SELF-FORGIVENESS, SELF-COMPASSION, SUBJECTIVE VITALITY, AND ORIENTATION TO HAPPINESS AS PREDICTORS OF SUBJECTIVE WELL-BEING

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AND ORIENTATION TO HAPPINESS AS PREDICTORS OF
SUBJECTIVE WELL-BEING

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ABSTRACT

SELF-FORGIVENESS, SELF-COMPASSION, SUBJECTIVE VITALITY, AND ORIENTATION TO HAPPINESS AS PREDICTORS OF SUBJECTIVE WELL-BEING

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The aim of the current study is to test the role of self-forgiveness, self-compassion, subjective vitality and orientation to happiness in predicting subjective well-being among university students. The sample was composed of 820 university students attending five faculties in a university in Turkey. The data were collected by administering Heartland Forgiveness Scale, Self-Compassion Scale, Subjective Vitality Scale, Orientation to Happiness Scale, Positive and Negative Affect Scale, and Life Satisfaction Scale. Two separate studies were conducted to carry out the adaptation studies of Subjective Vitality Scale and Orientation to Happiness Scale. Results of structural equation modeling analyses revealed that the hypothesized model explained 76 % of the variance in subjective well-being. More specifically, results

yielded that subjective vitality was the strongest predictor in subjective well-being; self-compassion, self-forgiveness, subjective vitality were mediated by meaning orientation but not mediated by pleasure orientation in predicting subjective well-being. The current findings may have implications for clinicians and researchers in examining the personal characteristics that may help to understand their contributions to subjective well-being of university students.

Keywords: self-forgiveness, self-compassion, subjective vitality, orientation to happiness, subjective well-being.

ÖZ

ÖZNEL İYİ OLUŞUN YORDAYICILARI OLARAK KENDİNİ AFFETME,
ÖZ-DUYARLILIK, ÖZNEL YAŞAM ENERJİSİ VE MUTLULUĞA YÖNELİM

Dolunay Cuğ, Fevziye

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Bu çalışmanın amacı, üniversite öğrencilerinin kendini affetme, öz-duyarlılık, öznel yaşam enerjisi ve mutluluğa yönelimlerinin özne iyi oluşu yordamadaki rolünü test etmektir. Çalışmanın örneklemi, Türkiye'deki bir üniversitesi'nin beş fakültesinde öğrenim gören 820 öğrenciye Heartland Affetme Ölçeği, Öz-Duyarlılık Ölçeği, Öznel Yaşam Enerjisi Ölçeği, Mutluluk Yönelimi Ölçeği, Olumlu ve Olumsuz Duygu Ölçeği ve Yaşam Doyumu Ölçeği uygulanmıştır. Öznel Yaşam Enerjisi Ölçeği ve Mutluluk Yönelimi Ölçeği'nin Türkçe'ye uyarlama çalışmaları iki farklı pilot uygulama yapılmıştır. Yapısal Eşitlik Modeli analiz sonuçlarına göre, önerilen model öznel iyi oluşun toplam varyansının % 76'sını açıklamaktadır. Sonuçlar, öznel yaşam enerjisinin öznel iyi oluşun en güçlü yordayıcısı olduğunu; öznel iyi oluşu yordayan kendini affetme, öz-duyarlılık ve öznel yaşam

enerjisine anlam yöneliminin aracılık ettiğini ancak keyif yöneliminin aracılık etmediğini göstermiştir. Bu çalışmanın bulgularının uygulamacılar ve araştırmacılar için üniversite öğrencilerinin öznel iyi oluş düzeylerine katkı yapmalarına yardım edebilecek kişisel özellikleri anlamada önemli çıkarımları olabileceği düşünülmektedir.

Anahtar Kelimeler: kendini affetme, öz-duyarlılık, öznel yaşam enerjisi, mutluluk yönelimi, öznel iyi oluş.

To myself

and

To people who want to be happy

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CHAPTER I

INTRODUCTION

"Happiness is not something readymade.

It comes from your own actions"

Dalai Lama, XIV.

1.1 Background of the Study

Happiness or having good life has been the concern of humanity since ancient Greek. From the philosophical perspective, two approaches to happiness constituted the roots of two traditions: Hedonism and Eudemonism. Epicurus, as being the pioneer of Hedonism, claimed that primary motivator of people is maximizing pleasure while Aristotle, based on Eudemonia, claimed that actualizing potential is the essence of life for people (Deci & Ryan, 2008; Diener, Suh, & Oishi, 1997; Kashdan, Biswas-Diener, & King, 2008). In psychology literature, these two approaches to happiness have been discussed as conceptually distinct but related constructs. As stated by Telfer (1990), hedonic pleasure usually happens in the lack of eudemonia, on the contrary, eudemonia never happens in the lack of hedonic pleasure. In other words, eudemonic activities always contain hedonic pleasure, but other direction has not been improved (Deci & Ryan,

2008). Furthermore, determining eudemonist behaviors is more difficult than hedonist's cognitive and affective evaluation. Researchers (Deci & Ryan, 2008; Diener, 2000) formulated hedonistic tradition as the presence of positive affect and the absence of negative affect and eudemonic tradition as focusing on living life in a fully functioning way. Studies based on hedonistic approach emphasized the variables of life satisfaction, positive and negative mood and psychological symptoms while studies on eudemonic approach emphasized the variables of optimal functioning such as purpose, mastery, strong relationships and self-acceptance. Thus, two traditions were conceptualized for explaining the well-being eudemonic approach refers psychological well-being focusing on existential challenges of life while hedonistic approach refers to subjective well-being focusing the global evaluations of affect and life quality (Ryan & Deci, 2001).

In the conceptualization of subjective well-being, several attempts have been made to provide a theoretical base for the concept; some of which were previously developed theories. Researchers (Diener & Ryan, 2009) by using the perspective of some previous theories, tried to develop a unique approach to subjective well-being. All these theoretical explanations try to provide different perspectives to increase our understandings regarding the construct of subjective well-being. Among the theoretical approaches, literature suggested two approaches which emphasis the roles of personality characteristics in subjective well-being as they were summarized in the following paragraphs.

The first theoretical model was Top-Down and Bottom-Up factors propounded by Diener (1984). Researchers (Diener et al., 1999; Diener, 2000; Diener & Ryan, 2009; Duruyappah, 2010) differentiated top-down and

bottom-up factors to explain the role of conditions which are internal (i.e., traits) and/or external (i, e., demographics) to the individuals. Diener et al. (1999) described top-down factors as individual factors (such as values and goals) and bottom-up factors as external events and demographics. Studies generally showed that demographic variables explained only %2-15 of the variance in well-being (Diener, 2000). Considering that same external event may not cause a same manner at the same level for individuals, researchers (Diener & Ryan, 2009) proposed top-down theory as a second explanation and stated that people may attribute to more positive meaning and be more happier than other ones in the same situation. That is, increasing in well-being is related to individual himself and reacting positively to the events originate from trait factors (Duruyappah, 2010). Diener and Ryan (2009) mentioned two debates in the field of subjective well-being regarding these two opposing theories. The first debate is whether well-being is described as a trait or a state. The second concern is about the role of pleasant events in cultivating subjective well-being. For example, "does a lack of pleasant events lead to depression, or does depression lead to a failure to feel pleasure when engaged in normally pleasant events?" (p. 394). Some researchers believed that subjective well-being results from external factors such as marriage, work, and health (Andrews & Withey, 1976). Yet, some others supported the role of internal factors on subjective well-being (Myers & Diener, 1995; Peterson et al., 2007). In the top-down model, personal characteristics filter and interpret the life events (Feist, et al. 1995). In order to understand subjective well-being in a holistic view, it is important to recognize the combination of these two theories.

The second theoretical model, Dynamic Equilibrium model, was proposed by Headey and Wearing (1989). According to this model, people have unique

baseline levels of well-being that are determined by their personality. In other words, certain personal characteristics experience certain types of events and these events have an influence their average level of well-being. For example, after the significant life events, individuals' subjective well-being levels return the previous level, is also called set point, as events normalize. Headey (2006) revised the dynamic equilibrium model in order to make more dynamic and enable it to better account for subjective well-being. For this reason, long-term data between 9 and 20 years were collected and compared regarding results of different countries. The revised version of dynamic equilibrium model confirmed following hypothesis in his study: "1) Each person has his/her own stable equilibrium levels (or set points) of WB, 2) Levels of well-being depend partly on extraversion and neuroticism, 3) Each person has a tendency to display repeating patterns of life events and experiences positive events 'scores' are correlated over time, as are negative events 'scores', 4) Positive and negative events are also correlated over time. That is, the more positive events a person experiences, the more negative events he/she is also likely to experience, 5) The repeating patterns of events which people experience are driven by three personality traits, extraversion and neuroticism, openness to experience and age, 6) Major life events are usually anticipated beforehand and habituated to afterwards. These adaptive mechanisms reduce their impact on well-being and promote return to set points" (p.279). Furthermore, Headey (2008) stated that dynamic equilibrium theory of subjective well-being explained the links between three sets of variables: stable personal characteristics, life events, and well-being (life satisfaction, positive affects) and ill-being (negative affects, anxiety).

In the studies of subjective well-being, the concept has been conceptualized by the inclusion of cognitive and emotional dimensions (Diener, 1984; Myers

& Diener, 1995; Lucas & Gohm, 2000). These two dimensions were also used in the operational definition of subjective well-being and in measuring the construct (Diener et al., 1985; Watson et al., 1988). More specifically, the most common definition of subjective well-being is that it is the evaluation of life cognitively and affectively (Diener, Oishi, & Lucas, 2003). The cognitive dimension implies the life satisfaction of individuals in general. The affective part of subjective well-being implies positive and negative affects toward events that individuals experience in their life. Accordingly, an individual who has a high level of satisfaction with life and who experiences more positive affect and less negative affect would have high level of subjective well-being. Thus, the concept is shortly defined as a person's cognitive and affective evaluations of his or her life as a whole (Diener, Lucas, & Oishi, 2002).

The concept of subjective well-being has been the topic of several studies (see Diener et al, 2002; Lucas & Diener, 2015 for reviews). The literature on subjective well-being concentrates on certain domains such as demographic characteristics including gender, age, race (e.g., DeNeve & Cooper, 1998; Hampton & Marshall, 2000; Katja, Paivi, Marja-Terttu, & Pekka, 2002; Myers & Diener, 1995; Shmotkin, 1990), socio-economic status (e.g., Suhail & Chaudhry, 2004; Tong & Song, 2004); physical attractiveness (e.g., Diener, Wolsic, & Fujita (1995); locus of control (e.g., Kelley & Stack, 2000); parental attitudes and support (e.g., Young, Miller, Norton, & Hill, 1995), religiosity and spirituality; (e.g., Daaleman, 1999; Fabricatore, Handal, & Fenzel, 2000; Lewis, Maltby, & Day, 2005). However, researchers (Myers & Diener, 1995; Robbins & Kliewer, 2000) concluded that variables like gender, age, education, and income yielded inconsistent findings; therefore, they cannot be strong indicator of subjective well-being. For instance, some people have a

low level of well-being in spite of their favourable living situations such as wealth, education, and good health while some people have high level of subjective well-being in spite of their adverse living conditions (Seligman & Csikszentmihalyi, 2000). Thus, as it was mentioned before, individuals' dispositional or personal characteristics became one of the most widely accepted determinant of having high or low levels of subjective well-being.

Among the personality characteristics, Big Five model (McCrae & Costa, 1987), personal control (Lefcourt, 1992), optimism (Scheier & Carver 1992), and self-esteem (Diener & Diener, 1995) have been extensively studied in relation to subjective well-being. For example, Park, Peterson, and Seligman (2004) conducted a study with 5299 adults with the constructs of hope, zest, gratitude, love, and curiosity. All these variables were robustly found to be interested in life satisfaction. The relations between individual strengths and life satisfaction was also found in other countries; for example, United Kingdom (Linley et. al., 2007), Switzerland (Peterson, Ruch, Beermann, Park, & Seligman, 2007), and Japan (Shimai, Otake, Park, Peterson, & Seligman, 2006). All these studies suggested a rather universal nature of the components of subjective well-being as well as their relations to more positive personality characteristics.

In the current study, the positive concepts examined in relation to subjective well-being were self-forgiveness (Enright, 1996), self-compassion (Neff, 2003), subjective vitality (Ryan & Frederick, 1997), and orientation to happiness (Peterson, Park, & Seligman, 2005). Studies generally yielded consistent positive associations between subjective well-being and self-forgiveness (Lawler-Row & Piferi, 2006; Maltby, Day, & Barber, 2004), self-compassion (Allen, Goldwasser, & Leary, 2012; Philips & Ferguson, 2013),

subjective vitality (Ryan & Frederick, 1997), and orientation to happiness (Vella-Brodrick, Park, & Peterson, 2009). It was believed that these constructs would expand our knowledge regarding their relative contributions to subjective well-being and make contributions to a limited number of Turkish studies conducted with all these constructs. They are included in the model of the current study and presented in the following paragraphs.

Forgiveness is identifed as both a positive disposition and an emotion, and it has been defined by several researchers (McCullough, Pargament, & Thoresen, 2000; Worthington, 2005). Enright (1996) stated a definition for self-forgiveness as "willingness to abandon self-resentment in the face of one's own acknowledged objective wrong, while fostering compassion, generosity and love toward oneself" (p.116). The results of several studies indicated the positive relations between forgiveness and well-being (Maltby, Day, & Barber, 2004; Lawler et al, 2003; Lawler-Row & Piferi, 2006; Maltby et al., 2005; Witvliet, Ludwig, & Van der Laan, 2001). Forgiveness research also showed that forgiving individuals have greater life satisfaction than less forgiving individuals (Bono & McCullough, 2006). In addition, forgiveness was found to lead to well-being through helping people repair and preserve their close relationships (Karrenmans, Van Lange, Ouwerkerk, & Kluwer, 2003) and their romantic relationships (McCullough et al., 1998). Recently, it is found that the disposition to forgive the self can be indicator of increased well-being outcomes among university students (Hanna, 2012).

Similar to experience of self-forgiveness, one of the significant personality characteristics is the ability to love the self. Self-compassion is defined as "to be open to and moved by one's own suffering, experiencing feelings of caring and kindness toward oneself, taking an understanding,

nonjudgmental attitude toward one's inadequacies and failures, and recognizing that one's own experience is part of the common human experience" (Neff, 2003, p.224). Wei, Liao, Ku, and Shaffer (2011) suggested that self-compassion may help to decrease negative emotions and change them into positive emotions. There are various studies showing the relation between self-compassion and subjective well-being (Birnie, Speca, & Carlson, 2010; Neff, 2003; Neff, Rude, & Kirkpatrick, 2007; Neff & Vonk, 2009; Philips & Ferguson, 2013). In addition, Gilbert (2005) assumed that self-compassion may promote people enhance their subjective well-being and indicated that self-compassion supports well-being in that it helps people feel cared for, connected, and emotionally calm. Studies also illustrated that self-compassion was positively corelated with psychological well-being (Neff, 2004), happiness (Neff et al., 2007), and social connectedness (Neff & McGehee, 2010). These all results indicated that self-compassion might be a crucial personality variable in order to cultivate the subjective well-being.

The term of subjective vitality imply to the feeling alive and alert-to having energy available to the self" (Ryan & Frederick, 1997). Simply, it is defined as having physical and mental energy (Ryan et al., 2010). As having enthusiasm and excitement for life, vitality has been found to be associated with several physical and mental health variables. With regard to physical health, negative correlations were found between vitality and coronary heart disease (Kubzansky & Thurston, 2007), headaches (Ryan & Frederick, 1997), and sleep disturbance and somatic illnesses (Stewart, Hays, & Ware, 1992). In terms of mental health, vitality was found to be positively associated with some ongoing characteristics of individuals such as autonomy (Deci & Ryan, 1991), self-actualization, self-esteem, self-determination, motivation as well as big five personality traits of extraversion, conscientiousness, and

neuroticism (Ryan & Frederick, 1997). In addition, Govindji and Lindley (2007) stated subjective vitality was significantly correlated with subjective well-being.

Considering the role of orientation to happiness, in the model of the present study it was assumed that different personalities follow different routes to reach happiness. In the literature, orientation to happiness was conceptualized via three different orientations: pleasure, engagement and meaning. Initially, Seligman (2002) suggested that there are two basic orientations that lead to a happy life. First, there is the pleasurable life that is based on the principle of maximizing positive emotion and minimizing negative emotion. This opinion has its foundation in the approach of hedonism articulated by ancient Greek philosophers. Second, the meaningful life suggests that happiness can be achieved by using ones abilities and talents in the service under greater goods. This opinion also has its foundation in antique Greek philosophy under the approach of eudemonia. In addition to both of these orientations, Peterson et al. (2005), following Seligman (2002), have integrated engagement factor as third orientation in the pursuit of a good life. That is, they discriminated the ways of orientations to happiness as pleasure, meaning, and engagement. Especially, the concept of engagement was originated from Csikszentmihalyi's (1990) notion of flow that attends considerably engaging activities. Empirical evidence showed that the three orientations to happiness are not incompatible, they can be pursued simultaneously. People who pursue all three orientations to happiness are said to live a full life, while those who do not endorse any of them live empty lives. Living a full life leads to the greatest life satisfaction, with engagement and meaning being better contributors to subjective well-being than pleasure (Peterson et al., 2005; Vella-Brodrick et al., 2009).

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Experimental research using Orientation to Happiness Scale with great numbers of adults (e.g., Park, Peterson, & Ruch, 2009; Peterson et al., 2007) revealed that the three orientations associated to each other and they significantly predicted the life satisfaction level of individuals. In addition, engagement was found as the strongest way of orientation while pleasure was found as the weakest way of orientation. Furthermore, meaning and engagement are strongly correlated to each other than to pleasure (Schueller & Seligman, 2010). A recent study also confirmed these results showing that these three orientations are differently associated with well-being. (Anic & Toncic, 2013).

In conclusion, empirical studies on self-forgiveness, self-compassion, subjective vitality, and orientation to happiness provided evidence that they are important variables not only in increasing level of subjective well-being but also knowing the human nature; and its highlighted mechanism is critical importance for researchers. Hence, self-forgiveness, self-compassion, subjective vitality and orientation to happiness can be theoretically grouped as activating factors for subjective well-being. Considering these findings, the roles of personal factors in the estimation of subjective well-being was tried to examine in this study.

1.2 Purpose of the Study

Examining the question of "why some people are happier than others" is a crucial issue in positive psychology (Lyubomirsky, 2001). Based on this question, researchers in the current study proposed that self (personal characteristics) and types of orientation to happiness predict the subjective-

well-being. More specifically, the present study addressed the following research question:

To what extent the subjective well-being is explained by the proposed model that consisted of self-forgiveness, self-compassion, subjective vitality as predictors and components of orientation to happiness (meaning, pleasure, and engagement) as mediators? Figure 1.1 shows the conceptual diagram of the proposed model of the current study.
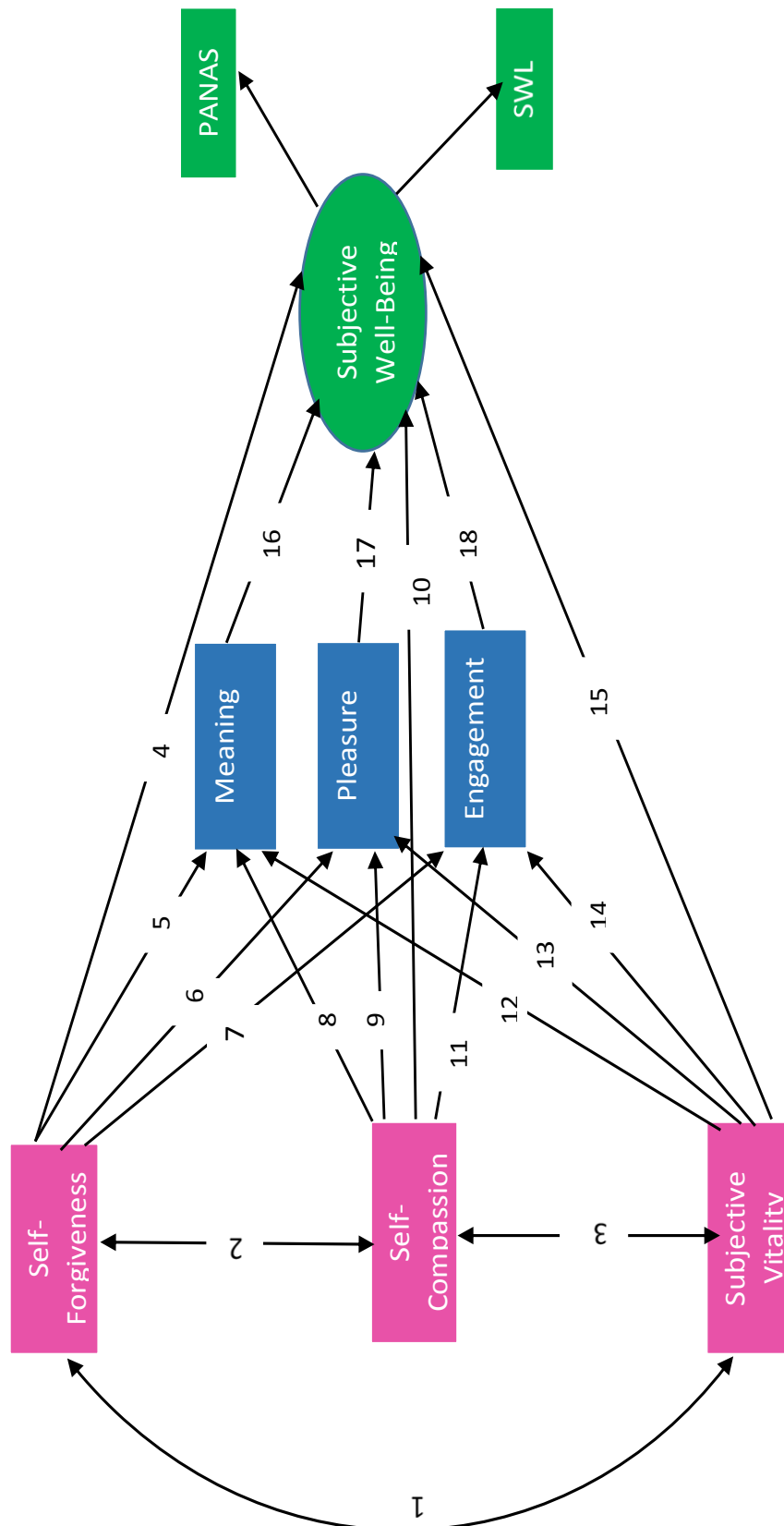
Figure 1.1. The conceptual diagram of the hypothesized model

According to hypothesized model, the present study aims at explaining the subsequent research questions:

1. To what extent do self-forgiveness directly predict subjective well-being?

2. To what extent do self-compassion directly predict subjective well-being?

3. To what extent do subjective vitality directly predict subjective well-being?

4. To what extent do orientations to happiness (meaning, pleasure, and engagement) variable mediate the potential effects of self-forgiveness, self-compassion, and subjective vitality variables on subjective well-being?

5. To what extent do self-forgiveness, self-compassion, and subjective vitality variables associate with each other?

To be more precise, the following hypotheses will be tested in the present study:

1. Hypothesis: There will be a relation between self-forgiveness and subjective well-being (Path 4)

2. Hypothesis: There will be a relation between self-compassion and subjective well-being (Path 10)

3. Hypothesis: There will be a relation between subjective vitality and subjective well-being (Path 15).

4. Hypothesis: There will be a relation among subjective vitality, self-forgiveness and self-compassion (Path 1, Path 2, and Path 3).

5. Hypothesis: Self-forgiveness will be related to subjective well-being indirectly

(a) through meaning orientation (Path 5 and Path 16).

(b) through pleasure orientation (Path 6 and Path 17).

(c) through engagement orientation (Path 7 and Path 18).

6. Hypothesis: Self-compassion will be related to subjective well-being indirectly

(a) through meaning orientation (Path 8 and Path 16).

(b) through pleasure orientation (Path 9 and Path 17).

(c) through engagement orientation (Path 11 and Path 18).

7. Hypothesis: Subjective vitality will be related to subjective well-being indirectly

(a) through meaning orientation (Path 12 and Path 16).

(b) through pleasure orientation (Path 13 and Path 17).

(c) through engagement orientation (Path 14 and Path 18).

8. Hypothesis: There will be a relation between meaning orientation and subjective well-being (Path 16).

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9. Hypothesis: There will be a relation between pleasure orientation and subjective well-being (Path 17).

10. Hypothesis: There will be a relation between engagement orientation and subjective well-being (Path 18).

1.3 Significance of the Study

In the last two decades, the concerns of researchers in psychology field have shifted from "fix-what-is-wrong" to "build-what-is-strong" (Duckworth, Steen, & Seligman, 2005). Therefore, positive experiences and positive individual characteristics have been mostly emphasized in the positive psychology literature.

Similarly, positive personal characteristics are main concern in this study. When the definitions of these constructs are examined, it may be argued that self-forgiving and self-compassionate individuals have some common characteristics. In other words, being self-compassionate might lead to self-forgiveness. For example, in case of failures individuals might tend to blame or forgive themselves depending on their personal characteristics. When they forgive themselves they tend to be more self compassionate or vice versa. Thus, self-compassion and self forgiveness help people feel cared for, connected, and emotionally calm in daily hassless. Besides, it was also assumed that when these two personal factors are supported by subjective vitality, having enthusiasm and excitement for life, this combination of personal factors brings the subjective well-being. Therefore, these three personal characteristics, self-compassion, self-forgiveness and subjective

vitality, are considered as predictors of subjective well-being in the proposed model.

The present study was conducted with the university students. University life is a transition period for students from adolescence to young adults. In this period, students frequently have some emotional difficulties such as depression, anxiety, and stress. Moreover, students mostly experienced problems with their family and close relationships. For instance, moving from home and family care, separation from family and friends, losing of current social support and trying to develop new social networks are hard to cope with these events in the university life. Furthermore, as being prospective partners, parents, and citizens, promoting their subjective well-being might have positive outcomes not only for their personal life but also for the country at large. In this study, it was assumed that understanding the mechanism of these constructs and developing intervention related to these personal factors can be a facilitator for university students in order to deal with these struggles of university life.

The literature suggested that personal characteristics are the most robust predictors of happiness (see DeNeve & Cooper, 1998 for a review). All the personal variables in the present study, self-forgiveness, self-compassion, and subjective vitality are considered as positive predictors of subjective well-being. However, no research has been found including these predictors together to examine the unique contribution of each to subjective well-being among university students. Thus, conducting a study related to these personal factors among Turkish university students is pretty important in order to understand and develop the concepts in the context of this culture. In addition, personal characteristics have importance in order to specify the

orientation of people having high level of subjective well-being. Taken together, this study examined the relationship among variables and whether the relations among self-forgiveness, self-compassion, subjective vitality, and, subjective well-being were mediated by factors of orientation to happiness among university students. In other words, the research investigates the structural relationships among these variables and to what extent they particularly explain for the experience of subjective well-being.

In this way, the findings of the present study may provide some significant contributions to the literature regarding how Turkish university students evaluate their self-forgiveness, self-compassion, subjective vitality and subjective well-being and which orientation ways they choose toward their happiness. Findings related to mechanism of positive personal factors for university students in this study may provide a wider perspective to the studies on subjective well-being, particularly with its emphases on some positive personal characteristics, i.e., self-forgiveness, self-compassion, and subjective vitality. In addition, the model proposed in this study may provide a framework for other studies carried out with different samples. It can be stated that very little is known about research in Turkey examining the combined influence of aforementioned model and related variables on subjective well-being especially among university students. In this respect, this study aimed to address gaps in subjective well-being.

Furthermore, Subjective Vitality Scale (Ryan & Frederick, 1997) and Orientation to Happiness Scale (Peterson et al., 2005) were translated and adapted in this study. Thus, conducting a research on subjective vitality and orientation to happiness is of importance in understanding these concepts of subjective vitality and orientation to happiness in the Turkish culture

context. Besides, making validity and reliability studies Turkish versions of the Subjective Vitality Scale and the Orientation to Happiness Scale would provide opportunities for researchers to carry out cross-cultural studies.

Moreover, the results of this study can be useful in order to create new views and new gains in terms of counseling process for counselors in university counseling centers such as interventions including being well, self-forgiving, self-compassionate, and energetic person in university life. Self-forgiveness, self-compassion (loving yourself), and subjective vitality are therapeutic tools to facilitate healing process and to help clients dealing with interpersonal offenses, hurt, and traumatic experiences. Therefore, it is also hoped that the findings of the present research may provide further insight to practitioners working in university counseling centers when measuring subjective well-being, planning preventive and remedial programs and interventions for clients with subjective well-being and related issues of university students. Additionally, based on the results of this study, some well-being intervention programs can be developed for university students in the counseling centers. These programs can be a facilitator for university students to deal with some hurtful experience in their relationships. Therefore, the proposed model may encourage counselors working in university counseling centers to develop subjective well-being training programs for university students. Thus, it may reduce the experience negative affect, lack of forgiveness, and other negative responses.

