

THE UNBEARABLE HEAVINESS OF NONBEING: THE PATH FROM CRISIS
OF MEANING TO MEANINGFULNESS DURING BEREAVEMENT

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submitted by **DENİZ OKAY** in partial fulfillment of the requirements for the
degree of **Doctor of Philosophy in Psychology, the Graduate School of Social
Sciences of Middle East Technical University** by,

Prof. Dr. Sadettin KIRAZCI
Dean
Graduate School of Social Sciences

Prof. Dr. Mine MISIRLISOY BIYIKOĞLU
Head of Department
Department of Psychology

Prof. Dr. Özlem BOZO
Supervisor
Department of Psychology

Examining Committee Members:

Prof. Dr. Deniz CANEL ÇINARBAŞ (Head of the Examining Committee)
Middle East Technical University
Department of Psychology

Prof. Dr. Özlem BOZO (Supervisor)
Middle East Technical University
Department of Psychology

Assoc. Prof. Dr. Iğın GÖKLER DANIŞMAN
TED University
Department of Psychology

Assist. Prof. Dr. Burcu Pınar BULUT
Ankara Hacı Bayram Veli University
Department of Psychology

Assist. Prof. Dr. Ece BEKAROĞLU
Ankara Hacı Bayram Veli University
Department of Psychology



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Name, Last Name: Deniz OKAY

Signature:

ABSTRACT

THE UNBEARABLE HEAVINESS OF NONBEING: THE PATH FROM CRISIS OF MEANING TO MEANINGFULNESS DURING BEREAVEMENT

OKAY, Deniz

Ph.D., The Department of Psychology

Supervisor: Prof. Dr. Özlem BOZO

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The primary objective of this dissertation was to comprehensively investigate the concept of meaning, particularly within the context of loss and bereavement. To this purpose, two separate studies were undertaken. The first study aimed to adapt the Sources of Meaning and Meaning in Life Questionnaire designed to measure meaningfulness, crisis of meaning and sources of meaning. The study sample comprised 2172 participants. The results indicated that the adapted measure had good reliability and validity. Additionally, based on the content and factor analysis results of the questionnaire, an adaptation of the Sources of Meaning Card Method was developed. The second study focused on examining the processes of meaning-making during bereavement. To this end, a model was constructed by integrating existing models in the literature with novel concepts derived from existential theories. The study included 333 bereaved individuals. To test the proposed model, structural equation modeling was employed. The findings revealed that, following several model modifications, the model exhibited a sufficient fit. According to this model, crisis of meaning significantly predicted distress, which, in turn, significantly predicted meaning-making processing variables (deliberate rumination, intrusive rumination, emotional expression, uncertainty tolerance). While rumination variables emerged as

significant negative predictors, emotional expression and uncertainty tolerance were identified as significant positive predictors of situational meaning. Furthermore, death anxiety was found to be a significant mediator between situational meaning and global meaning. The results of this dissertation were discussed in light of the existing literature, and its strengths, limitations and clinical implications were presented.

Keywords: Meaning, Meaning-Making, Loss, Bereavement, Existential Psychology



ÖZ

VAROLMAMANIN DAYANILMAZ AĞIRLIĞI: YAS DÖNEMİNDE ANLAM KRİZİNDEN ANLAM OLUŞTURMAYA GİDEN SÜRECİN İNCELENMESİ

OKAY, Deniz

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Bu doktora tezinin temel amacı, anlam kavramını özellikle kayıp ve yas bağlamında kapsamlı bir şekilde incelemektir. Bu amaçla, iki ayrı çalışma yürütülmüştür. İlk çalışmada, anlam, anlam krizi ve anlam kaynakları kavramlarını ölçmek amacıyla tasarlanmış olan Anlam Kaynakları ve Hayatın Anlamı Ölçeği'nin Türkçe adaptasyonunun yapılması amaçlanmıştır. Çalışma örneklemini 2172 katılımcı oluşturmuştur. Araştırmanın bulguları, bu ölçeğin Türkçe adaptasyonunun güvenilir ve geçerli olduğunu göstermiştir. Bunun yanında, ölçeğin içerik ve faktör analizi sonuçlarına dayanarak Anlam Kaynakları Kart Tekniği'nin de Türkçe adaptasyonu geliştirilmiştir. İkinci çalışma, yas sürecinde anlam oluşturma süreçlerinin incelenmesine odaklanmıştır. Bu amaçla, mevcut alanyazındaki modeller ile varoluşçuluk teorileri birleştirilerek yeni bir model oluşturulmuştur. Bu araştırmanın örneklemini, son iki yıl içinde sevdiklerini kaybetmiş 333 kişi oluşturmuştur. Önerilen modeli test etmek amacıyla yapısal eşitlik modellemesi kullanılmıştır. Araştırmanın bulguları, uygulanan birkaç model değişikliğinin ardından, son modelin yeterli uyum sergilediğini göstermiştir. Bu modele göre, anlam krizinin stresi; stresin de anlam oluşturma süreçlerini (amaçlı ruminasyon, girici ruminasyon, duygusal dışavurum, belirsizliğe tahammül) anlamlı olarak yordadığı bulunmuştur. Ruminasyon değişkenlerinin durumsal anlamın negatif yordayıcıları, duygusal dışavurum ve

belirsizliğe tahammül değişkenlerinin ise pozitif yordayıcıları olduğu görülmüştür. Son olarak, ölüm kaygısının, durumsal anlam ile genel anlam arasında anlamlı bir aracı değişken olduğu sonucuna ulaşılmıştır. Bu tezin sonuçları, mevcut alanyazın bağlamında tartışılmış; güçlü yönleri, sınırlılıkları ve klinik açıdan önemi ele alınmıştır.

Anahtar Kelimeler: Anlam, Anlam Oluşturma, Kayıp, Yas, Varoluşçu Psikoloji



To all the people who have lost their lives during the Kahramanmaraş earthquakes...



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CHAPTER 1

GENERAL INTRODUCTION

A world that can be explained even with bad reasons is a familiar world. But, in a universe suddenly divested of illusions and lights, man feels alien, a stranger.

(Camus, 1942/1979, p. 13)

Every human being will eventually face the adverse experience of losing a loved one. Grief is a normal and universal reaction resulting from losing meaningful relationships (Archer, 1999; Prigerson et al., 2021). Although it is a universal experience, grief reactions are diverse and unique to each person (Bonanno & Kaltman, 2001; Stroebe et al., 2007; Worden, 2009). While some people experience grief more severely and chronically for years until they return to their normal levels of functioning; others are able to overcome this experience rather more easily and quickly; yet still others may start to feel the pain of loss delayed (Bonanno & Kaltman, 2001).

Generally, the initial reactions to loss are intense, but most of the bereaved can successfully adjust to a life without the loved one after a certain period of time (Prigerson et al., 2021; Stroebe et al., 2007). Yet, for some of the bereaved, the intense grief reactions may become chronic, and they may significantly affect their mental and physical health as well as their daily functioning for many years (Prigerson et al., 2021; Stroebe et al., 2007). One of the crucial factors hindering the successful adaptation to loss is the inability of the bereaved to resolve the process of meaning-making following loss (Davis et al., 2000; Gillies & Neimeyer, 2006; Neimeyer et al., 2010; Park, 2008; Worden, 2009).

Losing a loved one may shatter one's existing meaning system leading to a crisis of meaning (Janoff-Bulman, 1992; Janoff-Bulman & McPherson Frantz, 1997; Neimeyer & Anderson, 2002). Therefore, one of the main tasks of bereavement is meaning-making (Worden, 2009). Following the loss, most of the bereaved are left with numerous difficult questions such as "why her/him?", "why me?", "why did this happen to us?", "how is my life going to be now?" (Neimeyer & Anderson, 2002; Yalom, 1980). All of these questions indicate a crisis of meaning, or a crisis of meaninglessness. This state can be broadly defined as the inability to find a meaning in life, feeling as if nothing in life is worth living for, and having lost one's directions and goals in life (Kim et al., 2013; Neimeyer & Anderson, 2002; Yalom, 1980). Attig (2001) associates this experience during bereavement with "homesickness", in which "we sense that we cannot find our way home to life as it was before the death" (p. 37). Since social relationships are a central part of our past, present, and future, and therefore our identity, when we lose someone we love, our life story becomes vague (Attig, 2001). Therefore, adaptation to loss requires redefining ourselves, finding new ways to interact with the world, and recreating a meaningful life without the deceased (Gillies & Neimeyer, 2006; Worden, 2005).

The crisis of meaning during bereavement generally starts with questions related to the meaning of loss ("why did he/she die?"), which may over time turn into more general questions related to the meaning in life ("what are we living for?") (Worden, 2009; Yalom, 1980). These two distinct forms of meaning are referred to as (a) *situational meaning* and (b) *global meaning*. While situational meaning refers to assigning meaning to a particular event (meaning of loss), global meaning refers to one's general beliefs about the world and the sense that one has meaning, purpose and direction in life (meaning in life) (Park, 2010). Although these are distinct forms of meaning, there is a tendency in the literature to conflate these two constructs. Since meaning in life literature is relatively new and still developing, this conceptual ambiguity impedes the growth of the field (George & Park, 2016; Leontiev, 2013). This ambiguity also applies to the measurement tools designed to assess meaning, since each of them provides different definitions for the construct (Brandstätter et al., 2012).

In line with the information presented above, the central aim of this dissertation is to elucidate the construct of meaning. To this aim, the first study (in Chapter 2) will be

devoted to an in-depth investigation of meaning in life (general meaning), which will include the Turkish adaptation study of a comprehensive assessment tool, called the Sources of Meaning and Meaning in Life Questionnaire (the SoMe). This study will also adapt the Sources of Meaning Card Method (the SoMeCaM), which is as a brief existential intervention method grounded in the SoMe. The second study (in Chapter 3) will expand upon these through analyzing the concept of situational meaning. More specifically, in Chapter 3, the concept of meaning and meaning-making will be investigated within the bereavement context, where situational and global meaning will be analyzed separately in depth. Given the centrality of meaning-making processes during bereavement, an examination of the concept of meaning and its implications within this context is deemed crucial.

Subsequent to this general introduction, each chapter will be structured in a manner that includes a comprehensive introduction followed by research aims and hypotheses, a thorough presentation of methods and results, and discussion section, where a critical examination of the findings in light of the existing literature will be made. In the final chapter of the dissertation (Chapter 4), a thorough analysis of the two studies will be presented, encompassing the main findings while incorporating the author's personal experiences and relevant suggestions throughout the entire dissertation process.

CHAPTER 2

STUDY 1: TURKISH ADAPTATION OF THE SOURCES OF MEANING AND MEANING IN LIFE QUESTIONNAIRE (THE SOME) AND THE SOURCES OF MEANING CARD METHOD (THE SOMECAM)

2.1. Definition of Meaning, Meaning in Life, Meaningfulness, Sources of Meaning, and Meaninglessness

In daily terms, meaning is defined as connecting pieces of information about objects, events, or things to each other; and establishing a relation and connection between them (MacKenzie & Baumeister, 2014). On the other hand, a more philosophical term, “meaning in life” or “existential meaning” refers to the degree people perceive significance in their lives or the significance they attach to their existence (Reker, 2000; Reker & Wong, 1988; Schnell & Becker, 2006; Steger et al., 2009). It is the answers people give to the questions such as “what is worth living for” or “what is the purpose of my life” (Reker, 2000). According to Reker (2000), “a person with a high degree of existential meaning has a clear life purpose, a sense of directedness, strives for goals consistent with life purpose, feels satisfied with past achievements, and is determined to make the future meaningful” (p. 41). This state of being, where the person has a sense of having found meaning in life is defined as meaningfulness.

Yalom (1980) emphasized that there are two types of questions that can be asked in relation to meaning, which comprise cosmic meaning and terrestrial meaning. Cosmic meaning is an attempt to find an answer to the more general question of “what is the meaning of life”, which involves queries about life in general and asking if the human life has a meaningful existence. On the other hand, terrestrial meaning is the meaning people possess about their own lives, which is based on answering the question “what is the meaning of my life” (Yalom, 1980). This conceptualization was also named as macro (meaning of life) and micro (meaning in life) type of meaning, respectively

(Batthyany & Russo-Netzer, 2014). Since the macro level of meaning (cosmic meaning) is more of a philosophical question that cannot have an absolute answer, the main emphasis of existential philosophy and existential psychology has almost always been about the micro level of meaning (terrestrial meaning).

Since meaning provides people with values, goals and direction in life, without meaning, people feel lost and do not know where to go in life (Frankl, 1970, 1984). This state of being is known as meaninglessness, and denoted as one of universal and ultimate existential concerns of human beings (Yalom, 1980). Although human beings can survive without meaning since it is not a basic and vital need for human beings such as food or water; still this state of being is exhausting and it is generally experienced as depression, hopelessness, emptiness, boredom, and despair (Neimeyer, 2016; Yalom, 1980). Since all human beings come to life once; the realization that we have never really lived, have never done something significant, and have never lived fully is dreadful for the humankind (Wong, 2008, 2010).

“The antidotes”, as referred by Yalom (1980), to the experience of meaninglessness are called sources of meaning. They are the answers one gives to the questions related to the micro level of meaning (terrestrial meaning), i.e. the answers to the questions “what is the meaning of my life” or “where does the meaning of my life come from” (Reker, 2000; Yalom, 1980). They are defined as “different content areas or personal themes from which meaning is experienced” (Reker, 2000, p. 42). Depending on the psychological needs, sociocultural factors and one’s developmental stage, various things such as family, friends, religion, creativity, achievement, generativity can be a source of meaning for people (Reker, 2000; Reker & Wong, 1988). Most people derive meaning from various sources, and as their variety increases, the sense of fulfillment and psychological well-being increases accordingly (Reker, 2000).

Having established detailed definitions of meaning, meaninglessness and sources of meaning, the subsequent sections will be dedicated to delving into the theoretical underpinnings of this concept. Within these sections, various philosophical perspectives concerning this phenomenon will be thoroughly elucidated.

2.2. Theoretical Background of Meaning in Life

Searching for a meaning in life, struggling to find one and delving into the issues of life and death date back even to ancient times. This have always been a difficult problem for the humankind (Batthyany & Russo-Netzer, 2014; Yalom, 1980). *Why do we live? Why are we here? What is the meaning of life? Why do we exist? If we will eventually die someday, what are we doing here?* These fundamental inquiries have been the source of inspiration for various myths, legends, religions, artists and philosophers throughout history in various cultures (Batthyany & Russo-Netzer, 2014; Leach & Tartaglia, 2018). The study of meaning can be traced back to ancient Greek philosophers, yet it has become a systematic theory with the advance of existentialist philosophy. In this section, the historical development of the concept of meaning in life will be examined.

2.2.1. Ancient Greek Philosophy

The fundamental questions related to “being a human” has been a major topic of interest for many ancient Greek philosophers such as Socrates, Plato, Aristotle, Epicurus, and Epictetus (Leach & Tartaglia, 2018; van Deurzen, 2005). Their primary discussions were centered on identifying factors that contribute to a more satisfying, resourceful, and meaningful existence, i.e., a life that is worth living for (Leach & Tartaglia, 2018; van Deurzen, 2005). These discussions about micro level of meaning occasionally covered their inquiries into macro level of meaning, i.e., why human beings exist and if there is a divine Creator or a God.

The first known inquiry about meaning in life was posited by Socrates who stated “the unexamined life is not worth living”. According to him, when individuals do not engage in introspection and self-reflection, they may find themselves living according to the desires and expectations of others, rather than actively choosing their own path (Grayling, 2018). Since this process of self-examination and self-knowledge reveals a different answer for each individual, he emphasized that meaningful life cannot be defined objectively since the path to meaning is unique to each person (Grayling, 2018). This initial statement about a better, happier, and a more meaningful life proposed by Socrates has been a topic of ongoing philosophical contemplation by the philosophers after him (Grayling, 2018). Plato, for example, believed in the existence of a divine Creator, and argued that the path to a meaningful life is possible if human beings strive to achieve to the level of Gods by living a life full of virtues such as

wisdom, courage, justice, and temperance. Aristotle, on the other hand, believed that the key to a fulfilling life was only possible through engagement in intellectual pursuits (Johnson, 2018). The Stoics took a similar stance, advocating that the path to a meaningful life was possible through reason and wisdom as well as mastery over one's emotions and passions (Long, 2018). Compared to them, Epicurus and his followers took a different stance, and argued that there is no divine Creator, and so the questions of why we exist are irrelevant and unnecessary. According to them, what gives meaning to life was pursuing pleasures and avoiding pain (Wilson, 2018).

Owing to these influential Greek philosophers, existential concerns of human beings related to life and meaning were first systematically explored. Their ideas paved the way for subsequent developments and refinements within the realm of existential philosophy. In the next section, the valuable contributions of this philosophical tradition to the examination of meaning will be explained.

2.2.2. Existential Philosophy and Meaning in Life

The extensive queries about life and matters about being a human during the ancient times were followed by the dominance of Christianity and the values of the medieval Church, which was strongly advocated by the philosophers of that era (van Deurzen, 2005). After a time of intellectual stagnation, the Renaissance brought a new age of thought. Although being reformist in nature, the emphases of Renaissance philosophers on rationalism, objectivism, and empiricism were strongly criticized by two important philosophers of the 19th century, Soren Kierkegaard and Friedrich Nietzsche, who are today widely referred to as “the first existential philosophers (Flynn, 2006; May, 1958; Yalom, 1980). They both believed that mere scientific reasoning cannot provide people with guidance on how to live our lives (Flynn, 2006). In the subsequent section, the main tenets of these philosophers related to meaning in life will be summarized.

2.2.2.1. Existential Philosophy of 19th Century and Meaning in Life

The early 19th century philosopher Soren Kierkegaard, known as the father of existentialism, was the first philosopher to regard meaning as a fundamental crisis of human beings (Bernier, 2018; Golomb, 1995). To him, the people of his era have lost their genuine and true selves, i.e., their authenticity, which he termed as a state of

“despair” (Kierkegaard, 1849/1941). To overcome this state, he asserted that people should transcend their reason and logic, which has become the main emphasis of the Age of Enlightenment, and instead they should attend to their own passions. Although this quest on being one’s true self creates an enormous dread (anxiety), he asserted that only through this way people could find their own truth to identify with and to devote their lives to. Since Kierkegaard thought that this truth is unique to each person, he was in a similar stance with Socrates in terms of emphasizing subjectivity over objectivity (Bernier, 2018; Golomb, 1995). For Kierkegaard, this passion was the faith in God since faith is a passion where reason ceases to operate (Kierkegaard, 1849/1941).

The emphasis of Kierkegaard on being one’s true and authentic self was further elaborated by the late 19th century philosopher Friedrich Nietzsche. By his famous quote “God is dead”, he pointed out to the valueless and meaningless state of human beings prevailing at his time, which was the result of increasing popularity of scientific thought and its harmful effects on religious beliefs (Bellioti, 2018). To him, this state of meaninglessness created enormous terror in the society, and most people try to avoid this terror by either sticking to their old beliefs or by devoting themselves to modern beliefs through identifying with the “herd”, both of which are at the cost of losing their own self once again (Nietzsche, 1882/2007). He argued that the road to authenticity and becoming one’s own true self is only possible when people can accept the cosmic meaninglessness, and use this as an opportunity for growth and recreation. Thus, for Nietzsche, suffering and growth were interlocked, but only those people who can see tragedy as opportunities for growth are able to overcome them (Bellioti, 2018). Further, he argued that being one’s true self, i.e., being what we want to be, is only possible through self-knowledge. Since human beings have both internal and external limits, only through self-knowledge we can realize what we can and cannot be (Nietzsche, 1882/2007). According to him, there are some limits in life that we cannot change, and therefore the only thing that we can do is to accept those limits, to which he called “amor fati” (love of fate).

As evident from the aforementioned information, the works of both Kierkegaard and Nietzsche have played a significant role in promoting a shift in philosophical paradigms after the Renaissance, transitioning from objectivism towards human

subjectivity. This shift has subsequently reestablished the concept of meaning as a central focal point within the realm of scientific investigation. This initiation has been further flourished by the advent of the existentialist philosophical movement, which gained prominence throughout the 20th century. In the next section, an overview of this philosophical movement and its contribution to the study of meaning will be presented.

2.2.2.2. Existential Philosophy of 20th Century and Meaning in Life

As it can be seen in the brief history above, inquiries about meaning in life have always been somewhat evident in the literary works of significant philosophers. Yet, an extensive and systematic investigation of this theme has started with the existentialism movement. Existentialism, deriving from the Latin word “ex-sistere”, means “to become” (May, 1958). It is a philosophical movement concentrating on issues about being a human, and human beings’ concerns about being in the world as well as their efforts to make sense of their existence (May, 1958; Reker, 2000; Schneider & Krug, 2017; Yalom, 1980). In other words, it is basically the science of being, i.e., ontology (May, 1958). The movement has emerged and flourished with World War I and II, through the devastation it caused, and by raising the issues of death and meaninglessness of life. Especially after the World War II, during the 1940s and 1950s, existentialism movement has become popular (van Deurzen, 2005).

During the early years of existentialism, Martin Heidegger became a leading figure, who have further elaborated the ideas of Kierkegaard and Nietzsche. To him, we are “thrown” into this world, which means neither did we choose to exist nor the conditions that we are born into (Heidegger, 1969/1972). Yet, within the conditions that we are born into, we have free will. We have countless options to choose from, and therefore, we have the ability to choose who we can be and how we can live our lives. However, similar to the concept “amor fati” proposed by Nietzsche (1882/2007), Heidegger put forward that the conditions that we are born into set a limit to our ability to choose, and we can only choose within those limits. According to him, even though circumstances put us those limits, we still have the ability to choose how to respond to life within these limits (Inwood, 1997).

The choices we make were especially crucial for Heidegger since they determine who we are. He named human beings as “Dasein” (the being for whom its Being is an

issue), and argued that we, as Daseins, have no essence from the birth, and only through our choices we become “someone” (Heidegger, 1969/1972). Yet, generally in our daily lives, we live according to “the crowd” or “them” (Inwood, 1997; O’Brien, 2018). We conform, do what “they” do, think like how they “think”, and therefore, become who “they” want us to be. He defined this state as inauthentic way of living (O’Brien, 2018). According to Heidegger, to be authentic, one has to face the inevitability of death, i.e., one’s immortality. Because “they” do not die, and I am the one who is going to die, and my death is indeed mine and unavoidable (O’Brien, 2018). By living inauthentically, in fact, we are trying to escape this tough reality and its accompanying anxiety. Only when we can face this anxiety, we can realize that life is precious, and new possibilities can arise (O’Brien, 2018; van Deurzen, 2005). Then we can start making our own choices, shape our lives on our own, and have a sense of purpose and meaning in life (Heidegger, 1969/1972). Therefore, similar to Nietzsche, he also regarded suffering as an opportunity for growth.

By once again emphasizing authenticity, and thereby subjectivity, he put forward that there is no universal meaning of life that can be discovered (O’Brien, 2018). To him, this was an illusion created by the modern science, which made people think that everything in life has to have a meaning. Therefore, human beings of modernity are left with a prevalent sense of meaninglessness. The authentic way of living was his solution to this state of meaninglessness, since meaning is unique and it can only be created by human beings for themselves (Inwood, 1997; O’Brien, 2018).

Similar to Heidegger, Sartre also focused on authenticity and on the problem of inauthentic living, to which he called “bad faith” (Sartre, 1996/2007). He asserted that “existence precedes essence”. By this phrase, he meant that human beings come to life without any preexisting plans projected onto them, through which he also denied the existence of God. To him, after human beings exist, they define themselves and become whom they choose to become and live in the way they want to live, thereby creating their essence (Sartre, 1996/2007). If they deny their responsibility to choose, they will live in the way that “others” impose on themselves, thereby they will become alienated to themselves, and engage in “bad faith” (Flynn, 2006). Therefore, he claimed, “man is responsible for what he is” (Sartre, 1996/2007, p. 23). This enormous responsibility puts them in a state of anguish (despair) whenever they have to make a

decision. Yet, according to him, this anguish does not inhibit human beings; in fact, it is the main motivator for human's actions since it opens many possibilities to choose among (Sartre, 1996/2007). According to Sartre, both life and death are meaningless, and so there is no divine meaning that exists "out there", since there is no God (Yalom, 1980). Yet, he was implicitly suggesting that people can discover something to live for, and the path to this was authenticity (Sartre, 1996/2007; Yalom, 1980).

Albert Camus was mostly in the same position with Sartre in his view of meaning (Yalom, 1980). He asserted that life has no meaning, and even if there is a meaning, we could not know it within our limits as human beings (Camus, 1942/1979). He further proposed that trying to find meaning in a meaningless life is "absurd". Only when human beings can face the fact that life is meaningless, they can invent a personal meaning in their lives, and commit themselves to fulfill that meaning (Camus, 1942/1979; Yalom, 1980). According to Camus (1942/1979), human beings generally live mechanically within the same routine every day, but one day they start to ask the question "why" (why do we live, what is the purpose of life). To him, this realization and its accompanying anxiety is the starting point of awakening.

Thanks to the contributions of Heidegger, Sartre, Camus and numerous other existential philosophers, the concept of meaning in life has gained considerable scholarly attention. This attention has facilitated the entry of this concept into the realm of psychology, originating from its philosophical foundations. The understanding of this concept from the existential psychology perspective will be presented in the following section.

2.2.3. Existential Psychology, Existential Psychotherapy and Meaning in Life

Although various philosophers have examined the concept of meaning in life for centuries, the attention of psychology to this concept has started rather lately (Keefer & Bermond, 2020). Parallel to philosophy, the fundamental role of meaning has gained considerable attention with the rise of existential and humanistic psychology around the middle of the 20th century (Barnett, 2009; Keefer & Bermond, 2020; May, 1953; Yalom, 1980). During this period, the emergence of existential psychology in Europe paralleled the emergence of humanistic psychology in the USA. They have both rejected contemporary understandings of the human psyche proposed by the two major

psychotherapy schools of that time, psychoanalysis and behaviorism (Yalom, 1980). They both believed that these major schools have ignored the most fundamental aspects of being a human such as freedom, choice, death, meaning, and purpose (Yalom, 1980). In terms of meaning in life, both existential and humanistic psychology have argued that human beings have choice and responsibility, i.e., they are the creators of their own lives, and they can only find meaning in life themselves (Yalom, 1980). Despite this similarity, European existential psychology was emphasizing the limits and concerns of human beings more, especially the tragic nature of human life and the anxiety of uncertainty compared to the emphasis of humanistic psychology on human flourishing and growth (Yalom, 1980).

Existential psychology, which has its roots in existential philosophy, is a branch of psychology dealing with fundamental concerns of human beings or the so-called “the big questions” of life (Jacobsen, 2007; Leach & Tartaglia, 2018; van Deurzen, 2005). It has become a well-known field in psychology and psychotherapy, thanks to several pioneers in Europe (Ludwig Binswanger, Medard Boss, Viktor Frankl) and in the USA (Rollo May, Irvin Yalom). Existential psychology applies the fundamental tenets of existential philosophy to the understanding of the human psyche. Therefore, it does not emphasize psychopathology perspective; rather it conceives psychological problems as normal and universal problems of life and of being a human (van Deurzen, 2005).

According to May (1958), existential psychology arose due to the contemporary problems of the modern man. Following the advances such as industrialism, globalization, technology, and a transition into a more individualistic world, traditional sociocultural values were significantly harmed in the 20th century (Batthyany & Russo-Netzer, 2014; May, 1953). This widespread environment of uncertainty and instability have resulted in a new generation suffering from emptiness, meaninglessness, and a resulting anxiety. To him, these people do not know what they want from life or how they feel; rather they just drift in life, living according to the wishes of others around them (i.e., their families, teachers, employers) (May, 1953).

As it can be understood, the issues related to meaning in life has always been at the center of existential psychology from the very beginning. Yet, it was the Austrian psychiatrist and neurologist Viktor Frankl, who has become the major leading figure

in psychology to clinically acknowledge human beings' universal need for meaning (Morgan & Farsides, 2009). He asserted that every human being has an innate need toward finding meaning in life; and the frustration of this need results depression, boredom, hopelessness, and loss of will to live. He called this “noögenic neuroses”, neuroses resulting from existential frustration (Frankl, 1970). In his well-known book “Man’s Search for Meaning”, he expressed his experiences as a Jewish Holocaust survivor, and asserted that meaning can be found even in the most horrible tragedies of life, and it helps people to overcome those tragedies (Frankl, 1984). Upon these ideas, he became the founder of the Third Viennese School of Psychotherapy, “Logotherapy”, a novel existential therapy approach derived from the Greek word “*logos*” and means “to heal through meaning” (Frankl, 1984; Keefer & Bermond, 2020, Yalom, 1980). Similar to the existential philosophers who came before him, he supported the notion that meaning is not something to be found, but it has to be constructed with the active efforts of each person (Frankl, 1984). He claimed that “everyone has his own specific vocation or mission in life to carry out, a concrete assignment which demands fulfillment” (Frankl, 1984, p. 131).

In addition to his noteworthy ideas related to meaning in life, he also elaborated significantly on sources of meaning, to which he referred as “values” (Frankl, 1970). He proposed that people can create meaning through three ways: giving something to the world in terms of their creations (*creative values*), taking from the world in terms of their encounters and experiences (*experiential values*), and the stand they take to their unchangeable fate (*attitudinal values*). With the last category, he put forward the opinion that even in the face of suffering, where people are deprived of all sources of meaning; they can still create meaning through their attitudes towards that situation (Frankl, 1970). With this emphasis, his theory was considered as “a bridge” between humanistic and existential psychology through combining both the “brighter” and “darker” sides of human psychology (Batthyany & Russo-Netzer, 2014; Wong, 2009). In fact, his proposition “tragic optimism” acknowledges sufferings in life, yet it also emphasizes that hope exists even in the most desperate times and meaning can be derived from these times, and through this, human beings can psychologically grow (Batthyany & Russo-Netzer, 2014; Frankl, 1984).

Although at the beginning his theory was regarded with skepticism, as a result of research supporting his main tenets, his theory was consolidated (Batthyany & Russo-Netzer, 2014). Studies testing his tenets revealed that the will to meaning cannot be deducted to any other psychological variables, and it is in fact, as proposed by Frankl (1984), an ultimate motivation for people in itself. Further, lack of meaning was associated with various mental health problems such as depression, substance use disorders, anxiety, adjustment disorders, and suicidal tendencies; whereas it was also found to be a buffer against these outcomes, especially during times of crises such as illnesses, grief or death, which amplify the need for meaning (Batthyany & Russo-Netzer, 2014).

As it can be understood from the preceding information, the time-honored concept of meaning has finally permeated the field of psychology, primarily owing to the emergence of existential and humanistic psychology, particularly with the influential contributions of Viktor Frankl. Following these theories, a relatively contemporary movement, known as the positive psychology movement, has significantly enhanced the prominence of this concept within academic circles. In the subsequent section, an outline of this movement and its viewpoints about meaning in life will be provided.

2.2.4. Contemporary Views on Meaning in Life

Following years and centuries of existential philosophy and psychology, a more contemporary theory and a renewed focus on meaning was evident in the post-World War II with the emergence of positive psychology. This particular field, which is widely recognized as the study of positive human functioning and flourishing, emerged in the 20th century and gained significant popularity in the 21st century (Seligman & Csikszentmihalyi, 2000). Positive psychology movement asserted that since World War II, psychologists have been mostly focusing on unsettling realities of life, psychopathologies, and “healing” people. In contrast to this, this movement propounded that psychology should not be the study of psychopathologies and weaknesses, but it should also encompass human strengths and virtues such as the capacity to love, responsibility, spirituality and interpersonal skills, which act as a buffer against mental health problems (Seligman & Csikszentmihalyi, 2000). Therefore, they asserted that the aim of psychologists should be prevention rather than healing, and to do this, they should study psychologically preventative variables

(Seligman & Csikszentmihalyi, 2000). By doing this, they attempted to find answers to the questions such as what makes a good and happy life and what makes life worth living for (Wong, 2009).

Although it had its roots in existential psychology, similar to humanistic psychology, positive psychologists focused more on the positive aspects of being a human (e.g., strengths, virtues, positive emotions) unlike the increased focus of existential psychologists on unsettling facets of human existence (e.g., guilt, death, suffering) (Batthyany & Russo-Netzer, 2014; Wong, 2009). Despite their differing attitudes and topic of interests, positive psychologists did also put a great emphasis on meaning as a central and crucial psychological resource enhancing human functioning and flourishing as well as a buffer against various psychopathological problems (Batthyany & Russo-Netzer, 2014; Reker, 2000). According to Batthyany and Russo-Netzer (2014), understanding the concept of meaning necessitates the integration of perspectives from both existential psychology and positive psychology. They emphasized that positive psychology can be enriched through the deeper perspective of existential-humanistic perspective since the core problems of mankind cannot be understood only through the lens of “positive-only approach” (Batthyany & Russo-Netzer, 2014; Taylor, 2001).

Despite their contrasting perspectives on the comprehension of human beings, both existential psychology and positive psychology approaches have made substantial contributions to the investigation of meaning. The philosophical foundations of existential psychology together with the widespread appeal of the positive psychology movement during the recent years, have facilitated the advancement of meaning-oriented research. As a result of the integration of these approaches, contemporary literature has an extensive array of findings about the concept of meaning. These findings will be summarized broadly in the subsequent section.

2.3. Contemporary Findings about Meaning in Life

Especially with the advance of positive psychology, and thereby, with the focus on psychological strength and growth, research about the ever-existed construct of meaning has begun to increase rapidly (la Cour & Schnell, 2016; Steger et al., 2006). These studies consistently showed that meaning in life is one of the major cornerstones

of both psychological and physical well-being (King et al., 2016; Czekierda et al., 2017). Having a meaning in life was negatively associated with anxiety (Li et al., 2019; Steger et al., 2009) and depressive symptoms (Li et al., 2019; Park et al., 2010; Steger et al., 2009), perceived stress (Li et al., 2019), various psychosocial problems (Ho et al., 2010), and negative affect (Park et al., 2010). Moreover, it was positively associated with life satisfaction (Ho et al., 2010; Park et al., 2010), happiness (Park et al., 2010), and positive affect (Park et al., 2010). In terms of its physical outcomes, when investigated longitudinally, having a meaning in life was associated with better perceived general health (Steger et al., 2009), reduced risk of experiencing health problems such as Alzheimer's disease (Boyle et al., 2010), stroke (Kim et al., 2013), and reduced mortality (Czekierda et al., 2017; Krause, 2009). Similarly, data from the longitudinal study of the National Survey of Midlife Development in the United States (MIDU) showed that within a representative sample, purposeful individuals had lower mortality risk during the 14 years following the baseline measurement, controlling for demographics and several aspects of psychological well-being (Hill & Turiano, 2014). It was proposed that the interaction between meaning and mortality may be operated indirectly through health problems (Krause, 2009), and in fact, it was shown that meaning has a protective role against health risk behaviors such as drug or sedative use, lack of exercise or diet control (Brassai et al., 2011). Since it was consistently shown as one of the main indicators of wellbeing, it has also been widely studied within the context of traumatic events such as disasters or life-threatening illnesses. These studies generally suggested that meaning in life has a significant stress-buffering effect following traumatic events (Jim & Andersen, 2007; Krause, 2007).

In addition to the investigations regarding meaning in life, studies have also focused on how people find meaning in life, i.e., what their sources of meaning are (Reker, 2000). Since assessment of sources of meaning provides a comprehensive assessment regarding how people find meaning in life rather than a global assessment of their life as meaningful, the measurement of sources is also important for the field (MacDonald et al., 2012). While some studies have attempted to do this, they are limited in number (Schnell, 2011). Yet, these studies showed that some of the most commonly reported sources of meaning are social relationships, altruism, religion and spirituality, creativity, financial security, achievement, generativity, hedonism, and relationship with nature (Reker, 2000; Scheffold et al., 2013; Schnell, 2011; Yalom, 1980).

Overall, it can be asserted that currently there is a substantial body of knowledge regarding the concept of meaning as well as diverse sources of meaning. Similar to the other domains of research, the investigation of these constructs has been facilitated through the development and utilization of measurement tools. The forthcoming section will provide a summary of the prevailing measurement tools that were devised to assess these constructs.

2.4. Measurement Tools for Meaning in Life and Sources of Meaning

As studies related to meaning have shown an increase, the instruments designed to assess the construct have also been on the rise (la Cour & Schnell, 2016; Steger et al., 2006). A comprehensive review investigating these measurement tools has revealed that fifty-nine instruments were designed to measure meaning since year 1960 (Brandstätter et al., 2012). Some of the mostly frequently used instruments among them are Purpose in Life Test (PIL; Crumbaugh & Maholick, 1964), Meaning in Life Questionnaire (MLQ; Steger et al., 2006), and the Life Regard Index (LRI; Battista & Almond, 1973). Although they have contributed significantly to the study of meaning in psychology, most of these widely used instruments have some major problems (Brandstätter et al., 2012; Reker, 2000; Reker & Wong, 1988; Schnell, 2009). Some of these problems are about their factor structure, item heterogeneity, confusing format for the test-takers, susceptibility to social desirability, and construct validity (Reker, 2000; Reker & Wong, 1988). What is more, one of the major criticisms is a theoretical one. Using bipolar items, majority of the scales measure two distinct components of meaning, i.e., meaningfulness and crisis of meaning. Thus, they treat these two separate constructs as two ends of a continuum and do not differentiate between them (Schnell, 2009). Yet, theoretically, meaningfulness and crisis of meaning are two relatively distinct dimensions; and an increase in one of them cannot be directly translated into a decrease in the other one (Schnell, 2009). Furthermore, another commonly stated problem with the existing measures is that they show very high correlations with similar constructs such as satisfaction with life or happiness, and therefore, there is a problem of “pure” measurement of meaningfulness and crisis of meaning (Schnell, 2009; Steger et al., 2006).

Apart from these criticisms, another major problem in the field is the scarcity, in both number and scope, of measures for sources of meaning. This is one of the major

reasons for the limited number of studies regarding this topic (Damásio et al., 2013). Some of the widely used instruments in the literature are Personal Meaning Profile (PMP; Wong, 1998) and Sources of Meaning Profile-Revised (SOMP-R; Reker, 1996). PMP is a 57-item questionnaire with seven sources of meaning, which are achievement, relationship, religion, self-transcendence, self-acceptance, intimacy, and fair treatment (Wong, 1998). In the revised version (PMP-R), the item number was reduced to 21, preserving its original factor structure (MacDonald et al., 2012). On the other hand, SOMP-R is a 17-item measure with 17 sources of meaning loaded on four factors: self-transcendence, collectivism, individualism, and self-preoccupation (Reker, 1996). In Türkiye, there is only one measurement tool that was adapted into Turkish, i.e., Short Form of the PMP (Ekşi et al., 2018), however as it can be seen above, it is very limited in terms of its scope regarding different sources of meaning.

In the light of the aforementioned criticisms regarding the prevailing measurement tools employed for the assessment of meaning and sources of meaning, Schnell (2009) devised a comprehensive questionnaire with the intention of addressing the limitations associated with existing measures. The aim of this dissertation is to adapt this questionnaire into Turkish. The next section presents detailed information about this questionnaire.

2.5. The Sources of Meaning and Meaning in Life Questionnaire (The SoMe)

Recognizing the need for a unipolar assessment of meaningfulness and crisis of meaning as well as the need for a more comprehensive assessment of sources of meaning, Schnell (2009) developed The Sources of Meaning and Meaning in Life Questionnaire (the SoMe; Original German version: LeBe). It is a 151-item self-report scale consisting of 28 subscales (meaningfulness, crisis of meaning, and 26 sources of meaning (see Appendix A). These 26 sources of meaning are loaded on four dimensions, which are selftranscendence (vertical selftranscendence and horizontal selftranscendence), selfactualization, order, and well-being and relatedness. To be more specific, these subscales were vertical selftranscendence (explicit religiosity, spirituality), horizontal selftranscendence (generativity, health, self-knowledge, social commitment, unison with nature), selfactualization (achievement, challenge, creativity, development, freedom, individualism, knowledge, power), order (morality, practicality, reason, tradition), and well-being and relatedness (attentiveness, care,

comfort, community, fun, harmony, love). These sources, dimensions, and sample items can be found in Appendix B. The SoMe is translated into 17 languages; and various studies are conducted with the scale (Damasio et al., 2013; Lavigne et al., 2013; la Cour & Schnell, 2016; Sørensen et al., 2019).

While constructing the separate subscales for meaningfulness and crisis of meaning, Schnell (2009) adapted the theoretical propositions of Yorke (2001), who suggested the use of unipolar items. Accordingly, people can be grouped into four categories of meaning depending on their levels on subscales of meaningfulness and crisis of meaning (high/low). These categories are meaningfulness, crisis of meaning, existential conflict, and existential indifference (see Figure 1). In fact, these groups are recognized in various writings of existential psychologists (Frankl, 1984; May, 1953; Yalom, 1980). Furthermore, to construct 26 subscales of sources of meaning, the author used the laddering technique, where the content of structured in-depth interviews was analyzed until an ultimate meaning is identified, which cannot be deducted to other meanings (Schnell, 2009).

