practices, religious attitudes, religious values, religious development, and religious orientation (Emmons &

Paloutzian, 2003). For instance, some researchers tend to differentiate religiosity as intrinsic and extrinsic. Extrinsic religiosity is defined as a type of religious orientation which people use for their own ends such as acquiring security, status and self-justification. On the other hand, intrinsic religiosity orientation is explained as living one's religion with sincerity and finding one's main motive in religion (Allport & Ross, 1967). Generally, researchers have investigated the impact of having a religious outlook on the many psychological outcomes such as depression, self-esteem, personality, health, prosociality, well-being, and so on (e.g., Ardel, 2003; Galen, 2012; İmamoğlu, 1999; Yonker, Schnabelrauch, & DeHaan, 2012).

Studies showed that religion has a defensive role against the anxiety of death; in other words, there is a negative relation between religious variables and the fear of death (e.g., Alvarado, Templer, Bresler, & Thomas-Dobson, 1995; Jonas & Fischer, 2006; Norenzayan & Hansen, 2006). Dechesne and his colleagues (2003) investigated in several empirical studies whether the belief in an afterlife decreased the terror of death, and they found that such a belief served as a defensive role against death anxiety. Norenzayan, Dar-Nimrod, Hansen, and Proulx (2009) studied whether religious and non-religious individuals differ from each other in their response to mortality salience. The results of their study revealed that non-religious individuals, who did not believe in the existence of supernatural agents, tended to decrease the effect of the terror of death by punishing the person who threatened their own cultural worldview.

Some investigators have noted that having a religious outlook guides people in finding meaning in life (Emmons & Paloutzian, 2003; Van Tongeren, Hook, & Davis, 2013). Accordingly, several studies have supported the proposition about the relationship between religious outlook and meaning in life (e.g., Chamberlain & Zika, 1988; Steger & Frazier, 2005; Steger et al., 2010; Tiliouine & Belgoumidi, 2009). These studies, not surprisingly, showed that religious belief contributed to participants' meaning in life. Because religion has ability to propose answers to life's

deepest questions and to provide a sense of significance to people (Myers, 2000; Pargament, Magyar-Russell, & Murray-Swank, 2005; Silberman, 2005b).

As mentioned before, several studies have indicated that religious individuals are happier than nonreligious ones; in other words, religious people display higher levels of well-being (e.g., Allen & Heppner, 2011; Koole, McCullough, Kuhl, & Roelofsma, 2010; McCullough & Willoughby, 2009; Myers, 2000; Myers & Diener, 1995). For instance, Stavrova, Fetchenhauera, and Schlössera (2013) found that religious individuals are on average happier and more satisfied with life than non-religious individuals. Moreover, their study showed that the well-being effect of religion is stronger in countries where religiosity is common and socially desirable. Myers and Diener (1995) also found that religious people tend to feel positively about meaning in life and report higher levels of happiness and life satisfaction. Okun and Stock (1987) indicated in their meta-analytic study that one of the best predictors of well-being is religiousness among elderly people.

The idea that having a religious outlook provides individuals with meaning led to the emergence of another idea which suggests that meaning in life might be a mediator of the relation between religiosity and well-being (Steger et al., 2010). This idea referring to the mediating role of meaning in life was tested and supported in some studies. For example, Chamberlain and Zika (1988) conducted a study on a sample of women and found that meaning in life mediated the relation between intrinsic religiousness and life satisfaction. Wnuk and Marcinkowski (2012) investigated whether existential variables mediate religious/spiritual outlook and psychological well-being. Their study revealed that meaning in life has an important impact on the religion and well-being relationship. In a similar vein, Steger and Frazier (2005) indicated that meaning in life mediated the relationship between religiousness and subjective well-being.

In the light of the above-mentioned studies, in the present study, it was expected that religious outlook would have effects on meaning in life. In other words, individuals' religious outlook would contribute to their sense of meaning in life.

1.6. The Problem and Research Questions of the Study

Based on the above-noted literature, the basic research questions are presented below, and the related predictions for each research question are provided.

Research Question 1: What is the impact of relational and individuation self orientations on SWB and PWB during adulthood?

As previously stated, well-being is represented by two distinct but complementary subcategories, SWB and PWB. SWB is basically defined as satisfaction with life (emphasis on hedonistic gains and pain avoidance), whereas PWB is a type of satisfaction, in which an individual experiences self actualization and positive self functioning. On the other hand, several studies supported the assertion of the BID model that the balanced self represents an optimal self-type in terms of psychological functioning (e.g., İmamoğlu, 2003; İmamoğlu & İmamoğlu, 2007; 2010).

Studies suggested that the relational self orientation is associated mainly with affective-relational variables such as satisfaction with different aspects of one's life (e.g., İmamoğlu, 2003; İmamoğlu & İmamoğlu, 2010). Consistent with these findings, the relational self orientation was found to be a predictor of both subjective and psychological WB, whereas the individuation self orientation predicted only the PWB of Turkish employees (İmamoğlu & Beydoğan, 2011). In a similar vein, it was expected that the former self orientation would predict both types of well-being (Hypothesis 1a), while the latter would predict only PWB (Hypothesis 1b) in the present study as well. Age and gender were not direct interests of the present study; however, these individual differences were controlled through analysis.

Proposed Model 1: The predictive effects of relational and individuational self orientations on SWB and PWB.

As seen in Figure 3, it was predicted that self orientations would have direct effects on the well-being variables as stated in Hypotheses 1a and 1b.

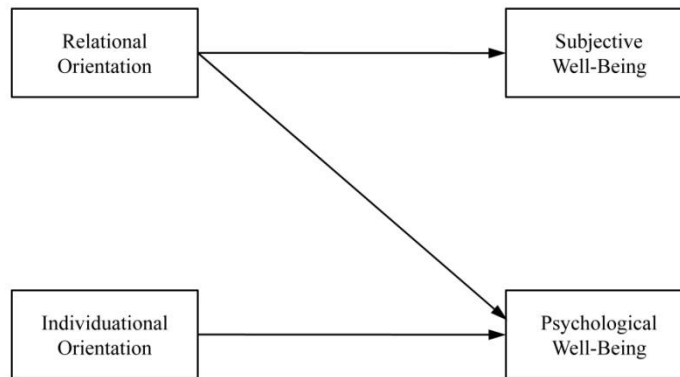


Figure 3. The Proposed Model for Predictive Effects of Relational and Individuational Self Orientations on SWB and PWB

Research Question 2: What is the role of finding (or still searching for) meaning in life on the association between self orientations (relational and individuational) and well-being (SWB and PWB)?

As noted above, according to Steger et al. (2008a), people who feel that they can reasonably comprehend themselves and the surrounding world are considered as possessing a meaning of life (i.e., presence of meaning); on the other hand, people who have a desire and make an effort to establish and develop their meaning of life are considered as searching for meaning in life (i.e., search for meaning). As will be remembered, studies examining the relationship between meaning in life and well-being indicated that the presence of meaning in life is positively associated with satisfaction with life or SWB (e.g., Steger & Frazier, 2005; Steger & Kashdan, 2007) and PWB (e.g., Steger et al., 2008a). Thus, it was expected that the higher the individuals score on the presence of meaning in life, the higher their well-being

would be (Hypothesis 2a). However, the expectation was just the opposite for search for meaning in life: this was expected to be negatively correlated with well-being (Hypothesis 2b) because it is plausible to think that if one has a strong desire to establish and augment a meaning (rather than having a stable meaning system) in life he/she will experience stress or anxiety, which in turn may deteriorate the state of happiness and/or psychological functioning. For instance, Steger and his colleagues (2008a) found that people who have higher scores on the search for meaning in life also have (1) higher scores on anxiety and depression, and (2) lower scores on PWB.

Studies supported the assertion of the BID Model that the balanced self type, in which both differentiation and integration needs are met, is an optimal self-type for one's psychological functioning (e.g., İmamoğlu, 2003; İmamoğlu & İmamoğlu, 2007; 2010). In other words, individuals who have higher scores on both relational and individuational self orientations have a balanced self type, which means an optimal level on psychological functioning. Additionally, some evidence showed that relatedness need satisfaction is an important source of meaning in life (Hicks, & King, 2009; Hicks, Schlegel, & King, 2010). Thus, although there are no studies that specifically show the possible associations between self orientations and meaning in life, it was expected that both relational and individuational self orientations would be positively associated with the presence of meaning in life (Hypotheses 2c and 2d). Considering the relationship between self orientations and search for meaning in life dimension, only relational self orientation was expected to negatively influence the search for meaning in life (Hypothesis 2e). However, the present study did not have a specific expectation for individuational self orientation. Studies showed that individuational self orientation is positively associated with such variables as the needs for cognition and exploration (İmamoğlu, 2003; İmamoğlu & İmamoğlu, 2010; S. İmamoğlu, 2005). Based on these findings, people who have higher scores on individuational self orientation may be expected to have higher scores on the search for meaning in life. On the other hand, in line with Steger and his colleagues' (2008a) assertion that people are motivated both for having and searching for

meaning in life, those who have higher scores on individuation self orientation may be expected to already have higher scores on the presence of meaning in life and hence relatively lower scores on the search for meaning. Thus, no significant path between individuation self orientation and search for meaning in life was expected in this study.

Proposed Model 2: The mediating effects of meaning in life (presence of and search for) on the relationship between self orientations (relational and individuation) and well-being (SWB and PWB).

As seen in Figure 4, it was predicted that self orientations would not only have direct effects on the well-being variables as stated in Hypotheses 1a and 1b, but they were also expected to have indirect effects through their influence on the components of meaning in life (presence of and search for). Specifically, the relational self-orientation was expected to positively predict the presence of meaning in life but to predict search for meaning in life negatively (Hypotheses 2c and 2e). On the other hand, it was expected that the individuation self orientation would positively predict only the presence of meaning in life, and not search for meaning in life (Hypothesis 2d). Therefore, Model 2 proposes a partial mediation of self orientations and well-being over meaning in life.

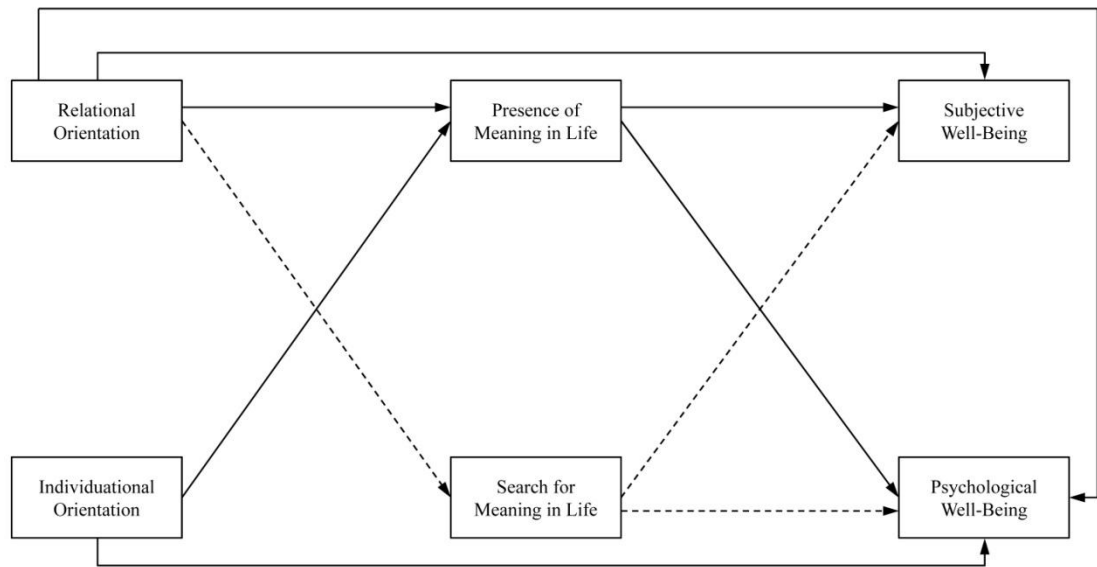


Figure 4. The Proposed Model for Mediating Effects of Presence of and Search for Meaning in Life

The proposed model suggested that the presence of meaning in life would positively mediate the relationship between both self orientation dimensions and well-being while search for meaning in life would negatively mediate the relationship between relational orientation and well-being.

Research Question 3: Do self orientations (relational and individuational), attitudes towards death, and religious outlook have predictive effects on the components of meaning in life (presence of and search for)?

Apart from the self orientations considered above, religious outlook and attitudes towards death were also considered to be associated with finding meaning in life. As noted above, several investigators have noted that having a religious outlook guides people in finding meaning in life (Emmons & Paloutzian, 2003; Steger & Frazier, 2005; Steger et al., 2010; Van Tongeren, Hook, & Davis, 2013). Accordingly, numerous studies were conducted to explore the links between meaning in life and variables related to religiosity. Generally, these studies showed that there is a

positive relationship between religiosity and meaning in life. For instance, Steger and Frazier (2005) found that religiousness predicts meaning in life; moreover, meaning in life has a mediating effect on the relationship between religiousness and well-being. Van Tongeren, Hook, and Davis (2013) showed that defensive religiousness (tendency of being dogmatic, simplistic, and exclusive) has a meaning-serving function. Hence, in this study, it was expected that religious outlook would significantly predict meaning in life components (Hypothesis 3a). Accordingly, being high in religious orientation may be expected to contribute to finding meaning in life whereas having a questioning attitude may be expected to predict search for meaning.

Considering attitudes towards death, Feifel (1969) stated that people build a consciousness on death in their developmental upbringing and culture. Several studies have investigated death-related variables such as the meaning of death and death anxiety (e.g., Abdel-Khalek, 2002; Conte, Weiner, & Plutchik, 1982; Hoelter, 1979; Walkey, 1982) and their possible effects on human behavior (i.e., TMT, see Greenberg, Pyszczynski, & Solomon, 1986; Solomon, Greenberg, & Pyszczynski, 1991). Furthermore, death as an existential question for human beings is proposed to be related with meaning in life, which is another existential concern (Van Tongeren, Hook, & Davis, 2013). As Frankl (1963/2000) pointed out, death is an existential, symbolic state which gives meaning to an individual's life. Thus, attitudes towards death were expected to predict the presence of meaning in life (Hypothesis 3b). Specifically, it might be expected that not considering death as an end may be likely to predict finding meaning in life whereas seeing death as an end might be expected to predict search for meaning in life.

Research Question 4: What role do attitudes towards death, religious outlook and presence of and search for meaning in life play in the associations between self orientations and well-being (SWB and PWB)?

As mentioned above, Proposed Model 2 suggested that meaning in life would mediate the relationship between self orientation dimensions and well-being. It was predicted that both religious outlook and attitudes towards death would predict meaning in life. In this regard, some studies have indicated that meaning in life mediates the relation between religiosity and well-being (e.g., Chamberlain & Zika, 1988; Wnuk & Marcinkowski, 2012; Steger & Frazier, 2005). Thus, herein it was expected that attitudes towards death, religious outlook and meaning in life might have mediating effects on the relationship between self orientations and well-being. Thus, another model (Model 3), which extended Model 2, was proposed.

Proposed Model 3: The mediating effects of meaning in life (presence of and search for), attitudes towards death and religious outlook on the relationship between self orientations (relational and individuational) and well-being (SWB and PWB).

As seen in Figure 5, in addition to the proposed Model 2, it was predicted that relational and individuational self orientations, attitudes towards death, and religious outlook would predict the presence of meaning in life and in turn, this would predict both SWB and PWB. It was expected that individuational self orientation would negatively predict religious outlook. Since individuated individuals do not act in accordance with normative patterning (İmamoğlu, 1998; 2003), they would have a tendency to develop their own religious outlook rather than to accept a classical view of religiosity. Furthermore, it was expected that relational self orientation and religious outlook would predict the search for meaning and in turn, this would predict both types of well-being (SWB and PWB).

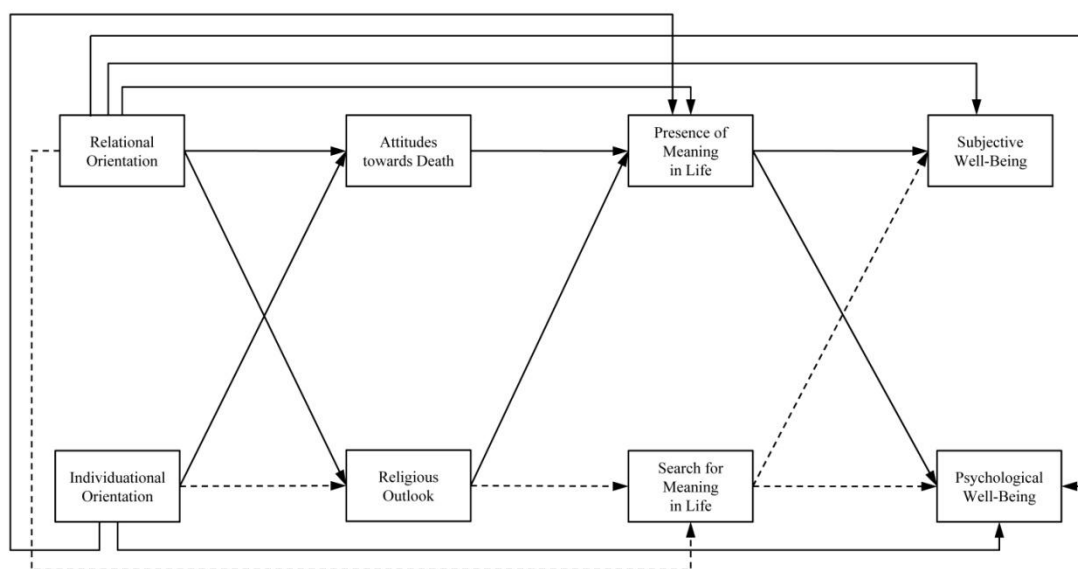


Figure 5. The Proposed Model for Mediating Effects of Attitudes towards Death, Religious Outlook and Presence of and Search for Meaning in Life

The proposed model suggested that meaning in life, attitudes towards death and religious outlook would mediate the relationship between self orientation dimensions and well-being. As mentioned above, there are some general expectations about the impacts of attitudes towards death and religious outlook. For instance, there would be some differences between people who see death as end and those who conceptualize death as a part of the continuity of human existence. Seeing death as an end might cause discomfort to people; thus they would more tend to search for meaning in life. On the other hand, those who conceptualize death as a part of the continuity of existence were expected to have a certain meaning in life. In a similar vein, having a religious outlook would positively be associated with the presence of meaning in life. However, a person who tends to quest for religiosity may also expected to search for meaning in life. Beside these general expectations and speculations, statistical analyses would be required to reveal the specific effects of attitudes towards death and religious outlook more clearly.

CHAPTER II

METHOD

2.1. Participants

An accidental sample of 737 individuals (458 females and 276 males) from different cities of Turkey participated in the study. Two-hundred-thirty-three of them were reached via internet. In order to get valid responses from internet, web-based software called SurveyGizmoTM was used. This program enables the administrator (researcher) to track and control IP numbers of all the respondents, and hence possible multiple responses from the same user could be eliminated. Internet data collection procedures were applied as mentioned in APA online research guidelines (Kraut et al., 2003).

The mean age was 33.02 ($SD = 11.05$) ranging from 18 to 65. Other demographic characteristics of the participants are summarized in Table 1. As can be seen in Table 1, the great majority of the respondents were of urban origin. Most of them were well-educated (i.e., university level and above, 62.6 %) and 17.4 % were undergraduate students. Most of them were either married (48 %) or single (45 %). In addition, the great majority of the respondents reported that they were Muslim (86.7 %).

Table 1. Demographic Characteristics of Participants ($N = 737$)

Variables	Frequency	Valid Percent
Sex		
Female	458	62.4
Male	276	37.6
City of Residency		
Denizli	317	43.8
Ankara	266	36.8
İstanbul	41	5.7
Aydın	19	2.6
İzmir	16	2.2
Other	64	8.9
Location stayed longest time		
Village	16	2.2
Town	26	3.5
City	434	58.9
Metropolis	259	35.1
Abroad	2	0.3
Last Degree of Graduation		
Primary School	21	3.0
Secondary School	25	3.6
High School	216	30.8
University	333	47.4
Master	78	11.1
Doctorate	29	4.1
Undergraduate Student		
No	609	82.6
Yes	128	17.4
Marital Status		
Single	332	45.0
Engaged	29	3.9
Married	354	48.0
Divorced / Widowed	22	3.0
Number of Kids		
Non	452	61.4
1	102	13.9
2	141	19.2
3 and above	41	5.5

Table 1 (continued). Demographic Characteristics of Participants ($N = 737$)

Variables	Frequency	Valid Percent
Occupation		
Engineer*	54	10.6
Housewife	53	10.4
Teacher	51	10.0
Academician	48	9.4
Self Employment	35	6.8
Retired	35	6.8
Public Servant	30	5.9
Psychologist	18	3.5
Accountant	15	2.9
Bank Employer	14	2.7
Security Officer	10	2.0
Lawyer	9	1.8
Doctor	8	1.6
Other	132	25.6
Religious Belief		
Muslim	637	86.7
Non	80	10.9
Other	18	2.4

* Engineer = 19, Civil E. = 14, Technology E. = 1, Electrical E. = 4, Industrial E. = 4, Textile E. = 1, Chemical E. = 2, Mechanical E. = 1, Computer E. = 6, Food E. = 2

2.2. Measures and Procedure of the Study

First of all, participants were asked to read and sign the informed consent form. Then, they filled out the questionnaire booklets. The first page of the booklet contained a common instruction about general purpose of the study in which honest responses to the questionnaire and the anonymity of the respondents were emphasized. Except for the questions about the demographic characteristics, the responses for all scales ranged from 1 to 5, where 1 represents completely disagree and 5 represents completely agree. The time for completing the questionnaire was approximately 40-50 minutes.

The scales included in the booklet were (1) questions about demographic variables, (2) Balanced Integration Differentiation Scale (BIDS) (İmamoğlu, 1998), (3) measures of well-being: (a) Psychological Well-Being Scale (Ryff & Keyes 1995)

and (b) The Satisfaction with Life Scale (SWLS) (Diener, Emmons, Larsen, & Griffin, 1985), (4) The Meaning in Life Questionnaire (Steger et al., 2006), and (5) measures of associated variables: (a) Revised Religious Life Inventory (Hills, Francis, & Robbins, 2005) and (b) Attitudes towards Death Scale (İmamoğlu, 2011). Since many of the questions were about spirituality, religion, and death and there might be a possible negative mood induction in the procedure, in order to positively regulate the mood of respondents, at the last page of the booklet, participants were asked to imagine and to describe a vacation where they would feel happy.

Unless stated otherwise, scales were translated into Turkish by two bilingual social psychologists and an Assistant Professor of American Culture and Literature. There were no major conflicts in the translations and minor discrepancies were eliminated through discussion.

2.2.1. Balanced Integration Differentiation Scale

Balanced Integration Differentiation Scale (BIDS), which was developed by İmamoğlu (1998), was used to determine the self construal types of the participants of the present study (see Appendix A). The BIDS, consisting of 29 items, has two subscales which are (a) Interrelational Orientation subscale and (b) Self Developmental Orientation subscale. Firstly, 16-item Interrelational Orientation subscale measures interpersonal integration such as connectedness in personal relations with family and others. A high score on the subscale represents feelings of relatedness and on the other hand low score indicates separatedness. Cronbach's alpha coefficients were found to vary from .80 to .91 in different studies (Gezici & Güvenç, 2003; İmamoğlu, 1998; 2003; İmamoğlu & Güler-Edwards, 2007; İmamoğlu & Karakitapoğlu-Aygün, 2004). Secondly, 13-item Self Developmental Orientation subscale measures intrapersonal differentiation toward individuation; for instance, one's tendency to evaluate and enhance his or her potential of inner qualities and interests and not to accommodate oneself to a normative frame of reference (İmamoğlu, 1998). A high score represents a self-developmental tendency

toward individuation and a low score indicates a tendency toward normative patterning. Additionally, Cronbach's alpha coefficients were found to vary from .74 to .82 in different studies (Gezici & Güvenç, 2003; İmamoğlu, 1998; 2003; İmamoğlu & Güler-Edwards, 2007; İmamoğlu & Karakitapoğlu-Aygün, 2004). In the present study, Cronbach's alpha values were found as .85 for the Interrelational Orientation subscale and .76 for the Self Developmental Orientation subscale.

2.2.2. Psychological Well-Being Scale

Psychological Well-Being Scale (PWS) was developed by Ryff (1989b). The original scale was composed of 84 items which represent 6 different components: (1) autonomy, (2) environmental mastery, (3) personal growth, (4) positive relations with others, (5) purpose in life, and (6) self-acceptance. Ryff and Keyes (1995) shortened PWS by selecting 3 items for each component. In the present study, 18-item short form of PWS was used to obtain participants' psychological well-being scores (see Appendix B). Higher scores represent higher levels of psychological well-being. The scale was translated into Turkish by İmamoğlu (2004) and Cronbach's alpha value of total scale was found as .79. In the present study, total scale was used rather than 6 components structure. Cronbach's alpha value was found as .69.

2.2.3. The Satisfaction with Life Scale

The Satisfaction with Life Scale (SWLS) which was developed by Diener and his colleagues (1985), was used to obtain life satisfaction of the participants (see Appendix C). Diener and his colleagues indicated that they designed SWLS to measure one's overall evaluation of his or her life, rather than satisfaction with specific domains. SWLS consists of 5 items and higher scores represent higher levels of life satisfaction.

Pavot and Diener (1993) stated that SWLS is suitable to assess life satisfaction of respondents across many countries and therefore is cross-culturally valid. Related studies showed that the SWLS is not evoking a social desirability response set and individuals who have high levels of life satisfaction are also free from psychopathology (Pavot & Diener, 1993). Cronbach's alpha coefficient of the scale was found as .87. The SWLS was translated into Turkish by İmamoğlu (2004) and alpha coefficient was found as .88 in student and adult samples. In the present study, Cronbach alpha value was .85.

2.2.4. The Meaning in Life Questionnaire

The Meaning in Life Questionnaire (MLQ) developed by Steger and his colleagues (2006) was used in the present study. It consists of 10 items measuring two distinct aspects of meaning in life, namely Presence of Meaning in Life and Search for Meaning in Life (see Appendix D). The former measures the degree of subjective sense to which one's life is meaningful or not, whereas the latter measures the general attitude and orientation toward finding meaning in one's life. The respective alpha coefficient reliabilities in the original study were .86 and .88. The respective alpha values were .78 and .88 in the present study. Dursun (2012) tested the MLQ in Turkish sample and she reported internal consistency coefficients as .86 and .87. Higher scores in the Presence of Meaning in Life Subscale represent higher degrees of one's sense of meaningful life, whereas higher scores in the Search for Meaning in Life Subscale indicate a tendency to search for meaning in life.

2.2.5. Attitudes towards Death Scale

In order to explore participants' attitudes toward death, a 28-item Attitudes towards Death Scale (ADS) was developed (İmamoğlu, 2011; see Appendix F). The scale was developed for the present purposes to measure how individuals think and feel about the concepts of death, life before and after death, and spirituality. Different

from death anxiety scales, ADS aimed to measure beliefs about the spiritual continuity between life and death.

Principal Component Analysis (PCA) with varimax rotation was performed to discover the component structure of the ADS. The examination of the scree plot indicated that a six-component solution was suitable. Then, another PCA was run with varimax rotation forcing the number of components to six. These six components explained 64.06 % of the total variance. A cutoff level of .45 was decided for including a particular item in a component (indicating that the contribution of each item to the component was at least 20 %; Tabachnick & Fidell, 2001). Internal consistency for the total ADS was .88. Items, their loadings and appropriate reliability coefficients (Cronbach's alpha) are shown in Table 2.

The first component, labeled as Continuity, included 11 items (explained variance = 19.24 %). This component contained items such as "I believe that our transient entity in this world, in a spiritual sense, exists within a continuity" and "I believe that death is not an ultimate end; in fact it is a new beginning". The item 22 ("Since I think of death as a journey to another universe, I try to lead a life that enables me to be prepared for this great journey") was excluded from the final form of the Continuity component because it had significant loadings on more than one component. Therefore the final component consisted of 10 items. Continuity seems to imply the dual process of life and death cycle. In other words, this component seems to state that there is continuity after life has been terminated and the belief that body but not the soul is mortal. The final internal consistency of this component was .89.