Besides, the outcomes of the current study may provide some cues for counselor educators. In counseling education, these issues are of importance and counselors, when they acquire knowledge on these concepts and the processes of forgiveness, self-compassionate, subjective vitality and

subjective well-being, can teach clients some helpful skills to enhance their well-being level. To sum up, findings of present study can have valuable contributions for counseling field and current literature.

1.4 Operational Definitions of the Variables

In the following section, the operational definitions of important terms of the present study are presented.

Forgiveness is defined as "a willingness to abandon one's right to resentment, negative judgment, and indifferent behavior toward one who unjustly injured us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her" (Enright, 1996, p.113). It is measured by The Heartland Forgiveness Scale (HFS).

Self-Forgiveness is defined as a "willingness to abandon self-resentment in the face of one's own acknowledged objective wrong, while fostering compassion, generosity and love toward oneself" (Enright, 1996, p.115). It is measured by self-forgiveness subscale of The Heartland Forgiveness Scale (HFS).

Self-Compassion is defined as "to be open to and moved by one's own suffering, experiencing feelings of caring and kindness toward oneself, taking an understanding, nonjudgmental attitude toward one's inadequacies and failures, and recognizing that one's own experience is part of the common human experience" (Neff, 2003, p.224). "Self-compassion entails three basic components: 1) extending kindness and understanding to oneself rather than harsh self-criticism and judgment; 2) seeing one's experiences as

part of the larger human experience rather than as separating and isolating; and 3) holding one's painful thoughts and feelings in balanced awareness rather than over-identifying with them" (Neff, 2003, p.224). It is measured by The Self-Compassion Scale.

Subjective Vitality is defined as "one's conscious experience of possessing energy and aliveness" (Ryan &Frederick, 1997, p.530). It is measured by The Subjective Vitality Scale.

Orientation to Happiness. Peterson et al. (2005) differentiated three possible orientation to happiness based on their past theory and research. "These orientations are distinguishable, that they are not incompatible and thus able to be pursued simultaneously" (Peterson et al., 2005, p. 36). These three pathways to happiness are: (1) pleasure; maximising positive emotion and minimising negative emotion (2) engagement; being immersed and absorbed in the task at hand and (3) meaning; having a higher purpose than yourself and using your strengths to serve this higher purpose. It is measured by The Orientation to Happiness Scale.

Subjective Well-Being is defined as a "person's cognitive and affective evaluations of his or her life as a whole. These evaluations include emotionals reactions to events as well as cognitive judgments of satisfactions and fulfillment. Thus, subjective well-being is a broad concept that includes experiencing high levels of pleasant emotions and moods, low levels of negative emotions and moods, and high life satisafction." (Diener et al., 2002). It is measured by The Positive and Negative Affect Schedule (PANAS) and The Satisfaction with Life Scale (SWLS).

Positive Affect is defined as a " person feels enthusiastic, active, and alert. High PA is a state of high energy, full concentration, and pleasurable engagement, whereas low PA is characterized by sadness and lethargy" (Watson, Clark, & Tellegen, 1988, p. 1063). PA is one of the two affective domains of subjective well-being and is measured by ten adjectives of PANAS.

Negative Affect is defined as a "general dimension of subjective distress and unpleasurable engagement that subsumes a variety of aversive mood states, including anger, contempt, disgust, guilt, fear, and nervousness, with low NA being a state of calm" (Watson et al., 1988, p. 1063). NA is one of the two affective domains of subjective well-being and is measured by the other ten adjectives of PANAS.

Life Satisfaction is defined as a "cognitive judgmental process dependent upon a comporison of one's circumstances with what is thought to be an appropriate standard" (Diener, Emmons, Larsen, and Griffin, 1985, p.71) It is measured by Satisfaction with Life Scale. It is the cognitive domain in subjective well-being.

CHAPTER II

REVIEW OF LITERATURE

This chapter presents the literature related to the variables of the present study, namely subjective well-being, and its proposed variables of self-forgiveness, self-compassion, subjective vitality, and orientation to happiness. The first section presents the studies on subjective well-being. The conceptualizations and research on self-forgiveness, self-compassion, subjective vitality, and orientation to happiness are introduced in second, third, fourth, and fifth sections, respectively.   Lastly, the sixth section includes studies conducted in Turkey regarding the variables of interest.

2.1 Studies on Subjective Well-Being

In the current literature, several variables have been studied in the relation to subjective well-being. This review of subjective well-being literature was presented mainly in terms of (1) demographic variables, (2) health related studies, (3) satisfaction with relationships, and (4) personal characteristics.

As for the demographic variables, there are contradictory findings regarding the relationships of subjective wellbeing and some demographics such as income (Diener, Suh, Lucas, & Smith, 1999; Myers, 2000) and some socio-economic variables (Diener, Suh, Smith, & Shao, 1995; Inglehart, 1990).   In most of these studies, weak or moderate correlations were reported between

these variables and subjective wellbeing. Findings regarding gender differences also yielded some contradictory results. For example, Diener (1984) reviewed the literature and reported that there exists little or no gender difference in the subjective well-being literature. In more recent studies, results indicated that men had higher or had a slight tendency for higher subjective well-being than women (Ayyash-Abdo & Alamaddun, 2007) and had higher scores on positive affect than did women (Diener & Suh, 2000). Overall, it can be concluded that the relationships of demographic variables and subjective well-being were too weak that can be underestimated.

In the literature, subjective well-being has also been investigated in relation to health-related variables. World Health Organization (1979) suggested that having mental health a crucial factor for a person's subjective well-being, and well-being implies more than the absence of disease. Research results also yielded that the perception of health is more effective than objective health and negative perception about health can influence one's subjective well-being (Diener et al., 1999). Moreover, Lyubomirsky, King, and Diener (2005) found that people who report high level of subjective well-being have high level of physical and mental health and longer life. Similarly, another study indicated that low satisfaction level and happiness leads to depression and psychological disorders (Lewinsohn, Redner, & Seeley, 1991). All these findings seemed to provide a strong support regarding the associations between health-related variables and subjective well-being, particularly positive/negative affect and its relations to mental health.

The positive associations between interpersonal relationship satisfaction and well-being has been consistently reported in the literature. To illustrate,

Lyubomirsky et al. (2005) mentioned that satisfaction with relationships may be the most robust predictor of subjective well-being. People having high positive affect, happiness, and life satisfaction stated more friends and people they can trust, and greater satisfaction with their relationships. In a literature review (Diener & Biswas-Diener, 2008), it is found that subjective well-being is deeply related to the quality and quantity of social relationships. Another meta-analysis including 286 studies reported that quality of communication with friends was a powerful predictor of subjective well-being in a (Pinquart & Sörensen, 2000).

Overall, findings adressing the above mentioned three groups of variables, namely demographics, health and relation-related variables suggested that they had low percentages of explained variance in subjective well-being (Diener et al., 2003). Findings also indicated that subjective well-being is fairly stable in time (Zhang et al., 2013). Based on these findings and suggestions, researchers considered personality-related variables as more stable indicators in investigating their effects on subjective well-being (Marrero Quevedo & Carballeira Abella, 2011).

Regarding the role of personal factors or characteristics, which are also one of the significant group of variables in the current study, Ozer and Benet-Marti'nez (2006), in their literature review, highlighted that personality is a strong predictor of subjective well-being. Researchers (Grant, Langan-Fox, & Anglim, 2009) also suggested that the association between personality and well-being is best modeled regarding to relationships between specific personal characteristics and well-being variables.

Regarding specific personality traits, studies showed, for example, that among the big five traits, extroversion and neuroticism were the most consistently and strongly related variables to subjective well-being (Diener et al., 1999). Similarly, researchers found that extroversion had effects on positive affect while neuroticism had effects on negative affect (Costa & McCrae, 1980). In addition, DeNeve and Cooper (1998) and Lucas (2008) indicated that the Big Five dimensions of agreeableness and conscientiousness were positively correlated with subjective well-being. Moreover, Hayes and Joseph (2003) conducted a study with 101 individuals completed the NEO Five Factor Inventory along with three measures of subjective well-being. The results revealed that higher level of subjective well-being was related to higher extraversion, lower neuroticism, and higher conscientiousness. In addition, in several studies personality was found to account for between 32% and 56% of the variance in subjective well-being scores (DeNeve & Cooper, 1998). Furthermore, neuroticism was determined as the strongest predictor of negative affect, while conscientiousness predicted satisfaction with life at a lower level (Cheng & Furnham, 2001; Vittersø & Nilsen, 2002).

Besides above mentioned studies, Galinha, Oishi, Pereira, Wirtz and Esteves (2013) conducted a study to assess the relationship among extroversion, neuroticism, attachment security, satisfaction with relationships and subjective well-being. The sample was composed of 1,574 university students: 497 from North Carolina (United States of America), 544 from Maputo (Mozambique), and 533 from Lisbon (Portugal). The result of this study indicated that emotional stability was a more essential predictor of subjective well-being than relation's satisfaction for American participants. On the contrary, satisfaction with relationships was far more crucial as a

predictor of subjective well-being than emotional stability for Mozambican partcipants. Lastly, emotional stability and satisfaction with relationships were equally important predictors of subjective well-being for Portuguese participants. Similarities among the three groups of participant involve the low or nonsignificant contributions of extroversion and attachment to subjective well-being.

Apart from five personality traits, different personality characteristics have also been studied in relation to subjective well-being -variables such as hope, gratitude, and spirituality have been found to be related to various well-being outcomes (e.g., Emmons, Cheung, & Tehrani, 1998; Emmons & McCullough 2003; Peterson et al., 2007; Scheier, Carver, & Bridges, 2001). Furthermore, other more specific characteristics such as self-esteem and optimism were found to be highly associated with subjective well-being (Lucas, Diener, & Suh, 1996). Myers and Diener (1995) mentioned that happy people had four inner characteristics: self-esteem, optimism, a sense of personal control, and extraversion. The set of variables that are consistently found as the strong predictors of subjective well-being usually included high self-esteem, internal locus of control, optimism, positive social relationships, extraversion, and a sense of meaning and purpose in life (Diener et al., 1999; Myers, 1992).

Kong, Zhao, and You (2012) investigated the mediating and moderating effects of global self-esteem on the relationship between social support and subjective well-being scores of 391university students (260 males and 131 females) from two different Chinese universities. The results yielded that global self-esteem partially mediated the influence of social support on life satisfaction and positive affect, whereas it fully mediated the influence of

social support on negative affect. Moreover, global self-esteem moderated the correlation between social support and life satisfaction, and positive affect, but not negative affect. In other study, Compton (2000) conducted a study with a sample of 347 university students. As expected, meaningfulness, self-esteem, internal locus of control, positive social relationships and optimism showed significant correlation with all subjective well-being variables. Moreover, meaningfulness is found as a significant mediator between personality variables and subjective well-being and most essential predictor of subjective well-being.

Based on these studies, it can generally be concluded that personality is a strong predictor of subjective well-being. Apart from that, in the recent literature, the role of some other and more specific personality characteristics in subjective well-being have drawn the attention of the researchers. These studies generally mentioned that self-forgiveness (Lawler-Row & Piferi, 2006), self-compassion (Gilbert, 2005; Neff, 2003; Neff et al., 2007), and subjective vitality (Ryan & Frederick, 1997) play an adaptive role in subjective well-being.

2.2 Self-Forgiveness and Subjective Well-being

Self-forgiveness is described as a "willingness to abandon self-resentment in the face of one's own acknowledged objective wrong, while fostering compassion, generosity and love toward oneself" (Enright, 1996, p.115). Self-forgiveness has three required steps (Hall & Fincham, 2005). First, individual must acknowledge the commission of a transgression against the self and accept responsibility for that transgression. Second, individual must experience feelings of guilt and regret. Third, individual must overcome

these feelings, and one experience change away from self-punishment towards self-acceptance.

In the literature, self-forgiveness has been studied in relation to various variables. Studies showed that failure to forgive oneself was positively connected psychological difficulties such as psychopathology (Mauger, Perry, Freeman, Grove, McBride, & McKinney, 1992), anger (Freedman & Enright, 1996), rumination (Ysseldyk, Matheson, & Anisman, 2007), anxiety and depression (Maltby, Macaskill, & Day, 2001), symptoms of posttraumatic stress disorder (Witvliet, Phipps, Feldman, & Beckham, 2004), neuroticism (Fisher & Exline, 2006), and shame, guilt, and perfectionism (McCann, 2009).

Self-forgiveness has also been studied in relation to some personality characteristics. In these studies, self-forgiveness was found to be positively and highly associated with self esteem (Coates, 1997). Furthermore, the connection among Big Five personality factors and forgiveness is examined in the literature. Researchers reported that forgiveness is negatively associated with neuroticism while it is positively associated with agreeableness (Breen, Kashdan, Lenser, & Fincham, 2010; McCullough & Hoyt, 2002; Neto, 2007). Likewise, Walker and Gorsuch (2002) found that neuroticism is a negative predictor for two of the three-forgiveness dimension. In addition to this, agreeableness is a significant predictor of receiving others' forgiveness however agreeableness is not a significant predictor of forgiveness of others. These findings clearly indicated that forgiveness has a significant relationships with personality traits. These all findings support to the empirical evidence that practice of forgiveness in daily life leads to better quality of life.

Both empirical and theoretical works suggest that forgiveness is related with subjective well-being (McCullough, 2000; Toussaint & Webb, 2005). It is found that forgiveness is related with life satisfaction level and positive affect (Maltby et al., 2004), subjective and psychological well-being (Lawler-Row & Piferi, 2006). Similarly, Thompson, Snyder, Hoffman, Michael, Rasmussen, and Billings (2005) reported that while forgiveness was positively related with positive effect, distraction, and cognitive flexibility, on the other hand it was negatively linked with hostility, rumination, and vengeance. Additionally, forgiveness studies are mostly enveloped by its benefits with psychological, emotional, and physical well-being (Lawler et al., 2003; Witvliet, 2001; Worthington, 2005). When comparing the forgiving and less forgiving people, it is found that forgiving people has greater life satisfaction and greater of self-acceptance than less forgiving people (Bono & McCullough, 2006).

Findings of empirical studies also showed the hypothetical relationship between self-forgiveness and subjective well-being (Brown & Phillips, 2005; Chan, 2009; Maltby et al., 2005). Additionally, longitudinal studies has reported that while changes in forgiveness are significantly and positively associated with the adjustment, and changes in subjective well-being,whereas negatively associated with the changes in negative affect and physical symptoms (Bono, McCullough, & Root, 2008; Orth, Berking, Walker, Meier, & Znoj, 2008). Results of intervention and experimental researches support the forgiveness and well-being conenction as well (Karremans, Van Lange, Ouwerkerk, & Kluwer, 2003; Worthington,Witvliet, Pietrini, & Miller, 2007). Previous empirical and theoretical studies demonstrated that there are positive relationship between indicators of positive subjective well-being and forgivingness and and negative relationship between pessimism and

negative affect (McCullough, 2000; Toussaint & Webb, 2005). In other words, individuals who are able to forgive themselves has tendency of more optimism, satisfaction with life, positive affect, and less pessimism and negative affect.

Liu and Wu (2011) designed a study with 641 college students to explore the relationship among their level of forgiveness, interpersonal satisfaction and subjective well-being. They reported that both interpersonal satisfaction and forgiveness were positively related with subjective well-being. In addition to this, forgiveness had direct influence on subjective well-being, and indirect influence through interpersonal satisfaction.

Allemand, Hill, Ghaemmaghami, and Martin (2012) reported the relationships among future time perspective, subjective well-being, and forgivingness. Findings of the study that used adult sample (962 participants, 19–84 years) indicated that forgivingness and time perspective were highly related with optimism, life satisfaction, and positive affect. Datu (2013) also found that subjective well-being is predicted by self-forgiveness among Filipino college students. Researcher suggested that improving of inherent tendencies to be self-forgiving can guide to a more satisfying and happy life.

As a conclusion, all these findings support the empirical evidence that personal characteristics such as self-forgiveness has unique contribution to subjective well-being.

2.3 Self-Compassion and Subjective Well-being

The concept of self-compassion is defined by Neff (2003) and it is based on Buddhist philosophy. While compassion is usually used for others in the West, Buddhist people claimed that feeling of compassion for him/herself has critical importance. (Neff, 2003). Moreover, the definition of self-compassion is similar to compassion definition. The term includes "being open to and moved by one's own suffering, experiencing feelings of caring and kindness toward oneself, taking an understanding, nonjudgmental attitude toward one's inadequacies and failures, and recognizing that one's own experience is part of the common human experience" (Neff, 2003, p. 224). It is measured with Self-Compassion Scale developed by Neff. There are three basic elements of self-compassion: (1) Self-kindness vs. Self- judgment, (2) Common Humanity vs. Isolation, and (3) Mindfulness vs. Over-Identification. These factors combine and mutually interact to produce a self-compassionate state of mind (Neff, 2003).

Self-compassion has based on eastern philosophical perspectives and it has a role for enhancing well-being and psychological status for many years. Neff (2003) stated that the studies related to self-compassion is consistent with the goal of social and behavioral sciences helping individuals to have a richer and more satisfying life experience. A growing body of studies showed that people who are high in self-compassion react less strongly to negative events, have higher positive affect and better mental health, and report greater life satisfaction than people who are low in self-compassion (Neff, 2003; Neff, Kirkpatrick, & Rude, 2007). On the contrary, some research proved that self-compassion is negatively associated with thought suppression, anxiety, rumination, depression (Neff, 2003), neuroticism (Neff

et al., 2007), submissive behavior (Akın, 2009), internet addiction (İskender & Akın, 2011), automatic thoughts (Akın, 2012). It was generally concluded that self-compassionate individuals might have better psychological scores than those who lack self-compassion. From this point of view, self-compassion may tampon individuals against negative incidents and show positive self-feelings when life goes badly (Leary, Tate, Adams, Allen, & Hancock, 2007).

In the current literature, there are several research implying the positive association between self-compassion and psychological factors such as self-esteem, life satisfaction, mindfulness, self-acceptance, social connectedness, personal growth, autonomy, environmental mastery, purpose in life, , curiosity and exploration in life, happiness, optimism, emotional intelligence, reflective and affective wisdom, personal initiative, positive affect (Adams & Leary, 2007; Neff, 2003; Neff, Hseih, & Dejitthirat, 2005; Neff et al., 2007). Based on these results, researchers generally concluded that self-compassion can be powerful predictor for psychological health (Gilbert & Proctor, 2006).

In terms of its connection with the 'Big Five' core personality traits, Neff et al. (2007) demonstrated that self-compassion has a significant negative correlation with neuroticism, as well as significant positive correlations with conscientiousness, extroversion, and agreeableness.

Self- compassion has also been studied in terms of cultural differences. Neff, Pisitsungkagarn, and Hseih (2008) found highest mean of self-compassion in Thailand and lowest in Taiwan. United States is in-between in terms of self-compassion. In all three cultures, greater life satisfaction and less depression were predicted by greater self-compassion. Moreover, there is some evidence showed that culture provides messages concerning the value of

self- compassion versus self-criticism and that variety of individual in self-compassion may be in part due to the tendency to accept or reject dominant cultural messages (Neff et al., 2008).

Leary et al. (2007) conducted five studies to examine the emotional and cognitive processes by which self-compassionate individuals cope with unfavorable life events. As a result of the first study, self-compassion predicted cognitive and emotional responses to unfavorable events in daily life. Second study showed that self-compassion buffered people against negative self-feelings when picturing distressful social events. Study three reported that self-compassion moderated negative feelings after receiving unstable feedback, especially for persons with low in self-esteem. In study four, low-self-compassionate persons underestimated their videotaped performances relative to observers. In the last study, it is reported that self-compassion guides individuals to accept their role in negative events without feeling overwhelmed with negative affects. These all results indicated that self-compassion has an adaptive functioning, particularly in the face of failures, losses, and life stress.

In theory, it is assumed that there is a positive relation between well-being and self-compassion. Gilbert (2005) advocated that self-compassion assisted well-being by way of leading individuals feel cared for, connected, and emotionally calm. Furthermore, self-compassion functions as an emotion regulation such as transforming negative feelings into positive feelings (Neff, 2003, 2004). Based on this view, self-compassion might guide people cultivate subjective well-being. Experimentally, self-compassion was positively related with life satisfaction (Neff, 2003), psychological well-being (Neff, 2004),

positive affect and happiness (Neff et al., 2007), and social connectedness (Neff & McGehee, 2010).

The connection between self-compassion and well-being has been found by several studies. Philips and Ferguson (2013) conducted a study with older adults and found that self-compassion was related with two factors of subjective well-being and two factors of psychological well-being (meaning in life and ego integrity). Allen et al. (2012) also reported that older people who have high scores on self-compassion have a high level of subjective well-being). In the literature, the results of several studies yielded that self-compassionate people have stated greater life satisfaction (Neff, 2003; Wei et al., 2011), more happiness and positive affect (Neff, et al., Neff & Vonk, 2009), less negative affect (Birnie et al., 2010; Leary et al., 2007) than less self-compassionate individuals.

Gilbert and Irons (2005) emphasized that self-compassion raises the level of well-being since self-compassion lead individuals feel a greater sense of relatedness and security. They suggest that self-compassion deactivates the threat system (related to feelings of insecurity, defensiveness, and the limbic system) and activates the self-soothing system (related to feelings of secure attachment, safeness, and the oxytocin-opiate system). Neff (2006) has reported that self-compassion is more predictive of positive relationship behavior in terms of being caring, intimate, supportive, and nonaggressive with romantic relationship partners and it is significantly related to attachment security.

2.4 Subjective Vitality and Subjective Well-being

The term of subjective vitality is based on self-determination theory (Deci & Ryan, 2000) and it was defined as the state of feeling alive and alert (Ryan & Deci, 2001) or having physical and mental energy (Ryan et al., 2010). Ryan and Frederick (1997) developed two versions of subjective vitality scale; individual difference and state level. In this study, first version, individual difference level, was used.

In the current litarature, subjective vitality is associated with several indicators of physical and mental health. For example, vitality is negatively related to coronary heart disease (Kubzansky & Thurston, 2007), physical pain (Nix, Ryan, Manly, & Deci, 1999), headaches (Ryan & Frederick, 1997) and sleep disturbance and somatic illnesses (Stewart et al., 1992) while it is positively related to self-actualization self-esteem, motivation, and self-determination (Ryan & Frederick, 1997), autonomy (Deci & Ryan, 1991). These resutls implicated that physical and mental health are important factors in order to contribute vitality.

In regard to personality, Ryan and Frederick (1997) reported that subjective vitality was negatively related to neuroticism and positively related to conscientiousness and extraversion. Furthermore, subjective vitality was accounted 20% of the variance of the Big Five. Researchers concluded that subjective vitality located within the framework of Big Five traits.

In the literature, few researchers have examined the possible relation between subjective vitality and subjective well-being. To illustrate, Ryan and Frederick (1997) used positive and negative affect scale and satisfaciton with

life scale as indicators of subjective well-being in order to test the convergent validity of the subjective vitality scale. They stated that the two levels of subjective vitality link with the two level of well being. In other words, they reported that psychological energy -defined as vitality- reflects well-being and supports the healthy lifestyle. That is, participants with a high subjective well-being score tended to obtain high scores on subjective vitality.

In addition, Govindji and Lindley (2007) conducted a research in order to investigate the relationship among subjective vitality, self-esteem, organismic valuing, and strengths, subjective and psychological well-being. Results showed that subjective vitality was significantly correlated with subjective well-being ($r = .52$).

Since these limited number of studies gives a promise for further investigation, we believed that investigating the connection between subjective vitality and subjective well-being would expand our understanding regarding possible associations between these two constructs in our culture.

2.5 Orientation to Happiness and Subjective Well-Being

Throughout history, achieving the good life has been wondered by philosophers, religious leaders, and psychologists. Scholars of positive psychology have endeavored to integrate these different perspectives into a single more comprehensive approach. The Orientations to Happiness (OTH) framework is one example which suggests that people differentiate on the type of orientation they follow. Seligman (2002) suggested that there are two basic orientations leading to a happy life. First, there is the pleasurable life

that is based on the principle of maximizing positive emotion and minimizing negative emotion. This opinion has its foundation in the approach of hedonism articulated by ancient Greek philosophers. Second, the meaningful life offers that happiness can be achieved by using ones skills and talents in the service of greater goods. This opinion also has its foundation in antique Greek philosophy under the approach of eudaimonia. In addition to both of these orientations, Peterson et al. (2005), following Seligman (2002), have integrated engagement factor as third orientation in the pursuit of a good life. That is, they discriminated the ways of orientations to happiness as pleasure, meaning, and engagement. Especially, the concept of engagement was originated from Csikszentmihalyi's (1990) notion of flow that attends considerably engaging activities. Empirical evidence showed that the three orientations to happiness are not incompatible, they can be pursued simultaneously.

There is a limited literature devoted to the examination of orientation to happiness. Experimental studies using OTH scale with great numbers of adults (e.g., Park et al., 2009; Peterson et al., 2007) revealed that the three orientations positively associated to each other and they significantly predicted life satisfaction level of individuals. In addition, engagement was found as the strongest way of orientation while pleasure was found as the weakest way of orientation. Furthermore, meaning and engagement are strongly correlated to each other than to pleasure (Schueller & Seligman, 2010).

Some studies centered upon the possible relation between choose different goals and orientation to happiness (Brdar, Rijavec, & Miljković, 2009; Brdar & Anić, 2010). Both studies indicated that extrinsic goals are related to

orientation to pleasure, while intrinsic goals are strongly related to orientation to meaning. Engaged life was not related to neither intrinsic nor extrinsic life goals.

Peterson et al. (2005) claimed that each orientation (meaning, pleasure, and engagement) is a possible and appropriate path to happiness. Their study revealed that all three orientations significantly contribute to the satisfaction with life. Besides, studies indicated that engagement and meaning have more powerful relationships with life satisfaction than pleasure (Vella-Brodrick et al., 2009; Schueller & Seligman, 2010). Several other studies also suggested that meaning and engagement contribute more to individuals' well-being than pleasure (Kumano, 2011; Schueller & Seligman 2010; Vella-Brodrick et al., 2009). Correspondingly, Schueller and Seligman (2010) also reported that people having high orientations to happiness indicated the highest levels of subjective well-being. In addition, pursuing that all three orientations has significant role in order to predict subjective well-being.

These findings have been largely replicated in subsequent studies. For example, Park et al. (2009), in a study with adults in 27 nations, found that across all nations, each of the three orientations predicted life satisfaction, with engagement and meaning more robustly associated with life satisfaction. In another study covering all three components of subjective well-being, Kavcic and Avsec (2013) found that there is a positive associations between all three orientations to happiness and all measures of subjective well-being.

Chan's (2009) research examined three orientations to happiness and their associations with subjective well-being with 228 Chinese teachers in Hong

Kong. Confirmatory factor analyses confirmed a three-dimensional construct including the life of meaning, the life of pleasure, and the life of engagement. These three orientations, specifically meaning and engagement orientations were explored as a predictors of life satisfaction and positive affects as two elements of subjective well-being.

Vella-Brodrick et al. (2009) conducted a study with Australian and US samples found that meaning and engagement orientations clarified the largest variance in all two constructs of subjective well-being. Moreover, results were partially coherent in both the Australian and US samples.

Furthermore, the results of the study conducted by Peterson et al. (2007) showed that character strengths such as humour, zest, curiosity, perseverance, and religiousness are most highly associated with satisfaction with life. In addition to this, these strengths are highly correlated with engagement and meaning than pleasure. Pursuit of meaning was found as an important predictor of all three components of subjective well-being for the US sample and of positive affect and negative affect for the Australian sample.

Swart and Rothmann (2012) also found that there is strong direct relationships between orientations to happiness (i.e. pleasure, meaning and engagement) and subjective well-being. Orientations to happiness has also an influence on job satisfaction and organisational commitment indirectly through subjective well-being.

A study conducted by Vella-Brodrick (2006) yielded three aspects of orientation to happiness, namely, meaning, engagement, and pleasure.

Results showed that meaning is an important predictor of all three aspects of subjective well-being. Engagement is a significant predictor of positive affect. Contrary to expectations, pleasure is not a significant predictor of the affective component of subjective well-being.

Condisering these results, it is suggested that people's three orientations to happiness predicted their subjective well-being, refering that people were probably to evaluate their well-being positively when they viewed that a good life could be succeed not only through either pleasurable, or meaningful, or engaged activities but through all three paths.