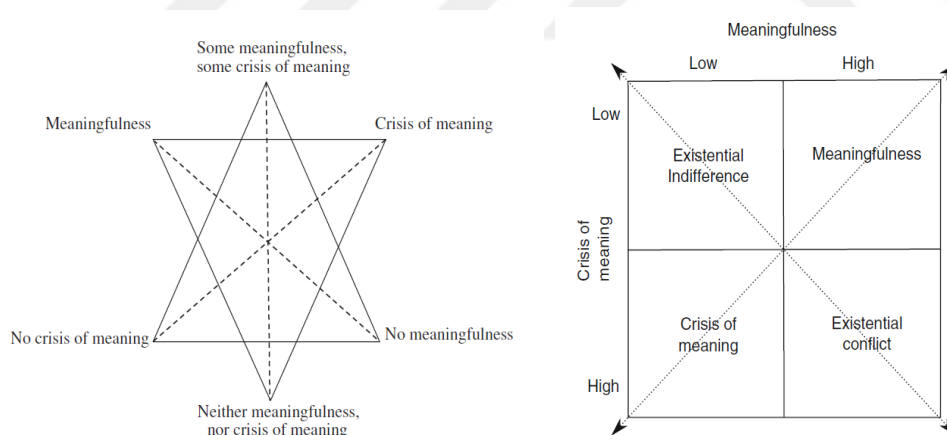


Figure 1. Different Categories of Meaning (Damasio, 2014; Schnell, 2009)

The items of the SoMe are rated on a 6-point Likert scale ranging from 0 (strongly disagree) to 5 (strongly agree). Higher scores on each scale indicate higher levels of that construct. Both exploratory and confirmatory factor analyses and correlational analyses revealed that meaningfulness and crisis of meaning are two separate constructs with relatively low correlations ($r = -.38, p \leq .05$; $r = -.35, p \leq .01$). Internal consistencies ranged from .83 to .93 for the dimensions and from .65 to .95 for the

scales. Test-retest reliabilities with 2-month interval were .81 on average for the scales and .90 for the dimensions. For 6 months, these values were .72 and .78, respectively. For 6 months, test-retest reliability of crisis of meaning scale was .48, which was expected since this concept is more apt to change over time (Schnell, 2009). As for the validation analyses results, Schnell (2009) reported that all sources of meaning dimensions were positively correlated with meaningfulness ($r = .34-.63$, all $ps \leq .05$) and negatively correlated with crisis of meaning. While vertical selftranscendence ($r = -.03$) and selfactualization ($r = -.08$) were not significantly correlated with crisis of meaning, the correlations of other dimensions with this variable were significant ($r = -.09 - .17$, all $ps \leq .05$). Additionally, it was revealed that meaningfulness subscale was positively correlated with positive well-being indices (i.e., positive affect, satisfaction with life) and negatively correlated with negative well-being indices (i.e., depression, anxiety, neuroticism). The inverse correlations were observed for the crisis of meaning subscale (Schnell, 2009). In relation to the dimensions, all five of them were positively correlated with positive well-being indices (i.e., hope, optimism, satisfaction with life, subjective happiness), and negatively correlated with negative well-being index (i.e., pessimism) (Damasio et al., 2013). Similar results were noted in the adaptation studies of the SoMe (Damasio et al., 2013; Sørensen et al., 2019).

Following the development of this comprehensive measurement tool centered on meaning, la Cour and Schnell (2016) have sought to advance this initiative by developing a meaning-based intervention grounded in the SoMe. In the subsequent section, the development and application of this intervention (the Sources of Meaning Card Method) will be described.

2.6. The Sources of Meaning Card Method (the SoMeCaM)

Following the development of the SoMe, using the content and psychometric properties of the questionnaire, la Cour and Schnell (2016) developed a meaning-based intervention called the Sources of Meaning Card Method (The SoMeCaM). It was constructed based on the q-method. This means that the statistically highest loaded items within the 26 sources of meaning of the SoMe are identified (la Cour & Schnell, 2016).

These 26 statements were printed on the front side of small paper cards; and their corresponding sources of meaning were written on the back side (as an example, see Figure 1 in Appendix C). While developing this intervention, researchers targeted people with chronic health problems (i.e., pain patients) since they were undergoing an unwanted transition period and require psychological assistance with a special emphasis on existential themes, more particularly meaning. In the trial period, the method was applied to 65 people of various categories (i.e., pain patients, hospital staff, psychology students); and considering their feedbacks, the final version was formed.

It is a 1-hour long method that is applied individually. First, participants are given 26 cards (representing 26 sources of meaning); and they are asked to sort them into three piles: the ones they agree with, the ones they disagree with, and the ones they are not certain about. This process continues until 3-5 cards are left in the agreement pile. After this procedure is completed, the chosen cards are taken by the interviewee; and several questions are asked. The pre-set questions determined by the authors are: (1) “What did you have in mind when you chose this?” (Interpretation), (2) “Can you tell why this is of importance for you?” (Significance), (3) “Has its importance changed through time? How is it now?” (Importance), (4) “Are you living according to this right now, or is something blocking it?” (Threat), and (5) “What should change to make it more salient in your life?” (Change) (la Cour & Schnell, 2016). According to the authors, the questions about threat and change have special importance for patients with physical illnesses, because a common existential issue for them is that their ordinary lives are disrupted by the illness; and their “new life” has not begun yet. In that regard, while question about threat focuses on their old life and their old sources of meaning; question about change emphasizes new possibilities (la Cour & Schnell, 2016). In addition to these questions, the interviewer may ask further questions if needed. At the end of the application, interviewer writes down the chosen sources of meaning as well as the main points emerged during the conversation on a piece of paper (for an example see Figure 2 in Appendix C). This final part has the aim of helping participants remember and think again on the main topics (la Cour & Schnell, 2016).

The SoMeCaM is an attempt to combine the phenomenology of existential psychology and the structure of cognitive psychotherapy to work with personal meaning (la Cour & Schnell, 2016). In other words, it was an attempt to develop a brief existential clinical method that can be applied in time limited therapeutic settings (la Cour & Schnell, 2016). Recently, this intervention was tested in a sample of chronic pain patients in a randomized controlled trial study (Böhmer et al., 2022). While no changes were observed in the control group in the 1-month follow-up, there were significant decreases in the levels of anxiety, depression and crisis of meaning scores of the experimental group as well as significant increase in the pain acceptance scores. Anxiety and pain acceptance scores remained stable after 2 months. According to between-group comparison analyses, experimental group had significantly lower anxiety, depression, and crisis of meaning compared to control group in the 1-month follow up. Also, at the 2-month follow-up, experimental group reported significantly lower levels of depression and pain intensity as compared to control group. Effect sizes were medium to large (Böhmer et al., 2022).

2.7. The Present Study

In general, it can be asserted that the universal human problem of meaning has captured the attention of numerous philosophers and psychologists over the course of centuries. Over time, this concern has evolved beyond the theoretical speculation and has become a distinct field of scientific inquiry. This progress has been made possible through the advancement of measurement tools designed to assess this construct. Despite the growing body of research in this area, there is still a need for further investigation, which also highlights the need for the development of more comprehensive measurement tools grounded in theoretical foundations.

Considering the endemic of meaninglessness around the world (May, 1958) and the characterization of contemporary youth as “directionless drifters” afflicted by feelings of meaninglessness, emptiness, and anxiety (Damon, 2008), studying meaning seems to be crucial. However, existing measures of meaning have important limitations, even including a lack of clear definition of what is being assessed (Brandstätter et al., 2012). Therefore, the primary focus within the field should be to develop a measurement tool with a strong theoretical emphasis considering the profound theoretical underpinnings of the concept of meaning. With its strong emphasis on existential theory as well as its

comprehensiveness, the SoMe can be a compatible measure to study meaning. Moreover, the clinical application of the SoMe, i.e., the SoMeCaM, can become an important and practical tool for the practitioners in the field. Therefore, the aim of this study is to adapt this instrument into Turkish, in an attempt to benefit the Turkish literature of meaning.

2.8. Aims and Hypotheses

In line with the information above, the aim of this study was to translate and adapt the Sources of Meaning and Meaning in Life Questionnaire (the SoMe) as well as the Sources of Meaning Card Method (The SoMeCaM) into Turkish. In this context, it was aimed to demonstrate the psychometric properties of the Turkish version of the SoMe. For this reason, several hypotheses were developed:

H₁: The Turkish version of the SoMe-Sources of Meaning dimensions will have a five-factor structure.

H₂: Two-factor solution will fit better than the one-factor solution for meaningfulness and crisis of meaning subscales.

H₃: Sources of meaning subscales will have significant positive correlations with meaningfulness subscale (MS). More specifically,

H_{3a}: Achievement subscale will have significant positive correlation with MS.

H_{3b}: Challenge subscale will have significant positive correlation with MS.

H_{3c}: Creativity subscale will have significant positive correlation with MS.

H_{3d}: Development subscale will have significant positive correlation with MS.

H_{3e}: Freedom subscale will have significant positive correlation with MS.

H_{3f}: Individualism subscale will have significant positive correlation with MS.

H_{3g}: Knowledge subscale will have significant positive correlation with MS.

H_{3h}: Power subscale will have significant positive correlation with MS.

H_{3i}: Attentiveness subscale will have significant positive correlation with MS.

H_{3j}: Care subscale will have significant positive correlation with MS.

H_{3k}: Comfort subscale will have significant positive correlation with MS.

H_{3l}: Community subscale will have significant positive correlation with MS.

H_{3m}: Fun subscale will have significant positive correlation with MS.

H_{3n}: Harmony subscale will have significant positive correlation with MS.

H_{3o}: Love subscale will have significant positive correlation with MS.

H_{3p}: Explicit religiosity subscale will have significant positive correlation with MS.

H_{3q}: Spirituality will have significant positive correlation with MS.

H_{3r}: Generativity subscale will have significant positive correlation with MS.

H_{3s}: Health subscale will have significant positive correlation with MS.

H_{3t}: Self-knowledge subscale will have significant positive correlation with MS.

H_{3u}: Social commitment subscale will have significant positive correlation with MS.

H_{3v}: Unison with nature subscale will have significant positive correlation with MS.

H_{3w}: Morality subscale will have significant positive correlation with MS.

H_{3x}: Practicality subscale will have significant positive correlation with MS.

H_{3y}: Reason subscale will have significant positive correlation with MS.

H_{3z}: Tradition subscale will have significant positive correlation with MS.

***H₄*: Sources of meaning dimensions will have significant positive correlations with meaningfulness subscale (MS). More specifically,**

H_{4a}: Self-actualization dimension will have significant positive correlation with MS.

H_{4b}: Well-being and relatedness dimension will have significant positive correlation with MS.

H_{4c}: Vertical selftranscendence dimension will have significant positive correlation with MS.

H_{4d}: Horizontal selftranscendence dimension will have significant positive correlation with MS.

H_{4e}: Order dimension will have significant positive correlation with MS.

***H₅*: Sources of meaning subscales will have significant negative correlations with crisis of meaning subscale (CMS). More specifically,**

H_{5a}: Achievement subscale will have significant negative correlation with CMS.

H_{5b}: Challenge subscale will have significant negative correlation with CMS.

H_{5c}: Creativity subscale will have significant negative correlation with CMS.

H_{5d}: Development subscale will have significant negative correlation with CMS.

H_{5e}: Freedom subscale will have significant negative correlation with CMS.

H_{5f}: Individualism subscale will have significant negative correlation with CMS.

H_{5g}: Knowledge subscale will have significant negative correlation with CMS.

H_{5h}: Power subscale will have significant negative correlation with CMS.

H_{5i}: Attentiveness subscale will have significant negative correlation with CMS.

H_{5j}: Care subscale will have significant negative correlation with CMS.

H_{5k}: Comfort subscale will have significant negative correlation with CMS.

H_{5l}: Community subscale will have significant negative correlation with CMS.

H_{5m}: Fun subscale will have significant negative correlation with CMS.

H_{5n}: Harmony subscale will have significant negative correlation with CMS.

H_{5o}: Love subscale will have significant negative correlation with CMS.

H_{5p}: Explicit religiosity subscale will have significant negative correlation with CMS.

H_{5q}: Spirituality will have significant negative correlation with CMS.

H_{5r}: Generativity subscale will have significant negative correlation with CMS.

H_{5s}: Health subscale will have significant negative correlation with CMS.

H_{5t}: Self-knowledge subscale will have significant negative correlation with CMS.

H_{5u}: Social commitment subscale will have significant negative correlation with CMS.

H_{5v}: Unison with nature subscale will have significant negative correlation with CMS.

H_{5w}: Morality subscale will have significant negative correlation with CMS.

H_{5x}: Practicality subscale will have significant negative correlation with CMS.

H_{5y}: Reason subscale will have significant negative correlation with CMS.

H_{5z}: Tradition subscale will have significant negative correlation with CMS.

***H₆*: Sources of meaning dimensions will have significant negative correlations with crisis of meaning subscale (CMS). More specifically,**

H_{6a}: Self-actualization dimension will have significant negative correlation with CMS.

H_{6b}: Well-being and relatedness dimension will have significant negative correlation with CMS.

H_{6c}: Vertical selftranscendence dimension will have significant negative correlation with CMS.

H_{6d}: Horizontal selftranscendence dimension will have significant negative correlation with CMS.

H_{6e}: Order dimension will have significant negative correlation with CMS.

***H₇*: Meaningfulness subscale will have a significant negative correlation with crisis of meaning subscale.**

***H₈*: Meaningfulness subscale (MS) will have significant positive correlations with positive well-being indices. More specifically,**

H_{8a}: MS will have a significant positive correlation with satisfaction with life.

H_{8b}: MS will have a significant positive correlation with presence of meaning.

H_{8c}: MS will have a significant positive correlation with hope.

H_{8d}: MS will have a significant positive correlation with agency.

H_{8e}: MS will have a significant positive correlation with pathway.

H_{8f}: MS will have a significant positive correlation with subjective happiness.

H_{8g}: MS will have a significant positive correlation with resilience.

***H₉*: Meaningfulness subscale (MS) will have significant negative correlations with negative well-being indices. More specifically,**

H_{9a}: MS will have a significant negative correlation with search for meaning.

H_{9b}: MS will have a significant negative correlation with anxiety.

H_{9c}: MS will have a significant negative correlation with depression.

H₁₀: Crisis of meaning subscale (CMS) will have significant negative correlations with positive well-being indices. More specifically,

H_{10a}: CMS will have a significant negative correlation with satisfaction with life.

H_{10b}: CMS will have a significant negative correlation with presence of meaning.

H_{10c}: CMS will have a significant negative correlation with hope.

H_{10d}: CMS will have a significant negative correlation with agency.

H_{10e}: CMS will have a significant negative correlation with pathway.

H_{10f}: CMS will have a significant negative correlation with subjective happiness.

H_{10g}: CMS will have a significant negative correlation with resilience.

H₁₁: Crisis of meaning subscale (CMS) will have significant positive correlations with negative well-being indices. More specifically,

H_{11a}: CMS will have a significant positive correlation with search for meaning.

H_{11b}: CMS will have a significant positive correlation with anxiety.

H_{11c}: CMS will have a significant positive correlation with depression.

H₁₂: Sources of meaning dimensions will have significant positive correlations with positive well-being indices. More specifically,

H_{12a}: Self-actualization dimension (SAD) will have significant positive correlations with positive well-being indices.

H_{12a1}: SAD will have a significant positive correlation with satisfaction with life.

H_{12a2}: SAD will have a significant positive correlation with presence of meaning.

H_{12a3} : SAD will have a significant positive correlation with hope.

H_{12a4} : SAD will have a significant positive correlation with agency.

H_{12a5} : SAD will have a significant positive correlation with pathway.

H_{12a6} : SAD will have a significant positive correlation with subjective happiness.

H_{12a7} : SAD will have a significant positive correlation with resilience.

H_{12b} : Well-being and relatedness dimension (WBRD) will have significant positive correlations with positive well-being indices.

H_{12b1} : WBRD will have a significant positive correlation with satisfaction with life.

H_{12b2} : WBRD will have a significant positive correlation with presence of meaning.

H_{12b3} : WBRD will have a significant positive correlation with hope.

H_{12b4} : WBRD will have a significant positive correlation with agency.

H_{12b5} : WBRD will have a significant positive correlation with pathway.

H_{12b6} : WBRD will have a significant positive correlation with subjective happiness.

H_{12b7} : WBRD will have a significant positive correlation with resilience.

H_{12c} : Vertical selftranscendence dimension (VSTD) will have significant positive correlations with positive well-being indices.

H_{12c1} : VSTD will have a significant positive correlation with satisfaction with life.

H_{12c2} : VSTD will have a significant positive correlation with presence of meaning.

H_{12c3} : VSTD will have a significant positive correlation with hope.

H_{12c4} : VSTD will have a significant positive correlation with agency.

H_{12c5} : VSTD will have a significant positive correlation with pathway.

H_{12c6} : VSTD will have a significant positive correlation with subjective happiness.

H_{12c7} : VSTD will have a significant positive correlation with resilience.

H_{12d} : Horizontal selftranscendence dimension (HSTD) will have significant positive correlations with positive well-being indices.

H_{12d1} : HSTD will have a significant positive correlation with satisfaction with life.

H_{12d2} : HSTD will have a significant positive correlation with presence of meaning.

H_{12d3} : HSTD will have a significant positive correlation with hope.

H_{12d4} : HSTD will have a significant positive correlation with agency.

H_{12d5} : HSTD will have a significant positive correlation with pathway.

H_{12d6} : HSTD will have a significant positive correlation with subjective happiness.

H_{11d7} : HSTD will have a significant positive correlation with resilience.

H_{12e} : Order dimension (OD) will have significant positive correlations with positive well-being indices.

H_{12e1} : OD will have a significant positive correlation with satisfaction with life.

H_{12e2} : OD will have a significant positive correlation with presence of meaning.

H_{12e3} : OD will have a significant positive correlation with hope.

H_{12e4} : OD will have a significant positive correlation with agency.

*H*_{12e5}: OD will have a significant positive correlation with pathway.

*H*_{12e6}: OD will have a significant positive correlation with subjective happiness.

*H*_{12e7}: OD will have a significant positive correlation with resilience.

***H*₁₃: Sources of meaning dimensions will have significant negative correlations with negative well-being indices. More specifically,**

*H*_{13a}: Self-actualization dimension (SAD) will have significant negative correlations with negative well-being indices.

*H*_{13a1}: SAD will have a significant negative correlation with search for meaning.

*H*_{13a2}: SAD will have a significant negative correlation with anxiety.

*H*_{13a3}: SAD will have a significant negative correlation with depression.

*H*_{13b}: Well-being and relatedness dimension (WBRD) will have significant negative correlations with negative well-being indices.

*H*_{13b1}: WBRD will have a significant negative correlation with search for meaning.

*H*_{13b2}: WBRD will have a significant negative correlation with anxiety.

*H*_{13b3}: WBRD will have a significant negative correlation with depression.

*H*_{13c}: Vertical selftranscendence dimension (VSTD) will have significant negative correlations with negative well-being indices.

*H*_{13c1}: VSTD will have a significant negative correlation with search for meaning.

*H*_{13c2}: VSTD will have a significant negative correlation with anxiety.

*H*_{13c3}: VSTD will have a significant negative correlation with depression.

H_{13d}: Horizontal selftranscendence dimension (HSTD) will have significant negative correlations with negative well-being indices.

H_{13d1}: HSTD will have a significant negative correlation with search for meaning.

H_{13d2}: HSTD will have a significant negative correlation with anxiety.

H_{13d3}: HSTD will have a significant negative correlation with depression.

H_{13e}: Order dimension (OD) will have significant negative correlations with negative well-being indices.

H_{13e1}: OD will have a significant negative correlation with search for meaning.

H_{13e2}: OD will have a significant negative correlation with anxiety.

H_{13e3}: OD will have a significant negative correlation with depression.

***H₁₄*: Crisis of meaning subscale scores will be significantly higher in the depressed group compared to the nondepressed group.**

***H₁₅*: Meaningfulness subscale scores will be significantly higher in the nondepressed group compared to the depressed group.**

***H₁₆*: Sources of meaning dimension scores will be significantly higher in the nondepressed group compared to the depressed group.**

H_{16a}: Self-actualization dimension scores will be significantly higher in the nondepressed group compared to the depressed group.

H_{16b}: Well-being and relatedness dimension scores will be significantly higher in the nondepressed group compared to the depressed group.

H_{16c}: Vertical selftranscendence dimension scores will be significantly higher in the nondepressed group compared to the depressed group.

H_{16d}: Horizontal selftranscendence dimension scores will be significantly higher in the nondepressed group compared to the depressed group.

H_{16e} : Order dimension scores will be significantly higher in the nondepressed group compared to the depressed group.

2.9. Method

2.9.1. Participants

Two thousand and two hundred individuals participated in the study. The only inclusion criterion was being at least 18 years old. During data cleaning, 28 cases were identified as outliers and they were deleted. Consequently, the sample consisted of 2172 participants.

Mean age of participants was 34.7 ($SD = 11.4$, $Range = 18-78$). The sample consisted of 1514 females (69.7%), 656 males (30.2%), and 2 participants reported themselves as other (0.1%). One thousand and ninety-seven participants were single (50.5%), 929 were married (42.8%), 136 were divorced (6.3%), and 10 were widow/er (0.5%). In terms of the education level, 1027 participants had a doctorate degree (47.3%), 487 had a master's degree (22.4%), 586 had an undergraduate degree (27%), 68 were high school graduates (3.1%), one participant was a secondary school graduate (.05%), and three of them were only literate (0.1%). Twenty-five of the participants were from very high-income level (1.2%), 540 were from high-income level (24.9%), 1358 were from middle-income level (62.5%), 186 were from low-income level (8.6%), and 63 of them were from very low-income level (2.9%). With regards to their employment status, 1669 of the participants were employed (76.8%), 469 were unemployed (21.6%), and 34 were retired (1.6%). Nine hundred and seventy-nine participants were students (45.1%), and 1193 of them were not students (54.9%).

In terms of their history of psychiatric illnesses, 402 of the participants reported that they received a psychiatric diagnosis at some point in their lives (18.5%), whereas 1770 of them did not report such a history (81.5%). One hundred and seventy-nine of them were using psychiatric medicine at the time of the study (8.2%) compared to 1993 of them who were not (91.8%). Moreover, 885 of the participants had received or were still receiving psychological help (40.7%), while 1287 of them have never had (59.3%). Finally, 358 of the participants had a chronic physical illness (16.5%), and 1814 did not report any chronic physical condition (83.5%). The descriptive characteristics of the sample can be found in Table 1.

Table 1. Sociodemographic Characteristics of the Sample

Variable		<i>n</i>	%
Gender	Female	1514	69.7
	Male	656	30.2
	Other	2	0.1
Marital Status	Single	1097	50.5
	Married	929	42.8
	Divorced	136	6.3
	Widow(er)	10	0.5
Education	Doctorate Degree	1027	47.3
	Master's Degree	487	22.4
	University	586	27
	High School	68	3.1
	Secondary School	1	.05
	Literate	3	.1
Income	Very High	25	1.2
	High	540	24.9
	Middle	1358	62.5
	Low	186	8.6
	Very Low	63	2.9
Employment Status	Employed	1669	76.8
	Unemployed	469	21.6
	Retired	34	1.6
Student	Yes	979	45.1
	No	1193	54.9
Psychiatric Diagnosis	Yes	402	18.5
	No	1770	81.5
Psychiatric Medicine	Yes	179	8.2
	No	1993	91.8
Psychological Help	Yes	885	40.7
	No	1287	59.3
Chronic Physical Illness	Yes	358	16.5
	No	1814	83.5

Finally, to gain insight into the meaning characteristics of the sample, meaningfulness and crisis of meaning scores of the participants were divided into low and high categories in line with the strategy employed by Schnell (2009; 2010). The findings

revealed that 77.2% ($n = 1676$) of the sample fell into the meaningfulness category, 11.6% ($n = 253$) fell into the existential indifference category, and 7.2% ($n = 157$) and 4% ($n = 86$) of the sample fell into the crisis of meaning and existential conflict categories, respectively (see Figure 2).

		Meaningfulness	
		Low	High
Crisis of meaning	Low	Existential indifference $n = 253$ (11.6%)	Meaningfulness $n = 1676$ (77.2%)
	High	Crisis of meaning $n = 157$ (7.2%)	Existential conflict $n = 86$ (4%)

Figure 2. Categories of Meaning in the Study Sample ($N = 2172$)

2.9.2. Instruments

2.9.2.1. Sociodemographic Information Form. A sociodemographic information form including 19 questions was prepared by the researcher (see Appendix D). This form included questions on participants' age, gender, education, income, employment status, marital status, history of psychiatric diagnosis and psychological support, current use of psychiatric drugs, and presence of chronic physical illnesses.

2.9.2.2. Sources of Meaning and Meaning in Life Questionnaire (SoMe). The SoMe (original German version: *Lebe*) is a 151-item self-report scale developed by Schnell (2009) to measure meaningfulness, crisis of meaning, and 26 sources of meaning (see Appendix A). During the development of the questionnaire, in-depth interviews were conducted, and *laddering technique* was applied (Schnell, 2009). Laddering includes asking participants repeatedly about the meanings underlying the content until an ultimate meaning occurs, which cannot be reduced into other meanings (Schnell, 2009). As a result of this process, 26 meaning sources were identified. Items of sources of meaning as well as meaningfulness and crisis of meaning subscales were

examined by applying several versions of the SoMe; and after that process, the questionnaire took its final form (Schnell, 2009). Subsequently, 26 sources of meaning are organized under four dimensions based on the results of orthogonal and oblique factor analysis. These dimensions were: (1) self-actualization, (2) well-being and relatedness, (3) selftranscendence, and (4) order. The third dimension was further divided into two dimensions as horizontal selftranscendence and vertical selftranscendence. The subscales, dimensions, item numbers and sample items of the SoMe can be found in Appendix B.

Item numbers of subscales vary from four to eight. Each item is rated on a 6-point Likert scale ranging from 0 (*strongly disagree*) to 5 (*strongly agree*). Higher scores on each scale indicate higher levels of that construct. Schnell (2009) reported that internal consistencies range from .83 to .93 for the dimensions, and from .65 to .95 for the subscales. Test-retest reliability coefficients with 2 months' interval were .81 on average for the subscales and .90 for the dimensions. At the 6 months' interval, these values were .72 and .78, respectively. The test-retest reliability coefficient of crisis of meaning subscale at the 6-month interval was .48, which was expected since this concept is more apt to change over time (Schnell, 2009). As for the validity analyses results, Schnell (2009) reported that all sources of meaning dimensions have significant positive correlations with meaningfulness subscale, where reliability values range from .34 to .63, all $ps < .05$. These dimensions were all negatively correlated with crisis of meaning, but only well-being and relatedness ($r = -.17$), order ($r = -.09$), and horizontal self-transcendence ($r = -.11$) had significant correlations, all $ps < .05$ (Schnell, 2009). Additionally, it was revealed that meaningfulness subscale was positively correlated with positive well-being indices (i.e., positive affect, satisfaction with life) and negatively correlated with negative well-being indices (i.e., depression, anxiety, neuroticism). Inverse correlations were observed for the crisis of meaning subscale (Schnell, 2009). Similar results were observed in the adaptation studies of the SoMe (Damasio et al., 2013; Sørensen et al., 2019). In relation to the dimensions, all of them had significant positive correlations with meaningfulness subscale as well as with positive well-being indices (i.e., hope, optimism, satisfaction with life, subjective happiness); and significant negative correlations with crisis of meaning subscale and negative well-being index (i.e., pessimism) (Damasio et al., 2013). The psychometric

properties of the Turkish version of the SoMe was established within the scope of the current study. Therefore, these findings will be presented in the results section.

2.9.2.3. Meaning in Life Questionnaire (MLQ). Meaning in Life Questionnaire is a 10-item scale designed by Steger et al. (2006). The items of the scale are measured on a 7-point Likert type scale ranging from 1 (*absolutely untrue*) to 7 (*absolutely true*). The scale consists of two subscales, presence of meaning and search for meaning. Sample items for the presence of and search for meaning include “I understand my life’s meaning”, and “I am looking for something that makes my life feel meaningful”, respectively. Each of these subscales consists of 5 items; and their total scores range between 5 and 35. Higher scores on each subscale indicate higher presence of or search for meaning. Turkish adaptation study of MLQ was conducted by Yarar (2015). Internal consistency reliabilities for presence of and search for meaning subscales were .90 and .91, respectively. Test-retest reliabilities for the presence of meaning was .79 for three-week interval, and .70 for one-month interval. These values were .66 and .73 for the search for meaning. Validity analyses revealed that presence of meaning had significant positive correlations with life satisfaction ($r = .44, p \leq .01$), positive affect ($r = .40, p \leq .01$); and significant negative correlations with negative affect ($r = -.23, p \leq .01$) and depression ($r = -.40, p \leq .01$) (Yarar, 2015). The inverse significant correlations were found between search for meaning and the abovementioned variables ($r = -.17, p \leq .01$; $r = -.09, p \leq .05$; $r = .16, p \leq .01$; $r = .21, p \leq .01$, respectively). For this sample, the internal consistencies for the presence of and search for meaning were .89 and .91, respectively (see Appendix E).

2.9.2.4. Satisfaction with Life Scale (SWLS). Satisfaction with Life Scale was developed by Diener et al. (1985) to measure global life satisfaction. It consists of 5 items, which are rated on a 7-point Likert type scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Total scores can range from 5 to 35. Sample items from the scale include: “I am satisfied with my life” and “If I could live my life over, I would change almost nothing”. Higher scores on the scale indicate higher levels of life satisfaction. Turkish adaptation study of SWLS was conducted by Durak et al. (2010). Internal consistency reliability of the total scale was found .81, .82. and .89 for the sample of university students, correctional officers, and elderly, respectively. SWLS was significantly and positively correlated with self-esteem ($r = .40, p < .001$) and positive

affect ($r = .31, p < .001$) for the university sample; positive affect ($r = .26, p < .001$) and monthly income ($r = .23, p < .01$) for the correctional officers' sample; and self-esteem ($r = .20, p < .05$) and perceived current health status ($r = .20, p < .05$) for the elderly sample (Durak et al., 2010). The internal consistency of SWLS was .87 for this sample (see Appendix F).

2.9.2.5. Hope Scale (HS). Hope Scale was designed by Snyder et al. (1991) to measure people's positive emotional state (hope). The scale has 12 items rated on an 8-point Likert scale ranging from 1 (*definitely false*) to 8 (*definitely true*). The scale consists of two subscales (agency and pathway), and each subscale consists of four items. Sample items include "I meet the goals that I set for myself" for the agency subscale, and "I can think of many ways to get out of a jam" for the pathway subscale. The other four items are fillers; and they are not included in the computation of sums. Total scores can range between 8 and 64 for the total; and between 4 and 32 for the subscales. Higher scores indicate higher levels of hope, agency, or pathway. While agency subscale measures a determination in achieving goals, pathways subscale measures the ability to create plans for achieving goals (Snyder et al., 1991). Turkish adaptation of the Hope Scale was done by Tarhan and Bacanlı (2015). For the Turkish version, two-factor structure was confirmed. The internal consistency coefficient was .84 for the total scale. Test re-test reliabilities were .81, .78 and .86 for the agency, pathway and the total scale, respectively. In relation to validity analyses, HS had significant correlations with Satisfaction with Life Scale ($r = .33, p < .01$), UCLA Loneliness Scale ($r = -.40, p < .01$), Continuous Anxiety Inventory ($r = -.17, p < .05$), and Beck Hopelessness Scale ($r = -.40, p < .01$), respectively. For this sample, Cronbach's alpha coefficients of agency, pathway and the total scale were .81, .81, and .88, respectively (see Appendix G).

2.9.2.6. Subjective Happiness Scale (SHS). Subjective Happiness Scale was developed by Lyubomirsky and Lepper (1999) to measure global subjective happiness. It has 4 items rated on a 7-point Likert scale ranging from 1 to 7. The value labels change depending on what the question asks. A sample item from the scale is "Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?". Higher scores obtained from the scale indicate greater happiness. SHS is translated

into Turkish by Yazar (2015). The internal consistency reliability of SHS was found as .88. Test re-test reliabilities were .81 and .85 for three weeks and for one-month intervals, respectively (Yazar, 2015). SHS was significantly correlated with life satisfaction ($r = .44$), depression ($r = -.40$), positive affect ($r = .40$), and negative affect ($r = -.23$), all $ps = .01$. For this sample, the internal consistency coefficient of SHS was .83 (see Appendix H).

2.9.2.7. Brief Resilience Scale (BRS). Brief Resilience Scale was designed by Smith et al. (2008) to assess people's ability to recover from stressful situations. It is a 6-item measure rated on a 5-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Total scores on the scale range between 6 and 30. Higher scores indicate higher resilience. Sample items include "I tend to bounce back quickly after hard times" and "I usually come through difficult times with little trouble". The Turkish adaptation of BRS was done by Doğan (2015). Its internal consistency was found as .83. Validity analyses revealed that BRS was significantly correlated with Oxford Happiness Questionnaire ($r = .40$), Connor-Davidson Resilience Scale ($r = .66$), and Ego Strength Scale ($r = .61$), all $ps < .001$. Cronbach's alpha value for BRS was .88 for this sample (see Appendix I).

2.9.2.8. Hospital Anxiety and Depression Scale (HADS). Hospital Anxiety and Depression Scale was developed by Zigmond and Snaith (1983). It consists of 14 items grouped under 2 factors, i.e., anxiety (7 items) and depression (7 items). The items are rated on a 4-point Likert scale ranging from 0 to 3. The value labels change depending on what the question asks. Total scores can range between 0 and 21 for each subscale. Higher scores indicate higher levels of anxiety and/or depression. Participants are asked to rate the items considering their state during the past week (Zigmond & Snaith, 1983). Sample items include "Worrying thoughts go through my mind" for the anxiety subscale, and "I have lost interest in my appearance" for the depression subscale. Subscale totals that are between 0-7 indicate normal levels, 8-10 indicate borderline abnormal levels, and 11-21 imply abnormal levels. The Turkish adaptation of HADS was conducted by Aydemir et al. (1997). Cronbach's alpha values were found .85 and .78 for anxiety and depression subscales in a sample of physically ill patients, respectively. Split-half reliability for the anxiety subscale was .85, and it was .81 for the depression subscale. Further, anxiety subscale was significantly correlated with

Spielberger's Trait Anxiety Inventory ($r = .75, p < .001$); and depression subscale was significantly correlated with Beck Depression Inventory ($r = .72, p < .001$). Aydemir et al. (1997) proposed a cut-off score of 10 for the anxiety subscale; and 9 for the depression subscale for the Turkish population. In this study, these cut-off scores were used to analyze criterion validity of the SoMe subscales and dimensions. For this sample, alpha values were .83 and .77 for anxiety and depression subscales, respectively (see Appendix J).

2.9.3. Procedure

2.9.3.1. Translation of the SoMe

The SoMe was translated into Turkish using double translation and reconciliation procedure suggested by International Test Commission (2017). According to the guidelines of the commission, this procedure was designed to overcome the problems of forward-backward translations through its special emphasis on reviewing the scales in the target language. Following the technical steps of this procedure, two independent individuals translated the English form of the questionnaire into Turkish. Both were clinical psychology Ph.D. students (one being the current researcher), who are knowledgeable in psychological measurements as well as the concept of meaning in life; and they are fluent in both Turkish and English. After these double translations, an independent third person (the dissertation advisor) reviewed these translations and made a reconciliation between them. The reconciler was a bilingual psychologist who is experienced in cross-cultural adaptation as well as meaning studies. During this reconciliation process, the original German version of the questionnaire was also taken into consideration (both the current researcher and the dissertation advisor studied German for 7 years). When there were confusions or doubts with certain items, the final decision was made based on the items of the German version. After this process, the first draft of the final version of SoMe was created.

In line with the guidelines of the commission, this draft of the questionnaire was administered to twelve people from different socioeconomic backgrounds to obtain feedbacks about the questionnaire. Three of these participants were males, and nine of them were females. Their ages ranged between 25 and 64 ($M = 45.58$). Two of them were doctorate graduates, one of them was a master's graduate, five of them were

university graduates, three of them were high school graduates, and one of them was a primary school graduate. Finally, ten of them were from middle income level, and two were from low-income level. Following the administration of the Turkish SoMe to these participants, try-out interviews were conducted to obtain their feedbacks about the structure, content, and administration of the questionnaire. For these semi-structured interviews, try-out interview template constructed by Saçak (2019) was used, which can be found in Appendix K. Their feedback predominantly pertained to the selection of words (e.g., using the word “çok üzüyor” instead of “acı veriyor” or “kendim hakkında” instead of “kendi hakkımda”). Following the feedbacks of these twelve participants, the Turkish SoMe was revised by the present author and dissertation advisor and it took its final form (see Appendix L).

2.9.3.2. Development of the SoMeCaM - Turkish Version

In line with the original development approach employed for the SoMeCaM (la Cour & Schnell, 2009), the Turkish adaptation of the method was also made employing the q-method. During the q-method, the factor analyses results of the SoMe were investigated; and the item carrying the highest statistical loading for each source of meaning was identified. Since two items were excluded from the final version of the Turkish SoMe, they were omitted from the q-method. As a result, 26 statements statistically representing each source of meaning in the best way were selected as the cards comprising the SoMeCaM.

2.9.3.3. Data Collection

The ethical approval of this study was obtained from the Human Subjects Ethics Committee of the Middle East Technical University (Protocol Number: 227 ODTU 2020, see Appendix M). Participants were reached through social media, e-mail invitations, and participation of university students in exchange for bonus points. Data were collected using Qualtrics Online Survey Software. All scales within the survey appeared in a random order for every participant who approved the informed consent form (see Appendix N). Additionally, filler items were placed in the survey to detect people who answered questions randomly. The results of these people ($n = 23$) were deleted and not included in the analyses.

2.9.4. Data Analyses

Prior to performing further statistical analyses, the data were examined in terms of assumptions of multivariate analyses. Since Qualtrics enabled forced response option, no missing values were detected. Outlier analysis (z-scores for univariate outliers and Mahalanobis distance for multivariate outliers) revealed 28 cases as outliers, which were deleted and not used in further analyses. The final sample was composed of 2172 participants.

Of other assumptions of multivariate analyses, multicollinearity and singularity assumptions were met. However, skewness and kurtosis values were outside the acceptable range and histograms indicated a nonnormal curve for most of the variables (George & Mallery, 2020; Tabachnick & Fidell, 2019). Therefore, 24 sources of meaning subscale scores (except love and tradition subscales) as well as meaningfulness and crisis of meaningfulness subscale scores were transformed. After these transformations, all distributions met the assumption of normality. In further analyses, these transformed scores were used.

After these preliminary analyses, factor structure of the Turkish version of SoMe was examined. To do this, a confirmatory factor analysis (CFA) was conducted by using EQS 6.4. Since CFA results showed poor fit, exploratory factor analysis was conducted using SPSS Version 26. To observe the best fit for meaningfulness and crisis of meaning subscales, two more CFAs were conducted. After factor analyses, Cronbach's alpha values were calculated to examine internal consistency reliabilities of the subscales and dimensions. Further, to test construct validity, Pearson correlation values of the subscales and dimensions with other measures (i.e., satisfaction with life, presence of meaning, search for meaning, agency, pathway, hope, subjective happiness, resilience, anxiety, and depression) were calculated. Finally, to test the criterion validity, the sample was divided into depressed and nondepressed groups; and using independent samples *t*-test analysis, their meaningfulness, crisis of meaning, and sources of meaning dimension scores were compared.

2.10. Results

2.10.1. Psychometric Properties of the Turkish Version of Sources of Meaning and Meaning in Life Questionnaire (SoMe)

2.10.1.1. Factor Structure of Sources of Meaning Subscales

To determine the factorial validity of the sources of meaning subscales, five-factor structure proposed by Schnell (2009) was examined. The model obtained poor goodness-of-fit, $\chi^2(289) = 7900.40$, $p < .001$, $CFI = .89$, $GFI = .99$, $AGFI = .99$, $RMSEA = .110$ [.108-.112], standardized $RMR = .118$. Although several model modifications were suggested, they did not result in any significant improvement in the fit indices. Therefore, exploratory factor analysis (EFA) was applied to identify the factor structure of the Turkish SoMe. Prior to performing EFA, the suitability of the data for factor analysis was assessed. The Kaiser-Meyer-Olkin (KMO) value was .92, which indicates perfect sample size for EFA. Also, Bartlett's Test of Sphericity reached statistical significance, $\chi^2(325) = 30309.66$, $p < .001$, supporting the factorability of the questionnaire items. Having these assumptions met, principal axis factoring (PAF) method using oblique rotation was performed. Oblique rotation assumes intercorrelations between factors (Tabachnick & Fidell, 2019). Considering that different sources of meaning are generally correlated with each other and other adaptation studies of the SoMe used oblique rotation (Damasio et al., 2013; Sørensen et al., 2019), the same method was applied in the current factor analysis.

The results of PAF demonstrated the presence of five factors with eigenvalues of 8.91, 2.80, 2.02, 1.51, and 1.18. This result was also confirmed by the scree plot (see Figure 3). These five factors explained 34.26%, 10.78%, 7.79%, 5.82%, and 4.52% of the variance, respectively. Overall, five factor solution explained 63.17% of the variance. Therefore, exploratory factorial analysis was forced to five factors. The results of the pattern matrix are presented in Table 2.

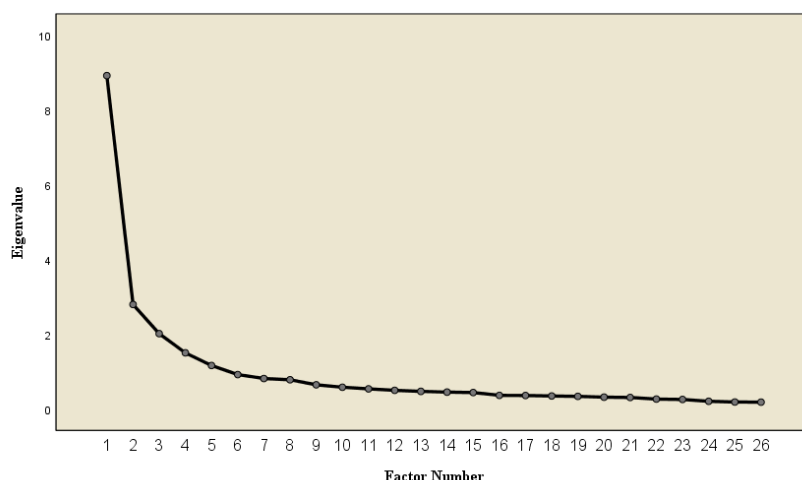


Figure 3. Scree Plot for the Factors of the Sources of Meaning Suggested by EFA

Table 2. Exploratory Factor Analysis Results of the Sources of Meaning

Sources of Meaning	Dimensions				
	S_ACT	V_ST	WB&R	H_ST	ORD
Individualism	.85			.48	
Development	.71			.65	.46
Challenge	.69				
Power	.69		.42		.45
Creativity	.67		.41	.49	
Freedom	.57				
Knowledge	.60			.66	
Achievement	.48				.58
Spirituality		.85			
Explicit religiosity		.84			
Fun			.75		
Attentiveness	.41		.74	.45	
Community			.71		
Harmony			.65	.63	.43
Love			.63		
Comfort	.45		.60		
Care			.56	.51	
Generativity	.48	.45		.68	.49
Unison with nature				.62	
Self-knowledge	.48			.59	
Social community				.57	
Health				.41	
Practicality		.43			.75
Reason					.66
Morality		.58		.42	.63
Tradition		.64			.49

Note 1. Factor loadings less than .40 were suppressed.