Graduation is the second component which consisted of 4 items (explained variance = 10.71 %). Example items are "I think of life as a school and death as graduation from the school" and "I think, rather than death, we should, in fact, be concerned about not being able to properly fulfill the requirements of our roles in the cycle of humanity". This component is related with the belief that human life is a school and death is the graduation from this school. Different from the Continuity component,

Graduation also implies that not only the ultimate result but also the degree of graduation is important. Internal consistency of this component was .83.

The third component is named Annihilation and consisted of 4 items (explained variance = 9.40 %). Items include “Even if we do not want to accept it, death, in fact, is the extinction of all material or spiritual existence” and “I believe that death is an ultimate end in every respect”. The item 19 (“In fact, I am not at all interested in topics such as death or life after death”) was eliminated from final component structure because it is conceptually different from other items in the same scale. It should also be noted that corrected item-total correlation of item 19 was the smallest correlation and therefore reliability of the scale became higher when it was deleted. Annihilation component seems to be related with perceiving death as ultimate extinction. For further analyses, items of Annihilation were recoded; so that, lower scores indicated higher annihilation. The final internal consistency of this component was .78.

Death Fear is the fourth component of the ADS, including 3 items related with fear of death (explained variance = 9.33 %). This component contained items such as “Death is dreadful to me in all respects” and “I try not to think of death because I get irritated if I think of it”. Internal consistency of this component was .74.

The fifth component named Unity contained 3 items which referred to viewing all living and nonliving organisms as parts of a divine whole (explained variance = 9.15 %). Sample items are “I feel as if I am a part of the same whole together with every living and nonliving organisms surrounding me” and “Since I see the universe as a whole, including each of us as parts, I feel responsible towards all beings”. Internal consistency of this component was .78.

The last component contained 3 items such as “I think that, rather than fearing death, it would be much more meaningful if people were to fear not being able to fulfill their responsibilities towards their lives and humanity” and “I think of dying as a

natural process just like living”. These items represent the need for fulfillment of the responsibilities of oneself towards life and humanity. Therefore this component was labeled as Obligation (explained variance = 6.24 %) and its internal consistency was .66.

Table 2. Means, Standard Deviations, Reliabilities, and Principal Component Loadings for Attitudes towards Death Scale ($N = 737$)

Items	<i>M</i>	<i>SD</i>	Components					
			Continuity	Graduation	Annihilation	Death Fear	Unity	Obligation
24. I believe that our transient entity in this world, in a spiritual sense, exists within a continuity.	3.48	1.29	.78					
12. I believe that death is not an ultimate end; in fact it is a new beginning.	3.61	1.39	.70					
25. I think of death as a change of being rather than as a termination.	3.34	1.35	.69					
8. I believe that death involves the body whereas the soul is immortal.	3.92	1.32	.67					
27. Although life seems temporary, it, in fact, contains a continuity whereby we are transformed from one state to another.	3.57	1.25	.64					
22. Since I think of death as a journey to another universe, I try to lead a life that enables me to be prepared for this great journey.*	3.15	1.39	.64	.49				
28. Although if we cannot know how it is achieved, it seems plausible to me that human existence may persist in a different manner after the death of the body.	3.54	1.36	.62					
23. Because I believe in the immortality of the soul, the idea of death does not bother me.	3.14	1.40	.61					
11. I think of death as a process of transition to a better state of being for those who deserve it.	3.34	1.41	.60					
18. At moments when I was immersed in nature, there were times when I had felt as if I became lost within (or totally integrated with) a divine power connected to everything.	3.15	1.32	.46					
1. Since I see myself as a part of the universe, I do not think of death as extinction but as a transition to another state of being.	3.59	1.38	.46					
5. I think of life as a school and death as graduation from the school.	3.33	1.42		.80				
6. Since I think of death as graduation from life-school, I am mainly concerned about, not dying but, being able to graduate with a good degree.	3.59	1.38		.80				
20. Because I think of death somewhat like graduating from the world-school, thinking of death reminds me of my responsibilities towards life.	3.51	1.30		.66				
4. I think, rather than death, we should, in fact, be concerned about not being able to properly fulfill the requirements of our roles in the cycle of humanity.	3.86	1.21		.51				

Table 2 (continued). Means, Standard Deviations, Reliabilities, and Principal Component Loadings for Attitudes towards Death Scale ($N = 737$)

Items	<i>M</i>	<i>SD</i>	Components					
			Continuity	Graduation	Annihilation	Death Fear	Unity	Obligation
26. Even if we do not want to accept it, death, in fact, is the extinction of all material or spiritual existence.	2.94	1.56			.74			
21. I think of death as an absolute extinction.	2.15	1.40			.73			
7. I believe that death is an ultimate end in every respect.	2.61	1.51			.70			
19. In fact, I am not at all interested in topics such as death or life after death.*	2.19	1.28			.62			
17. Death is dreadful to me in all respects.	2.52	1.38				-.80		
16. I try not to think of death because I get irritated if I think of it.	2.47	1.33				-.72		
2. Since I think of death as a natural process related to transformation in the universe, the idea of death does not bother me much.**	3.35	1.36				.71		
14. I feel as if I am a part of the same whole together with every living and nonliving organisms surrounding me.	3.67	1.18					.76	
9. There were moments when I felt myself as a part of the whole with every living and nonliving organisms.	3.65	1.23					.74	
3. Since I see the universe as a whole, including each of us as parts, I feel responsible towards all beings.	3.57	1.22					.74	
13. I think that, rather than fearing death, it would be much more meaningful if people were to fear not being able to fulfill their responsibilities towards their lives and humanity.	4.14	1.09						.62
15. I think of dying as a natural process just like living.	4.06	1.12						.57
10. I believe that the fact that there is death at the end, renders life even more meaningful.	3.83	1.22						.50
	<i>Eigenvalue</i>		5.39	3.00	2.63	2.61	2.56	1.75
	<i>Variance (%)</i>		19.24	10.71	9.40	9.33	9.15	6.24
	<i>Alpha</i> *		.89	.83	.78	.74	.78	.66

* Alpha values were calculated after these items were deleted.

** For further analyses, item was recoded to calculate component scores.

Correlations among components of ADS are presented in Table 3. All correlations were significant at .001 level. Death Fear and Annihilation had negative correlations with all other components of ADS and a positive correlation with each other.

Table 3. Correlations among Components of Attitudes towards Death Scale

	1	2	3	4	5
1. Continuity	-				
2. Graduation	.61***	-			
3. Annihilation	-.47***	-.21***	-		
4. Death Fear	-.24***	-.23***	.28***	-	
5. Unity	.50***	.48***	-.14***	-.22***	-
6. Obligation	.56***	.59***	-.16***	-.35***	.51***

*** $p < .001$

A higher-order principal component analysis of ADS with varimax rotation indicated that these components fell into two categories; namely Death Transcendence and Death as an End. The former included obligation, graduation, unity, and continuum (explained variance = 41.45 %, $\alpha = .92$), the latter contained annihilation and death fear (explained variance = 24.59 %, $\alpha = .75$). Table 4 summarizes higher-order PCA results. For further analyses, this higher-order solution was used.

Table 4. Higher-Order PCA of Attitudes towards Death Scale

	Components	
	Death Transcendence	Death as an End
Obligation	.818	
Graduation	.814	
Unity	.786	
Continuity	.697	-.472
Annihilation		.899
Death Fear		.620
<i>Eigenvalue</i>	2.95	1.02
<i>Variance (%)</i>	41.45	24.59
<i>Alpha</i>	.92	.75

2.2.6. Revised Religious Life Inventory

Hills, Francis, and Robbins (2005) used the 24-item Revised Religious Life Inventory (RLI-R) and found three components called intrinsic religiosity, extrinsic religiosity, and quest in a Christian sample. The same questionnaire was used in the present study; however, minor changes were made to apply the statements for a Muslim sample. For example, the word “Bible” was changed to “Koran” and “church” to “religious community”. In addition, some concepts, such as the “Divine Being (Kutsal Ruh)”, were not used in the questionnaire because these were not related to Islam (see Appendix G).

Principal Component Analysis (PCA) with oblimin rotation was performed to discover the component structure of the RLI-R. The examination of the scree plot indicated that a four-component solution was suitable. Then, another PCA was run with oblimin rotation forcing the number of components to four. These four components explained 55.49 % of the total variance. A cutoff level of .32 was decided for including a particular cause in a component because it explained 10 % of variance. Internal consistency for the total RLI-R was .88. Items, their loadings and appropriate reliability coefficients (alpha) are shown in Table 5.

Table 5. Means, Standard Deviations, Reliabilities, and Principal Component Loadings for Revised Religious Life Inventory ($N = 737$)

Items	<i>M</i>	<i>SD</i>	Components			
			Intrinsic	Quest	Personal Prag.	Social Prag.
2. Quite often I have been keenly aware of the presence of God or the Divine Being.	4.01	1.35	.84			
12. Religion is especially important to me because it answers many questions about the meaning of life.	3.29	1.51	.80			
1. I read literature about my faith.	3.06	1.47	.74			
15. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.	3.31	1.62	.67			
14. I try hard to carry my religion over into all my other dealings in life.	2.48	1.44	.58			-.46
4. My religious beliefs are what lie behind my whole approach to life.	3.05	1.47	.56			
13. It is important to me to spend periods of time in private religious thought and meditation.	2.24	1.34	.46			-.56
18. There are many religious issues on which my views are still changing.	2.71	1.40		.78		
19. My life experiences have led me to rethink my religious convictions.	2.54	1.46		.78		
20. It might be said that I value my religious doubts and uncertainties.	2.38	1.39		.77		
17. I am constantly questioning my religious beliefs.	2.50	1.45		.65		
21. As I grow and change, I expect my religion also to grow and change.	2.65	1.49		.63		
23. Questions are far more central to religious experience than are answers.	2.88	1.32		.58		
22. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to the world.	3.00	1.35	.51	.52		
24. I was not very interested in religion until I began to ask questions about the meaning of life.	2.29	1.33		.46		
5. The primary purpose of prayer is to gain relief and protection.	3.17	1.41			.82	
7. What religion offers me most is comfort when sorrows and misfortunes arise.	2.72	1.42			.59	
11. The purpose of prayer is to secure a happy and peaceful life.	2.92	1.48			.58	
8. I pray chiefly because I have been taught to pray.	2.26	1.43			.54	-.42
3. A primary reason for my interest in religion is that my religious community is a congenial social activity.	1.71	1.19				-.76
10. The religious community is the most important as a place to form good social relationships.	2.00	1.27				-.73
9. If I were to join a religious community, I would prefer to join a religious study group rather than a social fellowship.	2.04	1.38				-.67
6. If not prevented by unavoidable circumstances, I attend places of worship (e.g., mosque, church).	2.32	1.40	.43			-.39
16. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.	2.34	1.42				-.35
<i>Eigenvalue</i>			6.93	3.37	1.61	1.41
<i>Variance (%)</i>			28.88	14.04	6.71	5.86
<i>Alpha</i>			.88	.81	.69	.77

The first component included 7 items related to Intrinsic Religiosity (explained variance = 28.88 %). This component contained items such as “Quite often I have been keenly aware of the presence of God or the Divine Being” and “Religion is especially important to me because it answers many questions about the meaning of life”. The item 6 (“If not prevented by unavoidable circumstances, I attend places of worship (e.g., mosque, church).”) was loaded on this component (loading = .43); however, this item was conceptually much more suitable to fourth component which is explained below (loading = -.39). Intrinsic Religiosity refers to the belief in which people experience religion as a way to achieve the meaning of life. For this type of experience, religiosity is the core, central part of the human self. The internal consistency of this component was .88.

Quest is the second dimension which consisted of 8 items (explained variance = 14.04 %). Example items are “There are many religious issues on which my views are still changing” and “My life experiences have led me to rethink my religious convictions”. This component is related with the possibility of search and change in one’s religious belief system. Internal consistency of this component was .81.

The third component is named Personal Pragmatic Religiosity and consisted of 4 items (explained variance = 6.71 %). Items include “The primary purpose of prayer is to gain relief and protection” and “What religion offers me most is comfort when sorrows and misfortunes arise”. Personal Pragmatic Religiosity component seems to be related with a desire to gain comfort, relief, and protection from a divine power. The final internal consistency of this component was .69.

The last component included 5 items related with one’s tendency to get connected with other people with the same religious affiliation in order to get comfort and protection. This component was therefore named as Social Pragmatic Religiosity (explained variance = 5.86 %). Example items are “A primary reason for my interest in religion is that my religious community is a congenial social activity” and “The religious community is the most important as a place to form good social

relationships”. The item 13 (“It is important to me to spend periods of time in private religious thought and meditation.”) was loaded on this component (loading = -.56), however this item was conceptually much more suitable to the first component which is explained above (loading = -.46). The final internal consistency of this component was .77.

Correlations among the components of RLI-R are presented in Table 6. All correlations were significant at .001 level.

Table 6. Correlations among the Components of Revised Religious Life Inventory

	1	2	3
1. Intrinsic Religiosity	-		
2. Quest	.156***	-	
3. Personal Pragmatic Religiosity	.445***	.191***	-
4. Social Pragmatic Religiosity	.676***	.200***	.518***

p < .001

Kökdemir and Yeniçeri (2007) also found a component structure for RLI-R consistent with the present results. A principal component analysis based on their data of RLI-R from a Turkish sample again indicated that there were four distinct components named Intrinsic Religiosity, Personal Pragmatic Religiosity, Social Pragmatic Religiosity, and Quest.

A higher-order principal component analysis with oblimin rotation was performed using the present data set. Theoretically speaking, it was assumed that Quest dimension of RLI-R is conceptually different from other components which highlights a rather standard religiosity. Therefore, PCA analysis was forced to two components; and results showed the expected categorization. Social pragmatic religiosity, personal pragmatic religiosity, and intrinsic religiosity formed a component which was called Religiosity (explained variance = 54.54 %, $\alpha = .90$); and the Quest dimension stood as a separate category (explained variance = 23.07 %, $\alpha = .90$).

$\alpha = .81$). Table 7 summarizes higher-order PCA results. For further analyses, this higher-order solution was used.

Table 7. Higher-Order PCA of Revised Religious Life Inventory

	Components	
	Religiosity	Quest
Social Pragmatic Religiosity	.891	
Intrinsic Religiosity	.862	
Personal Pragmatic Religiosity	.750	
Quest		.997
<i>Eigenvalue</i>	2.18	0.92
<i>Variance (%)</i>	54.54	23.07
<i>Alpha</i>	.90	.81

CHAPTER III

RESULTS

Analyses for each research question and proposed models are presented in order. In order to test the research questions of the present study, a series of multivariate regression and correlation analyses were conducted. For testing the proposed models, Structural Equation Modeling (SEM) analysis with the maximum likelihood method was performed by IBM AMOS 20.0. Although there were not any significant predictions for the impacts of gender and age, these variables were controlled by entering them into the equations in the first step of the regression analyses.

3.1. Results for Research Question 1 and Research Question 2

The first research question of the study aimed to investigate the impacts of relational and individuation self orientations (relational and individuation) on SWB and PWB during adulthood. The second research question aimed to study the role of finding (or not finding) meaning in life on the association between self orientations and SWB and PWB.

The analyses were carried out in three steps: (1) correlations among research variables are considered; (2) regression results are presented; and (3) the results for proposed Model 1 and 2 are given.

3.1.1. Correlations between Self Orientations, Meaning in Life, and Well-Being

Pearson moment product correlations were computed for age, self orientations, meaning in life dimensions, and components of well-being (see Table 8 for detailed

correlation matrix). Results showed that relational and individuational orientations both had positive significant correlations with presence of meaning in life ($r = .33$ and $r = .12$, respectively). Relational self orientation had negative significant correlation with search for meaning in life ($r = -.23$); however, the correlation coefficient between individuational self orientation and search for meaning in life did not reach significance.

Table 8. Correlations among Self Orientations, Meaning in Life, Well-Being, and Age

	1	2	3	4	5	6	7
1. Relational Orientation	-						
2. Individuational Orientation	-.08*	-					
3. Presence of Meaning in Life	.33***	.12**	-				
4. Search for Meaning in Life	-.23***	-.03	-.28***	-			
5. SWB	.31***	-.02	.35***	-.24***	-		
6. PWB	.45***	.31***	.42***	-.33***	.38***	-	
7. Age	.14***	-.24***	.11**	-.06	.09*	.07*	-

* $p < .05$, ** $p < .01$, *** $p < .001$

The other key variables, subjective and psychological well-being, were also significantly correlated with meaning in life. As expected, it was found that both subjective and psychological dimensions of well-being had significant moderately positive relationship with presence of meaning in life ($r = .35$ and $r = .42$, respectively); and they had a negative relationship with search for meaning in life ($r = -.24$ and $r = -.33$, respectively). Furthermore, although there were positive moderate relationships between psychological well-being and relational ($r = .45$) and individuational self orientations ($r = .31$), the only significant correlation for subjective well-being was with relational self orientation ($r = .31$).

Age had a very weak but significant positive correlation with relational orientation ($r = .14$) whereas a negative correlation with individuational orientation ($r = -.24$).

Results also showed that SWB and PWB both had significant but weak positive correlations with age ($r = .09$ and $r = .07$, respectively).

3.1.2. Impact of Self Orientations and Meaning in Life on Subjective Well-Being and Psychological Well-Being, Controlling for Age and Sex

A sequential regression was carried out to determine if relational self orientation and components of meaning in life improved prediction of subjective well-being, controlling for sex and age. Demographic variables (age and sex) were entered as control variables at the first step, then relational self orientation was entered in the second step and lastly, component of meaning in life (presence of and search for meaning in life) were entered as a block in the third step of the regression. Since individuation self orientation was not significantly correlated with subjective well-being, it was not entered into the equation.

Table 9 displays the unstandardized regression coefficients (B) and intercept, the standardized regression coefficient (β), R , R^2 , and adjusted R^2 after all IVs were entered. R was significantly different from zero at the end of each step. After step 3, with all IVs in the equation, $R = .43$, $F(5, 726) = 32.12$, $p < .001$. For each step R^2 changes reached significance.

Table 9. The Predictive Effects of Relational Self Orientation and Meaning in Life on Subjective Well-Being, Controlling for Age and Sex

Model	<i>B</i>	β	<i>t</i>	<i>R</i>	<i>R</i> ²	Adjusted <i>R</i> ²	<i>R</i> ² change
Step 1				.123	.015	.013	.015**
Age	.008	.098	2.651**				
Sex	.168	.088	2.378*				
Step 2				.321	.103	.099	.088***
Age	.004	.051	1.415				
Sex	.089	.047	1.309				
Relational SO	.427	.302	8.427***				
Step 3				.426	.181	.176	.078***
Age	.002	.030	.865				
Sex	.063	.033	.974				
Relational SO	.280	.198	5.436***				
Presence of MIL	.264	.246	6.712***				
Search for MIL	-.099	-.119	-3.350**				

* $p < .05$, ** $p < .01$, *** $p < .001$

Results showed that, at the end of step three, relational self orientation had a positive effect on SWB ($\beta = .20$, $p < .001$). Furthermore, presence of meaning in life appeared to be a significant positive predictor of SWB ($\beta = .25$, $p < .001$), whereas the effect of search for meaning was negative ($\beta = -.12$, $p < .01$). Together those variables explained 18 % of the variance in SWB.

Another sequential regression was conducted to examine the predictor value of the same independent variables (and the individuation self orientation) on PWB. Demographic variables (age and sex) were entered as control variables at the first step, then self orientations (relational and individuation) were entered as a block in the second step and lastly, component of meaning in life (presence of and search for meaning in life) were entered as a block in the third step of the regression. As seen in Table 10, *R* was significantly different from zero at the end of each step; and after step three, with all IVs in the equation, $R = .64$, $F(6, 725) = 84.00$, $p < .001$. For each step *R*² changes reached significance.

Table 10. The Predictive Effects of Self Orientations and Meaning in Life on Psychological Well-Being, Controlling Age and Sex

Model	<i>B</i>	β	<i>t</i>	<i>R</i>	<i>R</i> ²	Adjusted <i>R</i> ²	<i>R</i> ² change
Step 1				.107	.012	.009	.012 [*]
Age	.003	.083	2.231 [*]				
Sex	.071	.080	2.152 [*]				
Step 2				.575	.330	.327	.319 ^{***}
Age	.004	.093	2.919 ^{**}				
Sex	-.001	-.001	-.034				
Relational SO	.309	.468	15.110 ^{***}				
Individuational SO	.265	.365	11.661 ^{***}				
Step 3				.640	.410	.405	.080 ^{***}
Age	.002	.063	2.087 [*]				
Sex	-.011	-.012	-.424				
Relational SO	.239	.362	11.626 ^{***}				
Individuational SO	.233	.320	10.729 ^{***}				
Presence of MIL	.105	.208	6.619 ^{***}				
Search for MIL	-.068	-.174	-5.788 ^{***}				

* $p < .05$, ** $p < .01$, *** $p < .001$

Results indicated that, at the end of step three, both relational self orientation and individuational self orientation had positive effects on PWB ($\beta = .36$ and $\beta = .32$, respectively; $p < .001$ for both β s). Furthermore, presence of meaning in life appeared to be a significant positive predictor of psychological well-being ($\beta = .21$, $p < .001$), whereas the effect of search for meaning was negative ($\beta = -.17$, $p < .001$). Age was also found to be a very weak but significant predictor for psychological well-being ($\beta = -.06$, $p < .05$). Together those variables explained 41 % of the variance in psychological well-being and self orientations appeared as the strongest predictors.

To sum up, it was expected that the relational self orientation would predict both types of well-being (Hypothesis 1a) whereas the individuational would predict only PWB (Hypothesis 1b). Results of regression analyses showed that Hypothesis 1a and

1b were supported by the present study. Furthermore, on one hand, it was also expected that the higher the individuals scored on the presence of meaning in life, the higher their well-being would be (Hypothesis 2a). On the other hand, search for meaning in life was expected to be negatively correlated with well-being (Hypothesis 2b). The present study supported both Hypotheses 2a and 2b.

3.1.3. Structural Equation Model of Self Orientations, Meaning in Life, and Well-Being (Proposed Model 1 and Model 2)

Present study, as mentioned before, aims to investigate whether different self orientations affect (1) individuals' well-being and (2) individuals' presence of and search for meaning in life. Additionally, exploring the mediating role of meaning in life between self orientations and well-being views is also aimed. With these purposes in mind, firstly, a structural model (Model 1) was proposed to investigate the effects of self orientations on well-being and to test related hypothesis of the present study; secondly, another structural model (Model 2) was proposed to explore the mediating effects of meaning in life on the relationship between self orientations and well-being and to test the related hypotheses.

3.1.3.1. Proposed Model 1

In order to test the proposed model (Model 1) of the study, Structural Equation Modeling (SEM) analysis with the maximum likelihood method was performed by IBM AMOS 20.0. SEM approach to path analysis with observed variables with IBM AMOS was used to test the proposed model. Since the composite scores of both exogenous and endogenous variables are highly reliable, an observed variables approach was used; and it was shown that this approach was quite similar to model testing approach with latent variables (Stephenson & Holbert, 2003). The simulation study by Stephenson and Holbert (2003) indicated that although the observed variable model was somewhat conservative than latent model, their results implied that both approaches were equally valid.

AMOS requires nonmissing data to give modification indexes for the structural models. Therefore, before running the program, all missing data were converted into their series mean which is a plausible solution for the treatment of missing data in large samples (Carter, 2006). Modification indexes indicated letting the error variances to correlate between psychological well-being and subjective well-being, as would be expected ($r = .38$).

After the modification, the latest version of the model provided good fit with the data $\chi^2(2, 736) = 4.63, p = .10$. The model fit index values of the structural model are presented in Table 11.

Table 11. Fit Index Values of Model 1

	χ^2	p	df	CFI	IFI	RMSEA	RMR	GFI	AGFI
Model 1	4.63*	.10	2	.994	.994	.042	.011	.997	.984

Notes. χ^2 = Chi square; df = degrees of freedom; CFI = comparative fit index; IFI = incremental fit index; RMSEA = root-mean-square error of approximation; RMR = root-mean-square residual; GFI = goodness of fit index; AGFI = adjusted goodness of fit index.

Model 1 and the path coefficients which were significant at least at $p < .05$ level are presented in Figure 6, below. As seen in Figure 6, relational self orientation predicted both SWB ($\beta = .31$) and PWB ($\beta = .47$) whereas individuation self orientation predicted only PWB ($\beta = .34$). Thus, proposed Model 1 was supported by the data. The variances explained by the model were found as .10 and .34 for SWB and PWB, respectively.

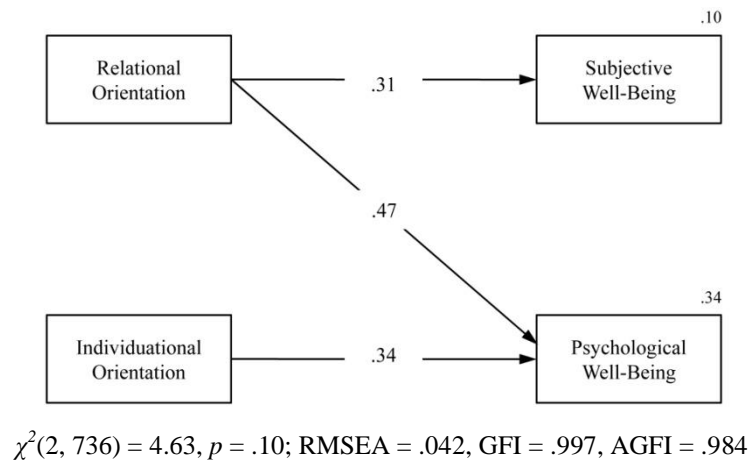


Figure 6. Standardized Parameter Estimates for Model 1: Relational and Individuational Self Orientations as Predictors of Well-Being

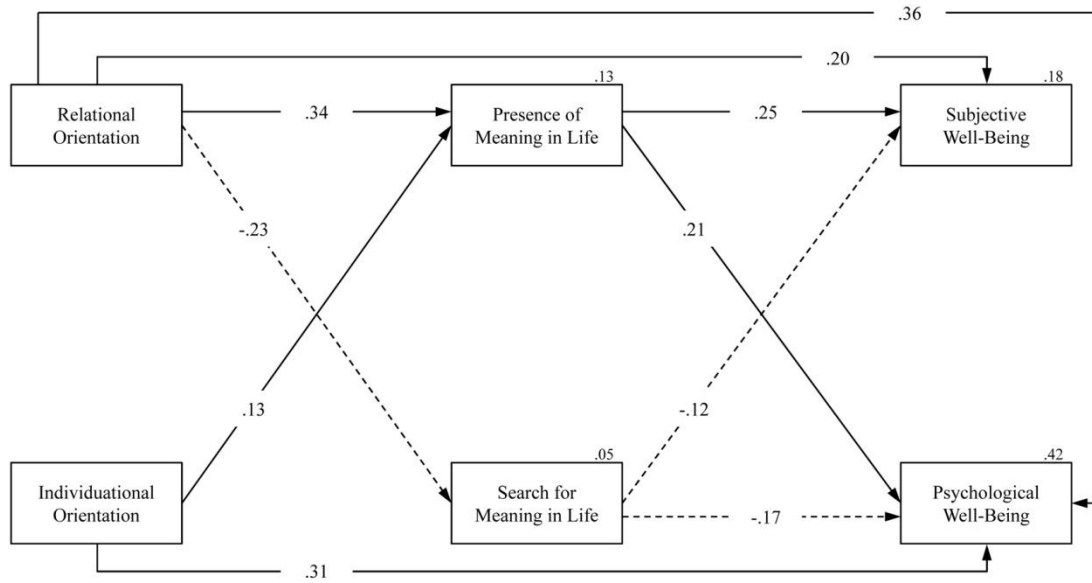
3.1.3.2. Proposed Model 2

The main purpose of the proposed Model 2 was to test the mediating effects of meaning in life on the relationship between self orientations and well-being. In order to test proposed Model 2, the same SEM analysis method was applied as summarized in previous section.