Overall, the review of the literature suggested that the relationships among all variables included in the present study seemed to play an essential and effective roles in individuals' life. According to current literature, there is an obvious link with self-forgiveness, self-compassion, subjective vitality, and orientation to happiness in relation to subjective well-being. Therefore, it was believed that examining these variables might add further understanding in explaining the experience of subjective well-being.

2.6 Turkish Studies on Variables in the Proposed Model

There is an growing attention in well-being studies in Turkey. In the following section, two or more couples of variables used in the present study are introduced.

In the Turkish literature, different variables have been studied with regard to subjective well-being. To illustrate, big-five personality traits (Eryılmaz & Öğülmüş, 2010; Malkoç, 2011;), perceived social support (Gülaçtı, 2010),

social support and self-esteem (Saygın & Arslan, 2009), life goals and psychological need satisfaction (İlhan & Özbay, 2010), self-compassion (Deniz, Arslan, Özyeşil, & İzmirli, 2012), multidimensional perfectionism, self-esteem, and locus of control (Karataş & Tagay, 2012) were some of the examples of the studies which examined the variables used in the present study in relation to subjective well-being.

Malkoç (2011) carried out a study to understand the associations among big five personality traits, coping styles and subjective well-being with a sample of 251 undergraduate students. The results showed that subjective well-being was negatively predicted by neuroticism while positively predicted by extraversion and conscientiousness. Also, self-confident coping style was positive predictor of subjective well-being whereas helpless coping style was a negative predictor of subjective well-being. According to these results, it can be concluded that personality traits and coping styles were significant predictors of subjective well-being.

Saygın and Arslan (2009) conducted a study to investigate the relationships among university students' social support, self- esteem and subjective well-being. The sample of study consisting of 639 university students. The significant relationships were found between social support, self-esteem and subjective well-being.

The study of İlhan and Özbay (2010) investiated the role of life goals and psychological need satisfaction on subjective well-being with 1474 university students (777 males and 697 females). According to findings, subjective well-being was significantly predicted by intrinsic goals and need satisfaction-.

Karataş and Tagay (2012) aimed to examined the contributions of self-esteem, locus of control and multidimensional perfectionism on subjective well-being. The participants of the study were 318 university students. As a result of this study, there is a positive association between subjective well-being and self-esteem while there is a negative association between subjective well-being and locus of control and multi-dimensional perfectionism. In addition, it was found that subjective well-being was significatly predicted by self-esteem, locus of control and multidimensional perfectionism.

Tuzgöl-Dost (2006) investigated the relationships among subjective well-being, gender, perceived economic status, perceived parental attitudes, satisfaction with physical appearance, religious belief, and locus of control in a sample of 700 university students. The results indicated that there is no significant gender differences in the subjective well-being. The study showed significant differences in the subjective well-being levels of the students according to their perceived economic level, perceived attitude of parents, satisfaction with physical appearance, religious belief, and locus of control.

Although there are several research on subjective well-being with university students, only a small number of studies were found investigating the relationship between self-compassion and subjective well-being. To illustrate; Deniz et al. (2012) investigated the relationship between self-compassion and subjective well-being characteristics of the university students from Turkey and other different countries. The participants of the research were 127 (70 male and 57 female) university students from Turkey and 122 (52 male and 70 female) university students from other countries. It is found that level of self-compassion of the Turkish sample was higher than

level of self-compassion of students from other countries. Similarly, the correlation between self-compassion and subjective well-being in Turkish university students was reported higher than the correlation in university students from other countries.

When Turkey is taken into consideration, no published research study was found on subjective vitality and orientation to happiness. Thus, conducting a study with respect to orientation to happiness in Turkish culture is quite important in order to understand and develop the concept of orientation to happiness in relation to this culture.

To sum up, there is inadequate findings in the existing literature on self-forgiveness, self-compassion, subjective vitality and orientation to happiness in Turkish culture. Thus, enriching latest knowledge with regard to the relation of self-compassion, self-forgiveness, and vitality along with orientation to happiness among Turkish students would contribute to subjective well-being literature.

CHAPTER III

METHOD

This chapter is devoted to the presentation of the methodological procedures of the present study. First section describes the sample of present study. The second section introduces the data collection instruments with their reliability and validity processes. The third section presents data collection procedure. The fourth section describes data analyses procedures. The final section introduces the limitations of the study.

3.1 Participants

In the current study, convenient sampling method was used. Data were collected from 866 undergraduate students attending five faculties in a university in Turkey during spring semester of 2012-2013 academic year. Firstly, data cleaning and assumption checking procedures were completed. After that, analyses were performed with a sample of 820 (401 female, 412 male, and 7 participant did not indicate gender) students. Age of the students ranged between 18 and 33 with the mean of 21.99 (SD = 1.71). The distribution of the students in terms of gender, faculty, and grade is presented in Table 3.1 and Table 3.2.

Table 3.1

The Distribution of the Participants In Terms of Faculty and Gender (n = 820)

	Female	Male	Total
Faculty			
Architecture	41	13	54
Arts & Sciences	104	45	149
Economic & Administrative Sciences	74	45	120
Education	45	12	57
Engineering	137	295	432
Total	401	410	812

Note: The gender of seven participant, the faculty of eight participant, and the grade of 16 participant were missing in the data set.

As can be seen from the Table 3.1, 54 (6.6%) (41 female, 13 male) students were from the Faculty of Architecture, 149 (18.2%) (104 female, 45 male) students were from the Faculty of Arts and Sciences, 120 (14.6%) (74 female, 45 male) students were from the Faculty of Economics and Administration, 57 (7%) students (45 female, 12 male) were from the Faculty of Education, 432 (52.7%) (137 female, 295 male) students were from the Faculty of Engineering and 8 (6 female, 2 male) students did not indicate any faculty.

Table 3.2

The Distribution of the Participants In Terms of Year and Gender (n = 820)

	Female	Male	Total
Year			
Freshman	95	60	155
Sophomores	108	94	202
Juniors	79	121	200
Seniors	117	130	247
Total	399	405	804

Note: The gender of seven participant, the faculty of eight participant, and the grade of 16 participant were missing in the data set.

The years were distributed (as seen Table 3.2) as follows: 155 (19%) (95 female, 60 male) freshmen, 202 (24.6%) (108 female, 94 male) sophomores, 200 (24.4%) (79 female, 121 male) juniors, 247 (30.1%) seniors (117 female, 130 male), and 15 (1.8%) of the participants did not report any class.

3.2 Data Collection Instruments

In the present study seven instruments were used. These instruments were: Heartland Forgiveness Scale (HFS; Thompson et al., 2005) (*see* Appendix E), Self-Compassion Scale (SCS; Neff, 2003) (*see* Appendix F), Subjective Vitality Scale (SVS; Ryan & Frederick, 1997) (*see* Appendix G), Orientation to Happiness Scale (OTHS; Peterson et al., 2005) (*see* Appendix H), and two instruments to measure subjective well-being, namely Positive and Negative Affect Schedule (PANAS; Watson et al., 1988) (*see* Appendix I) and Satisfaction with Life Scale (SWLS; Diener et al., 1985) (*see* Appendix J). Demographic Information Form (DIF) (*see* Appendix D) was also developed

to obtain information regarding, gender, age, class, and faculty of the participants. The sample items of the Turkish versions of all the measures are presented in the aforementioned Appendices.

3.2.1 Heartland forgiveness scale (HFS)

The Heartland Forgiveness Scale (HFS) was originally developed by Thompson et al. (2005). It is a self-report instrument to measure dispositional forgiveness. HFS consists of 18 items with a 7-point rating scale, ranging from 1 (Almost Always False of Me) to 7 (Almost Always True of Me). The scale has three subscales: forgiveness of self (e.g., "It is really hard for me to accept myself once I've messed up"), forgiveness of others (e.g., "I continue to be hard on others who have hurt me") and forgiveness of situation (e.g., "When things go wrong for reasons that can't be controlled, I get stuck in negative thoughts about it"). Each subscale consists of six items in which 3 of them reversely scored. The possible scores that can be obtained from each of the three subscale change between 6 and 42. A total score is calculated by summing up the scores of three subscales. Higher scores indicate higher level of forgiveness both for each subscale and for the total scale.

Internal consistency coefficients were reported as .75 for forgiveness of self-subscale, .79 for forgiveness of others subscale, .79 for forgiveness of situation subscale and .87 for overall HFS scores (Thompson et al., 2005). The test-retest reliabilities with a three-week interval were found as .72 for forgiveness of self, .73 for forgiveness of others, .77 for forgiveness of situation, and .83 for the total score.

The HFS was translated into Turkish by Bugay and Demir (2010) in the sample of university students. The results of confirmatory factor analysis yielded three factors similar to the original scale. The CFA results indicated a good fit for Turkish sample [χ^2 (124) = 289.49, *p* = .00; *χ^2/df- ratio* = 2.33; GFI = .92, CFI = .90, RMSEA = .06]. The internal consistency coefficient of Turkish form was reported as .64 for forgiveness of self, .79 for forgiveness of others, .76 for forgiveness of situation, and .81 for total score. According to these findings, The HFS seems to have valid and reliable scale scores for Turkish culture. In this study, self-forgiveness subscale of HFS was used.

3.2.1.1 Validity and reliability studies for self-forgiveness subscale (SFS) of HFS for the present study

In the current study, only the scores of Self-Forgiveness Subscale (SFS) of HFS was used. The construct validity of the SFS was tested through Confirmatory Factor Analysis (CFA) by using AMOS Version 18.0 software (Arbuckle, 2009). Maximum likelihood was the estimation method in order to test the factor structure of the Turkish version of SFS. The fit of the model was evaluated by using multiple criteria for the scale: Chi square (χ^2)/df ratio, comparative fit index (CFI), Standardized Root Mean Square Residual (SRMR), and the root mean square error of approximation (RMSEA). The following criteria were used to indicate goodness of fit: CFI .90 and higher, RMSEA .08 or lower and Chi-square/df ratio 3 or lower (Bentler, 1990). After running the CFA, χ^2 value was 324.126, and *df* was 9. χ^2/df ratio was higher than 3. Chi-square is sensitive to sample size. With large sample size, the chi-square yields significant values (Schumacker & Lomax, 2004). In order to deal with limitations of chi-square statistics, other various goodness of fit

indices (e.g., CFI, and the root-mean-square error of approximation; RMSEA) are recommended to assess model fit.

In addition, CFI value of .73, SRMR value of .124, and RMSEA value of .207 indicated poor fit (MacCallum, Browne, & Sugawara 1996). Therefore, researcher checked the modification indices (e.g. error covariance) of errors, and detected the ones with high values (Arbuckle, 1999). The pairs with high error covariances were e1-e3, e1-e5, e3-e5. Afterwards, since they were belonging to same factor, related error pairs were connected in the model and the analysis was run again. After this change, SRMR value of .03 and RMSEA value decreased to .076 and these values indicated mediocre fit (MacCallum et al., 1996). In addition, resulting CFI (.98) value supported good. The final CFA model with standardized estimates ranged from .24 to .77. Results are presented in Appendix K.

The reliability of SFS was examined by calculating Cronbach Alpha coefficient. The internal consistency of coefficient of SFS was found as .72 for the sample of the current study. In this study, only self-forgiveness subscale was used.

3.2.2 Self-compassion scale (SCS)

The Self-Compassion Scale (SCS) was originally developed by Neff (2003). SCS consists of 26 items with 5 point Likert type scale ranging from 1 (never) to 5 (always). It has six subscales based on three dimensions; Self-kindness vs. Self- judgment (e.g., "If I see someone going through a difficult time, I try to be caring toward that person" vs. "I'm disapproving and judgmental about my own flaws and inadequacies"), Common Humanity vs. Isolation

(e.g., "When I'm down and out, I remind myself that there are lots of other people in the world feeling like I am" vs. "When I'm feeling down, I tend to feel like most other people are probably happier than I am"), and Mindfulness vs. Over-Identification (e.g., "When I'm feeling down I try to approach my feelings with curiosity and openness" vs. "When I'm feeling down I tend to obsess and fixate on everything that's wrong"). A total score is calculated by summing up the scores of six subscales after the items of self-judgment, isolation, and over-identification subscales reversely scored. Higher scores indicates higher level of self-compassionate for the total scale.

The internal consistency coefficients of the sub-scales were reported as .78 and .77 for Self-kindness vs. Self-judgment, .80 and .79 for Common Humanity vs. Isolation, and .75 and .80 for Mindfulness vs. Over-Identification. Test-retest reliability scores were reported as .93, .88, .80, .85, .85, .88, respectively.

The SCS was translated into Turkish by Akın, Akın, and Abacı (2007) in the sample of university students. Confirmatory Factor Analysis (CFA) results for the six factor model of the Turkish version SCS yielded following goodness of fit indices: [χ^2 = 779.01, p =.00; GFI = .91, CFI = .97, RMSEA = .06, SRMR = .06]. These findings indicated that the original six-factor of the SCS was confirmed with the present data. In addition, and the internal consistency of the subscales were found as .78 for Self-kindness, .77 for Self-judgment, .80 for Common Humanity, .79 for Isolation, .75 for Mindfulness, and .81 for Over-identification. Test-retest reliabilities for these subscales were reported as .88, .88, .80, .85, .85 and .88, respectively. These results revealed that the SCS appears valid and reliable scale for Turkish samples.

3.2.2.1 Validity and reliability studies for self-compassion scale (SCS) for the present study

In the current study, the construct validity of the SCS was tested through Confirmatory Factor Analysis (CFA) by using AMOS Version 18.0 software (Arbuckle, 2009). Maximum likelihood was the estimation method in order to test the original factor structure of the Turkish version of SCS. Based on the criteria mentioned above, χ^2 value was 1.138.695, and *df* was 2.84. In addition, CFI value of .91, SRMR value of .053, and RMSEA value of .061 indicated indicating mediocre fit (MacCallum et al., 1996). This measurement model was stated as acceptable fit to data. The final CFA model for SCS with standardized estimates changed between .91 and .43. Results are presented in Appendix L.

In the present study, the reliability of SCS was examined by calculating Cronbach Alpha coefficient. For the sample of the present study, the internal consistency coefficients for each subscales of SCS were found as .79 for self-kindness, .83 for self-judgment, .77 for common humanity, .73 for isolation, .76 for mindfulness,.81 for over-identification, and .92 for total score.

3.2.3 Subjective vitality scale (SVS)

Subjective Vitality Scale (SVS) is a self-report instrument originally developed by Ryan and Frederick (1997) to measure a positive feeling of aliveness and energy. SVS consists of 7 items with a 7-point rating scale ranging from 1 (strongly disagree) to 7 (strongly agree). The scale has two versions: Individual Differences (Trait) Level Version includes items that ask individuals to indicate the degree to which the items are true for them in

general in their life (e.g., "Sometimes I feel so alive I just want to burst"). State Level (Daily) Version asks individuals to respond to each items how they are feeling right now (e.g., "Currently I feel so alive I just want to burst"). After reversing the score of item 2, a total score is calculated by summing up the scores of the items. Higher scores indicates higher level of vitality. The Cronbach's Alpha values obtained for SVS in different samples changed between .84 and .86 (Ryan & Frederick, 1997).

Subjective Vitality Scale was adapted to Turkish by the researcher for the present research. Translation procedures and validity and reliability results are presented in the following sections.

3.2.3.1 Translation studies of the SVS for the present study

In the current study SVS was translated and back-translated by following the procedure described below: First, the necessary permission was obtained from corresponding author (Richard M. Ryan, PhD) via e-mail for individual differences level version of SVS (*see* Appendix B for permission e-mail). Second, three experts (two doctoral students in counseling and one having master degree in English Language) who have good command of English translated the instrument from English to Turkish. Third, the best Turkish translation was chosen by the researcher and her supervisor. Fourth, the Turkish version of SVS was given to different three experts (one doctoral student in counseling and two licensed English translators) for back translation. Three back translated versions of the instruments were compared by the researcher and her supervisor in order to assure the meaning of each item. Then a Turkish language teacher controlled the final form and

according to her suggestions, the final version of SVS was made ready for the administration.

3.2.3.2 *Validity and reliability of the Turkish version of SVS for the present study*

A pilot study was carried out to obtain evidence regarding the validity and reliability of Turkish version of SVS. This initial study included 144 (78 female and 65 male, 1 missing) undergraduate students of METU who were volunteered to participate in the study. These students were not the participants of the main study. The students represented five faculties at the university: 4 students (2.8%) were in Architecture, 31 students (21.7%) were in Arts and Sciences, 30 students (21.0%) were in Economic and Administrative Sciences, 47 students (32.9%) were in Education, and 31 students (21.7%) were in Engineering. The class distributions were as follows: 34 (23.6 %) freshmen, 5 (3.5%) sophomores, 53 (36.8%) juniors, and 51 (35.5 %) seniors. Age of the students ranged from 18 to 33 years, with the mean of 22.09 years (*SD* = 1.96). 1 student didn't indicate either faculty or class. After obtaining the necessary permissions from the ethic committee of the university, students who volunteered to participate in the research were administrated the questionnaires in their classrooms in regular class hours. Anonymity was guaranteed.

In order to assess the validity of the Turkish version, students who volunteered to participate in the study were administered SVS together with Big Five Personality Inventory (John, Donahue, & Kentle, 1991) and Brief Symptom Inventory (Derogatis & Melisaratos, 1983). Factor structure of SVS was investigated by employing confirmatory factor analysis. Convergent

validity of the scale was studied based on the correlation of the SVS with Big Five Personality Inventory and Brief Symptom Inventory. Finally, to obtain reliability evidence, internal consistency and test-retest reliability coefficents were computed.

3.2.3.2.1 Confirmatory factor analysis of the Turkish version of SVS for the present study

Confirmatory Factor Analyses (CFA) was performed for the participants in order to provide evidence of construct validity and to test the factor structure of Turkish version of SVS. AMOS Version 18.0 software was used to test CFA. Maximum likelihood was the estimation method and covariance matrices were analyzed in order to test the original single-factor of the Turkish version of SVS. All the criteria for the goodness-of-fit statistics of the model (Chi-Square, df ratio (χ^2/df), Comparative Fit Index (CFI), Root Mean Square Error of Approximation (RMSEA), and Standardized Root Mean Square Residual (SRMR) values were reported in this study. According to CFA results, the model of Turkish version of SVS showed inadequate fit for the current sample [χ^2 (14) =65.494, *p* =.00; χ^2/*df- ratio* = 4.644; CFI= .90, SRMR = .072, RMSEA = .160]. Considering modifications suggested by program, the error terms (e5-e6 and e6-e7) were added. The new results indicated mediocre fit into the current data [χ^2 (12) = 27.580, *p* = .00; χ^2/*df- ratio* = 2.30; CFI = .97, SRMR = .043, RMSEA = .094]. Based on these results, the construct validity of Turkish version of SVS was considered to be confirmed for the present data. Figure 3.1 showed the standardized coefficients of the model.
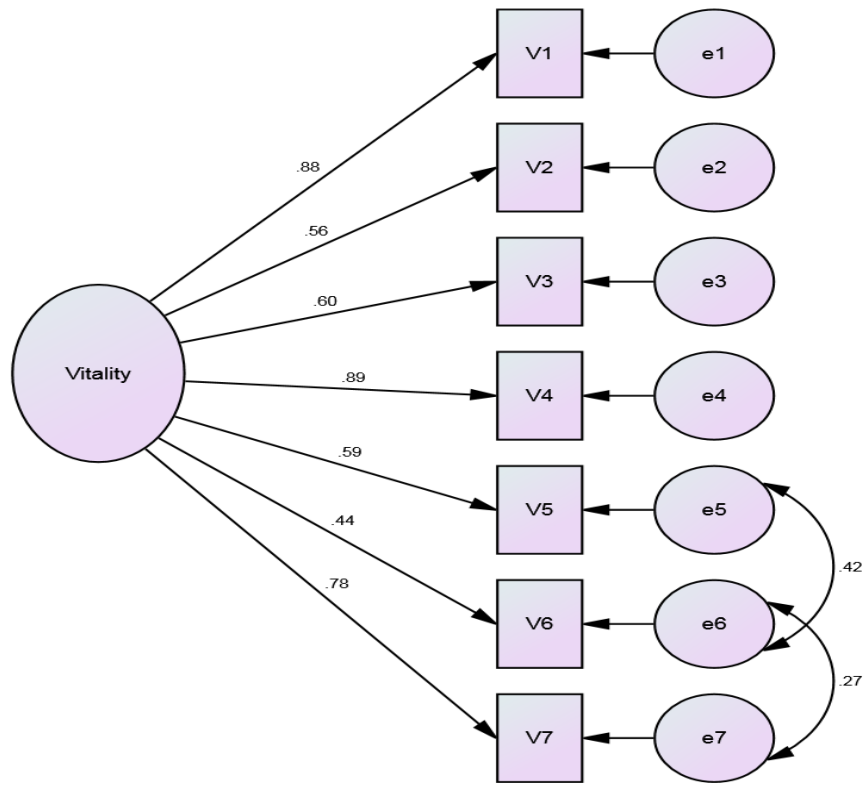
Figure 3.1 Single factor CFA model of SV with standardized estimates

As can be seen in the Figure 3.1, the coefficient in standardized values were from .44 to .89 for subjective vitality scale. The results indicated that one-factor sturucture of SVS was confirmed with the present data, thus, the evidence of construct validity of SVS was provided in the present study.

3.2.3.2.2 Convergent validity of the Turkish version of SVS for the present study

In order to assess the convergent validity of the Turkish version of SVS, Pearson correlation coefficients were calculated among Subjective Vitality

Scale, Big Five Personality Inventory and Brief Symptom Inventory scores. Results are presented in Table 3.3 and Table 3.4.

Big Five Inventory (BFI) was developed by John et al., (1991). BFI consists of 44 items with 5 point Likert type scale. It has five personality dimesions; extraversion, conscientiousness, openness, neuroticism, and agreeableness. The BFI was translated into Turkish by Alkan (2006) and Sümer, Lajunen, and Özkan (2005). In this study, Alkan's (2006) translation was used.

Brief Symptom Inventory (BFI) was developed by Derogatis, and Melisaratos (1983). BFI consists of 53 items with 5 point Likert type scale. It has five factors; anxiety, depression, negative self, somatization, and hostility. Turkish adaptation study was conducted by Şahin and Durak (1994).

Table 3.3
Means, Standard Deviations, and Correlations for the Variables of the Study

Variables	*M*	*SD*	*1*	*2*	*3*	*4*	*5*	*6*
1. Subjective Vitality	31.99	7.54	-					
2. Extraversion	27.27	5.59	.55**	-				
3. Agreeableness	33.19	5.02	.14	.27**	-			
4. Conscientiousness	31.33	6.02	.26**	.17*	.23**	-		
5. Openness	38.33	6.14	.24**	.37**	.16	.25**	-	
6. Neuroticism	23.44	5.60	-27**	-.10	-.05	-.09	-.06	-

**p < .001 (2-tailed)

As seen in Table 3.3, vitality score was significantly and positively correlated with extraversion (*r* = .55, *p* < .001), conscientiousness (*r* = .26, *p* < .001), and

openness ($r = .24$, $p < .001$), and it was significantly and negatively correlated with neuroticism ($r = -27$, $p < .001$).

Table 3.4

Means, Standard Deviations, and Correlations for the Variables of the Study

Variables	M	SD	1	2	3	4	5	6
1. Subjective Vitality	31.99	7.54	-					
2. Anxiety	24.26	7.38	-.24**	-				
3. Depression	26.31	8.29	-.42**	.72**	-			
4. Negative Self	22.55	7.58	-.33**	.80**	.70**	-		
5. Somatization	15.34	5.57	-.29**	.68**	.68**	.58**	-	
6. Hostility	15.08	4.72	-17*	.64**	.53**	.67**	.51**	-

*$p < .05$ (2-tailed), **$p < .001$ (2-tailed)*

As seen in Table 3.4, vitality score was significantly and negative correlated with anxiety ($r = -.24$, $p < .001$), depression ($r = -.42$, $p < .001$), negative self ($r = -.33$, $p < .001$), somatization ($r = -.29$, $p < .001$), and hostility ($r = -.17$, $p < .05$). Based on theese results, convergent validity of SVS validity was provided by investigating the relationships among SVS, BFI, and BSI.

3.2.3.2.3 Reliability of the Turkish version of SVS for the present study

The internal consistency coefficients were calculated and test-retest method was used for the reliability of the scale. The Cronbach alpha values of the SVS was found as .85. Regarding test-retest reliability, 45 university students were administered SVS twice with a four-week interval. The correlation coefficient between these two administrations was found as .84.

To sum up, the findings of the initial study provided some evidence regarding the construct validity of the Turkish version of SVS suggesting that, similar to the original structure, the scale is a unidimensional in nature in measuring the vitality of the students in the present sample. Convergent validity evidence was also showed that, as it was expected, subjective vitality scores were positively correlated with extraversion, conscientiousness, and openness, each of which had positive connections with vitality whereas negatively correlated with neuroticism, which addresses low energy level, i.e., low level of vitality. High correlation between vitality and extroversion scores (r = .55) might also be considered as an evidence of the dispositional nature of vitality. In addition, subjective vitality scores were negatively related with all subscales of Brief Symptoms Inventory. In conclusion, all these findings suggested that the Turkish version of SVS seems to be an adequate measure in assessing the vitality of the students participated in the present study.

3.2.4 Orientation to happiness scale (OTHS)

Orientation to Happiness Scale (OTHS), originally developed by Peterson et al. (2005), measures the subjective assessment of the three orientations to happiness (life of pleasure, life of meaning, and life of engagement). In the Peterson et al.'s (2005) initial study, to develop the orientations to happiness scale, 12 face-valid items representing each of the three orientations were primarily outlined by the researchers. Then, these items were clarified in a focus group of university students (n = 15). Participants were asked to reply each item on a 5-point scale ranging from 1 (very much unlike me) to 5 (very much like me). Evaluating pleasure and meaning items were similar those used in prior study comparing hedonic versus eudemonic orientations (King

& Napa, 1998; McGregor & Little, 1998). Engagement items were based on Csikszentmihalyi's (1990) concept of the flow state. The measure including the initial 36-item orientations to happiness was implemented on the Internet and applied by participants (n = 180). Internal consistencies of the three subscales were reported as satisfactory (pleasure α = 0.84, engagement α = 0.77, and meaning α = 0.88). After a series of analyses, final version of Orientation to Happiness Scale (Peterson et al., 2005) was developed consisting of 18 items with 5-point Likert scale ranging from 1 (very much unlike me) through 5 (very much like me) to measure "orientation to meaning", "orientation to pleasure", and "orientation to engagement" with six items in each. The sample items are "I have a responsibility to make the world a better place'' (life of meaning), "Life is too short to postpone the pleasures it can provide" (life of pleasure), and "In choosing what to do, I always take into account whether I can lose myself in it" (life of engagement). The possible scores that can be obtained from each of the three subscale change between 5 and 30. Higher scores represent higher orientations to happiness both for each subscale and for the total scale.

Orientation to Happiness Scale was adapted to Turkish by the researcher for the present study. Adaptation procedures and validity and reliability analyses are shown in the following section.

3.2.4.1 Translation procedure of the OTHS

In order to translate the OTH, the necessary permission was taken from corresponding author (Nansook Park, PhD) of OTHS via e-mail (*see* Appendix C for permission e-mail). As a frirst step, OTHS was translated from English to Turkish by three experts (two doctoral students in

counseling and one having master degree in English Language). After choosing the best fitting translation for each item by the researcher and her supervisor, different three experts (one doctoral student in counseling and two licensed English translators) evaluated the items for back-translation. Afterwards, in order to provide accuracy of Turkish language, researcher and the supervisor compared these back translated versions of the instruments. The final version of translation was formed taking into account the suggestions of Turkish language teacher checked the final version of OTHS. Thus, the final form of OTHS was used in order to test validity and reliability of this scale in the pilot study.

3.2.4.2 *Validity and reliability of the Turkish Version of OTHS for the present study*

In order to examine the basic psychometric properties of the scale, a pilot study was carried out with a sample of 245 (138 female, 105 male, 2 missing) volunteered undergraduate students enrolled in five faculties of METU. The students involved in the pilot study were not included into the sample of the main study. Age of the students ranged from 17 to 28 with the mean of 20.98 (SD = 1.87). The students represented five faculties at the university: 7 participants (2.9%) were in Architecture, 27 participants (11%) were in Arts and Sciences, 38 participants (15.5%) were in Economic and Administrative Sciences, 62 participants (25.3) % were in Educational Sciences, and 111 participants (45.3%) were in Engineering. The class was distributed as 27 (11 %) freshmen, 57 (23.3%) sophomores, 77 (31.4 %) juniors, 28 (11.4 %) seniors, and 56 (22.9 %) students attending Preparatory School. After obtaining the necessary permissions from the ethic committee of the university, students who volunteered to participate in the research were administrated the

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questionnaires in their classrooms in regular class hours. Anonymity was guaranteed.