Note 2. S_ACT = self-actualization; WB&R = well-being and relatedness; H_ST = horizontal selftranscendence; V_ST = vertical selftranscendence, ORD = order.

As it can be seen in Table 2, these five factors were the same with the scale's original factor structure (H_1 was accepted). However, three sources of meaning subscales loaded on different dimensions (factors) compared to the original structure. These subscales were knowledge, achievement, and tradition. Knowledge loaded on horizontal selftranscendence (instead of self-actualization), achievement loaded on order (instead of self-actualization), and finally, tradition loaded on vertical selftranscendence (instead of order). However, since their factor loadings on their original dimensions were above .45, which is a conventionally accepted cut-off point for factor loadings (Comrey & Lee, 1992; Matsunaga, 2010; Tabachnick & Fidell, 2019), these subscales were retained under their original factors.

2.10.1.2. Factor Structure of Meaningfulness and Crisis of Meaning Subscales

Confirmatory factor analyses were performed to test the hypothesis that meaningfulness and crisis of meaning are in fact two separate but related constructs. To do that, the CFA results of one-dimensional and two-dimensional model were compared. For the one-dimensional model, meaningfulness and crisis of meaning were treated as one dimension; and for the two-dimensional model, they were treated as two related but distinct dimensions. As it can be seen in Table 3, the two-dimensional model revealed better fit indices compared to the one-dimensional model (H_2 was accepted). For the two-dimensional model, modification suggestions were evaluated. Following these, an error covariance was added between two indicators; item 10 (“*I feel I belong to something bigger than myself*”) and item 11 (“*I think my life has a deeper meaning*”). As a result of this modification, two-dimensional model demonstrated a good fit, $\chi^2(33) = 443.01$, $p < .001$; $CFI = .94$; $RMSEA = .076$ [.069 - .082]. The path diagram of the modified two-factor model can be seen in Figure 4.

Table 3. CFA Results for One-Dimensional and Two-Dimensional Models of Meaningfulness and Crisis of Meaning

Models	$\chi^2(df)$	p	CFI	$RMSEA$ [90% CI]
One-dimension model	920.44 (35)	< .001	.87	.108 [.102-.114]
Two-dimension model	573.41 (34)	< .001	.92	.085 [.079-.092]
Two-dimension model after modification	443.01 (33)	< .001	.94	.076 [.069-.082]

Note. χ^2 = chi-square, df = degrees of freedom, p = p value, CFI = comparative fit index, $RMSEA$ = root mean square error of approximation, CI = confidence interval.

2.10.1.3. Internal Consistency of the SoMe Dimensions and Subscales

To investigate the internal consistency of the subscales and dimensions, Cronbach’s alpha values were calculated. These values can be found in Table 4. Alpha values for meaningfulness and crisis of meaning scales were .76 and .88, respectively. Dimension reliabilities ranged between .86 and .93, indicating good to excellent reliability. For most of the subscales, alpha values were good or excellent, ranging between .70 and .95. For six of the subscales (i.e., comfort, morality, challenge, care, tradition, and individualism), these values were acceptable, ranging between .65 and .69. However,

for two of the subscales (power and social commitment), Cronbach's alpha values were poor (.57). When items of these subscales were analyzed, the deletion of one item from each of these subscales contributed to alpha values significantly and took them into an acceptable range. For the power subscale, the deletion of item 12 (*"I accept the challenges life throws at me"*) increased its alpha value to .61. For the social commitment subscale, the deletion of item 87 (*"I agree with increased petrol prices for the sake of the environment"*) increased its alpha value to .60. Therefore, it was decided not to use these items in the Turkish version of the questionnaire. That is to say, the final version of Turkish SoMe includes 149 items.

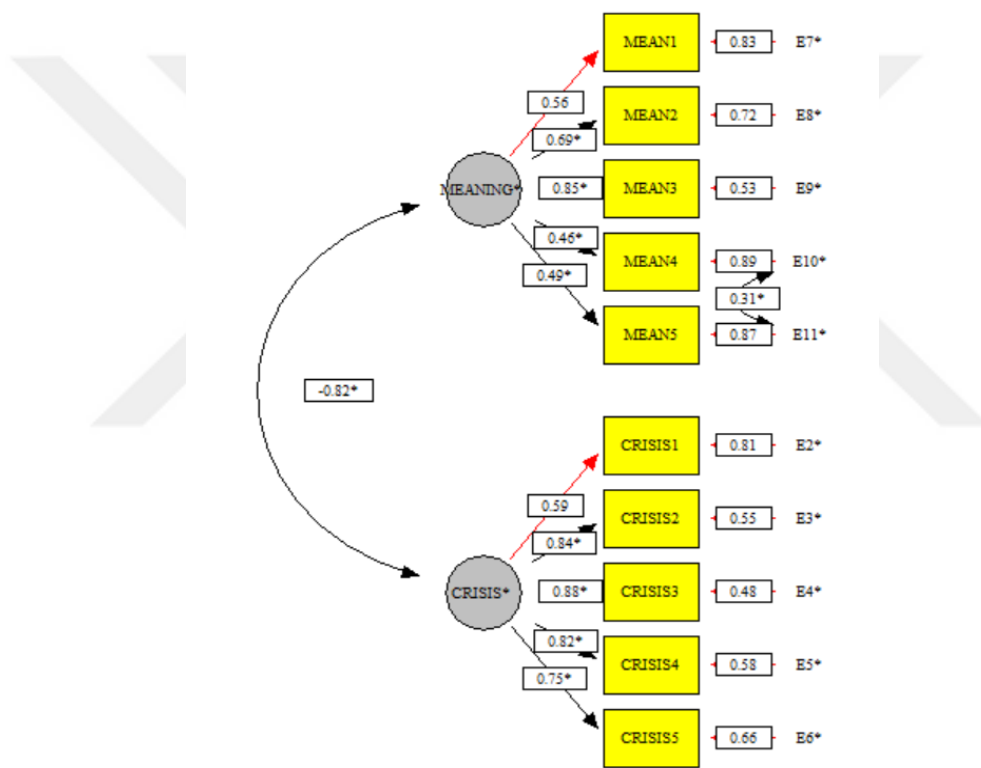


Figure 4. The Path Diagram of Two-Factor Model for Meaningfulness and Crisis of Meaning Subscales

2.10.1.4. Correlations of Sources of Meaning Dimensions and Subscales with Meaningfulness and Crisis of Meaning Subscales

To examine the correlations between sources of meaning scales and dimensions with meaningfulness and crisis of meaning subscales, Pearson correlation coefficients were calculated. The results of these analyses can be found in Table 5. Table 5 shows that except for the association between love and comfort subscales with crisis of meaning,

all correlations were significant and in expected directions. All subscales and dimensions had significant positive correlations with meaningfulness, and significant negative correlations with crisis of meaning. All H_3 , H_4 , H_5 , and H_6 hypotheses were supported except for H_{5k} and H_{5o} . Additionally, in line with the expectations, meaningfulness and crisis of meaning subscales also had a significant negative correlation, $r = -.62$, $p < .01$ (H_7 was accepted).

Table 4. Means, Standard Deviations, Number of Items, and Reliability Values for Subscales and Dimensions of the SoMe

Scales / Dimensions	<i>M (SD)</i>	Items (<i>n</i>)	Reliability (α)
Meaningfulness	3.54 (.82)	5	.76
Crisis of Meaning	1.31 (1.14)	5	.88
Selfactualization	3.79 (.51)	42	.93
Achievement	3.62 (.84)	4	.77
Challenge	3.25 (.79)	5	.66
Creativity	3.60 (.75)	5	.75
Development	4.07 (.64)	6	.83
Freedom	4.22 (.74)	6	.92
Individualism	3.86 (.59)	6	.65
Knowledge	3.94 (.65)	5	.73
Power	3.57 (.66)	5	.57 (.61)*
Well-Being and Relatedness	3.44 (.55)	41	.92
Attentiveness	3.30 (.75)	8	.76
Care	3.68 (.70)	4	.66
Comfort	3.46 (.72)	6	.69
Community	3.45 (.80)	5	.79
Fun	3.62 (.70)	6	.71
Harmony	3.68 (.66)	8	.83
Love	2.72 (.92)	4	.70
Vertical Selftranscendence	3.02 (1.17)	8	.89
Explicit Religiosity	2.60 (1.67)	3	.95
Spirituality	3.27 (1.00)	5	.77
Horizontal Selftranscendence	3.54 (.55)	26	.88
Generativity	3.81 (.80)	6	.85
Health	3.34 (.82)	4	.70
Self-knowledge	3.81 (.74)	6	.81
Social commitment	3.06 (.72)	5	.57 (.60)*
Unison with nature	3.56 (.89)	5	.85
Order	3.38 (.55)	24	.86
Morality	3.84 (.73)	5	.69
Practicality	3.48 (.65)	8	.74
Reason	3.77 (.69)	5	.74
Tradition	2.53 (.81)	6	.66

Note. *Cronbach's alpha values after one item deleted are in parentheses.

Table 5. Correlations between Dimensions and Subscales of Sources of Meaning with Meaningfulness and Crisis of Meaning

Dimensions/Subscales	Meaningfulness	Crisis of Meaning
Self-Actualization	.52**	-.28**
Achievement	.31**	-.09**
Challenge	.33**	-.11**
Creativity	.43**	-.24**
Development	.58**	-.40**
Freedom	.16**	-.07*
Individualism	.47**	-.23**
Knowledge	.39**	-.25**
Power	.45**	-.25**
Well-Being and Relatedness	.57**	-.22**
Attentiveness	.55**	-.22**
Care	.43**	-.16**
Comfort	.25**	-.03
Community	.39**	-.20**
Fun	.33**	-.13**
Harmony	.63**	-.29**
Love	.27**	-.03
Vertical Selftranscendence	.51**	-.22**
Explicit religiosity	.41**	-.21**
Spirituality	.54**	-.21**
Horizontal Selftranscendence	.64**	-.35**
Generativity	.66**	-.40**
Health	.42**	-.38**
Self-knowledge	.39**	-.08**
Social commitment	.33**	-.14**
Unison with nature	.40**	-.20**
Order	.49**	-.16**
Morality	.46**	-.20**
Practicality	.40**	-.12**
Reason	.27**	-.15**
Tradition	.33**	-.06*
Meaningfulness		-.62*
Crisis of Meaning	-.62*	

Note. * $p < .01$, ** $p < .001$, one-sided.

2.10.1.5. Construct Validity of the SoMe

To examine the construct validity of the Turkish-SoMe, Pearson correlation analyses were conducted with meaningfulness, crisis of meaning, dimensions of meaning, and positive (i.e., satisfaction with life, presence of meaning, hope, agency, pathway, subjective happiness, resilience) as well as negative well-being indices (i.e., search for

meaning, anxiety, and depression). All associations were in expected directions. Pearson correlation values can be found in Table 6.

Table 6. Correlations of Some Subscales and Dimensions with Validity Scales

	SL	PM	SM	Ag	Pt	H	SH	RS	Anx	Dep
Mean.	.56**	.67**	-.05*	.61**	.47**	.59**	.51**	.34**	-.30*	-.44*
Crisis	-	-	.36**	-	-	-.54**	-	-	.45**	.53**
	.49**	.69**		.55**	.43**		.53**	.41**		
SAct	.23**	.34**	.18**	.54**	.54**	.59**	.29**	.24**	-	-.24**
									.07**	
W&R	.31**	.28**	.20**	.39**	.36**	.41**	.39**	.12**	-.05*	-.29**
VSt	.23**	.37**	.09**	.23**	.13**	.20**	.17**	.05*	-.03	-.08**
HSt	.34**	.48**	.11**	.48**	.42**	.49**	.33**	.23**	-	-.26**
									.13**	
Order	.25**	.36**	.05*	.34**	.22**	.31**	.15**	.11**	-.01	-.09**

Note 1. * $p < .05$, ** $p < .001$, one-sided.

Note 2. Ag = agency, Anx = anxiety, Dep = depression, HS = hope, HSt = horizontal selftranscendence, Mean = meaning, PM = presence of meaning, Pt = pathway, RE = resilience, SAct = self-actualization, SM = search for meaning, SH = subjective happiness, SL = satisfaction with life scale, VSt = vertical selftranscendence, W&R = well-being and relatedness.

To give more details, meaningfulness showed small to moderate significant correlations with search for meaning ($r = -.05$, $p < .05$), anxiety ($r = -.30$, $p < .05$), and resilience ($r = .34$, $p < .001$); and moderate to high significant correlations with depression ($r = -.44$, $p < .05$), pathway ($r = .47$, $p < .001$), subjective happiness ($r = .51$, $p < .001$), hope ($r = .59$, $p < .001$), agency ($r = .61$, $p < .001$), satisfaction with life ($r = .56$, $p < .001$), and presence of meaning ($r = .67$, $p < .001$). Therefore, H_8 and H_9 were accepted. On the other hand, crisis of meaning showed moderate to high correlations with search for meaning ($r = .36$), resilience ($r = -.41$), pathway ($r = -.43$), anxiety ($r = .45$), satisfaction with life ($r = -.49$), depression ($r = .53$), subjective happiness ($r = -.53$), hope ($r = -.54$), agency ($r = -.55$), and presence of meaning ($r = -.69$) at the significance level of .001 (H_{10} and H_{11} are accepted). In terms of dimensions of the SoMe, most of the correlations were significant and in expected directions. The only exceptions were vertical selftranscendence and anxiety, and order with anxiety, which were found nonsignificant. Therefore, except for H_{13c2} , and H_{13e2} , all other H_{12} and H_{13} hypotheses were accepted.

2.10.1.6. Criterion Validity of the SoMe

To examine the criterion validity, participants were divided into two groups, those with and without depression. The cut-off score for Turkish HADS-Depression was reported as 9 (Aydemir et al., 1997). Participants who scored higher than 9 on depression subscale were categorized as the group with depression; and those with scores equal to or less than 9 were categorized as the group with no depression.

According to the results of the independent samples *t*-test analysis, those with depression had significantly higher crisis of meaning scores ($m = 2.10$, $sd = 1.20$) than those without depression ($m = .96$, $sd = .92$), $t(1006.32) = -21.64$, $p < .001$ (H_{14} was accepted). Similarly, those without depression had significantly higher meaningfulness scores ($m = 3.75$, $sd = .69$) than those with depression ($m = 3.09$, $sd = .89$), $t(1016.65) = 16.83$, $p < .001$ (H_{15} was accepted). In terms of dimensions, it was revealed that depressed participants scored significantly lower in all dimensions compared to nondepressed participants (H_{16} was accepted). The results of group comparisons can be found in Table 7.

Table 7. *t*-test Results of Depressed and Nondepressed Groups

Dimensions / Subscales	<i>t</i>	<i>df</i>	Mean difference	<i>M (SD)</i>	<i>M (SD)</i>
				Depressed	Non- depressed
Meaningfulness	16.83**	1016.65	.655	3.09 (.89)	3.75 (.69)
Crisis	-21.64**	1006.32	-1.135	2.10 (1.20)	.96 (.92)
SAct	8.04**	1125.93	.197	3.65 (.54)	3.85 (.48)
Well.&Related.	9.88**	1057.84	.265	3.26 (.60)	3.53 (.49)
Vertical ST	2.77*	2153	.151	2.92 (1.16)	3.07 (1.17)
Horizontal ST	9.27**	1166.97	.239	3.38 (.56)	3.62 (.52)
Order	2.76*	2153	.07	3.33 (.58)	3.40 (.53)

Note 1. $p < .01^*$, $p < .001^{**}$, two-sided.

Note 2. Crisis = crisis of meaning, Vertical ST = vertical selftranscendence, Horizontal ST = horizontal selftranscendence, SAct = self-actualization, Well.&Related. = well-being and relatedness

2.10.2. Turkish Adaptation of the Sources of Meaning Card Method (the SoMeCaM)

To adapt the Sources of Meaning Card Method (the SoMeCaM) into Turkish, q-method was employed. Using this method, the item with highest factor loading for each source of meaning was identified. As a result, 26 items were identified to be used

in the application of the Turkish version of the SoMeCaM. These items along with their factors and factor loadings can be found in Appendix O.

2.11. Discussion

The main purpose of the current study was to translate and adapt the Sources of Meaning and Meaning in Life Questionnaire (the SoMe) into Turkish by examining its factor structure, reliability, and validity. Secondly, it was aimed to adapt also the Sources of Meaning Card Method (the SoMeCaM) into Turkish using the content and factor analyses results obtained from the questionnaire. This section will analyze and discuss the findings of the study, beginning with a summary of the results, followed by an examination of the study's strengths, clinical implications, and limitations.

2.11.1. Findings about the Psychometric Features of the Sources of Meaning and Meaning in Life Questionnaire (the SoMe)

In this section, the results regarding the psychometric features of the Turkish version of the SoMe (SoMe-T) will be discussed. It will start with interpreting the results related to the factor structure of the questionnaire, followed by the summary of reliability and validity analyses.

2.11.1.1. Findings about the Factor Structure of the SoMe

The SoMe is a self-report questionnaire comprising of 151 items, developed by Schnell (2009) to measure meaningfulness, crisis of meaning, and 26 sources of meaning. It was developed with the aim of establishing a unipolar assessment of meaningfulness and crisis of meaning, along with a comprehensive measurement of various sources of meaning (Schnell, 2009). Until now, the questionnaire has been translated into 17 languages, and has shown as a reliable and valid measure across diverse cultures (Damasio et al., 2013; Lavigne et al., 2013; la Cour & Schnell, 2016; Sørensen et al., 2019).

To assess the psychometric properties of the SoMe for the Turkish sample, factor analyses as well as reliability and validity analyses were conducted. Factor analyses were employed to examine the factor structure of the sources of meaning subscales, as well as the meaningfulness and crisis of meaning subscales, separately. Initially, to test the factor structure of the sources of meaning subscales, exploratory factor analysis

(EFA) was conducted since the initial confirmatory factor analysis (CFA) results exhibited a poor fit, even after making modifications to the model. The poor fit could be attributed to the fact that CFA assumes uncorrelated factors, which does not align theoretically with the dimensions of the SoMe (T. Schnell, personal communication, March 5, 2021). In fact, in the other adaptation studies of the SoMe, due to the poor fit in CFA, researchers also preferred to use EFA (e.g., Sørensen et al., 2019). The EFA results regarding the sources of meaning subscales indicated that, similar to the original German version of the scale (LeBe), the Turkish version preserved the original five-factor structure (Schnell, 2009). These factors (dimensions of sources of meaning) were self-actualization, well-being and relatedness, horizontal self-transcendence, vertical self-transcendence, and order. However, upon examining the pattern matrix of EFA for each sources of meaning subscale, minor differences from the original version were observed. While most of the subscales loaded on their original dimensions, there were a few exceptions. *Knowledge* subscale loaded on horizontal self-transcendence instead of self-actualization, *achievement* subscale loaded on order instead of self-actualization, and *tradition* subscale loaded on vertical self-transcendence instead of order. Nevertheless, since all these subscales did also have factor loadings in their original dimensions within an acceptable range ($> .45$), it was decided to retain them there. Despite this decision, it is crucial to interpret these findings, and several explanations can be offered.

Regarding the *knowledge* subscale (it loaded on horizontal self-transcendence instead of self-actualization), a similar pattern was observed in the Brazilian adaptation study of the SoMe (Damásio et al, 2013). In fact, Frankl (2000) emphasized the strong connection between self-transcendence and self-actualization, highlighting that self-actualization is an “unintentional by-product of self-transcendence” (p. 84). To him, self-actualization is only achievable through self-transcendence, i.e., through committing oneself to something or someone beyond oneself in order to find meaning in life. Thus, these two concepts are closely intertwined. While knowledge can be interpreted as a way of going beyond one’s capacities and developing oneself (self-actualization), it also entails committing oneself to something other than oneself, i.e., knowledge, to find meaning (self-transcendence). Consequently, it is plausible to argue that knowledge also belongs to the dimension of self-transcendence. However,

given that the factor loading of the knowledge subscale on its original factor (self-actualization) was acceptable (.60), it was retained in the self-actualization dimension.

Several explanations can be suggested for why the *achievement* subscale loaded on the order dimension instead of self-actualization. The same finding was also observed in the study conducted by Lavigne et al. (2013), where the factor loading of achievement was higher for the order dimension compared to the self-actualization dimension. They have tried to predict and categorize sources of meaning based on personality traits, and they have created two categories: questioning/learning and responsibility. The authors argued that people can find meaning through adherence to established cultural norms (responsibility) or through openness to explore new forms (questioning/learning). According to this categorization, achievement was categorized under responsibility, while self-actualization subscales were mostly associated with questioning/learning category (Lavigne et al., 2013). Additionally, Schnell and Becker (2006) found that individuals who scored higher in the achievement subscale had the highest scores on the conscientiousness trait among the four personality traits (i.e., neuroticism, extraversion/openness, conscientiousness, and disagreeableness). This pattern was similar to that observed in other order subscales (i.e., morality, reason, practicality, tradition). These findings may suggest that finding meaning in these sources (achievement subscale along with other order subscales) may be related to specific personality traits, which may have contributed to categorizing the achievement subscale under the order dimension. Another potential explanation for why the achievement subscale loaded on the order dimension could be attributed to Turkish culture. On the individualism-collectivism continuum, Türkiye is generally positioned closer to the collectivism end, particularly for women (Göregenli, 1997; Unsal, 2003), who constitute the majority of the present sample. In collectivist societies, achievement is generally defined in collectivist terms, and perceived as an obligation to parents and society, rather than being driven by intrinsic motivations of individuals (Kağıtçıbaşı, 1980; Tao & Hong, 2014). Therefore, in collectivistic societies, achievement is both triggered and fostered by internalized parental expectations, serving as a means to maintain societal order (Tao & Hong, 2014). In fact, Nevis (1983) proposed the term “self-actualization in the service of society” to describe achievement motivations of people in collectivistic cultures. This concept implies that individuals in these societies define their achievements based on their contributions to

their family, society, and country: (e.g., “My country needs me to be the best...” or “It is my duty to do the best or be the best...”) (Nevis, 1983, p. 261). Therefore, it is understandable why achievement subscale loaded on the order dimension in the Turkish sample. Despite these potential explanations, similar to the knowledge subscale, the factor loading of the achievement subscale was acceptable (.48) within its original dimension, namely self-actualization. Therefore, it was decided to retain this subscale under this dimension.

Finally, in addition to the knowledge and achievement subscales, the *tradition* subscale loaded on the vertical self-transcendence dimension instead of the order dimension, in contrast to the original version of the scale as well as its adaptations (Damásio et al., 2013; Schnell, 2009). This finding is not surprising considering that in Türkiye, cultural traditions are closely intertwined with religious values. However, again, considering that the factorial loading of tradition on order fell within an acceptable range (.49), it was retained in its original factor, i.e., order.

Following the factor analyses conducted to determine the factor structure of the sources of meaning subscales in the Turkish version of the SoMe, the factor structure of meaningfulness and crisis of meaning subscales was examined. One of the main arguments of Schnell (2009) was that meaningfulness and crisis of meaning are interconnected but distinct constructs. To investigate this hypothesis, two CFA models were constructed: a one-dimensional model (indicating that they belong to the same factor) and a two-dimensional model (indicating that they are separate but correlated factors). The fit values of these models were compared, revealing that the two-dimensional model exhibited a better fit in comparison to the one-dimensional model. Consequently, these findings have provided further empirical support for the hypothesis of Schnell (2009).

Subsequent to these factor analyses, several assessments were conducted to evaluate the reliability and validity (construct and criterion validity) of the Turkish version of the SoMe. In the following section, these results will be summarized and discussed.

2.11.1.2. Findings about the Reliability and Validity Analyses

To assess the reliability of the SoMe subscales and dimensions, internal consistency reliability values were analyzed. The results indicated that the alpha values for most

subscales and dimensions ranged from acceptable to excellent. However, two subscales, namely power ($\alpha = .57$) and social commitment ($\alpha = .57$), displayed alpha values below the acceptable threshold. One item from each of these subscales was identified as problematic. These items were “*I accept the challenges life throws at me*” (*Hayatın karşıma çıkardığı zorlukları kabul ederim*) for the power subscale, and “*I agree with increased petrol prices for the sake of the environment.*” (*Çevrenin korunması adına, petrol ücretlerinin yüksek olmasını doğru buluyorum*) for the social commitment subscale. The first statement may have been understood by the test-takers as a compliant attitude rather than an assertive one due to the word “acceptance” (*kabul etmek*), conflicting with the underlying theme of the subscale, which is “power, fight, and dominance” (Schnell & Becker, 2006, p. 121). Similarly, the second statement may have been interpreted through an economic or political viewpoint rather than from a perspective of social commitment, especially considering the substantial inflation rate in Türkiye. In line with these explanations, these two items were eliminated from the final version of the SoMe-T. As a result of this elimination, the reliability values of these two subscales improved and reached an acceptable level (.61 for power and .60 for social commitment).

Following the reliability analyses, the correlations between the sources of meaning subscales and dimensions with meaningfulness and crisis of meaning were examined. While all of them exhibited significant positive correlations with meaningfulness, the majority of them displayed significant negative correlations with crisis of meaning. Notably, love and comfort subscales did not demonstrate a significant association with crisis of meaning, suggesting that although they contribute to the meaning in one's life, they may not protect individuals from experiencing existential crises. However, further research is necessary to clarify this proposition.

To evaluate the construct validity of the scale, several correlational analyses were conducted to assess the correlations of the SoMe dimensions as well as meaningfulness and crisis of meaning subscales with positive (i.e., satisfaction with life, presence of meaning, hope, agency, pathway, subjective happiness, resilience) and negative well-being indices (i.e., search for meaning, anxiety, depression). Consistent with the findings of the original study (Schnell, 2009) as well as the adaptation studies (Damásio et al., 2013; Sørensen et al., 2019), these analyses revealed expected

findings. Most of the sources of meaning dimensions and meaningfulness subscale exhibited significant positive correlations with positive well-being indices and significant negative correlations with negative well-being indices. The only exceptions were observed for the vertical self-transcendence dimension (with hope and anxiety) and the order dimension (with anxiety). Although these results were not statistically significant, they were all in expected directions.

Finally, the criterion validity was assessed by comparing depressed and nondepressed groups in terms of their scores on sources of meaning dimensions and on the subscales of meaningfulness and crisis of meaning. To do this, the sample was divided into these two groups based on the reported cut-off score for the depression subscale of the Turkish Hospital Anxiety and Depression Scale (Aydemir et al., 1997). Consistent with the findings of Sørensen et al. (2019), the results of the present study indicated that depressed group scored significantly higher on crisis of meaning and significantly lower on sources of meaning dimensions and meaningfulness. This finding further supported previous evidence demonstrating that while meaningfulness serves as a significant protective factor against depression, crisis of meaning acts as a risk factor (Batthyany & Russo-Netzer, 2014; Blackburn & Owens, 2015).

In conclusion, the Turkish version of the SoMe (SoMe-T) demonstrated good factorial validity, reliability as well as construct and criterion validity. The final version of the scale included the original 26 sources of meaning loaded on the same five dimensions. With the removal of two items due to reliability concerns, the SoMe-T comprised 149 items. Using this final version of the SoMe-T, the Sources of Meaning Card Method was developed, which will be summarized in the subsequent section.

2.11.2. Findings about the Sources of Meaning Card Method (the SoMeCaM)

Following the development of the SoMeCaM, the Turkish adaptation of the Sources of Meaning Card Method (SoMeCaM) was devised. SoMeCaM is a brief meaning-based intervention that is applied individually (la Cour & Schnell, 2016). During this intervention, participants are provided with a set of 26 cards, each containing statements pertaining to the 26 sources of meaning delineated in the SoMe (Schnell, 2009). Participants are then instructed to arrange these cards according to their personal preferences, and upon completion, they are presented with pre-set questions

regarding their preferred sources of meaning and their significance in their lives (la Cour & Schnell, 2016). The aim of this intervention is to facilitate participants' sense of meaning, through helping them to uncover their sources of meaning in life and to identify strategies fostering these resources in their daily lives. Originally, the method was developed employing the q-method, which entails identifying items (statements) with the highest statistical loading for each of the 26 sources of meaning in the SoMe. The same procedure was followed to determine the Turkish statements. Although this intervention has been developed very recently (la Cour & Schnell, 2016), with only one study conducted so far to assess its effectiveness and yielded promising results (Böhmer et al., 2022), the Turkish version of the SoMeCaM is also awaiting empirical examination.

2.11.3. Conclusion

Overall, the results of the present study demonstrated that the Turkish version of the Sources of Meaning and Meaning in Life Questionnaire (SoMe) is a reliable and valid measurement tool that can be used in Turkish culture. The results of the exploratory factor analysis indicated that, similar to the original factor structure, 26 sources of meaning also loaded on five dimensions in the Turkish version. Only three subscales (achievement, knowledge, tradition) loaded on dimensions different from their original structure; however, since they also loaded on their original dimensions with acceptable values, they were retained in their original structure. Moreover, the results of factor analyses for the meaningfulness and crisis of meaning subscales revealed that they are indeed two related but distinct constructs. After confirming the factor structure of the questionnaire, reliability and validity analyses were conducted. The results of the reliability analyses demonstrated that the alpha values of almost all subscales ranged from acceptable to excellent. Only two subscales (power and social commitment) had an item decreasing their alpha values. These two items were removed from the Turkish version of the SoMe. Therefore, the final Turkish form is composed of 149 items, 26 subscales of sources of meaning loaded on five dimensions, and meaningfulness and crisis of meaning subscales. Using this final form, several validity analyses were performed, which indicated that the SoMe-T has good construct and criterion validity. Finally, having determined that the psychometric properties of the SoMe-sources of meaning subscales are sufficient, the SoMeCaM, a brief meaning-based intervention,

was created based on the content and factor analysis results of the SoMe. In summary, the present study has contributed to the Turkish literature by adapting a new reliable and valid comprehensive measurement tool to assess sources of meaning, meaningfulness, and crisis of meaning, alongside a novel meaning-based intervention method.

2.11.4. Strengths of the Study

The current study has several strengths and important contributions to Turkish literature. First, it has introduced a comprehensive meaning scale. Considering the limited literature about meaning in Türkiye, this new scale holds the potential to significantly benefit and facilitate further studies in the field of meaning. Especially in terms of sources of meaning, there is currently only one adapted measurement tool available in Turkish, namely the Short Form of the Personal Meaning Profile Scale (Ekşi et al., 2018); however, it is very limited in its scope, covering only seven sources of meaning. In comparison to existing measures in both international and Turkish literature, the Sources of Meaning and Meaning in Life Questionnaire (SoMe) measures all possible sources of meaning that were delineated in the literature so far (Damásio et al., 2013). This would enable researchers to measure meaning from diverse perspectives. Furthermore, while there are various scales available to measure meaning in life, as mentioned in the introduction part, they have a major theoretical problem, namely treating meaningfulness and crisis of meaning as two ends of one continuum, although they are in fact two distinct constructs. Due to this assumption in the literature, existing measurement tools are able to measure only one aspect of meaning, i.e., either meaningfulness or crisis of meaning. The findings of the current study further supported the hypothesis proposed by Schnell (2009) that they are related but separate and that meaning is a more complex construct than it is assumed to be (Brandstätter et al., 2012). The inclusion of separate subscales to measure these constructs is particularly significant, since until now, it has been impossible for researchers to measure these two constructs simultaneously within the same model and to examine their relationship. Using these separate subscales of SoMe, it would be possible to identify factors contributing individually to each construct.

Moreover, another major concern in the meaning literature is that measurement tools assessing meaning significantly overlap with other conceptually relevant constructs

such as life satisfaction, hope, happiness, anxiety, and depression (Schnell, 2009; Steger et al., 2006). Consistent with previous studies on the SoMe, the current study also demonstrated that meaningfulness and crisis of meaning had correlations below .60 with these constructs (Damásio et al., 2013; Schnell, 2009). Therefore, it can be argued that these two measures have once again proved their construct validity by showing that they are more refined measurements of meaning (Schnell, 2009, p. 484).

The second major contribution of the present study is that it has also introduced a meaning-based intervention to Turkish culture, namely the Sources of Meaning and Meaning in Life Method (SoMeCaM). In the subsequent section, the clinical implications of the present study will be provided, where the contributions of this intervention to Türkiye will also be emphasized.

2.11.5. Clinical Implications

The findings of the present study have suggested important points with potential clinical implications. First, it was revealed that while all dimensions and sources of meaning had significant positive correlations with meaningfulness, the dimension of horizontal self-transcendence, particularly the source of generativity, emerged as prominent. Generativity exhibited the highest significant positive correlation with meaningfulness and the highest negative correlation with crisis of meaning. This finding aligns with a previous adaptation study of the SoMe (Damásio et al., 2013), and confirms existing literature suggesting that generativity and self-transcendence are significant predictors of meaning in life (e.g., Emmons, 2003; Mason, 2018). As Frankl (1984) stated, “the true meaning of life is to be discovered in the world rather than within man or his own psyche...I have termed this constitutive characteristic ‘the self-transcendence of human existence’.” (p. 133). Thus, Frankl proposed that the true meaning of life can only be discovered through self-transcendence, which entails forgetting oneself and committing oneself to a cause greater than oneself (e.g., to other people or to the community). Yalom (1980) further suggested that self-transcendence and generativity are valuable since they serve as a means of symbolic immortality, thereby reducing death-anxiety. In light of these findings and explanations, it can be suggested that psychosocial interventions, particularly those targeting meaning, can focus on encouraging and reinforcing generativity. There are in fact intergenerational interventions, but primarily for older populations, aimed at enhancing generativity

(e.g., Gruenewald et al., 2015; Moieni et al., 2020). These interventions involve encouraging older adults to share their wisdom with children to improve their academic achievements (Gruenewald et al., 2015) or to write about their experiences and offer advice to younger generations (Moieni et al., 2020). The results of these studies have demonstrated that these interventions significantly improve both psychological and physical well-being of the adults (Gruenewald et al., 2015; Moieni et al., 2020). Although these studies have involved older adults, it has been discovered that college students have also experienced significant personal and interpersonal growth through engaging in mentoring relationships with younger groups (Sunderman et al., 2023). Considering that the mean age of the participants in the present study was 35, and yet generativity emerged as a salient source of meaning, it can be suggested that younger populations could also benefit from interventions centered on generativity. In psychotherapy, especially when addressing meaning-related problems, clients can be supported through engaging in activities that enhance their sense of generativity, such as supporting younger populations academically or socially. Alternatively, they can also be encouraged to create something or write about their experiences for the benefit of younger populations, drawing from their own experiences up until that age.

Another clinical implication of this study was that it has contributed a brief existential, meaning-based intervention for use in clinical settings in Türkiye. This intervention combines existential theory with evidence-based knowledge (la Cour & Schnell, 2016). Since meaning is a fundamental intrinsic motivation for every human being and is at the core of almost every psychopathology, this intervention can be integrated into any psychotherapy setting (Brewin & Power, 1997; Wong, 2012). While meaning-related issues can arise in various psychotherapy contexts, they are particularly likely to surface and become a central issue during times of suffering and confrontation with death (Wong, 2012). Therefore, this intervention can be particularly beneficial in hospital settings with clients who were diagnosed with serious health conditions. Although there are existing meaning-centered therapies (e.g., Breitbart & Poppito, 2014; Schneider & Krug, 2017; Wong, 2010; Yalom, 1980), they tend to be longer in duration. Considering the substantial demand for psychotherapists in the hospitals of Türkiye, combined with the limited time available for each session, this intervention can be highly beneficial. Despite being a new intervention, a recent study examining

its effectiveness demonstrated promising results with chronic pain patients, resulting in significant decreases in anxiety, depression, crisis of meaning, as well as increases in pain acceptance (Böhmer et al., 2022). While the effectiveness of this intervention was not tested in the present study, participants commonly reported benefits during the tryout interviews conducted as a part of the SoMe adaptation process, as engaging with the questionnaire prompted them to think about what is meaningful in their lives. However, to evaluate the effectiveness of this intervention in Türkiye, further studies employing randomized controlled trials are crucial.

2.11.6. Limitations and Directions for Future Studies

Despite the important strengths and clinical implications of the current study, it is not without its limitations. To start with, two items were removed from the questionnaire, as they were significantly decreasing the alpha values of two sources of meaning subscales (i.e., power and social commitment). Although this modification significantly improved the reliability of these subscales, further revisions of these items can be considered to improve the psychometric properties of the questionnaire for the Turkish version. Secondly, despite the large sample size of the study, the majority of the participants were females (70%), highly educated (97% with a university degree or above), and employed (77%). It is known from the literature that sense of meaningfulness is generally higher in females (Fry, 2001) as well as in highly educated and employed people (Pinquart, 2002). This demographic composition of the current sample may have influenced the results. Therefore, further studies in Türkiye could use the questionnaire in a more representative sample to validate current findings. It would be particularly valuable to investigate the most prevalent sources of meaning within the Turkish culture, especially among individuals experiencing existential crisis (e.g., serious health problems, bereavement, psychological trauma). Such investigations could help researchers and clinicians to develop effective meaning-related interventions. Finally, while this study adapted the SoMeCaM intervention into Turkish, its effectiveness was not tested. Therefore, further studies are necessary to evaluate the effectiveness of this intervention in Türkiye to propose its applicability in clinical settings.

CHAPTER 3

STUDY 2: AN EXAMINATION OF THE MEANING-MAKING PROCESSES OF THE BEREAVED INDIVIDUALS USING STRUCTURAL EQUATION MODELING

If there is a meaning in life at all, then there must be a meaning in suffering. Suffering is an ineradicable part of life, even as fate and death. Without suffering and death, human life cannot be complete. (Frankl, 1984, p. 88)

3.1.Introduction

We constantly seek answers to fundamental questions regarding our existence, especially the meaning of our existence. Frankl (1984) emphasized that the main motivation of human beings in life is the search for meaning. However, queries related to meaning are often difficult to answer; and being unable to provide a satisfactory answer to the fundamental questions such as “why do we exist” or “what is the meaning of our lives” creates overwhelming anxiety. Therefore, in our daily lives, we tend to deny or avoid these types of questions. Yet, certain experiences in life necessitate an examination of these fundamental aspects of human existence, rendering avoidance of these queries unavoidable (Yalom, 1980). These experiences shift people away from trivial preoccupations of everyday life to a state of being with more depth. Camus (1942/1979) portrayed this situation in the following way:

“It happens that the stage-sets collapse. Rising, tram, four hours in the office or factory, meal, tram, four hours of work, meal, sleep and Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, according to the same rhythm - this path is easily followed most of the time. But one day the 'why' arises and everything begins in that weariness tinged with amazement.” (p. 19).

Various experiences in life may elicit this awareness, yet certain tragic and devastating events have been emphasized to possess a greater potential in terms of triggering it (Yalom, 1980). The existential psychiatrist and philosopher Karl Jaspers called these experiences “boundary situations”, which make people face their mortality and increase their existential awareness (Miron, 2012). One such experience is undoubtedly the realization that all individuals, including ourselves, will inevitably die, as exemplified through instances of loss. Losses make us aware of our own existence in the world, making us face our own mortality (Yalom, 2008). This is why the two ultimate and universal concerns of human beings, death and meaninglessness, are closely linked to one another (Yalom, 1980). Thus, the awareness of mortality prompts an examination of the purpose and significance of one’s existence (Yalom, 1980). Considering this inherent connection between loss and meaning, the subsequent sections will initially be devoted on the examination of loss and grief, which will be followed by an exploration of their interrelation with the concept of meaning.

3.1.1. Grief, Complicated Grief and Mental Health Outcomes

Grief is a normal and universal reaction given in the aftermath of losing a loved one (Prigerson et al., 2021). Normal grief process includes a broad range of emotional (e.g., sadness, anger, distress, anxiety, shock), cognitive (e.g., disbelief, preoccupation with the deceased, intrusive ruminations, confusion), behavioral (e.g., restlessness, sleep disturbances, avoiding reminders, fatigue, social withdrawal), and physical reactions (e.g., hollowness in the stomach, chest pain, headaches, energy loss, loss of appetite, susceptibility to illnesses) (Stroebe et al., 2007; Worden, 2009). In addition to these, losses can also lead to elevated suicide risk and drug use, greater use of medical services as well as increased risk of mortality (Stroebe et al., 2007). For most of the bereaved, these acute psychological and physical reactions diminish and disappear over time (Bonanno & Kaltman, 2001; Stroebe et al., 2007). Yet, for some of the bereaved, these symptoms become clinically important, meeting the diagnostic criteria for several disorders such as prolonged grief disorder, major depressive disorder, anxiety disorders, and posttraumatic disorder (Bonanno & Kaltman, 2001; Stroebe et al., 2007). Especially, in recent years, there has been a growing emphasis in the literature on prolonged grief disorder (PGD), also known as complicated grief. For many years, grief reactions were considered as a natural human response (Lundorff et

al., 2017), and it was only recently that the possibility of a complicated grief process was acknowledged and subsequently included as a disorder in the DSM-5-TR (Prigerson et al. 2021; Stroebe et al., 2007).

Prolonged grief disorder is explained as “a deviation from the normal (in cultural and societal terms) grief experience in either time course, intensity, or both, entailing a chronic and more intense emotional experience or an inhibited response, which either lacks the usual symptoms or in which onset of symptoms is delayed” (Stroebe et al., 2007, p. 1965). This disorder is characterized by several symptoms such as intense yearning, preoccupation with thoughts or memories of the deceased, identity disruption, sense of disbelief and intense emotional pain, which persist for at least 12 months (Prigerson et al., 2009). According to the study of Manik et al. (2022), 25.1% of the bereaved displayed chronic grief after 2 years following loss. In another study, this prevalence rate was found 6.7% in the bereaved sample and 3.7% in the representative sample (Kersting et al., 2011). One of the most comprehensive meta-analysis studies, including fourteen different studies, conducted by Lundorff et al. (2017) showed that the prevalence of PGD was 9.8%. When the loss is traumatic, including the sudden or violent death of the loved one, this rate increases up to 49% (Djelantik et al., 2020). Although numerous factors contributing to prolonged grief disorder were identified over the years, one of the prominent predictors that has received significant emphasis is the inability of the bereaved individual to derive meaning from the experience of loss. Therefore, within the framework of the main objective of this chapter, the subsequent sections will include a comprehensive examination of the concept of meaning within the context of loss.