All proposed and alternative models were tested using the maximum likelihood method with AMOS and steps in these models were followed as Weston and Gore Jr. (2006) stated. For example, in model fit and interpretation step, they proposed that researchers should evaluate the model fit by taking into account (a) significance and strength of estimated parameters, (b) variance explained, and (c) overall fit indices. The article written by Hu and Bentler (1999) was taken as a guideline for cutoff criteria for fit indexes.

Modification indexes indicated letting the error variances to correlate between presence of meaning in life and search for meaning in life and between psychological

well-being and subjective well-being. Model 2 and the path coefficients which were significant at least at $p < .05$ level are presented in Figure 7, below.



$$\chi^2(3, 736) = 7.97, p = .05; \text{RMSEA} = .047, \text{GFI} = .996, \text{AGFI} = .975$$

Figure 7. Standardized Parameter Estimates for Model 2: Presence of Meaning in Life and Search for Meaning in Life as Mediators of the Relationship between Self Orientations and Well-Being

The mediation analysis procedure was carried out as recommended by Baron and Kenny (1986) and Frazier, Tix, and Baron (2004). In addition to partial mediation models, a full mediation model (Model 2.1) was also tested. The model fit index values of the structural models are presented in Table 12.

Table 12. Fit Index Values of the Original and Alternative Model of Presence of Meaning in Life and Search for Meaning in Life as Mediators of the Relationship between Self Orientations and Well-Being

Model	χ^2	df	CFI	IFI	RMSEA	RMR	GFI	AGFI
Model 2	7.97*	3	.993	.993	.047	.011	.996	.975
Model 2.1	227.52***	6	.698	.702	.224	.034	.920	.721

Notes. χ^2 = Chi square; *df* = degrees of freedom; CFI = comparative fit index; IFI = incremental fit index; RMSEA = root-mean-square error of approximation; RMR = root-mean-square residual; GFI = goodness of fit index; AGFI = adjusted goodness of fit index.

* $p = .05$, *** $p < .001$

As can be seen in Table 12, constraining the direct paths from relational orientation and individuation orientation to subjective well-being and psychological well-being to zero did significantly worsen model fit (Model 2.1). However, the present data appeared to fit well to the partial mediation model (Model 2).

In order to test the significance of mediational effects, bias-corrected bootstrapping method was used. MacKinnon, Lockwood, and Williams (2004) stated that this method has many advantages to test indirect effects than other methods of mediation testing. As was recommended, the bootstrapping with 10,000 resamples was used in the present study (Lightsey, Jr. & Boyraz, 2011).

Table 13 shows the bootstrap analysis of the magnitude and statistical significance of the direct effects (Model 2).

Table 13. Bootstrap Analysis of the Magnitude and Statistical Significance of the Direct Effects of Model 2

IV	DV	β (B*) Standardized direct / indirect effect	SE of mean*	95% CI* (lower, upper)
RO	PRE_MIL	.34 (.45)	.045	.337, .549
RO	SRC_MIL	-.23 (-.38)	.061	-.529, -.256
RO	SWB	.20 (.29)	.051	.161, .411
RO	PWB	.36 (.24)	.020	.204, .285
IO	PRE_MIL	.13 (.19)	.048	.090, .293
IO	PWB	.31 (.23)	.020	.184, .268
PRE_MIL	SWB	.25 (.27)	.039	.179, .355
PRE_MIL	PWB	.21 (.11)	.016	.074, .138
SRC_MIL	SWB	-.12 (-.10)	.029	-.162, -.038
SRC_MIL	PWB	-.17 (-.07)	.012	-.091, -.044

Notes. RO = relational orientation; IO = individual orientation; PRE_MIL = presence of meaning in life; SRC_MIL = search for meaning in life; SWB = subjective well-being; PWB = psychological well-being.

All beta coefficients are significant at $p < .01$ level.

* These values are based on unstandardized bootstrapped beta coefficients.

Model 2, similar to Model 1, indicated a significant direct path from relational orientation to subjective well-being ($\beta = .20$) and psychological well-being ($\beta = .36$). On the other hand, as predicted, there was a direct path only to psychological well-being from individual orientation ($\beta = .31$).

When meaning in life and well-being dimensions were examined, as stated in Hypothesis 2a and 2b, it was clearly seen that although the paths from the presence of meaning in life to subjective and psychological well-being were positive (β 's are .25 and .21, respectively), the same paths became negative for search for meaning in life (β 's are -.12 and -.17, respectively).

It was expected that, on one hand, both relational and individual self orientations would be positively associated with the presence of meaning in life (Hypotheses 2c and 2d) and, on the other hand, only relational self orientation would influence (negatively) search for meaning in life (Hypothesis 2e). As predicted, Model 2 indicated a significant direct path from relational orientation to the presence

of meaning in life ($\beta = .34$) and a significant direct path from relational orientation to search for meaning in life ($\beta = -.23$). Furthermore, analysis showed that there is a significant direct path from individuational orientation to the presence of meaning in life ($\beta = .13$).

Moreover, the results revealed six important mediations. Visual basic script used for bootstrapped mediation analysis can be seen in Appendix G. Table 14 shows the bootstrap analysis of the magnitude and statistical significance of the indirect effects (Model 2). The indirect relationships of relational orientation ($B = .16$, 95% CI: .11, .22; $p < .01$) and individuational orientation ($B = .05$, 95% CI: .02, .09; $p < .01$) with subjective well-being were significant. Similarly, the indirect relationships of relational orientation ($B = .08$, 95% CI: .06, .10; $p < .01$) and individuational orientation ($B = .02$, 95% CI: .01, .04; $p < .01$) with psychological well-being were also significant. There were some significant differences between mediation paths. For example, there were two paths from relational orientation to subjective well-being; the results showed that the mediation of presence of meaning in life was significantly higher than the mediation of search for meaning in life (B 's are .12 and .04, respectively; the difference is significant at $p < .01$ level). However there was no difference between the paths to psychological well-being mediating by either presence of and search for meaning in life.

Table 14. Bootstrap Analysis of the Magnitude and Statistical Significance of the Indirect Effects of Model 2

IV	Mediator variables	DV	β (B*) Standardized direct / indirect effect	SE of mean*	95% CI* (lower, upper)
RO	PRE_MIL	SWB	.08 (.12)	.024	.076, .173
RO	SRC_MIL	SWB	.03 (.04)	.014	.016, .071
RO	PRE_MIL	PWB	.07 (.05)	.009	.031, .068
RO	SRC_MIL	PWB	.04 (.03)	.006	.016, .042
IO	PRE_MIL	SWB	.03 (.05)	.017	.021, .087
IO	PRE_MIL	PWB	.03 (.02)	.007	.009, .036

Notes. RO = relational orientation; IO = individualational orientation; PRE_MIL = presence of meaning in life; SRC_MIL = search for meaning in life; SWB = subjective well-being; PWB = psychological well-being.

All beta coefficients are significant at $p < .01$ level.

* These values are based on unstandardized bootstrapped beta coefficients.

As expected, the presence of meaning in life partially mediated the effect of relational orientation on both subjective well-being ($\beta = .08$) and psychological well-being ($\beta = .07$). Moreover, the presence of meaning in life partially mediated the effect of individualational orientation on both subjective well-being ($\beta = .03$) and psychological well-being ($\beta = .03$). The results showed that search for meaning in life partially mediated the effect of relational orientation on both subjective well-being ($\beta = .03$) and psychological well-being ($\beta = .04$). However, search for meaning in life did not significantly mediate the effect of individualational orientation on both subjective well-being and psychological well-being.

3.2. Results for Research Question 3 and Research Question 4

In the previous sections, the relationships between self orientations and well-being variables and also the mediator effects of meaning in life components (presence of and search for meaning in life) were investigated. The results for proposed Model 1 and Model 2 and of the analyses showed that relational self orientation positively predicted both subjective and psychological well-being. Furthermore, the presence of and search for meaning in life mediated the relationship between relational self

orientation and subjective and psychological well-being. As mentioned previously, the direct effect of individuational self orientation on psychological well-being was significant; whereas its effect on subjective well-being was not. Furthermore, only the presence of (not search for) meaning in life mediated the relationship between individuational self orientation and subjective and psychological well-being.

In the present study, it was thought that attitudes towards death and religiosity may play important roles on the paths from self orientations and meaning in life components to well-being. Therefore, components of attitudes towards death (death transcendence and death as an end) and religious outlook (religiosity and religious quest) were added to the Model 2 which was proposed previously. However, before improvement of the model, correlations among the main and these associated variables and the results of some regression analyses on meaning in life components and well-being variables were examined to determine the relationships among all variables of the present study.

3.2.1. Correlations among Related Research Variables

Firstly, correlations between associated variables (attitudes towards death and religiosity components) were considered. As seen in Table 15, death transcendence positively correlated with both religiosity ($r = .46, p < .001$) and religious quest ($r = .08, p < .05$), the latter correlation was very weak. There was also a positive significant but weak correlation between death transcendence and age. In other words, with increasing age, the participants seem more likely to score higher on death transcendence. Furthermore, viewing death as an end was significantly (negatively) but weakly correlated with religiosity ($r = -.14, p < .001$). It was also seen that religiosity positively correlated with religious quest ($r = .21, p < .001$).

Table 15. Correlations among Attitudes towards Death, Religiosity Components, and Age

	1	2	3	4	5
1. Death Transcendence	-				
2. Death as an End	-.39***	-			
3. Religiosity	.46***	-.14***	-		
4. Religious Quest	.08*	.04	.21***	-	
5. Age	.19***	.04	.05	-.06	-

* $p < .05$, ** $p < .01$, *** $p < .001$

Secondly, correlations between associated variables mentioned above and the main variables of the present study were examined. As seen in Table 16, death transcendence was positively correlated with relational self orientation ($r = .17$, $p < .001$), but negatively correlated with individuation self orientation ($r = -.10$, $p < .01$). Death transcendence was also positively correlated with both well-being variables (subjective well-being, $r = .08$, $p < .05$; psychological well-being, $r = .10$, $p < .01$) and presence of meaning in life ($r = .28$, $p < .001$).

Table 16. Correlations between Variables Involving Death and Religiosity and Self Orientations, Meaning in Life, and Well-Being

Variables	Self Orientations		Meaning in Life		Well-Being	
	RO	IO	PRE_MIL	SRC_MIL	SWB	PWB
1. Death Transcendence	.17***	-.10**	.28***	-.01	.08*	.10**
2. Death as an End	-.15***	-.08*	-.18***	.14***	-.05	-.13***
4. Religiosity	.06	-.35***	.18***	.12**	.10**	-.14***
5. Religious Quest	-.18***	.04	-.11**	.43***	-.08*	-.20***

Notes. RO = relational orientation; IO = individuation orientation; PRE_MIL = presence of meaning in life; SRC_MIL = search for meaning in life; SWB = subjective well-being; PWB = psychological well-being.

* $p < .05$, ** $p < .01$, *** $p < .001$

In contrast to death transcendence, death as an end was negatively correlated with relational orientation ($r = -.15$, $p < .001$), presence of meaning in life ($r = -.18$, $p < .001$) and psychological well-being ($r = -.13$, $p < .001$). Furthermore, death as an end

was negatively correlated with individuational orientation ($r = -.08, p < .05$) and positively correlated with search for meaning in life ($r = .14, p < .001$).

On the one hand, religiosity was negatively correlated with individuational self orientation ($r = -.35, p < .001$); on the other hand, religious quest was negatively correlated with relational self orientation ($r = -.18, p < .001$). Furthermore, religiosity was positively correlated with both presence of ($r = .18, p < .001$) and search for meaning in life ($r = .12, p < .01$). There was a negative relation between religious quest and presence of meaning in life ($r = -.11, p < .01$); whereas a positive relation was found.

Both religiosity and religious quest were negatively correlated with psychological well-being ($r = -.14$ and $r = -.20$, respectively; $p < .001$ for both r s); but a different pattern was seen for subjective well-being. There was a positive relation between religiosity and subjective well-being ($r = .10, p < .01$); whereas a negative relation was found between religious quest and subjective well-being ($r = -.08, p < .05$).

3.2.2. Impact of Self Orientations, Attitudes towards Death, and Religious Outlook on Presence of Meaning in Life and Search for Meaning in Life, Controlling for Age and Sex

It was reviewed in the previous sections that there are some mechanisms which regulate human functioning so that individuals develop a sense of meaning for all of the things (living or non-living) around them. In the present study, these mechanisms were defined as religious outlook and attitudes towards death. Thus, it was aimed to investigate the impacts of religious outlook and attitudes towards death on meaning in life and to explore possible relations between self orientations, meaning in life, attitudes towards death, and religious outlook. Although the main dependent variable of the present study was well-being (SWB and PWB), for stated aims, meaning in life was taken as dependent variable in following regression analyses below.

A sequential regression was carried out to determine if (1) self orientations (relational and individuational), (2) components of attitudes towards death (death transcendence and death as an end), and (3) components of religious outlook (religiosity and religious quest) contributed to the prediction of presence of meaning in life, controlling for age and sex. R was significantly different from zero at the end of each step. After step 4, with all IVs the equation, $R = .47$, $F(8, 723) = 25.52$, $p < .001$. For each step R^2 changes reached significance (see Table 17).

Table 17. The Predictive Effects of Self Orientations, Attitudes towards Death, and Religious Outlook on Presence of Meaning in Life, Controlling for Age and Sex

Model	B	β	t	R	R^2	Adjusted R^2	R^2 Change
Step 1				.137	.019	.016	.019**
Age	.009	.120	3.234**				
Sex	.148	.083	2.255*				
Step 2				.375	.141	.136	.122***
Age	.008	.106	2.950**				
Sex	.055	.031	.891				
Relational SO	.428	.326	9.274***				
Individuational SO	.238	.165	4.644***				
Step 3				.441	.194	.188	.054***
Age	.006	.074	2.092*				
Sex	.021	.012	.342				
Relational SO	.384	.292	8.425***				
Individuational SO	.257	.178	5.119***				
Death Transcendence	.237	.228	5.888***				
Death as an End	-.022	-.024	-.617				
Step 4				.469	.220	.212	.026***
Age	.007	.088	2.486*				
Sex	.013	.007	.218				
Relational SO	.363	.276	7.964***				
Individuational SO	.346	.239	6.445***				
Death Transcendence	.157	.151	3.369**				
Death as an End	-.017	-.019	-.494				
Religiosity	.171	.177	4.057***				
Religious Quest	-.112	-.121	-3.490**				

* $p < .05$, ** $p < .01$, *** $p < .001$

Results showed that, at the end of step four, both relational self orientation ($\beta = .28, p < .001$) and individuation self orientation ($\beta = .24, p < .001$) had positive effects on presence of meaning in life. Furthermore, death transcendence appeared to be a significant positive predictor of presence of meaning in life ($\beta = .15, p < .01$), whereas the effect of death as an end was not statistically significant. Additionally, on the one hand, religiosity had positive effects on presence of meaning in life ($\beta = .18, p < .001$), on the other hand, religious quest had negative effects on presence of meaning in life ($\beta = -.12, p < .01$). Age was also found to be a significant predictor for presence of meaning in life ($\beta = .09, p < .05$). Together those variables explained 21 % of the variance in the presence of meaning in life.

Another sequential regression was conducted to examine the predictor value of the relational self orientation, death as an end, religiosity and religious quest on search for meaning in life, controlling for age and sex. Since individuation self orientation and death transcendence were not significantly correlated with search for meaning in life, these variables were not entered into the equation. As seen in Table 18, R was significantly different from zero at the end of each step (except step 1). After step 4, with all IVs in the equation, $R = .47, F(6, 725) = 34.91, p < .001$. For each step, except step 1, R^2 changes reached significance.

Table 18. The Predictive Effects of Self Orientations, Attitudes towards Death, and Religiosity on Search for Meaning in Life, Controlling Age and Sex

Model	<i>B</i>	β	<i>t</i>	<i>R</i>	<i>R</i> ²	Adjusted <i>R</i> ²	<i>R</i> ² Change
Step 1				.084	.007	.004	.007
Age	-.007	-.067	-1.795				
Sex	-.138	-.060	-1.625				
Step 2				.230	.053	.049	.046***
Age	-.003	-.032	-.881				
Sex	-.070	-.031	-.833				
Relational SO	-.370	-.218	-5.930***				
Step 3				.254	.064	.059	.012**
Age	-.004	-.041	-1.129				
Sex	-.098	-.043	-1.171				
Relational SO	-.337	-.199	-5.356***				
Death as an End	.130	.110	3.008**				
Step 4				.473	.224	.218	.160***
Age	-.003	-.035	-1.039				
Sex	-.143	-.063	-1.865				
Relational SO	-.228	-.135	-3.918***				
Death as an End	.141	.120	3.523***				
Religiosity	.101	.081	2.367*				
Religious Quest	.454	.380	11.131***				

* $p < .05$, ** $p < .01$, *** $p < .001$

Results showed that, at the end of step four, relational self orientation had negative effects on search for meaning in life ($\beta = -.14$, $p < .001$). As mentioned above, relational self orientation had positive effects on presence of meaning in life. In other words, relational self orientation was predictor both for presence of and search for meaning in life; however the direction of the prediction turned to be negative for the latter. Furthermore, death as an end appeared to be a significant positive predictor of search for meaning in life ($\beta = .12$, $p < .01$), whereas the effect of death transcendence was not statistically significant. Additionally, religious quest had positive effects on search for meaning in life ($\beta = .38$, $p < .001$), and appeared as the strongest predictor. Together the above-noted variables explained about 22 % of the variance.

To sum up, it was expected that religious outlook would predict meaning in life components (Hypothesis 3a). Results of regression analyses showed that religious outlook components (religiosity and religious quest) predicted both the presence of meaning in life and search for meaning in life. Thus, Hypothesis 3a was supported by the present study. Furthermore, it was also expected that attitudes towards death would predict the presence of meaning in life (Hypothesis 3b). Results of regression analysis on the presence of meaning in life showed that death transcendence component of attitudes towards death significantly predicted the presence of meaning in life; but death as an end, the other component, did not predict the presence of meaning. Thus, Hypothesis 3b was partially supported by the present study. It was also found that relational orientation negatively predicted the search for meaning in life whereas death as an end predicted the search positively.

3.2.3. Impact of Self Orientations, Attitudes towards Death, Religiosity, and Meaning in Life on Subjective Well-Being and Psychological Well-Being, Controlling for Age and Sex

Thus far, (1) the relationship between self orientations and well-being, (2) the mediating role of meaning in life on the relationship between self orientations and well-being, (3) the impact of self orientations, attitudes towards death, and religious outlook on meaning in life were investigated by suitable statistical analyses. The current section concerned to discover the role of all independent variables on well-being and to improve the proposed Model 2 for developing a broader model of well-being. Thus, firstly, two regression analyses for the investigation of research question 4 are presented. Secondly, in light of the results of related analyses, an exploratory model testing is introduced.

A sequential regression was conducted to figure out if (1) relational self orientation, (2) death transcendence, (3) components of religiosity, and (4) components of meaning in life improved prediction of subjective well-being, controlling for sex and age. Since individuation self orientation and death as an end were not significantly

correlated with subjective well-being, these variables were not entered into the equation. As seen in Table 19, R was significantly different from zero at the end of each step (except step 3). After step 5, with all IVs the equation, $R = .44$, $F(8, 723) = 21.21$, $p < .001$. For each step R^2 changes reached significance (except step 3 and 4).

Table 19. The Predictive Effects of Self Orientations, Attitudes towards Death, Religiosity, and Meaning in Life on Subjective Well-Being, Controlling for Age and Sex

Model	B	β	t	R	R^2	Adjusted R^2	R^2 Change
Step 1				.123	.015	.013	.015**
Age	.008	.098	2.651**				
Sex	.168	.088	2.378*				
Step 2				.321	.103	.099	.088***
Age	.004	.051	1.415				
Sex	.089	.047	1.309				
Relational SO	.427	.302	8.427***				
Step 3				.321	.103	.098	.000
Age	.004	.048	1.308				
Sex	.086	.045	1.250				
Relational SO	.423	.299	8.273***				
Death Transcendence	.022	.020	.552				
Step 4				.332	.110	.103	.007
Age	.004	.050	1.367				
Sex	.085	.044	1.239				
Relational SO	.415	.293	7.988***				
Death Transcendence	-.033	-.029	-.684				
Religiosity	.102	.099	2.306*				
Religious Quest	-.042	-.042	-1.153				
Step 5				.436	.190	.181	.080***
Age	.003	.040	1.142				
Sex	.063	.033	.963				
Relational SO	.291	.206	5.616***				
Death Transcendence	-.099	-.088	-2.105*				
Religiosity	.099	.095	2.322*				
Religious Quest	.038	.038	1.012				
Presence of MIL	.266	.247	6.544***				
Search for MIL	-.120	-.144	-3.721***				

* $p < .05$, ** $p < .01$, *** $p < .001$

Results showed that, at the end of step five, relational self orientation had positive effects on subjective well-being ($\beta = .21, p < .001$). Furthermore, death transcendence appeared to be a significant negative predictor of subjective well-being ($\beta = -.09, p < .05$). Results also revealed that religiosity had positive effects on subjective well-being ($\beta = .10, p < .05$). Additionally, the presence of meaning in life appeared to be a significant positive predictor of subjective well-being ($\beta = .25, p < .001$), whereas the effect of search for meaning was negative ($\beta = -.14, p < .001$). Together the above noted variables explained about 22 % of the variance.

Another sequential regression was carried out to examine the predictor value of the (1) self orientations, (2) components of attitudes towards death, (3) components of religiosity, and (4) components of meaning in life on psychological well-being, controlling for sex and age. As seen in Table 20, R was significantly different from zero at the end of each step (except step 3). After step 5, with all IVs in the equation, $R = .65, F(10, 721) = 52.39, p < .001$. For each step R^2 changes reached significance (except step 3).

Results indicated that, at the end of step five, both relational self orientation and individuation self orientation had positive effects on psychological well-being ($\beta = .35$ and $\beta = .28$, respectively; $p < .001$ for both β s). Furthermore, presence of meaning in life appeared to be a significant positive predictor of psychological well-being ($\beta = .22, p < .001$), whereas the effect of search for meaning was negative ($\beta = -.14, p < .001$). Results also revealed that, on the one hand, religiosity had negative effects on psychological well-being ($\beta = -.12, p < .01$), on the other hand, religious quest had no significant predictive effect. The above-noted predictors explained 41 % of the variance in psychological well-being and self orientations appeared as the strongest predictors.

Table 20. The Predictive Effects of Self Orientations, Attitudes towards Death, Religiosity, and Meaning in Life on Psychological Well-Being, Controlling Age and Sex

Model	<i>B</i>	β	<i>t</i>	<i>R</i>	<i>R</i> ²	Adjusted <i>R</i> ²	<i>R</i> ² Change
Step 1				.107	.012	.009	.012*
Age	.003	.083	2.231*				
Sex	.071	.080	2.152*				
Step 2				.575	.330	.327	.319***
Age	.004	.093	2.919**				
Sex	-.001	-.001	-.034				
Relational SO	.309	.468	15.110***				
Individuational SO	.265	.365	11.661***				
Step 3				.577	.333	.327	.003
Age	.003	.089	2.764**				
Sex	-.001	-.001	-.038				
Relational SO	.303	.459	14.567***				
Individuational SO	.265	.365	11.544***				
Death Transcendence	.018	.034	.955				
Death as an End	-.012	-.027	-.764				
Step 4				.596	.356	.349	.023***
Age	.003	.072	2.226*				
Sex	.002	.002	.057				
Relational SO	.286	.433	13.751***				
Individuational SO	.248	.341	10.107***				
Death Transcendence	.055	.106	2.595*				
Death as an End	-.005	-.011	-.313				
Religiosity	-.043	-.088	-2.222*				
Religious Quest	-.059	-.126	-4.021***				
Step 5				.649	.421	.413	.065***
Age	.002	.046	1.501				
Sex	-.008	-.008	-.285				
Relational SO	.233	.352	11.256***				
Individuational SO	.206	.283	8.596***				
Death Transcendence	.038	.073	1.872				
Death as an End	.005	.010	.303				
Religiosity	-.057	-.118	-3.096**				
Religious Quest	-.021	-.045	-1.400				
Presence of MIL	.112	.224	6.794***				
Search for MIL	-.055	-.141	-4.279***				

* $p < .05$, ** $p < .01$, *** $p < .001$

3.2.4. Structural Equation Model of Self Orientations, Attitudes towards Death, Religious Outlook, Meaning in Life, and Well-Being (Proposed Model 3)

Since the possible component structures of both attitudes towards death and religious outlook variables had not been discovered at the very beginning of the present study, Model 3, shown in Figure 8, regarded these variables as one-dimensional components. However, after the analyses were conducted to discover the component structures of both variables, it was decided to use two-component structures of attitudes towards death (death transcendence and death as an end) and religious outlook (religiosity and religious quest) for subsequent analyses. Thus, model development strategy was employed to respecify the Model 3.

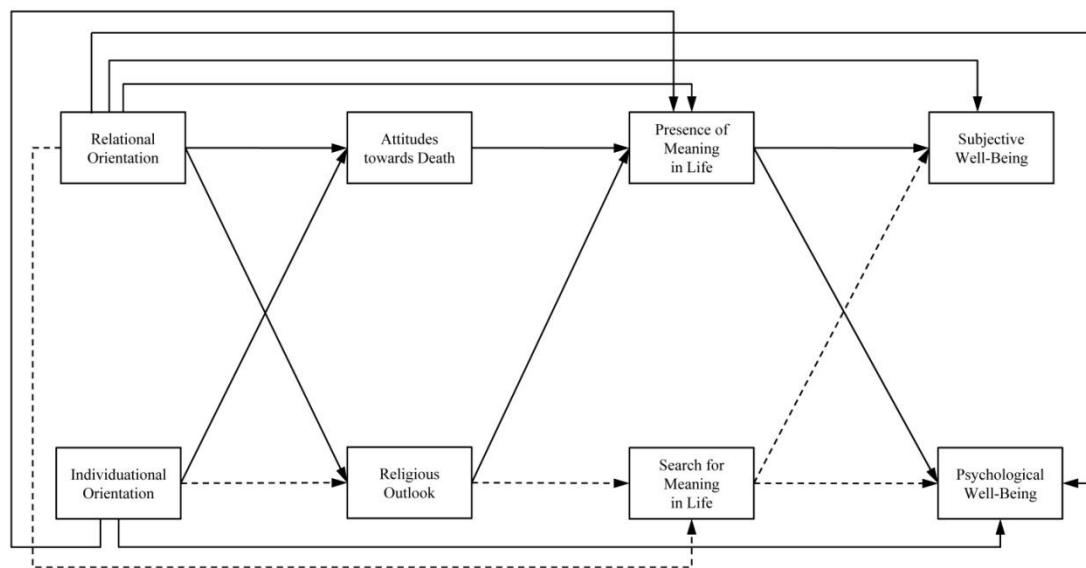
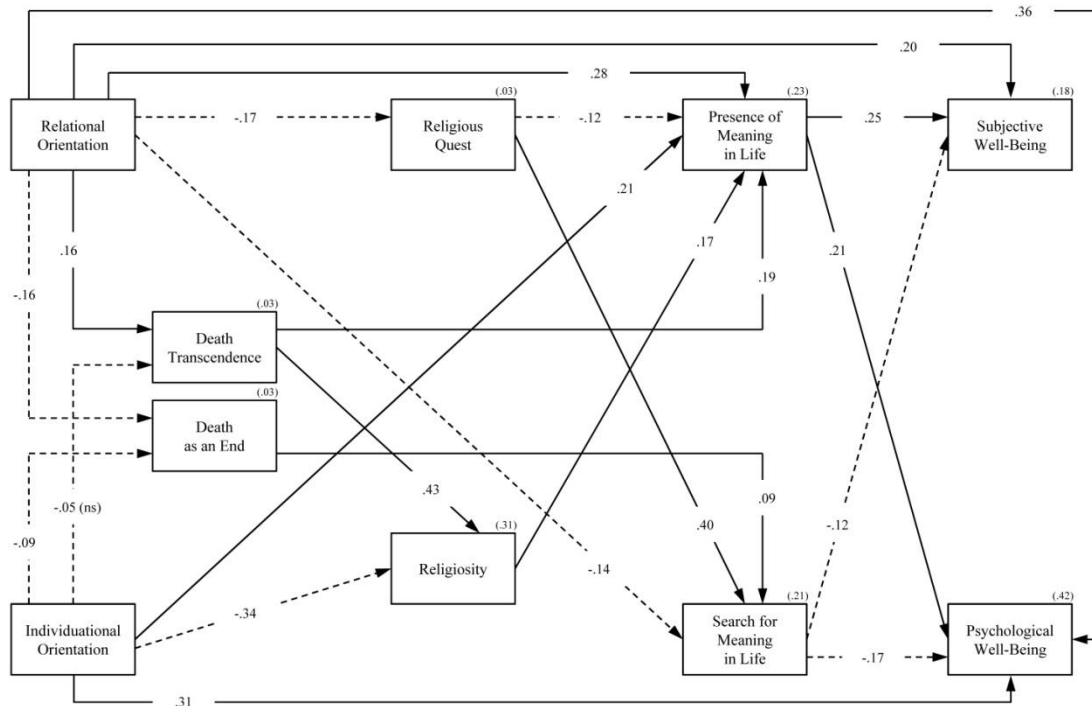


Figure 8. Proposed Model 3: Attitudes towards Death, Religious Outlook, and Meaning in Life as Mediators of the Relationship between Self Orientations and Well-Being

As distinct from confirmatory modeling, the aim of the model development strategy is firstly to propose a basic model based on theoretical framework and then to

improve this model through modifications (Hair, Black, Babin, & Anderson, 2009). Therefore, Model 3 was modified with regard to the results of the previous analyses and suggestions of the software; and another model (Model 3A) which was also theoretically viable was developed .