In order to assess the validity of the Turkish version of OTH, students who volunteered to participate in the study were administered OTH together with Life Orientation Test (LOT) and Meaning in Life Questionare (MLQ) . Factor structure of OTH was investigated by employing confirmatory factor analysis. Convergent validity was assessed by investigating the relationships among SVS, LOT, and MLQ. Finally, to obtain reliability evidence, internal consistency and test-retest coeffcients were computed.

3.2.4.2.1 Confirmatory factor analysis of the Turkish version of OTH

Confirmatory Factor Analyses (CFA) was performed for the sample of the present study in order to provide evidence of construct validity and to test the factor structure of Turkish version of OTHS. AMOS Version 18.0 software (Arbuckle, 2009) was used in CFA. Maximum likelihood was the estimation method and covariance matrices were analyzed in order to test the original three-factor of the Turkish version of OTHS. The fit of the model was evaluated using multiple criteria: Chi square/df ratio, comparative fit index (CFI), Standardized Root Mean Square Residual (SRMR), and the root mean square error of approximation (RMSEA). The following criteria were used to indicate goodness of fit: GFI and CFI .90 and higher, RMSEA .08 or lower and Chi-square/df ratio 3 or lower (Bentler, 1990). First of all, the original three factor model was evaluated.

Results of the confirmatory factor analysis indicated a mediocre fit (MacCallum et al., 1996) for original three factor structure of the OTHS for

the present sample [χ^2(132) =329.0, *p=.00, χ^2/df- ratio* = 2.49; CFI=.81, SRMR = .088, RMSEA=.077]. However, Item 1 did not load any of the factor and Item 4 and Item 9 loaded to different factors. As can be seen in Figure 3.2, standardized estimates were low. Additionally, the reliability coefficient of engagement factor is .56. After changing these modifications, the model was connected and run again. The new result of reliability was still under .60 indicating that the items in engagement factor was invalid for the current sample. Figure 3.2 showed the standardized coefficients of the model.
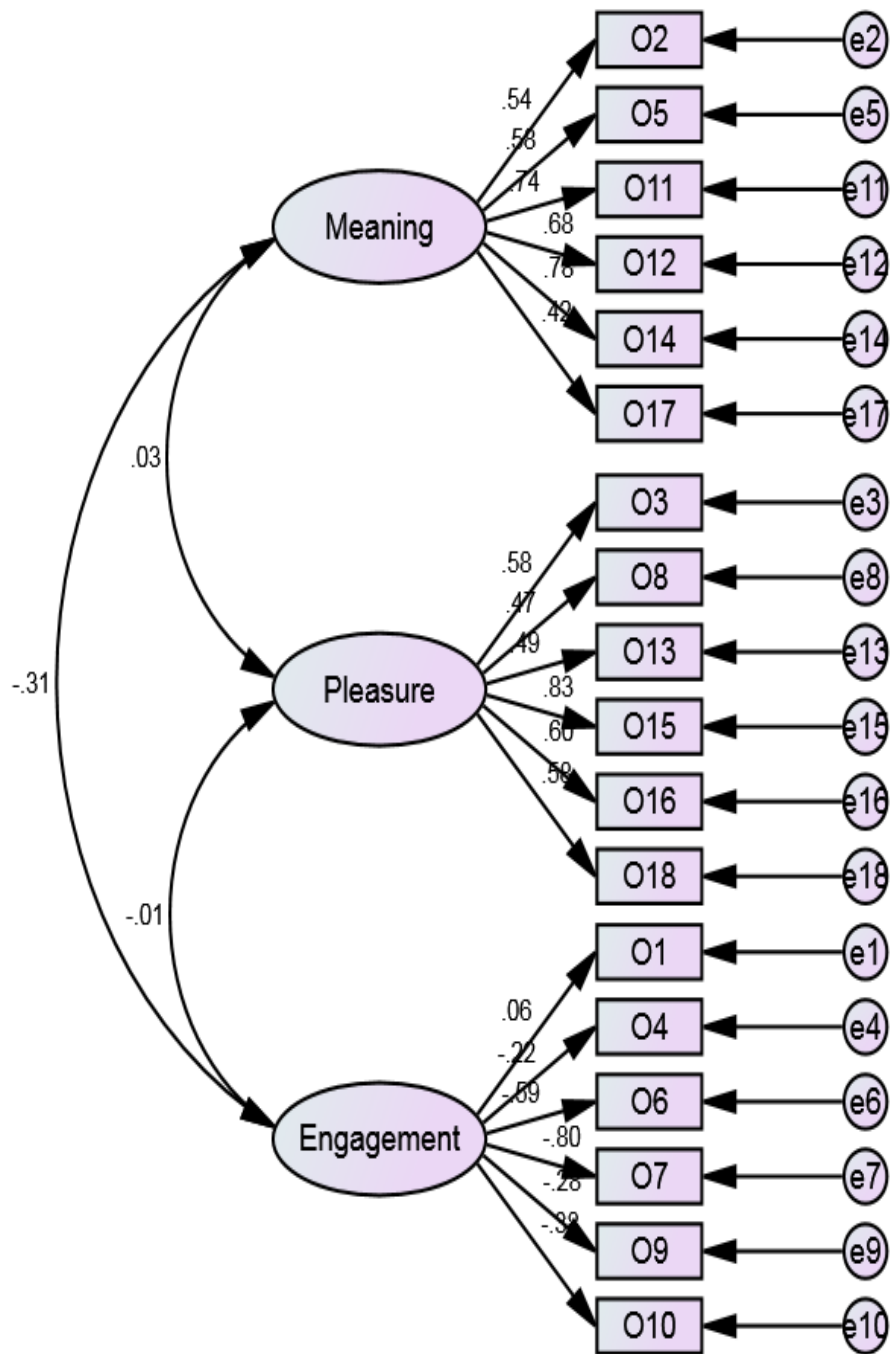
Figure 3.2 Three factor CFA model of OTH with standardized estimates

Originally, Orientation to Happiness Scale proposed to have three subscales. However, the current study did not confirm this three-factor structure of the scale because the majority items of engagement subscale loaded the coefficients in standardized values lower than .30 and reliability of engagaement factor is too low. Therefore, it is decided to exclude the engagement factor in the Turkish version scale because of the difference of distribution of the items from the theorized factor structure. After excluding engagement factor from the model, confirmatory factor analysis was run again and results indicated acceptable scores [χ^2(53) =137.848, *p*=.00, χ^2/*df-ratio* = 2.60; CFI=.90, SRMR = .067, RMSEA=.080]. Figure 3.3 presented the standardized coefficients of the model.
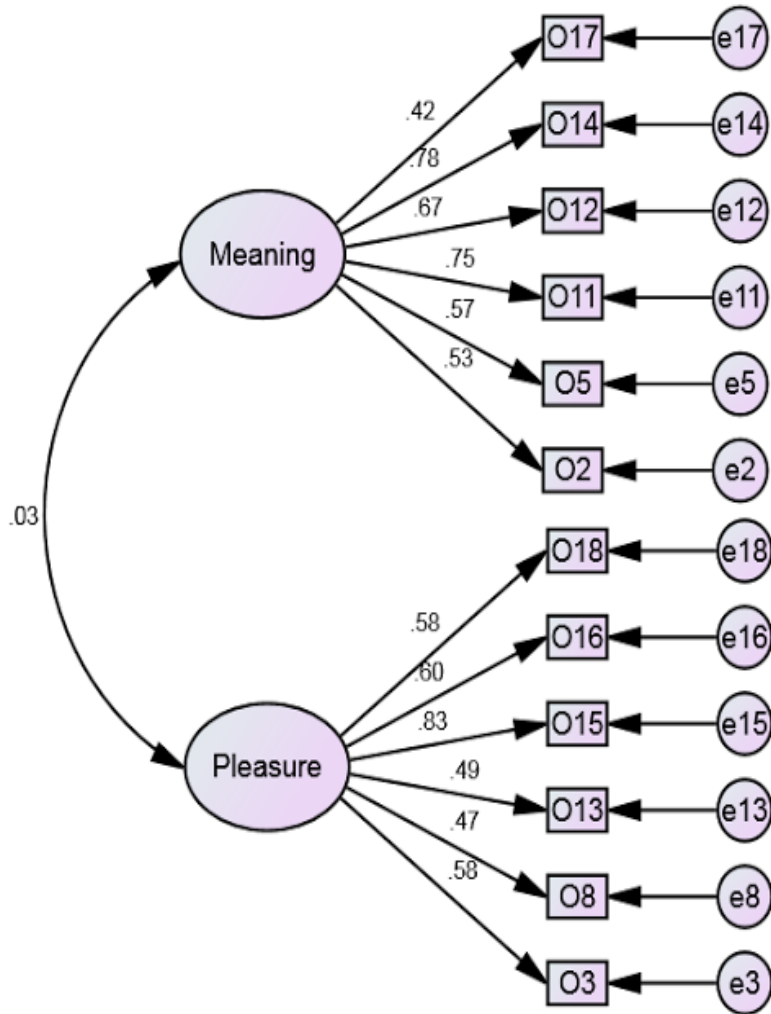
Figure 3.3 Two factor CFA model of OTH with standardized coefficients of
the model

As seen in Figure 3.3, the coefficients in standardized values were ranging
from .42 to .83 for Turkish Version of OTHS. Overall, the results suggested
that the modified two-factor structure of OTHS was confirmed with the

present data providing evidence for the construct validity of Turkish version of OTHS.

3.2.4.2.2 Convergent validity of the Turkish version of OTH for the present sample

In order to provide evidence for convergent validity, Pearson correlation coefficients were calculated between OTHS, Life Orientation Test (LOT; Scheier & Carver, 1985), and Meaning in Life Questionare (MLQ; Steger, Frazier, Oishi, & Kaler, 2006).

Life Orientation Test (LOT) was developed by Scheier and Carver (1985) in order to assess expectations fro positive versus negative consequences. It consists of 8 items ranging from 0 (strongly disagree) to 4 (strongly agree). 4 of items are worded in a negative direction. Total high score of LOT represents greater optimism. Aydın and Tezer (1991) conducted a study for adaptation of LOT in Turkish.

Meaning in Life Questionare (MLQ) was developed by Steger et al. (2006). There is 10-item ranging from 1 to 7 in order to assess two dimension of of MLQ consisting the presence of meaning and the search for meaning subscales. The MLQ was adapted into Turkish by Dursun (2012) in her dissertation study.

The results of pearson correlation coefficients among orientation to happiness scale, life orientation to test, and meaning in life questionare are pesented in Table 3.5.

Table 3.5

Means, Standard Deviations, and Correlations for the Variables of the Study

Variables	M	SD	1	2	3	4	5
Meaning	19.59	5.67	-				
Pleasure	22.41	4.33	.06	-			
Life Orientation Test	27.22	5.66	.31**	.18**	-		
MLQ-Presence	21.78	7.17	.42**	.03	.34**	-	
MLQ-Search	21.16	8.17	.24**	.06	.05	-.23**	-

**p < .001 (2-tailed)

As seen in Table 3.5, the correlations between OTHS and LOT were $r = .31$, $p < .001$ for meaning of life subscale, $r = .18$, $p < .001$ for pleasure of life subscale. These results indicated that participants with a higher orientation to happiness tended to be more optimistic in their view of life. Addition, meaning subscale of OTHS and subscales of MLQ was significantly correlated while pleasure orientation of OTHS and subscales of MLQ was not significantly correlated.

3.2.4.2.3 Reliability of the Turkish version of OTH

To check the reliability of the scale, the internal consistency and test-retest methods were used. The internal consistency estimate was measured by means of Cronbach alpha coefficient (α). The Cronbach alpha values of the Orientation to Happiness Subscales (OTHS) were .80 for Life of Meaning Subscale and .76 for Life of Pleasure Subscale in the present study. For obtaining test-retest reliability evidence, 45 university students were administered OTHS twice with four-week interval. The correlation

coefficients between these two scale administrations were .82 for Life of Meaning Subscale and .76 for Life of Pleasure Subscale.

To sum up, the results of confirmatory factor analysis revealed that, for undergraduate sample of the present study, two factor-structure of OTHS fits well with the data. Convergent validity evidence was also revealed that the scores of meaning and pleasure orientations were positively correlated with the scores of life orientation, i.e., optimism and subscales of meaning in life. No correlation between pleasure orientation and subscales of MLQ might also be considered as an evidence of the divergent validity.

The results regarding reliability evidence indicated that the subscales of OTHS have satisfactory stability and internal consistency. To conclude, the findings of the pilot study demonstrated that the Turkish version of OTHS seems to be an adequate measure in assessing the orientation to happiness of the students participated in the present study.

3.2.5 Subjective well-being

In the literature, subjective well-being is assessed with two instruments: Positive and Negative Affect Schedule (PANAS) and Satisfaction with Life Scale (SWLS).

3.2.5.1 Positive and negative affect schedule (PANAS)

The Positive and Negative Affect Schedule (PANAS) developed by Watson et al. (1988) is a self-report measure. It consists of 20-item mood adjectives with 5-point Likert type scale. Participants are asked to rate how frequently

they experience the emotions in a general time frame, ranging from 1 (very slightly or not at all) to 5 (extremely). The positive affect (PA) mood adjectives are alert, attentive, active, determined, enthusiastic, excited, interested, proud, and strong. The negative affect (NA) mood adjectives include afraid, ashamed, distressed, guilty, hostile, irritable, jittery, nervous, scared, and upset. Higher scores in PA reflect to be enthusiasm, alertness and pleasurable engagement with the environment. Higher scores in NA refer to the reflection of a state of depression and a lack of vitality. As for the psychometric properties, Watson et al. (1988) reported that internal consistency coefficient were found as .89 for PA and .85 for NA scale.

The reliability and validity studies of PANAS were conducted by Gençöz (2000) in Turkish culture. In this study, internal consistencies were found as .83 and .86; and test-retest reliabilities were reported as .45 and .54 for PA and NA, respectively. These two factors explained the 44 % of the total variance.

In the current study, 5-point Likert type version was used. Following the suggestion of Kim and Hatfield (2004), one single PANAS score was calculated by reversing negative affect scores and adding them to the scores of positive affect. Thus, there is one score reflecting the positive affectivity scores of the participants.

3.2.5.1.1 Validity and reliability studies for PANAS for the present study

Factor structure of PANAS was examined with confirmatory factor analyses in the present study. CFA results yielded that χ^2 value was 1962.544, and *df* was 169. In addition, CFI value of .64, SRMR value of .087, and RMSEA value

of .114 indicated poor fit (MacCallum et al., 1996). Therefore, researcher checked the modification indices (e.g. error covariance) of errors, and detected the ones with high values (Arbuckle, 1999). The pairs with high error coveariences were e6-e8, e1-e2, e16-e19, e18-e19, e4-e10, e13-e14, and e12- e14. Afterwards, since they were belonging to same factor, related error pairs were connected in the model and the analysis was run again. After this change, SRMR value of .07, RMSEA value decreased to .065 and this value indicated mediocre fit (MacCallum et al., 1996). In addition, resulting CFI (.90) value supported good fitting model due to being higher than .90 (Schumaker & Lomax, 2004). This indicated that the CFA model representing adequate fit to data. The final CFA model with standardized estimates were ranged from .74 to .27. Results are presented in Appendix M.

The reliability of PANAS was examined by calculating Cronbach Alpha coefficient. The internal consistency of coefficient of PANAS was found as .84 for the sample of the present study.

3.2.5.2 Satisfaction with life scale (SWLS)

Satisfaction with Life Scale (SWLS) was originally developed by Diener et al., (1985) to identify the individual differences concerning the cognitive evaluation of one's life. Participants can evaluate their lives according to their subjective criteria. The SWLS measures global life satisfaction and it consists of 5 items with a 7-point scale ranging from 1 (strongly disagree) to 7 (strongly agree). The sample item is "If I could live my life over, I would change almost nothing". The internal consistency of the scale was found as .87 and test-retest reliability was reported as .82 (Diener et al., 1985). This one-factor structure explained the 66 % of the total variance.

Turkish adaptation study of SWLS was conducted by Durak, Durak, and Gencoz in 2010. Item-total correlations were between .55 and .63. Internal consistency coefficient was reported as .81. Confirmatory factor analysis for SWL revealed that following goodness of fit indices: χ^2 = 10.129, p = .072, $\chi^2/df\ ratio$ = 2.03; CFI=.99, SRMR = .020, RMSEA=.043. These results indicated that the model seems good fit to data.

3.2.5.2.1 Validity and reliability studies for satisfaction with life scale (SWLS) for the present study

In the present study, CFA results yielded that, χ^2 value was 13.722 and *df* was 5. Moreover, CFI value of .99, SRMR value of .014 and RMSEA value of .046. This indicated acceptable fit to the data without any modification needed. The final CFA model for SWL with standardized estimates changed between .79 and .70. Results are presented in Appendix N.

The reliability of SWLS was examined by calculating Cronbach Alpha coefficient. The internal consistency of coefficient of SWLS was found as .86 for the sample of the present study.

3.2.6 Demographic information form

To gather basic demographics of the participants, the researcher developed a short demographic information form. The form included questions regarding gender, age, class, faculty, and department.

3.3 Data Collection Procedure

The data of the pilot studies and the main study were collected during 2012-2013 spring semester. Throughout all data collection procedures of this study, rules and requirements of the Middle East Technical University Human Subjects Ethics Committee (*see* Appendix A for the approval letter) were followed. All data were collected in the classroom settings with the permission of the course instructors. No identifying information were requested from the participants such as name, surname and student id number to ensure the confidentiality and anonymity of the subjects. Only for test-retest samples, participants are requested to use sembol or nicknames. The completion of the survey package that included all measures took approximately 15 minutes.

3.4 Data Analysis

Several steps were followed to analyze the obtained data. Firstly, the data set was controlled in terms of data entering by using frequencies, minimum and maximum scores. Then, data cleaning and screening procedure were done to identify missing values and to check the normality. Secondly, in order to describe the data, descriptive statistics were used. In addition, Confirmatory Factor Analysis was performed in order to show the construct validity of all the measures and specifically for Subjective Vitality Scale and Orientation to Happiness Scale. Moreover, Pearson product-moment correlations were computed to reveal the relationship between the variables. Finally, structural equation modeling (SEM) was run mainly to test the models and to determine the relationships among variables (Klem, 2000). The data analysis

was conducted using SPSS program, Analysis of Moment Structures (AMOS) version 18.0 (Arbuckle, 2009).

3.5 Limitations of the Study

The limitations of the current study are discussed below with regard to the internal and external validity threats:

As internal threat, all measures were based on self-report and it is limited to the participants' perceived levels of related constructs. Another internal threat is that data were collected different courses and classrooms. It threats the same environment in which administiring the questionares.

As external threat, the sampling procedure did not rely on random sampling which limits the generalizability of the findings. Additionally, the sample comprises of only students from one university. This university is highly prestigious university in Turkey and participants of the study take highest scores in the university entrance exam, therefore, these students are high achievers and highly motivated. Moreover, this university is a technical university; therefore, most of the students are from the engineering departments. These can cause to limit the generalizability of the findings to other university students from different departments. Another external validity is because of the limitations of the cross-sectional nature of this study. Causal direction of the relationships must be interpreted cautiously.

CHAPTER IV

RESULTS

In this chapter, the results of the study are presented. First, preliminary analyses were explained. Second, descriptive statistics of scale scores, multicollinearity and correlations among variables were provided. Third, the results of Structural Equation Modeling for testing the proposed model was reported. Finally, summary of the results was presented.

4.1 Preliminary Analyses

Preliminary analyses conducted for the present study includes missing value analyses and checking of the assumptions of SEM consisting of independence of observations, sample size, outlier analyses, tets of normality, linearity and homoscedasticity.

4.1.1 Missing value analyses

Before analyzing the main data, metric variables and missing or incorrect entries was checked in the main data. Tabachnick and Fidell (2007) stated that missing values that exceeds 5% is a significant problem. In order to handle missing data, hierarchical multiple regression analyses was conducted for cases with missing data lower than 5 % in the current study.

Accordingly, the missing values demostrated a random pattern and were less than 5% of the entire data.

4.1.2 Checking of assumptions

Before conducting statistical analysis a number of assumptions were checked including independence of observations, sample size, univarite and multivariate normality, univarite and multivariate outlier, linearity, and homoscedasticity.

4.1.2.1 Independent observer

Even if the data were collected in the classroom settings, independent observation assumption was met by the researchers' attendance throughout the data collection procedure.

4.1.2.2 Sample size

There are several guidelines regarding the adequate sample size. For example, Stevens (2002, p. 143) suggested "15 subjects per predictor". Tabachnick and Fidell (2007, p. 123) provided a formula ($N > 50 + 8m$; m = number of independent variables) to determine required sample size. According to Kline (2005), sample size should be at least 200 to conduct SEM. Eventually, the sample size of the study ($N = 820$) was large enough to apply SEM.

4.1.2.3 Outlier analyses

After missing value analyses, outlier analyses for the present data were performed. In this regard, checking the univariate outlier, the data was transformed into z-score and problematic outlier values (higher or smaller than ±3.29) were detected (Tabachnick & Fidel, 2007). In addition, Mahalanobis distance value was computed to determine multivariate outliers. The cases exceed the chi-square of 20.51 (*df = 5, p < .001*) were identified. As a result of univariate and multivariate outliers analysis, 46 cases were excluded from the data set. After deleting these cases, 820 cases remained for analyses out of 866 participants.

4.1.2.4 Test of normality

The value of skewness and kurtosis were examined for univariate normality. For normal distribution of population sample, skewness and kurtosis scores should be close to "0" and the shape of the histogram should be bell shaped. Accordingly, the indices of normality presented in the Table 4.1.

Table 4.1

Indices of Normality for Study Variables

Variable	*Skewness*	*Kurtosis*
Self-Forgiveness	-.268	.099
Self-Compassion	-.102	-.217
Subjective Vitality	-.208	-.534
Orientation to Happiness		
Meaning	-.312	-.213
Pleasure	-.418	-.134
PANAS	-.577	.626
Satisfaction with Life	-.248	-.687
Multivariate Normality		7.47

Note. PANAS = Positive Affect and Negative Affect Scale

As seen in the Table 4.1., each of the study variables manifested a normal distribution, since none of the values higher or lower than ± 3 (Stevens, 2002).

For multivariate normality, scatterplots of all variables were checked by means of relation to one another. When scatterplots display elliptical shapes, it indicates multivariate normality (Mertler & Vannatta, 2010). Consequently, scatterplot matrix demonstrated multivariate normality since all combinations of the current study variables relatively demonstrated elliptical shapes. Beyond the scatterplots, Mardia's test was runned in order to examine multivariate normality. A coefficient of Multivariate Kurtosis (α = 7.47) was between 3 and 10, indicating the normal distribution (Kline 2005; Ullman, 2006) it.

4.1.2.5 Linearity and homoscedasticity

In order to examine linearity and homoscedasticity, residual plots and bivariate scatter plots were used. In the present study, residuals did not showed any specific pattern. When dependent variable shows equal varience across the range of predictor variables, linearity implies the linear relationship among variables (Hair, Black, Babin, Anderson, & Tatham, 2006). In the present study, inspection of bivariate scatter plots indicated oval-shaped array of points demonstrating that variables were linearly related and their variances were homogenously distributed.

4.2 Descriptive Statistics

The means and standard deviations of the study variables by gender are presented in Table 4.2.

Table 4.2

Means and Standard Deviations for the Study Variables

Variable	Female (*n* = 401)		Male (*n* = 412)		Total (*n* = 820)	
	M	*SD*	*M*	*SD*	*M*	*SD*
Self-Forgiveness	28.34	6.12	27.64	6.06	28.00	6.11
Self-Compassion	79.99	17.56	79.13	15.44	79.66	16.55
Subjective Vitality	30.09	9.11	28.50	9.41	29.27	9.29
Orientation to Happiness						
Meaning	20.32	4.59	19.79	5.14	20.04	4.87
Pleasure	22.08	4.46	20.48	4.73	21.27	4.66
PANAS	71.65	9.54	70.89	10.18	71.28	9.86
Satisfaction with Life	22.33	6.51	20.65	6.6	21.47	6.63

*Note. Self-Compassion = Self-Compassion Scale; Self-Forgiveness = Forgiveness of Self Subscale of HFS; Subjective Vitality = Subjective Vitality Scale; Pleasure Orientation = Orientation to Happiness Scale; Meaning Orientation = Orientation to Happiness Scale; Subjective Well-Being = Satisfaction of Life Scale and Positive and Negative Affect Scale.

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As can be seen from the Table 4.2, mean scores regarding self-forgiveness were 28.34 for female and 27.64 for male. Female participants' mean scores for the self-compassion was 79.99 while male participants' mean scores for the self-compassion were 79.13. As for the subjective vitality, female's mean score was 30.09 and male's mean score was 28.50. For female participants' mean scores regarding orientation to happiness subscales were 20.32 for meaning and 22.08 for pleasure while male participants' mean scores regarding orientation to happiness subscales were 19.79 for meaning and 20.48 for pleasure. Regarding subjective well-being scores, mean scores of females were 71.65 for PANAS, and 22.33 for satisfaction with life. Mean scores of males were 70.89 and 20.65 respectively.

Gender differences on study variables were also tested by independent-sample t-tests. Bonferronni correction method was used in order to prevent the Type I error emerging after multiple comparisons. Bonferronni correction provides controlling error rates by dividing the alpha by the number of comparisons (Field, 2006). In the current study, Bonferronni correction was applied by dividing the alpha by seven and the result was checked considering this new alpha value (α = .007). Results yielded two significant differences between the mean scores of females and males on satisfaction with life [t (811) = 3.64, p = .000] and pleasure orientation [t (811) = 4.96, p = .000]. In the other hand, there were no significant difference between the mean scores of females and males on PANAS [t (811) = 1.10, p = .273], self-compassion [t (811) = .733, p = .463], self-forgiveness [t (811) = 1.64, p = .102], subjective vitality [t (811) = 2.45, p = .015], meaning orientation [t (811) = 1.56, p = .120]. Based on these findings, in the present study, gender differences were not included in the analyses, considering that (a) the significance levels of gender differences found only in satisfaction with life

and pleasure orientation scores were too small to make contributions to the results and (b) literature provided contradicting research results regarding gender differences in subjective well-being. For example, Diener (1984), in a review study, reported that there were little or no gender difference found in the subjective well-being literature.

4.2.1 Multicollinearity and correlation analyses

Pearson product-moment correlation coefficients were calculated in order to detect the relationships among all variables in the study to control the multicollinearity. The correlation matrix showing the correlations among the predictors (self-forgiveness, self-compassion, and subjective vitality), mediators (factors of orientation to happiness; meaning and pleasure) and criterion (variables of subejctive well-being; positive and negative affect, satisfaction with life) variables are presented in Table 4.3.

Table 4.3
Correlation Matrix of the Study Variables

	1	2	3	4	5	6	7
Self-forgiveness	-						
Self-compassion	.759**	-					
Subjective vitality	.428**	.474**	-				
Meaning	.104**	198**	.321**	-			
Pleasure	.204**	141**	.352**	.105**	-		
PANAS	.502**	.584**	.617**	.263**	.199**	-	
SWL	.371**	.409**	.533**	.617**	.206**	.525**	-

**p < .001 level (2-tailed)

Depending on the outcomes of correlation matrix, it can be resulted that multicollinearity was not a problem in the present data analyses since the correlation coefficients did not exceed the critical value of .90 (Kline, 2005). At the same time, VIF values were not greater than 4 and Tolerance values were not less than .20. It means that there were not any multicollinearity or highly correlated variables in the current sample (Tabachnick & Fidell, 2007).

As can be seen in Table 4.3, PANAS was positively correlated with all variables in current the study. Satisfaction with Life was significantly correlated with PANAS ($r = .53$, $p < .001$). Additionally, the correlation matrix showed a significant positive relationship with satisfaction with life and self-compassion ($r = .41$; $p < .001$), self-forgiveness ($r = .37$; $p < .001$), meaning orientation ($r = .26$; $p < .001$), pleasure orientation ($r = .21$; $p < .001$), and subjective vitality ($r = .53$; $p < .001$).

There were significant positive correlations among self-forgiveness, self-compassion ($r = .76$; $p < .001$), subjective vitality ($r = .43$; $p < .001$) and two subscales of orientation to happiness scale, namely, meaning orientation ($r = .10$; $p < .001$), pleasure orientation ($r = .20$; $p < .001$). In a similar vein, self-compassion was positively correlated with subscales of orientation to happiness, namely, meaning orientation ($r = .20$; $p < .001$), pleasure orientation ($r = .14$; $p < .001$), and subjective vitality ($r = .47$; $p < .001$). Finally, there was significant positive correlation between meaning and pleasure, two subscales of orientation to happiness ($r = .11$; $p < .001$).