3.1.2. Complicated Grief and the Problem of Meaning

One of the main determinants that turns a normal grief process into a complicated one is the inability of the bereaved to create meaning of the loss (Davis et al., 2000; Gillies & Neimeyer, 2006; Neimeyer et al., 2010). Research has consistently demonstrated that the ability to derive meaning from the loss is a significant predictor of successful adaptation, psychological wellbeing, and reduced grief symptoms over time (Neimeyer, 2006; Neimeyer et al., 2014). Conversely, persistent and unsuccessful attempts to find meaning have been found to be associated with chronic and complicated forms of grief, as well as with grief-related distress.

Bereavement is, in fact, a period of meaning crisis (Neimeyer, 2000; Neimeyer & Anderson, 2002; Wong, 2008). Bereaved individuals frequently experience a sense of meaninglessness and hopelessness, and try to find an answer to the existential question of “why” during the bereavement process (Davis et al., 2000; Wong, 2008). In the study of Schwartzberg and Janoff-Bulman (1991), 90% of the bereaved college students reported that they have asked “why him/her?” question at some point following the loss. Further, it was revealed that the bereaved individuals view the world less meaningful compared to their non-bereaved counterparts (Schwartzberg & Janoff-Bulman, 1991).

Losing a loved one can make the bereaved feel as though they cannot know themselves or understand the world around them anymore (Neimeyer, 2006; Neimeyer & Anderson, 2002). Bereavement means “the state of being deprived” (Attig, 2001, p. 36). It deprives us from the person we love, but it also deprives us from many more things that are attached to that person (Attig, 2001). Since the life story of a person is closely tied to those around them, losing someone means losing a part of one’s identity, roles, past, present and future (Attig, 2001; Neimeyer & Anderson, 2002). Therefore, when we lose someone, we lose “our wholeness” (Attig, 2001, p.36). Having lost significant ties with the world, the bereaved may suddenly feel lost and anxious, as if everything in life becomes uncertain and vague, and they may be unsure of how to move forward with life (Attig, 2001). This occurs because the bereaved’s sense of meaning, on which their life story depends, is disrupted (Gillies & Neimeyer, 2006; Janoff-Bulman, 1992).

Of course, not everyone who experiences a loss engages in a search for meaning (Davis et al., 2000). Bonanno et al. (2004) found that approximately 70% of the sample of widows and widowers did not engage in search for meaning within the 18 months following the loss. Conversely, 14% of the sample engaged in a search for meaning but were unable to find one. As the literature indicated, these percentages increase significantly when the loss includes a traumatic incident. According to Davis et al. (2000), of the parents who lost their children due to sudden infant death syndrome, 86% engaged in the process of search for meaning. Similarly, when the sample consisted of individuals who lost their spouses or children in a motor vehicle accident, 70-80% engaged in a search for meaning in the loss following 4-7 years after the loss

(Davis et al., 2000). Furthermore, it was revealed that the chronically bereaved individuals were the ones who searched for but were unable to find meaning (Davis et al., 2000). Finally, in the study of Davis et al. (1998), it was found that, following 6 months after loss, around 70% of the sample were able to find meaning in the death; while around 20% were unable to find one. This study also showed that making sense of the loss was related to lower levels of distress.

Overall, these studies demonstrated that when the loss is traumatic, a significant majority of individuals experience a crisis of meaning (Neimeyer, 2000). While the search for meaning may be less prevalent and the process of finding it may be less challenging in cases of expected and progressive death of loved ones, still having found meaning has been shown to significantly contribute to the psychological adjustment of the bereaved (Neimeyer, 2000). Given this significant interrelation between meaning and grief, the forthcoming sections will be devoted to the explanation of prevailing models and theories that aim to clarify the connection between meaning and the ultimate resolution of the grief process.

3.1.3. The Problem of Meaning during Bereavement: Psychological Models and Theories

As previously noted, the crisis of meaning during bereavement arises due to the disruption that takes place within the meaning system of the bereaved following the loss. To explain this process, its psychological outcomes as well as its resolution, several scholars suggested various theories about meaning-making processes. In the subsequent sections, an overview of these theories will be provided. These sections will comprise the Shattered Assumptions Theory (Janoff-Bulman, 1992), the Meaning-Making Model (Park, 2010), and the Meaning Reconstruction Theory (Gillies & Neimeyer, 2006; Neimeyer, 2000), respectively.

3.1.3.1. Shattered Assumptions Theory of Janoff-Bulman (1992)

To elaborate on the process of disruption in the meaning-system, Janoff-Bulman (1992) has proposed the substantial theory of shattered assumptions. Initially, this theory was developed to understand the effects of traumatic events, but it has subsequently been adapted to specifically address the experience of loss by the author and subsequent scholars after her.

According to this theory, from birth, individuals construct a meaning system to make sense of the world around them. This meaning system comprises of three basic assumptions; that the world is a benevolent place comprising of good and kind people, that the world is a meaningful place and good things happen to good people, and that the self is worthy (Janoff-Bulman, 1992). Overall, these three assumptions create a sense of safety and security in life. Therefore, all individuals inherently believe in the “illusion of invulnerability” (Janoff-Bulman, 1992, p. 51). This meaning system serves as the foundation for evaluating daily experiences as well as planning for the future (Parkes & Prigerson, 2010). Furthermore, these assumptions provide us with a broad sense of meaning and purpose in life, and make our self-narrative coherent (Neimeyer et al., 2010; Park, 2008).

In our daily lives, we do not question the validity of these basic assumptions. However, certain tragic events in life, such as loss or traumatic experiences, have the potential to shatter these basic assumptions about the world (Davis & Nolen-Hoeksema, 2001; Janoff-Bulman, 1992). Since the information brought by significant losses is inconsistent with these core beliefs (e.g., suggesting that the world is a dangerous place, that the world is not meaningful, or that the self is not worthy), significant distress occurs. As the severity or adversity of the loss increases, this distress becomes much intense (Janoff-Bulman, 1992; Parkes & Prigerson, 2010). Since this meaning system enables individuals to make sense of their experiences, its disruption makes it difficult to make sense of the world, leading to a crisis of meaning (Janoff-Bulman, 1992; Neimeyer & Anderson, 2002). Suddenly, the bereaved starts to feel unsafe in the world; and the world that has always been familiar turns into an unfamiliar place (Parkes & Prigerson, 2010). They start to realize their own fragility within this new dangerous world, and they may feel that they can die at any time (Janoff-Bulman, 1992). Therefore, following a loss, the bereaved commonly experiences a deep period of uncertainty, hopelessness, and meaninglessness (Parkes & Prigerson, 2010). The distress resulting from this crisis of meaning initiates the process of search for meaning; and this search, when successful, leads to the re-establishment of the sense of meaning (Janoff-Bulman, 1992; Park, 2008, 2010).

The process of disruption and subsequent reconstruction of the meaning-system, as expounded by Janoff-Bulman (1992), was further elucidated and elaborated upon by

Park (2010) through a comprehensive model encompassing various meaning-making processes. A summary of this model will be given in the following section.

3.1.3.2. The Meaning-Making Model of Park (2010)

By drawing upon the works of various meaning-making theorists, Park (2010) proposed one of the most comprehensive models of meaning-making in the context of stressful life events (see Figure 5). According to this model, when individuals are faced with a potentially stressful event, they engage in an appraisal process in which they attempt to assign a meaning to the situation (referred to as *situational meaning*). This assigned meaning may be congruent or incongruent with their pre-existing meaning systems (referred to as *global meaning*). Several factors, such as the controllability or comprehensibility of the event, degree of threat or loss, affect the level of discrepancy between these two types of meaning; and the extent of this discrepancy determines the level of experienced distress. This distress is considered to be adaptive in that it initiates the process of meaning-making, during which the discrepancy is tried to be resolved.

According to Park (2010), this resolution can be achieved through two mechanisms, assimilation or accommodation. In assimilation, the situational meaning changes to be more congruent with the pre-existing global meaning, whereas in accommodation, the global meaning is modified to be more congruent with the situational meaning. This implies that either the global or situational meaning should be altered to successfully reconcile the discrepancy.

If this process will be successful, the person can adjust to the stressful event and the level of distress diminishes. In the case of successful adaptation, either there is a re-appraisal of the event as being less threatening or there is an alteration of the individual's global beliefs and priorities in life. Conversely, if the individual is unable to reconcile the discrepancy, the distress as well as search for meaning persists.

In this model, she further expounded upon the details of the meaning-making processes, whereby two primary processes were delineated: cognitive processing (automatic and deliberate) and emotional processing.

While cognitive processing refers to working on one's beliefs and trying to integrate new information with pre-existing meaning structures, emotional processing refers to understanding, experiencing and exploring one's emotional responses to the stressful situation (Park, 2010). In this model, two types of cognitive processing are referred to; deliberate cognitive processing (deliberate rumination) and intrusive cognitive processing (intrusive rumination). While deliberate cognitive processing encompasses efforts to reinterpret the event from different perspectives such as positive reappraisals or attempts to challenge global meaning, intrusive processing refers to the spontaneous emergence of automatic thoughts in one's mind. According to Park (2010), these two processes occur simultaneously and play vital roles in the meaning-making process. On the one hand, the individual consciously attempts to rebuild world assumptions (deliberate cognitive processing); but on the other hand, this process unfolds unconsciously as a means to restore equilibrium and recovery (intrusive cognitive processing). According to this model, both cognitive and emotional processing serve as essential mechanisms for resolving the discrepancy, and thereby reducing stress levels.

The proposed model of Park (2010) is of particular significance, as it clearly differentiates between situational and global meaning, while also highlighting various meaning-making processes. Since one of the main problems in the literature on meaning-making is unifying different aspects of meaning (Davis et al., 1998; Park & George, 2013), it can be argued that this model significantly contributed to the advancement of research in this field.

While the model of Park (2010) primarily focuses on stressful life experiences in general, the subsequent and final model to be summarized in the following section, shares similar components, but it is specifically tailored to the context of loss and bereavement using the meaning reconstruction theory.

3.1.3.3. The Meaning Reconstruction Theory in Response to Bereavement (Gillies & Neimeyer, 2006; Neimeyer, 2000)

Over the years, many theories related to loss and bereavement have been proposed such as psychoanalytic formulation of grief, stage theories, attachment theory, process models, and dual process model (Prigerson et al., 2021; Worden, 2009). Yet, the most

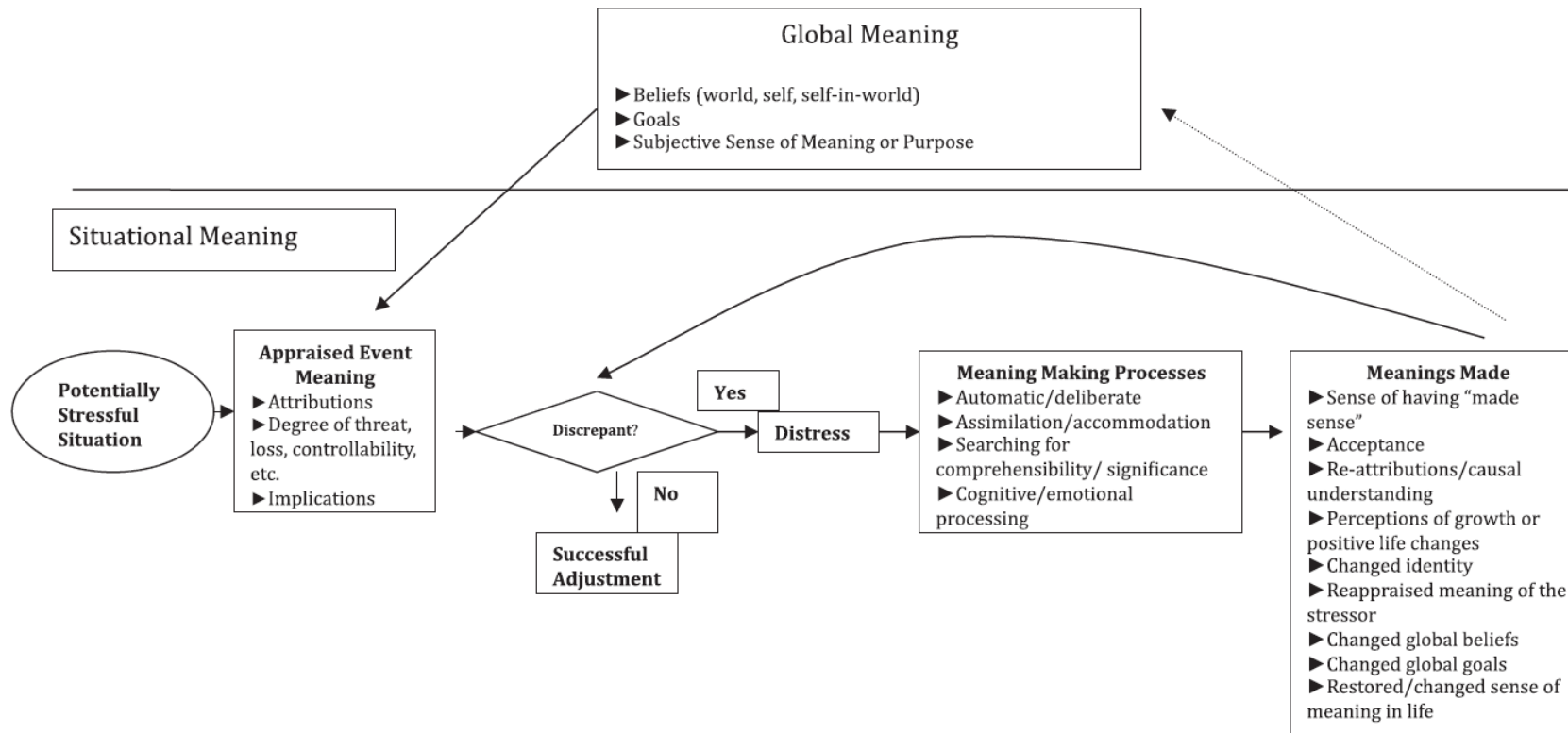


Figure 5. The Meaning-Making Model of Park (2010)

recent focus in the literature regarding the understanding of loss and bereavement has become the meaning-reconstruction theory proposed by Neimeyer (2000). As it can be seen below in the Figure 6, this theory incorporates many aspects of the theory of Janoff-Bulman (1992) as well as the model proposed by Park (2010).

The theory proposed by Neimeyer (2000) and later demonstrated in detail by Gillies and Neimeyer (2006) (see Figure 6) posits that losing a loved one leads to a disruption in the self-narrative, or life story, of the individual, as the new information brought about by the loss is inconsistent with existing meaning structures (Neimeyer, 2000). To reconstruct the disrupted life narrative, the bereaved must reconstruct their meaning system. The inconsistency between these two meaning systems, similar to the model proposed by Park (2010), creates distress, which initiates a search for meaning. According to Gillies and Neimeyer (2006), this search occurs through three major processes: sense making, benefit finding, and identity change. Sense making refers to the identification of reasons for the loss (e.g., what caused the death, why it happened, what that experience means about life), benefit finding means the ability of the bereaved to find a positive aspect of the loss, and identity change refers to experiencing positive changes in the self. These processes coincide with the situational meaning as delineated in Park's model (2010), therefore they can also be accounted as outcomes. Through these processes, the bereaved construct a new reality, and revise their worldviews as well as self-views (Gillies & Neimeyer, 2006). Successful resolution of this process results in the diminishment of distress, while an unsuccessful attempt leads to continued distress and search for meaning.

Considering the main tenets emphasized in this theory, Neimeyer (2000) proposed that grief therapy should not aim towards eliminating grief-related symptomatology, but instead it should focus on meaning reconstruction since it is the main source of psychological wellbeing following the loss of a loved one.

Having covered three major theories of meaning-making (Gillies & Neimeyer, 2006, Janoff-Bulman, 1992; Park, 2010), in the following section, these theories will be integrated along with their main propositions.

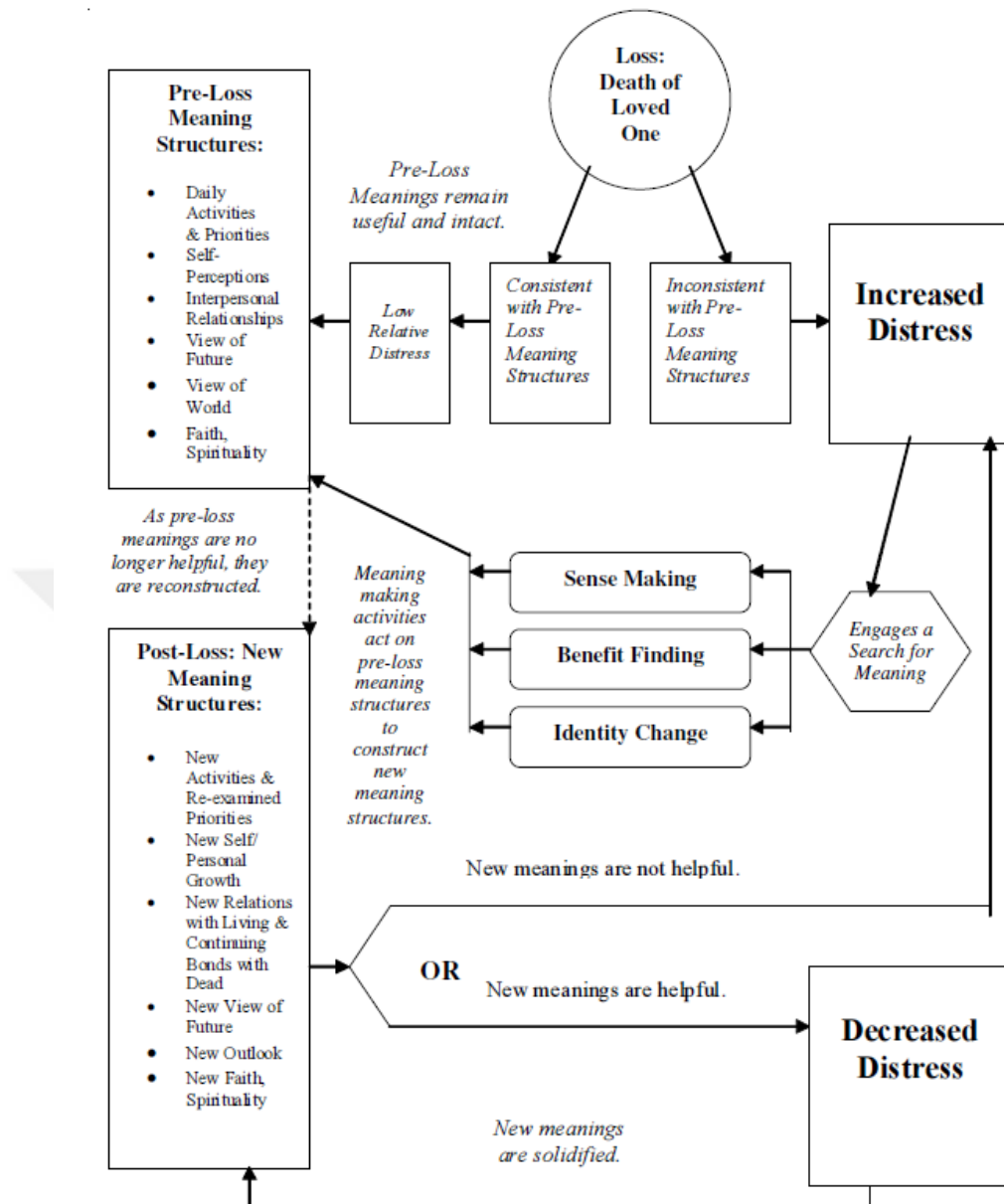


Figure 6. The Meaning Reconstruction Model of Gillies and Neimeyer (2006)

3.1.4. Integration of Existing Theories within the Bereavement Context

All of these models outlined above have significantly contributed to the development of a comprehensive framework for understanding the complex dynamics of meaning-making processes following loss of a loved one. In this section, these three theories/models will be integrated so that in the next section the limitations of and suggestions to them will be proposed, which will be investigated in this study.

Overall, these theories propose that loss of a loved one may lead to shattering of the existing meaning system when the information brought by the loss is inconsistent with

pre-existing meaning system. This inconsistency leads to distress, which in return, triggers a search for meaning through cognitive and emotional processing attempts. Ultimately, if becomes successful, these two types of processing lead to acceptance of the loss and cognitive resolution regarding the meaning system, and thus, result in a decrease in the grief-related distress (Park, 2010; Park & George, 2013; Wong, 2008). On the other hand, if it becomes unsuccessful, discrepancy, distress and search for meaning continues.

Although these theories have significantly contributed to the meaning-making literature, it is important to acknowledge their limitations, which can be addressed in an attempt to enhance their effectiveness. The subsequent section will critically examine these limitations and present the author's suggestions for improvement.

3.1.5. Limitations of and Suggestions to the Existing Models of Meaning-Making during Bereavement

The existing theories and models outlined above have made significant contributions to the understanding of meaning-making process following loss. However, it is important to note that, as emphasized in Chapter 2, the concept of meaning has been a central theme in existential philosophy and existential psychology for centuries. Therefore, existing models may benefit from the existential understandings of meaning, as it has been largely neglected in these models. In the subsequent sections, several suggestions will be offered to the existing meaning-making models for the context of bereavement.

3.1.5.1. Meaning-Making Processes: Cognitive Processing, Emotional Processing, and Emotional Expression

The primary task of the grief work is to confront and accept the loss, which requires both cognitive and emotional acceptance (Wong, 2008; Worden, 2009). As posited by Park (2010, 2017), meaning-making processes are composed of cognitive and emotional processing. As the shattering of world assumptions is the main reason of diverse grief-related emotional reactions, these two types of processing are very much intertwined (Park, 2008, 2010; Schwartzberg & Janoff-Bulman, 1991). In fact, it was revealed that engaging in both cognitive and emotional processing was related to better physical and psychological outcomes in the context of stressful life events (Ullrich &

Lutgendorf, 2002). However, although Park (2010) proposed that two different types of cognitive processing (deliberate and intrusive rumination) equally predict situational meaning-making, it can be posited that meaning-making operates mainly through deliberate cognitive processing, rather than intrusive processing. As emphasized by Frankl (1984), meaning-making is an active process that requires conscious attempts of the bereaved to construct new meanings for growth. Similarly, Camus (1942/1979) accentuated that for meaning to occur, awakening and consciousness are required, which are the triggers of search for meaning, and eventually recovery. In fact, these propositions were also examined by existing research in the literature, which emphasized the positive effects of deliberate efforts, especially in terms of meaning-making, and negative effects of intrusive rumination (e.g., Cann et al., 2010; Taku et al., 2008).

In addition to the cognitive processing variables in Park's model (2010), acceptance of the loss also requires an acceptance at the emotional level as well, which is harder to establish (Wong, 2008). Therefore, in addition to the cognitive processing, successful resolution of the loss also necessitates emotional processing, as the integration of the loss experience cannot be fully accomplished unless the bereaved emotionally accepts what has happened (Wong, 2008). While Park (2010) incorporated emotional processing into her model, considering existing knowledge in the literature, it can be proposed that another crucial component of the meaning-making process can be emotional expression.

The active stance advocated for deliberate cognitive processing is applicable in this context, as well. As highlighted in the first chapter, existential philosophers, especially Heidegger (1969/1972), emphasized an authentic way of living characterized by an active engagement with the world. This mode of living was further elaborated on by Sartre (1939/1994), who posited that emotions function as mechanisms through which we actively engage with the world and shape it in accordance with our desires and needs. In fact, one of the major theories related to grief, namely the Dual Process Model, emphasizes that a crucial part of the mourning process is the ability of the bereaved to experience and express emotions related to the loss (Stroebe & Schut, 2010). Relatedly, research indicated that emotional expression is a predictor of growth and finding meaning following traumatic events and loss (Linley et al., 2011;

Sharbanee & Greenberg, 2023). According to Bonanno and Papa (2003), emotional expression during bereavement has two primary functions. First, it allows the bereaved to gain insight into the specific areas in which they are experiencing difficulty because of the loss, such as financial or occupational challenges. Subsequently, this facilitates the identification of areas in need of attention and resolution. As the second function of emotional expression, it serves as a means of communication to others, signaling the need for support and comfort (Bonanno & Papa, 2003). Furthermore, expressing sadness and pain during bereavement signals this pain to others, thereby getting their compassion and support. Similarly, experiencing one's own grief leads to self-compassion. Both compassion and self-compassion help the person heal from the loss (Sharbanee & Greenberg, 2023). Therefore, in addition to the other processing variables that were mentioned above, it can be argued that emotional expression should also be integrated into the meaning-making model.

3.1.5.2. Meaning-Making Processes: Uncertainty Tolerance

According to the aforementioned theories of meaning-making, it is evident that the bereaved is able to construct the meaning of loss through a combination of cognitive and emotional processes (Gillies & Neimeyer, 2006; Park, 2010). However, it can be suggested that there may be an additional variable that is operating through this process, namely uncertainty tolerance.

The concept of uncertainty tolerance, although initially conceptualized as a dispositional characteristic contributing to anxiety disorders (Einstein, 2014), has long been a subject of interest in existential philosophy, since uncertainty is a fundamental part of human existence, especially related to issues of life and death (Cohen, 1993; Einstein, 2014). This construct is mainly defined as “the tendency to react negatively to situations that are uncertain” (Boelen et al., 2016, p. 65). It is a known fact that human beings have a tendency to believe that everything in life has to have a meaning (Davis & Nolen-Hoeksema, 2001). As it was stated before, Heidegger asserted that this was an illusion created by the modern science, which is dictating that everything in life has to have a meaning (O'Brien, 2018). Additionally, this inclination is also rooted in the human need to perceive the world as predictable and meaningful (Davis & Nolen-Hoeksema, 2001; Janoff-Bulman, 1992). As a result, human beings also have a tendency to believe that death also has to have a reason, a meaning. However, what

Camus (1942/1979) posited about meaning of life can be transferred to the meaning of death as well: “I can only understand in human terms. What I touch, what resists me – that is what I understand” (p. 51). In fact, this limitation of human beings, as mentioned by Camus, is called in the literature as “existential, or epistemic, uncertainty” or “the unknowable unknown” (Dwan et al., 2020; Epstein, 2021). It is an awareness regarding the uncertainty of our existence and death; and it is particularly triggered by situations that include a threat to survival, especially physical death (Dwan et al., 2020). According to the existential philosopher Tillich (1952), this “fear of the unknown” creates enormous anxiety (p. 37). According to him, a specific type of anxiety, i.e., anxiety of fate and death, is the result of the unpredictability, contingency, and irrationality of life and death. There is no logical explanation for death, as the threat of death is omnipresent for everyone, and it takes great courage to accept this fact.

In line with this information, it can be asserted that meanings attributed to the loss may not be always satisfactory. Individuals may not always find answers to the questions such as “why did he/she die?” or “what should be the meaning of this loss?”. Sometimes, the answer may simply be that there is no meaning of death even if one has processed it thoroughly. As it was stated by one of the bereaved, sometimes the answer might be that: “The sense of his death is that there is no sense. Those things just happen.... There’s no underlying sense that things progress in an expectable pattern” (Davis & Nolen-Hoeksema, 2001, p. 733). Since losses bring a lot of uncertainties, due to the loss of one’s identity, roles, and plans in life, recovery from loss may depend partly on the ability of the bereaved to tolerate these uncertainties accompanying the loss (Boelen et al., 2016).

There are very few studies in the literature examining the relation of this concept to stressful life-events such as trauma or loss (Boelen et al., 2016). Most of the studies in the literature examined this concept with individuals who experience chronic or life-threatening illnesses such as cancer, HIV, dementia or epilepsy (Dwan et al., 2020; Kvaale et al., 2022; Strout et al., 2018). These studies showed that tolerance to uncertainty is positively associated with greater psychological wellbeing and quality of life as well as lower perceived stress and depression; while intolerance is related to anxiety, emotional distress, and a sense of vulnerability (Dwan et al., 2020; Strout et al., 2018). To the knowledge of the researcher, there are only two studies investigating

how intolerance to uncertainty affects distress after bereavement (Boelen, 2010; Boelen et al., 2016). The results of these studies indicated that uncertainty intolerance is significantly correlated with post-loss distress, prolonged grief disorder and posttraumatic stress disorder symptom severity. According to Boelen et al. (2016), it might exacerbate PGD symptoms since it leads the person to avoid activities, which can foster recovery, in an attempt to avoid unexpected events that might happen. Another explanation is that it might also be blocking engagement with loss-related thoughts, emotions, or memories, which hinders the process of integration of loss. However, it was emphasized that a more comprehensive examination of the role of this concept following loss is crucial (Boelen, 2010). Considering the information presented above, in the present study, it is proposed that an essential part of deriving meaning from the loss can be the tolerance level of the bereaved to the uncertainties in life. Therefore, it can be considered as an additional component in the meaning-making process as another mediator variable alongside cognitive and emotional processing variables. However, compared to other meaning-making processing variables, it is proposed that distress will negatively predict uncertainty tolerance. Since loss is a time full of uncertainties, where negative beliefs and expectations of the bereaved generally increase, they may start to believe anything can happen at any time (Madison, 2005). Therefore, this period and its accompanying stress have the potential to decrease the uncertainty tolerance level of almost everyone. In fact, the literature emphasizes this negative relation between distress and uncertainty tolerance (Carleton, 2016; Laposa et al., 2015).

After having incorporated the final mediator into the meaning-making processes of the model, the following sections will cover two outcome variables in the model, and a proposed mediator between them.

3.1.5.3. Crisis of Meaning, Situational Meaning and Global Meaning

As previously noted, one of the key elements of Park's (2010) model is that it distinguishes between two types of meaning, situational meaning and global meaning. Prior studies and models on meaning-making in the context of stressful events often suffer from a lack of conceptual clarity; they used terms related to meaning interchangeably, and this led to a confusion (Park & George, 2013). Additionally,

existing definitions of meaning and meaning-making often fail to fully capture the complexity of this construct.

In Park's (2010) model, global meaning refers to overarching beliefs about the world and the self, as well as one's subjective sense of meaningfulness. It provides people with core schemas through which they interpret their experiences (Park, 2010; Park & George, 2013). On the other hand, situational meaning refers to the meanings attributed to specific events, or the ways in which they make sense of particular experiences. This distinction is crucial, because following the loss of a loved one, the bereaved engages into two types of search for meaning. This process generally starts with questions related to the meaning of loss, or the situational meaning, ("why he/she?", "why did this happen to us?"), and over time, these inquiries go beyond the loss, where the bereaved may start to question the meaning of life in general, i.e., the global meaning (Baumeister, 1991; Neimeyer & Anderson, 2002; Yalom, 1980). Therefore, the task of the bereaved is to create meaning of the loss, but also to create a new meaning of the life following the death, i.e., a new existential understanding of the world (Neimeyer, 2000). According to Reker and Wong (1988), these two aspects of meaning are very much interrelated, as life is meaningful only when it includes a series of meaningful activities and goals. Similarly, for an individual to feel meaningful, these specific activities must be integrated into a larger and higher purpose (Reker & Wong, 1988).

Only through differentiating between these two forms of meaning, researchers can conceptualize and measure them separately, which enables them to explore the effects of changes in each type on individuals' health and well-being (Park, 2017). Although Park (2010) has created this distinction in her model, there is still a conceptual confusion within the field related to these two types of meaning. This confusion can be observed in the measurement tools employed in meaning studies. Existing measures designed to assess situational meaning, such as the Integration of Stressful Life Experiences Scale (ISLES; Holland et al., 2010) or the Grief and Meaning Reconstruction Inventory (GMRI; Gillies et al., 2015), partly encompasses components of global meaning. For instance, sample items from these scales include statements such as "Since this event, I feel like I'm in a crisis of faith" or "My previous goals and hopes for the future don't make sense anymore since this event" (ISLES),

and “Since this loss, I’m more self-reflective” or “I do not see any good that has come from this loss.” (GMRI). Therefore, in the current study, a novel measurement tool will be designed to measure situational meaning in a more refined way; and this new variable will be integrated to the proposed model. This novel scale will specifically assess whether the bereaved has made sense of the loss. Further information about this scale will be provided in the methods section of the study.

In addition to the issues related to situational meaning, the final suggestion of the present study is about the concepts of crisis of meaning and global meaning. Within Park’s (2010) model, the initial process leading to distress was described as shattering of world assumptions, which in fact aligns with the concept of crisis of meaning. Although both Park (2010) and Gillies and Neimeyer (2006) referred to this situation of the bereaved as a meaning crisis, it has not been specifically measured using crisis of meaning assessment tools (e.g., Park, 2008). Therefore, in the present study, this component of the model will be measured using a crisis of meaning measurement tool. Both crisis of meaning and the final outcome variable of the model, namely global meaning, will be measured utilizing the subscales of the Sources of Meaning and Meaning in Life Questionnaire (SoMe). Having confirmed the two-factor structure of the SoMe-crisis of meaning and meaningfulness- in the first study of this dissertation, the SoMe will enable to measure these two constructs simultaneously and to investigate their relation within the same model.

In summary, the model proposed by the present study aims to investigate three distinct types of meaning (crisis of meaning, situational meaning, and global meaning) within the same comprehensive model. Additionally, the relation between situational meaning and global meaning will be examined by introducing a novel mediator variable, namely death anxiety. The subsequent section will provide further details of the inclusion and role of this variable in the model.

3.1.5.3.1. A Proposed Connection between Situational and Global Meaning: Death Anxiety

In the existing models, the connection between making sense of the loss and making sense of life has been created through the processes of assimilation and

accommodation (Park, 2010). However, it can be argued that this connection can be theoretically enhanced by integrating an existential perspective into the model.

Since Kierkegaard and Nietzsche, various existential philosophers have emphasized that suffering is an opportunity for personal growth. As Heidegger highlighted, to live authentically, in other words, to discover the meaning of our lives and to explore how we want to live our lives, we should face the inevitability of death (O'Brien, 2018). Death anxiety is a universal human concern, evident even in the earliest literary work, the Epic of Gilgamesh, where the protagonist, King Gilgamesh, grapples with death anxiety following the loss of his friend (Dalley, 2009). Throughout history, numerous philosophers have extensively explored this existential concern (Yalom, 1980). Despite its universal nature, people often attempt to avoid or suppress this reality due to the immense anxiety it evokes. However, as Yalom (1980) put it, "some jolting experience in life tears a rent in the curtain of defenses and permits raw death anxiety to erupt into consciousness" (p. 44). He defines such experiences as "awakening experiences", and loss and grief are examples of such experiences, rendering individuals aware of their own existential being (Yalom, 2008, p. 37).

As Janoff-Bulman (1992) emphasized, losses have the potential to make people face their own fragility and mortality. They may start to feel that they can die any time. Since this confrontation is painful, as Karl Jaspers emphasized, not everyone has the courage to confront and accept this reality (Miron, 2012). However, once people have the courage to face it, they may start to realize that life is precious, and thereby, they would have a chance to start living authentically (O'Brien, 2018, van Deurzen, 2005). This means, this confrontation brings with itself unique opportunities for self-discovery and personal growth (Wong, 2008). About this, Yalom (1980) said that "Although the physicality of death destroys man, the idea of death saves him" (p. 30). Yalom and Lieberman (1991) showed that the bereaved, who actively explores existential issues in life following the loss (e.g., the inevitability of death, life's preciousness, one's personal responsibility for one's life and choices, meaning in life), are more likely to find meaning and experience personal growth: *"She has stopped postponing things; she knows that her life must be lived now if it is to be lived at all...She knows that death, her death, is real and inevitable...she is searching for some*

way of giving meaning to her life, some way to make a difference in the world, some way to leave her mark.” (Yalom & Lieberman, 1991, pp. 336-337).

Although the concept death anxiety was mostly ignored in the previous models of meaning-making, Wong (2008) has proposed that successful resolution of grief requires confronting one’s own mortality, which eventually results in personal growth and transformation. Despite a lack of research specifically examining the relation between situational and global meaning in terms of death anxiety, the information in the literature points out that accepting death as a natural part of human existence is a factor that is associated with lower grief symptoms (Boyratz et al., 2015; Wong, 2008). In the line of this information, it can be proposed that awareness of one’s own personal death may serve as a pathway through which situational meaning is transformed into global meaning.

3.2. Aims and Hypotheses of the Current Study

In line with the information given above, in the current study, a new model of meaning-making for the context of loss was proposed (see Figure 7). It is an attempt to improve existing models with the perspective of existentialist theory. In developing this model, certain variables were drawn from the existing models, while novel variables were incorporated to the framework. To be more specific, although the aforementioned researchers (Gillies & Neimeyer, 2006, Janoff-Bulman, 1992; Park, 2010) labeled and measured the process leading to distress as shattering of world assumptions resulting from the discrepancy between global and situational meaning; considering existential theories, it can be proposed that this situation is in fact a crisis of meaning. Therefore, this component is preserved under the name of crisis of meaning within the model. Furthermore, the paths between crisis of meaning, distress, and meaning-making processes were also preserved (Gillies & Neimeyer, 2006; Park, 2010). To measure distress, depression, anxiety, and stress were chosen, since previous research commonly employed these indicators as measures of distress (Park, 2010). Moreover, while preserving deliberate rumination, intrusive rumination and emotional processing within the meaning-making process (Park, 2010), emotional expression and uncertainty tolerance were incorporated to the model as novel variables. Finally, situational and global meaning variables were retained (Gillies & Neimeyer, 2006; Park, 2010), with situational meaning measured using a newly developed

measurement tool, which aimed to capture this construct in a more refined manner. Additionally, a novel variable, namely death anxiety, was introduced to explore the relation between situational and global meaning.

In line with this information, more specifically, the aim of the current study is to explore the relations among crisis of meaning, distress (depression, anxiety, stress), cognitive processing (deliberate and intrusive), emotional processing, emotional expression, uncertainty tolerance, death anxiety, situational meaning, and global meaning. To this aim, the hypothesized model of the study will be tested (see Figure 7).

The hypotheses of the current study are:

H₁: The hypothesized model will be a good fit to the data.

The hypotheses about direct effects are that,

H₂: Crisis of meaning will positively predict distress.

H₃: Distress will positively predict deliberate cognitive processing.

H₄: Distress will positively predict intrusive cognitive processing.

H₅: Distress will positively predict emotional processing.

H₆: Distress will positively predict emotional expression.

H₇: Distress will negatively predict uncertainty tolerance.

H₈: Deliberate cognitive processing will positively predict situational meaning.

H₉: Intrusive cognitive processing will negatively predict situational meaning.

H₁₀: Emotional processing will positively predict situational meaning.

H₁₁: Emotional expression will positively predict situational meaning.

H₁₂: Uncertainty tolerance will positively predict situational meaning.

H₁₃: Situational meaning will negatively predict death anxiety.

H₁₄: Death anxiety will positively predict global meaning.

The hypotheses about indirect effects are that,

H₁₅: Crisis of meaning will have a significant indirect effect on deliberate cognitive processing.

H₁₆: Crisis of meaning will have a significant indirect effect on intrusive cognitive processing.

H₁₇: Crisis of meaning will have a significant indirect effect on emotional processing.

H₁₈: Crisis of meaning will have a significant indirect effect on emotional expression.

H₁₉: Crisis of meaning will have a significant indirect effect on uncertainty tolerance.

H₂₀: Crisis of meaning will have a significant indirect effect on situational meaning.

H₂₁: Crisis of meaning will have a significant indirect effect on death anxiety.

H₂₂: Crisis of meaning will have a significant indirect effect on global meaning.

H₂₃: Distress will have a significant indirect effect on situational meaning.

H₂₄: Distress will have a significant indirect effect on death anxiety.

H₂₅: Distress will have a significant indirect effect on global meaning.

H₂₆: Deliberate cognitive processing will have a significant indirect effect on death anxiety.

H₂₇: Intrusive cognitive processing will have a significant indirect effect on death anxiety.

H₂₈: Emotional processing will have a significant indirect effect on death anxiety.

H₂₉: Emotional expression will have a significant indirect effect on death anxiety.

H₃₀: Uncertainty tolerance will have a significant indirect effect on death anxiety.

***H*₃₁:** Deliberate cognitive processing will have a significant indirect effect on global meaning.

***H*₃₂:** Intrusive cognitive processing will have a significant indirect effect on global meaning.

***H*₃₃:** Emotional processing will have a significant indirect effect on global meaning.

***H*₃₄:** Emotional expression will have a significant indirect effect on global meaning.

***H*₃₅:** Uncertainty tolerance will have a significant indirect effect on global meaning.

***H*₃₆:** Situational meaning will have a significant indirect effect on global meaning.

3.3.Method

3.3.1. Participants

The sample of the current study consisted of 333 participants. The inclusion criteria were (1) being at least 18 years old and (2) having lost a loved one within the last 2 years. This specific time frame was chosen since it was reported that significant bereavement effects can be observed during this period (Holland et al., 2006). After univariate and multivariate outlier analyses, four cases were detected as outliers and they were removed from the data. The final sample consisted of 329 participants.

The mean age of the participants was 26.51 ($N = 329$, $SD = 10.46$, $Range = 18-73$). Two hundred and seventy-five of them were female (83.6%), 52 of them were male (15.8%), and two participants reported their gender as other (0.6%). Two hundred and seventy-eight of them were single (84.5%), 46 of them were married (14%), 3 of them were divorced (0.9%), and 2 of them were widow/er (0.6%). Further details about the sociodemographic characteristics of the sample can be found in Table 8.