The same structural equation procedure using IBM AMOS 20.0 with bootstrapping method was applied as summarized in previous model testings (Model 1 and Model 2). In order to test the proposed Model 3A of the study, SEM analysis with the maximum likelihood method was performed by IBM AMOS 20.0. Model 3A and the path coefficients are presented at Figure 9, below.



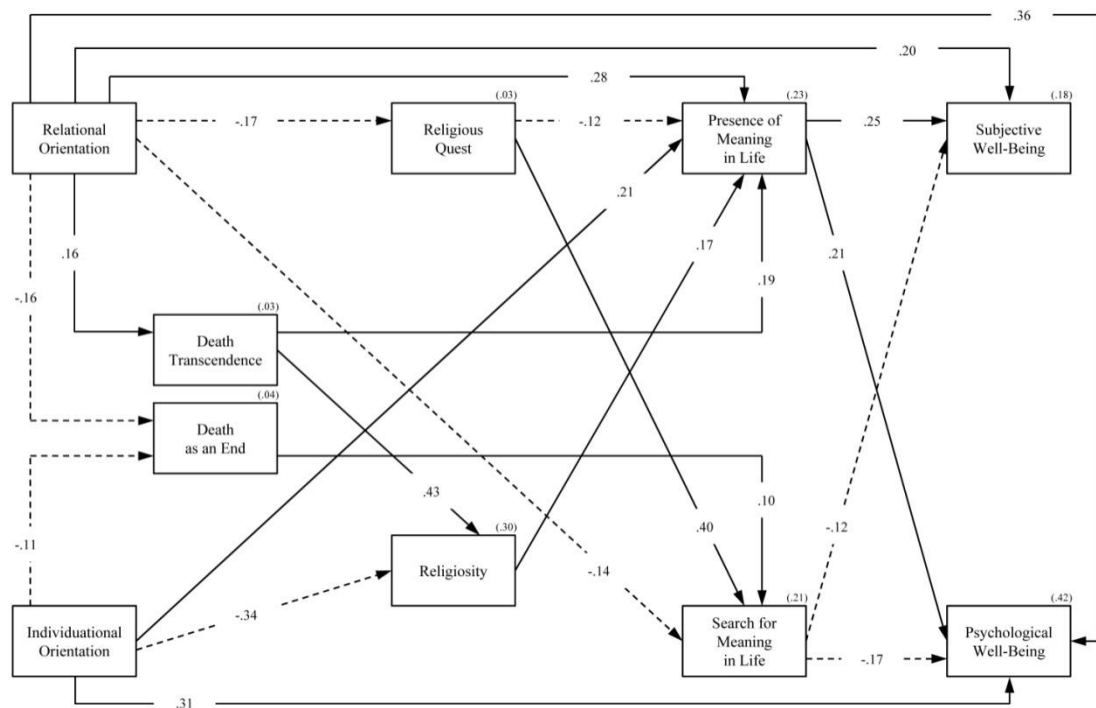
$$\chi^2(19, 736) = 54.54, p < .001; \text{RMSEA} = .050, \text{GFI} = .986, \text{AGFI} = .960$$

Figure 9. Standardized Parameter Estimates for Proposed Model (Model 3A): Attitudes towards Death, Religiosity Components, and Meaning in Life as Mediators of the Relationship between Self Orientations and Well-Being

The coefficient of the z values of estimated paths were all significant at least at the $p < .05$ level except the path between Individuational Orientation and Death Transcendence; therefore that path was removed and Model 3B was tested without the path between Individuational Orientation and Death Transcendence.

Modification indexes indicated letting the error variances to correlate between death transcendence and death as an end, between presence of meaning in life and search for meaning in life, and between psychological well-being and subjective well-being.

The new model (Model 3B) and the path coefficients which were significant at least at $p < .05$ level are presented at Figure 10, below.



$$\chi^2(20, 736) = 56.70, p < .001; \text{RMSEA} = .050, \text{GFI} = .986, \text{AGFI} = .960$$

Figure 10. Standardized Parameter Estimates for Proposed Model (Model 3B): Attitudes towards Death, Religiosity Components, and Meaning in Life as Mediators of the Relationship between Self Orientations and Well-Being

In addition to partial mediation models, a full mediation model (Model 3C) was also tested. The model fit index values of the structural models are presented in Table 21.

Table 21. Fit Index Values of the Original and Alternative Models of Attitudes towards Death, Religiosity Components, and Meaning in Life as Mediators of the Relationship between Self Orientations and Well-Being

Model	χ^2	df	CFI	IFI	RMSEA	RMR	GFI	AGFI
Model 3A	54.54***	19	.976	.976	.050	.022	.986	.960
Model 3B	56.70***	20	.975	.976	.050	.024	.986	.960
Model 3C	202.07***	22	.952	.880	.105	.030	.952	.881

Notes. χ^2 = Chi square; *df* = degrees of freedom; CFI = comparative fit index; IFI = incremental fit index; RMSEA = root-mean-square error of approximation; RMR = root-mean-square residual; GFI = goodness of fit index; AGFI = adjusted goodness of fit index.

*** $p < .001$

As can be seen in Table 21, constraining the direct paths from relational orientation and individuation orientation to subjective well-being and psychological well-being to zero did significantly worsen model fit (Model 3C). However, the present data appeared to fit well to the partial mediation models (Model 3A and Model 3B); per the parsimony principle Model 3B was preferred.

In order to test the significance of mediational effects, bias-corrected bootstrapping method was used. MacKinnon, Lockwood, and Williams (2004) stated that this method has many advantages to test indirect effects than other methods of mediation testing. As was recommended, the bootstrapping with 10,000 resamples was used in the present study (Lightsey, Jr. & Boyraz, 2011).

Table 22 and Table 23 show the bootstrap analysis of the magnitude and statistical significance of the direct and indirect effects (Model 3B). Compared to Model 2, in the present model (Model 3B), religiosity, religious quest and attitudes towards death dimensions were added to the base model (Model 2).

Table 22. Bootstrap Analysis of the Magnitude and Statistical Significance of the Effects of Model 3B

IV	DV	β (B*) Standardized direct / indirect effect	SE of mean*	95% CI* (lower, upper)
RO	DTH_TRA	.16 (.20)	.045	.116, .291
RO	DTH_END	-.16 (-.23)	.056	-.343, -.121
RO	REL_QUE	-.17 (-.24)	.054	-.342, -.127
RO	PRE_MIL	.28 (.37)	.052	.270, .476
RO	SRC_MIL	-.14 (-.24)	.067	-.372, -.110
RO	SWB	.20 (.29)	.062	.165, .409
RO	PWB	.36 (.24)	.021	.202, .284
IO	DTH_END	-.11 (-.18)	.055	-.282, -.066
IO	REL	-.34 (-.50)	.046	-.588, -.410
IO	PRE_MIL	.20 (.30)	.055	.191, .409
IO	PWB	.31 (.23)	.022	.183, .268
DTH_TRA	REL	.43 (.46)	.034	.396, .528
DTH_TRA	PRE_MIL	.19 (.21)	.045	.122, .298
DTH_END	SRC_MIL	.10 (.11)	.041	.032, .194
REL_QUE	PRE_MIL	-.12 (-.12)	.036	-.186, -.047
REL_QUE	SRC_MIL	.40 (.47)	.044	.388, .561
REL	PRE_MIL	.17 (.17)	.042	.089, .253
PRE_MIL	SWB	.25 (.27)	.044	.183, .352
PRE_MIL	PWB	.21 (.11)	.016	.076, .139
SRC_MIL	SWB	-.12 (-.10)	.032	-.165, -.037
SRC_MIL	PWB	-.17 (-.07)	.012	-.092, -.045

Notes. RO = relational orientation; IO = individuation orientation; DTH_TRA = death transcendence; DTH_END = death as an end; REL = religiosity; REL_QUE = religious quest; PRE_MIL = presence of meaning in life; SRC_MIL = search for meaning in life; SWB = subjective well-being; PWB = psychological well-being.

All beta coefficients are significant at $p < .01$ level.

* These values are based on unstandardized bootstrapped beta coefficients.

Relational orientation had a positive direct path to death transcendence ($\beta = .16$) and a negative path to death as an end ($\beta = -.16$). Individuation orientation, however, had only a significant negative path to death as an end ($\beta = -.11$). Relational orientation had also a negative direct path to religious quest ($\beta = -.17$) -but not to religiosity; however, individuation orientation had a negative direct path to religiosity ($\beta = -.34$) -but not to religious quest.

Table 23. Bootstrap Analysis of the Magnitude and Statistical Significance of the Indirect Effects of Model 3B

IV	Mediator variables	DV	β (B*) Standardized direct / indirect effect	SE of mean*	95% CI* (lower, upper)
RO	PRE_MIL	SWB	.07 (.10)	.022	.061, .150
RO	REL_QUE, PRE_MIL	SWB	.01 (.01)	.003	.003, .015
RO	DTH_TRA, PRE_MIL	SWB	.01 (.01)	.004	.005, .021
RO	DTH_TRA, REL, PRE_MIL	SWB	.01 (.01)	.002	.002, .009
RO	SRC_MIL	SWB	.02 (.02)	.011	.008, .051
RO	DTH_END, SRC_MIL	SWB	.01 (.01)	.001	.001, .007
RO	REL_QUE, SRC_MIL	SWB	.01 (.01)	.005	.004, .023
RO	PRE_MIL	PWB	.06 (.04)	.008	.026, .058
RO	REL_QUE, PRE_MIL	PWB	.01 (.01)	.001	.001, .006
RO	DTH_TRA, PRE_MIL	PWB	.01 (.01)	.002	.002, .008
RO	DTH_TRA, REL, PRE_MIL	PWB	.01 (.01)	.001	.001, .003
RO	SRC_MIL	PWB	.02 (.02)	.005	.008, .029
RO	DTH_END, SRC_MIL	PWB	.01 (.01)	.001	.001, .004
RO	REL_QUE, SRC_MIL	PWB	.01 (.01)	.002	.004, .013
IO	PRE_MIL	SWB	.05 (.08)	.021	.046, .126
IO	REL, PRE_MIL	SWB	-.01 (-.02)	.007	-.040, -.011
IO	DTH_END, SRC_MIL	SWB	.01 (.01)	.001	.000, .006
IO	PRE_MIL	PWB	.04 (.03)	.008	.019, .051
IO	REL, PRE_MIL	PWB	-.01 (-.01)	.003	-.016, -.005
IO	DTH_END, SRC_MIL	PWB	.01 (.01)	.001	.000, .003

Notes. RO = relational orientation; IO = individualational orientation; DTH_TRA = death transcendence; DTH_END = death as an end; REL = religiosity; REL_QUE = religious quest; PRE_MIL = presence of meaning in life; SRC_MIL = search for meaning in life; SWB = subjective well-being; PWB = psychological well-being.

All beta coefficients are significant at $p < .01$ level.

* These values are based on unstandardized bootstrapped beta coefficients.

Furthermore, while death as an end was an indicator of search for meaning in life ($\beta = .10$), death transcendence had a moderate significant positive path to presence of meaning in life ($\beta = .19$). Not surprisingly, religious quest had significant paths to both meaning in life dimensions. However, as it can be seen in Figure 10, the path was negative ($\beta = -.12$) to presence of meaning in life and it was positive ($\beta = .40$) to search for meaning in life. Religiosity which was moderately predicted by death transcendence ($\beta = .43$) had only a direct path to presence of meaning in life ($\beta = .17$).

For relational orientation, there were two main paths to subjective well-being; one was mediated by the presence of meaning in life and the other mediated by search for meaning in life. Both group of paths were significant at $p < .01$ level ($B = .12$, 95% CI: .08, .18 and $B = .04$, 95% CI: .01, .07; respectively). Bootstrapped mediation analysis (see Appendix H for visual basic script used for Model 3B) revealed that the difference was significant ($B_{\text{difference}} = .08$, 95% CI: .03, .14; $p < .01$). The same pattern also appeared in relational orientation - psychological well-being indirect paths. The total mediation going through presence of meaning in life ($B = .05$, 95% CI: .03, .07; $p < .01$) and through search for meaning in life ($B = .03$, 95% CI: .01, .04; $p < .01$) to psychological well-being were significant. It was also found that the difference between two was significant ($B_{\text{difference}} = .02$, 95% CI: .01, .05; $p < .05$).

For individuation orientation, there were two main paths to subjective well-being; one was mediated by the presence of meaning in life and the other mediated by search for meaning in life. Both group of paths were significant ($B = .06$, 95% CI: .03, .09; $p < .01$ and $B = .01$, 95% CI: .00, .01; $p = .01$, respectively). Bootstrapped mediation analysis revealed that the difference was significant ($B_{\text{difference}} = .05$, 95% CI: .03, .09; $p < .001$). The same pattern also appeared in individuation orientation - psychological well-being indirect paths. The total mediation going through presence of meaning in life ($B = .06$, 95% CI: .03, .09; $p < .001$) and through search for meaning in life ($B = .01$, 95% CI: .00, .01; $p < .01$) to psychological well-being were significant. It was also found that the difference between two was significant ($B_{\text{difference}} = .05$, 95% CI: .03, .09; $p < .001$).

As mentioned before, in the present model (Model 3B), the components of attitudes towards death and religious outlook were added to the base model (Model 2). Therefore, as expected, attitudes towards death components (death transcendence and death as an end), religious outlook components (religiosity and religious quest), and meaning in life components (presence of and search for meaning in life) mediated the relation between self orientations and well-being.

3.3 Age, Sex and Self Construal Related Differences in Well-Being

As mentioned before, although age and sex variables were not taken into account in the present study, these variables were controlled through analyses. However, in order to examine if any interaction effects of age groups, sex, and self construal types on well-being, it was decided to perform multivariate analysis of variance (MANOVA). Since the existed sample size was large ($n = 737$), all post-hoc comparisons were planned to be calculated by adjusted Bonferroni correction which gives a much more conservative statistic about unplanned comparisons.

The sample was divided into three age categories with reference to developmental cut-off points: Emerging Adulthood (18-24), Young Adulthood (25-40), and Middle Adulthood (41-65) (Arnett, 2004). The sample sizes for each group are presented in Table 24. These groups consisted of 183 (134 women, 49 men), 374 (221 women, 153 men), and 177 (103 women, 74 men) respondents, respectively. No gender-related hypotheses were stated. In fact, in preliminary analyses gender-related effects were not significant. However, gender was included in the analyses of the present study to check whether our data support the previous findings.

Table 24. Cross Tabulation of Age Groups and Sex

			Age Groups			Total
			Emerging Adulthood	Young Adulthood	Middle Adulthood	
Sex	Male	Count	49	153	74	276
		% within Sex	17.8%	55.4%	26.8%	100.0%
		% within Age Groups	26.8%	40.9%	41.8%	37.6%
		% of Total	6.7%	20.8%	10.1%	37.6%
	Female	Count	134	221	103	458
		% within Sex	29.3%	48.3%	22.5%	100.0%
		% within Age Groups	73.2%	59.1%	58.2%	62.4%
		% of Total	18.3%	30.1%	14.0%	62.4%
Total	Count	183	374	177	734	
	% within Sex	24.9%	51.0%	24.1%	100.0%	
	% within Age Groups	100.0%	100.0%	100.0%	100.0%	
	% of Total	24.9%	51.0%	24.1%	100.0%	

For the analyses of self-related differences, two dimensions of Balanced Integration-Differentiation Scale, namely Interrelational Orientation and Self Developmental Orientation were used. Firstly, self construal types were differentiated by median split (median for Interrelational Orientation = 4.13; median for Self Developmental Orientation = 3.69). Participants who were above median scores in both dimensions were labeled as Related-Individuated ($n = 180$), whereas those who were below median scores in both dimensions were labeled as Separated-Patterned ($n = 195$). Individuals whose Interrelational Orientation scores were higher and Self Developmental Orientation scores were lower than corresponding median scores in each dimension were named as Related-Patterned ($n = 170$), whereas individuals whose Interrelational Orientation scores were lower and Self Developmental Orientation scores were higher than corresponding median scores in each dimension were named as Separated-Individuated ($n = 192$).

After all age groups and self construal types were categorized, A 2 (sex: male vs. female) x 3 (age: emerging adulthood vs. young adulthood vs. middle adulthood) x 4

(self construal types: separated-patterned, separated-individuated, related-patterned, related-individuated) MANOVA was computed on SWB and PWB to find out possible main and interaction effects. Multivariate main effect of self construal types for well-being variables was found to be significant, $F(6, 1418) = 29.81, p < .001, \eta^2 = .11$. Main effects of sex, age, and any interactions were not significant at .05 level.

Table 25. Multivariate Analysis of Variance of Well-Being ($N = 737$)

Source	DV	Sum of Squares	df	Mean Square	F	η^2_p
Sex	Subjective Well-Being	1.61	1	1.61	2.06	.003
	Psychological Well-Being	0.08	1	0.08	0.53	.001
Age	Subjective Well-Being	2.73	2	1.37	1.75	.005
	Psychological Well-Being	0.33	2	0.17	1.19	.003
Self-Types	Subjective Well-Being	25.76	3	8.59	10.99***	.044
	Psychological Well-Being	23.82	3	7.94	56.52***	.193
Sex X Age	Subjective Well-Being	0.71	2	0.36	0.45	.001
	Psychological Well-Being	0.07	2	0.03	0.24	.001
Sex X Self Types	Subjective Well-Being	1.75	3	0.58	0.75	.003
	Psychological Well-Being	0.24	3	0.08	0.56	.002
Age X Self Types	Subjective Well-Being	5.61	6	0.94	1.20	.010
	Psychological Well-Being	1.00	6	0.17	1.19	.010
Sex X Age X Self-Types	Subjective Well-Being	6.15	6	1.02	1.31	.011
	Psychological Well-Being	0.94	6	0.16	1.12	.009
Error	Subjective Well-Being	554.84	710	0.78		
	Psychological Well-Being	99.73	710	0.14		

*** $p < .001$

As seen in Table 26 , Univariate effects indicated main effects of self construal types in subjective well-being [$F(3, 710) = 10.99, p < .001, \eta^2 = .04$] and psychological well-being [$F(3, 710) = 56.52, p < .001, \eta^2 = .19$]. Scheffe post-hoc tests using Bonferroni adjusted significance levels were used to examine the interaction effects (since there were 8 comparisons Bonferroni correction threshold, $p = .006$). Results of post-hoc analysis showed that the participants who had related-patterned and related-individuated self types reported greater subjective well-being than the participants who had separated-patterned and separated-individuated self types.

Table 26. Self Construal Type Differences in Subjective Well-Being and Psychological Well-Being

DV	Self Types	Mean	SD	N	Std. Error	95% CI	
						Lower Bound	Upper Bound
Subjective Well-Being	Separated-Patterned	3.15 _a	0.96	192	.069	3.010	3.283
	Separated-Individuated	3.05 _a	1.07	192	.077	2.896	3.197
	Related-Patterned	3.58 _b	1.03	170	.079	3.424	3.735
	Related-Individuated	3.49 _b	1.18	180	.088	3.321	3.665
Psychological Well-Being	Separated-Patterned	3.57 _a	0.40	192	.029	3.509	3.625
	Separated-Individuated	3.83 _b	0.46	192	.033	3.771	3.898
	Related-Patterned	4.00 _c	0.44	170	.034	3.934	4.066
	Related-Individuated	4.13 _d	0.50	180	.037	4.059	4.204

Note. Means with different subscript letters within each DV are significantly different from each other at least at .05 level.

On the other hand, the participants who had separated-patterned (unbalanced) self type reported lower psychological well-being than all the other groups while the related-individuated (balanced) group reported the highest psychological well-being. As shown in

Table 26, separated-individuated and related-patterned groups were in between, the latter scoring higher than the former group. Therefore, the participants who had related-individuated (balanced) self type reported greater psychological well-being than those who had other self construal types. Figure 11 shows the levels of subjective and psychological well-being among different self construal types.

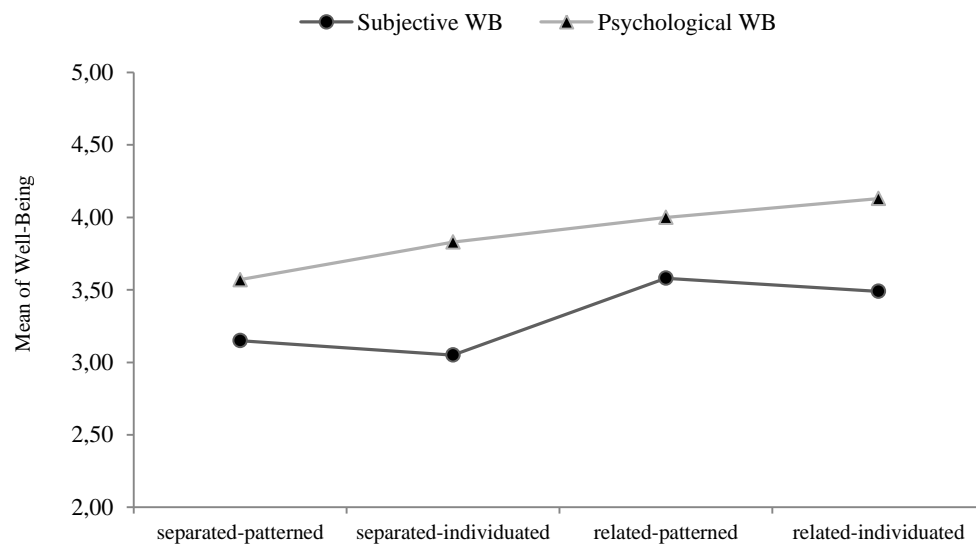


Figure 11. Well-Being as a Function of Self Construal Types

CHAPTER IV

DISCUSSION

The primary goal of the present study was to examine the association between self-orientations and well-being. Specifically, the impact of relational and individuation self-orientations proposed by BID model (İmamoğlu, 1998; 2003) on subjective and psychological well-being was investigated (Research Question 1). Then, based on the previous work on well-being studies (see İmamoğlu & Beydoğan, 2011; Ryan & Deci, 2001; Steger & Frazier, 2005; Steger & Kashdan, 2007), the role of meaning in life (the presence of and the search for) in the association between self-orientations and well-being (SWB and PWB) was explored (Research Question 2). In addition, the current dissertation proposed a structural model that meaning in life mediated the association between self-orientations and well-being considering both the hedonic and eudaimonic approaches.

Religiosity and attitudes towards death were also considered in this study. Because of their potential for providing people with an understanding about human existence (Emmons & Paloutzian, 2003; Frankl, 1963/2000; Myers, 2000; Pargament, Magyar-Russell, & Murray-Swank, 2005; Silberman, 2005b; Van Tongeren, Hook, & Davis, 2013), religiosity and attitudes towards death were thought to be critical predictors of meaning in life and accordingly, of well-being. Therefore, the possible predictive effects of self-orientations (relational and individuation), attitudes towards death (death transcendence and death as an end), and religious outlook (religiosity and religious quest) on the components of meaning in life were examined (Research Question 3).

Finally, the present study aimed to explore the roles of attitudes towards death, religious outlook and meaning in life in the association between self-orientations and

well-being (Research Question 4). In that sense, both religiosity and attitudes towards death were included in the previously proposed model. The extended model indicated that all three of religiosity, attitudes towards death, and meaning in life mediated the association between self orientations and well-being. The examination of the findings has revealed important implications for understanding how religiosity and attitudes towards death influence meaning in life and well-being as well as self orientations. The present chapter discusses the findings of the study with regard to the basic research questions addressed in the introduction section. This is followed by limitations and suggestions for future research, and the major contributions of the present study to the existing literature.

4.1 Self Orientations, Meaning in Life, and Well-Being

4.1.1. The Impact of Self Orientations on Well-Being

(Research Question 1)

As expected, present results indicated that the relational self orientation predicted both types of well-being (Hypothesis 1) whereas individuation self orientation predicted only PWB (Hypothesis 2). As such, those results are consistent with previous findings involving the BID model (e.g., İmamoğlu and Beydoğan, 2011). Furthermore, it was found that the relational orientation explained 10 % of the variance in subjective well-being while relational and individuation orientations together explained 33 % of the variance in psychological well-being. Thus, the findings of the present study imply that the relational self orientation is associated with both the hedonic and eudaimonic aspects of well-being while the individuation self orientation is associated with only the eudaimonic aspect of well-being.

4.1.2. The Mediating Role of Meaning in Life in the Relationship between Self Orientations and Well-Being (Research Question 2)

The results indicated that respondents high on the presence of meaning in life had higher scores in both SWB and PWB; however, respondents high on the search for meaning in life had lower scores in both SWB and PWB. These findings supported the predictions of the present study and suggested that finding (or not finding) a meaning in life plays an important role in individuals' subjective and psychological well-being. Consistent with the findings of the previous studies about the positive effect of the presence of meaning in life on well-being (e.g., Dursun, 2012; Steger & Frazier, 2005; Steger & Kashdan, 2007; Steger et al., 2008a), the present study indicated that individuals' subjective sense that their life is meaningful predicts their well-being positively.

On the other hand, the results pointed out that if one has a strong desire to establish and augment a meaning (rather than having a stable meaning system) in life, this situation deteriorates his/her state of happiness and/or psychological functioning. It has been indicated in previous studies (e.g., Steger et al., 2008a) that people who have higher scores on the search for meaning in life are more likely to have higher scores on anxiety, rumination, and depression. Therefore, the negative effect of the search for meaning in life on well-being is comprehensible with respect to its positive relation with anxiety and depression.

As noted before, Steger et al. (2008b) found that the search for meaning in life was negatively related to the presence of meaning and well-being in an independent culture (i.e., the United States) while the search for meaning was positively related to these variables in an interdependent culture (i.e., Japan). The results of the present study involving a Turkish sample, were similar to the American sample's results. In other words, Turkish respondents with a higher degree of the search for meaning in life reported lower degrees of both the presence of meaning in life and well-being (SWB and PWB).

The results also showed that, as expected, the presence of meaning in life was positively associated with both relational and individuational self orientations. The search for meaning in life was negatively associated with relational orientation, and, as predicted, there was no significant association between the search for meaning in life and individuational self orientation.