4.3 Structural equation modeling (SEM)

In order to test a model for subjective well-being proposed in the present study and to understand the factors that contribute to subjective well-being among Turkish university students, the Structural Equation Modeling (SEM) was used by using AMOS 18 software (Arbuckle, 2009). In this study, the alpha level for all significance tests was determined as .05. In order to estimate structural coefficients in SEM, Maximum likelihood estimation (MLE) was used (Pampel, 2000). The structural analysis was conducted by following three steps proposed in the literature (Byrne, 2010; Kenny, Kashy, & Bolger, 1998). These three steps (model specification, model identification, and model evaluation) are explained as follows:

As a first step, specification is the presentation of a theoretical model detailing the proposed relationships between factors. In the present study, researcher proposed and specified a model (See Figure 1.1 on page 12).

As a second step, model identification contrast the number of variables and the number of parameters estimated by the model. The measurement portion of the proposed model must be calculated as a unique estimate for each one of the parameters in the model.

After these steps, model evaluation process must be followed which consists of testing the proposed model and comparing the goodness-of-fit statistics of the model. In order to assess the results of the model, a set of criteria was suggested (Klem, 2000; Thompson, 2000). Specifically, chi-square ($\chi2$), the ration of chi-square to its degrees of freedom ($\chi2 / df, less than 3$) (Kline, 2005), the comparative fit index (CFI, greater than .90), standardized root mean

square residual (SRMR, less than .10), the root mean square error of approximation (RMSEA, less than .10) are suggested as criteria for acceptable fit (Browne & Cudeck, 1993; Schumacker & Lomax, 2004). Furthermore, in order to evaluate the adequacy of sample size, Hoelter's critical N (Hoelter, 1983) is checked. For adequate sample size, Hoelter's critical N should be more than 200.

4.3.1 Structural model

The hypothesized structural model (See Figure 1.1 on page 12) of the current study was tested for the participants. This analysis was used to determine whether the model had obtained adequate fit for the sample of this study. The proposed structural model were viewed by means of some criteria which mentioned above. The values are presented in Table 4.4.

Table 4.4
Summary of Goodness of Fit Statistics for the Hypothesized Model

	χ^2	df	χ^2/df	SRMR	CFI	RMSEA
Hypothesized Model	14.05*	5	2.81	.017	1.00	.047

*p< .05

As seen in the Table 4.4, the hypothesized structural regression model fitted the data well [χ^2 (5) = 14.05, p < .05; χ^2/df- ratio = 2.81; CFI =1.00 and RMSEA = .047, SRMR = .017]. In other words, the goodness of fit indexes were assessed and found to be $\chi2 / df$ ratio was lower than 3; SRMR value and RMSEA value was found to be smaller than .08.

Furthermore, in order to investigate the amount of variance, the squared multiple correlations (R^2) were examined. The all the R^2 values for the structural equations used in the model were listed in Table 4.5

Table 4.5
Squared Multiple Correlations for Structural Equations

	Pleasure	Meaning	PANAS	SWL	SWB
R^2	.14	.11	.65	.42	.76

As seen in Table 4.5, the subjective well-being variable accounted for 14 % of the variance in pleasure, and for 11% of the variance in meaning. In overall, the total variance explored by the proposed model in subjective well-being was 76%.
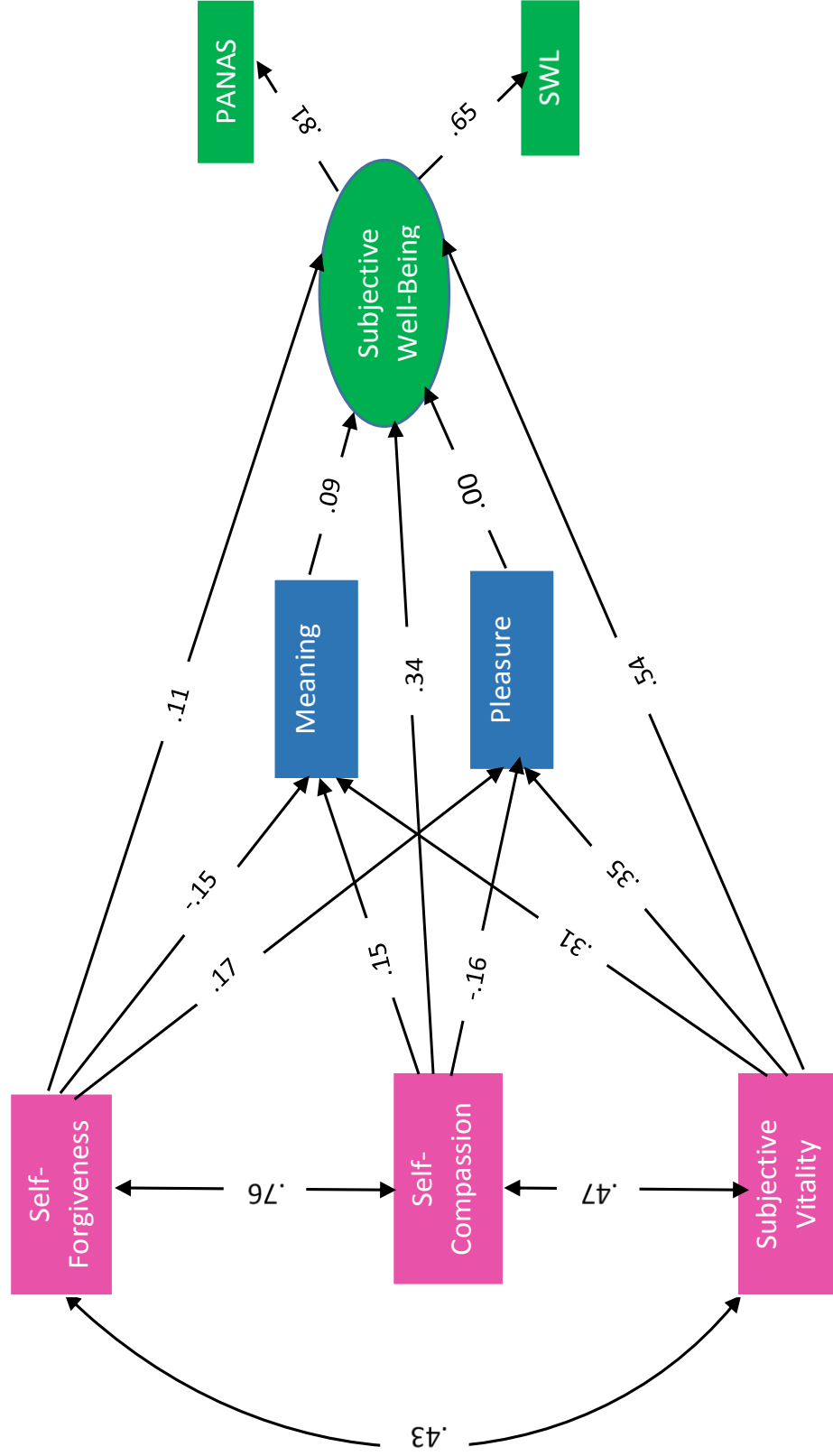
Figure 4.1 The standardized estimation values of the hypothesized

Figure 4.1 showed the standardized estimation values of paths in the model. As can be seen in the figure, standardized estimation values of indicator variables on subjective well-being ranged from .11 (small) to .76 (large).

The results of the SEM analysis suggested one pathway (Path 14) was non-significant: from pleasure to subjective well-being

Figure 4.2 showed significant (black line) and non-significant paths (red line) in the hypothesized model. Thirteen out of fourteen paths were significant. The non-significant pathway (Path 14) was the direct paths from pleasure to subjective well-being ($p = .849$).
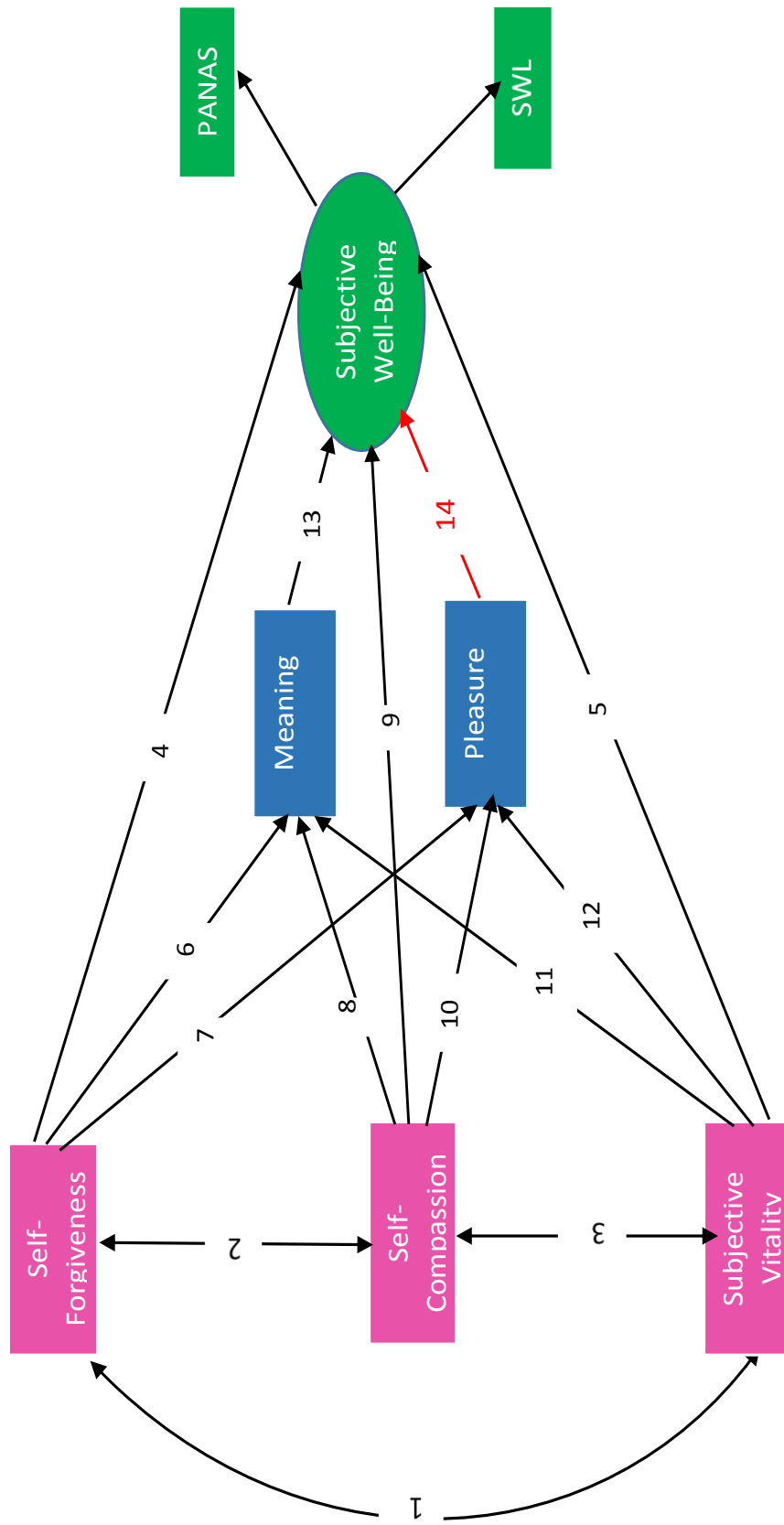
Figure 4.2 Hypothesized model fit with nonsignificant path model

4.3.2 Mediation analysis (Direct and Indirect Relationship)

In the present study, the hypothesized conceptual model included mediation; orientation to happiness factors (pleasure and meaning) acted as mediators for the relationship between personal characteristics (self-compassion, self-forgiveness, and subjective vitality) and subjective well-being. Therefore, the necessary preexisting relationships (i.e. self-forgiveness and subjective well-being, self-compassion and subjective well-being, and subjective vitality and subjective wellbeing) were tested to set up mediation in the model. For the mediation analysis, bootstrapping techniques (Preacher & Hayes, 2008) were used in order to examine the relationship mediate effect of meaning and pleasure orientation. Between 500-1000 bootstrap samples (Cheung & Lau, 2008) were generated for data set. The same SEM model was fitted to each bootstrap sample and the estimated parameters were used for defining the various confidence intervals. Cohen (1992) suggested effect size index and their values for standardized path coefficient (β) as values less than .10 specify a "small" effect; values around .30 a "medium" effect; and values of .50 or more a "large" effect.

According to result of mediation analysis in the study, several direct, indirect and total effects were found to have statistically significant contribution to the prediction of subjective well-being (see on Table 4.6). Regarding its direct effect, results showed that self-forgiveness, self-compassion and, subjective vitality had significantly direct effects on subjective well-being. The direct effects of self-compassion (.34) was medium and subjective vitality (.54) was large when the direct effect of self forgiveness was small (.11). These results indicated that participants had higher subjective well-being when they had higher self-reports of self-compassion, self-forgiveness, and subejctive

vitality. This result also revealed that self-compassion and subjective vitality made more contribution than self-forgiveness in explaining participants' subjective well-being. By means of factors of orientation to happiness, the direct effects of meaning on subjective well-being was statistically significant (.09) while the direct effect of pleasure on subjective well-being was not significant (.00). That is, when participants who had meaning orientation had more subjective well-being. While the standardized path coefficients from self-compassion to meaning and pleasure were .15 and -.16, the standardized path coefficient from self-forgiveness to meaning and pleasure were -.15 and .17, respectively. In addition, the direct path from subjective vitality to meaning and pleasure were .31 and .35, respectively. According to these results, participants were more oriented through meaning than pleasure.

By means of indirect effect, the statistically significant indirect effect of self-compassion on subjective well-being was small (.01) through the paths of meaning orientation while statictically non-significant indirect effect of self-compassion on subjective well being was through pleasure orientation. Similarly, self-forgiveness and subjective vitality (.03) had statistically significant indirect effect on subjective well-being through meaning orientation, while they had statistically non-significant indirect effect on subjective well-being through pleasure orientation. That is, when participants had high scores of self-forgiveness, self-compassion, and subjective vitality, their meaning orientation was getting higher and they got higher subjective well being scores. More specifically, meaning orientation was mediator while pleasure was not mediator between independent and dependent variables. Table 4.6 presents all the direct, indirect, and total effects between variables.

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Table 4.6

Results of Path Coefficient and Bootstrap Tests

Path	Standardized	Unstandardized	BC Interval
Direct Effects			
SF→SWB	.108*	.140	(.020, .182)
SF→Meaning	-.153**	-.122	(-.243, -.064)
SF→Pleasure	.172***	.131	(.082, .259)
SC→SWB	.340***	.164	(.257, .429)
SC→Meaning	.151**	.044	(.061, .235)
SC→Pleasure	-.156**	-.044	(-.237, -.069)
SV→SWB	.544***	.466	(.473, .601)
SV→Meaning	.315***	.165	(.245, .376)
SV→Pleasure	.353***	.177	(.287, .416)
Meaning→SWB	.093**	.152	(.034, .147)
Pleasure→SWB	-.004	-.006	(-.057, .048)
Indirect Effects			
SF→Meaning→SWB	-.014**	-.019	(-.040, -.007)
SF→Pleasure→SWB	-.001	-.001	(-.011, .008)
SC→Meaning→SWB	.014**	.007	(.073, .014)
SC→Pleasure→SWB	.001	.000	(-.007, .010)
SV→Meaning→SWB	.029**	.025	(.010, .041)
SV→Pleasure→SWB	-.002	-.002	(-.021, .015)
Total Effects			
SF→SWB	.093	.121	(.009, .167)
SC→SWB	.355**	.171	(.268, .443)
SV→SWB	.572**	.490	(.507, .622)

Reported BC intervals are the bias corrected 95% confidence interval of estimates resulting from bootstrap analysis

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

The total effect is the sum of direct effect and indirect effect of all presumed pathways (Kline, 2005). In the present study, subjective well being was outcome variable, therefore the primary interest was the total effects on subjective well-being. Subjective vitality and self-compassion had total effect on subjective well-being as .57 (large) and .36 (medium), respectively. That is, subjective vitality had the biggest contribution to predict subjective well-being while self-compassion had medium contribution to predict subjective well-being. However, the total effect of self-forgiveness on subjective well-being was small and statistically non-significant. More spesifically, there is no statistically significant contribution of self-forgiveness in order to explain subjective well-being through all its presumed paths because the indirect and direct effects of self-forgiveness were in different directions.

In the next part, results of each certain hypothesis regarding the proposed model are represented.

4.3.3 The specific hypothesis

Hypothesis 1: There will be a relation between self-forgiveness and subjective well-being. The results supported the Hypothesis 1 that there was a significant and positive direct relationship (β = .11, p < .05) between self-forgiveness and subjective well-being.

Hypothesis 2: There will be a relation between self-compassion and subjective well-being. The results supported the Hypothesis 2 that self-compassion had a significant positive direct effect (β = .34, p < .05) on subjective well-being.

Hypothesis 3: There will be relation between subjective vitality and subjective well-being. The hypothesis was accepted as there was a significant positive relation between subjective vitality and subjective well-being (β = .54, p < .05).

Hypothesis 4: There will be relation between subjective vitality, self-forgiveness and self-compassion. The hypothesis was accepted as there were significant positive relations between self-forgiveness and self-compassion (β = .76, p < .05), between subjective vitality and self-forgiveness (β = .43, p < .05), and subjective vitality and self-compassion (β = .47, p < .05).

Hypothesis 5 (a-b) : Self-forgiveness will be related to subjective well-being indirectly through meaning and pleasure orientation. The results confirmed that self-forgiveness had indirect influence on subjective well-being indirectly through meaning orientation (β = -.014, p < .05). In contrast, self-forgiveness had a non-significant indirect influence on subjective well-being through pleasure orientation (β = .00, p > .05).

Hypothesis 6 (a-b) : Self-compassion will be related to subjective well-being indirectly through meaning orientation. The model estimated indirect relationships between self-compassion and subjective well-being while meaning orientation was a mediator (β = .01, p < .05). In addition, the hypothesis 6b was rejected because self-compassion was not related to subjective well-being indirectly (β = .00, p > .05) through pleasure orientation.

Hypothesis 7 (a-b) : Subjective vitality will be related to subjective well-being indirectly through meaning and pleasure orientation. The results verified that self-compassion had on influence on subjective well-being indirectly through meaning orientation. (β = .03, p < .05). However, subjective vitality

was not related to subjective well-being indirectly (β = .00, p > .05) through pleasure orientation.

Hypothesis 8-9: There will be a relation between orientation to happiness variables (meaning and pleasure) and subjective well-being. Meaning orientation had a significant effect on subjective well-being (β = .09, p < .05), however there wasn't a significant direct relationship between pleasure orientation and subjective well-being (β = .00, p > .05). Unexpectedly, the path displaying pleasure orientation had a non-significant direct effect on subjective well-being resulted a very small standardized path coefficient.

4.4 Summary of the Results

To sum up, descriptive results indicated that there were no significant difference between the mean scores of females and males on all variables except satisfaction with life and pleasure orientation variables. Based on these findings, gender differences were ignored in the analyses, because of (a) too small t-values found which would make no contributions to the results and (b) inconsistency research results regarding gender differences in subjective wellbeing (see Diener, 1984, for a review). Overall, it appears that all factors included in the model were significantly related to subjective well-being among university students. According to result of structural equation modeling analyses, hypothesized model fitted the data well. The standardized parameter estimates for the structural model showed that 13 out of 14 of paths were statistically significant coefficients, in other words, there was one nonsignificant coefficient; the direct effect from pleasure to subjective well-being. The results of the study verified the most of the proposed hypotheses. In addition, personal characteristics were mediated by

meaning orientation and but not mediated by pleasure orientation. Based on these results, meaning orientations played significant roles between dependent and independent variables. Overall, the hypothesized structural model explained a great amount of variance, 76%, in subjective well-being variable.

CHAPTER V

DISCUSSION

This chapter is devoted to the discussions obtained from the findings of the current study, In the first section of this chapter, a general discussion along with discussion of relationship among studied variables was presented. The implications in the second section and recommendations in the third section are presented.

5.1 Discussion of Results

The aim of the current study was to examine the structural relationships among self-forgiveness, self-compassion, subjective vitality, and orientation to happiness (meaning and pleasure) variables as determinants of subjective well-being. In the current study, positive and negative affect scale (PANAS), as affective components of subjective well-being was calculated as single scores and conceptualized as positive affectivity (Kim & Hatfield, 2004). Therefore, both positive and negative affectivity scores reflect positive affectivity scores. In order to investigate the subjective vitality and the orientation to happiness, Subjective Vitality Scale and Orientation to Happiness Scale were translated into Turkish and their reliability and validity were examined in the pilot study. In the main study, the hypothesized structural model was tested by using Structural Equational Modeling (SEM).

In the current study, as in previous studies (Allen et al., 2012; Lawler-Row & Piferi, 2006; Maltby et al., 2004; Philips & Freguson, 2013; Ryan & Frederick, 1997), results revealed a significant positive relationship between subjective well-being and personal characteristics of self-forgiveness, self-compassion and subjective vitality. With regard to gender, significant gender difference was not found in subjective well-being and its indicators. In the literature, there is no clear agreement about the direction of the relationship between gender and indicators of subjective well-being. While some studies indicate nonsignificant relationship (e.g. Myers & Diener, 1995; Robbins & Kliewer, 2000), some others report a positive correlation between gender and indicators of subjective well-being (e.g. Ayyash-Abdo & Alamaddun, 2007; Haring, Stock, & Okun, 1984). Based on these findings, in the present study, gender differences were not included in the analyses, considering that (a) the significance levels of gender differences found only in satisfaction with life and pleasure orientation scores were too small to make contributions to the results and (b) contradicting research results regarding gender differences in subjective wellbeing.

The present study proposed a model in which there were multiple predictors and mediators of subjective well-being. Structural Equational Modeling (SEM) was run to check this hypothesized model. As a result of SEM analysis, the proposed model provided a good fit to the data though one non-significant path, indicating the direct path from pleasure to subjective well-being. Thus, these outcomes provided great support for hypotheses mentioned in the study. Considering the acceptable values gathered from the fit indices along with statistically significant parameters, the hypothesized model of subjective well-being was partially supported by the the sample of the study. Overall, the total variance explained by the hypothesized model in

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subjective well-being was .76. By means of hypothesis in the current study, detailed discussions are presented in the following sections.

5.1.1 Discussion regarding the hypothesized model and the specific hypothesis

Findings of the present study supported the first hypothesis that self-forgiveness would be directly related to subjective well-being (Path 4) was confirmed by the findings of the present study. Results revealed that self-forgiveness had small but statistically significant direct effect on subjective well-being. The direction of the effect was positive, indicating that higher scores in self-forgiveness indicate higher level of subjective well-being. Similar to current study, Hill and Allemand (2011), McCullough (2000), and Toussaint and Webb (2005) stated that there are positive associations between forgiveness and indicators of subjective well-being. Moreover, this finding was in line with Liu and Wu (2011) as they reported statistically significant direct effect of self-forgiveness on subjective well-being (n = 641 college students) in China.

The second hypothesis that self-compassion would be directly related to subjective well-being illustrated by Path 9 shown in the Figure 4.2 (see p. 88). The direct effect of self-compassion on subjective well-being was medium and statistically significant and consistent with prior studies. To illustrate, as prior studies (Birnie et al., 2010; Leary et al., 2007; Neff, 2003; Neff et al., 2007; Neff & Vonk, 2009; Wei et al., 2011; Philips & Ferguson, 2013) showed that when participants of the present study have higher self-compassion they have more subjective well-being. This finding is also in line with Gilbert

(2005)'s study, that self-compassion assisted well-being through helping individuals feel cared for, connected, and emotionally calm.

Subjective vitality was another personal factor included in the present study. It was hypothesis that subjective vitality would be related to subjective well-being (Hypothesis 3; *Path 5*). Consistent with previous findings (e.g. Govindji & Lindley, 2007; Ryan & Frederick, 1997), the findings of the present study indicated that there was a positive relationship between subjective vitality and subjective well-being. Like the direct effect of self-forgiveness, the direction of the direct effect of value was positive but larger, which means that subjective vitality variable had more contribution than the self-forgiveness variable to the prediction of subjective well-being.

Overall, the first three hypothesis supported the hypothesis revealing the pathways from self-forgiveness to subjective well-being (Path 4), from self-compassion to subjective well-being (Path 9), and from subjective vitality to subjective well-being (Path 5). All these findings suggested the important roles of all the personal characteristics in subjective well-being included in the present study. Being self-forgiving, self-compassionate, and energetic person has many benefits for increasing subjective well-being at least for university students.

Hypotheses 4 predicted that subjective vitality, self-forgiveness and self-compassion would be related to each other. This hypothesis was confirmed by the data and this finding is similar as reported by previous studies which have displayed the positive associations among self-forgiveness, self-compassion, and subjective vitality as personal variables (Akin, 2014; Huta & Hawley, 2010; Neff & Pommier, 2012). To illustrate; Huta and Hawley (2010)

found that subjective vitality is significantly correlated with forgiveness (.29). In a similar vein, subjective vitality is positively correlated with self-kindness, common humanity, and mindfulness factors of self-compassion and was negatively related to self-judgment, isolation, and over-identification factors of self-compassion (Akin, 2014). In the same study, it was found that self-compassion has explained 32% of the variance in subjective vitality. Moreover, Neff and Pommier (2013) indicated that self-compassion was significantly associated with forgiveness among undergraduate students. As expected, significant and positive associations were reported among self-forgiveness, self-compassion, and subjective vitality in the current literature. As aforementioned, self-forgiveness and self-compassion go hand-in-hand to extinguish or eliminate harsh self-labels. This connection was supported by the high correlation between self-forgiveness and self-compassion. Results also confirmed the supporting role of subjective vitality in this connection. Over the average level of personal factors in this sample indicate the high subjective well-being level.

Although the personal characteristics, i. e., self-forgiveness, self-compassion, and subjective vitality are the significant predictors of subjective well-being, those who have different personality characteristics may follow the paths leading to one or more orientation to happiness (meaning, pleasure, and engagement) in attaining subjective well-being. In other words, different people might prefer different orientation to happiness in reaching subjective well-being. Seligman (2002) suggested that living the "full life" require the pursuit of all the three orientation. However, having any one particularly dominant orientation is possible; to illustrate, the most pleasurable activity might not be the most meaningful or people can rely on one pathway and neglect another one (Schueller & Seligman, 2010). Therefore, examining the

question of what kind of person are oriented to happiness differently become more of an issue. Although there are three pathways to orientation, engagament factor was excluded from the scale. In CFA results, engagement factor have some problematic rscore, therefore, researchers decided to exclude preventing structural problems on the proposed model and continued with two factors of orientation to happiness.

Concerning the indirect effect between self-forgiveness and subjective well-being, two hypotheses were generated. It was hypothesis that self-forgiveness would be related to and subjective well-being indirectly through meaning orientation (Hypothesis 5a; *Path 6* and *Path 13*). In addition, self-forgiveness would be related to subjective well-being indirectly through pleasure orientation (Hypothesis 5b; *Path 7* and *Path 14*). Suprisingly, the results indicated that self-forgiveness had negative effect on subjective well-being indirectly through meaning orientation while self-forgiveness didn't have an influence on subjective well-being through pleasure orientation. Particularly, participants having high score on the self-forgiveness scale were proned to get low scores on the meaning orientation subscale. Thus, results of the study did not support both of the hypotheses 5a-b. The unexpected finding in the current study was that the direct and indirect effects of self-forgiveness on subjective well-being were in opposite directions. That is, there is a negative direct effect between self-forgiveness and meaning orientation whereas there is a positive direct effect between meaning orientation and subjective well-being. Therefore, it is possible to state that self-forgiveness may not necessarily requires a search for meaning in experiencing subjective well-being. There is no empirical research regarding to the indirect relationships between self-forgiveness and orientation to happiness in the literature. Besides, the path coefficient (-.014) was too small

to consider. Therefore, making further discussion on this issue may go beyond the scope of the present study which may lead to speculation.