Finally, to obtain an understanding of the meaning characteristics of the sample, meaningfulness and crisis of meaning scores were classified into low and high categories based on the meaning categories suggested by Schnell (2009; 2010). The findings revealed that 59.9% ($n = 197$) of the sample fell into the meaningfulness category, 20.1% ($n = 66$) fell into the crisis of meaning category, and 18.5% ($n = 61$),

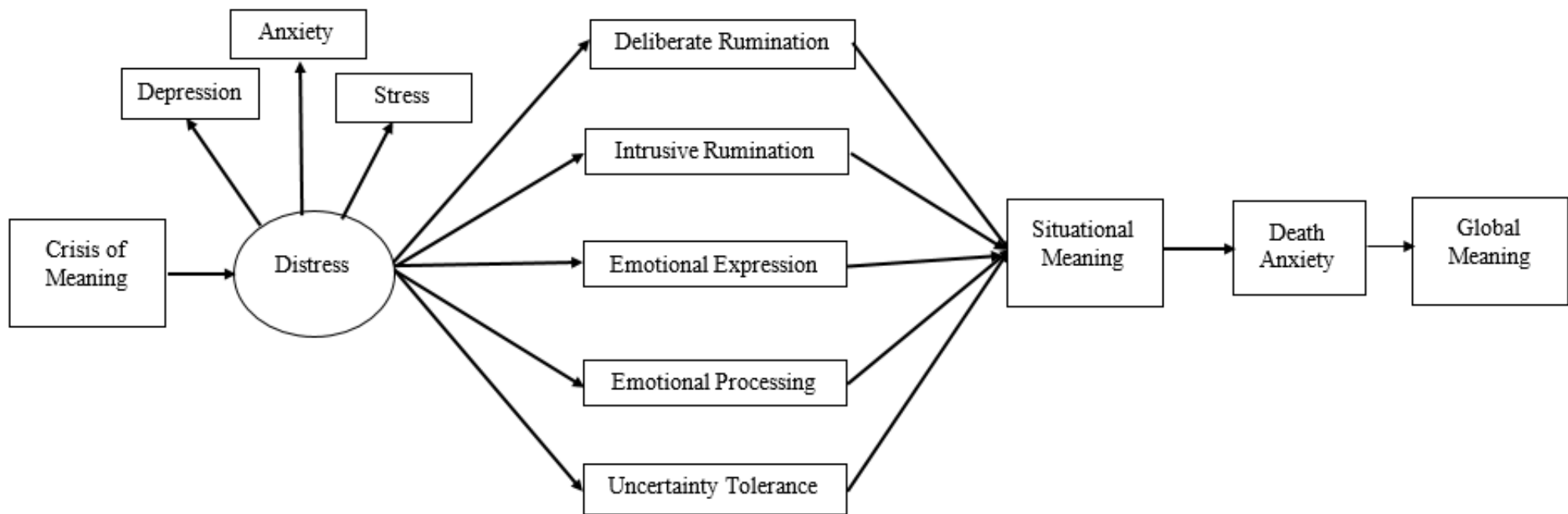


Figure 7. The Hypothesized Model of the Current Study

and 1.5% ($n = 5$) of the sample fell into the existential indifference and existential conflict categories, respectively (see Figure 8).

Table 8. Sociodemographic Characteristics of the Sample ($N = 329$)

Variable	Levels	<i>n</i>	%
Gender	Female	275	83.6
	Male	52	15.8
	Other	2	0.6
Education	Doctorate Degree	8	2.4
	Master's Degree	36	10.9
	University	62	18.8
	High School	222	67.5
	Literate	1	0.3
Marital Status	Single	278	84.5
	Married	46	14
	Divorced	3	0.9
	Widow(er)	2	0.6
Employment Status	Employed	93	28.3
	Unemployed	236	71.7
Income	Very High	3	0.9
	High	47	14.3
	Middle	194	59
	Low	61	18.5
	Very Low	24	7.3
Psychiatric Diagnosis	Yes	57	17.3
	No	272	82.7
Psychological/Psychiatric Help after the Loss	Psychotherapy	15	4.6
	Pharmacotherapy	19	5.8
	Both	9	2.7
	None	286	86.9
Chronic Physical Illness	Yes	40	12.2
	No	289	87.8
Number of Previous Traumatic Experiences	0	66	20.1
	1	88	26.7
	2	91	27.7
	3	49	14.9
	≥ 4	35	11.5

Table 8 (Continued)			
Variable	Levels	<i>n</i>	%
Religious Beliefs			
	None	68	20.7
	Weak	73	22.2
	Moderate	121	36.8
	Strong	52	15.8
	Very Strong	15	4.6
Religious Practices (within believers, <i>n</i> = 261)			
	None	68	26.1
	Some	150	57.5
	Mostly	41	15.7
	Fully	2	0.8
Belief in Afterlife			
	No	73	22.2
	Not sure	119	36.2
	Yes	137	41.6

		Meaningfulness	
		Low	High
Crisis of meaning	Low	Existential indifference <i>n</i> = 61 (18.5%)	Meaningfulness <i>n</i> = 197 (59.9%)
	High	Crisis of meaning <i>n</i> = 66 (20.1%)	Existential conflict <i>n</i> = 5 (1.5%)

Figure 8. Categories of Meaning in the Study Sample (*N* = 329)

3.3.2. Instruments

3.3.2.1. Sociodemographic Information Form. A sociodemographic information form including 29 questions was prepared by the researcher (see Appendix P). It included standard sociodemographic questions as well as questions related to loss, death, religious beliefs, and psychological and physical health status.

3.3.2.2. Traumatic Events Checklist. Traumatic events checklist was constructed by the present researcher and her advisor based on existing knowledge regarding most commonly occurring traumatic events as well as using the information in the Life Experiences Checklist for DSM-5 (LEC-5) (Gray et al., 2004). Questions in the checklist included traumatic events such as natural disasters, accidents, explosions or fire, physical or sexual assault, armed attack, life-threatening illness, and witnessing a violent death (see Appendix Q).

3.3.2.3. Meaning of Loss Scale (MOLS). To assess situational meaning, which can be defined as the integration of loss or assigning a meaning to loss, researcher constructed a new scale by benefiting from similar existing scales such as Integration of Stressful Life Experiences Scale (Holland et al., 2010) and The Grief and Meaning Reconstruction Inventory (Gillies et al., 2015; Keser & Işıklı, 2018). Although these scales were designed to measure situational meaning, they have certain conceptual problems, as they partly encompass components of global meaning. To measure situational meaning in a more refined way, it was decided to create a new measurement tool. The researcher and her advisor created the items of the scale, which were subsequently examined by four academicians with expertise in the fields of loss and/or clinical psychology. Based on their suggestions, the items were revised. Afterwards, the items and instructions of the scale were administered to 10 individuals who had experienced the loss of a loved one within the last two years for feedback. The sample consisted of two primary school graduates, three high school graduates, and five university graduates. These individuals confirmed the comprehensibility of the items as well as instructions. As a result, the scale took its final form (see Appendix R).

The final form of MOLS consists of 6 items measured on a 5-point Likert scale ranging from 1 (*totally disagree*) to 5 (*totally agree*). Sample items from the questionnaire include “After this loss, the world has become an empty place for me” and “I have difficulty making sense of this loss”. The final form of MOLS was examined in terms of its factor structure. The data were deemed appropriate for factor analysis, as Bartlett’s test of sphericity was significant ($\chi^2 = 1096.25$, $df = 15$, $p < .001$), and the Keiser-Meyer-Olkin measure of sampling adequacy was .829, indicating great sample size (Field, 2009). Following this examination, principal components analysis with oblique rotation was performed since this rotation allows possible factors to be

correlated (Tabachnick & Fidell, 2019). The results of PCA demonstrated the presence of one factor with an eigenvalue of 3.73, explaining 62.23% of the variance. The scree plot can be found in Figure 9. To ensure the one-factor structure, parallel analysis was performed using the syntax of O'Connor (2000), which confirmed the one-factor structure. After this analysis, internal consistency reliability of the MOLS was examined, which revealed a Cronbach's alpha value of .88. Finally, to test for the constructive validity, correlations between MOLS and theoretically related constructs were examined (see Table 11). The results demonstrated that MOLS had a significant positive correlation with global meaning ($r = .21, p < .001$); and significant negative correlations with crisis of meaning ($r = -.30, p < .001$), depression ($r = -.38, p < .001$), anxiety ($r = -.39, p < .001$), and stress ($r = -.38, p < .001$). Overall, these results demonstrated that MOLS can be used as a reliable and valid instrument to measure the integration of loss.

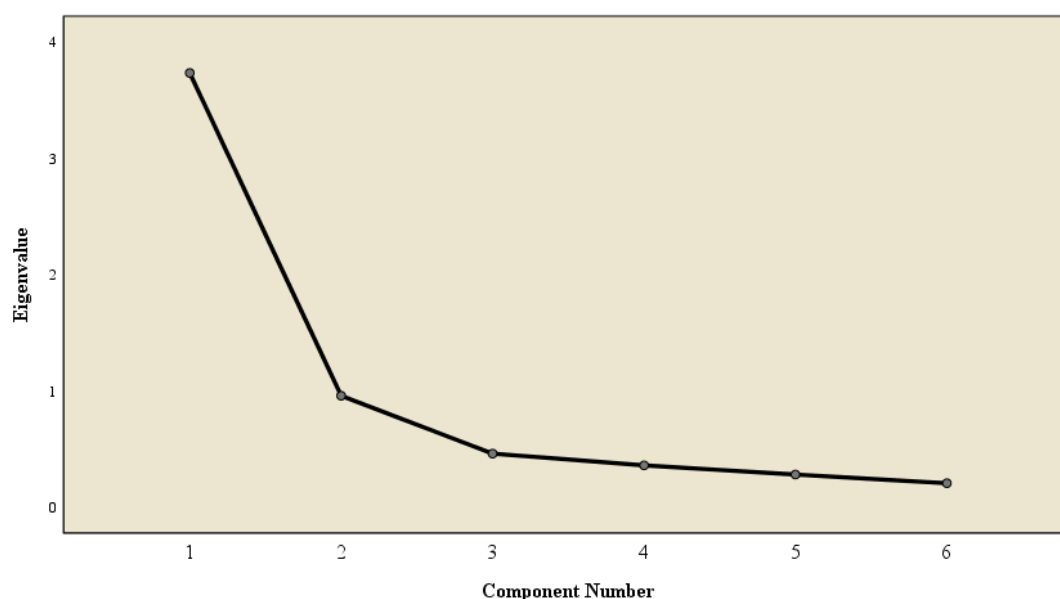


Figure 9. Scree Plot for the Factor Structure of MOLS

3.3.2.4. Sources of Meaning and Meaning in Life Questionnaire (SoMe). The SoMe (original German version: *Lebe*) is a 151-item self-report scale developed by Schnell (2009) to measure meaningfulness, crisis of meaning, and 26 sources of meaning (see Appendix A). Each item is rated on a 6-point Likert scale ranging from 0 (*totally disagree*) to 5 (*totally agree*). The Turkish translation study of the SoMe was conducted by the researcher and her major advisor within the framework of the first

study of this dissertation. For the purposes of the current study, crisis of meaning and meaningfulness subscales of the SoMe were used. For the current sample, the Cronbach's alpha values for crisis of meaning and meaningfulness subscales were .90 and .78, respectively.

3.3.2.5. Depression, Anxiety and Stress Scale 21 (DASS-21). The Depression, Anxiety and Stress Scale was initially developed by Lovibond and Lovibond (1995) as a 42-item measure to assess symptoms of depression, anxiety and stress experienced over the past week (see Appendix S). Subsequently, Antony et al. (1998) created a shortened version of the scale, known as the DASS-21. It comprises of 3 subscales: depression, anxiety, and stress, each of which consists of 7 items rated on a 4-point Likert scale ranging from 0 (*did not apply to me at all*) to 3 (*applied to me very much or most of the time*). Sample items from the scale include "I felt that I had nothing to look forward to" (depression), "I felt I was close to panic" (anxiety), and "I found myself getting agitated" (stress). The Turkish adaptation study of DASS-21 was carried out by Yıldırım et al. (2018). Confirmatory factor analysis results revealed that original three-factor structure showed an excellent fit for the Turkish sample, CFI = .929, TLI = .930, SRMR = .044. Depression, anxiety, and stress factors explained 18.29%, 16.10%, and 18.37% of the variance, respectively. Overall, they explained 52.76% of the total variance. The internal consistency reliability values were .89, .87, and .90 for depression, anxiety, and stress, respectively. Additionally, the subscales demonstrated high test-retest reliability values (ranging from .82 to .93). In terms of concurrent validity, it was reported that groups with depressive and anxiety disorders had significantly higher scores on three subscales compared to the healthy control group. Furthermore, in terms of convergent validity, all subscales showed significant positive correlations with Beck Depression Inventory, Beck Anxiety Inventory, Dissociative Experiences Scale, Somatoform Dissociation Questionnaire, and Toronto Alexithymia Scale, all p 's < .01. For the current sample, the Cronbach's alpha values were .89, .83, and .86 for depression, anxiety, and stress, respectively. In the current study, these three subscales were used as predictors of distress in the hypothesized model.

3.3.2.6. Event-Related Rumination Inventory (ERRI). The Event-Related Rumination Inventory was developed by Cann et al. (2011) to measure deliberate and

intrusive ruminations following stressful events (see Appendix T). There are 20 items in the scale rated on a 4-point Likert scale ranging from 0 (*not at all*) to 4 (*often*). ERRI consists of two subscales, deliberate rumination (10 items) and intrusive rumination (10 items). Higher scores indicate higher level of intrusive and/or deliberate rumination. Sample items from the scale include “I thought about the event when I did not mean to” (intrusive) and “I thought about whether I could find meaning from my experience” (deliberate). The Turkish adaptation of the ERRI was conducted by Haselden (2014). Confirmatory factor analysis revealed satisfactory goodness of fit indices for the two-factor solution, CFI= .99, GFI= .92, AGFI= .90, NNFI= .98, RMSEA = .06, S-RMR = .053. Internal consistency reliability values were .96, .91, and .96 for intrusive rumination, deliberate rumination, and for the total scale, respectively. As for the validity analyses, the total score of the ERRI and subscale scores were significantly and positively correlated with Impact of Events Scale, Posttraumatic Growth Inventory, Core Beliefs Inventory, Ruminative Response Scale, and the COPE Inventory, all p 's < .01. Additionally, the intrusive rumination ($r = -.12$, $p < .01$) and total scale ($r = -.10$, $p < .05$) scores were negatively correlated with the satisfaction of life scale, while deliberate rumination was not. For the current sample, internal consistency reliability values for deliberate rumination, intrusive rumination, and the total scale were .89, .96, and .95, respectively.

3.3.2.7. Emotional Approach Coping Scale (EACS). Emotional Approach Coping Scale, developed by Stanton et al. (2000), was designed to measure an individual's ability to cope with stressful life events through acknowledging and expressing emotions (see Appendix U). The scale comprises of 16 items rated on a 4-point Likert scale, with responses ranging from 1 (*I usually don't do this at all*) to 4 (*I usually do this a lot*). The scale has two subscales, emotional expression (EE, 8 items) and emotional processing (EP, 8 items). Higher scores obtained on the scale indicate a greater ability to cope emotionally. Sample items from the scale include “I let my feelings come out freely” (EE) and “I take the time to figure out what I'm really feeling” (EP). EACS was adapted to Turkish by Senol-Durak and Durak (2011). For the Turkish sample, two-factor solution yielded acceptable goodness of fit indices (IFI=.920, TLI=.906, CFI=.919, SRMR=.070, RMSEA=.078). Internal consistency values were .90, .85, and .90 for EE, EP, and for the total scale, respectively (Senol-Durak & Durak, 2011). As for the concurrent validity analyses, EE ($r = -.27$) and EP

($r = -.24$) had significant negative correlations with state anxiety, both p 's $< .001$. For the discriminant validity, EE ($r = .13$, $p = .003$) and EP ($r = .16$, $p = .001$) showed significant correlations with a conceptually unrelated construct, i.e., social desirability. For the purposes of the current study, the wordings and instructions of the scale were adapted to the loss context. The alpha values for EE, EP and the total scale were found .94, .92, and .95, respectively.

3.3.2.8. Intolerance of Uncertainty Scale (IUS). Intolerance of Uncertainty Scale is originally developed in French by Freeston et al. (1994), and adapted to English by Buhr and Dugas (2002). For the purposes of the current study, only the subscale “being uncertain about the future is unfair” was used, which consists of 4 items rated on a 5-point Likert scale ranging from 1 (*not at all characteristic of me*) to 5 (*entirely characteristic of me*) (see Appendix V). A sample item from the scale is “I always want to know what the future has in store for me”. The Turkish adaptation study of IUS was conducted by Sarı and Dağ (2009). The Cronbach's alpha value for the subscale was .79; and it explained 11% of the variance. Furthermore, this subscale had a significant positive correlation with trait anxiety inventory, $r = .40$, $p < .01$. For the current sample, the internal consistency value for IUS was .85. For ease of interpretation, all items were reverse-coded; thereby, the total score was calculated and called as *uncertainty tolerance*.

3.3.2.9. Thorson-Powell's Death Anxiety Scale (TPDAS). Thorson-Powell's Death Anxiety Scale was created by Thorson and Powell (1992) to measure death anxiety using 25 items rated on a 5-point Likert scale ranging from 0 (*completely untrue*) to 4 (*completely true*) (see Appendix W). Eight items are reverse-coded; and higher scores on the scale indicate higher levels of death anxiety. TPDAS consists of four factors; the uncertainty of death, afterlife concerns, helplessness and bodily integrity, and the fear of pain. Sample items from the scale include “The idea of never thinking again after I die frightens me” (uncertainty of death), “I am not at all concerned over whether or not there is an afterlife” (afterlife concerns), “I am troubled by the thought that my body will decompose in the grave” (helplessness and bodily integrity), and “I fear dying a painful death” (fear of pain). The Turkish adaptation of TPDAS was done by Karaca and Yıldız (2001). Exploratory factor analysis using varimax rotation revealed the presence of the four-factor solution for the Turkish sample, as well. Turkish

uncertainty of death, afterlife concerns, helplessness and bodily integrity, and the fear of pain factors explained 26.3%, 8.7%, 7.1%, and 5.6% of the variance, respectively. The Cronbach's alpha value for the Turkish form was found .84 for the total scale. For the current sample, total scale of TPDAS was used, and its alpha value was .92.

3.3.3. Procedure

The ethical approval of this study was obtained from the Human Subjects Ethics Committee of the Middle East Technical University (Protocol Number: 258-ODTU-2021, see Appendix X). Data were collected using Qualtrics Online Survey Software between June 2021 and January 2022. At the end of the survey, participants were presented with a psychoeducation form regarding loss and grief as well as the researcher's contact information (see Appendix Y), in case that they have experienced any adverse psychological effects as a result of survey questions. Participants were recruited through social media, e-mail invitations, and by soliciting the participation of university students in exchange for bonus points. In order to control for potential order effects, all scales within the survey were presented in a random order for each participant who approved the informed consent form (see Appendix Z), and filled out the demographic information form. Additionally, filler items were included in the survey to detect participants who answered the questions randomly. The data obtained from these people were deleted and not included in the analyses.

3.3.4. Data Analyses

The statistical analyses of the present study were run using IBM SPSS version 26 and IBM SPSS Amos version 22. First, the descriptive statistics of and correlations among the variables were examined using IBM SPSS 26. After checking the assumptions of multivariate analyses, to test the hypothesized model, structural equation modelling (SEM) was conducted using IBM Amos 22. In line with model testing; direct, indirect, and total effects between parameters in the model were calculated.

3.4. Results

3.4.1. Descriptive Statistics

Table 9 describes the loss-related characteristics of the sample. The mean time passed since loss was 369 days (*Range* = 3-748, *SD* = 212. 23), and the mean age of the

deceased was 65 (*Range* = 15-100, *SD* = 21.69). The major causes of loss were chronic fatal disease (35%), acute disease (31.6%), COVID-19 (11.2%), old age (7.9%), and car accident (6.4%).

During the last 2 years, the majority of the sample lost a loved one (66.9%); and this person was mostly grandmother (25.5%), grandfather (23.7%), friend (12.5%), uncle (10.6%), father (9.4%), cousin/nephew (5.2%), or mother (4.9%). The quality of relationship of participants with the deceased was measured by asking three questions and taking a composite score for them (see Appendix P). As a result, the mean score was found 11.82 for this variable (*Range* = 3-15, *SD* = 2.39). Furthermore, 214 participants reported that they attended to the funeral of the deceased (65%), whereas 96 of them did not (29.2%), and 19 of them told that the funeral did not take place (5.8%). Furthermore, participants were also asked if they contemplated the likelihood of their own mortality or that of their beloved others in the aftermath of the loss. The most common responses to the question regarding the possibility of losing other loved ones were “very often” (51.1%) and “often” (25.2%). The most common responses to the question about the possibility of their own death were “sometimes” (26.4%) and “often” (22.8%). In addition to these questions, participants were also asked about their previous experiences of trauma and loss, psychiatric diagnosis, psychological/psychiatric help after the loss, chronic physical illnesses as well as their religious beliefs and practices.

The majority of the sample reported having experienced one (26.7%) or two (27.7%) traumatic events before. Additionally, the majority of the sample reported having lost one (16.7%), two (27.4%), or three people (26.4%) in their lifetime (see Tables 8 and 9). Furthermore, the majority of the sample reported not having a psychiatric diagnosis (82.7%), not having received psychotherapy or pharmacotherapy following the loss (86.9%), and not having a chronic physical illness (87.8%). In relation to religion, most of the participants reported having moderate religious beliefs (36.8%), and most of the believers reported engaging in some religious practices (57.5%). Finally, 137 participants reported that they believe in the afterlife (41.6%), while 119 were unsure (36.2%), and 73 were not believing (22.2%). Further details about sample characteristics can be found in Tables 8 and 9.

Table 9. Loss-Related Information

Variable	Levels	Frequency / Range	Percentage (%) / Mean (SD)
Time since loss (days) (<i>N</i> = 282)		3-748	368.47 (212.23)
Age of the deceased (<i>N</i> = 325)		15-100	64.77 (21.69)
Quality of the relationship with the deceased		3-15	11.82 (2.39)
Reason of death			
	COVID-19	37	11.2
	Chronic fatal disease	115	35
	Acute disease	104	31.6
	Car accident	21	6.4
	Other accidents	8	2.4
	Natural disaster	2	0.6
	Human-made disaster	2	0.6
	Murder	4	1.2
	Suicide	9	2.7
	Old age	26	7.9
	Don't know	1	0.3
Relationship of deceased to bereaved			
	Mother	16	4.9
	Father	31	9.4
	Sibling	3	0.9
	Cousin/Nephew	17	5.2
	Friend	41	12.5
	Partner	3	0.9
Relationship of deceased to bereaved (continued)			
	Grandmother	84	25.5
	Grandfather	78	23.7
	Aunt	9	2.7
	Uncle	35	10.6
	Other	12	3.6
Lifelong number of loss			
	1	55	16.7
	2	90	27.4
	3	87	26.4
	4	48	14.6
	5	29	8.8
	≥6	20	6

Table 9 (Continued)			
Variable	Levels	Frequency / Range	Percentage (%) / Mean (SD)
Number of loss(es) in the last 2 years	1	220	66.9
	2	77	23.4
	3	25	7.6
	≥4	7	2.1
Funeral	Attended	214	65
	Not Attended	96	29.2
	Not happened	19	5.8
Thinking about personal death	Not at all	54	16.4
	Rarely	56	17
	Sometimes	87	26.4
	Often	75	22.8
	Very often	57	17.3
Thinking about losing other loved ones	Not at all	7	2.1
	Rarely	26	7.9
	Sometimes	45	13.7
	Often	83	25.2
	Very often	168	51.1

3.4.2. Preliminary Analyses

Prior to performing further statistical analyses, data were examined in terms of assumptions of multivariate analyses, and more specifically SEM. To begin with, minimum sample size was reached, since at least 200 participants was suggested for SEM (Kline, 2016). Since Qualtrics enabled forced response option, no missing values were detected. Univariate (using z-scores) and multivariate outlier analysis (using Mahalanobis distance) revealed four cases as outliers, which were deleted and not used in further analyses. The final sample was composed of 329 participants. To test normality, skewness and kurtosis values were screened; and no cases exceeded the threshold of +1 and -1, suggesting normality of data (George & Mallery, 2020). Multivariate normality test as measured by Mardia's normalized estimate of multivariate kurtosis did also confirm normality, since this value was within the

recommended threshold of five (Bentler, 2005, as cited in Byrne, 2009). Further assumptions of SEM were met, as well (Tabachnick & Fidell, 2019)

3.4.3. Correlational Analyses

Following the preliminary analyses, Pearson correlation coefficients were computed to examine the relations between study variables. Their correlations with categorical or dichotomous demographics and loss-related variables were analyzed using point bi-serial correlations.

3.4.3.1. Correlations of the Main Study Variables to Sociodemographic and Loss-Related Variables

First, the correlations between the main study variables and continuous or dichotomous sociodemographic characteristics were examined (see Table 10). Age was significantly correlated with global meaning ($r = .19, p < .001$), crisis of meaning ($r = -.13, p < .05$), depression ($r = -.24, p < .001$), anxiety ($r = -.22, p < .001$), stress ($r = -.28, p < .001$), emotional expression ($r = .19, p < .001$), uncertainty tolerance ($r = .21, p < .001$), and death anxiety ($r = -.18, p < .001$). Gender was significantly correlated with situational meaning ($r = -.20, p < .001$), crisis of meaning ($r = .14, p < .05$), stress ($r = .14, p < .05$), intrusive rumination ($r_{pb} = .27, p < .001$), uncertainty tolerance ($r_{pb} = .12, p < .05$), and death anxiety ($r_{pb} = .14, p < .01$). Having a chronic physical illness was not significantly correlated with any of the main study variables. However, having a psychiatric diagnosis was significantly correlated with situational meaning ($r_{pb} = -.21, p < .001$), global meaning ($r_{pb} = -.12, p < .05$), crisis of meaning ($r_{pb} = .12, p < .05$), depression ($r_{pb} = .17, p < .001$), anxiety ($r_{pb} = .21, p < .001$), stress ($r_{pb} = .19, p < .001$), intrusive rumination ($r_{pb} = .12, p < .05$), and uncertainty tolerance ($r_{pb} = .12, p < .05$). Furthermore, the number of previous traumatic experiences had significant positive correlations with depression ($r = .15, p < .01$) and anxiety ($r = .15, p < .01$). Finally, the composite score of religion (the mean score of two questions, namely the strength of religious beliefs and frequency of religious practices) was significantly correlated with global meaning ($r = .36, p < .001$), crisis of meaning ($r = -.16, p < .01$), and death anxiety ($r = .26, p < .001$).

Secondly, correlations between the main study variables and continuous or dichotomous loss-related variables were also examined (see Table 10). Time since loss

Table 10. Correlations of Study Variables with Demographic Variables

	Age	Gender	Psychiatric Diagnosis	Chronic Physical Illness	Previous Traumatic experiences	Religion	Time since loss	Age of the deceased	Quality of the Relationship with the Deceased	Lifelong number of loss	Number of loss(es) in the last 2 years
1. Situational meaning	.05	-.20***	-.21***	-.02	-.08	-.05	.02	.26***	-.22***	.05	.04
2. Global meaning	.19***	-.02	-.12*	.06	-.10	.36***	-.00	.09	.12*	.11	.03
3. Crisis of meaning	-.13*	.14*	.12*	-.06	.08	-.16**	-.04	-.05	-.10	-.04	-.06
4. Depression	-.24***	.11	.17***	-.00	.15**	-.08	.01	-.16**	-.05	-.09	.02
5. Anxiety	-.22***	.09	.21***	.03	.15**	.00	.02	-.19***	-.01	-.12*	.04
6. Stress	-.28***	.14*	.19***	.00	.10	-.02	.02	-.20***	.02	-.11	.03
7. Deliberate rumination	-.06	.11	.10	.00	.03	.02	.01	-.16**	.18***	-.08	.02
8. Intrusive rumination	-.04	.27***	.12*	-.04	.09	-.01	.02	-.20***	.31***	.02	.06
9. Emotional expression	.19***	-.07	-.09	.03	.01	-.01	-.08	.07	.03	.04	.03
10. Emotional processing	.01	.02	-.06	.05	-.05	.01	.01	-.05	.08	-.02	.08
11. Uncertainty tolerance	.21***	.12*	.12*	-.01	.01	-.09	-.12*	.04	.04	.11*	.01
12. Death anxiety	-.18***	.14**	-.02	-.03	-.06	.26***	-.04	-.04	.05	-.07	.05

Note 1. Pearson correlation was used for continuous demographic variables; and point-biserial correlation was used for dichotomous demographic variables.

Note 2. * $p < .05$, ** $p < .01$, *** $p \leq .001$, two-tailed.

was only significantly related to the uncertainty tolerance ($r = -.12, p < .05$). Age of the deceased was significantly and positively related to situational meaning ($r = .26, p < .001$); while it had significant negative correlations with depression ($r = -.16, p < .01$), anxiety ($r = -.19, p < .001$), stress ($r = -.20, p < .001$), deliberate ($r = -.16, p < .01$) and intrusive rumination ($r = -.20, p < .001$). The relationship with the deceased was significantly correlated to situational meaning ($r = -.22, p < .001$), global meaning ($r = .12, p < .05$), deliberate ($r = .18, p < .001$) and intrusive rumination ($r = .31, p < .001$). While the number of losses during the last two years was not correlated to any of the main study variables, the number of lifetime losses was significantly and negatively correlated with anxiety ($r = -.12, p < .05$) and uncertainty tolerance ($r = .11, p < .05$).

3.4.3.2. Correlations among the Main Study Variables

Descriptive statistics for the main study variables as well as correlations between them can be found in Table 11. Situational meaning was significantly correlated to all variables except emotional processing. It had weak, positive and significant correlations with global meaning ($r = .21, p < .001$) and emotional expression ($r = .13, p < .05$). On the other hand, it had weak-moderate significant negative correlations with crisis of meaning ($r = -.30, p < .001$), depression ($r = -.38, p < .001$), anxiety ($r = -.39, p < .001$), stress ($r = -.38, p < .001$), deliberate rumination ($r = -.43, p < .001$), intrusive rumination ($r = -.54, p < .001$), uncertainty tolerance ($r = .21, p < .001$), and death anxiety ($r = -.30, p < .001$). On the other hand, global meaning had a strong negative correlation with crisis of meaning ($r = -.74, p < .001$). It was also significantly and negatively correlated with depression ($r = -.50, p < .001$), anxiety ($r = -.24, p < .001$), and stress ($r = -.28, p < .001$); while it had positive significant correlations with emotional expression ($r = .24, p < .001$), emotional processing ($r = .18, p < .001$), and death anxiety ($r = .12, p < .05$). Finally, crisis of meaning had significant positive correlations with depression ($r = .58, p < .001$), anxiety ($r = .31, p < .001$), stress ($r = .33, p < .001$), and intrusive rumination ($r = .11, p < .05$); whereas it had significant negative correlations with emotional expression ($r = -.21, p < .001$), emotional processing ($r = -.15, p < .01$), and uncertainty tolerance ($r = -.12, p < .05$). Further details about the correlations of main study variables can be seen in Table 11.

Table 11. Correlations, Means, Standard Deviations, and Reliability Values for the Study Variables

	1	2	3	4	5	6	7	8	9	10	11	<i>M (SD)</i>	Range	Reliability (α)
1. Situational meaning												20.95 (5.60)	6-30	.88
2. Global meaning	.21***											15.31 (4.58)	2-25	.78
3. Crisis of meaning	-.30***	-.74***										9.09 (6.11)	0-25	.90
4. Depression	-.38***	-.50***	.58***									8.77 (5.17)	0-21	.89
5. Anxiety	-.39***	-.24***	.31***	.70***								6.60 (4.50)	0-21	.83
6. Stress	-.38***	-.28***	.33***	.77***	.80***							9.52 (4.64)	0-21	.86
7. Deliberate rumination	-.43***	.05	.05	.22***	.26***	.27***						16.15 (7.39)	0-30	.89
8. Intrusive rumination	-.54***	-.06	.11*	.24***	.24***	.29***	.61***					22.06 (7.93)	0-30	.96
9. Emotional expression	.13*	.24***	-.21***	-.20***	-.14*	-.12*	.14*	-.11*				23.34 (8.06)	8-40	.94
10. Emotional processing	-.03	.18***	-.15**	-.04	.00	.02	.49***	.20***	.61***			25.78 (7.45)	8-40	.92
11. Uncertainty tolerance	.21***	.01	-.12*	-.23***	-.33***	-.36***	-.22***	-.12*	.02	-.06		11.04 (3.75)	4-20	.85
12. Death Anxiety	-.30***	.12*	.04	.13*	.22***	.27***	.23***	.19***	.04	.07	.41***	56.08 (19.30)	12-95	.92

Note. * $p < .05$, ** $p \leq .01$, *** $p \leq .001$, two-tailed.

3.4.4. Structural Equation Modeling

To test the proposed model of the study (see Figure 7), SEM with maximum likelihood estimation and 2000 number of bootstrapped samples at 95% confidence interval was performed. The only exogenous variable was distress, and its three predictors were depression, anxiety, and stress. The remaining variables that were entered into the model were crisis of meaning, deliberate cognitive processing, intrusive cognitive processing, emotional processing, emotional expression, uncertainty tolerance, situational meaning, death anxiety, and global meaning. Within the model, the mediating effects of distress (i.e., depression, anxiety, and stress) and meaning-making process variables (i.e., automatic and deliberate cognitive processing, emotional processing, emotional expression, and uncertainty tolerance) between crisis of meaning and situational meaning; and the mediating effect of death anxiety between situational meaning and global meaning were tested.

3.4.4.1. Results for the Model Fit

To examine the direct, indirect, and total effects between the parameters, standardized parameter estimates were computed. To assess the goodness-of-fit of the model; chi-square (χ^2), comparative fit index (CFI), goodness-of-fit index (GFI), normed fit index (NFI), root mean square error of approximation (RMSEA), and standardized root mean square residual (SRMR) were evaluated. Since chi-square values are highly dependent on sample size and affected by strong correlations between the observed variables in the model (Kline, 2016; Tabachnick & Fidell, 2019); other fit indices were mainly consulted. While CFI, GFI, and NFI are goodness-of-fit statistics, and values closer to 1 indicate a good-fitting model; RMSEA and SRMR are badness-of-fit statistics, and values closer to 0 indicate a good-fitting model (Hoyle, 2012). Generally accepted cut-off scores for the goodness-of-fit statistics are .95 (Hoyle, 2012; Kline, 2016; Tabachnick & Fidell, 2019). For RMSEA and SRMR, values smaller than .08 indicate a good-fitting model, and values higher than .10 indicate poor-fitting model (Hoyle, 2012; Kline, 2016; Tabachnick & Fidell, 2019).

SEM models can be modified for a better fit by adding new significant paths to the model or by removing existing nonsignificant paths from the model (Tabachnick & Fidell, 2019). In the present application, first, the nonsignificant paths were removed

from the model; and subsequently, theoretically relevant modifications were added to the model.

In the initial model, covariances are added between cognitive and emotional processing variables (deliberate and intrusive cognitive processing, emotional expression, emotional processing) as well as between crisis of meaning and global meaning (see Figure 10). This initial model was a poor fit to the data, $\chi^2 = 242.821$, $df = 43$, $p < .001$, CFI = .892, GFI = .888, NFI = .873, RMSEA = .119, SRMR = .092. First, the insignificant error covariance between intrusive rumination and emotional expression was removed from the model ($\chi^2 = 244.149$, $df = 44$, $p < .001$, CFI = .892, GFI = .887, NFI = .873, RMSEA = .118, SRMR = .092). Yet, it was found that two direct paths were not significant; which were the path from distress to emotional processing ($\beta = -.01$, $p = .93$); and from emotional expression to situational meaning ($\beta = .01$, $p = .87$).

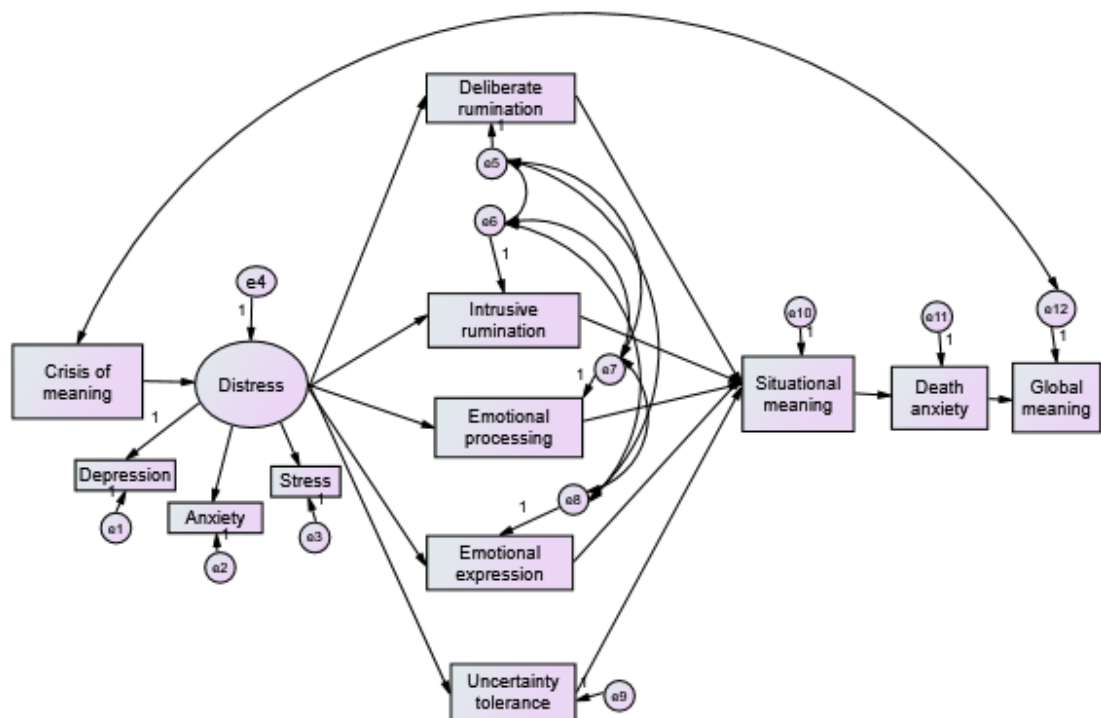


Figure 10. Initial Hypothesized Model of the Study, AMOS Figure ($\chi^2 = 242.821$, $df = 43$, $p < .001$, CFI = .892, GFI = .888, NFI = .873, RMSEA = .119, SRMR = .092)

First, the variable emotional expression was removed from the model; and the indices became worse ($\chi^2 = 236.095$, $df = 37$, $p < .001$, CFI = .880, GFI = .882, NFI = .863, RMSEA = .128, SRMR = .095), but the path from distress to emotional processing remained nonsignificant ($\beta = -.00$, $p = .95$). Then, emotional processing was removed from the model; and although the indices became worse ($\chi^2 = 241.958$, $df = 38$, $p < .001$, CFI = .872, GFI = .879, NFI = .854, RMSEA = .129, SRMR = .096), the path between emotional expression and situational meaning became significant ($\beta = .11$, $p = .02$). After these removals from the model, the modification indices were investigated, and the best index was adding an error covariance between death anxiety and intolerance to uncertainty ($MI = 38.55$). Since they are closely related constructs (e.g., Lowe & Harris, 2019), this modification was added to the model, and the model significantly improved, $\chi^2 = 199.910$, $df = 37$, $p < .001$, CFI = .898, GFI = .901, NFI = .879, RMSEA = .116, SRMR = .086. The second modification, which was adding an error covariance between depression and distress, revealed a sufficient fit, $\chi^2 = 109.792$, $df = 36$, $p < .001$, CFI = .954, GFI = .944, NFI = .932, RMSEA = .079, SRMR = .079 (H_1 was supported). The fit statistics for all modifications and for the final model can be seen in Table 12.

Table 12. Model Modifications and Model Fit Indices

	χ^2	df	p	CFI	GFI	NFI	RMSEA	SRMR
Initial model	242.821	43	.000	.892	.888	.873	.119	.092
<i>Removals from the Model</i>								
1. Error covariance (IR-EE)*	244.149	44	.001	.892	.887	.873	.118	.092
2. EE*	236.095	37	.000	.880	.882	.863	.128	.095
3. EP*	241.958	38	.000	.872	.879	.854	.129	.096
<i>Additions to the Model</i>								
4. Error covariance (DA-UI)*	199.910	37	.000	.898	.901	.879	.116	.086
5. Error covariance (DP-DS)*	109.792	36	.000	.954	.944	.932	.079	.079

Note 1. *IR = intrusive rumination, EE = emotional expression, EP = emotional processing, DA = death anxiety, UI = uncertainty intolerance, DP = depression, DS = distress.

Note 2. The fifth model is the final model.

For this final model, the explained variance for the outcome variable situational meaning was large ($R^2 = .33$); and for global meaning, it was small ($R^2 = .02$). The final figure with standardized solutions can be seen in Figures 11 and 12.