Literature has indicated two related but distinct research paths regarding the key variables of the present study. The first path has studied the impacts of culture and self construals on well-being (e.g., Diener et al., 1995; İmamoğlu & Beydoğan, 2011; Lu & Gilmour, 2004; Ryff, 1995) while the second path has concentrated on the possible relationships between meaning in life and well-being (e.g., Steger, 2009; Steger & Frazier, 2005; Steger & Kashdan, 2007; Steger et al., 2008). However, to our knowledge, the present study is the first attempt to study self orientations based on BID model, components of meaning in life (presence and search), and both the hedonic and eudaimonic views of well-being (SWB and PWB, respectively) within the same model.

Accordingly, in the present study, it was predicted that self orientations do not only predict well-being dimensions directly but that meaning in life also mediates the relation between self-orientations and well-being. For this purpose, the structural equation model analysis testing the mediating role of meaning in life was conducted. The results showed that (1) relational and individuational self orientations positively predicted the presence of meaning in life and in turn, this positively predicted both SWB and PWB, (2) relational self orientation negatively predicted the search for meaning in life and in turn, this negatively predicted both SWB and PWB.

Thus, the results of the mediation model analysis of the present study indicated that a balanced self system, asserted to be associated with optimal psychological functioning across cultures (İmamoğlu, 2003), is likely to contribute to finding meaning in a life that is full of uncertainties, and this presence of meaning in life may be likely to enhance one's well-being. As will be remembered, the relational self

orientation and meaning in life components together explained 18 % of the variance in SWB. On the other hand, self orientations and meaning in life components together explained 41 % of the variance in PWB.

4.2. The Mediating Role of Attitudes towards Death, Religious Outlook and Meaning in Life in the Relationship between Self Orientations and Well-Being (Research Questions 3 and 4)

The main aim of the present study was to explore and extend the understanding of the relationship between self orientations based on BID model (İmamoğlu, 2003) and well-being. As mentioned before, it was theoretically thought that one's attitudes towards death, religious outlook and having (or not having) a meaning in life would mediate the relationship between one's self orientations and degree of well-being (i.e., SWB and PWB). Therefore, firstly, the predictive effects of self orientations, attitudes towards death and religious outlook on both meaning in life and well-being were investigated. A structural model, then, was developed to explore the mediating roles of attitudes towards death (i.e., death transcendence and death as an end), religious outlook (i.e., religiosity and religious outlook), and meaning in life (i.e., presence and search) in the relationship between self orientations and well-being.

The regression results revealed that relational and individuational self orientations positively predicted the presence of meaning in life. Self orientations were the strongest predictors of the presence of meaning in life in the present study explaining 14 % of the variance. As noted, the results imply that fulfilling both relational and individuational needs gives meaning to one's life. Accordingly, these findings support the basic proposition of BID model that these relational (affective domain) and individuational (intrinsic motivational domain) orientations represent *distinct* and *complementary* processes for a balanced self system (İmamoğlu, 2003). The present results imply that those with a balanced self may be more likely to comprehend themselves and the surrounding world in a meaningful manner.

On the other hand, the search for meaning in life was negatively predicted by relational self orientation. The present result is congruent with related studies which indicate that the satisfaction of the relatedness need was indicated as one of the most important sources of meaning in life (Debats, 1999; Hicks, & King, 2009; Hicks, Schlegel, & King, 2010). Because of the positive association between relational self orientation based on BID model and perceived love-acceptance, emotional closeness with parents, positive self- and other-models, attachment security, and trust for self (İmamoğlu & Karakitapoğlu-Aygün, 2006; 2007), those high (rather than low) on relational self-orientation may be expected to be more likely to already find their lives as meaningful and hence may be less likely to be searchers for meaning.

Parallel to the findings which indicate the positive association between individuation orientation and the needs for cognition or exploration (e.g., İmamoğlu, 2003; S. İmamoğlu, 2005; İmamoğlu & İmamoğlu, 2007), it may be expected that those high in individuation self orientation would be more likely to search for meaning in life because of their high needs for cognition or exploration. However, as the individuation orientation implies a self-developmental tendency, toward the actualization of one's unique potentials (İmamoğlu, 2003), those high (rather than low) on individuation self-orientation may be expected to be more likely to already have used their capacities toward rendering their lives meaningful and hence may be less likely to be searchers for meaning. As will be remembered, in view of those two conflicting tendencies, the individuation self orientation was not expected to (and was found not to) predict the search for meaning in life.

It was found in the present study that the components of attitudes towards death (i.e., death transcendence and death as an end) were negatively associated with each other. It seems that, not surprisingly, for respondents who describe death as a transcendent experience, there is no such thing as an ultimate end for their existence. The results also showed that death transcendence was positively associated with and predicted the presence of meaning in life. On the other hand, although there was a significant but weak correlation between them (-.18), death as an end did not predict the

presence of meaning. It seems that attributing meaning to death as a step in the continuity of human existence contributes to finding meaning in life; however, seeing death as an end threatens meaning in life. Consistently, perceiving death as an end positively predicted the search for meaning. It may be speculated that a person who sees death as an end may ask the question, “What is the purpose of life if an ultimate end waits for me?” Thus, this questioning may push the person to search for an alternative meaning, as the Meaning Maintenance Model proposes (Heine, Proulx, & Vohs, 2006; Proulx & Heine, 2006).

Religiosity was positively associated with religious quest in the present study. Steger et al. (2010) found in their study that religious quest is positively associated with extrinsic religiosity but negatively associated with intrinsic religiosity. Therefore, it might be thought that this contradiction between the findings might arise from applying a different component structure from the original scale used for religious outlook. As will be remembered, a higher-order factor analysis was conducted and a two-factor structure was found: (1) quest and (2) religiosity (containing other dimensions of religious outlook except the quest). However, as reported before, all dimensions of religiosity were positively correlated with each other. Thus, it seems that, in the present Turkish sample, there is a weak but positive relation between approaching religion as an ongoing quest for truth and being oriented toward religion (in a genuine way or for secondary gains). Batson, Schoenrade, and Ventis (1993) defined the quest dimension of religion as follows:

“An individual who approaches religion in this way recognizes that he or she does not know, and probably never will know, the final truth about such matters. Still the questions are deemed important, and however tentative and subject to changes, answers are sought.” (p. 166)

According to Batson and his colleagues, individuals who have religious quest orientation experience their religion as a search for truth, but not as a means or an

end. Thus, the result that religious quest positively predicted the search for meaning in life is consistent with Batson et al.'s suggestions. Furthermore, in connection with this view of religious orientation (i.e., religious quest), there was no significant relation between religious quest and death transcendence in the present study. However, a very weak but significant positive correlation was found between religious quest and death transcendence. Religiosity, on the other hand, was positively associated with death transcendence but negatively associated with death as an end.

The results also revealed that religiosity and religious quest both predicted (positively and negatively, respectively) the presence of meaning in life. Thus, the results supported the basic underlying idea that having a religious outlook guides people in finding meaning in life (Allport, 1966; Batson & Stocks, 2004; Emmons & Paloutzian, 2003; James, 1902; Myers, 2000; Pargament, Magyar-Russell, & Murray-Swank, 2005; Silberman, 2005b).

Considering the developed model of the present study, the results indicated that attitudes towards death and religious outlook were two agents in the pathway from self orientations to meaning in life and well-being. As suggested by the final SEM results, those high in relatedness seem more likely to find meaning in life, not only directly but also, indirectly by being high in death transcendence (and hence religiosity), but low in religious quest. On the other hand, those high in individuation seem more likely to find meaning in life directly; however, because they are likely to be low in religiosity, they do not seem to benefit from it in finding meaning in life.

As for the search component of meaning in life, those high in both relatedness and individuation seem less likely to search for meaning in life because they appear less likely to view death as an end. Unlike individuation which does not seem to have a direct effect on the search component, being high in relatedness seems also to have a direct negative effect on the search for meaning in life as well as another indirect effect via being low in religious quest. As noted above, religious quest had a strong

positive relation with search for meaning in life. As discussed in the previous section, this is understandable because religious outlook does indeed emphasize a search for truth in meaning in life. Additionally, religious quest was a negative predictor of the presence of meaning in life.

The results also showed that individuals with relational self orientation would show less quest value. In other words, relational orientation was a negative predictor of religious quest. This might be expected because people with higher levels of relatedness and with higher levels of positive interactions with other people would already have a meaning in their lives (Debats, 1999; Hicks & King, 2009; Hicks, Schlegel, & King, 2010). Apparently, a direct positive path between relational orientation and the presence of meaning in life supported the present speculation. Therefore, these individuals may not have a quest (search) for truth to achieve a “new” meaning in life which would be quite unnecessary, risky, and redundant.

A similar pattern occurred for those with individuational self orientation. These persons have a sense of the presence of meaning in life, but they do not rely on religiosity to achieve that. As mentioned before, the present study supported the well-approved view of religiosity that concerns it as one of the main sources of meaning in life. Moreover, it is clear from the developed model of the present study that a transcendental understanding of death, rather than considering death as an ultimate end, would predict religiosity. Not surprisingly, relational orientation predicted death transcendence positively and in turn it predicted the presence of meaning in life. But for individuational orientation, neither attitudes towards death nor religious outlook had a positive contribution to achieving meaning in life. Apparently, seeing death as an ultimate end predicted a search for meaning in life positively and did not predict religiosity. In other words, for those who conceptualize death as an inevitable annihilation, a source different from religiosity is needed. The results showed that both types of self orientations negatively predicted approaching death as an ultimate end. The negative effect of relational orientation on death as an end is not surprising because for individuals with relational self orientation,

perceived love-acceptance, emotional closeness with others, and attachment security are important outcomes either in this life and or perhaps in life after death. Thus, for these individuals, seeing death as an end would also mean separating from their loved ones forever. On the other hand, for those with individualistic self orientation, seeing death as an end may also be negative because it would be a threat to their self-actualization desires.

To sum up, self orientations are important predictors of well-being, and meaning in life, which is another strong predictor of well-being, that mediates the relation between self orientation and well-being. In addition, attitudes towards death and religious outlook mediate the relationship between self orientations and meaning in life, and in turn, meaning in life contributes to well-being.

4.3. Age, Sex and Self Construal Related Differences on Well-Being

Although it was not planned at the beginning of the present study, a MANOVA on dimensions of well-being (i.e., SWB and PWB) was conducted in order to examine if there are any interaction effects of age, sex, and self construal types on well-being. The results revealed a significant self construal main effect, but not age and sex main effects or any interaction effects.

As will be remembered, some studies have examined the effects of culture on both subjective well-being and psychological well-being (e.g., Lu & Gilmour, 2004; Ryff, 1995). For example, Diener, Suh, Smith, and Shao (1995) found that compared to collectivistic cultures, in individualistic cultures, participants report higher levels of subjective well-being. In other words, people who are members of an individualistic (independent) culture are expected to express positive emotions more freely; thus they, compared to members of a collectivistic (interdependent) culture, have higher scores on SWB. Culture has also been considered as one of the major indicators of psychological well-being. Ryff (1995) stated that self-oriented aspects of well-being such as self-acceptance and autonomy are more important in individualistic cultures,

whereas collectivistic cultures value positive relations with others more. Although many studies have been carried out on the relationship between culture and well-being, these studies consider culture only as a dichotomous point of view.

However, as cited before, the BID model suggests that human beings have natural tendencies for both relational (which represents an interrelational tendency to feel connected to others) and individuation (which represents a self-developmental tendency to actualize one's unique potentials and be effective) self orientations. In addition, the model proposes that these self orientations generate *distinct* and *complementary* processes of a *balanced* self system. For example, with respect to the dichotomous point of view, Turkey was defined as a collectivistic country (e.g., Koopman et al., 1999; Wasti, 2002) by cross-cultural researchers. However, according to BID model (İmamoğlu, 2003), the related-patterned self construal type (i.e., the most integrated self type) may be considered to represent the interdependent self construal type of collectivistic cultures (i.e., Eastern societies); and separated-individuated self construal type (i.e., the most differentiated self type) may be considered as being similar to the independent self construal type of individualistic cultures (i.e., Western societies). İmamoğlu and Karakitapoğlu-Aygün (2004) compared Turkish and American people's self-directed and other-directed values according to four self construal types of BID model and found that those with similar self types endorsed similar value orientations regardless of their cultural backgrounds.

The results of the present study indicated that related-individuated (i.e., balanced self construal type) respondents, compared to other types (i.e., related-patterned, separated-patterned, and separated-individuated self construal types), reported higher degrees of PWB. Since balanced type refers to a construal in which both relatedness and individuation needs are met (İmamoğlu, 2003) and PWB is composed of both relational and self-developmental aspects (Ryff, 1989b), the relationship between the two is not unexpected. It is clear that a "balanced individual" (a person who is able to form an optimum balance between his/her needs to be individuated and to be related

to others) has advantages in gaining a greater sense of psychological well-being because she or he is able to fulfill both needs of belongingness and individuation. It would be consistent to expect that respondents who had related-individuated self type, compared to other types, would report the highest scores on PWB.

Furthermore, it was found that those with related self types (i.e., related-individuated and related-patterned self construal types) reported higher degrees of SWB than those with separated self types (i.e., separated-individuated and separated-patterned self construal types). In other words, according to the results of the present study, the relational self orientation (or the affective domain of the self), compared to the individuational one (or the self-developmental domain of the self), was more influential on SWB. This finding is consistent with the basic assertions of the BID model and hedonic view of well-being (i.e., SWB) concerning life satisfaction and positive feelings (Diener, 2000; Diener et al., 1985).

Throughout the regression analyses of the present study, age and sex were entered in the equations for controlling their effects. The MANOVA results also demonstrated that age and sex were not found to have a significant effect on well-being. In a similar vein, Güler-Edwards (2008) found that although older adults had less open and planful, but more anxious future outlook than younger adults, those who had balanced self construal type (i.e., related-individuated) had the most favorable future outlook for all age groups (i.e., young, middle-aged, and older). Therefore, the present study as well as Güler-Edwards's findings supported the main assertion of the BID model about a balanced self system and demonstrated that the effect of self construals noted above seem to be independent of age and sex.

The extended model proposed in the present study (Model 3B) was also tested to find out if it would fit for different age groups (i.e., emerging, young, and middle adulthood). Different classes of fit index values were evaluated according to Schermelleh-Engel, Moosbrugger, and Müller's (2003) recommendations. Accordingly, the results showed that the model provided an acceptable fit with the

data for all age groups (see Table 27). Nevertheless, the model should be tested for different age groups with independent samples.

Table 27. Fit Index Values of Model 3B for Age Groups (Emerging, Young, and Middle Adulthood)

Group	<i>n</i>	χ^2	<i>df</i>	CFI	IFI	RMSEA	RMR	GFI	AGFI
All Groups	737	56.70***	20	.975	.976	.050	.024	.986	.960
Emerging Adulthood	183	37.56*	20	.958	.960	.069	.037	.961	.892
Young Adulthood	374	38.22*	20	.978	.978	.049	.025	.981	.948
Middle Adulthood	177	19.25	20	1.000	1.000	.000	.030	.979	.943

Notes. χ^2 = Chi square; *df* = degrees of freedom; CFI = comparative fit index; IFI = incremental fit index; RMSEA = root-mean-square error of approximation; RMR = root-mean-square residual; GFI = goodness of fit index; AGFI = adjusted goodness of fit index.

* $p < .05$, *** $p < .001$

As seen in Appendix I, the results for emerging and middle adulthood groups showed that some path coefficients which were related to the mediating role of attitudes towards death and religious outlook on the relationships between self orientations and well-being dimensions were not statistically significant. However, it is unclear whether these path coefficients were non-significant because of the developmental characteristics of the age groups or because there were fewer participants in emerging and middle adulthood groups ($n = 183$ and $n = 177$, respectively) than in young adulthood group ($n = 374$). In spite of the certain differences, the findings about the direct and indirects effects of self orientations on both types of well-being were valid for all age groups.

4.4. General Conclusion and Contributions of the Study

One of the main contributions of the present study was that the self orientations proposed in the BID model were investigated as the predictors of both SWB and PWB in a large sample in Turkey. As will be remembered, Beydoğan (2008) demonstrated that the self orientations proposed by the BID model are important for the well-being of Turkish employees. The present study supported the previous study

and also showed that the self orientations and the self construal type of individuals are predictive of their degree of well-being.

Secondly, meaning in life was tested for the first time, as a mediator between self orientations and well-being. Meaning in life was found to be related with self orientations and also with both eudaimonic and hedonic well-being. On the other hand, the relations between self system and finding (or not finding) meaning in life were explored for the first time. It seems, as expected, that fulfilling relational and individuational needs are influential on developing a sense of meaning for all the things (living or non-living) around.

Another contribution of this study was that two main sources of meaning in life were tested in Turkey. It seems that individuals' attitudes towards death and religious orientation are important sources of the presence of meaning in life. On the other hand, the present study also introduced remarkable findings on the relationships between self orientations, religious outlook, and death transcendence. Considering these findings, the possible effects of the self system (especially a balanced self system) on people's religious orientations should be investigated deeply in further studies.

Lastly, another important contribution of the present study was that Attitudes towards Death Scale developed by İmamoğlu (2011) was tested for the first time in a large sample. It was found that the scale had six components (obligation, graduation, unity, continuum, annihilation, death fear) and two higher-order factors named death transcendence and death as an end. Attitudes towards death were found to be related with self orientations, religious outlook, meaning in life and well-being.

4.5. Limitations of the Study and Suggestions for Future Work

The present study explored the mediation role of meaning in life between self orientations and well-being. However, the study was conducted in Turkey, which is

often considered to be a collectivistic culture. The findings of the study should be tested within different cultures (individualistic and collectivistic) in order to assess their generalizability.

Most of the participants of the present study were well-educated (i.e., university level and above, 62.6 %). The education level of the participants may have been influential on the findings of the study. For instance, Diener et al. (1993) indicated that less educated individuals' well-being is higher than that of educated individuals with the same income level. However, since in the present study participants' SES was not taken into account, it is hard to reach such a conclusion. However, - although we do not have data about it - less educated people in Turkey can be assumed to have much more conservative values than well-educated ones and therefore, for the former group, attitudes toward death and religious outlook may play a different role in finding a meaning in life and hence in well-being. Further studies should examine the differences among conservative, liberal and other ideologically separated groups.

Religious affiliation might be influential especially on meaning in life measures. For instance, Steger et al. (2010) investigated the effects of religious affiliations on religious orientations and meaning in life and found some important differences related to religious affiliation on religious quest and search for meaning in life. As the great majority of the respondents reported that they were Muslim (86.7 %) in the present study, the findings may change related to other affiliations. Therefore, the findings of the study should be tested within different religious affiliations.

It should be noted that, in this study, there was a small number of participants who reported themselves as Atheist (10.9 %). Based on the idea that religiously affiliated individuals (i.e., Muslim) and atheists might differ from each other in the variables of the study, a number of t-tests were conducted to compare the means of two groups (see Appendix J). Results indicated that Muslim and Atheist groups were significantly different in their self orientations, attitudes towards death, and religious outlook. For instance, Muslim group reported higher levels of relational orientation,

death transcendence, religiosity and religious quest, as compared to the Atheist group. Furthermore, the Atheist group reported higher levels of individualism and viewed death as an ultimate end significantly more than Muslim ones. On the other hand, Atheists did not differ from Muslims in their scores on meaning in life and well-being. Therefore, the sources of meaning in life and well-being that was applied by Atheist individuals should be searched in further studies.

The factor structure of some measurements used in the present study had not been discovered at the beginning of the study. For example, Attitudes towards Death Scale was firstly applied and its factor structure was examined in this study. Therefore, the model development strategy was employed to respecify the proposed Model 3. After discovering component structures, model respecification was done with regard to the theoretical framework of the study. However, Hair et al. (2009) suggest to researchers that “*models developed in this fashion should be verified with an independent sample*” (p. 621). Thus, the extended model should be tested with independent samples.

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APPENDIX A -
Balanced Integration Differentiation Scale (BIDS)
(İmamoğlu, 1998)

Balanced Integration Differentiation Scale (BIDS)

Relational Orientation Subscale:

2. Kendimi aileme hep yakın hissedeceğime inanıyorum.
3. İnsanlarla ilişki kurmakta güçlük çekiyorum. (R)
5. Kendimi duygusal olarak toplumun dışında kalmış gibi hissediyorum. (R)
6. Kendimi duygusal olarak aileme çok yakın hissediyorum.
8. Kendimi yakın çevremden duygusal olarak kopmuş hissediyorum. (R)
9. Kendimi insanlardan olabildiğince soyutlayıp, kendi isteklerimi gerçekleştirmeye çalışırım. (R)
10. Hayatta gerçekleştirmek istediğim şeyler için çalışırken, ailemin sevgi ve desteğini hep yanımda hissederim.
11. Kendimi yalnız hissediyorum. (R)
12. Ailemle duygusal bağlarımın zayıf olduğunu hissediyorum. (R)
13. Ailemle aramdaki duygusal bağların hayatta yapmak istediğim şeyler için bana güç verdiğini düşünüyorum.
14. Kendimi diğer insanlardan kopuk hissediyorum. (R)
16. Kendimi sosyal çevreme duygusal olarak yakın hissediyorum.
19. İnsan geliştikçe, ailesinden duygusal olarak uzaklaşır. (R)
23. İnsanın yapmak istediklerini yapabilmesi için, ailesiyle olan duygusal bağlarını en aza indirmesi gerekir. (R)
25. Zamanımızda insanlar arasında güçlü duygusal bağların olması, kendileri için destekleyici değil, engelleyici olur. (R)
29. Toplamlar geliştikçe, insanlar arası duygusal bağların zayıflaması doğaldır. (R)

Individuational Orientation Subscale:

1. Kendi kendime kaldığımda yapacak ilginç şeyler bulabilirim.
4. Kendi isteklerimi yapabilmek için kendime mutlaka imkan ve zaman tanımaya çalışırım.
7. Farklı olmaktansa, toplumla düşünsel olarak kaynaşmış olmayı tercih ederim. (R)
15. Toplumsal değerleri sorgulamak yerine benimsemeyi tercih ederim. (R)
17. Kendimi ilginç buluyorum.
18. İnsanın kendini kendi istediği gibi değil, toplumda geçerli olacak şekilde geliştirmesinin önemli olduğunu düşünüyorum. (R)
20. İnsanın en önemli amacı sahip olduğu potansiyeli hakkıyla geliştirmek olmalıdır.
21. İnsanın kendi farkındalığını geliştirip ortaya çıkarabilmesi gerekir.
22. Kişinin kendine değil, topluma uygun hareket etmesi, uzun vadede kendi yararına olur. (R)
24. Çevremdekilerin onayladığı bir insan olmak benim için önemlidir. (R)
26. Sahip olduğum potansiyeli ve özelliklerimi geliştirip kendime özgü bir birey olmak benim için önemlidir.
27. Çevreme ters gelse bile, kendime özgü bir misyon için yaşayabilirim.
28. Herkesin kendi farklılığını geliştirmeye uğraşması yerine toplumsal beklentilere uygun davranmaya çalışmasının daha doğru olduğu kanısındayım. (R)

APPENDIX B -
Psychological Well-Being Scale (PWS)
(Ryff, 1989b)

Psychological Well-Being Scale (PWS)

1. Güçlü fikirleri olan insanların etkisi altında kalırım. (R)
2. İnsanların genel kabullerine uymasa bile kendi düşüncelerime güvenirim.
3. Kendimi başkalarının önemli gördüğü değerlere göre değil, kendi önemli gördüklerime göre yargılarımla.
4. Genel olarak yaşamımda duruma hakimimdir.
5. Günlük yaşamın gerekleri çoğu zaman beni zorlar. (R)
6. Gündelik yaşamın çeşitli sorumluluklarıyla genellikle oldukça iyi baş ederim.
7. Hayatı gün be gün yaşar, aslında geleceği düşünmem. (R)
8. Bazı insanlar yaşamda anlamsızca dolanırlar ama ben onlardan değilim.
9. Bazen hayatta yapılması gereken her şeyi yapmışım gibi hissederim. (R)
10. Yaşam öyküme baktığımda, olayların gelişme şekline memnuniyet duyarım.
11. Kişiliğimin çoğu yönünü beğenirim.
12. Birçok bakımdan, hayatta başarabildiklerimi hayal kırıcı bulurum. (R)
13. Yakın ilişkileri sürdürmek benim için zor olagelmıştır. (R)
14. İnsanlar benim verici, vaktini diğerleriyle paylaşmaktan kaçınmayan biri olduğumu söyleyeceklerdir.
15. İnsanlarla sıcak ve güvene dayalı çok ilişkim olmadı. (R)
16. Bence insanın kendiyle ve dünyayla ilgili görüşlerini sorgulamasına yol açacak yeni yaşantıları olması önemlidir.
17. Benim için hayat sürekli bir öğrenme, değişme ve gelişme süreci olagelmıştır.
18. Hayatımda büyük değişiklikler veya gelişmeler kaydetmeye çalışmaktan çoktan vazgeçtim. (R)

APPENDIX C -
The Satisfaction with the Life Scale (SWLS)
(Diener et al., 1995)

The Satisfaction with the Life Scale (SWLS)

1. Birçok bakımdan hayatım idealime yakın.
2. Yaşam koşullarım mükemmel.
3. Hayatımdan memnunum.
4. Şimdiye kadar hayatımda istediğim önemli şeyleri elde ettim.
5. Eğer hayatımı yeniden yaşasaydım, hemen hiçbir şeyi değiştirmezdim.

APPENDIX D -
The Meaning in Life Questionnaire (MLQ)
(Steger et al., 2006)

The Meaning in Life Questionnaire (MLQ)

Presence of Meaning in Life Subscale:

1. Hayatımın anlamını kavriyorum.
4. Hayatımın net bir amacı var.
5. Hayatımı neyin anlamlı kıldığına dair iyi bir fikrim var.
6. Tatmin edici bir yaşam amacı keşfetmiş bulunmaktayım.
9. Hayatımın hiçbir net amacı yok. (R)

Search for Meaning in Life Subscale:

2. Bana kendi hayatımın anlamlı olduğunu hissettirecek bir şeylerin arayışı içerisindeyim.
3. Sürekli hayatımın amacını bulmaya çalışıyorum.
7. Sürekli bana kendi hayatımın önemli olduğunu hissettirecek bir şeylerin arayışı içerisindeyim.
8. Yaşamamın amacını veya misyonunu arıyorum.
10. Hayatımda anlam arıyorum.

APPENDIX E -
Attitudes towards Death Scale (ADS)
(İmamoğlu, 2011)

Attitudes towards Death Scale (ADS)

Continuity Subscale:

24. Bu dünyadaki geçici varlığımızın, manevi anlamda bir süreklilik içinde yer aldığına inanırım.
12. Ölümün bir son değil, aslında yeni bir başlangıç olduğuna inanıyorum.
25. Ölümü, bir son olmaktan ziyade nitelik değiştirmek olarak düşünürüm.
8. Ölümün bedenle ilgili olduğuna, ruhun ise ölümsüzlüğüne inanıyorum.
27. Hayat geçici gibi görünse de aslında halden hale geçtiğimiz bir süreklilik içerir.
- *22. Ölümü başka bir aleme seyahat gibi düşündüğümünden, yaşamımı bu büyük yolculuk için hazırlıklı olmaya çalışarak sürdürmeye gayret ediyorum.
28. Nasıl olduğunu bilemesek de insan varlığının, beden ölümünden sonra da farklı bir nitelikte devam edebilmesi bana mümkün görünüyor.
23. Ruhun ölümsüz olduğuna inandığım için ölüm fikri beni rahatsız etmiyor.
11. Ölümü, hak edenler için daha iyi bir hale veya aleme geçiş süreci olarak düşünüyorum.
18. Doğa ile başbaşa kaldığım bazı anlarda, kendimi herşeyin bağlı olduğu bir yüce Güç içinde kaybolur (veya onunla tümüyle bütünleşir) gibi hissettiğim olmuştur.
1. Kendimi evrenin bir parçası olarak gördüğümünden, ölümü de bir yok oluş değil, başka bir hale geçiş gibi düşünüyorum.