It was hypothesized that self-compassion would be indirectly related to subjective well-being through meaning (Hypothesis 6a; Path 8 and Path 13). Hypothesis 6a was supported by the results indicating that there was a mediator and positive indirect relationship between self-compassion and subjective well-being through meaning orientation. Proposed paths between self-compassion and meaning orientation (*Path 8*) and between meaning orientation and subjective well-being (*Path 13*) were significant. Thus, self-compassion was positively related to meaning orientation, which in turn, was positively related to subjective well-being; participants who had more self-compassion had more meaning orientation and had higher subjective well-being. Regarding to self-compassion, a second hypothesis was that self-compassion would be indirectly related to subjective well-being through pleasure orientation (Hypothesis 6b; *Path 10* and *Path 14).* It was interesting to find that the findings of the current study didn't confirmed the hypothesis 6b due to nonsignificant pathway between pleasure orientation and dependent variable of the study (Path 14). In the current literature, the indirect effect of orientation to happiness has been neglected area, therefore, it made it difficult to discuss and interpret the result based on emprical evidence. By means of direct effect, self-compassion had statistically significant and medium direct effect on subjective well-being. That is, the higher the participants' self-compassion, the more they had subjective well-being. This finding was in line with Wei et al. (2011)'s study since they found statistically significant direct effect of self-compassion on subjective well-being in a sample of college students. Similarly, Gilbert and Irons (2005) stated that self-compassion raises the level of well-being because self-

compassion helps people feel a greater sense of relatedness and security. They suggest that self-compassion inactivates the threat system (related to feelings of insecurity, defensiveness, and the limbic system) and enable the self-soothing system (related to feelings of secure attachment, safeness, and the oxytocin-opiate system).

Similarly, two different hypothesis were generated for indirect effect between subjective vitality and subjective well-being. While subjective well-being was significantly predicted by the indirect effect of subjective vitality through meaning (Hypothesis 7a), subjective well-being was not significantly predicted by the indirect effect of subjective vitality through pleasure (Hypothesis 7b). Furthermore, the findings demonstrated that subjective vitality had a strong influence on both happiness orientations (meaning and pleasure) and subjective well-being. That is, the model confirmed that subjective vitality influenced subjective well-being both directly and through the mediating effect of meaning orientation in the expected directions. More specifically, having high subjective vitality level resulted in increased meaning orientation and subjective well-being level. Therefore, the impact of subjective vitality on subjective well-being was found to be mediated by meaning orientation as well as its noteworthy direct influence on subjective well-being. In the same vein, various studies already explored that subjective vitality caused a variety positive outcomes such as self-actualization, self-esteem, motivation and self-determination (Ryan & Frederick, 1997), autonomy (Deci & Ryan, 1991), and lack of depression (De Negri & Moretti, 1971). Concerning subjective well-being, there are few studies which found the connection between subjective vitality and subjective well-being. For instance, Govindji and Linley (2007) showed that subjective vitality was significantly correlated with subjective well-being (.52). Thus, it can be said

that subjective vitality played a significant and positive role in subjective well-being both directly and indirectly.

Lastly, hypotheses 8 and 9 predicted that orientation to happiness variables (meaning and pleasure) would be related to subjective well-being. According to current study results, meaning orientation had a significant effect on subjective well-being (hypothesis 8), however there wasn't a significant direct relationship between pleasure orientation and subjective well-being (hypothesis 9). In other words, meaning was found to more important rather than pleasure as determinants of subjective well-being. Therefore, the relationship between meaning orientation and subjective well-being was in the expected directions while the relationship between pleasure orientation and subjective well-being was not found as reported in previous studies (Chan, 2013; Kavcic & Avsec, 2013; Schueller & Seligman, 2010). Also, studies revealed that engagement and meaning orientations have powerful relations with life satisfaction than pleasure orientation (Schueller & Seligman, 2010; Vella-Brodrick et al., 2009). Several other studies also suggested that meaning and engagement orientations contribute more to individuals' subjective well-being than pleasure orientation (Chen et al. 2010; Kumano 2011; Park et al. 2009; Schueller & Seligman 2010; Vella-Brodrick et al., 2009). Similar to findings of the current study, Vella-Brodrick (2006) reported that meaning orientation was correlated with satisfaction with life, pleasure orientation was not significantly correlated with satisfaction with life. In addition, pleasure (.26) was the lowest orientation correlated with positive affectivity while meaning (.44) and engagement (.41) were significantly correlated with positive affectivity.

Taken together the results of this this study yielded some important findings. For example, the findings of the study have contributed to the efforts to understand personal characteristics associated with subjective well-being of university students. It is clear that the role of subjective vitality was the strongest predictor in subjective well-being. In the present study, most of the results were consistent with the literature. When considering the indirect effect proposed by the model, meaning mediated the effect of self-forgiveness, self-compassion, and subjective vitality. Nevertheless there were some unexpected findings such as the nonsignificant role of pleasure orientation. More particularly, this study reported that individuals with high self-forgiveness, self-compassion, and subjective vitality are more oriented with meaning rather than pleasure which lead to subjective well-being. Overall, this current study confirmed the mediational role of meaning between personal variables and subjective well-being.

Regarding unexpected result of the nonsignificant indirect effect of pleasure, one of the explanation might be related to psychometric characteristics of orientation to happiness scale. As Peterson et.al (2005) stated, some items can be problematic and it is explainable due to high factor loadings of same items on different orientations. The second reason might be related to the charactersitics of sample. University students are in a transtion period from adolecents to young adult. In this period, they mostly experience anxiety, depression, close relationship problems (Skinner & Zimmer-Gembeck, 2007). Therefore, university students lessen and restrain taking pleasure in doing something in their life. Lastly, regarding the culture, happines can be differently defined in the different cultures (Diener et al., 2003). The individualistic and collectivistic cultures are the most well-known discrimination in terms of culture. People in the collectivistic cultures tend to

sacrificing one's behaviors, desires or emotions for the sake of others whereas the frequency of positive affects such as joy or excitement are important for people in the individualistic cultures (Suh, Diener, Oishi, & Triandis, 1998). Turkey contains certain characteristics of collectivistic culture and traditional figures such as minor emphasis on pleasure in life events, lower bias to think of the frequency of positive affects and life satisfaction, and more consulting the social appraisals, approvement, support, and other social references (Suh et al., 1998). These cultural differences can be the reason why meaning orientation is more related than pleasure orientation with subjective well-being. Therefore, experience of life of meaning and its connections to happiness appear notably complicated and needs more empirical supports. Future research are required to clear up our understanding the different orientation to happiness and their associations to positive and negative affectivity in consideration of cultural factors. Certainly, in the future cross cultural studies should be performed in order to clarify the impacts of culture. In this way, it would be possible to investigate the relationships of variables in the present study regarding their variation in different cultures.

In addition, meaning orientation was only mediator on subjective well-being in this study. This finding might have been influenced by family'attitudes because the socioeconomic status of the families of university students in the current study is average or lower the average. Students might feel under pressure to have good scores from the exams and have a good job after the graduation. Therefore, students prefer participating meaningful activities instead of pleasurable activities for their career. Another explanation could be related to their developmental period, in that, they are in late adolescence and they are in search of meaning as a spesific characteristic of this period

(Erikson, 1963). When considering their seeking meaning spesifically in this period, the result become more understandable.

5.2 Implications

The present study may have several implications for research in counseling. First of all, through examining psychometric properties of Subjective Vitality Scale and Orientation to Happiness Scale, it would be important to understand the concept of subjective vitality and orientation to happiness in the Turkish culture context. At this point, translating and adapting the Subjective Vitality Scale and the Orientation to Happiness Scale into the Turkish language and culture can promote making research on cross-cultural studies.

Besides adaptation of this scale into Turkish, the outcomes of the current study may provide some cues for counselor educators. The current study indicated that self-forgiveness, self-compassion, and subjective vitality are also powerful factors with their contribution in subjective well-being of clients. The current literature is consistent in showing that personal characteristics are the most robust predictors of happiness (Steel, Schmidt, & Shultz, 2008). However, no research has been found which include these predictors in a model to examine the unique contribution of each to subjective well-being. In addition to this, the question of what kinds of personality characteristics leads to orientation to happiness and higher levels of subjective well-being. In counseling education, these issues are of importance since counselors are expected to be knowledgeable regarding these concepts and the processes with respect to their effects on subjective well-being. Moreover, university counseling services should not ignore the

mediating effects of orientation to happiness in the relationship between personal characteristics and subjective well-being. Therefore it is important that these concepts should be taught in counselor education programs. Thus, counselors can teach clients some useful skills to increase their well-being level.

Self-forgiveness, self-compassion (loving yourself), and subjective vitality are therapeutic tools to facilitate healing process and to help clients dealing with interpersonal offenses, hurt, and traumatic experiences. Therefore, it is also hoped that the findings of the present research may provide further insight to practitioners working in university counseling centers when measuring subjective well-being, planning preventive and remedial programs and interventions for clients with subjective well-being and related issues. Additionally, based on the results of this study, some well-being intervention programs can be developed for university students in the counseling centers. Testing model in the current study can be used as a guide for developing intervention program. These programs may be aimed at reducing the experience of negative affect, lack of forgiveness, and other negative responses. More spesifically, as determinants of subjective well-being process in Turkish culture, the healing power of self-forgiveness and self-compassion on university students can contribute the development of subjective well-being training programs that used in university counseling centers. Therefore, counseling centers in universities can take more active role in promoting student's well-being. In Turkish universities, mental health service are limited and students are shy about visiting the counseling centers.

Lastly, another significant finding of the study was that subjective vitality was the strongest predictor for factors of subjective well-being and meaning

orientation is the single mediator for relationship between personal characteristics and subjective well-being. In the counseling process, the knowledge about physical as well as psychological vitality would help to counselors to develop more comprehensive preventive strategies. For example, interventions may focus on developing a new set of beliefs about oneself and more positive views of the self. Based on the results of the studies indicating the role of sharing positive experiences in vitality (Lambert, Gwinn, Fincham, & Stillman, 2011), clients might be encouraged to share positive events in their relationships. In addition, more meaningful activities can be provided in the universities.

5.3 Recommendations

Based on results of the current study, it is possible to make some recommendations for future research. First, this study makes valuable contributions by examining the personal characteristics on the subjective well-being. However, different personal characteristics might clarify the individual differences in subjective well-being. For this reason, determining other related personal variables such as mindfullness, internal and external motivation, self-belonging, resilience, and a sense of personal control to provide further information in explaining subjective well-being might be suggested for the further research. Second, in this study, subjective vitality was the strongest predictor for factors of subjective well-being and meaning orientation is the single mediator for relationship between personal characteristics and subjective well-being. The current study was carried out with a sample of Turkish undergraduate students from different grades and faculties. Most of the research with regard to subjective well-being were carried out with undergraduate students (e.g. Deniz et al., 2012; Deniz,

Karakuş, Traş, Eldeleklioğlu, Ozyeşil, & Hamarta, 2013; Ilhan & Bacanlı; 2007; Koydemir & Schutz, 2012; Tuzgöl-Dost, 2006). It is suggested that the contribution of these variables can be different for different samples and in a nation-wide context. Therefore, further research can be conducted with these variables for different ages and more diverse samples each of which might provide further evidence. Third, it is suggested that cross-cultural studies collecting the data from international populations might be conducted. Thereby, it might be possible to investigate the proposed model in the current study corresponding with their variation and stability in different cultural context. Fourth, this study examine the indirect effect of orientation to happiness variable. However, future studies should examine investigate the direct effect of orientation to happiness as a independent variable. Students' orientations to happiness might be seen important for subjective well-being beyond they have positive personal characteristics in their daily life. The existing literature also showed that most of the studies conducted with factors of orientation to happiness as an independent variable (Peterson et al., 2005; Schueller & Seligman, 2010; Vella-Brodrick et al., 2009). And also, the indirect effect of different variables such as relationship satisfaction or coping strategies should be investigated in the different model explaining the subjective well-being. Lastly, in CFA results, engagement factor had some problematic scores, therefore, researchers decided to exclude preventing structural problems on the proposed model and continued with two factors of orientation to happiness. For further research, engagement factor of orientation to happiness scale can be reassessed by adding new items.

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APPENDICES
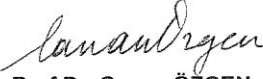
Appendix A: Middele East Technical University Human Subjects Ethics Committee Approval Letter

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

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Sayı: 28620816/ 47   27 Şubat 2013

Gönderilen: Prof. Dr. Esin Tezer
             Eğitim Bilimleri Bölümü
Gönderen :   Prof. Dr. Canan Özgen
             IAK Başkan Yardımcısı
İlgi   : Etik Onayı

Danışmanlığını yapmış olduğunuz Eğitim Bilimleri Bölümü Doktora öğrencisi Fevziye Dolunay'ın "Öznel İyi Oluşun Yordayıcıları Olarak Öz-Duyarlılık, Affetme, Mutluluğa Yönelim ve Pozitif Rasyonal Olmayan İnançların İncelenmesi" isimli araştırması "İnsan Araştırmaları Komitesi" tarafından uygun görülerek gerekli onay verilmiştir.

Bilgilerinize saygılarımla sunarım.

Etik Komite Onayı

Uygundur

27/02/2013

Prof.Dr. Canan ÖZGEN
Uygulamalı Etik Araştırma Merkezi
(UEAM) Başkanı
ODTÜ 06531 ANKARA

Appendix B: Subjective Vitality Scale Permission Letter

From: Fevziye Dolunay, [mailto:fdolunay@metu.edu.tr]

Sent: Tueasday, February 5, 2013, at 6:20 AM,
To: "Frederick-Recascino, Christina M. "<frederic@erau.edu>
Subject: About Permission for Adaptation of Subjective Vitality Scale

Dear Dr Christina Frederick-Recascino

I am a research assistant and a PhD student in Department of Psychological Counseling and Guidance at Middle East Technical University. Currently,my thesis is related to subjective well-being. In paralell with my dissertation purpose, I would like to ask your permission to make adaptation of Subjective Vitality Scale.

Thank you so much for your concern in advance. I am very much looking forward to hearing from you.

Kind regards,
Res. Assist. Fevziye Dolunay

Middle East Technical University
Faculty of Education
Psychological Counseling and Guidance
06800 Ankara/ Turkey
Tel: 90 312 210 4042

On Thursday, February 5, 2013 at 6:34 pm, Frederick-Recascino, Christina wrote:

Dear PhD Candidate Dolunay,
Thank you for your email. Certainly, you have my permission to use and adapt my Vitality Scale for your research. I hope the work goes well for you and if you are able, please let me know how your study turns out.

Best regards,
Christina Frederick-Recascino

Appendix C: Orientation to Happiness Scale Permission Letter

From: Fevziye Dolunay, [mailto:fdolunay@metu.edu.tr]
Sent: Tueasday, February 12, 2013, at 6:55 AM,
To: "Nansook Park" <nspark@umich.edu>
Subject: About Permission for Adaptation of Orientation to Happiness

Dear Dr Nansook Park
I am a research assistant and a PhD student in Department of Psychological
Counseling and Guidance at Middle East Technical University. Currently,my
thesis is related to subjective well-being. In paralell with my dissertation
purpose, I would like to ask your permission to make adaptation of
Orientation to Happiness

Thank you so much for your concern in advance. I am very much looking
forward to hearing from you.
Kind regards,
Res. Assist. Fevziye Dolunay
Middle East Technical University
Faculty of Education
Psychological Counseling and Guidance
06800 Ankara/ Turkey
Tel: 90 312 210 4042

On Thursday, February 14, 2013 at 4:23pm, Park, Nansook wrote:

Dolunay,
I give you a permission to use OTH measure for your study.
Best!

Nansook Park, Ph.D., NCSP
Professor, Department of Psychology
Director, Michigan Positive Psychology Center
Faculty Associate, UM Depression Center
Faculty Affiliate, Joint Doctoral Program in Social Work & Psychology
University of Michigan
530 Church Street
Ann Arbor, MI 48109

Appendix D: Demographic Information Form

Üniversite Öğrencilerinin Öznel İyi Oluşu

Bu çalışma, üniversite öğrencilerinin öznel iyi oluşunu etkileyen faktörleri incelemek amacıyla yapılmaktadır. Ankette sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak, sadece araştırmacılar tarafından değerlendirilecek ve elde edilecek bilgiler bilimsel yayınlarda kullanılacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz.

Çalışma hakkında daha fazla bilgi almak için Arş. Gör. Fevziye Dolunay (fdolunay@metu.edu.tr) ile iletişim kurabilirsiniz.

ODTÜ Eğitim Bilimleri Bölümü

Kişisel Bilgiler

1. **Yaşınız:** ………

2. **Cinsiyetiniz:** K ( )   E ( )

3. **Fakülteniz:** ……………………………………………

4. **Bölümünüz:** ……………………………………………..

5. **Sınıfınız:** ……………………………………………...

Appendix E: Sample Item of Self-Forgiveness Subscale in Heartland

Heartland Forgiveness Scale (HFS)

Kendini Affetme Ölçeği

Aşağıdaki ifadelerin sizi ne derecede yansıttığını her maddenin yanındaki ölçek üzerinde belirtiniz.

Beni hiç	**Beni pek**	**Beni biraz**	**Beni tamamen**
Yansıt<u>mı</u>yor	**yansıt<u>mı</u>yor**	**yansıtıyor**	**yansıtıyor**

1_____2_____3_____4_____5_____6_____7

1. İşleri berbat ettiğimde önce kötü hissetmeme rağmen zamanla kendimi rahatlatabilirim.	1	2	3	4	5	6	7
2. Yaptığım olumsuz şeyler için kendime kin tutarım.	1	2	3	4	5	6	7
3. Yaptığım kötü şeylerden öğrendiklerim onlarla baş etmemde bana yardımcı olur.	1	2	3	4	5	6	7

Appendix F: Sample Item of Self-Compassion Scale (SCS)

Öz-Duyarlılık Ölçeği

Aşağıdaki ifadelerin sizin için ne kadar doğru olduğunu her maddenin yanındaki ölçek üzerinde belirtiniz.

Hiçbir zaman	Nadiren	Sık sık	Genellikle	Her zaman
1	2	3	4	5

1. Bir yetersizlik hissettiğimde, kendime bu yetersizlik duygusunun insanların birçoğu tarafından paylaşıldığını hatırlatmaya çalışırım.	1	2	3	4	5
2. Kişiliğimin beğenmediğim yönlerine ilişkin anlayışlı ve sabırlı olmaya çalışırım.	1	2	3	4	5
3. Bir şey beni üzdüğünde, duygularıma kapılıp giderim.	1	2	3	4	5

Appendix G: Sample Item of Subjective Vitality Scale (SVS)

Yaşam Enerjisi Ölçeği

Aşağıdaki ifadelerin sizin için ne kadar doğru olduğunu her maddenin yanındaki ölçek üzerinde belirtiniz

Hiç doğru değil   **Biraz doğru**   **Çok Doğru**

1_____2_____3_____4_____5_____6_____7

1. Kendimi canlı ve yaşam dolu hissediyorum.	1	2	3	4	5	6	7
2. Kendimi pek zinde hissetmiyorum.	1	2	3	4	5	6	7
3. Bazen kendimi o kadar canlı hissediyorum ki coşup taşmak istiyorum	1	2	3	4	5	6	7

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

Yazısma Adresi: Arş.Gör. Fevziye Dolunay Cuğ, Orta Doğu Teknik Üniversitesi, Eğitim Fakültesi, Psikolojik Danaışma ve Rehberlik Bölümü, 06800, Ankara

e-mail: dolunayfevziye@gmail.com
fdolunay@metu.edu.tr

Appendix H: Sample Item of Orientation to Happiness Scale (OTH)

Mutluluk Yönelimi Ölçeği

Aşağıdaki ifadelerin size uygun olup olmadığını her maddenin yanındaki ölçek üzerinde belirtiniz.

Bana hiç uygun değil   1_____2_____3_____4_____5 Bana çok uygun

1. Ne yapıyor olduğumdan bağımsız olarak zaman çok hızlı geçiyor.	1	2	3	4	5
2. Hayatım daha yüksek bir amaca hizmet ediyor.	1	2	3	4	5
3. Hayat sağlayabileceği keyifleri ertelemek için çok kısa.	1	2	3	4	5

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

Yazışma Adresi: Arş.Gör. Fevziye Dolunay Cuğ, Orta Doğu Teknik Üniversitesi, Eğitim Fakültesi, Psikolojik Danaışma ve Rehberlik Bölümü, 06800, Ankara

e-mail: dolunayfevziye@gmail.com
fdolunay@metu.edu.tr

Appendix I: Sample Item of Positive and Negative Affect Scale (PANAS)

Pozitif ve Negatif Duygu Ölçeği

Aşağıdaki duygu ifadelerini genelde ne sıklıkla yaşadığınızı her maddenin yanındaki ölçek üzerinde belirtiniz.

Çok az veya Hiç   Biraz   Ortalama   Oldukça   Çok fazla

1_____2_____3_____4_____5

1. İlgili	1	2	3	4	5
2. Sıkıntılı	1	2	3	4	5
3. Heyecanlı	1	2	3	4	5

Appendix J: Sample Item of Satisfaction with Life Scale(SWLS)

Yaşam Doyumu Ölçeği

Aşağıdaki ifadelerin size uygun olup olmadığını her maddenin yanındaki ölçek üzerinde belirtiniz.

1.   Kesinlikle katılmıyorum

2.   Biraz katılmıyorum

3.   Katılmıyorum

4.   Ne katılıyorum ne de katılmıyorum

5.   Çok az katılıyorum

6.   Katılıyorum

7.   Kesinlikle katılıyorum

1. Pek çok açıdan ideallerime yakın bir yaşamım var.	1	2	3	4	5	6	7
2. Yaşam koşullarım mükemmeldir.	1	2	3	4	5	6	7
3. Yaşamım beni tatmin ediyor.	1	2	3	4	5	6	7

Appendix K: The CFA Model of Self-Forgiveness with Standardized Estimates in This Study
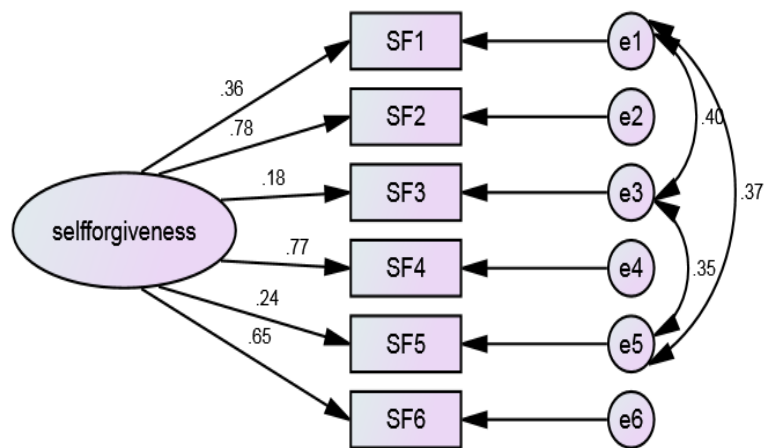
Appendix L: The CFA Model of Self-Compassion with Standardized Estimates in This Study
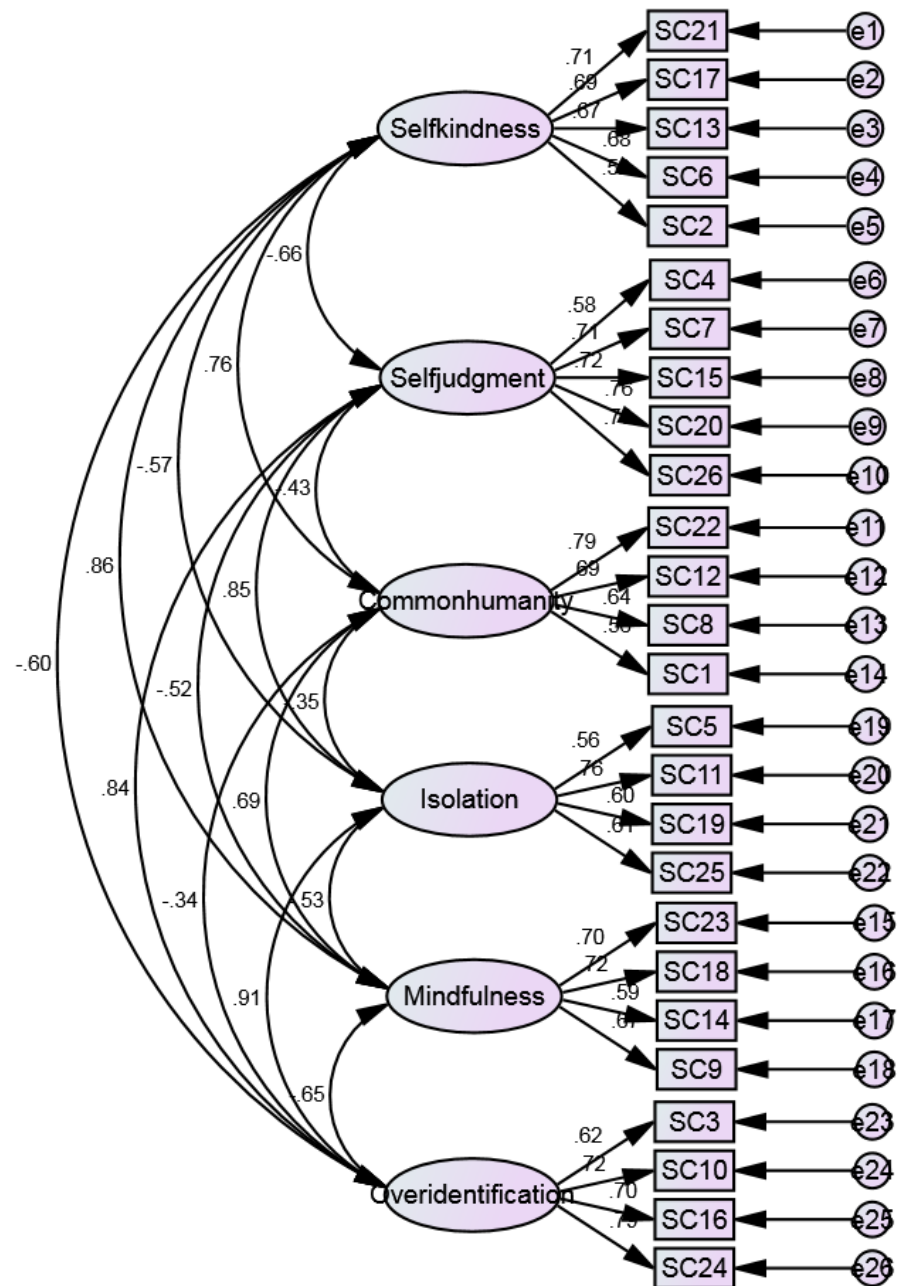
Appendix M: The CFA Model of PANAS with Standardized Estimates in This Study

Appendix N: The CFA Model of SWL with Standardized Estimates in This Study

TÜRKÇE ÖZET

ÖZNEL İYİ OLUŞUN YORDAYICILARI OLARAK KENDİNİ AFFETME, ÖZ-DUYARLILIK, ÖZNEL YAŞAM ENERJİSİ VE MUTLULUĞA YÖNELİM

1. GİRİŞ

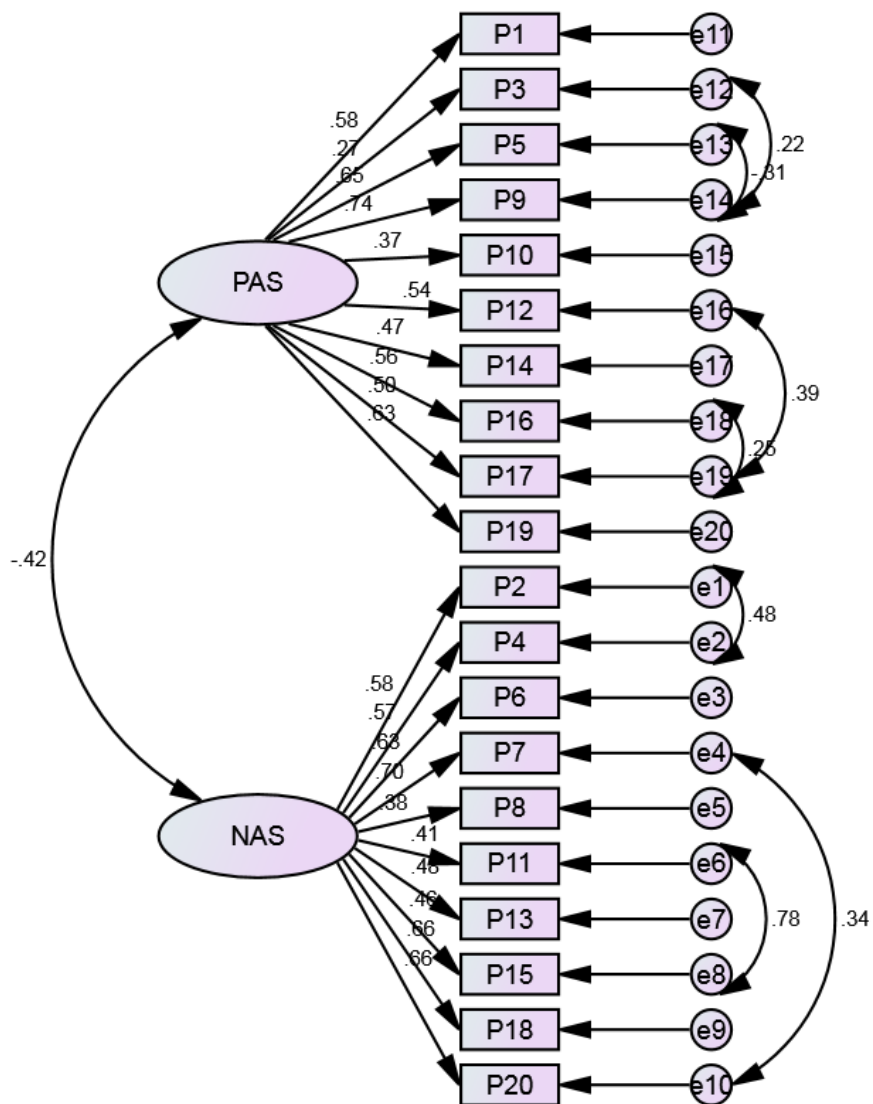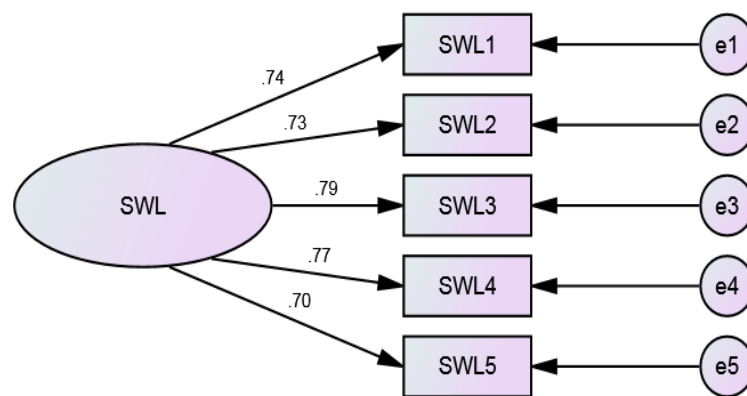Mutlu olma ya da iyi bir yaşama sahip olma antik dönemlerden itibaren insanların ilgisini çekmiştir. "Hedonism" in öncüsü olan Epicurus, mutluluğun yaşamdan haz alma ile ilgili olduğunu, "Eudemoni" nın temsilcisi Aristoteles ise mutluluğun kişilerin potansiyellerini gerçekleştirmeleri ile ilgili olduğunu belirtmiştir (Deci ve Ryan, 2008; Diener Suh, ve Oishi, 1997; Kashdan, Biswas- Diener, ve King, 2008). Mutluluğa yönelik bu iki yaklaşım birbirlerinden kavramsal olarak farklı olmalarına rağmen aynı zamanda birbirleriyle ilişkilidir. İyi oluş alanyazınında, mutluluğa yönelik bu iki yaklaşım farklı iyi oluş durumlarını temsil etmektedir. İlk olarak, hedonistic yaklaşıma dayalı olan *"Öznel İyi Oluş"* duygusal ve bilişsel olarak iki farklı bileşenden oluşmaktadır. Öznel iyi oluş kavramında, bireylerin olumlu ve olumsuz duyguları ne sıklıkla hissettikleri ve yaşamdan ne kadar doyum sağladıkları değerlendirilir (Diener, 1984).