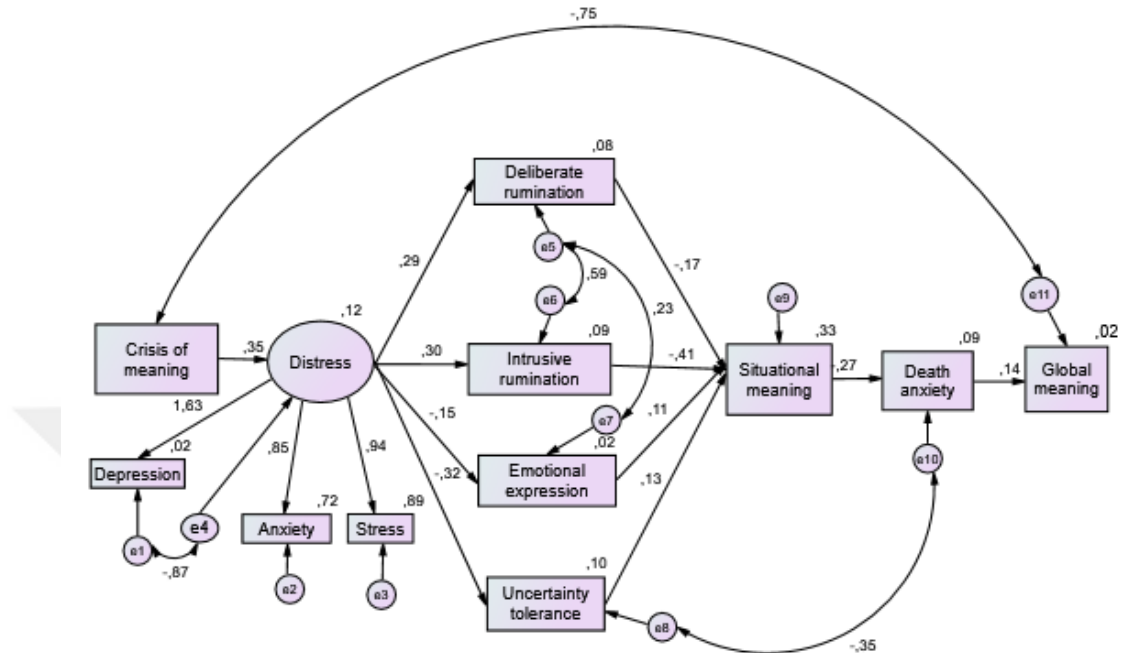


Figure 11. The Path from Crisis of Meaning to Situational Meaning and Global Meaning, AMOS Figure, Standardized Solution ($\chi^2 = 109.792$, $df = 36$, $p < .001$, CFI = .954, GFI = .944, NFI = .932, RMSEA = .079, SRMR = .079)

3.4.4.2. Results for the Direct and Indirect Effects

For the final model, the standardized coefficients and errors, 95% bootstrap confidence intervals, and p values for the direct, indirect and total effects can be found in Tables 13 and 14.

3.4.4.2.1. Results for Direct Effects

The results of direct effects between parameters can be found in Table 13. According to these results, crisis of meaning significantly and positively predicted distress ($\beta = .35$, $p = .001$); while the latter variable significantly predicted deliberate rumination ($\beta = .29$, $p = .001$), intrusive rumination ($\beta = .30$, $p = .001$), emotional expression ($\beta = -.15$, $p = .01$), and uncertainty tolerance ($\beta = -.32$, $p = .001$). These results indicated that as the levels of crisis of meaning increased, the distress levels of the bereaved

Table 13. Standardized Direct Effects, Standard Errors, and p Values for the Estimated Model

Predictor	Criterion	β	SE	95% Bootstrap CI	p
Crisis of Meaning	Distress	.35	.05	(.24, .45)	.001
Distress	Deliberate rumination	.29	.06	(.17, .41)	.001
	Intrusive rumination	.30	.06	(.19, .41)	.001
	Emotional expression	-.15	.06	(-.27, -.04)	.010
	Uncertainty tolerance	-.32	.05	(-.42, -.22)	.001
Deliberate rumination	Situational Meaning	-.17	.06	(-.30, -.05)	.005
Intrusive rumination	Situational Meaning	-.41	.06	(-.52, -.29)	.001
Emotional expression	Situational Meaning	.11	.05	(.01, .21)	.040
Uncertainty tolerance	Situational Meaning	.13	.05	(.03, .22)	.012
Situational Meaning	Death Anxiety	-.27	.05	(-.37, -.16)	.001
Death Anxiety	Global Meaning	.15	.04	(.07, .22)	.001

Note. The values are based on 2000 bootstrap samples with 95% confidence interval.

increased, as well. However, these heightened levels of distress were found to initiate four distinct meaning-making processes (deliberate rumination, intrusive rumination, emotional expression, and uncertainty tolerance). Therefore, H₂, H₃, H₄, and H₇ were supported, whereas H₆ was not supported since distress significantly but negatively predicted emotional expression. Further, situational meaning was significantly predicted by deliberate rumination ($\beta = -.17$, $p < .01$), intrusive rumination ($\beta = -.41$, $p = .001$), emotional expression ($\beta = .11$, $p < .05$), and uncertainty tolerance ($\beta = .13$, $p < .05$). This means, H₉, H₁₁ and H₁₂ were supported, while H₈ was not supported since deliberate rumination significantly but negatively predicted situational meaning. These results showed that while both types of rumination had negative predictive effects on situational meaning, emotional expression and uncertainty tolerance had positive predictive effects on this outcome variable. Finally, situational meaning significantly predicted death anxiety ($\beta = -.27$, $p = .001$), and the latter variable predicted global

meaning significantly ($\beta = .15, p = .001$). Therefore, H_{13} and H_{14} were supported. This finding indicated that although situational meaning was associated with significant decreases in the death anxiety levels, the heightened levels of death anxiety was associated with greater global meaning.

Table 14. Standardized Indirect Effects of Structural Equation Model for the Final Model

Predictor	Outcome	β	SE	95% Bootstrap CI	p
Crisis of meaning	Deliberate rumination	.10	.03	(.05, .16)	.001
	Intrusive rumination	.11	.03	(.06, .16)	.001
	Emotional expression	-.05	.02	(-.11, -.01)	.010
	Uncertainty tolerance	-.11	.03	(-.17, -.06)	.001
	Situational meaning	-.08	.02	(-.12, -.05)	.001
	Death anxiety	.02	.01	(.01, .04)	.001
	Global meaning	.00	.00	(.00, .01)	.002
Distress	Situational meaning	-.23	.04	(-.31, -.16)	.001
	Death anxiety	.06	.02	(.03, .10)	.001
	Global meaning	.01	.00	(.00, .02)	.001
Deliberate rumination	Death anxiety	.05	.02	(.01, .09)	.005
	Global meaning	.01	.00	(.00, .01)	.006
Intrusive rumination	Death anxiety	.11	.03	(.06, .17)	.001
	Global meaning	.02	.01	(.01, .03)	.001
Emotional expression	Death anxiety	-.03	.01	(-.06, -.00)	.040
	Global meaning	-.00	.00	(-.01, .00)	.041
Uncertainty tolerance	Death anxiety	-.03	.02	(-.07, -.01)	.012
	Global meaning	-.01	.00	(-.01, -.00)	.013
Situational meaning	Global meaning	-.04	.01	(-.06, -.02)	.001

Note. The values are based on 2000 bootstrap samples with 95% confidence interval.

3.4.4.2.2. Results for Indirect Effects

The results of the indirect effects between parameters can be found in Table 14. Crisis of meaning had significant indirect effects on deliberate rumination ($\beta = .10, p = .001$),

intrusive rumination ($\beta = .11, p = .001$), emotional expression ($\beta = -.05, p = .01$), uncertainty tolerance ($\beta = -.11, p = .001$), situational meaning ($\beta = -.08, p = .001$), death anxiety ($\beta = .02, p = .001$), and global meaning ($\beta = .00, p = .002$). These results revealed that through levels of distress, crisis of meaning has triggered the meaning-making processes of the bereaved. Further, distress significantly predicted situational meaning ($\beta = -.23, p = .001$), death anxiety ($\beta = .06, p = .001$), and global meaning ($\beta = .01, p = .001$), indicating that distress is in fact a catalyst for constructing both situational and global meaning. All processing variables had significant indirect effects on death anxiety and global meaning, with β values ranging from .00 to .11.

These findings demonstrated that processing of the loss-related information may also trigger a process including delving into issues related to one's own mortality. Finally, situational meaning significantly and indirectly predicted global meaning through death anxiety ($\beta = -.04, p = .001$), which suggested that the construction of situational meaning is associated with global meaning in a manner that it facilitates the bereaved to contemplate their own mortality. As all indirect effects were significant, H_{15-36} were supported (except for those regarding emotional processing, i.e., H_{17} , H_{28} , and H_{33}).

3.5. Discussion

The aim of this study was to test a proposed model of meaning-making processing during bereavement (see Figure 7). To this aim, individuals who have lost their loved ones within the last two years were recruited. In this section, a comprehensive summary and discussion of these findings will be provided.

3.5.1. Structural Equation Modeling

To test the proposed model, structural equation modeling (SEM) was conducted. The model included the following variables: crisis of meaning, distress, deliberate cognitive processing, intrusive cognitive processing, emotional processing, emotional expression, uncertainty tolerance, situational meaning, death anxiety, and global meaning. Among these variables, distress was the only exogenous variable measured through depression, anxiety, and stress. The initially proposed relations between the variables were depicted in Figure 7. Several modifications were made in this initial model (two removals and two additions), and as a result, the final model (see Figures 11 and 12) demonstrated a satisfactory fit to the data (H_1 was supported). The only

removed variable from the initial model was emotional processing as it was significantly decreasing the fit indices. In this final model, all paths were statistically significant. Furthermore, this final model explained a large amount of variance in situational meaning ($R^2 = .33$), and small amount of variance in the global meaning ($R^2 = .02$). The specific findings regarding direct and indirect effects between variables, as well as the overall model, will be thoroughly summarized and discussed in the subsequent sections.

3.5.1.1. Direct and Indirect Effects between Crisis of Meaning, Distress, and Meaning-Making Processes

The first part of the model included the paths from crisis of meaning to distress and from distress to meaning-making processes. First, the results revealed that crisis of meaning positively predicted distress (H_2 was supported), which in turn significantly predicted meaning-making processes (except emotional processing). In line with the study hypotheses, distress positively predicted deliberate and intrusive cognitive processing (H_3 and H_4 were supported); and negatively predicted uncertainty tolerance (H_7 was supported). However, contrary to the expectations, distress significantly, but negatively predicted emotional expression (H_6 was not supported). Finally, it did not significantly predict emotional processing (H_5 was not supported).

To start with, these findings provided further support for existing research and theories regarding the relations between crisis of meaning, distress, and meaning-making processes (Gillies & Neimeyer, 2006; Janoff-Bulman, 1992; Park, 2010). Bereavement is a period characterized by a crisis of meaning, as the loss experience conflicts with the global meaning system of the bereaved (Park, 2010, 2017). Consequently, the bereaved individuals find themselves confused since they suddenly realize that certain events in life unfold in a way that is incongruent with their expectations (Park, 2017). Therefore, the experience of loss may seem incomprehensible to them. Although this crisis of meaning is an overwhelming experience and leads to significant distress, it possesses an inherent value, as it serves as a catalyst for the process of meaning-making (both cognitive and emotional processing). Ultimately, this process can lead to personal transformation, growth, and the discovery of meaning (Neimeyer, 2006; Wong, 2012). As noted by Park (2017), if an individual's meaning system functions effectively, they experience contentment, and they do not need emotional or cognitive

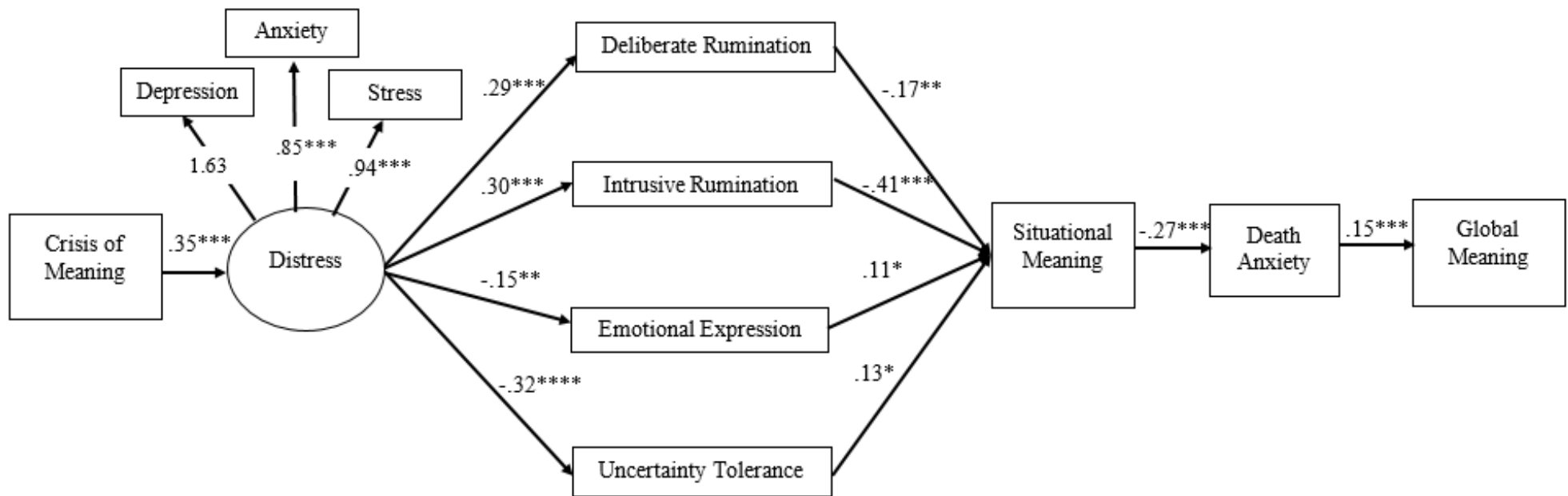


Figure 12. The Path from Crisis of Meaning to Situational Meaning and Global Meaning, Standardized Solution

Note 1. * $p < .05$, ** $p \leq .01$, *** $p \leq .001$.

Note 2. For ease of interpretation, errors and covariances among errors are not shown.

processing. Therefore, emotions are valuable, because they serve as indicators of what actions we should take (Greenberg, 2015). As elucidated centuries ago by Kierkegaard (1849/1941), and subsequently emphasized by Nietzsche and Sartre (1882/2007), existential anxiety is a precious feeling, because it initiates the whole process of meaning-making. Anxiety propels us to take risks, confront new possibilities in life, and only through this process we can become the authors of our own lives and discover what is really meaningful in our lives (van Deurzen & Adams, 2016).

As it was once again emphasized within the model of the current study, both crisis of meaning and distress serve as primary mechanisms throughout the entire process of meaning-making in the context of bereavement. Having addressed their relation with each other, and with meaning-making processes, the subsequent section will cover the second part of the model, encompassing the paths from distress to each component of meaning-making processes and from them to situational meaning.

3.5.1.2. Direct and Indirect Effects between Distress, Meaning-Making Processes, and Situational Meaning

The second part of the model was the path from distress to meaning-making processes (i.e., deliberate rumination, intrusive rumination, emotional expression, emotional processing, uncertainty tolerance), and from them to situational meaning. In this section, a comprehensive evaluation of the paths for each meaning-making process variable will be made, starting with cognitive processing variables (deliberate and intrusive rumination), and then followed by emotional processing variables (emotional expression and emotional processing) and uncertainty tolerance.

3.5.1.2.1. Cognitive Processing (Deliberate Rumination and Intrusive Rumination)

The hypotheses of the current study were that deliberate processing would positively and intrusive processing would negatively predict situational meaning. However, contrary to these expectations, it was revealed that both types of cognitive processing negatively predicted this outcome variable (H_8 was not supported, but H_9 was supported). These findings suggested that an increase in both forms of rumination was

associated with a reduction in the bereaved individual's ability to construct situational meaning.

In fact, previous studies indicated that deliberate rumination is associated with finding meaning and growth, while intrusive rumination is counterproductive (e.g. Stockton et al., 2011). Interestingly, the unexpected result regarding deliberate rumination in the current study was also reported in other studies in the literature. For instance, in a study on traumatic events by Blackburn and Owens (2016), both types of rumination were positively correlated with the severity of posttraumatic stress disorder. Similarly, in a study on prolonged grief disorder (PGD), both types of rumination positively predicted PGD (Chukwuorji et al., 2018). However, in both of these studies and also in the present study, the magnitude of association between intrusive rumination and situational meaning was larger ($\beta = -.41, p = .001$) than that of deliberate rumination ($\beta = -.17, p < .01$), suggesting that, as expected, the intrusive type may be more detrimental to the meaning-making processes of the bereaved.

Several explanations can be offered to account for why deliberate rumination also negatively predicted situational meaning. First, "Rumination as Avoidance Hypothesis" (RAH) suggested that ruminations may increase loss-related cognitive and behavioral avoidance, thereby impeding the meaning-making process and contributing to poor adaptation to bereavement and increases in symptoms of depression and prolonged grief disorder (Eisma et al., 2020; Eisma & Stroebe, 2017). Second, Cann et al. (2011) suggested that there might be a chronological sequence of these rumination types, and that intrusive rumination might precede deliberate rumination. In another study, it was reported that the temporal sequencing of these two types of rumination is crucial in terms of psychological outcomes (Taku et al., 2009). This proposition was further elucidated by Tedeschi and Blevins (2015), who proposed that elevated levels of intrusive rumination are predictive of deliberate rumination. According to them, the ability of the bereaved to transform intrusive form into the deliberate form facilitates the construction of meaning of the loss. However, due to the cross-sectional nature of the present study, it was not possible to determine the temporal sequencing of deliberate and intrusive rumination. Although the questionnaire used to measure these constructs instructed participants to base their

responses on their immediate reactions following the loss, it is plausible that participants may have encountered difficulties in recalling or distinguishing between these two forms of rumination.

A final possible explanation regarding the negative association between deliberate cognitive processing and situational meaning pertains to the content of cognitions. Eisma and Stroebe (2017) reported that counterfactual thinking about the loss hinders the process of meaning-making and intensifies symptoms of grief. Although the items in the measurement tool utilized to assess deliberate rumination ask about deliberate cognitive efforts, they fail to capture the content of cognitions (e.g., “I thought about the event and tried to understand what happened”, “I thought about whether the experience has changed my beliefs about the world”). Despite the inclusion of deliberate efforts in these statements, it is plausible that the content of cognitions of the bereaved was predominantly negative. This aspect may be an additional explanation for the observed negative association.

Having addressed the main findings regarding cognitive processing variables, the next section will focus on an in-depth discussion of two other crucial elements within the meaning-making process, namely emotional expression and emotional processing.

3.5.1.2.2. Emotional Expression and Emotional Processing

As it was stated above, the results indicated that contrary to the expectations, distress significantly, but negatively predicted emotional expression (H_6 was not supported); and it did not significantly predict emotional processing (H_5 was not supported). Further, in line with the hypothesis, emotional expression positively predicted situational meaning (H_{11} was supported). However, emotional processing did not significantly predict situational meaning (H_{10} was not supported). These findings will be comprehensively elaborated on below, first for emotional expression and then for emotional processing.

As previously stated, one of the main predictors of prolonged grief disorder is the inclination of the bereaved to suppress emotions related to the loss. Therefore, a crucial aspect of the grief work involves expression of suppressed loss-related emotions (Gupta & Bonanno, 2011; Neimeyer, 2015; Worden, 2009). Articulating emotions is

a powerful tool as it enables individuals to organize and integrate their emotions as well as the events that have elicited those emotions (Greenberg, 2015). In addition to this, when people express their emotions in words, they engage in reflection, communicate their experiences and needs to others, and thereby, they elicit compassion (Greenberg, 2015; Sharbanee & Greenberg, 2023). In relation to this point, it was emphasized that emotional expression is an active and approach-oriented mechanism (Stanton et al., 2000) enabling individuals to modify their perceptions of the world as well as their ways of engaging with the world (Sartre, 1939/1994). In line with this information, it can be concluded that emotional expression plays a crucial role in the process of meaning-making, but it is also closely intertwined with social support during the bereavement process. In fact, in some studies, emotional expression has been measured through seeking social support (e.g., Linley et al., 2011). It is a widely recognized that support from loved ones during bereavement significantly contributes to the healing of the bereaved (Sharbanee & Greenberg, 2023). Therefore, the findings related to the positive association between emotional expression and situational meaning were not surprising.

Although emotional expression significantly predicted situational meaning, contrary to the expectations, emotional expression was negatively predicted by distress. Several potential explanations can be offered for this unexpected finding. First, it could be attributed to the timing of the study. As it was reported in the methods section, the average time passed since the loss was one year. While emotional expression is a sign of distress, persistent expression of negative emotions during bereavement may strain interpersonal relationships, potentially leading to social rejection (Bonanno & Kaltman, 1999). Therefore, over time, despite their increased levels of distress, participants may have reduced their emotional expression in an attempt to protect their relationships from deteriorating. Another possible explanation might be related to the composition of the sample, wherein the half of the participants had experienced the loss of their grandmothers (26%) or grandfathers (24%). Although they may have been facing increased distress related to their loss, they might have encountered challenges in expressing their emotions since their mothers or fathers might have been experiencing greater distress due to the loss. In an effort to provide them support and stay calm around them, they may have restrained their own emotional expression. This

emotional restraint might also be related to the unique characteristics of Turkish culture. Given its predominantly Islamic nature, prolonged expression of grief is not socially accepted, as it is perceived to be in conflict with God's will (Rubin & Yasien-Esmael, 2004; Zorlu et al., 2022). Consequently, it can be posited that this characteristic of Turkish society might have impeded bereaved individuals from expressing their grief-related emotions over time. Future studies may incorporate this cultural dimension into their investigations. A final explanation regarding emotional expression revolves around the concept of emotional overarousal. According to Greenberg (2015), when emotions become excessively intense, this heightened arousal may trigger emotional avoidance, thereby inhibiting the outward expression of emotions. Consequently, participants may have refrained from openly expressing their emotions due to the overwhelming nature of their emotional experiences. However, when they were able to express their emotions, it was revealed that they have benefited significantly from this.

A final point regarding emotional expression will be about its comparison with cognitive processing variables. The results of the SEM indicated that while emotional expression was significantly predicting situational meaning, the magnitude of this association ($\beta = .11, p < .05$) was smaller compared to that of cognitive processing variables ($\beta = -.41, p = .001$ and $\beta = -.17, p < .01$ for intrusive and deliberate rumination, respectively). This might be providing support for the meaning theories suggesting that the processing of information following stressful events is predominantly cognitive in nature since the bereaved has to rework on their previously held beliefs (Creamer et al., 1992).

Compared to emotional expression, emotional processing did not emerge as a significant mediator in the model. Several explanations can be offered for this unexpected finding. First explanation might be that although emotional processing was not a significant mediator, it exhibited a high positive correlation with emotional expression ($r = .61, p \leq .001$). Despite being recognized as distinct processes (Stanton et al., 2000), it has been emphasized that emotional processing involves emotional expression (Greenberg, 2015; Sharbanee & Greenberg, 2023). More specifically, emotional expression is regarded as a vital component of emotional processing, as it

facilitates clarification and comprehension of diverse emotions (Greenberg, 2015; Sharbanee & Greenberg, 2023). Another explanation regarding emotional processing might be related to the measurement tool used to assess this construct. The scale asked participants general questions about emotions, such as “I take time to figure out what I’m really feeling” and “I realize that my feelings are valid and important”. However, emotions during bereavement can take many forms, including both adaptive and maladaptive ones, such as sadness, grief, anger, guilt, fear, resentment, shame, jealousy (Sharbanee & Greenberg, 2023). While bereaved individuals may find it easier to access and process adaptive emotions like grief or sadness, they may encounter difficulties in processing more maladaptive ones such as anger or guilt. These difficulties, in return, can hinder the process of meaning-making during bereavement (Sharbanee & Greenberg, 2023). To effectively create a personal meaning and narrative of the loss experience, it is necessary for the bereaved to engage in the processing of all emotions associated with the deceased. Therefore, to be able to measure emotional processing more effectively, it would have been useful to ask questions encompassing a broad range of emotions related to the loss.

Having addressed four fundamental elements of meaning-making processes so far, the following section will encompass a discussion on the final component of this process, namely uncertainty tolerance.

3.5.1.2.3. Uncertainty Tolerance

In accordance with the hypothesis, distress negatively predicted by uncertainty tolerance (H_7 was supported), while uncertainty tolerance positively predicted situational meaning (H_{12} was supported). These results suggested that although loss is a time that is full of uncertainties, and distress significantly reduces the capacity of the bereaved to endure these uncertainties, as this capacity increases, so does their likelihood of constructing meaning of the loss. While the concept uncertainty tolerance has predominantly been investigated as a trait contributing to various psychopathologies, such as depression or anxiety, it has long been recognized as an existential construct. Only recently, with the advent of the pandemic, it has gained increased attention and started to be examined within the context of meaning (e.g., Karataş & Tagay, 2021; Korkmaz & Güloğlu, 2021).

Tillich (1952) referred to this concept as the “fear of the unknown” (p. 37), as both life and death are unpredictable and contingent on fate, life can end all of a sudden, in an arbitrary moment. Despite the human beings’ need to perceive the world as predictable and meaningful (Janoff-Bulman, 1992), death is inherently unpredictable, and there is no logical explanation for when and how it will happen (Tillich, 1952). This irrational and contingent aspect of human existence creates anxiety for every human being, and it takes significant courage to face this reality (Tillich, 1952). Similar to Tillich, Camus (1942/1979) emphasized that life is meaningless and trying to find meaning in a meaningless world is absurd. According to him, only when we can accept that life is meaningless, we have the opportunity to find a meaning for our lives. Therefore, it can be argued that constructing meaning of the loss necessitates a tolerance for the uncertainties of life. While the bereaved strive to process loss-related information through cognitive and emotional processes, it is impossible to find a complete and absolute answer to the questions regarding the meaning of the loss and death. Seeking a meaning in death means delving into the unknown, where answers may not always be sufficient (McEvoy & Carleton, 2016; van Deurzen, 2010). Therefore, as demonstrated by the results of this study, it can be posited that, despite all the processing, the bereaved also require a certain level of uncertainty tolerance to construct meaning of the loss.

3.5.1.3. Direct and Indirect Effects between Situational Meaning, Death Anxiety, and Global Meaning

The final part of the model focused on the relations between situational meaning, death anxiety, and global meaning. In this section, first, the newly developed measurement tool for assessing situational meaning will be discussed, which will be followed by an in-depth examination of the identified relations between these three variables in the model.

To measure global meaning, the meaningfulness subscale of Sources of Meaning and Meaning in Life Questionnaire was utilized, and to measure situational meaning a new scale (Meaning of Loss Scale) was developed. The need for a new measurement tool arose from the fact that existing measures designed to assess situational meaning partly encompasses components of global meaning. Given the conceptual and measurement

confusion in the meaning literature regarding different aspects of meaning (Park & George, 2013), this new measurement tool was designed specifically to assess whether the bereaved individual has made sense of the loss. As emphasized by Park (2017), making such a distinction between situational and global meaning is crucial for clarifying the concepts under investigation and for easing the interpretation of the results, which will allow for the integration of new research into the existing body of knowledge. The details of the scale construction process can be found in the Method part of this study. The results of exploratory factor analysis along with reliability and validity analyses showed that the scale has one-factor structure, and it is a reliable and valid instrument to measure the meaning of loss.

In relation to the SEM model, the results demonstrated that situational meaning negatively predicted death anxiety (H_{13} was supported), which in return positively predicted global meaning (H_{14} was supported). These findings suggest that as individuals find a meaning in the loss, their death anxiety decreases; but as their death anxiety increases, their sense of global meaning also increases. To provide an explanation for these findings, an examination of the concept of death and its intrinsic relation with meaning would be valuable.

Death is one of the universal existential concerns of human beings (Tillich, 1952; Yalom, 1980). However, in our daily lives, we often try to evade direct confrontation with it, resorting to defense mechanisms to protect ourselves from this threatening reality. However, experiences of loss force us to confront our own mortality so that we can no longer deny it (Janoff-Bulman, 1992; Yalom, 1980). Although this realization creates enormous anxiety, existentialists have emphasized that suffering provides us the opportunity for growth (O'Brien, 2018; van Deurzen, 2005). As expressed by Heidegger (1969/1972), confrontation with death offers a great opportunity to be authentic and recognize the preciousness of life, and only through this confrontation, we will be able to find a meaning for our lives. Taking a similar stance, regarding bereavement, Madison (2005) described it as an "existential opportunity, though a painful or overwhelming one" (p. 201-202). In line with this information, the findings of the current study demonstrated that although the process of self-discovery and

growth is overwhelming, personal transformation through grief arises through our attitudes about and reflections on death (Wong, 2008).

However, not everyone who experiences a loss automatically contemplates the broader meaning of life. Therefore, one of the aims of the present study was to discover how people tend to question and find a meaning in life following loss, thereby establishing a connection between situational and global meaning. The findings showed that the bereaved who were able to find meaning in their loss tend to exhibit lower levels of death anxiety. This can be attributed to their successful integration of the loss experience into their personal narrative, resulting in a reduction of distress (Gillies & Neimeyer, 2006). As distress serves as the primary predictor of meaning-making processes (Park, 2010), individuals who experience diminished distress may not feel compelled to further question existential issues related to life and death. However, the results also demonstrated a positive association between death anxiety and global meaning. This suggested that despite having found the meaning of the loss, some of the bereaved continue to question issues related to life and death, particularly contemplating on their own death. In fact, the results showed that following the loss, 40% of the sample thought about the possibility of their own personal death. Although an inherently distressing process, this ultimately facilitates finding a meaning in life. Therefore, as emphasized by Frankl (1984), each crisis also presents an opportunity for meaning and growth.

Having covered and discussed all the parts of the proposed model of the study, an overall summary of all findings within this model will be made in the next section.

3.5.2. Conclusion

The aim of this study was to test the proposed model of meaning-making process during bereavement (see Figure 7). While some components of the model were drawn from existing theories and models in the literature (i.e., crisis of meaning, distress, deliberate and intrusive rumination, emotional processing, situational meaning, and global meaning), three novel elements were incorporated (i.e., emotional expression, uncertainty tolerance, and death anxiety). Overall, the findings of this study provided evidence that bereavement can indeed be characterized as a period of crisis of

meaning. Following the loss, individuals may experience a sudden realization that certain events in life do not unfold as expected, and they may deviate from their wishes and expectations (Park, 2017). This crisis of meaning predicts the level of distress experienced by the bereaved (Park, 2010, 2017). Although this distress may be overwhelming, it is also valuable since it triggers meaning-making processes, offering an opportunity for resolving the loss experience and finding meaning in life. In relation to specific meaning-making processes, this study identified emotional expression and uncertainty tolerance as positive predictors of situational meaning, while deliberate and intrusive rumination were negative predictors. Once situational meaning has been constructed, some individuals may continue to question existential matters, particularly the possibility of their own mortality. In the final part of the model, it was revealed that situational meaning is associated with a decrease in death anxiety, whereas heightened levels of death anxiety positively predict one's sense of meaning in life. Therefore, death anxiety was identified as a significant catalyst for finding meaning in life during bereavement.

In summary, these findings align with the conceptual framework of “tragic optimism” proposed by Frankl (1984), which means that even during the most desperate times in life, there is hope, namely the hope of finding meaning. The results of the current study once again showed that crises and distress are not psychological enemies to be avoided, but rather opportunities for personal growth and the pursuit of meaning. Therefore, they should be acknowledged and confronted with openness and honesty.

3.5.3. Strengths of the Study

The present study has provided a comprehensive model of meaning-making during bereavement. While certain components of the model were drawn from the existing literature, three novel variables (i.e., emotional expression, uncertainty tolerance, and death anxiety) were introduced to enrich our understanding of this process. Notably, these new variables were grounded in existential theories, thereby strengthening the theoretical background of this new proposed model. Therefore, on the one hand, this study validated existing meaning-making models by providing further empirical support for them. On the other hand, by incorporating new variables into these models, it enhanced and deepened our understanding of meaning-making. As emphasized by

Boelen et al. (2006), there is a growing need in the literature regarding the knowledge of the mechanisms underlying complicated grief. To him, this is critical to identify for those at risk for developing the disorder as well as to develop effective interventions. Considering the fact that inability to find meaning is significantly associated with prolonged grief (Neimeyer, 2006; Neimeyer et al., 2014), it can be argued that the current study contributed to the existing literature by elucidating meaning-making processes during bereavement.

Furthermore, although Park (2008, 2010) introduced and empirically tested the concepts of situational and global meaning, she did not identify a mediator between these two variables. Therefore, this study became the first to examine their relation, and to identify death anxiety as a significant mediator between them. This can be again seen as an important contribution to the meaning-making literature.

Finally, considering that measurement of meaning-related constructs has been a challenge in the literature, leading to conceptual inconsistencies that hinder the advancement of the meaning research (Park, 2017), it can be asserted that the present study has made a valuable contribution in this area. An important aspect of this study was its attempt to differentiate and delineate meaning-related constructs, namely crisis of meaning, situational meaning, and global meaning. Through empirically testing these constructs within the same model, it became possible to identify their relations, thereby providing further clarity and understanding of these three constructs.

3.5.4. Clinical Implications

In terms of psychotherapy practices, the present study offers several clinical implications. First, these results once again supported the existing knowledge regarding the importance of working through the loss experience and integrating it into the meaning system to increase post-loss adaptation and wellbeing (Boelen et al., 2006). Since meaning is a fundamental existential need for every human being, and therefore, is an essential part in all psychotherapies, its centrality becomes particularly pronounced during bereavement (Boelen et al., 2006; Wong, 2012). This integration necessitates a comprehensive review of the meanings associated with the loss, and

thereby assisting the clients to rearrange their internal and external world following the loss (Boelen et al., 2006).

Furthermore, the findings of the present study indicate that distress and death anxiety should not be regarded as emotions to be eliminated or suppressed; rather, they serve important functions for the well-being and growth of the bereaved. As emphasized in the literature as well, emotions signal that there is a problem and the person needs to do something to resolve it (Greenberg, 2015; Greenberg & Pascual-Leone, 1997). In the light of this information, it can be suggested that therapists should address these emotional states whenever they occur in the therapy room, as they trigger cognitive processes aimed at problem solving (Greenberg & Pascual-Leone, 1997). Therefore, in therapy, it is essential to process and explore these emotions, while also identifying and addressing any obstacles hindering this process (Yalom, 1980). Existential psychotherapy approaches, as well as more contemporary approaches like acceptance and commitment therapy, emphasize the acceptance of all emotions within the therapeutic context, discouraging clients from attempting to suppress or avoid them (Einstein, 2014; Yalom, 1980). Psychotherapists can facilitate this process through psychoeducation and normalization, i.e., providing the information that although these emotions can be overwhelming, they are normal and experienced by most of the bereaved, because they serve a purpose in fostering growth and meaning. Even if it seems very simple, this intervention is crucial, because when the bereaved start to interpret their loss-related reactions as catastrophic, this further exacerbates their distress level (Boelen et al., 2006). Therefore, normalization can help the bereaved to accept these reactions, which in return, ease the way of processing of the loss in the psychotherapy room.

Similarly, questions related to death and meaning are often avoided in our daily lives, since they evoke intense anxiety. Although investigation of issues related to life, death, and meaning is a central component of existential psychotherapies, considering that these are universal concerns, they will eventually occur during every psychotherapy process, particularly when the focus is on loss and grief (Wong, 2012; Yalom, 1980). As indicated by the findings of the current study, questions related to death hold value and should be explored and processed whenever they arise. Nonetheless, therapists,

being human themselves, may experience anxiety related to these existential concerns. To effectively assist clients in processing their death anxiety, psychotherapists must address the “untalkable” aspects of life (Yalom, 1980). To accomplish this, therapists should confront and work through their own existential concerns (Yalom, 1980). Failing to do this would lead to the repression of these topics within the therapeutic environment, mirroring their avoidance in real life. Yalom (1980) suggested that therapists are “fellow travelers” with their clients, as they both carry similar anxieties. Therefore, the best they can do is just to accompany their bereaved clients throughout this anxious journey.

In addition to these, the present study has also revealed important implications that can be applied in psychotherapy, particularly concerning elements of meaning-making processes. These results have once again supported the notion that personal meaning is composed both cognitive and emotional aspects (Greenberg & Pascual-Leone, 1997).

In terms of cognitive processing of the loss, the results indicated that both deliberate and intrusive rumination are negatively associated with meaning-making of the loss. Of course, as it was stated above, these results should be replicated longitudinally to provide more accurate suggestions, especially in terms of the negative effects of deliberate rumination. Nevertheless, these findings align with existing research highlighting the positive correlation between rumination, depression and prolonged grief symptoms during bereavement (Eisma et al., 2020). Therefore, some suggestions can be made for psychotherapists in terms of addressing ruminations about the loss. There are several methods to work through the ruminations that were proved to be successful. Several successful techniques for working through rumination have been identified, such as exposure techniques that involve systematically confronting the client with loss-related memories or situations, especially those that are mostly avoided; and behavioral activation techniques that aim to increase rewarding activities to distract the bereaved from ruminating (Boelen et al., 2006; Eisma & Stroebe, 2017; Eisma et al., 2020). Both techniques were found to be useful in terms of reducing grief rumination and prolonged grief symptoms (Eisma & Stroebe, 2017). Additionally, it was also emphasized that therapists should focus on the content of intrusive

ruminations, which may include negative beliefs about oneself, life, or the future after the loss. Addressing these aspects is crucial for effective treatments, as they provide insight into avoided aspects of the loss that require further processing (Boelen et al., 2006).

The second significant implication of this study is about emotional expression. As emphasized by Greenberg and Pascual-Leone (1997), one of the key aspects of meaning-making is evoking emotions to increase awareness about them, and then integrating these emotions with cognitions. Following the loss, the bereaved individual may experience various emotions with increased intensities such as anger, sadness, guilt, regret, and anxiety (Stroebe et al., 2007; Worden, 2009). The ability of the bereaved to recognize, experience, tolerate and work through these various grief-related emotions is a crucial part of successful grief resolution (Park, 2010; Wong, 2008). When these emotions are not acknowledged and worked through, they may manifest themselves in the form of physical symptoms, which can also be commonly observed during bereavement (Worden, 2009). Therefore, although meaning-making has sometimes been mentioned to be a cognitive process (Creamer et al., 1992), it was emphasized that cognitive work alone is insufficient and must be integrated with emotional work (Greenberg & Pascual-Leone, 1997). Therefore, one of the major tasks for psychotherapists is to encourage their clients, in a safe therapeutic environment, to focus on their internal emotional states during sessions and express them verbally. To accomplish this, therapists may guide their clients to pay attention to their bodily sensations to explore their emotional states or use experiential techniques, such as empty chair technique, where the client interacts with an imagined representation of the lost person to evoke emotional responses (Greenberg, 2015). Employing the latter technique also allows the bereaved clients to address unfinished businesses with the deceased, which will further facilitate meaning-making process. In addition to the verbal work during psychotherapy, another approach to promote emotional expression is requesting the clients to express their emotions in writing (Ullrich & Lutgendorf, 2002). It was emphasized that when clients actively attend to and acknowledge previously unattended emotions, they gain the ability to explore the impact of the loss on themselves and to evaluate the situation from different perspectives with greater clarity (Greenberg & Pascual-Leone, 1997). Furthermore, the expression of

unexpressed emotions also helps the therapist to identify dysfunctional beliefs, which will facilitate cognitive work in therapy. However, it should be noted that since extremely intense emotions, i.e., emotional overarousal, might lead to emotional avoidance (Greenberg, 2015), the aim of psychotherapy should be to maintain emotions at adaptive and optimal levels, and facilitate their acceptance for the client.

The final implication of the present study is about uncertainty tolerance. While it is sometimes regarded as a dispositional characteristic (e.g., Buhr & Dugas, 2002), it is also acknowledged that uncertainty tolerance can be enhanced through various methods in psychotherapy, which are primarily used with anxiety disorders (Carleton, 2016). In the treatment of generalized anxiety disorder, where uncertainty tolerance is recognized as a significant component, the rationale is grounded in the understanding that since uncertainties are inevitable in life, the flexibility and resistance of clients to cope with such uncertainties should be improved (Robichaud & Dugas, 2006). The same rationale can also be applied to the context of loss and bereavement. According to Carleton (2016), all psychotherapies include attempts to alleviate the fear of the unknown, by either removing threats, normalization or increasing certainty through coping. As emphasized before, bereavement is a time of uncertainties, during which individuals lose a part of their identities and do not know how to move forward (Boelen et al., 2016). Although the concept of death itself is inherently uncertain, therapists cannot do anything to alter its uncertainty. Nonetheless, other areas of the bereaved individuals' lives can be made more certain, thereby reducing some unknowns in life. About this, it was proposed that the knowns and unknowns determine the degree of overall emotional experience (Carleton, 2016). Therefore, bereaved clients can benefit from these interventions. In psychotherapy, increasing the knowns can be achieved through exposure techniques, where the avoided unknown situations or memories are addressed, and thereby, eliminating their uncertainty (Carleton, 2016). Additionally, enhancing the bereaved individuals' coping abilities and employing normalization techniques can help diminish clients' expectations regarding catastrophic outcomes (Einstein, 2014; Robichaud & Dugas, 2006).

Considering that there is an increasing demand for the development of interventions targeting bereaved individuals at risk of developing prolonged grief disorder (Boelen et

al., 2006), the aforementioned implications about potential intervention strategies offer valuable insights that can be incorporated into loss-related interventions.

3.5.5. Limitations and Directions for Future Studies

Although the current study has made significant contributions to the existing literature and suggested important implications for clinical practice, it has also certain limitations which can be addressed in future studies.

The first limitation is about the common sampling and methodological considerations in the literature. The sample of the current study predominantly comprised women (84%) and college students (68%). College student sampling is one of the common ways to reach sufficient data to avoid methodological problems due to sampling inadequacy. However, both age and gender were identified as factors affecting meaning as well as meaning-making processes. While there are contradictory findings related to the association of age and meaning in life, with some studies reporting increases (e.g., Steger et al., 2009) and others reporting decreases with aging (Pinquart, 2002), women tend to report higher levels of meaning following loss compared to men (Fry, 2001; Reker, 2005). Additionally, women are more likely to exhibit higher levels of emotional expression and rumination, which intensify their grief symptoms (van der Houwen et al., 2010). Moreover, since the majority of the sample consisted of college students, the most commonly reported losses were the loss of the grandmother (26%) or the grandfather (24%). The literature suggested that losses of the elderly, while still devastating, are less likely to disrupt the meaning system of the bereaved compared to more unexpected and sudden death (Baumeister, 1992; Neimeyer, 2006). Furthermore, the losses of first-degree relatives are more likely to trigger crisis of meaning (Worden, 2009). When the death is experienced as more traumatic, bereaved individuals engage in more cognitive and emotional processing, and thereby, experience more growth outcomes (Calhoun & Tedeschi, 2001). Therefore, it can be proposed that the characteristics of the sample might have affected the findings of the current study.

Another limitation of this study is again about the characteristics of the participants. The inclusion criteria of the study required participants to have experienced the loss

of a loved one within the past two years. The results showed that the mean time passed since loss was around one year. Considering the information that distress levels is higher among the recently bereaved; and the coping demands of the situation change over time following a loss, caution should be exercised while generalizing these results to other bereaved groups, particularly to those experiencing more severe distress.