Graduation Subscale:

5. Hayatı bir okul gibi; ölümü de okuldan mezun olmak gibi düşünüyorum.
6. Ölümü, hayat okulundan mezuniyet gibi düşündüğümünden, ölmeyi değil, asıl iyi bir derece ile mezun olabilmeyi önemsiyorum.
20. Ölümü bir anlamda dünya okulundan mezun olmak gibi anladığımdan, ölümü düşünmek bana yaşamla ilgili sorumluluklarımı hatırlatıyor.
4. Bence aslında ölümden değil, insanlık halkasındaki rollerimizi hakkıyla yerine getirememekten çekinmeliyiz.

Annihilation Subscale:

26. Kabullenmek istemese de aslında ölüm, maddi veya manevi her türlü varoluşun sonudur.
21. Ölümü, tamamen yok olmak olarak düşünüyorum.
7. Ölümün her bakımdan kesin bir son olduğuna inanıyorum.
- *19. Aslında ölüm veya sonrası gibi konularla hiç ilgilenmiyorum.

Death Fear Subscale:

17. Ölmek neresinden baksam bana çok korkutucu geliyor.
16. Ölümü hiç düşünmemeye çalışıyorum çünkü düşününce çok rahatsız oluyorum.
2. Ölümü, evrendeki dönüşüme bağlı doğal bir süreç olarak düşündüğümünden, ölüm fikri beni pek rahatsız etmiyor. (R)

Unity Subscale:

14. Kendimi çevremdeki canlı-cansız tüm varlıklarla beraber aynı bütünün parçası gibi hissedirim.
9. Kendimi çevremdeki canlı cansız tüm varlıklarla birlikte, bir bütünün parçası gibi hissettiğim anlar olmuştur.
3. Evreni, her birimizin birer parçası olduğu bir bütün olarak gördüğümünden, kendimi tüm varlıklara karşı sorumlu hissediyorum.

Obligation Subscale:

13. Bence insanlar ölümden korkmak yerine, yaşarken, yaşamlarına ve insanlığa karşı sorumluluklarını yerine getirememekten korksalar daha anlamlı olur.
15. Aslında ölmeyi de yaşamak gibi doğal bir süreç olarak düşünüyorum.
10. Sonunda ölüm olmasının, yaşamı aslında daha anlamlı kıldığına inanıyorum.

* Items excluded from the analyses.

APPENDIX F -
Revised Religious Life Inventory (RLI)
(Hills et al., 2005)

Revised Religious Life Inventory (RLI-R)

Intrinsic Religiosity Subscale:

2. Yaşamımda Tanrı'nın varlığını hissedirim.
12. Yaşamın anlamı ile ilgili pek çok soruya cevap vermesinden dolayı din, benim için özellikle önemlidir.
1. İnancım ile ilgili eserler okurum.
15. Yalnızken yaptığım dualar, cemaatle birlikte yaptıklarım kadar anlam ve kişisel duygu taşır.
14. Dini inancımı yaşamımın diğer alanlarına da taşımaya çalışıyorum.
4. Benim dini inancım, gerçekte tüm yaşama yaklaşımımın altında yatanlardır.

Quest Religiosity Subscale:

18. Hakkındaki görüşlerimin hala değişmeye devam ettiği dini konular vardır.
19. Yaşam deneyimlerim dini inançlarımı yeniden düşünmeme yol açmıştır.
20. Dini şüphelerime ve belirsizliklerime değer verdiğim söylenebilir.
17. Sürekli dini inancımı sorgularım.
21. Ben büyüdükçe ve değiştikçe, dini inancımın da büyüüp değişmesini bekliyorum.
23. Dini deneyimlerin merkezinde, cevaplardan ziyade sorular vardır.
22. Dünyamdaki gerilimlerle ve dünyayla olan ilişkimle ilgili gelişen farkındalığım dışında, dini sorular da sorarım.
24. Yaşamın anlamıyla ilgili sorular sormaya başlayana kadar dinle çok fazla ilgilenmedim.

Personal Pragmatic Religiosity Subscale:

5. İbadetin temel amacı, rahatlama ve koruma elde etmektir.
7. Dinin bana sağladığı en büyük rahatlık, keder ve felaket zamanlarındadır.
11. İbadetin amacı, mutlu ve huzurlu bir yaşamı garantilemektir.
8. İbadet etmemin temel nedeni, bana ibadet etmem gerektiğinin öğretilmesidir.

Social Pragmatic Religiosity Subscale:

3. Dinle ilgilenmemin temel nedenlerinden birisi, benim inancımdaki cemaatin kafa dengi sosyal bir grup olmasıdır.
10. Dini cemaatler, iyi sosyal ilişkilerin oluşturulduğu yerler olarak özellikle önemlidir.
9. Dini bir cemaate katılacak olsaydım, sosyal bir grup yerine dini bir çalışma grubunu tercih ederdim.
13. Benim için zamanımın çoğunu, bireysel olarak dini düşüncelerle ve ibadetle geçirmek önemlidir.
6. Kaçınılmaz durumlarla engellenmezse genellikle ibadet yerlerine (cami, kilise vs.) giderim.
16. Zaman zaman sosyal ve ekonomik durumumu korumak için dini inancımla uzlaşmayı gerekli bulurum.

APPENDIX G -
Visual Basic Script Used for
Bootstrapped Mediation Analysis of Proposed Model 2

```

#Region "Header"
Imports System
Imports Microsoft.VisualBasic
Imports AmosEngineLib
Imports AmosEngineLib.AmosEngine
Imports AmosEngineLib.AmosEngine.TMatrixID
Imports MiscAmosTypes
Imports MiscAmosTypes.cDatabaseFormat
#End Region
Public Class CUserValue : Implements IUserValue

    Function Value( groupNumber As Integer, bootstrapSampleNumber As Integer, v As CValue) As
Object Implements IUserValue.Value

        Dim x(11) As Double
        'RO --> SWB
        x(0) = v.ParameterValue("A") * v.ParameterValue("B")
        x(1) = v.ParameterValue("C") * v.ParameterValue("F")
        x(2) = x(0) + x(1)
        x(3) = x(0) - x(1)
        'RO --> PWB
        x(4) = v.ParameterValue("A") * v.ParameterValue("E")
        x(5) = v.ParameterValue("C") * v.ParameterValue("G")
        x(6) = x(4) + x(5)
        x(7) = x(4) - x(5)
        x(8) = x(2) - x(6)
        'IOS --> SWB
        x(9) = v.ParameterValue("D") * v.ParameterValue("B")
        'IOS --> PWB
        x(10) = v.ParameterValue("D") * v.ParameterValue("E")
        x(11) = x(9) - x(10)

        Return x
    End Function

#Region "Advanced"
    Function Label( groupNumber As Integer) As Object Implements IUserValue.Label
        Dim labels (11) As String
        labels(0) = "0| ROS --> PRE --> SWB"
        labels(1) = "1| ROS --> SRC -->SWB"
        labels(2) = "0+1"
        labels(3) = "0-1"
        labels(4) = "4| ROS --> PRE --> PWB"
        labels(5) = "5| ROS --> SRC --> PWB"
        labels(6) = "4+5"
        labels(7) = "4-5"
        labels(8) = "[ROS-->SWB] - [ROS-->PWB]"
        labels(9) = "9| IOS --> PRE --> SWB"
        labels(10) = "10| IOS --> PRE -->PWB"
        labels(11) = "9-10"

        Return labels
    End Function

    Public Sub Initialize() Implements IUserValue.Initialize
    End Sub

    Sub CleanUp() Implements IUserValue.CleanUp
    End Sub
#End Region
End Class

```

Note: RO = Relational Self Orientation, IOS = Individiotional Self Orientation, SWB = Subjective Well-Being, PWB = Psychological Well-Being, PRE = Presence of Meaning in Life, SRC = Search for Meaning in Life

APPENDIX H -
Visual Basic Script Used for
Bootstrapped Mediation Analysis of Proposed Model 3B

```

#Region "Header"
Imports System
Imports Microsoft.VisualBasic
Imports AmosEngineLib
Imports AmosEngineLib.AmosEngine
Imports AmosEngineLib.AmosEngine.TMatrixID
Imports MiscAmosTypes
Imports MiscAmosTypes.cDatabaseFormat
#End Region
Public Class CUserValue : Implements IUserValue

    Function Value( groupNumber As Integer, bootstrapSampleNumber As Integer, v As CValue) As Object
        Implements IUserValue.Value

            Dim x(49) As Double
            'RO --> SWB
            x(0) = v.ParameterValue("B") * v.ParameterValue("K")
            x(1) = v.ParameterValue("A") * v.ParameterValue("I") * v.ParameterValue("K")
            x(2) = v.ParameterValue("C") * v.ParameterValue("M") * v.ParameterValue("K")
            x(3) = v.ParameterValue("C") * v.ParameterValue("F") * v.ParameterValue("H") *
v.ParameterValue("K")
            x(4) = x(0) + x(1) + x(2) + x(3)
            x(5) = x(0) - x(1)
            x(6) = x(0) - x(2)
            x(7) = x(0) - x(3)
            x(8) = x(1) - x(2)
            x(9) = x(1) - x(3)
            x(10) = x(2) - x(3)
            x(11) = v.ParameterValue("E") * v.ParameterValue("L")
            x(12) = v.ParameterValue("D") * v.ParameterValue("G") * v.ParameterValue("L")
            x(13) = v.ParameterValue("A") * v.ParameterValue("J") * v.ParameterValue("L")
            x(14) = x(11) + x(12) + x(13)
            x(15) = x(11) - x(12)
            x(16) = x(11) - x(13)
            x(17) = x(12) - x(13)
            x(18) = x(4) - x(14)
            'RO --> PWB
            x(19) = v.ParameterValue("B") * v.ParameterValue("S")
            x(20) = v.ParameterValue("A") * v.ParameterValue("I") * v.ParameterValue("S")
            x(21) = v.ParameterValue("C") * v.ParameterValue("M") * v.ParameterValue("S")
            x(22) = v.ParameterValue("C") * v.ParameterValue("F") * v.ParameterValue("H") *
v.ParameterValue("S")
            x(23) = x(19) + x(20) + x(21) + x(22)
            x(24) = x(19) - x(20)
            x(25) = x(19) - x(21)
            x(26) = x(19) - x(22)
            x(27) = x(20) - x(21)
            x(28) = x(20) - x(22)
            x(29) = x(21) - x(22)
            x(30) = v.ParameterValue("E") * v.ParameterValue("R")
            x(31) = v.ParameterValue("D") * v.ParameterValue("G") * v.ParameterValue("R")
            x(32) = v.ParameterValue("A") * v.ParameterValue("J") * v.ParameterValue("R")
            x(33) = x(30) + x(31) + x(32)
            x(34) = x(30) - x(31)
            x(35) = x(30) - x(32)
            x(36) = x(31) - x(32)
            x(37) = x(23) - x(33)
            'IOS --> SWB
            x(38) = v.ParameterValue("O") * v.ParameterValue("K")
            x(39) = v.ParameterValue("P") * v.ParameterValue("H") * v.ParameterValue("K")
            x(40) = x(38) + x(39)
            x(41) = x(38) - x(39)
            x(42) = v.ParameterValue("N") * v.ParameterValue("G") * v.ParameterValue("L")
            x(43) = x(40) - x(42)
            'IOS --> PWB
            x(44) = v.ParameterValue("O") * v.ParameterValue("S")
            x(45) = v.ParameterValue("P") * v.ParameterValue("H") * v.ParameterValue("S")
            x(46) = x(38) + x(39)
            x(47) = x(38) - x(39)
            x(48) = v.ParameterValue("N") * v.ParameterValue("G") * v.ParameterValue("R")
            x(49) = x(46) - x(48)

            Return x
        End Function
    End Class

```

```

#Region "Advanced"
Function Label( groupNumber As Integer) As Object Implements IUserValue.Label
    Dim labels (49) As String
    labels(0) = "0| ROS --> PRE --> SWB"
    labels(1) = "1| ROS --> QUE --> PRE -->SWB"
    labels(2) = "2| ROS --> TRA --> PRE -->SWB"
    labels(3) = "3| ROS --> TRA --> REL --> PRE -->SWB"
    labels(4) = "0+1+2+3"
    labels(5) = "0-1"
    labels(6) = "0-2"
    labels(7) = "0-3"
    labels(8) = "1-2"
    labels(9) = "1-3"
    labels(10) = "2-3"
    labels(11) = "8| ROS --> SRC --> SWB"
    labels(12) = "9| ROS --> END --> SRC -->SWB"
    labels(13) = "10| ROS --> QUE --> SRC -->SWB"
    labels(14) = "11+12+13"
    labels(15) = "11-12"
    labels(16) = "11-13"
    labels(17) = "12-13"
    labels(18) = "[ROS-->PRE] - [ROS-->SRC] | SWB"
    labels(19) = "19| ROS --> PRE --> PWB"
    labels(20) = "20| ROS --> QUE --> PRE -->PWB"
    labels(21) = "21| ROS --> TRA --> PRE -->PWB"
    labels(22) = "22| ROS --> TRA --> REL --> PRE -->PWB"
    labels(23) = "19+20+21+22"
    labels(24) = "19-20"
    labels(25) = "19-21"
    labels(26) = "19-22"
    labels(27) = "20-21"
    labels(28) = "20-22"
    labels(29) = "21-22"
    labels(30) = "30| ROS --> SRC --> PWB"
    labels(31) = "31| ROS --> END --> SRC -->PWB"
    labels(32) = "32| ROS --> QUE --> SRC -->PWB"
    labels(33) = "30+31+32"
    labels(34) = "30-31"
    labels(35) = "30-32"
    labels(36) = "31-32"
    labels(37) = "[ROS-->PRE] - [ROS-->SRC] | PWB"
    labels(38) = "38| IOS --> PRE --> SWB"
    labels(39) = "39| IOS --> REL --> PRE -->SWB"
    labels(40) = "38+39"
    labels(41) = "38-39"
    labels(42) = "42| IOS --> END --> SRC -->SWB"
    labels(43) = "[IOS-->PRE] - [IOS-->SRC] | SWB"
    labels(44) = "44| IOS --> PRE --> PWB"
    labels(45) = "45| IOS --> REL --> PRE -->PWB"
    labels(46) = "44+45"
    labels(47) = "44-45"
    labels(48) = "48| IOS --> END --> SRC -->PWB"
    labels(49) = "[IOS-->PRE] - [IOS-->SRC] | PWB"

    Return labels
End Function

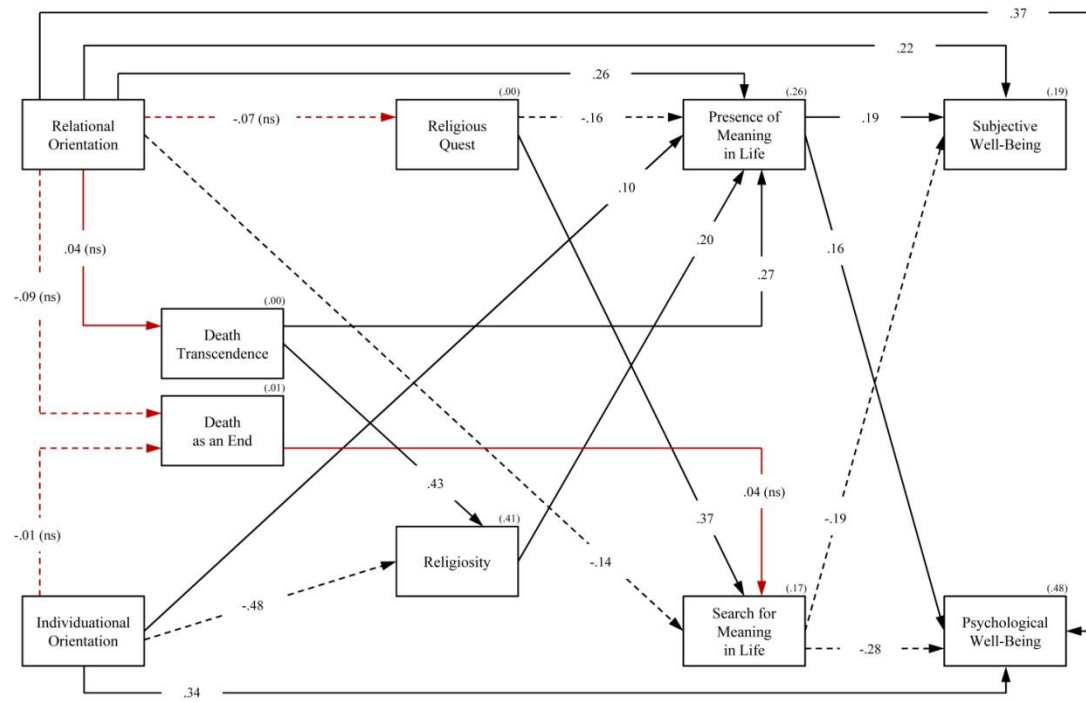
Public Sub Initialize() Implements IUserValue.Initialize
End Sub

Sub CleanUp() Implements IUserValue.CleanUp
End Sub
#End Region
End Class

```

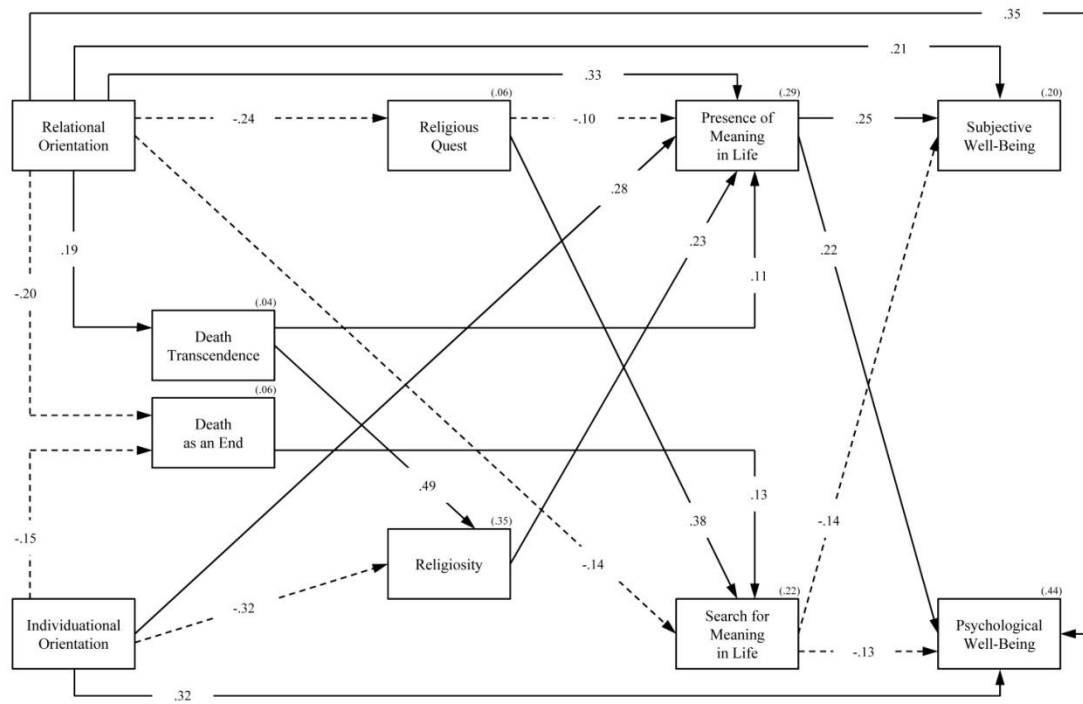
Note: RO = Relational Self Orientation, IOS = Individiotional Self Orientation, SWB = Subjective Well-Being, PWB = Psychological Well-Being, PRE = Presence of Meaning in Life, SRC = Search for Meaning in Life, TRA = Death Transcendence, END = Death as an end, REL = Religiosity, QUE = Religious Quest

APPENDIX I -
Standardized Parameter Estimates for Proposed Model (Model 3B) for
Different Age Groups



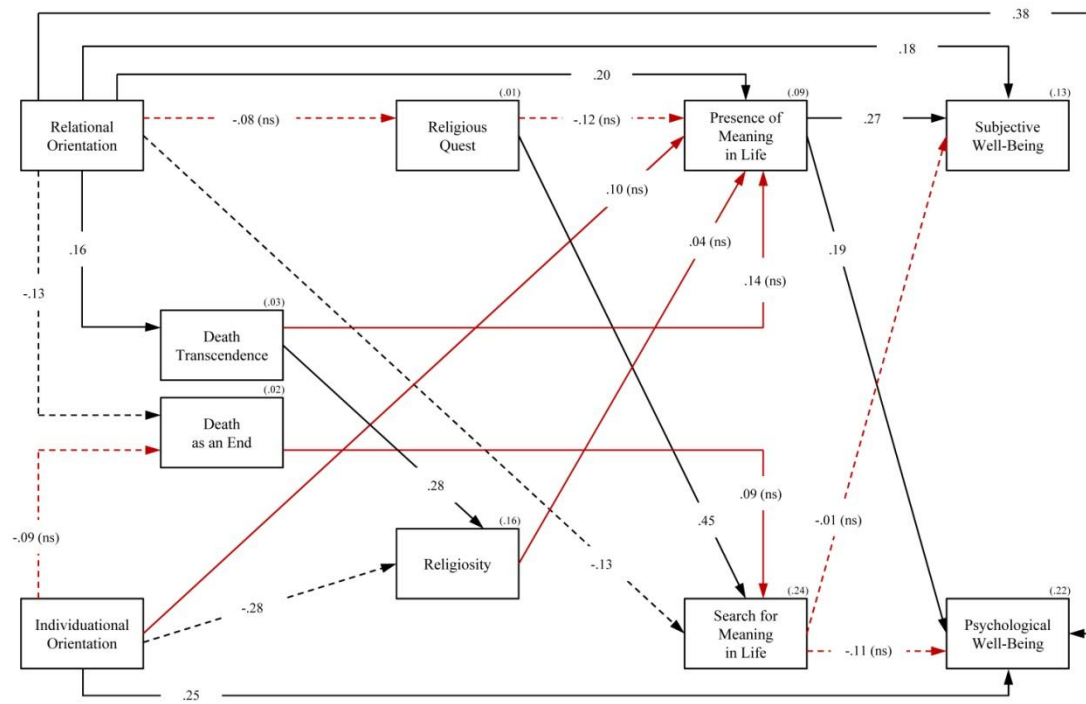
$\chi^2 = 37.56$, $df = 20$, $p < .05$, GFI = .961, AGFI = .892, CFI = .958, RMR = .037, RMSEA = .069

Figure I.1. Model 3B's Standardized Parameter Estimates for Emerging Adulthood Group



$\chi^2 = 38.22$, $df = 20$, $p < .05$; GFI = .981, AGFI = .948, CFI = .978, RMR = .025, RMSEA = .049

Figure I.2. Model 3B's Standardized Parameter Estimates for Young Adulthood Group ($n = 374$)



$\chi^2 = 19.25$, $df = 20$, $p > .05$; GFI = .979, AGFI = .943, CFI = .1.000, RMR = .030, RMSEA = .000

Figure I.3. Model 3B's Standardized Parameter Estimates for Middle Adulthood Group ($n = 177$)

APPENDIX J -
Post-Hoc Subgroup Comparisons between Atheist and Religious Samples

Post-Hoc Subgroup Comparisons between Atheist and Religious Samples

Although not hypothesized, considering the variables in the present study, the possible differences between religious and atheist groups might be important. For instance, attitudes towards death and religious outlook might be differentiated according to participants' religious orientation (Muslim and Atheist). Thus, we wondered whether meaning in life and well-being of Muslim and Atheist participants would differ. To resolve our curiosity, a number of t-tests were carried out on all variables of the present study (self orientations, attitudes towards death, religious outlook, meaning in life, and well-being).

Since this atheist subgroup was too small ($n = 80$) proportional to the entire sample, in order to make meaningful comparisons about dependent variables between Muslim and Atheist individuals, a matching subgroup of 80 other participants with Muslim affiliation were selected from the sample. Two criteria were used to obtain a matched sample from 647 Muslim individuals: (1) the proportion of male and female participants and their ages were kept same between two samples and (2) if available education level of the participants was also taken into account so that if there is a difference between matches, the difference would be kept at minimum. For other demographic variables, randomization was used. The two participants who did not report their religious affiliation were not used in the sample selection procedure. Table J.1. shows the t-test values of comparisons between atheist and Muslim groups in terms of dependent variables.

As can be seen in Table J.1., one significant difference between Muslim and Atheist participants was about BID model dimensions. On the one hand, Muslims showed significantly higher levels of relational self orientation than Atheists (means were 4.04 and 3.49, respectively; $t(158) = 5.22, p < .001$). On the other hand, compared to Muslims, Atheist participants reported higher levels of individuation orientation (means were 4.17 and 3.73, respectively; $t(158) = 5.19, p < .001$).

Table J.1. T-test Comparisons of Variables between Muslim and Atheist Subsamples ($N = 160$)

Variables	Group	<i>M</i>	<i>SD</i>	<i>t</i>
Relational Orientation	Muslim	4.04	0.62	5.217***
	Atheist	3.49	0.71	
Individuational Orientation	Muslim	3.73	0.53	-5.192***
	Atheist	4.17	0.54	
Death Transcendence	Muslim	3.69	0.82	5.531***
	Atheist	3.04	0.66	
Death as an End	Muslim	2.41	0.96	-4.487***
	Atheist	3.05	0.84	
Religiosity	Muslim	2.81	0.78	11.689***
	Atheist	1.55	0.55	
Religious Quest	Muslim	2.67	0.93	2.211*
	Atheist	2.32	1.06	
Presence of Meaning in Life	Muslim	3.85	0.82	1.226
	Atheist	3.67	1.00	
Search for Meaning in Life	Muslim	2.68	1.10	1.424
	Atheist	2.43	1.14	
Subjective Well-Being	Muslim	3.91	0.41	1.705
	Atheist	3.87	0.42	
Psychological Well-Being	Muslim	3.24	1.01	.609
	Atheist	2.97	0.95	

* $p < .05$, *** $p < .001$

As might be expected, Muslim and Atheist subgroups were different in their attitudes towards death. Participants with religious affiliation scored higher in death transcendence as compared to the Atheist participants (means were 3.69 and 3.04, respectively; $t(158) = 5.53$, $p < .001$), Atheists viewed death as an ultimate end significantly more than Muslim ones (means were 3.05 and 2.41, respectively; $t(158) = 4.49$, $p < .001$). For both religiosity dimensions, Muslim subgroup had higher religiosity (means were 2.81 and 1.55, respectively; $t(158) = 11.69$, $p < .001$) and religious quest scores (means were 2.67 and 2.32, respectively; $t(158) = 2.21$, $p < .05$) than Atheists had. However, those two groups (Muslims and Atheists) did not

differ in terms of meaning in life and well-being. In other words, Muslim and Atheist groups were not different in their presence of and search for meaning in life and well-being (SWB and PWB) scores.

APPENDIX K -
Türkçe Özet

Türkçe Özet

Giriş

Araştırmanın temel amacı, Dengeli Bütünleşme-Ayrışma Modeli'nin (İmamoğlu, 1998; 2003) önerdiği ilişkili ve kendileşme benlik yönelimlerinin yetişkinlerin öznel ve psikolojik iyi oluşları üzerindeki etkisini incelemektir. Bu doğrultuda, çalışmada, benlik yönelimleri ve iyi oluş arasındaki ilişkide, hayatta anlam (bir anlama sahip olma ve hayatta anlam arayışı içinde olma), ölüme yönelik tutumlar (ölüm aşkınılığı ve ölümü bir son olarak görme) ve dinsel görüş (dinsellik ve dinsel arayış) değişkenlerinin aracı rolü araştırılmıştır.