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İkinci olarak, eudaimonia yaklaşımını temel alan *"Psikolojik İyi Oluş"* kavramı, bireylerin, yeterlilik, güçlü ilişkilere sahip olmak ve kendini kabul etmek gibi özellikleri ile değerlendirilir (Ryffe, 1989). Kısaca, eudemonic yaklaşım psikolojik iyi oluşa işaret ederken hedonistic yaklaşım öznel iyi oluşa işaret etmektedir.

Öznel iyi oluşun teorik altyapısını oluşturmak için, daha önce geliştirilmiş olan teorilerden faydalanılmıştır. Tüm bu teoriler, öznel iyi oluşun arttırılmasına yönelik farklı bakış açıları oluşturmaktadır. Alanyazında, kişisel özelliklerin rolüne vurgu yapan iki yaklaşım olan Yukarıdan Aşağı (Top-Down)/Aşağıdan Yukarı (Bottom-Up) ve Dinamik Denge modeli bu çalışma da aşağıdaki şekilde özetlenmiştir. İlk olarak, Diener (1984) tarafından ileri sürülen Yukarıdan Aşağı (Top-Down) ve Aşağıdan Yukarı (Bottom-Up) faktörleri ele alınmıştır. Araştırmacılar (Diener ve ark., 1999; Diener, 2000; Diener & Ryan, 2009; Duruyappah, 2010), bu yaklaşımları içsel (örn.; karakter) ve dışsal (örn.; demografik) faktörler olarak ayırmıştır. Diener ve ark. (1999), yukarıdan aşağıya yaklaşımını bireysel özellikler (değerler ve amaçlar gibi), aşağıdan yukarı yakalaşımını da dışsal olaylar ve demografik özellikler olarak tanımlamıştır. Diener ve Ryan (2009) aşağıdan yukarı yaklaşımına göre kişilerin aynı olaylar karşısında aynı tepkileri vermediğini ve aynı durumdaki bazı kişilerin olaylara daha fazla olumlu anlam yüklediği ve daha fazla mutlu olduğunu belirtmişlerdir. Diğer bir deyişle, kişilerin yüksek öznel iyi oluş düzeyi kişisel özelliklerden kaynaklı olarak olaylara olumlu tepki vermeleri ile ilişkilidir (Duruyappah, 2010). Bazı araştırmacılar (Andrews & Withey, 1976), öznel iyi oluşun evlilik, iş ve sağlık gibi dışsal faktörlerin sonucu olduğuna inanırken bazı araştımacılar da (Peterson ve ark., 2007; Myers & Diener, 1995) içsel faktörlerin rolünü savunmaktadırlar. Bütüncül bir yaklaşım içinde öznel iyi oluşu anlamak için,

bu iki farklı faktörün bir arada değerlendirilmesi önemlidir. Kişisel özelliklerin önemine vurgu yapan ikinci yaklaşım ise, Dinamik Denge modelidir ve bu model Headey ve Wearing (1989) tarafından önerilmiştir. Bu modele göre, bireylerin kişilikleri tarafından belirlenen temel bir öznel iyi oluş düzeyi vardır. Başka bir deyişle, belli kişilik özellikleri olan bireyler olumlu ya da olumsuz yaşam olaylarından sonra kendine özgü öznel iyi oluş düzeyine geri dönerler. Bu aynı zamanda kişinin "mutluluk ayar noktası" olarak adlandırılır. Bu durum kişinin öznel iyi oluş düzeyinin çevresel faktörler gibi değişken faktörlerden değil de kişilik gibi daha sabit faktörlerden etkilendiğini göstermektedir.

Bu çalışmada temel alınan öznel iyi oluş, yaşam doyumu, olumlu duyguların sıklığı ve olumsuz duyguların azlığı gibi üç farklı bileşenden oluşmaktadır (Diener, 1984; 2000). Öznel iyi oluş alanyazını ilk yıllarda belirli alanlara yoğunlaşmıştır. Bu alanlar; cinsiyet, yaş ve ırk gibi demografik değişkenler (DeNeve ve Cooper, 1998; Myers ve Diener, 1995; Katja, Paivi, Marja-Terttu, ve Pekka, 2002; Shmotkin, 1990), sosyoekonomik düzey (örn., Myers ve Diener, 1995; Tong ve Song, 2004); fiziksel çekicilik (örn., Diener, Wolsic ve Fujita (1995); kontrol odağı (örn., DeNeve ve Cooper, 1998; Kelley ve Stack, 2000); ebeveyn tutumu ve desteği (e.g., Young, Miller, Norton ve Hill, 1995), dinsellik ve maneviyat (örn., Daaleman, 1999; Fabricatore, Handal ve Fenzel, 2000) gibi konular yer almaktadır. Son yıllarda ise, araştırmacılar öznel iyi oluş alanındaki çalışmalarının konu alanlarını yenilemişlerdir. Çalışmalar, kişilik özelliklerinin öznel iyi oluşun üzerinde en güçlü etkiye sahip olduğunu göstermiştir (Myers ve Diener, 1995). Diğer bir deyişle, iyi imkanlara ya da çevreye sahip olmak yüksek öznel iyi oluş düzeyi için yeterli olmayabilir, ancak olumlu kişisel özellikler öznel iyi oluşun önemli bir parçasını oluşturabilmektedir.

Bu nedenle, kişilik özellikleri ile öznel iyi oluş arasındaki ilişkiler kapsamlı olarak araştırılmıştır. Bu kişilik özellikleri arasında; beş faktör kişilik özelliği, (McCrae ve Costa 1987), dışadönüklük ve nörotisizm (DeNeve ve Cooper, 1998), öz-güven (Diener ve Diener, 1995), iyimserlik (Scheier ve Carver 1992), algılanan denetim (Lefcourt, 1992) yer almaktadır. Son yıllarda ise daha kapsamlı bir şekilde öznel iyi oluşun, bu çalışmada sunulan modeldeki değişkenler olan kendini affetme (Lawler-Row ve Piferi, 2006; Maltby, Day ve Barber, 2004), öz-duyarlılık (Allen ark., 2012; Philips ve Freguson, 2013) ve öznel yaşam enerjisi (Ryan & Frederick, 1997) değişkenleriyle ilişkisi incelenmiştir. Bu çalışmada belirtilen bu kişilik özellikleri, öznel iyi oluşa sağladıkları katkı hakkındayi bilgiyi genişletmek ve tüm bu değişkenlerle yapılan sınırlı sayıdaki Türkçe çalışmalara katkı sağlamak amacıyla seçilmiştir.

İlk olarak, kendini affetme, Enright (1996) tarafından "bireyin yaptığı hata ile yüzleşmesi sonucu kendine karşı hissettiği kızgınlık yerine kabul, cömertlik ve sevgi gibi olumlu duygular geliştirmeye istek duyması" (p. 115) olarak tanımlanmıştır. Bu tanımdan hareketle, bireylerin öznel iyi oluş düzeylerini belirleyen önemli değişkenlerinden birinin affetme kavramı olduğu düşünülmektedir. Affetme konusundaki alanyazın incelendiğinde, affedici bireylerin daha az affedici bireylerden daha iyi bir yaşam doyumuna sahip olduğu görülmektedir (Bono ve McCullough, 2006). Yakın zamanda üniversite öğrencileriyle yapılan bir çalışmada, kendini affetme özelliğinin iyi oluşun arttırılmasında önemli bir gösterge olduğu bulunmuştur (Hanna, 2012).

Ikinci olarak, öz-duyarlılık kavramı Neff (2003) tarafından "bireyin acı ve sıkıntı çekmesine neden olan duygularına açık olması, kendine özenli ve

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sevecen tutumlarla yaklaşması, yetersizlik ve başarısızlıklarına karşı anlayışlı ve yargısız olması ve yaşadığı olumsuz deneyimlerin insan yaşamının bir parçası olduğunu kabul etmesi" (p. 224) olarak tanımlanmıştır. Kuramsal olarak, öznel iyi oluş ile öz-duyarlılık arasında pozitif bir ilişki olduğu varsayılmaktadır. Neff (2004) öz-duyarlılığın olumsuz duyguları olumlu duygulara çeviren bir duygu kontrolü işlevi olduğunu belirtmiştir. Bu düşünceye göre, öz-duyarlılık öznel iyi oluşu geliştirme veya arttırma konusunda yardımcı olabilir. Ampirik olarak bakıldığında, öz-duyarlılığın yaşam doyumu (Neff, 2003), mutluluk/olumlu duygular (Neff ark., 2007) ve psikolojik iyi oluş (Neff, 2004) ile arasında olumlu bir ilişki olduğu bulunmuştur.

Üçüncü olarak, bireylerin öznel iyi oluşunu belirleyen bir diğer önemli kavramın ise öznel yaşam enerjisi olduğu düşünülmektedir. Öznel yaşam enerjisi Ryan ve Frederick (1997) tarafından "bireyin enerji ve canlılığa sahip olma tecrübesinin bilincinde olma"(p. 530) olarak tanımlanmıştır. Öznel iyi oluş ve öznel yaşam enerjisi arasındaki ilişkiyi araştıran çok az çalışmaya rastlanmıştır. Govindji ve Lindley (2007)'ye göre öznel yaşam enerjisi ile öznel iyi oluş arasında olumlu ve anlamlı bir ilişki vardır. Bir diğer çalışmaya göre de; yüksek öznel iyi oluş düzeyine sahip bireyler yüksek öznel yaşam enerjisi düzeyine sahip olma eğilimlidirler (Ryan ve Frederick, 1997).

Kendini affetme, öz-duyarlılık ve öznel yaşam enerjisini bir arada değerlendirdiğimizde, bu üç değişkenin olumlu duyguları ve yaşam enerjisini arttırdığı ve olumsuz duyguları azalttığı görülmektedir. Bu nedenle bu üç olumlu kişilik özelliği, bu çalışma kapsamında önerilen modelde öznel iyi oluşun yordayıcıları olarak ele alınmıştır.

Diğer taraftan, farklı kişilik özelliklerinin farklı yollarla mutluluğa yöneldikleri bulunmuştur (Anic ve Toncic, 2013). Bu nedenle, "mutluluk yönelimleri" bu çalışmadaki varsayılan modele ara değişken olarak konulmuş ve bireylerin mutluluğa hangi yollardan yöneldikleri incelenmiştir. Peterson, Park ve Seligman (2005) tarafından geliştirilen kavram üç faktörden oluşmaktadır: (1) Keyif; olumlu duyguları en üst düzeye çıkarma, olumsuz duyguları en alt düzeye indirme, (2) Anlam; yüksek bir amaca sahip olma ve bu amaca ulaşmak için gücünü kullanma, (3) Bağlılık; elindeki işe dalma ve bu işi yaparken tüm dikkatini verme.

1.2 Çalışmanın Amacı

Bu çalışmanın amacı, üniversite öğrencilerinin öznel iyi oluş düzeylerinde kendini affetme, öz-duyarlılık, öznel yaşam enerjisi ve mutluluğa yönelim (anlam, keyif ve bağlılık) değişkenleri arasındaki yapısal ilişkiyi ve bu değişkenlerin öznel iyi oluş düzeyine katkılarını incelemektir. Bu bağlamda test edilecek model, bağımsız değişkenlerin (kendini affetme, öz-duyarlılık, öznel yaşam enerjisi) etkisinin yanısıra mutluluğa yönelim (anlam, keyif ve bağlılık) değişkenlerinin ara değişken rolünü de test etmektedir (Şekil 1.1, sayfa 13)

Diğer bir deyişle, genel olarak bu araştırmada şu soruya cevap aranmaktadır: Öznel iyi oluş; kendini affetme, öz-duyarlılık, öznel yaşam enerjisi ve mutluluğa yönelim (anlam, keyif ve bağlılık) değişkenleri tarafından ne ölçüde yordanmaktadır?

Daha açık bir ifadeyle, bu çalışmada aşağıda belirtilen hipotezler test edilecektir:

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1. Hipotez: Kendini affetme ve öznel iyi oluş arasında bir ilişki vardır (Yol 4)

2. Hipotez: Öz-duyarlılık ve öznel iyi oluş arasında bir ilişki vardır (Yol 10)

3. Hipotez: Öznel yaşam enerjisi ve öznel iyi oluş arasında bir ilişki vardır (Yol 15)

4. Hipotez: Kendini affetme, öz-duyarlılık ve öznel yaşam enerjisi arasında bir ilişki vardır (Yol 1, Yol 2, ve Yol 3).

5. Hipotez: Kendini affetme öznel iyi oluş ile dolaylı olarak ilişkilidir
a. anlam yönelimi yoluyla (Yol 5 ve Yol 16)
b. keyif yönelimi yoluyla (Yol 6 ve Yol 17)
c. bağlılık yönelimi yoluyla (Yol 7 ve Yol 18)

6. Hipotez: Öz-duyarlılık öznel iyi oluş ile dolaylı olarak ilişkilidir
a. anlam yönelimi yoluyla (Yol 8 ve Yol 16)
b. keyif yönelimi yoluyla (Yol 9 ve Yol 17)
c. bağlılık yoluyla (Yol 11 ve Yol 18)

7. Hipotez: Öznel yaşam enerjisi öznel iyi oluş ile dolaylı olarak ilişkilidir
a. anlam yönelimi yoluyla (Yol 12 ve Yol 16)
b. keyif yönelimi yoluyla (Yol 13 ve Yol 17)
c. bağlılık yoluyla (Yol 14 ve Yol 18)
8. Hipotez: Öznel iyi oluş ve anlam yönelimi arasında bir ilişki vardır(Yol 16)

9. Hipotez: Öznel iyi oluş ve keyif yönelimi arasında bir ilişki vardır (Yol 17)

10. Hipotez: Öznel iyi oluş ve bağlılık arasında bir ilişki vardır (Yol 18)

1.3 Çalışmanın Önemi

Güncel alanyazın, kişisel faktörlerin mutluluğun en güçlü yordayıcıları olduğunu göstermektedir (Steel, Schmidt, ve Shultz 2008). Bu çalışmada var olan kişisel faktörler (kendini affetme, öz-duyarlılık ve öznel yaşam enerjisi) de öznel iyi oluşun önemli yordayıcıları olarak görülmektedir. Her ne kadar bu değişkenlerin tek tek etkisini inceleyen çalışmalar olsa da bu değişkenlerin hepsinin etkisini gösteren bir çalışmaya alanyazında rastlanmamıştır. Buna ek olarak, farklı kişilik özelliklerinin hangi yol ile mutluğa yöneldiklerini belirlemek ve bu yönelime sahip kişilerin öznel iyi oluş düzeylerini incelemek oldukça önemli görülmektedir. Bu bağlamda, bu çalışmanın önerilen değişkenler arasındaki yapısal ilişkiyi incelemesi ve alanyazına sağlayacağı katkı açısından önemli olduğu düşünülmektedir. Bunlara ek olarak, Öznel Yaşam Enerjisi (Ryan ve Frederick, 1997) ve Mutluluğa Yönelim (Peterson ark., 2005) ölçekleri bu çalışma kapsamında Türkçe'ye uyarlanmıştır. Böylelikle Türk kültürü içerisinde bu iki farklı yapıyı anlamak adına katkı sağlanacağı düşünülmektedir. Ayrıca, bu iki ölçeğin kullanılmasının kültürler arası çalışmalara olanak ve katkı sağlayacağı varsayılmaktadır.

Klinik uygulama açısından bakıldığında, üniversite yaşamında iyi oluşu, öz-duyarlılığı, kendini affetmeyi ve yaşam enerjisini arttırmaya yönelik uygulamaların yapılması psikolojik danışmanlık sürecine yeni ve farklı bakış açıları kazandırabilir. Psikolojik danışmanlık sürecinde, kendini affetme, öz-duyarlılık ve kişilerin mutluluk yönelimlerinin belirlenmesi gibi konular birer tedavi edici araç olarak kullanılıp bireylerin iyileşme sürecine pozitif

anlamda katkı sağlayacağı düşünülmektedir. Ayrıca, bu çalışma kapsamında test edilen model, yapılacak uygulama programları ya da grup çalışmalarında önemli bir rehber olarak kullanılabilir.

Bu çalışmanın örnekelmini üniversite öğrencileri oluşmaktadır ve üniversite yaşamı, ergenlikten genç yetişkinliğe adım atılan bir geçiş dönemidir. Bu dönemde, öğrenciler genellikle depresyon, kaygı ve stres gibi duygusal zorluklar yaşayamakatdırlar. Buna ek olarak, öğrencilerin aileleri ve yakın ilişkileri ile ilgili problem yaşamalarına bu dönemde oldukça sık rastlanılmaktadır. Mesela, evden ve aile bakımında uzaklaşma, var olan sosyal ağdaki kişilerin sayısında azalma ve yeni sosyal ilişkiler kurma üniversite yaşamında baş edilmesi gereken zor olaylardandır. Çalışmadaki olumlu kişilik özelliklerin çalışma mekanizmasının anlaşılması ve bu olumlu kişilik özelliklerini arttırmayı amaçlayan uygulamaların oluşturulması öğrencilere bu zorluklarla baş etmelerinde yardımcı olacağı düşünülmektedir.

Tüm bunlar göz önüne alındığında, bu çalışmanın hem psikolojik danışmanlık uygulama alanına hem de psikolojik danışmanlık alanyazınına katkı sağlayacağı düşünülmektedir.

2. YÖNTEM

Bu bölümde örneklem, veri toplama araçları, veri toplama süreci ve verilerin analizleri ile ilgili bölümler yer almaktadır.

2.1 Örneklem

Araştırmaya, Türkiye'nin bir üniversite'sinde eğitim gören 820 (401 kadın ve 412 erkek) öğrenci gönüllü olarak katılmıştır. Öğrencilerin yaşları 18 ile 33 arasında değişmektedir ve yaş ortalaması 21.99 (SS = 1.71)'dur.

2.2 Veri Toplama Araçları

Bu çalışmada, toplam yedi veri toplama aracı kullanılmıştır. Bunlar (1) Demografik Bilgi Formu (DBF), (2) Heartland Affetme Ölçeği, (3) Öz-Duyarlılık Ölçeği, (4) Öznel Yaşam Enerjisi Ölçeği, (5) Mutluluğa Yönelim Ölçeği, (6) Olumlu-Olumsuz Duygu Ölçeği (OODÖ) ve (7) Yaşam Doyumu Ölçeği (YDÖ)' dir.

2.2.1 Heartland Affetme Ölçeği

Heartland Affetme Ölçeği Thompson ve ark. (2005) tarafından kişilerin affetme düzeyini ölçmek amacıyla geliştirilen bir ölçektir. Ölçek 18 maddeden oluşmaktadır ve her bir madde 7 dereceli yanıt formatına sahiptir. Ölçeğin kendini, başkalarını ve durumları affetmek üzere üç alt boyutu vardır. Cronbach alfa iç tutarlık katsayısı kendini affetme alt boyutu için .75, başkasını affetme alt boyutu için .79, durumu affetme alt boyutu için .79 ve toplam puan için .87 olarak bildirilmiştir. Test tekrar test katsayısı kendini affetme alt boyutu için .83, başkasını affetme alt boyutu için .72, durumu affetme alt boyutu için .73 ve toplam puan için .77 olarak rapor edilmiştir (Thompson ve ark., 2005).

Ölçeğin Türkçe uyarlama çalışmaları Bugay ve Demir (2010) tarafından yapılmıştır. İç tutarlık katsayısı kendini affetme için .64, diğerlerini affetme için .79 ve durumu affetme için .76 ve toplam puanı için .81 olarak

bulunmuştur. Ölçeğin orjinal faktör yapısını test etmek için Açımlayıcı ve Doğrulayıcı Faktör Analizi kullanılmıştır. Bu analizlerin uyum değerleri sonuçlarına göre, ölçek Türk öğrenci örnekleminde de orjinal 3 faktörlü yapısını korumaktadır. Bu çalışmada Heartland Affetme Ölçeği'nin kendini affetme alt boyutu kullanılmıştır. Bu çalışma için ölçeğin yapı geçerliği hesaplanmış ve orta düzeyde uyum sağlanmıştır (bkz. s. 51). Ölçeğin Cronbach alfa katsayısı bu çalışma için .72 olarak hesaplanmıştır. Bu çalışmada, sadece kendini affetme alt ölçeği kullanılmıştır.

2.2.2 Öz-Duyarlılık Ölçeği

Öz-Duyarlılık Ölçeği Neff (2003) tarafından geliştirilen ve kişinin öz-duyarlılığını (kendine yönelik duyarlılığını) belirleyen bir ölçektir. Ölçek 6 alt boyuttan ve 5'li Likert tipi 26 maddeden oluşmaktadır. Bu 6 alt boyut; özsevecenliğe karşı öz-yargılama, paylaşımların bilincinde olmaya karşı yabancılaşma ve bilinçliliğe karşı aşırı-özdeşleşme'dir. Cronbach alfa iç tutarlık katsayısı özsevecenlik için .78, karşı öz-yargılama için .77, paylaşımların bilincinde olmak için .80, yabancılaşma için .79, bilinçlilik için .75 ve aşırı-özdeşleşme için .80 olarak hesaplanmıştır. Test tekrar test katsayısı sırasıyla .93, .88, .80, .85, .85, .88 olarak rapor edilmiştir (Neff, 2003)

Ölçeğin Türkçe uyarlama çalışmaları Akın, Akın ve Abacı (2007) tarafından yapılmıştır. İç tutarlık katsayısı özsevecenlik için .78, karşı öz-yargılama için .77, paylaşımların bilincinde olmak için .80, yabancılaşma için .75, bilinçlilik için .75 ve aşırı-özdeşleşme için .81 olarak rapor edilmiştir. Test tekrar test katsayısı sırasıyla 88, .88, .80, .85, .85 and .88 olarak hesaplanmıştır. Ölçeğin orjinal faktör yapısını test etmek için Açımlayıcı ve Doğrulayıcı Faktör

Analizi yapılmıştır. Bu analizlerin uyum değerleri, ölçeğin Türk öğrenci örnekleminde orijinal 6 faktörlü yapısını ortaya çıkarmıştır.

Bu çalışma için ölçeğin yapı geçerliği hesaplanmış ve orta düzeyde uyum sağlanmıştır (bkz. s. 53). Bu çalışmada Öz-Duyarlılık Ölçeği'nin toplam puanı kullanılmıştır. Ölçeğin Cronbach alfa katsayısı için .92 olarak hesaplanmıştır.

2.2.3 Öznel Yaşam Enerjisi Ölçeği

Öznel Yaşam Enerjisi Ölçeği Ryan ve Frederick (1997) tarafından geliştirilen kişilerin yaşam enerjisini belirleyen bir ölçektir. Ölçek 7 dereceli yanıt formatına sahip 7 maddeden oluşmaktadır. Cronbach alfa iç tutarlık katsayısı .84 ve .86 arasında değişmektedir (Ryan ve Frederick, 1997). Ölçeğin Türkçe'ye uyarlanması araştırmacı tarafından yapılmıştır. Uyarlama süreci aşağıdaki bölümlerde belirtilmiştir.

2.2.3.1 Ölçek Çeviri Çalışması

Öznel Yaşam Enerjisi Ölçeği'nin Türkçe çeviri çalışmaları "çeviri tekrar çeviri" yöntemiyle yapılmıştır. Bunun için şu adımlar izlenmiştir: Öncelikle, ölçek üç uzman (psikolojik danışma ve rehberlik alanında doktora yapan iki kişi, ingiliz dilinde uzman bir kişi) tarafından önce İngilizce'ye çevrilmiştir. Araştırmacılar yapılan çevirileri karşılaştırıp en uygun çeviriyi belirleyip Türkçe formu oluşturmuşlardır. Daha sonra farklı üç uzman (psikolojik danışma ve rehberlik alanında doktora yapan bir kişi, İngilizce çeviri uzmanı iki kişi) tarafından maddeler İngilizce'ye geri çevrilmiştir. Geri çevirilerden

sonra araştırmacılar orijinal ölçekteki her bir maddeyi en iyi temsil eden çeviriyi kabul ederek anket formunu oluşturmuşlardır.

2.2.3.2 Ölçek Geçerlik ve Güvenirlik Çalışmaları

Ölçeğin güvenirlik ve geçerliğini belirlemek amacıyla Türkiye'de bir üniversitesi'nde okuyan 144 (78 kadın, 65 erkek, 1 kişi belirtmemiştir) öğrenci ile pilot çalışma yapılmıştır. Pilot çalışmaya katılan katılımcıların ana çalışmaya katılmamıştır. Katılımcıların yaşı 18 ile 33 arasında değişmektedir ve yaş ortalaması 22.09 (SS = 1.96)'dur. Yapı geçerliğini test etmek içinse Doğrulayıcı Faktör Analizi uygunlanmıştır ve bu analiz sonuçlarına göre ölçek yeterli uyum indekslerine sahiptir: [χ^2 (12) = 27.580, p = .00; χ^2/df- $ratio$ = 2.30; CFI = .97, SRMR = .043, RMSEA = .094]. Ölçeğin uyum geçerliği için katılımcılara ölçek ile birlikte Beş Faktör Envanteri ve Kısa Semptom Envanteri uygulanmıştır. Sonuçlar, öznel yaşam enerjisi toplam puanları ile dışa dönüklük (.55), açıklık (.24) ve uyumluluk (.27) arasında anlamlı ve pozitif bir ilişki; öznel yaşam enerjisi toplam puanları ile nörotisizm (-.27) arasında anlamlı ve negatif bir ilişki olduğunu göstermiştir. Ayrıca, öznel yaşam enerjisi, kısa semptom envanterinin tüm fartörleri ile anlamlı ve negatif olarak ilişkili bulunmuştur. Ölçeğin güvenirliği için Cronbach alfa iç tutarlık katsayısı .85 olarak bulunmuştur. Test yeniden test güvenirliği için 45 öğrenciye dört hafta arayla aynı ölçek uygulanmış ve sonuç .84 olarak hesaplanmıştır.