Furthermore, the design of the current study was cross-sectional, which limits the ability to establish causal relations between the variables. Considering all of these limitations, replicating these results and testing the proposed model with more representative samples and using a longitudinal design would be valuable. Employing longitudinal designs is crucial, particularly to be able to more robustly observe the meaning-making processes during bereavement. As mentioned earlier, the timing of deliberate and intrusive ruminations plays a crucial role in determining their effects on meaning-making. Longitudinal designs are the only way to effectively detect these temporal associations.

A further limitation of this study is that it was conducted in the midst of Covid-19 pandemic. The pandemic has been a time of widespread grief worldwide, involving various losses such as the tragic deaths of loved ones, the threatened loss of loved ones, and the loss of significant aspects of life such as social life, employment, disruption of familiar ways of living as well as hopes and dreams for the future (Kumar, 2023; Walsh, 2020). This period has shattered our assumptions about the world, leading us to realize its unpredictability, injustice, and lack of safety. Therefore, this period was in itself a period of crisis of meaning. Moreover, the losses caused by the pandemic have been traumatic, as they were sudden, unexpected, perceived to be unjust, and the process of grief was filled with feelings of blame, self-blame, and anger (Cipolletta et al., 2022; Eisma et al., 2020; Walsh, 2020). These factors have been reported to hinder the process of meaning-making (Cipolletta et al., 2022). In fact, 11% of the current sample reported that they have lost their loved ones due to COVID-19, which was the third most commonly reported reason of death. Additionally, the COVID-19 pandemic has created obstacles to the meaning-making process, including social distancing and the resulting lack of social support, constant worries about one's own and loved ones' health, the inability to attend funerals or mourning rituals, and the devaluation of the

deceased through reducing them to mere statistics (Cipolletta et al., 2022; Kumar, 2023). Therefore, grief reactions were more severe following the losses due to COVID-19 compared to natural losses (Eisma et al., 2021) and PGD was more common in COVID-19 related losses (Tang & Xiang, 2021). Considering all of this information, it is important to acknowledge that conducting the present study during the COVID-19 pandemic might have influenced the outcomes. Therefore, it would be beneficial to replicate the same model in order to eliminate the effects of the pandemic; and potentially to compare these findings with those obtained under different circumstances.

The final limitation of the current study was that it included various types of losses, such as chronic diseases, acute diseases, disasters, accidents, COVID-19, and natural deaths. However, according to the goodness-of-fit model proposed by Lerner et al. (1985), psychosocial adjustment requires the best fit between the individual's responses and the environmental demands. According to this model, cognitive, emotional and behavioral reactions of the person are considered adaptive if they meet the demands of the stressful situation (Lazarus & Folkman, 1984; Lerner et al., 1985). Given the different demands posed by various types of losses, it can be argued that the most effective processing may differ depending on the cause of deaths. In relation to this, research has shown that flexibility in coping, which involves the ability to shape and modify one's behavior to effectively address the demands of a specific stressor, serves as an adaptive personality trait that enhances resilience following a loss (Mancini & Bonanno, 2009). Therefore, future studies could explore the impact of meaning-making processes in different types of losses to gain a more comprehensive understanding of their effects.

CHAPTER 4

GENERAL CONCLUSION

In this final section of the dissertation, the main findings of the two studies will be discussed and personal experiences of the author during the dissertation process along with her suggestions for the researchers studying in the area of meaning and loss will be provided.

4.1. General Discussion of the Main Findings of the Dissertation

The aim of this dissertation was mainly to comprehensively understand and explain the concept of meaning, particularly within the context of loss and bereavement. The motivation to study this topic stemmed from the existing literature on meaning, where there is a great confusion regarding its definition and measurement. Therefore, to understand this concept better, first, the dissertation embarked on a thorough examination of its historical and philosophical foundations. This exploration facilitated clarifications and offered valuable insights that have guided this dissertation.

Following this thorough examination, to facilitate an in-depth examination of the concept of meaning, the first study aimed to translate and adapt the Sources of Meaning and Meaning in Life Questionnaire (SoMe) into Turkish, which is a comprehensive and theoretically grounded scale. The results of psychometric analyses indicated that the Turkish version of the scale is a valid and a reliable assessment tool to measure meaningfulness, crisis of meaning, and 26 sources of meaning. Similar to the original version of the scale, it was discovered that meaningfulness and crisis of meaning are two distinct measures; and 26 sources of meaning were gathered under five dimensions, namely self-actualization, well-being and relatedness, horizontal selftranscendence, vertical selftranscendence, and order. Following the adaptation of

the scale, a brief meaning-based intervention called Sources of Meaning Card Method (SoMeCaM) was also adapted to Turkish using the content and factor analyses results of the questionnaire. Consequently, the first study has contributed to the Turkish literature by providing a comprehensive measurement tool and a meaning-based intervention.

In the second study, the aim was to examine the meaning-making processes during bereavement. To investigate these processes, a model was developed by integrating existing models in the literature with novel concepts derived mainly from existential theories. The results of this study revealed that bereavement represents a period of crisis of meaning, and this crisis initiates distress in the bereaved individuals. Despite the overwhelming nature of this distress, it is valuable as it serves as a catalyst for meaning-making processing, enabling the bereaved to construct meaning in the face of loss. Within the meaning-making process variables, it was found that intrusive and deliberate rumination are counterproductive, and should be managed and addressed by the bereaved. On the other hand, emotional expression and uncertainty tolerance were identified as factors that facilitate the process of meaning-making. These results emphasized the importance of facilitating emotional expression among the bereaved and striving to establish certainty areas in their lives as much as possible following the loss. Finally, the model of the second study sought to examine the relation between situational and global meaning through death anxiety. The results indicated that although losses may confront the bereaved with their own mortality, this experience creates an opportunity to discover meaning in life. As stated by Madison (2005), losses make us realize “how death can interrupt life unexpectedly, making a mockery of our well-laid plans” (p. 202). However, this suffering can turn into an opportunity to find meaning in life.

Overall, the results of this study align with the renowned concept “tragic optimism” proposed by Frankl (1984). Accordingly, even during the most desperate times in life, there is hope to find a meaning. And as he asserted, “if there is a meaning in life at all, then there must be a meaning in suffering. Suffering is an ineradicable part of life, even as fate and death. Without suffering and death, human life cannot be complete.” (Frankl, 1984, p. 88). These results further validated Frankl’s assertions by

highlighting that we should try to embrace our suffering, and try to find ways to transform this suffering into meaning.

When considering the results of both studies together, it can be stated that our existing knowledge and understanding of the concept of meaning have advanced and expanded. The incorporation of crisis of meaning, situational meaning and global meaning within a single model has facilitated a deeper investigation of their relations. It can be further asserted that more comprehensive examinations of the concept of meaning is now possible. To these examinations, adaptation of the SoMe, with its separate scales for measuring meaningfulness and crisis of meaning, as well as the development of a novel scale to assess situational meaning, have contributed significantly.

Furthermore, although the effectiveness of the SoMeCaM was not tested specifically within the Turkish culture, it can be proposed that bereaved individuals can significantly benefit from this intervention. As an intervention designed to assist clients in identifying their sources of meaning and exploring the importance of these sources in their lives along with identifying strategies to enhance these sources (la Cour & Schnell, 2016), it can be argued that this intervention may facilitate emotional expression and uncertainty tolerance by increasing the known aspects of the bereaved individuals' lives. This proposition, of course, awaits the outcomes of future studies.

After having discussed the main findings revealed in this dissertation, the following section covers my own personal experiences during the dissertation process, as well as provides some suggestions for researchers interested in investigating the topics of meaning and loss.

4.2. Personal Experiences and Suggestions of the Author

I would like to start this final section of the dissertation by sharing the reasons why I have developed an interest in the topic of meaning.

I have developed an interest in existential psychology during my high school years when I started reading Irvin Yalom, who greatly impressed me and continued to do so over the years. I am grateful to him for inspiring me also throughout this entire dissertation. His writings led me to explore great existential philosophers, particularly

Nietzsche, Sartre, Beauvoir, and Camus. The themes of existential philosophy naturally directed me towards the study of trauma and loss. During the last years, as I delved into the existing research on meaning, I have discovered both compelling theories as well as significant confusions surrounding its understanding. With these thoughts in my mind, I revisited my previous readings, with a researcher's perspective this time, aiming to integrate these philosophical theories into existing psychological frameworks related to meaning. In fact, this dissertation became a process of synthesizing philosophical texts with empirical research articles. While philosophy kept enlightening me, current research impressed me by testing, intentionally or unintentionally, the philosophical propositions of existential theorists. I believe that the combination of these two perspectives has greatly contributed to my own understanding of meaning. Luckily, during this period of literature review, while I was still in the process of deciding on my dissertation topic, together with my advisor, I had the privilege of attending a seminar on existential analysis and meaning, conducted by the distinguished contemporary existential psychotherapist, Prof. Dr. Alfried Längle. This seminar left a profound impact on my comprehension of life as a whole and served as a catalyst for my passion to study meaning. Therefore, I encourage anyone interested in studying meaning to delve into the writings of both old and contemporary existential philosophers and deepen their understanding of the subject.

Another important point is that studying meaning and loss is not an easy task. Despite the wealth of theoretical information available, studying these topics poses psychological challenges. Engaging with these subjects forces us to confront our own mortality and struggle with questions related to meaning on a regular basis. Consequently, there is often a natural inclination to avoid these topics. While writing dissertation is already a challenging process in itself, this inclination made it even more difficult. Although I have always been passionate about studying and thinking about these topics, I often felt the urge to stay away from my dissertation as it created countless unanswered questions in my mind. During these times, reading the works of existential philosophers who had experienced similar struggles helped me a lot. Therefore, I once again want to suggest those who wish to specialize in this field that these reactions are normal, and over time, with a little support from existential philosophers, one becomes accustomed to them.

Lastly, but perhaps more importantly, it is worth noting that studying loss, death, and meaning is always psychologically demanding. However, the period, during which this dissertation was written, intensified these difficulties. The starting point of my dissertation was 2020, and three years have passed since then, and during this time, numerous concrete and symbolic losses happened. First, it was a time marked by the COVID-19 pandemic, and it was a period of both personal and global losses. Then, our country has confronted a continuous series of losses, with two devastating earthquakes and subsequent presidential elections. Like many others, I too experienced a loss of hope for my own as well as my country's future. However, personally, during this period, I have experienced my mother's cancer diagnosis, its treatment, two relapses, and two subsequent retreatments, while my advisor has tragically lost her beloved mother. Therefore, this dissertation was written in an enduring atmosphere of loss and bereavement. Throughout this entire process, I questioned a lot about death, life, and meaning of life; and writing this dissertation was not an easy task. However, it served as a coping mechanism for me, allowing me to find meaning in life amidst the enduring atmosphere of bereavement. This dissertation entails all the elements of this personal and collective grieving process, which, I believe, have enriched its development. Despite everything, I would like to express my gratitude to this dissertation, to myself, and to my advisor for persevering until these final words. I encourage everyone to find meaning in their work.

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APPENDICES

A. SOURCES OF MEANING AND MEANING IN LIFE QUESTIONNAIRE (THE SOME)

Dear Participant,

Thank you for taking time to fill in the questionnaire at hand. It deals with many different realms of your life. Some of the questions you won't be able to answer immediately. They are about topics you don't talk or think about every day. Therefore, take your time to answer them. Please answer them as honestly as possible. Note that there are no wrong or right answers. It is only your personal opinion that counts. Don't skip any questions. If you can't decide easily for an answer, tick the box closest to your estimation. To indicate your agreement or disagreement with the statements, use the scale below:

0 = Strongly disagree, 1 = Disagree, 2 = Slightly disagree, 3 = Slightly agree, 4 = Agree, 5 = Strongly agree

1	I lead a fulfilled life.
2	I feel pain from finding no purpose in my life.
3	I intervene when I see injustice being done.
4	Religion plays an important role in my life.
5	I feel very close to nature and the outdoors.
6	To understand myself and my behaviour is important for me.
7	I pay great attention to my health.
8	You should leave something behind for future generations.
9	Everyone's fate is predestined.
10	I need a bit of risk and excitement in my life.

11	The most important goal in my life is personal fulfilment.
12	I accept the challenges life throws at me.
13	Life for me means striving for growth and development.
14	Success is what matters to me.
15	I want to be free and independent.
16	I have a great thirst for knowledge.
17	Picasso was right saying that the most important things in life are to be creative and imaginative.
18	Leading an ordered life is important.
19	I need to see clear results at the end of a working day.
20	Good manners are important to me.
21	Problems can only be solved rationally.
22	We should spend our lives in the company of others.
23	Having fun is the most important thing in life.
24	I take great deal of time on matters of love and romance.
25	People should spoil themselves regularly.
26	I am a caring person.
27	Transitions from one phase of life to another need to be celebrated.
28	A feeling of harmony is very important in my life.
29	I think that there is meaning in what I do.
30	My life seems empty.
31	I am committed to seeing justice done.
32	Prayer is important to me.
33	It is my aim to live in harmony with nature.
34	Viewing myself critically is important to me.
35	I have a lifestyle that is good for my health.
36	I strive to do something for future generations.
37	There are certain things in life I consider sacred.
38	People should try everything once.
39	Independence is immensely important to me.
40	I am a fighter.

41	I strive to fulfill my goals.
42	I admire people who are successful.
43	Independence means a lot to me.
44	I like to question everything.
45	I like to be creative.
46	I like my life to follow a certain routine.
47	Instead of philosophising, people should take life by the horns.
48	I have clear moral concepts.
49	Reason is the measure of all things.
50	I take trouble to cultivate my relationships.
51	A good sense of humour makes life easier.
52	I love to indulge in romantic feelings.
53	I take time to relax.
54	The wellbeing of others is very important to me.
55	At a birth, a wedding or a death it is important to perform certain rituals.
56	Creating a positive atmosphere is very important to me when I am together with other people.
57	I have a goal in life.
58	My life seems meaningless.
59	Building a fair society is more important to me than financial gains.
60	My religion gives me strength.
61	I do my bit to protect the environment.
62	Even though it takes a lot of effort, I'm always in search of self-knowledge.
63	I think a healthy diet is of great importance.
64	I want to make a difference for the future.
65	I believe in miracles.
66	I can immediately get very enthusiastic about new ideas.
67	Limits are there to be shattered.
68	I would prefer to lead a group rather than just be a member.
69	I am always on the lookout for tasks that will teach me something.

70	I need to produce excellent results.
71	I am a freedom-loving person.
72	In my free time I have a thirst for knowledge about things I want to know more about.
73	I live my life imaginatively.
74	People shouldn't question tried and tested traditions.
75	Going through life with both feet firmly on the ground is very important to me.
76	Everyone needs clear values to hold on to.
77	I don't take decisions lightly but I take time to think them through.
78	I need to be around other people.
79	People with whom I spend a lot of time should have a happy disposition.
80	I make a great effort to be intimate with a person I feel close to.
81	If I really want something, I treat myself to it.
82	I am always thinking of how I can make other people happy.
83	I want to experience every moment of my life to the full.
84	When dealing with other people harmony is very important to me.
85	I feel I belong to something bigger than myself.
86	When I think about the meaning of my life I find only emptiness.
87	I agree with increased petrol prices for the sake of the environment.
88	I try to make sure I have a balanced day.
89	I feel safe and sound in nature and the outdoors.
90	It is very important for me to practice self-reflection.
91	Enjoying yourself is more important than health.
92	I try to create things of lasting value.
93	There is a reason for everything happening the way it does.
94	I look for challenges.
95	I want to be different from other people.
96	I like to be able to influence other people.
97	Lifelong learning is important to me.
98	I am an achievement-orientated person.

99	I have a strong need for freedom.
100	I want to be able to understand everything that crosses my path.
101	Creativity plays a very important role in my life.
102	Schools should present and teach values and not question them.
103	I am more of a doer than a thinker.
104	I need a sense of security in my life.
105	I weigh up the pros and cons before taking a decision.
106	I spend as much time as possible in the company of other people.
107	I feel more attracted to cheerful people than serious ones.
108	In my life everything revolves around love.
109	Whatever I do the most important thing is that I feel good doing it.
110	If someone asks me I'm always prepared to help.
111	At New Year I always take time to reflect on life.
112	I am striving for inner harmony.
113	I think my life has a deeper meaning.
114	I don't see any sense in life.
115	I would be prepared to suffer financial losses for the sake of the environment.
116	I strive for inner peace and balance.
117	I only really feel alive when I'm outdoors in nature.
118	I often think about who I am.
119	I do some things regularly because they make me feel good.
120	I try to make the world a better place to live in.
121	I think that there is another reality to the one we already know.
122	I'm a person who likes to take risks.
123	It is my aim in life to discover and live out my abilities and interests.
124	When I get the opportunity I show my strengths.
125	I am always striving to change and improve myself.
126	There are things that I regularly do with others that have a special meaning for me.
127	I am driven by a desire for freedom.

128	I read a lot.
129	In my free time I undertake creative actions.
130	Instead of looking for something new, I prefer the tried and tested.
131	People should always be realists.
132	Parents should once again teach their children morals.
133	I would describe myself as a sensible person.
134	Friendships are among the most important things in my life.
135	It is important for me to laugh heartily at least once a day.
136	People should concentrate on the useful and necessary things in life.
137	I take enough time to laze around.
138	I prefer to learn things that are practical rather than theoretical.
139	I think it is important to experience the change of seasons and to celebrate them.
140	It is very important for me to live in harmony with myself and with others.
141	Actions speak louder than words.
142	Some things are so important to me that I celebrate them regularly.
143	I pay great attention to my inner equilibrium.
144	I deliberately take time to think about myself.
145	Everyone has a mission to fulfil in life.
146	Making my own way in life is crucial for me.
147	Life should mean development and change.
148	Freedom is the most important thing for me.
149	I like to hold onto traditions.
150	I like to go out.
151	Now and then I really spoil myself and don't watch my finances as much as normally.

B. FACTOR STRUCTURE OF THE SOME

(Schnell, 2009; Schnell & Becker, 2006)

Subscale / Dimension	Subscales & Item Numbers	Definition	Sample Items
Meaningfulness	5 items	Fundamental sense of meaning	<i>I have a goal in life</i>
Crisis of meaning	5 items	Frustration of the will to meaning	<i>My life seems meaningless.</i>
Self-actualization (42 items)	1. Achievement (4 items)	Competence, skill, success	<i>I admire people who are successful.</i>
	2. Challenge (5 items)	Endeavour, adventure, risk	<i>I need a bit of risk and excitement in my life.</i>
	3. Creativity (5 items)	Fantasy, aesthetic sense, originality	<i>Picasso was right saying that the most important things in life are to be creative and imaginative.</i>

	4. Development (6 items)	Personal growth, determination, goal attainment	<i>Life for me means striving for improvement and development.</i>
	5. Freedom (6 items)	Autonomy, liberty, self-rule	<i>I want to be free and independent.</i>
	6. Individualism (6 items)	Independence and realization of potentials	<i>Independence is immensely important to me.</i>
	7. Knowledge (5 items)	Questioning, keeping informed, trying to understand	<i>I have a great thirst for knowledge.</i>
	8. Power (5 items)	Power, fight, dominance	<i>I am a fighter.</i>
Well-being and relatness (41 items)	1. Attentiveness (8 items)	Awareness, continuity, ritualization	<i>There are things that I regularly do with others that have a special meaning for me.</i>
	2. Care (4 items)	Consideration, forethought, helpfulness	<i>The wellbeing of others is very</i>

				<i>important to me.</i>
		3. Comfort (6 items)	Pleasure and hedonism	<i>I take time to relax.</i>
		4. Community (5 items)	Close contacts and friendship, sense of family	<i>We should spend our lives in the company of others.</i>
		5. Fun (6 items)	Humor and enjoyment	<i>Having fun is the most important thing in life.</i>
		6. Harmony (8 items)	Balance and accord with oneself and others	<i>I strive for inner peace and balance.</i>
		7. Love (4 items)	Romanticism and intimacy	<i>I take a great deal of time on matters of love and romance.</i>
Self-transcendence (34 items)	Vertical self-transcendence (8 items)	1. Explicit religiosity (3 items)	Religion and faith	<i>Religion plays an important role in my life.</i>
		2. Spirituality (5 items)	Connection with a higher reality	<i>Everyone's fate is predestined.</i>
		1. Generativity	Doing or creating	<i>You should leave</i>

	Horizontal self-transcendence (26 items)	(6 items)	things valued beyond one's death	<i>something behind for future generations.</i>
		2. Health (4 items)	Healthiness, fitness, wholesome nutrition	<i>I pay great attention to my health.</i>
		3. Self-knowledge (6 items)	Confrontation with and analysis of oneself	<i>To understand myself and my behaviour is important for me.</i>
		4. Social commitment (5 items)	Commitment for justice, public welfare, or human rights	<i>I intervene when I see injustice being done.</i>
		5. Unison with nature (5 items)	Harmony and unity with nature	<i>I feel very close to nature and the outdoors.</i>
	Order	1. Morality (5 items)	Values and rules	<i>Good manners are important to me.</i>
		2. Practicality (8 items)	Pragmatism and realism	<i>I need to see clear results at the end of</i>

			<i>a working day.</i>
	3. Reason (5 items)	Rationality and logic	<i>Problems can only be solved rationally.</i>
	4. Tradition (6 items)	Conservation, order, holding on to the well-established	<i>People shouldn't question tried and tested traditions.</i>

C. SOME CAM INTERVENTION TOOLS

Figure 1. Sample Card from the SoMeCaM (la Cour & Schnell, 2016)

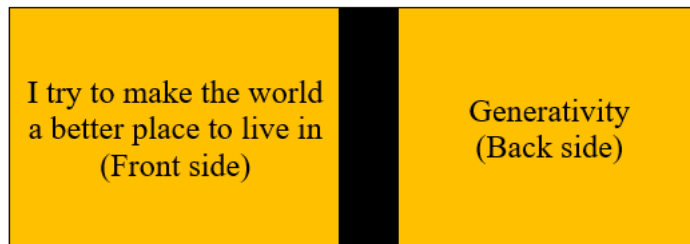


Figure 2. Sample Paper Given to Clients after the SoMeCaM (la Cour & Schnell, 2016)

22. August 20xx

Things that are of special importance for me:
It is my aim to live in harmony with nature
I am striving for inner harmony
There are certain things in life I consider sacred

- *I want to see a green tree every day*
- *I will speak with my spouse in a softer tone*
- *I have to change my morning procedure to ensure meditation once a day*

D. SOCIODEMOGRAPHIC INFORMATION FORM (STUDY 1)

1. Yaşınız: _____

2. Cinsiyetiniz:

☐ Kadın ☐ Erkek ☐ Diğer

Cevabınız diğer ise lütfen belirtiniz:

3. Cinsel Yöneliminiz:

☐ Heteroseksüel ☐ Eşcinsel ☐ Biseksüel ☐ Diğer

Cevabınız diğer ise lütfen belirtiniz:

4. Eğitim durumunuz:

☐ Okuryazar değil ☐ Okuryazar ☐ İlkokul ☐ Ortaokul ☐ Lise
☐ Üniversite ☐ Yüksek lisans ☐ Doktora

5. Medeni durumunuz:

☐ Bekâr ☐ Evli ☐ Boşanmış ☐ Eşi vefat etmiş (Dul)

6. Yaşamınızın büyük bölümünün geçtiği yer:

☐ Büyükşehir ☐ İl merkezi ☐ İlçe merkezi ☐ Kasaba ☐ Köy

7. Şu anki aylık gelirinizi düşündüğünüzde gelir durumunuzu nasıl tanımlarsınız?

☐ Çok düşük ☐ Düşük ☐ Orta ☐ Yüksek ☐ Çok yüksek

8. Çalışıyor musunuz? ☐ Evet ☐ Hayır

Cevabınız evet ise:

9. Mesleğiniz:

10. Öğrenci misiniz? ☐ Evet ☐ Hayır

11. Çocuğunuz var mı? ☐ Var ☐ Yok

Var ise kaç tane?

Dini inanç

12. Kendinizi dini inançlı biri olarak görüyor musunuz? ☐ Evet ☐ Hayır

13. Kendinizi hangi dine ait hissediyorsunuz?

☐ İslamiyet ☐ Hristiyanlık ☐ Yahudilik ☐ Diğer

14. Dini inançlarınızın gerekliliklerini yerine getirir misiniz? ☐ Evet ☐ Hayır

15. Evet ise, dini inançlarınızın gerekliliklerini ne kadar sıklıkla yerine getirirsiniz?

☐ Çok sık ☐ Sık ☐ Arada sırada ☐ Nadiren ☐ Hiç

Psikiyatrik ve Fiziksel Hastalıklar

16. Bugüne kadar psikiyatrik bir tanı aldınız mı?

☐ Evet ☐ Hayır

Cevabınız evet ise, ne kadar süre önce tanı aldınız?

Cevabınız evet ise, psikiyatrik tanınız neydi?

17. Bugüne kadar bir uzmandan psikolojik destek aldınız mı?

☐ Evet ☐ Hayır

Cevabınız evet ise, ne kadar süre önce destek aldınız?

Cevabınız evet ise, ne kadar süreyle destek aldınız?

18. Psikiyatrik bir ilaç kullanıyor musunuz?

☐ Evet ☐ Hayır

19. Kronik bir fiziksel rahatsızlığınız var mı?

☐ Evet ☐ Hayır

Cevabınız evet ise, kronik fiziksel rahatsızlığınız nedir?

E. MEANING IN LIFE QUESTIONNAIRE (MLQ)

Lütfen aşağıdaki ifadeleri okuduktan sonra kendinizi değerlendirip sizin için en uygun seçeneği işaretleyiniz. Lütfen her ifadeye TEK yanıt veriniz ve kesinlikle BOŞ bırakmayınız.

(1) Kesinlikle yanlış (2) Çoğunlukla yanlış (3) Kısmen yanlış (4) Doğru veya yanlış diyemem ve (5) Kısmen doğru (6) Çoğunlukla doğru (7) Kesinlikle doğru anlamına gelmektedir.

1. Hayatımın anlamını biliyorum.
2. Hayatımı anlamlı hissettirecek bir şey arıyorum.
3. Her zaman hayatımın amacını bulma arayışındayım.
4. Hayatımın net bir amacı vardır.
5. Hayatımı neyin anlamlı kıldığını bilirim.
6. Hayatım için tatmin edici bir amaç keşfettim.
7. Sürekli, hayatımı kayda değer hale getirecek bir şeyler arıyorum.
8. Hayatım için bir amaç ya da misyon arıyorum.
9. Hayatımın net bir amacı yok.
10. Hayatımda bir anlam arıyorum.

F. SATISFACTION WITH LIFE SCALE (SWLS)

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

1 = Kesinlikle katılmıyorum, 2 = Katılmıyorum, 3 = Biraz 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
2. Yaşam koşullarım mükemmeldir
3. Yaşamım beni tatmin ediyor
4. Şimdiye kadar, yaşamda istediğim önemli şeyleri elde ettim
5. Hayatımı bir daha yaşama şansım olsaydı, hemen hemen hiçbir şeyi değiştirmezdim.

G. HOPE SCALE (HS)

(1) Kesinlikle yanlış, (2) Çoğunlukla yanlış, (3) Oldukça yanlış, (4) Biraz yanlış, (5) Biraz doğru, (6) Oldukça doğru, (7) Çoğunlukla doğru, (8) Kesinlikle doğru

1. Sıkıntılı bir durumdan kurtulmak için pek çok yol düşünebilirim.
2. Enerjik bir biçimde amaçlarıma ulaşmaya çalışırım.
3. Çoğu zaman kendimi yorgun hissederim.
4. Bir problemin birçok çözüm yolu vardır.
5. Tartışmalarda kolayca yenik düşerim.
6. Hayatta önem verdiğim şeylere ulaşmak için pek çok yol düşünebilirim.
7. Sağlığım için endişelenirim.
8. Başkalarının ümitsizliğe kapıldığı durumlarda bile sorunu çözecek bir yol bulabileceğimi bilirim.
9. Geçmiş yaşantılarım beni geleceğe iyi hazırladı.
10. Hayatta oldukça başarılıyım.
11. Genellikle endişelenecek bir şeyler bulurum.
12. Kendim için koyduğum hedeflere ulaşırım.

H. SUBJECTIVE HAPPINESS SCALE (SHS)

Aşağıdaki ifade ve/veya soruların herbiri için, sizi en iyi şekilde anlattığını düşündüğünüz ifadeye karşılık gelen rakamı ölçekte daire içine alınız.

1. Genel olarak, kendimi:

1	2	3	4	5	6	7
Çok mutlu bir insan olarak görmem						Çok mutlu bir insan olarak görürüm

2. Çoğu arkadaşıma göre ben:

1	2	3	4	5	6	7
Daha az mutluyum						Daha çok mutluyum

3. Bazı insanlar genellikle çok mutludur. Bu insanlar hayatlarında olup bitenden bağımsız olarak, genellikle her durumu en iyi şekilde değerlendirerek, hayattan zevk alırlar. Bu niteleme sizi ne ölçüde tanımlıyor?

1	2	3	4	5	6	7
Hiç						Oldukça fazla

4. Bazı insanlar genellikle çok mutlu değildir. Depresyonda olmasalar bile, hiçbir zaman yeterince mutlu görünmezler. Bu niteleme sizi ne ölçüde tanımlıyor?

1	2	3	4	5	6	7
Hiç						Oldukça fazla

I. BRIEF RESILIENCE SCALE (BRS)

(1) Hiç uygun değil, (2) Uygun değil, (3) Biraz uygun, (4) Uygun, (5) Tamamen uygun

1. Sıkıntılı zamanlardan sonra kendimi çabucak toparlayabilirim.
2. Stresli olayların üstesinden gelmekte güçlük çekerim.
3. Stresli durumlardan sonra kendime gelmem uzun zaman almaz.
4. Kötü bir şeyler olduğunda bunu atlatmak benim için zordur.
5. Zor zamanları çok az sıkıntıyla atlatırım.
6. Hayatımdaki olumsuzlukların etkisinden kurtulmam uzun zaman alır.

J. HOSPITAL ANXIETY AND DEPRESSION SCALE (HADS)

Hasta adı soyadı: _____ Tarih: _____

Bu anket sizi daha iyi anlamamıza yardımcı olacak. Her maddeyi okuyun ve geçen haftayı göz önünde bulundurarak nasıl hissettiğinizi en iyi ifade eden yanıtın yanındaki kutuyu işaretleyin. Yanıtınız için çok düşünmeyin, aklınıza ilk gelen yanıt en doğrusu olacaktır.

1. Kendimi gergin, ‘patlayacak gibi’ hissediyorum.

- ☐ Çoğu zaman
- ☐ Birçok zaman
- ☐ Zaman zaman, bazen
- ☐ Hiçbir zaman

2. Eskiden zevk aldığım şeylerden hala zevk alıyorum.

- ☐ Aynı eskisi kadar
- ☐ Pek eskisi kadar değil
- ☐ Yalnızca biraz eskisi kadar
- ☐ Neredeyse hiç eskisi kadar değil

3. Sanki kötü bir şey olacakmış gibi bir korkuya kapılıyorum.

- ☐ Kesinlikle öyle ve oldukça da şiddetli
- ☐ Evet, ama çok da şiddetli değil
- ☐ Biraz, ama beni endişelendirmiyor
- ☐ Hayır, hiç öyle değil

4. Gülebiliyorum ve olayların komik tarafını görebiliyorum

- ☐ Her zaman olduğu kadar

- ☐ Şimdi pek o kadar değil
- ☐ Şimdi kesinlikle o kadar değil
- ☐ Artık hiç değil

5. Aklımdan endişe verici düşünceler geçiyor.

- ☐ Çoğu zaman
- ☐ Birçok zaman
- ☐ Zaman zaman, ama çok sık değil
- ☐ Yalnızca bazen

6. Kendimi neşeli hissediyorum.

- ☐ Hiçbir zaman
- ☐ Sık değil
- ☐ Bazen
- ☐ Çoğu zaman

7. Rahat rahat oturabiliyorum ve kendimi gevşek hissediyorum.

- ☐ Kesinlikle
- ☐ Genellikle
- ☐ Sık değil
- ☐ Hiçbir zaman

8. Kendimi sanki durgunlaşmış gibi hissediyorum.

- ☐ Hemen hemen her zaman
- ☐ Çok sık
- ☐ Bazen
- ☐ Hiçbir zaman

9. Sanki içim pır pır ediyormuş gibi bir tedirginliğe kapılıyorum.

- ☐ Hiçbir zaman
- ☐ Bazen
- ☐ Oldukça sık
- ☐ Çok sık

10. Dış görünüşüme ilgimi kaybettim.

- ☐ Kesinlikle
- ☐ Gerektiği kadar özen göstermiyorum
- ☐ Pek o kadar özen göstermeyebiliyorum
- ☐ Her zamanki kadar özen gösteriyorum

11. Kendimi sanki hep bir şey yapmak zorundaymışım gibi huzursuz hissediyorum.

- ☐ Gerçekten de çok fazla
- ☐ Oldukça fazla
- ☐ Çok fazla değil
- ☐ Hiç değil

12. Olacakları zevkle bekliyorum.

- ☐ Her zaman olduğu kadar
- ☐ Her zamankinden biraz daha az
- ☐ Her zamankinden kesinlikle daha az
- ☐ Hemen hemen hiç

13. Aniden panik duygusuna kapılıyorum.

- ☐ Gerçekten de çok sık
- ☐ Oldukça sık
- ☐ Çok sık değil
- ☐ Hiçbir zaman

14. İyi bir kitap, televizyon ya da radio programından zevk alabiliyorum.

- ☐ Sıklıkla
- ☐ Bazen
- ☐ Pek sık değil
- ☐ Çok seyrek

K. TRY-OUT INTERVIEW TEMPLATE

(Saak, 2019)

1. Anketin nasıl doldurulması gerektięi yeterince net bir şekilde anlaşıyor mu? Açıklayınız.
2. Ankette anlaşılması güç kelimeler, cümleler veya ifadeler bulunuyor mu? Belirtiniz.
3. Ankette genel olarak size rahatsızlık veren bir ifade var mı? Belirtiniz.
4. Anketle ilgili herhangi bir konuda (anketteki ifadeler, anketin doldurulma şekli, anketin genel görüntüsü vs.) öneriniz var mı? Belirtiniz.
5. Ankete eklense güzel olur dedięiniz bir soru var mı? Belirtiniz.

L. TURKISH TRANSLATION OF THE SOME

Değerli Katılımcımız,

Elinizdeki anketi doldurmak için vakit ayırdığınız için teşekkür ederiz.

Bu anket, hayatın birçok farklı alanına değinmektedir. Bazı sorulara hemen yanıt veremeyebilirsiniz. Bu sorular, günlük yaşantınızda hakkında konuşmadığınız ya da üzerinde düşünmediğiniz konularla ilgili olabilir. Bu nedenle, soruları yanıtlarken acele etmeyin ve lütfen olabildiğince dürüst bir şekilde yanıtlamaya çalışın. Unutmayın ki, bu soruların doğru veya yanlış bir cevabı yoktur. Önemli olan, sizin o sorular hakkındaki kişisel düşüncenizdir.

Cümlelere katılıp katılmadığınızı belirtmek için, aşağıdaki ölçeği kullanınız:

	Kesinlikle katılmıyorum					Kesinlikle katılıyorum
	0	1	2	3	4	5
000 Cümle	☐	☐	☒	☐	☐	☐

0 = Kesinlikle katılmıyorum, 1 = Katılmıyorum, 2 = Biraz katılmıyorum, 3 = Biraz katılıyorum, 4 = Katılıyorum, 5 = Kesinlikle katılıyorum

Lütfen hiçbir soruyu atlamayınız. Eğer bir sorunun cevabına kolaylıkla karar veremezseniz, kendi düşüncenize en yakın olan seçeneği işaretleyiniz.

1	Tatmin edici bir hayat yaşıyorum.
2	Hayatımda hiçbir amacımın olmaması beni çok üzüyor.
3	Haksızlık yapıldığını gördüğümde müdahale ederim.
4	Din, hayatımda önemli bir rol oynar.
5	Kendimi doğaya çok yakın hissederim.
6	Kendimi ve davranışlarımı anlamak benim için önemlidir.
7	Sağlığıma çok dikkat ederim.
8	Gelecek nesiller için arkada bir şey bırakmalısın.
9	Herkesin kaderi önceden belirlenmiştir.
10	Hayatımda biraz risk ve heyecana ihtiyaç duyarım.
11	Hayatımdaki en önemli amaç, yapabileceğimin en iyisini yapmaktır.
12	Hayatın karşıma çıkardığı zorlukları kabul ederim.
13	Hayat benim için ilerlemek ve gelişmek için çabalamak anlamına gelir.
14	Benim için önemli olan başarıdır.
15	Özgür ve bağımsız olmak isterim.
16	Bilgiye karşı açlığım büyüktür.
17	Picasso, hayattaki en önemli şeylerin yaratıcılık ve hayalperestlik olduğunu söylerken haklıydı.
18	Düzenli bir hayat sürmek önemlidir.
19	Bir iş günü sonunda net sonuçlar görmeyi önemserim.
20	Hal, tavır ve davranışlarda adap benim için önemlidir.
21	Sorunlar ancak mantıkla çözülebilir.
22	Hayatımızı diğer insanlarla beraber geçirmeliyiz.
23	Eğlenmek hayattaki en önemli şeydir.
24	Aşkla ilgili konulara özellikle çok zaman ayırıyorum.
25	İnsanlar düzenli olarak kendilerini şımartmalıdır.
26	İlgili/duyarlı bir insanımdır.
27	Hayatın bir döneminden diğerine geçişler kutlanmalıdır.

28	Hayatımda bir uyumun olduğunu hissetmek benim için çok önemlidir.
29	Yaptığım şeylerin anlamlı olduğunu düşünürüm.
30	Hayatım bana boş geliyor.
31	Kendimi adaletin yerini bulmasına adanmışımdır.
32	Dua etmek benim için önemlidir.
33	Amacım doğa ile uyum içinde yaşamaktır.
34	Kendime eleştirel gözle bakmak benim için önemlidir.
35	Sağlığım için iyi olan bir yaşam tarzım vardır.
36	Gelecek nesiller için bir şeyler yapmaya çabalarım.
37	Hayatta kutsal saydığım belli şeyler vardır.
38	İnsanlar her şeyi en az bir kere denemelidir.
39	Bağımsızlık benim için son derece önemlidir.
40	Savaşçıyım.
41	Hedeflerime ulaşmak için çabalarım.
42	Başarılı insanlara hayranlık duyarım.
43	Bağımsızlık benim için çok önemlidir.
44	Her şeyi sorgulamayı severim.
45	Yaratıcı olmak hoşuma gider.
46	Hayatımın belli bir rutin içinde geçmesi hoşuma gider.
47	İnsanlar felsefe yapmak yerine cesurca hayata atılmalıdır.
48	Net bir ahlaki duruşum vardır.
49	Her şeyi mantığımla değerlendiririm.
50	İlişkilerimi geliştirmek için çaba harcarım.
51	İyi bir mizah anlayışı hayatı kolaylaştırır.

52	Romantik duygular içinde olmaktan haz duyarım.
53	Rahatlamak için kendime zaman ayırırım.
54	Diğer insanların iyi durumda olması, benim için çok önemlidir.
55	Doğumda, evlilikte ya da ölümden belli ritüelleri yerine getirmek önemlidir.
56	Başkalarıyla beraberken pozitif bir atmosfer yaratmak benim için çok önemlidir.
57	Yaşam amacım vardır.
58	Hayatım bana anlamsız geliyor.
59	Sosyal sorunlar ve dayanışma, benim için maddi kazançlardan daha önemlidir.
60	Dini inancım bana güç verir.
61	Çevreyi korumak için üzerime düşeni yaparım.
62	Büyük bir çaba gerektirse de, her zaman kendimi anlama arayışı içindeyimdir.
63	Sağlıklı beslenmenin çok önemli olduğunu düşünürüm.
64	Gelecek için bir fark yaratmak isterim.
65	Mucizelere inanırım.
66	Yeni fikirler beni anında heyecanlandırır.
67	Sınırlar aşılmak için vardır.
68	Bir grubun üyesi olmaktansa, o grubu yönetmeyi tercih ederim.
69	Her zaman bana bir şeyler öğretecek işler arayışı içindeyimdir.
70	Mükemmel sonuçlar üretmem gerekir.
71	Özgürlüğü seven bir insanımdır.
72	Boş zamanlarımda, hakkında daha çok bilgi sahibi olmak istediğim şeylerle ilgilenirim.
73	Hayatımı hayallerim şekillendirir.

74	İnsanlar test edilip onaylanmış gelenekleri sorgulamamalıdır.
75	Hayatta ayakları yere basarak ilerlemek benim için çok önemlidir.
76	Herkesin tutunacak sağlam değerlere ihtiyacı vardır.
77	Vermem gereken kararları hafife almam, üzerlerinde enine boyuna düşünürüm.
78	Başkalarıyla birlikte olmaya ihtiyaç duyarım.
79	Birlikte çok zaman geçirdiğim insanların mutlu bir mizacı olmalıdır.
80	Kendimi yakın hissettiğim biriyle samimi olmak için büyük çaba sarf ederim.
81	Bir şeyi gerçekten istiyorsam, onu alır kendimi şımartırım.
82	Her zaman diğer insanları nasıl mutlu edebilirim diye düşünürüm.
83	Hayatımın her anını dolu dolu yaşamak isterim.
84	Başkalarıyla birlikteyken uyuma çok önem veririm.
85	Kendimden daha büyük bir bütünün parçası olduğumu hissederim.
86	Hayatımın anlamı hakkında düşündüğümde, sadece boşluk buluyorum.
87	Çevrenin korunması adına, petrol ücretlerinin yüksek olmasını doğru buluyorum.
88	Dengeli bir gün geçirdiğimden emin olmaya çalışırım.
89	Doğadayken kendimi güvende hissederim.
90	Kendim hakkında düşünmek benim için çok önemlidir.
91	Keyif almak, sağlıktan daha önemlidir.
92	Kalıcı değeri olan şeyler yaratmaya çalışırım.
93	Her şeyin bir sebebi vardır.
94	Zoru severim.
95	Diğer insanlardan farklı olmak isterim.
96	Diğer insanları etkileyebilmek hoşuma gider.