İyi Oluş

İnsanlar, antik dönemden günümüze hiç azalmayan bir merakla, ömrü boyunca bir insanın mutlu olmasındaki belirleyici unsurları keşfetmeye ve anlamaya çalışmıştır. Bu konu, daha kapsayıcı olan “iyi oluş” kavramı çerçevesinde, güncel psikolojide de özellikle 1980lerden itibaren araştırılmaya başlanmıştır ve iyi oluşun belirleyicileri olan süreçler ve yapılar incelenmiştir (Myers ve Diener, 1995). İyi oluş kavramının tanımı halen tartışmaya açık olsa da, psikoloji alanında bu kavramı inceleyen ve göreceli olarak birbirinden farklı olan iki temel bakış açısı bulunmaktadır: (1) öznel iyi oluş (hedonism) ve (2) psikolojik iyi oluş (eudaimonism) (Keyes, Shmotkin ve Ryff, 2002; Ryan ve Deci, 2001).

Öznel İyi Oluş

Hedonik görüşe dayandırılan öznel iyi oluş bakış açısı, mutluluk kavramına odaklanmaktadır ve hazzı ulaşan ve acıdan kaçınan kişilerin “mutlu” insanlar olduklarını öne sürmektedir. Diğer bir ifadeyle, bu bakış açısına göre iyi oluş ve

mutluluk, kavramsal olarak aynı anlama gelmektedir (Kahneman, Diener ve Schwarz, 2003). Öznel iyi oluş, bireyin kendi hayatı hakkındaki algısı ve değerlendirmesi olarak nitelendirilmektedir ve bireyin bu değerlendirmesinin, yine bireyin olumlu psikolojik sağlığıyla güçlü bir şekilde bağlantılı olduğu ileri sürülmektedir (Diener, Sapyta ve Suh, 1998).

Diener ve arkadaşları (Diener, 2000; Diener, Emmons, Larsen ve Griffin, 1985), öznel iyi oluşun üç temel bileşeni olduğunu belirtmişlerdir. Birinci bileşen olan “yaşam doyumu”, aynı zamanda öznel iyi oluşun bilişsel bileşeni olarak da ifade edilmektedir. İkinci ve üçüncü bileşenler ise olumlu ve olumsuz duygulanım olarak tanımlanmıştır ve bu bileşenler aynı zamanda öznel iyi oluşun duygusal bileşenleri olarak görülmektedir (Pavot ve Diener, 1993). Diener, Oishi ve Lucas (2003), öznel iyi oluşun bilişsel ve duygusal unsurlarının, hem bireyin iyi bir yaşam sürmesinde hem de iyi bir toplumun inşasında oldukça önemli olduğunu belirtmişlerdir.

Öznel iyi oluş ile birtakım demografik değişkenler arasındaki ilişkiler incelendiğinde, genel olarak öznel iyi oluşun, yaşa (örn., Horley ve Lavery, 1995; Latten, 1989), cinsiyete (örn., Michalos, 1991) ve etnik gruba / ırka (örn., Diener, Sandvik, Seidlitz ve Diener, 1993) göre istatistiksel olarak anlamlı bir biçimde farklılaşmadığı görülmüştür. Bireylerin gelir düzeylerinin ise, öznel iyi oluş üzerinde küçük bir etkiye sahip olduğu (örn., Diener ve Suh, 1997; Oswald, 1997); ancak öznel iyi oluş ile gelir düzeyi arasındaki ilişkinin zengin ve fakir ülkelere göre değiştiği ortaya çıkmıştır. Diğer bir ifadeyle, fakir ülkelerde gelir düzeyi ile öznel iyi oluş arasında bir ilişki varken, bu ilişki zengin ülkelerde görülmemektedir (Diener ve Diener, 1995). Ek olarak, gelir düzeyi düşük bireylerin eğitim seviyeleri ile öznel iyi oluşları arasında bir ilişki varken, aynı ilişki gelir düzeyi yüksek bireyler için söz konusu değildir (Diener ve ark., 1993).

Diğer yandan, öznel iyi oluşun, kişilik özellikleri, yakın ilişkiler, kültür ve dinsellik ile ilişkili olduğu bulunmuştur (örn., Myers ve Diener, 1995; Ryan ve Deci, 2001). Örneğin, DeNeve ve Cooper (1998), öznel iyi oluşun, beş faktör kişilik

özelliklerinden (Big Five) dışadönüklük ve uyumluluk/geçimlilik ile arasında olumlu, nevrotiklik kişilik özelliği ile arasında olumsuz ilişki olduğunu bulmuştur. Açıklık ve sorumluluk kişilik özellikleri ile öznel iyi oluş arasında ise anlamlı ilişkiler görülmemiştir. Diener ve arkadaşları (Diener, Suh, Smith ve Shao, 1995) ise, toplulukçu kültürlerle kıyasla bireyci kültürlerdeki kişilerin öznel iyi oluşlarının daha yüksek olduğunu bulmuştur. Ek olarak, yakın ilişkiler (örn., Ryan ve Deci, 2001) ve dinseliliğin de (religiosity) (örn., Myers ve Diener, 1995) öznel iyi oluşu etkileyen unsurlar oldukları bilinmektedir. Örneğin, diğerlerine kıyasla dinsel (religious) insanların, depresyona karşı daha dayanıklı, hayatın anlamına yönelik daha olumlu düşünen, yaşam doyumu ve mutluluk seviyeleri daha yüksek olan kişiler oldukları ortaya çıkmıştır (Myers ve Diener, 1995).

Psikolojik İyi Oluş

Psikolojik iyi oluş, öznel iyi oluştan görece farklı olarak, bireyin bütünüyle işlevselliğine odaklanmaktadır. Psikolojik iyi oluş bakış açısı (eudaimonism), Aristoteles'in görüşlerine dayandırılmaktadır (Waterman, 1993). Bu bakış açısı, iyi oluşun, bireyin gerçek benliğini (true self - daimon) gerçekleştirme derecesi ile ilgili olduğunu ileri sürmektedir.

Ryff (1989a), iyi oluşta, bireyin kendisi ve çevresi arasındaki dengenin (ya da harmoninin) önemli olduğunu vurgulamıştır ve ilgili yazını derleyerek çok-boyutlu bir psikolojik iyi oluş modeli önermiştir (Ryff, 1989b; Ryff ve Singer, 2008). Ryff'in önerdiği bu model altı boyuttan oluşmaktadır: (1) Kendini kabullenme (self-acceptance), (2) kişisel gelişim (personal growth), (3) hayat amacı (purpose in life), (4) diğer kişilerle olumlu ilişkiler (positive relations with others), (5) çevresel hakimiyet (environmental mastery) ve (6) özerklik (autonomy). Bu boyutlar, olumlu psikolojik işlevselliğin birbirinden bağımsız olmayan yönleri olarak görülmektedir.

Öznel iyi oluşta olduğu gibi psikolojik iyi oluşun da bazı demografik değişkenlerle ilişkisi incelenmiştir (örn., Ryff, 1991; Ryff ve Keyes, 1995). Örneğin, bireylerin

yaşları arttıkça psikolojik iyi oluş boyutlarından olan “çevresel hakimiyet” ve “özerklik”in arttığı, “kişisel gelişim” ve “hayat amacı”nın azaldığı görülmüştür. Tüm bunların yanı sıra, tüm yaş gruplarında kadınların, erkeklere kıyasla, “diğer kişilerle olumlu ilişkiler” ve “kişisel gelişim” boyutlarından daha yüksek puanlar aldıkları görülmüştür. Ryff (1995), psikolojik iyi oluş üzerinde kültürün etkisini incelemiştir. Sonuçlar, “kendini kabullenme” ve “özerklik” boyutlarının bireyci kültürlerde daha çok vurgulanırken, “diğerleriyle olumlu ilişkiler” boyutunun toplulukçu kültürlerde daha çok ön plana çıktığını göstermiştir.

Keyes ve arkadaşları (2002), daha önce de belirtildiği üzere, öznel ve psikolojik iyi oluş yaklaşımlarının, birbirleriyle ilişkisi olan bağımsız yapılar olduğunu belirtmişlerdir. Bu nedenle bu çalışmada, hem öznel hem de psikolojik iyi oluş bakış açıları, bireylerin iyi oluşlarının göstergesi olarak kullanılmıştır.

Diener, Suh, Lucas ve Smith (1999), “bireyi mutluluğa götüren nedensel yollar”ın (s. 276) keşfedilmesi gerektiğini ve bu nedenle de genel, görgül ve kuramsal bir modele ihtiyaç olduğunu vurgulamışlardır. Dolayısıyla bu çalışmanın temel amacı, (1) Dengeli Bütünleşme-Ayrışma Modeli’nin (İmamoğlu, 1998; 2003) önerdiği benlik yönelimlerinin, (2) hayatta anlamın varlığı ve hayatta anlam arayışının ve (3) hayatta anlam ile ilişkili olduğu düşünülen bazı değişkenlerin (ölüme yönelik tutumlar ve dinsellik) öznel ve psikolojik iyi oluş üzerindeki etkilerini incelemektir.

Dengeli Bütünleşme-Ayrışma Modeli

Benlik, psikoloji alanının ve özellikle de sosyal psikolojinin en çok çalışılan kavramlarından birisidir (Baumeister, 1999). Benlik kuramları ve benlik kavramına ilişkin gerçekleştirilen görgül araştırmalar, benliğin çok boyutlu bir yapı olduğunu göstermiştir. Bu araştırmada ise, hem öze dönük hem de kişilerarası benlik yönelimlerinde ahengi vurgulayan Dengeli Bütünleşme-Ayrışma Modeli (İmamoğlu, 1998; 2003) üzerinde durulmuştur.

Dengeli Bütünleşme-Ayrışma Modeli (İmamoğlu, 2003,, “*doğal düzen, ayrılmış bileşenlerin karşılıklı bağımlılık ilişkisi içinde bütünleşmesiyle ortaya çıkan dengeli bir sistem oluşturur*” varsayımına dayanmaktadır (s. 371). Model, insanların hem kişisel ayrışma (intrapersonal differentiation) hem de kişilerarası bütünleşme (interpersonal integration) gereksinimlerine sahip olduklarını ileri sürmektedir. Kişisel ayrışma, kişinin özüne dönük özelliklerini ortaya çıkarma yönelimini, kişilerarası bütünleşme ise diğer insanlarla bağlantılı olma duygusu yönelimini ifade etmektedir. Sözü geçen bu kendileşme ve ilişkililik yönelimleri, dengeli bir benlik sisteminin farklı (bağımsız) ve aynı zamanda birbirini tamamlayıcı süreçlerini temsil etmektedir.

Kişisel ayrışma yöneliminin düşük ucu, dış odaklı beklentiler veya kalıplar doğrultusunda gelişme ve davranma eğilimini ifade eden “kalıplaşma (normative patterning)” olarak; yüksek ucu ise, kişinin özünü ayırdedici şekilde gelişme ve davranma eğilimini ifade eden “kendileşme (individuation)” olarak adlandırılmıştır. Diğer yandan, kişilerarası bütünleşme yöneliminin düşük ucu “kopukluk (separatedness)” ve yüksek ucu ise “ilişkililik (relatedness)” olarak adlandırılmıştır (İmamoğlu, 1998). Kendileşme daha çok içsel motivasyon ile bağlantılı değişkenlerle (örn., keşif ve biliş gereksinimi, merak, belirsizliğe tolerans ve algılanan özerklik) ilişkili bulunurken, ilişkililik ise daha çok duygu ile bağlantılı değişkenlerle (örn., algılanan aile sevgisi kabulü, aileyle duygusal yakınlık, olumlu kendi ve diğer modelleri, güvenli bağlanma, kendine güven, olumlu gelecek beklentisi ve düşük sürekli kaygı) ilişkili bulunmuştur (İmamoğlu, 2003; 2009; İmamoğlu ve Güler-Edwards, 2007; İmamoğlu ve İmamoğlu, 2007; 2010; İmamoğlu ve Karakitapoğlu-Aygün, 2006; 2007).

Modele göre bir birey, kişisel ayrışma ve kişilerarası bütünleşme yönelimlerinden düşük ya da yüksek puanlar alabilmektedir. Bu yüksek ve düşük puanların karışımları da dört farklı benlik tipine işaret etmektedir: (1) kopuk-kendileşme (separated-individuation), (2) ilişkili-kalıplaşma (related-patterning), (3) ilişkili-kendileşme (related-individuation) ve (4) kopuk-kalıplaşma (separated-patterning)

(İmamoğlu, 1998; 2003). Dengesiz benlik tipi olarak da adlandırılan kopuk-kalıplaşma tipinde, hem ayrışma hem de bütünleşme gereksinimleri karşılanmamıştır. Diğer yandan, dengeli benlik tipi olarak da adlandırılan ilişkili-kendileşme tipinde ise, sözü geçen her iki tür gereksinim de karşılanmaktadır. Kopuk-kendileşme ve ilişkili-kalıplaşma benlik tipleri ise, sırasıyla ayrışık (differentiated) ve bütünleşik (integrated) benlik yapılarını ifade etmektedir. Diğer bir ifadeyle, kopuk-kendileşme tipinde sadece kendileşme gereksinimi karşılanırken; ilişkili-kalıplaşma tipinde ise sadece ilişkili olma gereksinimi karşılanmaktadır.

Dengeli Bütünleşme-Ayrışma Modeli'ni sınamak amacıyla farklı kültürlerde ve Türkiye'de yapılan araştırmalar, ilişkili olmanın ve kendileşmenin birbirinin zıttı olmayan farklı yönelimler oldukları görüşünü ve az önce bahsedilen dört benlik tipine yönelik varsayımları desteklemiştir (İmamoğlu, 1998; 2003; İmamoğlu ve Güler-Edwards; 2007; İmamoğlu ve İmamoğlu, 2007; İmamoğlu & Karakitapoğlu-Aygün, 2004; 2006; 2007). Araştırmalar ayrıca, hem ayrışma hem de bütünleşme gereksinimlerinin karşılandığı “dengeli” benlik tipinin psikolojik işlevler açısından optimal tip olduğu görüşünü de desteklemektedir (İmamoğlu, 2003; İmamoğlu & Beydoğan, 2011; İmamoğlu & Güler-Edwards, 2007; İmamoğlu & İmamoğlu, 2007; 2010).

İmamoğlu ve Beydoğan (2011), söz konusu benlik yönelimleri ve iyi oluş arasındaki olası ilişkileri sınıadıkları araştırmalarında, kendileşme yöneliminin psikolojik iyi oluş ile; diğer yandan ilişkili benlik yöneliminin ise hem psikolojik hem de öznel iyi oluş ile ilişkili olduğunu bulmuşlardır. Bu araştıma ise, benlik yönelimleri ve iyi oluş arasındaki ilişkiyi yeniden sınamayı ve aynı zamanda hayatta anlamın bu ilişkideki olası rolünü incelemeyi amaçlamaktadır.

Hayatta Anlam

Hayatın anlamının ne olduğuna dair sorular ve insanların bu sorulara verdikleri çeşitli yanıtlar da insanlık tarihi boyunca önemini yitirmemiştir ve bu varoluşsal

sorgulama, psikolojide de alıřılan konular arasında yerini almıřtır. Felsefenin ve bilimin ilgi alanına giren hayatın anlamı (meaning of life), hayatın varlıđına ynelik sorulara iřaret ederken, hayatta anlam (meaning in life) kavramı ise, daha ok, insanların bu sorulara verdikleri yanıtlarla ilgilidir (Steger, Frazier, Oishi ve Kaller, 2006).

Daha nce yapılan eřitli arařtırmalar, hayatın anlamının iyi oluř (Chamberlain ve Zika, 1998); Ivtzan, Chan, Gardner ve Prashar, 2001; Ryff, 1989), kiřilik zellikleri (Lavigne, Hofman, Ring, Ryder ve Woodward, 2013; Steger, Kashdan, Sullivan ve Lorentz, 2008a); dinsellik (Chamberlain ve Zika, 1988; Steger & Frazier, 2005; Steger, Pickering, Adams, Burnett, Shin, Dik ve Stauner, 2010; Tiliouine ve Belgoumidi, 2009), depresyon ve genel psikolojik sađlık (Klefaras ve Katsogianni, 2012; Klefaras ve Psarra, 2012) ve intihar dřncesi (Henry, Lovegrove, Steger, Chen, Cigularov ve Tomazic, 2013) gibi deđiřkenler zerindeki etkilerini incelemiřtir.

Steger ve arkadaşları (2006), hayatta anlamın birbirinden bađımsız iki bileřeni olduđunu belirtmektedirler: (1) hayatta anlamın varlıđı (presence of meaning in life) ve (2) hayatta anlam arayıřı (search for meaning in life). Hayatta anlamın varlıđı, bireylerin kendi hayatlarının anlamlı olduđuna dair znel hislerine iřaret etmektedir. Diđer yandan, hayatta anlam arayıřı ise, bireylerin kendi hayatlarında bir anlam bulmaya ynelik drt ve eđilimlerini ifade etmektedir.

Bazı arařtırmacılar, hayatta anlam bileřenleri ile iyi oluř arasındaki iliřkiyi incelemiřlerdir (Steger, 2012). rneđin, Steger ve arkadaşları (2008a), hayatta anlam arayıřı ile iyi oluř arasında olumsuz bir iliřki olduđunu ortaya koymuřtur. Diđer yandan, hayatta anlam varlıđının ise hem znel (rn., Steger ve Frazier, 2005; Steger ve Kashdan, 2007) hem de psikolojik iyi oluřu olumlu ynde etkilediđi grlmřtr (rn., Steger ve ark., 2008a).

Hayatta anlam, iyi oluşun önemli yordayıcılarından biri olarak görülmektedir (Steger, 2009). Ancak, ilgili yazında, hayatta anlamı etkileyen ve yordayan unsurlar ile ilgili çok fazla bilgi bulunmamaktadır (Hicks, Schlegel ve King, 2010). Bu araştırmada, bireylerin dinselliğinin ve ölüme yönelik tutumlarının, onların hayatta bir anlama sahip olmaları ya da hayatta anlam arayışı içinde olmaları üzerinde etkili olacağı düşünülmüştür. Dolayısıyla, benlik yönelimleri ve iyi oluş arasındaki ilişkide, hayatta anlamın ve hayatta anlam üzerinde etkili olabilecek dinsellik ve ölüme yönelik tutumların aracı rolü incelenmiştir.

Ölüme Yönelik Tutumlar

Ölüm, insanların duygularını, davranışlarını, tutumlarını ve ilişkilerini şekillendiren ve kaçınılması mümkün olmayan bir deneyimdir (Strack, 2003). İstisnasız tüm insanların er ya da geç bu deneyimi yaşayacağı çok açık olsa da, ölüme verilen anlamlar ve ölüme yönelik tutumlar bireyden bireye ve kültürden kültüre çeşitlilik gösterebilir (Feifel, 1969).

Ölüm, psikoloji alanında 1950'lerde bir araştırma konusu olmaya başlamıştır (Strack, 2003) ve özellikle AIDS, terörizm, nükleer silahlanma gibi daha küresel tehditlerin artmasıyla birlikte ölüm ve ölüme ilişkin kavramlara yönelik araştırmalar genişlemiştir (Feifel, 1990; Neimeyer, Wittkowski ve Moser, 2004). Özellikle ölüm kaygısı ve bu kaygının insan davranışı üzerindeki etkileri, psikolojinin önemli çalışma alanlarından biri haline gelmiştir. Ölümün nasıl anlamlandırıldığını ve ölüm korkusunu ölçmek için birçok ölçüm aracı geliştirilmiştir (örn., Çok Boyutlu Ölüm Korkusu Ölçeği - Multidimensional Fear of Death Scale, Hoelter, 1979; Ölüm Korkusunun Nedenleri Ölçeği - Reasons of Death Fear Scale, Abdel-Khalek, 2002).

Van Tongeren, Hook ve Davis (2013), ölümün önemli bir varoluşsal kaygı olduğunu vurgulamış ve bu nedenle hayatta anlam ile yakından ilişkili olduğunu belirtmişlerdir. Bu araştırmada da, bireylerin ölüme yönelik tutumlarının onların hayatta bir anlama sahip olmaları ya da hayatta anlam arayışı içinde olmaları

üzerinde belirleyici bir etkiye sahip olacağı beklenmektedir. Diğer bir deyişle, ölümü, süreklilik içeren bir yaşam döngüsünün bir parçası olarak anlamlandırmanın ya da onu nihai bir son olarak görmenin, insanların kendi hayatlarına dair yapılandıkları (ya da arayışı içinde oldukları) anlam üzerinde etkili olacağı düşünülmüştür.

Dini Görüş

Dinin, insanların bu dünyanın (hayatın) anlamına dair bir görüş oluşturmalarına yardımcı olduğu genel kabul gören bir iddiadır. Örneğin Berger'e (1967) göre din bir anlam kaynağıdır ve bu anlam, bireyleri evren hakkında ortak bir görüşte birleştirmektedir. Pargament (1997) ise dini, "kutsal olanla ilgili yollardan bir anlamlılık arayışı" (s. 32) olarak tanımlamaktadır. Bir anlam kaynağı ve kültürel dünya görüşü olarak din, psikoloji alanında oldukça sık çalışılan konulardan biridir.

Bireyin dini yönelimlerine ilişkin yapılan araştırmalar, dinin ölüm kaygısına karşı koruyucu bir etkiye sahip olduğunu ortaya koymuştur (örn., Alvarado, Templer, Bresler ve Thomas-Dobson, 1995; Jonas ve Fischer, 2006; Norenzayan ve Hansen, 2006). Ayrıca bazı araştırmacılar, dinsel bir görüşe sahip olmanın insanlara kendi hayatlarında bir anlam bulmada rehberlik ettiğini vurgulamaktadırlar (Emmons ve Paloutzian, 2003; Van Tongeren, Hook ve Davis, 2013). Daha önce yapılan birçok araştırma da, dini görüş ile hayatta anlam arasındaki ilişkiye işaret eden bu iddiayı kanıtlayan bulgular sunmaktadır (örn., Chamberlain ve Zika, 1988; Steger ve Frazier, 2005; Steger ve ark., 2010; Tiliouine ve Belgoumidi, 2009)

Dinin iyi oluş üzerindeki etkisi de araştırılmış ve dinsel yönelimi olan bireylerin olmayanlara kıyasla daha yüksek iyi oluş seviyesi gösterdikleri bulunmuştur (örn., Allen ve Heppner, 2011; Koole, McCullough, Kuhl ve Roelofsma, 2010; McCullough ve Willoughby, 2009; Myers, 2000; Myers ve Diener, 1995).

Daha önce yapılan bu arařtırmalardan yola çıkılarak bu arařtırmada, bireylerin dinsel g r ř n n, onların hayatta bir anlama sahip olmaları  zerinde etkili olacaęı ve dolayısıyla da iyi oluřlarına katkı yapacaęı d ř n lm řt r.

Arařtırma Soruları

Arařtırmanın birinci sorusu ile iliřkili ve kendileřme benlik y nelimlerinin  znel ve psikolojik iyi oluř  zerindeki etkisi arařtırılmıřtır. İlgili yazına dayanarak, iliřkili benlik y neliminin her iki t r iyi oluřu olumlu y nde yordayacaęı; dięer yandan, kendileřme benlik y neliminin ise sadece psikolojik iyi oluřu yordayacaęı beklenmiřtir. Bu beklentilere uygun olarak da arařtırmanın birinci modeli  nerilmiřtir.

Arařtırmanın ikinci sorusu ile benlik y nelimleri ile iyi oluř t rleri arasındaki iliřkide, hayatta anlam boyutlarının (hayatta anlam bulma ya da hayatta anlam arayıřı i inde olma) aracı rol  arařtırılmıřtır. Daha  nce yapılan arařtırmaların bulgularına benzer olarak bu arařtırmada da, hayatta anlam varlıęından y ksek puan alan katılımcıların, hem  znel hem de psikolojik iyi oluřlarının da y ksek d zeyde olması beklenmiřtir. Dięer taraftan, hayatta anlam arayıřının ise,  zne ve psikolojik iyi oluř ile olumsuz y nde bir iliřkiye sahip olacakları d ř n lm řt r. Ayrıca, hem iliřkili hem de kendileřme benlik y nelimlerinin hayatta anlam varlıęını olumlu y nde; iliřkili benlik y neliminin hayatta anlam arayıřını olumsuz y nde yordayacaęı beklenmiřtir. Bu beklentilere uygun olarak, arařtırmanın ikinci modeli  nerilmiřtir. Bu modelde, her iki t r benlik y neliminin de hayatta anlam varlıęını yordayacaęı ve onun da hem  znel hem de psikolojik iyi oluřu yordayacaęı varsayılmıřtır.  te yandan, sadece iliřkili benlik y neliminin hayatta anlam arayıřını olumsuz y nde yordayacaęı ve onun da her iki t r iyi oluřu da yine olumsuz y nde yordayacaęı d ř n lm řt r. Ek olarak, birinci modelde olduęu gibi, iliřkili benlik y neliminin her iki t r iyi oluřu ve kendileřme y neliminin ise sadece psikolojik iyi oluřu doęrudan yordayacaęı da varsayılmıřtır.

Araştırmanın üçüncü sorusu ile, benlik yönelimlerinin, ölüme yönelik tutumların ve dinsel görüşün, hayatta anlam boyutları üzerindeki yordayıcı etkileri araştırılmıştır. Daha önce özetlenen ilgili yazına dayanarak, ölüme yönelik tutumların ve dinsel görüşün, katılımcıların hayatta anlam varlıkları ya da arayışları üzerinde yordayıcı etkiye sahip olacakları beklenmiştir. Dinsel yönelimin yüksek olmasının, hayatta bir anlam bulmaya katkı sağlayacağı ve benzer olarak ölümü bir aşkınlık olarak görmenin de anlam varlığına olumlu etkisi olacağı düşünülmüştür.

Araştırmanın dördüncü ve son sorusu ile, benlik yönelimleri ve iyi oluş türleri arasındaki ilişkide, hayatta anlam boyutlarının, ölüme yönelik tutumların ve dinsel görüşün aracı rolleri araştırılmıştır. Yukarıda bahsedilen beklentilere paralel olarak, benlik yönelimlerinin, dinsel görüşe sahip olmanın ve ölüme yönelik daha olumlu tutumların hayatta anlam varlığına katkısı olacağı ve hayatta anlam varlığının da hem öznel hem de psikolojik iyi oluşu olumlu yönde yordayacağı varsayılmıştır. Araştırmanın üçüncü modeli, bu beklentilerden yola çıkarak önerilmiştir.

Yöntem

Katılımcılar

Araştırmaya Türkiye'nin farklı şehirlerinden 458'i kadın ve 276'sı erkek olmak üzere toplam 737 kişi katılmıştır. Katılımcıların yaş ortalaması 33.02'dir ($SS = 11.05$). Katılımcıların büyük bir bölümü şehirde ikamet etmektedir ve eğitim seviyeleri yüksektir (örn., % 62.6'sı üniversite ya da lisansüstü program mezunu). Katılımcıların % 48'i evli ve % 45'i ise bekar olduğunu belirtmiştir. Ek olarak, araştırmaya katılan kişilerin % 86.7'si kendisini Müslüman olarak tanımlamıştır.

Ölçüm Araçları

Araştırmada, (1) Dengeli Bütünleşme-Ayrışma Ölçeği (İmamoğlu, 1998), (2) Psikolojik İyi Oluş Ölçeği (Ryff ve Keyes, 1995), (3) Yaşam Doyumu Ölçeği

(Diener ve ark., 1985), (4) Hayatta Anlam Anketi (Steger ve ark., 2006), (5) Yenilenmiş Dinsel Yaşam Envanteri (Hills, Francis ve Robbins, 2005) ve (6) Ölüme Yönelik Tutumlar Ölçeği (İmamoğlu, 2011) kullanılmıştır. Tüm ölçekler 5'li Likert ölçeği üzerinden yanıtlanmıştır (1 = hiç katılmıyorum, 5 = tamamen katılıyorum). Genel olarak, kullanılan ölçeklerin iç tutarlık ve faktör analizi sonuçları tatmin edici bulunmuştur.