2.2.4 Mutluluğa Yönelim Ölçeği

Mutluluğa yönelim Ölçeği Peterson, Park ve Seligman (2005) tarafından bireylerin mutluluğa yönelimlerini belirlemek amacıyla geliştirilmiş bir

ölçektir. Ölçek, 5'li Likert tip 18 maddeden oluşmaktadır. Ölçekte her biri altı maddeden oluşan 3 farklı alt ölçek bulunmaktadır; keyif, anlam, ve bağlılık. Cronbach alfa iç tutarlık katsayıları keyif için .84, anlam için .77 ve bağlalık için .88 olarak raporlanmıştır (Peterson ark., 2005). Ölçeğin Türkçe'ye uyarlanması araştırmacı tarafından yapılmıştır. Uyarlama süreci aşağıdaki bölümlerde belirtilmiştir.

2.2.4.1 Ölçek Çeviri Çalışması

Mutluluğa Yönelim Ölçeği'ni Türkçe'ye uyarlamak için ölçeği geliştiren araştırmacılardan gerekli izin alındıktan sonra ölçek üç uzman (psikolojik danışma ve rehberlik alanında doktora yapan iki kişi, ingiliz dilinde uzman bir kişi) tarafından Türkçe'den İngilizce'ye çevrilmiştir. Araştırmacılar tarafından her madde için en uygun çeviri belirlendikten sonra farklı üç uzman (psikolojik danışma ve rehberlik alanında doktora yapan bir kişi, İngilizce çeviri uzmanı iki kişi) her bir maddeyi İngilizece'ye geri çeviri yapmıştır. Geri çevirilerden sonra araştırmacılar orjinal ölçekteki her bir maddeyi en iyi temsil eden çeviriyi belirleyerek anket formunu oluşturmuşlardır. Araştırmacılar tarafından geri çevirilerin doğruluğu kontrol edildikten sonra Mutluluğa Yönelim ölçeği geçerlik ve güvenirliğini test etmek üzere uygulamaya hazır hale getirilmiştir.

2.2.4.2 Ölçek Geçerlik ve Güvenirlik Çalışmaları

Ölçeğin güvenirlik ve geçerlik çalışmaları için, 245 (138 kadın, 105 erkek) üniversite öğrencisi pilot çalışma yapılmıştır. Pilot çalışmaya katılan katılımcıların ana çalışmaya katılmamasına dikakt edilmiştir. Katılımcıların yaşı aralığı 17 ile 28 arasındadır ve yaş ortalaması 20.98 (SS = 1.87)'dir.

Ölçeğin yapı geçerliğini belirlemek için yapılan Doğrulayıcı Faktör Analizinin sonuçlarına göre bağlılık alt ölçeğinin bu örneklemde güvenirlilik değerleri düşük bulunmuş ve bu alt ölçek bu çalışmada kullanılmamıştır. Bu nedenle, bağlılık alt ölçeğindeki maddeler çıkarılarak doğrulayıcı fartör analizi yeniden yapılmıştır. Yenilenen analiz sonuçlarına göre; ölçek yeterli uyum indeks değerlerini sağlamıştır: [χ^2(53) =137.848, *p*<.001, *χ^2/df- ratio* = 2.60; CFI=.90, SRMR = .067, RMSEA=.080]. Ölçeğin uyum geçerliği, Yaşam Yönelimi Testi ve Yaşamın Anlamı Ölçeği ile incelenmiştir. Buna göre, ölçeğin alt boyutları olan anlam (.31**) ve keyif (.18**) ile yaşam yönelimi arasında anlamlı ve pozitif bir ilişki olduğunu göstermiştir. Yaşamın anlamı ölçeğinin alt ölçekleri olan anlamın varlığı (.42**) ve anlam arayışı (.24**) ile anlam yönelimi arasında pozitif bir ilişki bulunurken, keyif yönelimi ile arasında ilişki bulunmamıştır.

Ölçeğin Cronbach alfa iç tutarlık güvenirlik katsayısı anlam alt boyutu için .80 ve keyif alt boyutu için .7'dir. Test yeniden test güvenirliği için 45 öğrenciye dört hafta arayla aynı ölçek uygulanmıştır. Dört hafta ara ile yapılan test-tekrar test sonuçları, anlam alt boyutu için .82 ve keyif alt boyutu için .76 olarak bulunmuştur.

2.2.5 Öznel İyi Oluş

Öznel iyi oluş, duygusal ve bilişsel olmak üzere iki farklı ölçek ile ölçülmektedir: Olumlu-Olumsuz Duygu Ölçeği ve Yaşam Doyumu Ölçeği.

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2.2.5.1 Olumlu-Olumsuz Duygu Ölçeği

Olumlu-Olumsuz Duygu Ölçeği Watson, Clark, ve Tellegen (1988) tarafından bireylerin ne sıklıkla olumlu ve olumsuz duygulanım yaşadığını belirlemek amacıyla geliştirilmiştir. Olumlu ve olumsuz duyguların olduğu 2 farklı alt boyuttan oluşan 5'li Likert tip bir ölçektir. Cronbach alfa iç tutarlık katsayısı olumlu duygular için .89 ve olumsuz duygular için .85 olarak bulunmuştur. Ölçeğin Türkçe uyarlaması Gençöz (2000) tarafından yapılmıştır. Cronbach alfa iç tutarlık katsayısı olumlu duygular için .83 ve olumsuz duygular için .86 olarak bulunmuştur. Test tekrar test güvenirliği ise sırasıyla .45 ve .54 olarak raporlanmıştır. Bu çalışmada ölçeğin toplam puanı olumsuz duyguların ters madde olarak hesaplanıp olumlu duygular ile toplanarak hesaplanmıştır (Kim & Hatfield, 2004).

Bu çalışma için ölçeğin yapı geçerliği hesaplanmış ve iyi düzeyde uyum sağlanmıştır (bkz. s. 70). Bu çalışmada OODÖ'nin Cronbach alfa katsayısı .84 olarak hesaplanmıştır.

2.2.5.2 Yaşam Doyumu Ölçeği

Yaşam Doyumu Ölçeği Diener, Emmons, Larsen ve Griffin (1985) tarafından bireylerin kendi yaşamlarından aldıkları doyumu belirlemek amacıyla geliştirilmiştir. Ölçek 7'li derecelendirilmiş beş maddelik bir ölçme aracıdır. Ölçeğin iç tutarlılık kat sayısı .87 olarak rapor edilmiştir. Ölçeğin Türkçe'ye uyarlanması Durak, Durak ve Gençöz (2010) tarafından yapılmıştır. İç tutarlılık katsayısı .81 olarak bulunmuştur.

Bu çalışma için ölçeğin yapı geçerliği hesaplanmış ve iyi düzeyde uyum sağlanmıştır (bkz. s. 71). Bu çalışmada YDÖ'nin Cronbach alfa katsayısı için .86 olarak hesaplanmıştır.

2.3 İşlem

Bu çalışma için öncelikle Orta Doğu Teknik Üniversitesi'nin Etik Kurul izni alınmıştır. Daha sonra öğretim elemanlarından gerekli onaylar alınıp anket seti sınıf ortamında öğrencilerin gönüllü katılımı ile uygulanmıştır. Anket uygulaması yaklaşık olarak 15-20 dakika arasında gerçekleştirilmiştir. Veriler 2012-2013 bahar dönemi içinde toplanmıştır. Veri toplama sırasında gizlilik ve gönüllülük ilkelerine uygun hareket edilmiştir.

2.4 Verilerin Analizi

Araştırmanın ilk basamağı olarak betimleyici istatistik analizi kullanılmıştır. İkinci basamak olarak, önerilen modeli test etmek için AMOS 18.0 programı ile Yapısal Eşitlik Modeli (YEM) analizi yapılmıştır (Arbuckle, 2009). YEM sonuçları farklı uyum indeksleri (ki-kare, ki-kare/df, CFI, RMSEA, SRMR) göz önünde bulundurularak yorumlanmıştır.

2.5 Sınırlılıklar

Her çalışma da olduğu gibi bu çalışmanın da sınırlılıkları vardır ve bu bunlar iç ve dış tehditler olarak belirtilmiştir. Bu çalışmada, özbildirim ölçeklerinin kullanılması ve anket uygulamasının farklı ortamlarda yapılması iç tehdit olarak belirtilmiştir. Ayrıca, bu çalışmada seçkisiz örnekleme yönteminin

kullanılması ve bu çalışmanın kesitsel bir çalışma olması ise dış tehdit olarak görülmektedir.

3. BULGULAR

İlk olarak, veri seti eksik veya yanlış girilmiş veriler için kontrol edilmiştir. Gerekli tüm varsayımlar sağlandıktan sonra analizler 820 katılımcı üzerinde yürütülmüştür.

3.1 Betimleyici İstatistik ve İlişki/Korelasyon Matrisi

Araştırmada kullanılan değişkenlerin ortalamaları ve standart sapmaları betimsel analiz yöntemi kullanılarak hesaplanmış ve sonuçlar Tablo 3.1' de verilmiştir. Değişkenler arası ilişkileri belirlemek için de korelasyon analizi yapılmıştır.

Table 3.1

Değişkenlerin Ortalama ve Standart Sapma Değerleri

Değişken	Kadın (n = 401)		Erkek (n = 412)		Toplam (n = 820)	
	Ort.	*SS*	*Ort.*	*SS*	*Ort.*	*SS*
Kendini Affetme	28.34	6.12	27.64	6.06	28.00	6.11
Öz-Duyarlılık	79.99	17.56	79.13	15.44	79.66	16.55
Öznel Yaşam Enerjisi	30.09	9.11	28.50	9.41	29.27	9.29
Mutluluğa Yönelim						
Anlam	20.32	4.59	19.79	5.14	20.04	4.87
Keyif	22.08	4.46	20.48	4.73	21.27	4.66
OODÖ	71.65	9.54	70.89	10.18	71.28	9.86
Yaşam Doyumu	22.33	6.51	20.65	6.6	21.47	6.63

*Not. Öz-Duyarlılık = Öz Duyarlılık Ölçeği, Kendini Affetme = Heratland Affetme Ölçeği'nin Alt Ölçeği, Öznel Yaşam Enerjisi = Öznel yaşam Enerjisi Ölçeği, Keyifi Yönelimi = Mutluluğa Yönelim Ölçeği, Anlam Yönelimi = Mutluluğa Yönelim Ölçeği, Öznel İyi Oluş = Yaşam Doyumu Ölçeği ve Olumlu-Olumsuz Duygu Ölçeği

3.2 Yapısal Eşitlik Modeli (YEM)

Yapısal Eşitlik Model analizinin sonuçlarını yorumlayabilmek için bazı model uyum indeksleri kullanılmıştır (MacCallum ve ark.,1996): ki-kare, ki-kare/serbestlik derecesi, CFI, RMSEA, SRMR indeksleridir. Ki-kare/serbestlik derecesi 2.81, CFI degeri 1.00, SRMR degeri .017 ve RMSEA degeri .047 olarak hesaplanmıştır. Bu sonuçlar, uyum indekslerinin kabul edilebilir düzeyde olduğu göstermektedir (Kline, 2005). Ayrıca, modeli test etmek amacıyla beta yükleri (path coefficient) de incelenmiştir.

Modelde öne sürülen 14 yol (path)'un standardize edilmiş beta yüklerinden sadece bir tanesi istatiksel olarak anlamlı çıkmamıştır. Bu çalışmayan yol, keyif yönelimden öznel iyi oluşa yönelik olan yoldur. Standardize edilmiş

beta yüklerine göre, en yüksek ilişki öznel yaşam enerjisi ve öznel iyi oluş arasında bulunmuş; en düşük ilişki ise kendini affetme ve öznel iyi oluş arasında bulunmuştur. Çalışmada istatistiksel olarak anlamlı olan yollara bakıldığında elde edilen sonuçlar aşağıdaki şekildedir (Şekil 4.1, s. 82):

1. Kendini affetme değişkeninin öznel iyi oluş üzerine doğrudan etkisi istatiksel olarak anlamlı ve pozitiftir (.11).

2. Öz-duyarlılık değişkeninin öznel iyi oluş üzerine doğrudan etkisi istatiksel olarak anlamlı ve pozitiftir (.34).

3. Öznel yaşam enerjisi değişkeninin öznel iyi oluş üzerine doğrudan etkisi istatiksel olarak anlamlı ve pozitiftir (.54)

4. Kendini affetme ve öz-duyarlılık arasında (.76), kendini affetme ve öznel yaşam enerjisi arasında (.43), öz-duyarlılık ve öznel yaşam enerjisi arasında (.47) anlamlı pozitif bir ilişki vardır.

5. Kendini affetme değişkeninin öznel iyi oluş üzerine anlam yönelimi yoluyla olan dolaylı etkisi negatif yönünde iken (-.014) keyif yönelimi yoluyla dolaylı etkisi (.00) anlamlı değildir.

6. Öz-duyarlılık değişkeninin öznel iyi oluş üzerine anlam yönelimi yoluyla olan dolaylı etkisi istatiksel olarak anlamlı ve pozitif yöndeyken (.01) keyif yönelimi yoluyla dolaylı etkisi (.00) anlamlı değildir.

7. Öznel yaşam enerjisi değişkeninin öznel iyi oluş üzerine anlam yönelimi yoluyla olan dolaylı etkisi istatiksel olarak anlamlı ve pozitif yöndeyken (.03) keyif yönelimi yoluyla dolaylı etkisi (.00) anlamlı değildir.

8. Anlam yönelimi değişkeninin öznel iyi oluş üzerine doğrudan etkisi istatiksel olarak anlamlı ve pozitiftir iken (.09) keyif yöneliminin doğrudan etkisi (.00) istatiksel olarak anlamlı değildir.

Değişkenler arası toplam etki, doğrudan etki ve dolaylı etkilerin toplanması ile elde edilmektedir (Kline, 2005). Bu çalışmada bağımlı değişken olarak öznel iyi oluşun üzerine olan toplam etkiler hesaplanmıştır. Kendini affetme, öz-duyarlılık ve öznel yaşam enerjisi değişkenlerinin öznel iyi oluş değişkeni üzerine toplam etki değerleri sırasıyla .09, .36 ve .57 olarak bulunmuştur. Sonuçlarda görüldüğü gibi kendini affetme değişkeninin öznel iyi oluş üzerindeki toplam etkisi istatiksel olarak anlamlı değildir. Modeldeki değişkenler arası tüm doğrudan, dolaylı ve toplam etki değerleri Tablo 4.6 (s. 90) 'da gösterilmiştir.

Son olarak, modeli açıklayan varyanslar çoklu korelasyon katsayısının karesi (R^2)'ne bakılarak incelenmiş ve sonuçları Tablo 4.5 (s. 83) 'de gösterilmiştir. Bu sonuçlara göre, modeldeki değişkenlerin önerilen modeli anlamlı derecede açıkladığı görülmüştür (%76).

4. TARTIŞMA

Bu çalışmanın temel amacı, öznel iyi oluşun kendini affetme, öz-duyarlılık, öznel yaşam enerjisi ve mutluluğa yönelim (anlam ve keyif) tarafından ne ölçüde yordandığını yapısal bir model ile test etmektir. Bunun için, Öznel

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Yaşam Enerjisi ve Mutluluğa Yönelim Ölçekleri Türkçe'ye çevrilmiştir. Çalışmanın pilot uygulamasında bu ölçeklerin psikometrik özelliklerini saptamak için geçerlik ve güvenirlik çalışmaları yapılmıştır. Bu analizlerin sonucunda Öznel Yaşam Enerjisi ve Mutluluğa Yönelim (2 faktörlü yapı; anlam ve keyif) Ölçeklerinin geçerlik ve güvenirlik kanıtlarının ölçeklerin orijinal çalışmalarındaki bulgularıyla benzer olduğu görülmüştür.

Bu çalışmada önerilen modelde, kendini affetme , öz-duyarlılık, öznel yaşam enerjisi yordayıcı değişken iken mutluluğa yönelim faktörleri ise ara değişken olarak belirlenmiştir. Model, Yapısal Eşitlik Modeli (YEM) AMOS 18. Programı kullanılarak test edilmiştir. Bu YEM analizi sonucuna göre, önerilen model üniversite öğrencilerinden toplanan veri ile uyum sağlamakta ve bu model öznel iyi oluşun %76'sını açıklamaktadır. Önerilen hipotezlere göre; kişisel faktörler olan kendini affetme, öz-duyarlılık ve öznel yaşam enerjisi ile öznel iyi oluş arasından anlamlı ve pozitif doğrudan ilişki vardır. Bu ilişki bir çok araştırma sonucu ile paralellik göstermektedir. (kendini affetme ile öznel iyi oluş: Hill ve Allemand, 2010; McCullough, 2000; öz-duyarlılık ile öznel iyi oluş: Neff ark., 2007; Philips ve Freguson, 2013; öznel yaşam enerjisi ile öznel iyi oluş: Ryan ve Frederick, 1997; Govindji ve Lindley, 2007). Bu sonuçlar göstermektedir ki, pozitif kişilik özelliklerine sahip kişilerin öznel iyi oluş düzeyleri yani mutluluk düzeyleri daha fazla olabilmektedir.

Ayrıca, kendini affetme ve öz-duyarlılık, kişinin kendine yönelik olumsuz etiketlemelerini ortadan kaldırmak için önemli role sahip iki kavramdır. Bu iki kavram arasındaki ilişki, bu çalışmada bulunan kendini affetme ve öz-duyarlılık arasındaki yüksek ilişkide de görülmektedir. Aynı zamanda, bu çalışmadaki sonuçlar, kendini affetme ve öz-duyarlılık arasındaki ilişkinin

yaşam enerjisi ile de desteklendiğinde öznel iyi oluş düzeyini arttırdığını göstermektedir.

Modelde önerilen dolaylı etkilere bakıldığında, mutluluğa anlam bakımından yönelim öz-duyarlılık ve öznel yaşama enerjisi ile öznel iyi oluş arasında bir ara değişkendir. Yani öz-duyarlılık ve öznel yaşam enerjisi düşük düzeyde anlam yönelimini göstermekte ve bu da yüksek öznel iyi oluş düzeyine neden olmaktadır. Kendini affetme açısından baktığımızda, yüksek oranda kendini affeden bireylerin düşük düzeyde anlam yönelimi yaşadıkları ve bunun da öznel iyi oluşu deneyimlemelerini yükselttiği görülmektedir. Sonuç olarak, bu çalışmada anlam yöneliminin kişisel faktörler ile öznel iyi oluş arasında tek ara değişken olduğu ve kendini affetme ile öznel iyi oluşun arasındaki dolaylı ilişkisi negatif iken öz-duyarlılık ve öznel yaşam enerjisi ile öznel iyi oluş arasındaki dolaylı ilişkisi pozitiftir. Mutluluğa yönelim değişkeninin ara değişken olarak kullanıldığı araştırmalara rastlanılmamıştır. Bu çalışmada anlam yöneliminin ara değişken olarak anlamlı bulunması, araştırmanın yapıldığı üniversitedeki öğrencilerin çoğunlukla orta ve alt sosyo-ekonomik düzeye sahip ailelerden gelen öğrencilerden oluşması bir neden olarak gösterilebilir. Çünkü bu sosyo-ekonomik gruptaki öğrenciler sınavlardan iyi not almak, başarılı olmak ve mezuniyetten sonra iyi bir iş bulmak konularında ailelerinden baskısı hissedebilirler. Bu nedenle, öğrenciler keyif verici aktivitileri seçmek yerine kariyerleri için anlam yönü daha ağır basan aktiviteleri tercih edebilir. Anlam yöneliminin anlamlı çıkmasına yönelik diğer bir açıklama olarak ise, bu öğrencilerin gelişimsel dönemleri ile ilgili olabilir. Geç ergenlik döneminde olan üniversite öğrencileri, bu dönemin özelliği olarak anlam arayışı içinde olabilirler.

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Bu çalışmada beklenmedik bir sonuç olarak, keyif yöneliminin dolaylı etkisi anlamlı bulunmamıştır. Bunun nedenleri şu şekilde açıklanabilir. İlk olarak, ölçeğin psikometrik özelliklerinden kaynaklı bir neden olabilir. İkinci olarak, örneklemin özellikleri ile ilgili olabilir. Üniversite yaşamında öğrenciler genellikle depresyon, kaygı ve yakın ilişkiler ile ilgili problemler yaşayabilir (Skinner & Zimmer-Gembeck, 2007). Bu nedenle, yaşadıkları zorluklardan kaynaklı öğrencilerin yaptıkları şeylerden keyif almaları azalabilir ya da kısıtlanabilir. Son olarak, kültür açısından düşünüldüğünde, mutluluk farklı kültürlerde farklı tanımlanabilir (Diener ve ark., 2003). Kültür açısından en iyi bilinen ayrım bireysel ve toplulukçu kültürlerdir. Bireysel kültürdeki kişiler için hissedilen olumlu duyguların sıklığı önemliyken, toplulukçu kültürlerdeki kişiler için kişinin kendi davranış, istek ve duygularından ziyade başkalarının düşünceleri daha önemlidir (Suh, Diener, Oishi, & Triandis, 1998). Türkiye toplulukçu kültürün özelliklerini taşıdığı için bu kültürde yaşayan kişiler yaşamsal olaylardan alınacak keyif düzeyine oldukça az vurgu yapmaktadır. Bunun yerine, sosyal değerlendirme, soyal kabul ve sosyal destek daha ön planda olabilmektedir (Suh et al., 1998). Bu kültürel farklar, anlam yöneliminin neden anlamlı, keyif yöneliminin neden amlamsız olarak bulunduğunu açıklayabilir niteliktedir. Kültürel faktörleri de göz önünde bulundurarak yapılacak çalışmaların, mutluluğa yönelim konusuna daha fazla açıklık getireceği düşünülmektedir.

Özetle, varsayılan modeldeki değişkenler öznel iyi oluşu etkilemekte ve toplam varyansın %76'sını açıklamaktadır. Açıkça görülmektedir ki öznel yaşam enerjisi en güçlü yordayıcıdır. Bu çalışmada bulunan bir çok bulgu var olan literatür ile desteklenmektedir. Keyif yönelimi ile öznel iyi oluş arasındaki yol çalışmadığı için, keyif ara değişken olarak modelde

işlememektedir. Bu nedenle, bu çalışmada sadece anlam yönelimi ara değişken olarak anlamlı sonuçlar göstermektedir.

Kuramsal ve Uygulamaya Yönelik Öneriler

Bu çalışmada çıkan sonuçlar, öznel iyi oluşun tecrübe edilmesinde önemli olan kişisel özelliklerin katkısını ortaya koymuştur. Öznel Yaşam Enerjisi Ölçeği ve Mutluluğa Yönelim Ölçeği Türkçe'ye yeni uyarlandığı için bu kavramlar ile Türk kültüründe bu alanda yapılan çalışma yoktur. Bu nedenle bu çalışmanın alanyazına katkısının artacağı ve bu ölçeklerle yapılacak diğer çalışmaların kültürler arası karşılaştırmaların yapılmasını da olanak sağlayacağı düşünülmektedir. Ayrıca, farklı örneklemlerle test edilecek modelde, Türk kültüründe yetişen bireylerin mutluluğa yönelimlerini ve öznel iyi oluş düzeylerini nasıl etkilediğine dair kazanılan bilgilerin alanyazına da katkı sağlayacağı düşünülmektedir.

Psikolojik danışma uygulamaları açısından bakıldığında, bu çalışmanın öznel iyi oluşu olumlu etkileyen değişkenleri belirlemesi ve bu bilgilerin psikolojik danışmanlık uygulama sürecinde kullanılması bakımından önemli olduğu söylenebilir. Öznel iyi oluş düzeyi yüksek olmayan öğrencilere yönelik bireysel ya da grup çalışmalarını, bu çalışmada çıkan bilgiler ışığında yönlendirmek faydalı olabilir. Ayrıca bu bilgiler doğrultusunda hazırlanacak uygulama programları ya da eğitim programları, üniversite düzeyindeki öğrencilerin öznel iyi oluş düzeylerini arttırma olanağı sağlayabilir. Bu süreçte elde edilen bulguların, üniversite psikolojik danışma merkezlerinde çalışan uzmanlara çalışma ve uygulamalarında yol göstereceği düşünülmektedir.

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Appendix P: Curriculum Vitae

Surname, Name: Dolunay Cuğ, Fevziye

Nationality: Turkish (TC)

Date and Place of Birth: 20 April 1982, Tekirdağ

Marital Status: Married

Phone: +90 312 210 4046

Fax: +90 312 210 7967

email: fdolunay@metu.edu.tr

EDUCATION

Degree	Institution	Year of Graduation
PhD	Middle East Technical University, Psychological Counseling and Guidance, Ankara	2007 – Present
B.S.	Ankara University, Philosophy Department, Ankara	2001 - 2006
High School	Tuğlacılar High School, Tekirdağ	1996 - 2000

WORK EXPERIENCE

Year	Place	Enrollment
2006 - Present	Middle East Technical University	Research Assistant

RELATED TO PROFESSIONAL EXPERIENCE

Year	Place	Enrollment
2013-2014	The University of North Carolina at Greensboro, Department of Counseling and Educational Development, NC, USA.	Visiting Scholar

FOREIGN LANGUAGE

Advanced English

PUBLICATIONS

1.Dolunay, F. (2006). Can we find the role for philosophy in the child cognitive development? Philosophy Literature, Ankara.

2.Yerin Güneri, O., Owen, D., Tanrıkulu, İ., Dolunay, F., & Büyükgöze Kavas, A. (October, 2009). The Examinationf on Career Needs of Education Faculty Students, X. National Psychological Counseling and Guidance Congress, Adana.

3.Dolunay, F., Yalım-Yaman, D. & Erdur-Baker, O. (October, 2009). The Whispers from Counselor to Clients: The Cultural View toward Self Disclosure, X. National Psychological Counseling and Guidance Congress, Adana.

4.Dolunay, F. & Erdur-Baker, O. (2009). Group Applications in Pychological First Aid after Disaster, Handbook of Unity of Psychosocial Services in Disasters, Ankara.

5.Dolunay, F. & Erdur-Baker, Ö. (April, 2012). Disaster Education in Turkey and Japan, 3. International Conference on New Trends in Education and Their Implications, Antalya.

6.Erdur-Baker, Ö., Doğan, T., & Dolunay, F. (July, 2012). Psychological Support after Disaster, 9. National Psychological Counseling and Guidance Student Congress, Malatya.

7.Dolunay, F. & Erdur-Baker, Ö. (September, 2012). School Based Prevention of Child Sexual Abuse: Need Assessment of School Psychological Counselor, XIXth ISPCAN International Congress on Child Abuse and Neglect, İstanbul.

8.Dolunay, F. & Erdur-Baker, Ö. (September, 2012). The Role of the School Counselors on the Prevention of Child Sexual Abuse. XIXth ISPCAN International Congress on Child Abuse and Neglect, İstanbul.

9.Yumurtacı, D. & Dolunay, F. (September, 2012). Children Abuse in Printed Media and a Case Study. XIXth ISPCAN International Congress on Child Abuse and Neglect, İstanbul

10.Ceylandağ, R., Dolunay, F., & Barutçu, F. (September, 2012). Communication in Academic Context and Job Satisfaction: Research Assistants' Perspective, Applied Education Congress, METU, Ankara.

11.Dolunay, F. & Tezer, E. (April, 2013). The Role of Personality Characteristics in Subjective Vitality, International Conference Psychology Education, Guidance & Counselling, İstanbul.

12.Dolunay, F. & Tezer, E. (April, 2013). Factor Structure of Orientation to Happiness Scale, International Conference Psychology Education, Guidance & Counselling, İstanbul.

HOBBIES

Outdoor activities, basketball, travelling, handicraft, sculpture, cooking

Appendix R: Tez Fotokopi İzin Formu

<u>**ENSTİTÜ**</u>

Fen Bilimleri Enstitüsü ☐

Sosyal Bilimler Enstitüsü ☑

Uygulamalı Matematik Enstitüsü ☐

Enformatik Enstitüsü ☐

Deniz Bilimleri Enstitüsü ☐

<u>YAZARIN</u>

Soyadı : DOLUNAY CUĞ
Adı : FEVZİYE
Bölümü : EĞİTİM BİLİMLERİ

<u>TEZİN ADI</u> (İngilizce) : SELF-FORGIVENESS, SELF-COMPASSION, SUBJECTIVE VITALITY, AND ORIENTATION TO HAPPINESS AS PREDICTORS OF SUBJECTIVE WELL-BEING

<u>TEZİN TÜRÜ</u> : Yüksek Lisans   Doktora ✔

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

Yazarın imzası   ....   Tarih ....