Bulgular

Araştırmanın sorularını test etmek için bir dizi korelasyon ve çoklu regresyon analizleri yapılmıştır. Ayrıca, önerilen modelleri test etmek için yapısal eşitlik modeli analizleri uygulanmıştır. Araştırmada, katılımcıların cinsiyetine ve yaşına yönelik herhangi bir beklenti olmamasına rağmen, bu iki değişken, kontrol edilmek amacıyla regresyon denklemlerine dahil edilmiştir.

Birinci ve İkinci Araştırma Sorularına ait Bulgular

Korelasyon analizleri sonucunda, hayatta anlam varlığı ile ilişkili ve kendileşme benlik yönelimleri arasında anlamlı ilişkiler olduğu görülmüştür ($r = .33$ ve $r = .12$, sırasıyla). Ayrıca, hayatta anlam varlığı ile öznel ve psikolojik iyi oluş arasında pozitif korelasyonlar bulunmuştur ($r = .35$ ve $r = .42$, sırasıyla). İlişkili benlik yönelimi $r = -.23$), öznel ve psikolojik iyi oluş ($r = -.24$ ve $r = -.33$, sırasıyla) ile hayatta anlam arayışı arasında negatif ilişkiler vardır. Ayrıca, ilişkili ve kendileşme benlik yönelimleri ile psikolojik iyi oluş arasında ($r = .45$ ve $r = .31$, sırasıyla) ve ilişkili benlik yönelimi ile öznel iyi oluş arasında ($r = .31$) pozitif yönde anlamlı ilişkiler bulunmuştur.

Yapılan regresyon analizine göre, öznel iyi oluşun, ilişkili benlik yönelimi ($.20, p < .001$), hayatta anlam varlığı ($.25, p < .001$) ve hayatta anlam arayışı ($-.12, p < .01$), tarafından yordandığı bulunmuştur. Psikolojik iyi oluşun yordayıcılarının ise ilişkili benlik yönelimi ($.36, p < .001$), kendileşme benlik yönelimi ($.32, p < .001$), hayatta

anlam varlığı (.21, $p < .001$) ve hayatta anlam arayışı (-.17, $p < .001$) olduğu bulunmuştur.

Birinci Modele ait Bulgular

Beklendiği üzere, ilişkili benlik yönelimi hem öznel hem de psikolojik iyi oluşu doğrudan yordamıştır. Kendileşme benlik yönelimi ise psikolojik iyi oluşu doğrudan ve anlamlı olarak yordamıştır. Modelin ki-kare ve diğer uyum endeksleri incelendiğinde iyi düzeyde uyuma sahip olduğu görülmüştür.

İkinci Modele ait Bulgular

Birinci modelin analiz sonuçlarına paralel olarak, ilişkili benlik yönelimi hem öznel hem de psikolojik iyi oluşu doğrudan yordamıştır. Kendileşme benlik yönelimi ise psikolojik iyi oluşu doğrudan ve anlamlı olarak yordamıştır. Ayrıca, hayatta anlam varlığının her iki tür benlik yönelimi ile her iki tür iyi oluş arasındaki ilişkilerde anlamlı ve olumlu yönde aracı rol oynadığı görülmüştür. Diğer yandan, beklendiği gibi, hayatta anlam arayışı sadece ilişkili benlik yönelimi ile her iki tür iyi oluş arasındaki ilişkilerde anlamlı ve olumsuz yönde aracı rol oynamıştır. Modelin ki-kare ve diğer uyum endeksleri incelendiğinde iyi düzeyde uyuma sahip olduğu görülmüştür.

Üçüncü ve Dördüncü Araştırma Sorularına ait Bulgular

Korelasyon analizleri sonucunda, ölümü bir aşkınlık olarak görmek ile dinselilik arasında pozitif korelasyon bulunmuştur ($r = .46$). Ölümü bir son olarak görmek ile dinselilik arasındaki korelasyon ise anlamlı ve negatif yöndedir ($r = -.14$). Ayrıca, ölüm aşkınlığı ile ilişkili benlik yönelimi ($r = .17$), hayatta anlam varlığı ($r = .28$), öznel iyi oluş ($r = .08$) ve psikolojik iyi oluş ($r = .10$) arasında pozitif ilişkiler vardır. Diğer yandan, ölüm aşkınlığı ile kendileşme benlik yönelimi arasındaki ilişki anlamlı ve negatif yöndedir ($r = -.10$). Ölüm aşkınlığının aksine, ölümü bir son olarak görme

ile ilişkili benlik yönelimi ($r = -.15$), hayatta anlam varlığı ($r = -.18$) ve psikolojik iyi oluş ($r = -.13$) arasında anlamlı negatif korelasyonlar bulunmuştur. Ek olarak, ölümü bir son olarak görme ile kendileşme benlik yönelimi ($r = -.08$) ve hayatta anlam arayışı ($r = .14$) arasındaki ilişkiler de istatistiksel olarak anlamlıdır.

Öte yandan, dinselilik ile ilişkili benlik yönelimi ($r = -.35$), hayatta anlam varlığı ($r = .18$), hayatta anlam arayışı ($r = .12$), öznel iyi oluş ($r = .10$) ve psikolojik iyi oluş ($r = -.14$) arasında anlamlı korelasyonlar bulunmuştur. Dinsel arayış ile ilişkili benlik yönelimi ($r = -.18$), hayatta anlam varlığı ($r = -.11$), öznel iyi oluş ($r = -.08$) ve psikolojik iyi oluş ($r = -.20$) arasındaki ilişkiler de anlamlıdır.

Yapılan regresyon analizine göre, hayatta anlam varlığının, ilişkili benlik yönelimi (.28, $p < .001$), kendileşme benlik yönelimi (.24, $p < .001$), ölümü aşkınlık olarak görme (.15, $p < .01$), dinselilik (.18, $p < .001$) ve dinsel arayış (-.12, $p < .01$) tarafından yordandığı bulunmuştur. Hayatta anlam arayışının yordayıcılarının ise ilişkili benlik yönelimi (-.14, $p < .001$), ölümü bir son olarak görme (.12, $p < .001$), dinselilik (.08, $p < .05$) ve dinsel arayış (.38, $p < .001$) olduğu bulunmuştur.

Ayrıca, yapılan regresyon analizine göre, öznel iyi oluşun, ilişkili benlik yönelimi (.21, $p < .001$), ölümü bir aşkınlık olarak görme (-.09, $p < .05$), dinselilik (.10, $p < .05$), hayatta anlam varlığı (.25, $p < .001$) ve hayatta anlam arayışı (-.14, $p < .001$) tarafından yordandığı bulunmuştur. Psikolojik iyi oluşun yordayıcılarının ise ilişkili benlik yönelimi (.35, $p < .001$), kendileşme benlik yönelimi (.28, $p < .001$), dinselilik (-.12, $p < .01$), hayatta anlam varlığı (.22, $p < .001$) ve hayatta anlam arayışı (-.14, $p < .001$) olduğu bulunmuştur.

Üçüncü Modele ait Bulgular

Araştırmanın başında, ölüme yönelik tutumlar ve dinsel görüş değişkenlerinin bileşenleri henüz keşfedilmemiş olduğu için önerilen üçüncü model bu olası bileşenleri içermemektedir. Ancak gerekli analizler yapıldıktan sonra bu

değişkenlerin boyutları ortaya çıkarılmış ve model geliştirme stratejisi (model development strategy) kullanılarak model yeniden düzenlenmiştir. Yeniden düzenlenen üçüncü model test edilmiştir.

Üçüncü modelin analiz sonuçlarına göre, ilişkili ve kendileşme benlik yönelimleri, ölümü bir aşkınlık olarak görme, dinsellik (pozitif yönde) ve dinsel arayış (negatif yönde) değişkenleri hayatta anlam varlığını, ve sırasıyla, hayatta anlam varlığı da öznel ve psikolojik iyi oluşu anlamlı olarak yordamıştır. Ayrıca, ilişkili benlik yönelimi (negatif yönde), ölümü bir son olarak görme ve dinsel arayış değişkenleri (pozitif yönde) hayatta anlam arayışını, ve sırasıyla, hayatta anlam arayışı da (negatif yönde) her iki tür iyi oluşu negatif yönde yordamıştır. Modelin ki-kare ve diğer uyum endeksleri incelendiğinde iyi düzeyde uyuma sahip olduğu görülmüştür.

Tartışma

Benlik Yönelimleri, Hayatta Anlam ve İyi Oluş

Araştırma sonuçları, ilişkili benlik yöneliminin hem öznel hem de psikolojik iyi oluşla ilişkili olduğunu; kendileşme benlik yöneliminin ise sadece psikolojik iyi oluşla ilişkili olduğuna işaret etmektedir. Ayrıca, ilgili yazınla benzer olarak (örn., Chamberlain ve Zika, 1988; Ivtzan, Chan, Gardner ve Prashar, 2011; Ryff, 1989b), hayatta bir anlama sahip olmanın, bireylerin iyi oluşları üzerinde önemli bir etkiye sahip olduğu görülmektedir. Hayatta bir anlam arayışı içinde olmanın ise her iki tür iyi oluşu da olumsuz yönde etkilediği ortaya çıkmıştır. Bulgular, daha önce yapılan araştırmaların sonuçlarını destekler niteliktedir (örn., Steger ve ark., 2008a; Steger ve Frazier, 2005; Steger ve Kashdan, 2007). Hayatta anlam arayışının depresyon ve kaygı ile olumlu yönde anlamlı ilişkiler göstermesi, iyi oluşu olumsuz etkilemesi sonucunu daha anlaşılır kılmaktadır.

İyi oluşun belirleyicilerini keşfetmek amacıyla daha önce gerçekleştirilmiş araştırmalarda, mevcut araştırmanın değişkenleri göz önünde bulundurulduğunda,

genel olarak iki yol izlendiği görülmektedir. Bunlardan ilkinde, kültürün ve benliğin iyi oluş üzerindeki etkileri incelenmiştir (örn., Diener ve ark., 1995; İmamoğlu ve Beydoğan, 2011; Lu ve Gilmour, 2004; Ryff, 1995). İkincisinde ise, daha çok iyi oluş ile hayatta anlam arasındaki ilişkiye odaklanılmıştır (örn., Steger, 2009; Steger ve Frazier, 2005; Steger ve Kashdan, 2007; Steger ve ark., 2008). Bu çalışma ise, her iki yolu da içeren bir model sunması nedeniyle önem taşımaktadır.

Bu nedenle bu çalışmada, benlik yönelimlerinin iyi oluşu sadece doğrudan yordamayacağı, aynı zamanda hayatta anlam üzerinden de dolaylı olarak yordayacağı beklenmiştir. Araştırma bulguları, bu beklentiye karşılamıştır. Ayrıca bu sonuçlar, kültürler içinde optimal psikolojik işlevsellikle bağlantılı olduğu iddia edilen dengeli bir benlik sisteminin (İmamoğlu, 2003), belirsizliklerle dolu olan bir yaşamda bir anlama sahip olmaya katkı yaptığı görüşünü desteklemiştir.

Benlik Yönelimleri ve İyi Oluş Arasındaki İlişkide Hayatta Anlam, Ölüme Yönelik Tutumlar ve Dinsel Görüşün Aracı Roller

Daha önce de bahsedildiği üzere, kuramsal olarak, hayatta anlam, ölüme yönelik tutumlar ve dinselliğin, benlik yönelimleri ve iyi oluş arasındaki ilişkide aracı rolü olacağı varsayılmıştır. Araştırma sonuçları, benlik yönelimlerinin, hayatta anlam varlığının en güçlü yordayıcıları olduğunu göstermiştir. Mevcut bulgular, hem ilişki hem de kendileşme gereksinimlerinin karşılanmasının, bireyin hayatına anlam kattığı anlamına gelmektedir ve dolayısıyla, Dengeli Bütünleşme-Ayrışma Modeli'nin ilişki ve kendileşme yönelimlerinin dengeli bir benlik sistemi için birbirinden bağımsız ama aynı zamanda birbirini tamamlayan süreçler olduğu varsayımını da desteklemiştir (İmamoğlu, 2003).

Diğer yandan, mevcut araştırmada, ilişkili benlik yöneliminin hayatta anlam arayışını olumsuz yönde yordadığı görülmüştür. Önceki araştırmalar (örn., Debats, 1999; Hicks ve King, 2009; Hicks, Schlegel ve King, 2010), ilişkili olma gereksiniminin doyumunun hayatta anlamın önemli kaynaklarından biri olduğunu göstermiştir. Bu

bağlamda, mevcut çalışmanın sonuçları da, önceki araştırmaların sonuçlarıyla tutarlıdır.

Kendileşme benlik yönelimi ile biliş (kavrayış) gereksinimi arasındaki olumlu ilişkiye işaret eden çalışmalarla (örn., İmamoğlu, 2003; S. İmamoğlu, 2005; İmamoğlu ve İmamoğlu, 2007) paralel olarak, kendileşme benlik yönelimi yüksek olan bireylerin hayatta anlam arayışlarının da yüksek olması beklenebilir. Öte yandan, kendileşme benlik yöneliminin, kişinin kendi potansiyelini gerçekleştirmesine yönelik öz-gelişimsel eğilimine işaret ediyor olması (İmamoğlu, 2003), bu yönelimleri yüksek olan kişilerin (düşük olanlara kıyasla) öz-gelişimsel eğilimleri nedeniyle zaten hayatta bir anlama sahip oldukları anlamına da gelebilir. Birbiriyle çelişen bu iki varsayım nedeniyle, kendileşme benlik yöneliminin hayatta anlam arayışını yordaması beklenmemiştir. Sonuçlar, bu beklentiye desteklemiştir.

Kişilerin ölüme yönelik tutumlarıyla ilişkili bulgular, ölümü bir aşkınlık olarak görmenin hayatta bir anlama sahip olmayı pozitif yönde, ölümü bir son olarak görmenin ise negatif yönde yordadığını göstermiştir. Ölümü varoluşun sürekliliği içinde bir adım olarak görmenin, insanların hayatta bir anlama sahip olmalarına olumlu katkı sağlarken; diğer yandan, ölümü bir son olarak görmenin ise hayatta bir anlama sahip olmayı tehdit ettiği söylenebilir. Bu görüşle tutarlı olarak, ölümü bir son olarak görme, hayatta anlam arayışını olumlu yönde yordamıştır. Ölümü nihai bir son olarak gören kişiler “Eğer nihai bir son beni bekliyorsa, yaşamın amacı ne?” gibi varoluşsal bir sorgulamaya gidebilir. Bu sorgulama da onları, Anlam Sürdürme Modeli’nin (Meaning Maintenance Model; Heine, Proulx ve Vohs, 2006; Proulx ve Heine, 2006) önerdiği gibi, alternatif anlamlar arayışına sokuyor olabilir.

Batson, Schoenrade ve Ventis (1993), dinsel arayış (religious quest) yönelimine sahip bireylerin, kendi dinlerini, bir araç ya da sonuç olarak değil, gerçeğin arayışı olarak deneyimlediklerini belirtmiştir. Batson ve arkadaşlarının görüşüyle tutarlı olarak, bu araştırmada, dinsel arayış, hayatta anlam arayışını anlamlı olarak yordamıştır. Ek olarak, araştırma bulguları, hem dinselliğin (pozitif yönde) hem de

dinsel arayışın (negatif yönde) hayatta anlam varlığını yordadığını göstermiştir. Bu sonuç, dinsel bir görüşe sahip olmanın, insanların hayatta bir anlam bulmalarına rehberlik ettiği görüşünü (Allport, 1966; Batson ve Stocks, 2004; Emmons ve Paloutzian, 2003; James, 1902; Myers, 2000; Pargament, Magyar-Russell ve Murray-Swank, 2005; Silberman, 2005b) desteklemektedir.

Araştırmada geliştirilen model incelendiğinde, ölüme yönelik tutumların ve dinsel görüşün, benlik yönelimlerinden hayatta anlama ve iyi oluşa giden yolda, iki önemli aracı olduğu görülmektedir. İlişkili benlik yöneliminde yüksek olmanın hayatta anlam varlığını doğrudan yordamakla kalmayıp, aynı zamanda, ölümü de bir aşkınlık olarak görme tutumunun yüksek olması (dolayısıyla dinselliğin yüksek olması) ve dinsel arayışın düşük olması üzerinden dolaylı olarak da yordamaktadır. Diğer yandan, ilişkili ve kendileşme benlik yönelimleri yüksek olanların, ölümü bir son olarak daha az görmeleri nedeniyle, hayatta anlam arayışlarının düşük olduğu görülmektedir. Ek olarak, ilişkili benlik yönelimi hayatta anlam arayışını hem doğrudan hem de dini arayışın düşük olması üzerinden dolaylı olarak yordamaktadır.

Sonuç olarak, benlik yönelimleri iyi oluşun önemli yordayıcılarıdır ve iyi oluşun diğer önemli yordayıcısı olan hayatta anlam, benlik yönelimleri ile iyi oluş arasındaki ilişkiye aracılık etmektedir. Ek olarak, ölüme yönelik tutumlar ve dinsel görüş, benlik yönelimleri ve hayatta anlam arasındaki ilişkide aracı rolü oynamaktadır ve dolayısıyla hayatta anlam, iyi oluşa katkı sağlamaktadır.

İyi Oluş Üzerinden Yaş, Cinsiyet ve Benlik Tipleri Farklılıkları

Araştırmanın başında planlanmamış olmasına karşın, özellikle araştırma örnekleminin büyük ($n = 737$) ve örneklemin yaş aralığının geniş olması nedeniyle (18-65), yaşa, cinsiyete ve benlik tiplerine göre etkileşim etkileri olup olmadığını görmek için öznel ve psikolojik iyi oluş üzerinde çoklu varyans analizleri (MANOVA) yapılmıştır. Sonuçlar, yaşa ve cinsiyete bağlı anlamlı etkiler olmadığını;

ancak, benlik tipi temel etkisinin anlamlı olduğunu; anılan benlik tipi temel etkisinin de yaştan ve cinsiyetten bağımsız olduğunu göstermiştir.

Sonuçlar incelendiğinde, ilişkili-kendileşmiş (dengeli) benlik tipinin, diğer tiplere kıyasla, psikolojik iyi oluşlarının anlamlı olarak daha yüksek olduğu görülmüştür. Dengeli benlik tipi, hem ilişkili hem de kendileşme gereksinimlerinin ikisinin de karşılandığı tipi temsil etmektedir (İmamoğlu, 2003) ve psikolojik iyi oluş da hem ilişkisel hem de öz-gelişimsel bakış açılarını barındırmaktadır (Ryff, 1989b). Bu nedenle, araştırmanın bu sonucu beklentileri karşılamaktadır.

Ayrıca araştırma sonuçları, ilişkili benlik tiplerinin (ilişkili-kendileşmiş ve ilişkili-kalıplaşmış), kopuk benlik tiplerine kıyasla (kopuk-kendileşmiş ve kopuk-kalıplaşmış), öznel iyi oluşlarının daha yüksek olduğunu göstermiştir. Diğer bir ifadeyle, ilişkili benlik yönelimi (benliğin duygusal boyutu), kendileşme benlik yönelimine (benliğin öz-gelişimsel boyutu) göre, öznel iyi oluş üzerinde daha etkilidir.

Genel Tartışma ve Çalışmanın Katkıları

Dengeli Bütünleşme-Ayrışma Modeli tarafından önerilen benlik yönelimlerinin hem öznel hem de psikolojik iyi oluş üzerindeki etkileri, geniş bir Türk örnekleme kapsamlı olarak incelenmiştir. Beydoğan (2008), benlik yönelimlerinin iyi oluş üzerinde önemli etkileri olduğunu daha önce belirtmiştir. Bu çalışma ise, bireylerin benlik yönelimlerinin ve benlik tiplerinin yine onların iyi oluş düzeyleri üzerinde yordayıcı etkiye sahip olduğu bulgusunu desteklemiştir.

Diğer yandan, hayatta anlam, benlik yönelimleri ve iyi oluş arasındaki ilişkide bir aracı değişken olarak ilk defa test edilmiştir. Hayatta anlamın, hem benlik yönelimleriyle hem de iyi oluş türleriyle ilişkili olduğu görülmüştür. Diğer taraftan, kişilerin benlik sistemi ile hayatta bir anlam bulmaları ya da arayışı içinde olmalarının birbirleriyle ilişkili durumlar olduğu ilk defa gösterilmiştir.

Tüm bunlara ek olarak, hayatta anlam bulmada kaynak olabilecek ya da rehberlik edebilecek iki önemli değişken yine bu araştırmada test edilmiştir. Bireylerin hem ölüme yönelik tutumlarının hem de dinsel görüşlerinin, yine onların hayatta bir anlam bulmalarının önemli kaynakları olduğu görülmüştür. Diğer yandan, bu araştırma, benlik yönelimleri, dinsel görüş ve ölüme yönelik tutumlar arasındaki ilişkiler bakımından dikkate değer bulgular sunmuştur. Bu bulgulardan yola çıkarak, kişilerin benlik yönelimlerinin dinsel yönelimleri üzerindeki olası etkilerinin gelecekteki çalışmalarda araştırılması önerilebilir.

Söz konusu araştırmanın bir diğer katkısı ise, İmamoğlu (2011) tarafından geliştirilen Ölüm Yönelik Tutumlar Ölçeği'nin ilk defa geniş bir örnekleme test edilmiş olmasıdır. Ölüm Yönelik Tutumların boyutları, benlik yönelimleri, dinsel görüş, hayatta anlam ve iyi oluş değişkenleri ile ilişkili bulunmuştur. Bu ilişkiler, gelecekteki çalışmalarda da mutlaka test edilmelidir.

Çalışmanın Sınırlılıkları ve Gelecek Çalışmalar için Öneriler

Bu çalışmada, daha önce de belirtildiği üzere, hayatta anlamın benlik yönelimleri ve iyi oluş arasındaki ilişkide aracı rolü, çoğunlukla toplulukçu bir kültür olarak değerlendirilen Türkiye'de incelenmiştir. Dolayısıyla, bu model, hem bireyci hem de toplulukçu olarak değerlendirilebilecek diğer kültürlerde de test edilmelidir.

Söz konusu araştırmanın örnekleminin önemli bir bölümü eğitim seviyesi yüksek katılımcılardan oluşmaktadır. Üniversite ve lisanüstü programlardan mezun olan katılımcıların oranı % 62.6'dır. Bu nedenle katılımcıların eğitim seviyesi çalışmanın sonuçlarını etkilemiş olabilir. Örneğin, Diener ve arkadaşları (1993), eğitim seviyesi düşük olan bireylerin, yüksek olanlara kıyasla, aynı ekonomik gelir düzeyinde iyi oluşlarının daha yüksek seviyede olduğunu bulmuşlardır. Mevcut çalışmada katılımcıların sosyoekonomik durumlarına ilişkin bilgiler dikkate alınmadığı için benzer yorumlar yapmak mümkün değildir. Ancak, bu konuda elimizde veri olmasa da, Türkiye'de eğitim seviyesi düşük kişilerin, yüksek olanlara kıyasla, daha

muhafazakar deęerlere sahip oldukları varsayılabilir ve bu nedenle de bu kişilerin ölüme yönelik tutumlarının ve dinsel görüşlerinin hayatta bir anlama sahip olmalarında daha kritik bir rol oynayabileceęi söylenebilir. İlerideki yapılacak çalışmalarda, bu deęişkenler açısından muhafazakar, liberal ve dięer ideolojiler kapsamında birbirinden ayrılan grupların olası farklılıkları incelenmelidir.

Tüm bunların yanı sıra, araştırmanın katılımcılarının büyük bir bölümü kendisini Müslüman olarak tanımlayan katılımcılardan oluşmaktadır (% 86.7). Bu durum, araştırma sonuçlarını etkilemiş olabilir. Örneğin, Steger ve arkadaşları (2010) farklı dini inançlara sahip olan kişilerin dinsel yönelimleri ve hayatta anlama sahip olmaları (ya da arayış içinde olmaları) arasındaki olası farklılıkları incelemiş ve öncemli sonuçlara ulaşmıştır. Bu nedenle, bu araştırmanın bulguları, farklı dini inançlara sahip olan örneklemelerde de test edilmelidir. Ek olarak, mevcut çalışmada yer alan katılımcıların % 10.9'u da kendisini ateist olarak tanımlamıştır. Çalışmanın başında bu yönde spesifik bir beklenti olmasa da, daha sonra, kendilerini Müslüman ve ateist olarak tanımlayan bireylerin, araştırmanın deęişkenleri açısından farklılık gösterip göstermeyeceęi merak edilmiştir. Bu amaçla yapılan t-testleri sonucunda, bu iki grubun benlik yönelimleri, ölüme yönelik tutumlar ve dinsellik deęişkenlerinden aldıkları puanların ortalamalarının anlamlı olarak birbirinden farklı olduğu görülmüştür. Ancak, hayatta anlam ve iyi oluş deęişkenleri açısından bu iki grup arasında bir farklılık bulunmamıştır. Kendisini ateist olarak tanımlayan bireylerin, hayatta anlam varlıklarının kaynakları ileriki çalışmalarda mutlaka araştırılmalıdır.

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EDUCATION

Degree	Institution	Year of Graduation
MA	Ankara University Psychology	2006
BA	Başkent University Political Science & International Relations	2003
High School	Türk Eğitim Vakfı Anadolu Lisesi, Denizli	1999

WORK EXPERIENCE

Year	Place	Enrollment
2012-present	Başkent University, Department of Psychology	Instructor
2008- 2012	Başkent University, Department of Psychology	Research Assistant
2004-2008	Başkent University, Department of Political Science & International Relations	Research Assistant

FOREIGN LANGUAGES

Advanced English

PUBLICATIONS

1. Kökdemir, D., & **Yeniçeri, Z.** (2010). Terror management in a predominantly Muslim country: The effects of mortality salience on university identity and on preference for the development of international relations. *European Psychologist*, 15(3), 165-174.
2. **Yeniçeri, Z.**, & Dönmez, A. (2008). Terör ve terörist algısı: Silahı kimin tuttuğu ne kadar etkili? *Türk Psikoloji Dergisi*, 23(62), 93-107.
3. **Yeniçeri, Z.**, & Kökdemir, D. (2006). University students' perceptions of and explanations for infidelity: The development of the infidelity questionnaire (INFQ). *Social Behavior and Personality*, 34(6), 639-650.

TRAININGS AND CONFERENCES

1. **Yeniçeri, Z.** (July - August 2013). *Alternatif uyumsuzluk çözümü ve arabuluculuk sertifika programı*. Ankara: Türkiye Barolar Birliği.
2. **Yeniçeri, Z.** (3 November 2009). *İnsan ilişkilerinin kuralları: İletişim, çatışma ve şiddet*. Ankara: Başkent Üniversitesi Yurtlar Müdürlüğü.
3. **Yeniçeri, Z.** (28 January 2009). *Gençlik dönemi psikolojik özellikleri*. Ankara: Başkent Üniversitesi Yurtlar Müdürlüğü.
4. **Yeniçeri, Z.** (March - June 2009). *Alternatif uyumsuzluk çözümü ve arabuluculuk sertifika programı*. Ankara: Başkent Üniversitesi.
5. **Yeniçeri, Z.** (2003-2004). Psikoeğitim çalışması. Ankara: Türkiye Erkek Hentbol A Milli Takımı.

OCCUPATIONAL AFFILIATION

Turkish Psychological Association (2006-present)

Critical - Creative Thinking & Behavioral Research Laboratory (2001-present)

HOBBIES

Computer Technologies, Movies, Photography, Design & Art

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü

☐

Sosyal Bilimler Enstitüsü

☒

Uygulamalı Matematik Enstitüsü

☐

Enformatik Enstitüsü

☐

Deniz Bilimleri Enstitüsü

☐

YAZARIN

Soyadı : Yeniçeri

Adı : Zühal

Bölümü : Psikoloji

TEZİN ADI (İngilizce) : Impact of Self Orientations on Well-Being During Adulthood: The Mediating Roles of Meaning In Life, Attitudes Towards Death And Religious Outlook

TEZİN TÜRÜ : Yüksek Lisans

☐

Doktora

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1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.

☐

2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.

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3. Tezimden bir bir (1) yıl süreyle fotokopi alınamaz.

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