97	Yaşam boyu öğrenme benim için önemlidir.
98	Başarı odaklı bir insanımdır.
99	Özgürlüğe karşı güçlü bir ihtiyaç duyarım.
100	Yolumun kesiştiği her şeyi anlayabilmek isterim.
101	Yaratıcılık hayatımda çok önemli bir rol oynar.
102	Okullar değerleri sorgulamamalı; bilakis onları gündeme getirmeli ve öğretmelidir.
103	“Düşünen” birinden ziyade “yapan” biriyimdir.
104	Hayatta kendimi güvende hissetmeye ihtiyaç duyarım.
105	Bir karar vermeden önce artılarını ve eksilerini düşünürüm.
106	Başkalarıyla mümkün olduğunca çok zaman geçiririm.
107	Neşeli insanları ciddi insanlara göre daha çekici bulurum.
108	Hayatımdaki her şey aşkın etrafında döner.
109	Yaptığım şey ne olursa olsun, onu yaparken kendimi iyi hissetmek benim için en önemli olan şeydir.
110	Kim isterse, her zaman yardım etmeye hazırım.
111	Her yeni yılda hayat hakkında derin derin düşünmeye vakit ayırıyorum.
112	İçsel uyumumu sağlamak için çaba sarf ederim.
113	Hayatımın daha derin bir anlamı olduğunu düşünürüm.
114	Hayatta hiçbir anlam görmüyorum.
115	Çevrenin korunması adına, maddi kayıplar yaşamayı göze alırım.
116	İçsel huzur ve denge için çabalarım.
117	Sadece dışarıda, doğayla iç içeyken gerçekten yaşıyor gibi hissederim.
118	Sık sık kim olduğum hakkında düşünürüm.
119	İyi hissettirdikleri için, bazı şeyleri düzenli olarak yaparım.

120	Dünyayı yaşanacak daha iyi bir yer yapmaya çalışırım.
121	Bildiğimizin ötesinde bir gerçeklik olduğunu düşünürüm.
122	Risk almayı seven biriyimdir.
123	Beceri ve ilgilerimi keşfedip onları kullanmak, hayatımın amacıdır.
124	Fırsatını bulduğumda güçlü yönlerimi gösteririm.
125	Kendimi değiştirmek ve geliştirmek için her zaman çabalarım.
126	Başkalarıyla düzenli olarak yaptığım, benim için özel bir anlamı olan şeyler vardır.
127	Özgürlük arzusuyla hareket ederim.
128	Çok okurum.
129	Boş zamanlarımda yaratıcı aktiviteler yaparım.
130	Yeni bir şey aramaktansa, test edilip onaylanmış şeyleri tercih ederim.
131	İnsanlar her zaman gerçekçi olmalıdır.
132	Ebeveynler çocuklarına ahlaki kuralları tekrar tekrar, daha çok öğretmelidir.
133	Kendimi mantıklı bir insan olarak tanımlarım.
134	Arkadaşlıklar, hayatımdaki en önemli şeylerden biridir.
135	Günde en az bir kere içten bir kahkaha atmak benim için önemlidir.
136	İnsanlar hayatta gerekli ve işe yarar şeylere odaklanmalıdır.
137	Tembellik etmek için yeteri kadar zaman ayırırım.
138	Teorik şeylerden ziyade, uygulamaya yönelik şeyleri öğrenmeyi tercih ederim.
139	Mevsim geçişlerini deneyimlemenin ve kutlamanın önemli olduğunu düşünürüm.
140	Kendimle ve başkalarıyla uyum içerisinde yaşamak, benim için çok önemlidir.
141	Laf değil, icraat önemlidir.

142	Benim için bazı şeyler o kadar önemlidir ki, onları düzenli olarak kutlarım.
143	İçsel dengeme çok dikkat ederim.
144	Kendim hakkında düşünmeye bilinçli olarak, özellikle zaman ayırırım.
145	Hayatta herkesin yerine getirmesi gereken bir görevi vardır.
146	Hayattaki yolumu kendim çizmem, benim için çok önemlidir.
147	Hayat, gelişim ve değişim anlamına gelmelidir.
148	Özgürlük benim için en önemli şeydir.
149	Geleneklere bağlı olmak hoşuma gider.
150	Dışarı çıkmayı severim.
151	Zaman zaman bütçemi göz ardı ederek kendimi şımartırım.

M. ETHICAL APPROVAL OF THE STUDY 1

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

DUMLUPINAR BULVARI 06800
ÇANKAYA/ANKARA/TÜRKİYE
T: +90 312 210 22 91
F: +90 312 210 79 59
www.iletim.ortadu.edu.tr

Sayı: 28620816 / 227

04 AĞUSTOS 2020

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Özlem Bozo ÖZEN

Danışmanlığını yaptığınız Deniz OKAY'ın "The Psychometric Validity and Reliability of the Turkish Version of Sources of Meaning and Meaning in Life Questionnaire" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve 227 ODTU 2020 protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Prof.Dr. Mine MISIRLISOY

Başkan

Prof. Dr. Tolga CAN

Üye

BULUNAMADI
Doç.Dr. Pınar KAYGAN

Üye

Dr. Öğr. Üyesi Ali Emre TURGUT

Üye

BULUNAMADI
Dr. Öğr. Üyesi Şerife SEVİNÇ

Üye

BULUNAMADI

Dr. Öğr. Üyesi Müge GÜNDÜZ

Üye

Dr. Öğr. Üyesi Süreyya Özcan KABASAKAL

Üye

N. INFORMED CONSENT FORM OF THE STUDY 1

Bu araştırma, ODTÜ Psikoloji Bölümü doktora öğrencisi Deniz Okay tarafından Prof. Dr. Özlem Bozo Özen danışmanlığındaki doktora tezi kapsamında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

Çalışmanın Amacı Nedir?

Araştırmanın amacı, Anlam Kaynakları ve Hayatın Anlamı Ölçeği Türkçe versiyonunun geçerlik ve güvenilirliğini incelemektir. Araştırmaya katılım için 18-65 yaşları arasında olmanız yeterlidir.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya katılmayı kabul ederseniz, sizden yaklaşık 25 dakika sürecek anketlere yanıt vermeniz istenecektir. Bu anketlerde, araştırmanın amacı kapsamında hazırlanmış sorular yer almaktadır.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Araştırmaya katılımınız tamamen gönüllülük temelinde olmalıdır. Araştırma süresince sizden kimlik veya çalıştığınız kurum/bölüm/birim belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak, sadece araştırmacılar tarafından değerlendirilecektir. Katılımcılardan elde edilecek bilgiler toplu halde değerlendirilecek ve bilimsel yayımlarda kullanılacaktır. Sağladığınız veriler gönüllü katılım formlarında toplanan kimlik bilgileri ile eşleştirilmeyecektir.

Katılımınızla ilgili bilmeniz gerekenler:

Çalışma, genel olarak kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakıp çıkmakta serbestsiniz. Böyle bir durumda çalışmayı uygulayan kişiye, çalışmadan çıkmak istediğinizi söylemek yeterli olacaktır.

Araştırmayla ilgili daha fazla bilgi almak isterseniz:

Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Deniz Okay (E-posta:) ile iletişim kurabilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum.

O. TURKISH VERSION OF THE SOMECAM

	Sources of Meaning (English)	Sources of Meaning (Turkish)	Item	Factor Loading
1	Achievement	Başarı	Başarı odaklı bir insanımdır.	.87
2	Challenge	Meydan Okuma	Risk almayı seven biriyimdir.	.82
3	Creativity	Yaratıcılık	Yaratıcılık hayatımda çok önemli bir rol oynar.	.87
4	Development	Gelişim	Kendimi değiştirmek ve geliştirmek için her zaman çabalarım.	.75
5	Freedom	Özgürlük	Özgürlüğü seven bir insanımdır.	.87
6	Individualism	Bireysellik	Beceri ve ilgilerimi keşfedip onları kullanmak, hayatımın amacıdır.	.62
7	Knowledge	Bilgi	Boş zamanlarımda, hakkında daha çok bilgi sahibi olmak istediğim şeylerle ilgilenirim.	.68
8	Power	Güç	Fırsatını bulduğumda güçlü yönlerimi gösteririm.	.64
9	Attentiveness	Özenlilik	Benim için bazı şeyler o kadar önemlidir ki, onları düzenli olarak kutlarım.	.74
10	Care	Bakım Verme	Her zaman diğer insanları nasıl mutlu edebilirim diye düşünürüm.	.64

11	Comfort	Konforuna Düşkünlük	Bir şeyi gerçekten istiyorsam, onu alır kendimi şımartırım.	.72
12	Community	Sosyallik	Başkalarıyla mümkün olduğunca çok zaman geçiririm.	.75
13	Fun	Eğlence	Neşeli insanları ciddi insanlara göre daha çekici bulurum.	.63
14	Harmony	Uyum	İçsel dengeme çok dikkat ederim.	.76
15	Love	Aşk	Aşkla ilgili konulara özellikle çok zaman ayırırım.	.83
16	Explicit Religiosity	Dindarlık	Dini inancım bana güç verir.	.97
17	Spirituality	Maneviyat	Mucizelere inanırım.	.71
18	Generativity	Üretkenlik	Gelecek nesiller için bir şeyler yapmaya çabalarım.	.84
19	Health	Sağlık	Sağlığıma çok dikkat ederim.	.84
20	Self- Knowledge	Kendini Anlama	Kendim hakkında düşünmek benim için çok önemlidir.	.77
21	Social Commitment	Toplumsal Duyarlılık	Kendimi adaletin yerini bulmasına adanmışımdır.	.60
22	Unison With Nature	Doğa ile Uyum	Amacım doğa ile uyum içinde yaşamaktır.	.83
23	Morality	Ahlak	Herkesin tutunacak sağlam değerlere ihtiyacı vardır.	.67
24	Practicality	Pratiklik	Laf değil, icraat önemlidir.	.64
25	Reason	Mantık	Her şeyi mantığımla değerlendiririm.	.74
26	Tradition	Gelenekselcilik	Geleneklere bağlı olmak hoşuma gider.	.72

P. SOCIODEMOGRAPHIC INFORMATION FORM (STUDY 2)

1. Yaşınız :

2. Cinsiyetiniz:

3. Eğitim durumunuz (Son aldığınız diplomaya göre):

- ☐ Okuryazar değil ☐ Okuryazar ☐ İlkokul mezunu ☐ Ortaokul mezunu
☐ Lise mezunu ☐ Üniversite mezunu ☐ Yüksek lisans mezunu
☐ Doktora mezunu ☐ Doktora üstü

4. Medeni durumunuz :

- ☐ Bekâr ☐ Evli ☐ Boşanmış ☐ Eşi vefat etmiş (Dul)

5. Yaşamınızın büyük bölümünün geçtiği yer:

- ☐ Büyükşehir ☐ İl merkezi ☐ İlçe merkezi ☐ Kasaba ☐ Köy

6. Şu anki aylık gelirinizi düşündüğünüzde gelir durumunuzu nasıl tanımlarsınız?

- ☐ Çok düşük ☐ Düşük ☐ Orta ☐ Yüksek ☐ Çok yüksek

7. Çalışıyor musunuz?

- ☐ Evet ☐ Hayır

8. Mesleğiniz :

Dini inanç

9. Dini inancınız nasıldır?

- ☐ İnanmam
☐ İncim zayıftır
☐ İnanırım
☐ İncim kuvvetlidir
☐ İncim çok kuvvetlidir

10. İnanıldığınız dinin gerekliliklerini ne ölçüde yerine getiriyorsunuz?

- ☐ Dinimin gerekliliklerini yerine getirmiyorum
- ☐ Dinimin gerekliliklerinden bazılarını yerine getiriyorum
- ☐ Dinimin gerekliliklerini çoğunlukla yerine getiriyorum
- ☐ Dinimin gerekliliklerini tamamen yerine getiriyorum

11. Ölümünden sonra yaşam konusunda ne düşünüyorsunuz?

- ☐ Ölümünden sonra yaşam olduğuna inanmıyorum
- ☐ Bilmiyorum/Kararsızım
- ☐ Ölümünden sonra yaşam olduğuna inanıyorum

Kayba ilişkin sorular

1. Her birimiz hayatımızın bir döneminde sevdiklerimizi ölüme bağlı olarak kaybedebiliriz. Lütfen, **hayatınız boyunca kaybettiğiniz kişileri** aşağıdaki listeden işaretleyiniz. (**Birden fazla seçenek işaretleyebilirsiniz**)

- ☐ Anne ☐ Baba ☐ Kardeş ☐ Eş ☐ Arkadaş ☐ Çocuk
- ☐ Partner/Sevgili ☐ Dede ☐ Anneanne/babanne ☐ Teyze/hala
- ☐ Amca/dayı ☐ Kuzen/Yeğen
- ☐ Diğer (lütfen belirtiniz).....

2. Şimdi lütfen, **son 2 yıl içinde kaybettiğiniz kişi/kişileri** aşağıdaki listeden işaretleyiniz. (**Birden fazla seçenek işaretleyebilirsiniz**)

- ☐ Anne ☐ Baba ☐ Kardeş ☐ Eş ☐ Arkadaş ☐ Çocuk
- ☐ Partner/Sevgili ☐ Dede ☐ Anneanne/babanne ☐ Teyze/hala
- ☐ Amca/dayı ☐ Kuzen/Yeğen
- ☐ Diğer (lütfen belirtiniz).....

3. Lütfen **son 2 yıl içinde kaybettiğiniz kişi/kişiler arasından kaybı sizi en çok etkileyen kişiyi** seçiniz.

- ☐ Anne ☐ Baba ☐ Kardeş ☐ Eş ☐ Arkadaş ☐ Çocuk
- ☐ Partner/Sevgili ☐ Dede ☐ Anneanne/babanne ☐ Teyze/hala

- ☐ Amca/dayı ☐ Kuzen/Yeğen
☐ Diğer (lütfen belirtiniz).....

Bundan sonraki sorulara kaybının sizi en çok etkilediğini düşündüğünüz kişiyi, yani önceki soruda işaretlediğiniz kişiyi düşünerek yanıt veriniz.

4. Yakınınızın vefat ettiği yaş: _____

5. Yakınınızın ölüm tarihi: _____

6. Yakınınızın ölüm nedeni:

- ☐ Covid-19
☐ Kronik ölümcül hastalık (Kanser vb.)
☐ Ani ölümle sonuçlanan hastalık (Kalp krizi, beyin kanaması vb.)
☐ Trafik kazası
☐ Diğer kazalar (ev/iş kazaları vb.)
☐ Doğal afet (deprem, sel vb.)
☐ İnsan eliyle gerçekleşen afetler (terör, saldırı vb.)
☐ Cinayet (tanıdığı ya da tanımadığı biri tarafından)
☐ İntihar
☐ Diğer (Lütfen detaylı olarak belirtiniz).....

7. Yakınınızın ölümü...

- ☐ Ani, beklenmedik oldu
☐ Beklendik oldu (Eceliyle/sıralı ölüm)

8. Yakınınızın ölüm biçimi:

- ☐ Şiddetli / dehşet verici / acı verici oldu
☐ Şiddetli/ dehşet verici/ acı verici olmadı

9. Yakınınızın vefatından sonra cenaze töreni oldu mu? ☐ Evet ☐

Hayır

10. Cenaze törenine katıldınız mı? ☐ Evet ☐ Hayır

11. Kaybettiğiniz kişiyle ilişkiniz nasıldı?

Sık sık anlaşmazlık yaşardık (1)	Bir iyi bir kötüydü (2)	İyi anlaşırdık ama arada tartışırdık (3)	İyi anlaşırdık (4)	Çok iyi anlaşırdık (5)

12. Kaybettiğiniz kişiyle aranızdaki duygusal bağı nasıl tanımlardınız?

Hiç yakın değil (1)	Yakın değil (2)	Orta (3)	Yakın (4)	Çok yakın (5)

13. Kayıptan önce bu kişiyle ne kadar sıklıkta etkileşim halindeydiniz?

Hiç konuşmaz / görüşmezdik (1)	Nadiren konuşur / görüşürdük (2)	Arada sırada konuşur / görüşürdük (3)	Sık konuşur / görüşürdük (4)	Çok sık konuşur / görüşürdük (5)

14. Kaybınızdan sonra bir profesyonelden psikiyatrik/psikolojik yardım aldınız mı?

- ☐ Yardım almadım
- ☐ Psikoterapi aldım
- ☐ Psikiyatrik yardım / İlaç tedavisi aldım
- ☐ Psikoterapi ve İlaç tedavisi aldım

15. Kaybınız size kendi ölüm ihtimalinizi düşündürdü mü?

Hiç düşünmedim (1)	Nadiren düşündüm (2)	Arada sırada düşündüm (3)	Sık düşündüm (4)	Çok sık düşündüm (5)

16. Kaybınız size sevdiğiniz başka kişileri de kaybetme ihtimalinizi düşündürdü mü?

Hiç düşünmedim (1)	Nadiren düşündüm (2)	Arada sırada düşündüm (3)	Sık düşündüm (4)	Çok sık düşündüm (5)

17. Şu anda herhangi bir psikiyatrik hastalığınız var mı?

☐ Var

☐ Yok

18. Şu anda herhangi bir kronik fiziksel rahatsızlığınız var mı?

☐ Var

☐ Yok

Q. TRAUMATIC EVENTS CHECKLIST

Birçok kişinin başından, yaşamının herhangi bir döneminde, oldukça stresli ve zorlayıcı bir olay geçmiş ya da böyle bir olaya tanık olmuştur. Aşağıda belirtilen olaylar içinde, başınızdan geçen ya da birebir tanık olduğunuz olayların HEPSİNİ yanındaki kutucukları işaretleyerek belirtiniz.

		Evet (1)	Hayır (0)
1	Doğal afet (deprem, sel vb.)		
2	Ciddi bir kaza (araba/uçak/tren kazası, iş kazası, ev kazası vb.)		
3	Yangın veya patlama		
4	Fiziksel saldırıya uğrama (saldırıya uğrama, dayak yeme vb.)		
5	Silahlı saldırıya uğrama (vurulma, bıçaklanma, bıçak silah veya bombayla tehdit edilme vb.)		
6	Cinsel saldırıya uğrama (ırza saldırı, ırza saldırı girişimi, zor kullanarak veya zarar verme tehdidiyle her türlü cinsel eylem)		
7	Yaşamı tehdit eden bir hastalık veya yaralanma yaşama		
8	Ani ve vahşice bir ölüme şahit olma (cinayet, intihar vb.)		

☐ Bunların dışında travmatik bir olay (kısaca yazınız):

☐ Herhangi bir travmatik olay yaşamadım

R. MEANING OF LOSS SCALE (MOLS)

Aşağıdaki ifadeler yas tutan insanların kayıplarından sonra yaşadıkları bazı düşünce, duygu, inanç ve anlamları içermektedir. Lütfen **son 1 haftayı düşünerek**, her bir ifadenin sizin için doğruluğunu en iyi tanımlayan sayıyı işaretleyin.

1 = Hiç katılmıyorum, 2 = Katılmıyorum, 3 = Ne katılıyorum ne de katılmıyorum, 4 = Katılıyorum, 5 = Kesinlikle katılıyorum

1. Yaşadığım kayıptan sonra dünya benim için artık bomboş bir yere dönüştü. (R)
2. Yaşadığım kaybı düşündüğümde, ne olup bittiğini anlamakta hala güçlük çekiyorum. (R)
3. Yaşadığım kayba bir anlam vermekte zorlanıyorum. (R)
4. Kaybettiğim kişinin olmadığı bir hayatta yaşamamanın benim için hiçbir anlamı yok. (R)
5. Yaşadığım kayıpla ilgili bazı şeyleri kafamda oturtamıyorum. (R)
6. Yaşadığım kayıptan beri, hayatta yolumu kaybetmiş gibi hissediyorum. (R)

S. DEPRESSION, ANXIETY AND STRESS SCALE 21 (DASS-21)

Lütfen her bir ifadeyi okuyup 0, 1, 2 veya 3'ten size **GEÇEN HAFTA BOYUNCA** en uygun olan rakamı yuvarlak içine alınız. Soruların doğru veya yanlış bir cevabı yoktur.

Sorulara aşağıdaki skalaya göre cevap veriniz:

0	1	2	3
Bana hiçbir şekilde uygun değil	Bir dereceye kadar veya bazı zamanlarda bana uygun	Ciddi derecede veya zamanın önemli bir bölümünde bana uygun	Çok fazla veya zamanın çoğunda bana uygun
HİÇBİR ZAMAN	BAZEN	OLDUKÇA SIK	HER ZAMAN

SON BİR HAFTA İÇİNDE

1	Sakinleşip rahatlamak bana zor geldi.
2	Ağzımın kuruduğunu fark ettim.
3	Hiçbir şekilde olumlu duygular hissedemeyecekmişim gibi geldi.
4	Nefes alma güçlüğü yaşadım (örn., aşırı derecede hızlı nefes alma, fiziksel egzersiz olmadığı halde nefessiz kalma)
5	Bir şeyleri yaparken başlamakta zorluk çektiğimi fark ettim.
6	Olaylara aşırı tepki vermeye meyilliydim.
7	Titremeler yaşadım (örn., elerimde)
8	Bendeki gerginliğin büyük ölçüde enerjimi harcadığımı hissettim.
9	Beni panikletebilen ve kendimi aptal gibi hissedebileceğim durumlardan endişe duydum.

10	Hiçbir beklentimin olmadığını hissettim.
11	Tedirgin olduğumu fark ettim.
12	Rahatlamak bana zor geldi.
13	Kendimi morali bozuk ve canı sıkkın hissettim.
14	Yaptığım şeyden beni alıkoyan hiçbir şeye karşı tahammülüm yoktu.
15	Kendimi paniklemeye yakın hissettim.
16	Hiçbir şeye karşı bir istek duyamadım.
17	Bir insan olarak çok fazla değerimin olmadığını hissettim.
18	Oldukça alıngan olduğumu hissettim.
19	Fiziksel bir egzersiz yapmadığım halde kalbimin hareketlerini fark edebiliyordum (örn., kalp atış hızında artış hissi, atışlarda düzensizlik)
20	Ortada bir neden olmadığı halde korktuğumu hissettim.
21	Hayatın anlamsız olduğunu hissettim.

T. EVENT-RELATED RUMINATION INVENTORY (ERRI)

Bir kayıp yaşıntısından sonra, her zaman olmasa da, bazen insanlar, bu kayıp hakkında düşünmeye çalışmamalarına rağmen kendilerini onunla ilgili düşünceler içinde bulurlar. Aşağıda yer alan maddeleri olayın hemen ardındaki haftalarda ne sıklıkla yaşadığınızı belirtin.

0: Hiç olmadı/Hiç/Asla, 1: Nadiren, 2: Bazen, 3: Sık sık/Sıklıkla

1	İstemediğim hâlde olayı düşündüm.
2	Olayla ilgili düşünceler aklıma geldi ve onlar hakkında düşünmeden duramadım.
3	Olayla ilgili düşünceler dikkatimi dağıttı ya da beni odaklanmaktan alıkoydu.
4	Olayla ilgili görüntü ya da düşüncelerin zihnime girmesine engel olamadım.
5	Olaya ait düşünceler, anılar ya da görüntüler istemesem de aklıma geldi.
6	Olayla ilgili düşünceler deneyimimi yeniden yaşamama neden oldu.
7	Olayı hatırlatan şeyler, yaşadığım deneyimimle ilgili düşünceleri geri getirdi.
8	Kendimi otomatik olarak ne olmuş olduğu ile ilgili düşünürken buldum.
9	Diğer şeyler beni, yaşadığım deneyimle ilgili düşünmeye yönlendirip durdu.
10	Olayla ilgili düşünmemeye çalıştım ama düşünceleri aklımdan çıkaramadım.

Bir kayıp yaşantısından sonra, her zaman olmasa da, bazen insanlar, özellikle ve kasıtlı olarak bu kayıp hakkında düşünerek vakit geçirirler. Aşağıda yer alan maddeler için, olayın hemen ardındaki haftalarda eğer olduysa ne sıklıkla, belirtilen konular ile ilgili olarak düşünmek için özellikle vakit geçirdiğinizi belirtin.

0: Hiç olmadı/Hiç/Asla, 1: Nadiren, 2: Bazen, 3: Sık sık/Sıklıkla

1	Yaşadığım deneyimden anlam bulup bulamayacağımla ilgili düşündüm.
2	Yaşamımdaki değişikliklerin deneyimimle uğraşmaktan kaynaklanıp kaynaklanmadığını düşündüm.
3	Kendimi, yaşadığım deneyimle ilgili duygularım hakkında düşünmeye zorladım.
4	Yaşadığım deneyimin sonucunda bir şey öğrenip öğrenmediğimle ilgili düşündüm.
5	Bu deneyimin dünya ile ilgili inançlarımı değiştirip değiştirmediği hakkında düşündüm.
6	Bu deneyimin geleceğim için ne anlama gelebileceği hakkında düşündüm.
7	Diğerleri ile olan ilişkilerimin, yaşadığım deneyimin ardından değişip değişmediği hakkında düşündüm.
8	Kendimi olayla ilgili duygularımla baş etmeye zorladım.
9	Olayın beni nasıl etkilemiş olduğu hakkında özellikle düşündüm.
10	Olay hakkında düşündüm ve ne olduğunu anlamaya çalıştım.

U. EMOTIONAL APPROACH COPING SCALE (EACS)

Bu anketi yaşıadığınız kayıp sonrasında neler hissettiğinizi, neler düşündüğünüzü ve ne tür tepkiler verdiğinizi göz önünde bulundurarak doldurunuz. Her bir ifadeyi dikkatle okuyunuz ve sizin için en uygun rakamı işaretleyiniz. Doğru ya da yanlış cevap yoktur. Lütfen, tüm soruları cevaplayınız.

(1 = Hiçbir zaman, 2 = Nadiren, 3 = Arada sırada, 4 = Çoğunlukla, 5 = Her zaman)

1	Yaşıadığım kayıp sonrasında gerçekten ne hissettiğimi anlamaya zaman ayırdım.
2	Yaşıadığım kayıp sonrasında duygularımı ifade etmenin bir yolunu buldum.
3	Yaşıadığım kayıp sonrasında duygularımı ifade ederken özgür davrandım.

V. INTOLERANCE OF UNCERTAINTY SCALE (IUS)

***Disturbing Thoughts about the Uncertainty of Future Subscale**

Aşağıda hayatın belirsizliklerine insanların nasıl tepki gösterdikleri tanımlayan bir dizi ifade yer almaktadır. Bu ifadelerin sizi ne derece doğru yansıttığını, yanındaki rakamlardan size uygun olanı daire içine alarak belirtiniz

1: Beni hiç tanımlamıyor, 2: Beni tanımlamıyor, 3: Kısmen tanımlıyor, 4: Beni tanımlıyor, 5: Beni tam olarak tanımlıyor

1. Yarın ne olacağını bilemezsem zihnim rahat olmaz.
2. Önceden kestirilemeyen olaylar beni alt üst ediyor.
3. Geleceğin benim için neler getireceğini her zaman bilmek isterim.
4. Beklenmedik olaylara katlanamıyorum.

W. THORSON-POWELL'S DEATH ANXIETY SCALE

Bu bölümde sizden, aşağıdaki maddelerde ifade edilenlerin fikrinize ne ölçüde uyduğunu işaretlemeniz istenmektedir. Lütfen sizin için uygun olan şıkkı, maddelerin sağ tarafındaki seçeneklerden birini işaretleyerek belirtiniz.

0: fikrime çok aykırı, 1: fikrime aykırı, 2: kararsızım, 3: fikrime uygun, 4: fikrime çok uygun

1	Acı çekerek ölmekten korkarım.
2	Öbür dünyanın nasıl bir yer olduğunu bilmemek beni tedirgin eder.
3	Öldükten sonra bir daha asla düşünememek fikri beni dehşete düşürür.
4	Gömüldükten sonra cesedime ne olacağı konusu beni hiç kaygılandırmıyor.
5	Tabutlar beni huzursuz eder.
6	Öldükten sonra işlerim üzerindeki kontrolü kaybedeceğim düşüncesinden nefret ederim.
7	Ölüm sonrası tamamen hareketsiz kalmak beni kaygılandırır.
8	Ameliyat olacağımı düşündüğümde çok korkarım.
9	Ölümden sonraki hayat konusu beni oldukça kaygılandırıyor.
10	Yavaş ve uzun süren bir ölümden (canımın yavaş yavaş çıkmasından) hiç korkmuyorum.
11	Öldüğüm zaman bir tabuta kapatılacak olmam düşüncesi benim için sorun değil.
12	Öldükten sonra tamamen âciz bir durumda olacağım fikri beni huzursuz eder.
13	Öldükten sonra başka bir hayatın olup olmamasıyla hiç ilgilenmiyorum.
14	Öldükten sonra asla tekrar bir şey hissedememek beni huzursuz eder.
15	Ölürken çekilen ıstırap beni kaygılandırıyor.
16	Öldükten sonra yeni bir hayatın olmasını çok istiyorum.
17	Ebediyen aciz olmaktan endişe duymuyorum.
18	Cesedimin mezarda çürüyeceği düşüncesi beni dehşete düşürüyor.

19	Öldükten sonra dünyadaki birçok şeyden mahrum kalacağım düşüncesi beni rahatsız eder.
20	Öldükten sonra bize ne olacağı konusunda çok kaygılanıyorum.
21	Dünyevî şeyleri elde etmek (ve onları kontrol altında tutmak) benim için önemli değildir.
22	Ölümün insanı her şeyden ayıracak olması beni dehşete düşürüyor.
23	Kansere yakalanmaktan özel bir korku duymuyorum.
24	Öldükten sonra yapılması gerekenlerle ilgili olarak teferruatlı bir vasiyet bırakacağım.
25	Öldükten sonra vücuduma ne olacağı umurumda değil.

X. ETHICAL APPROVAL OF THE STUDY 2

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

DURULU PINAR BULVARI 06800
ÇANKAYA, ANKARA/TÜRKİYE
T: +90 312 210 32 96
F: +90 312 210 79 99
uear@metu.edu.tr
www.uear.metu.edu.tr

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23 Haziran 2021

Konu : Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (LAEK)

İlgi : İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof. Dr. Özlem Bozo Özen

Danışmanlığını yaptığınız Deniz Okay Günay'ın "Investigation of the Meaning Making Processes of the Bereaved" başlıklı araştırmanız İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve 258-ODTU-2021 protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Dr. Öğretim Üyesi Şerife SEVİNÇ
LAEK Başkan Vekili

Y. PSYCHOEDUCATION FORM

Değerli Katılımcımız,

Öncelikle araştırmamıza katıldığınız için teşekkür ederiz. Sizlerden edindiğimiz bilgiler, yas sürecinin daha iyi anlaşılması ve bu sürece özgü psikolojik müdahalelerin geliştirilmesi için çok değerlidir.

Bu form, sizi kayıp ve yas süreciyle ilgili bilgilendirmek ve ihtiyaç duymanız halinde araştırmacıyla iletişime geçebilmeniz adına hazırlanmıştır.

Kayıp ve Yas Psikoeğitim Formu

Yas, sevilen birinin ölümü nedeniyle oluşan doğal bir tepkidir. Yaşanılan bir kayıp sonrasında gösterilen tepkiler herkes için aynı, sıralı ve aşamalı şekilde gözlenmez. Dolayısıyla her yas kişiye özgü öznel bir deneyimdir. Bu farklı tepkileri, kaybedilen kişiyle olan ilişki, ölüm biçimi, kaybedilenle tamamlanmamış ya da yarım kalmış yaşantılar ve kişinin geçmiş kayıp yaşantılarına dair deneyimleri etkileyebilmektedir.

Yas Tepkileri

Her kayıp kişiye özgü olsa da genel anlamda yas sürecindeki olağan ve beklendik tepkiler fiziksel, duygusal, bilişsel ve davranışsal alanlarda görülebilir.

1. **Fiziksel tepkiler:** Baş, karın ve göğüs ağrısı, baş dönmesi, göğüste sıkışma hissi, boğazda düğümlenme hissi, mide bulantısı ve kusma, nefes darlığı, kalp çarpıntısı, kaslarda gerginlik, seğirme ve kasılmalar, uyku ve iştahta değişimler, halsizlik ve yorgunluk
Duygusal tepkiler: Üzüntü, keder, özlem, öfke, suçluluk, kaygı, korku, tedirginlik, iç sıkıntısı, ilgi ve istek kaybı, boşluk ve anlamsızlık, yalnızlık, umutsuzluk, karamsarlık, çaresizlik, hissizlik
2. **Bilişsel tepkiler:** Kaybı inkar, kaybı ve kaybedileni düşünmeye engel olamama, kendini veya başkalarını suçlama, umutsuzluk, değersizlik, konsantrasyon güçlükleri, unutkanlık, yaşam ve ölüm kavramlarını sorgulama, hayatın anlamsızlığını düşünme, gelecek hakkında olumsuz düşünceler, rahatsız edici düşünce ve rüyalar
3. **Davranışsal tepkiler:** Kaybı ve kaybedileni hatırlatan nesneler/mekânlarla aşırı meşgul olma veya bunlardan aşırı kaçınma, ağlama, mezarlığa sık gitme veya hiç gidememe, insanlardan uzaklaşma ve içe çekilme, uyku ve iştahta değişimler, alkol/sigara/ilaç kullanımında artış, öfke patlamaları, tahammülsüzlük, bayılma, huzursuzluk ve yerinde duramama, günlük hayattaki sorumlulukları yerine getirememe

*Sevilen kişinin kaybı, ani ve beklenmedik bir şekilde gerçekleştiğinde veya bu kayıp dehşet verici olayları (şiddet, intihar vb.) içerdiğinde bu kaybı kabullenmesi daha zor olabilir ve yas süreci beklendiği gibi ilerlemeyebilir. Bu tür durumlarda yas süreci ve belirtileri daha şiddetli veya uzun süreli olabilir.

Yas Sürecinin Görevleri

Kayıp ve yas kuramcıları, kayıp sürecinde yas tutan kişinin iyileşmek için birtakım yas görevlerini tamamlaması gerektiğini vurgulamaktadır. Ancak bu görevler sırasıyla veya herkeste aynı şekilde gerçekleşmez ve kişiden kişiye göre değişiklik gösterir.

1. Kaybın Gerçekliğini Kabul Etmek: Yas sürecinin ilk ve en temel görevi yaşanan kaybı kabullenebilmektir. Kaybın gerçekliğini kabul etmek; o kişinin öldüğü ve bir daha geri gelmeyeceği gerçeği ile yüzleşmektir. Ancak kaybı kabullenebilmek yavaş gerçekleşen bir süreçtir ve ancak zamanla mümkün olabilmektedir. Çünkü bu kabul, zihinsel kabulün yanında duygusal seviyede bir kabulü de gerektirmektedir. Cenaze ve anma törenlerine katılmak bu görevde bize yardımcı olabilmektedir.

2. Kaybın Acısını Yaşamak: Yaşanılan kaybı kabullenebildikten sonra bu kabulle beraber birçok duygusal, davranışsal ve fiziksel acı beraberinde gelir ve bunlar üzerinde çalışmak gerekir. Bu acıyı yaşamamaya çalışmak ve bu acıyı uzaklaştırmaya çalışmak yas sürecini uzatacaktır. Bu nedenle, her ne kadar zor da olsa bu acıyı yaşamak için insanın kendisine zaman tanıması çok önemlidir. Kaybın getirdiği bu acıyı yaşarken, kişinin sosyal çevresinden alacağı desteğin katkısı olabilmektedir.

3. Kaybedilenin Olmadığı Bir Dünyaya Uyum Sağlamak: Kaybedilen kişiden sonra yas tutan kişinin iç ve dış dünyasının yeniden düzenlenmesi gerekmektedir. Çünkü kaybedilen kişinin hayattaki rolleri de (eş, arkadaş, ebeveyn vb.) kaybedilmiştir. İnsan, kaybedilen olmadan hayatının nasıl olacağını deneyimlemeye başlar. Ancak kaybedilenin hayatında kapladığı rolleri insan, genellikle kayıptan belli bir zaman geçtikten sonra farkına varmaya başlar. Zamanla insan kim olduğunu, nasıl yaşayacağını ve hayatının anlamını kendisi için yeniden kurmaya başlayacaktır.

4. Kaybedilenle Süreğiden Bir Bağ Kurarak Yeni Bir Hayata Başlamak: Yas tutan kişi, kaybedileni fiziksel olarak kaybetmiş olsa da onunla olan ilişkisini psikolojik dünyasına dâhil edip ona orada kalıcı bir yer açmalı ve ilişkisini bu yolla yeniden şekillendirmelidir. Yas tutan kişinin hayatına devam etmesi ancak bu yolla mümkün olabilmektedir. Bu yolla yas tutan kişi kaybedileni hem hayatında tutar ve onunla bağını sürdürür hem de kaybedilenin olmadığı yeni hayatına devam eder.

Yas Tutan Kişiler için Öneriler

- 1. Kendinize zaman tanıyın:** Kayıpla başa çıkma sürecinde birçok farklı duyguyu (üzüntü, öfke, kaygı, korku, suçluluk vb.) çok sık iniş çıkışlarla yaşamanız normaldir. Bu tür farklı duyguları bir arada yaşamamanın, yas tutma sürecinin normal bir parçası olduğunu bilin ve kendinize toparlanmak için zaman tanıyın.
- 2. Özbakımınıza dikkat edin:** Yemeneze, içmenize ve uykunuza dikkat edin. Sizi rahatlatabilecek aktiviteleri yapmak için zaman ayırmaya çalışın.

3. **Sosyal çevrenizden destek alın:** İyileşmenin önemli bir parçası çevrenizden sosyal destek almaktır. Sosyal destekten yararlanmanız oldukça önemlidir. Aileniz, arkadaşlarınız ve diğer destek kaynaklarınızla bağlantınızı olabildiğince sürdürmeye çalışın. Duygusal paylaşım, sizi zorlayan yaşantıların üstesinden gelmenizi kolaylaştıracaktır.
4. **Yaşadıklarınızı ifade etmeye çalışın:** Çevrenizdekilere yaşadığınız duyguları ve aklınızdan geçen düşünceleri kendinizi hazır hissettiğinizde anlatmaya çalışın. Herkesin yas tutma biçimi farklıdır. Bu nedenle, yaşadıklarınıza dair deneyimlerinizi, sizi nasıl rahat hissettirecekse; sözel olarak, yazarak, çizerek ya da farklı sanatsal aktivitelerle, kendinize uygun bir biçimde ifade etmeye çalışın.
5. **Günlük rutinlerinize dönmeye çalışın:** Yaşadığınız kayıptan sonra günlük rutinlerinize dönmek sizi suçlu, öfkeli veya yorgun hissettirebilir. Ancak normal yaşantınıza ve eski rutinlerinize olabildiğince geri dönmek size zamanla iyi gelecektir.
6. **Olumlu aktivitelere zaman ayırın:** Kendinizi iyi hissetmenizi sağlayan hobilerinizi veya boş zaman aktivitelerinizi bulun ve onlar için kendinize vakit ayırmaya çalışın. Bu; müzik dinlemek, yürüyüş yapmak, film izlemek, spor yapmak, kitap okumak, resim yapmak gibi birçok farklı aktiviteyi içerebilir. Kendinize iyi gelen aktiviteyi bulmaya çalışın ve onun için kendinize zaman ayırın.
7. **Madde kullanımından kaçının:** Yoğun duygular yaşandığında bu duyguları yatıştırmak için alkol ve madde kullanımında artış görülmesi normaldir. Ancak bu yöntemler kişiye kısa süreli bir rahatlama verse de uzun vadede çözüm olmayacak ve kişinin daha kötü hissetmesine neden olacaktır. Bu nedenle, madde kullanımından kaçınmaya ve hekim kontrolü olmadan ilaç kullanmamaya özen gösterin.
8. **Önemli ve hayati kararlar vermekten kaçının:** Büyük kararlar vermek kişiye başlı başına stres verir. Özellikle böyle zor bir dönemden geçerken bu daha da stres verici ve zorlayıcı olabilmektedir. Bu nedenle, böyle kararları verme sürecini, eğer imkânınız varsa, olabildiğince ertelemeye çalışın.
9. **Mizah duygusunu hayatınıza yeniden yer açmaya çalışın:** Yaşadığınız kayıptan sonra tekrar gülebilmek size imkânsız gelebilir veya bunu saygısızca ve sadakatsizce görebilir; kendinize öfkelenebilirsiniz. Zamanla mizah duygusuna hayatınızda yeniden yer açmaya çalışın. Yeniden gülebilmek, iyileşmeye başlamanın önemli bir işaretidir.
10. **Yaşadıklarınızla artık baş edemediğinizi düşünüyorsanız bir uzmandan psikolojik destek almayı düşünün:** Yaşadığınız kayıptan sonra sizi zorlayan duygu ve düşüncelerinizle artık baş edemediğinizi ve hayatınızın kontrolünü tamamen kaybettiğinizi düşünüyorsanız, bir ruh sağlığı uzmanından destek almaya çalışın.

Ne Zaman Bir Uzmanla Başvurmalı?

- Yaşadığınız sıkıntı azalmıyor ve giderek artıyorsa,
- İş, okul veya aileyle ilgili görevlerinizi yerine getirmekte çok zorlanıyorsanız,
- Daha önceden psikolojik bir sorun yaşadığınız ve bunun etkisi devam ediyorsa,
- Kendinize veya çevrenize zarar verme davranışınız veya bununla ilgili rahatsız edici düşünceleriniz varsa,
- Aşırı hissizliğiniz veya gün içinde hatırlanmayan anılarınız varsa,

Bir uzmandan destek alabilirsiniz.

Araştırmacıyla iletişime geçmek isterseniz, kendisine ulaşabilirsiniz. Araştırmaya olan katılımınız için tekrar teşekkür ederiz.	adresinden
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Z. INFORMED CONSENT FORM OF THE STUDY 2

Bu araştırma, ODTÜ Psikoloji Bölümü doktora öğrencisi Deniz Okay Günay tarafından Prof. Dr. Özlem Bozo Özen danışmanlığındaki doktora tezi kapsamında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

Çalışmanın Amacı Nedir?

Araştırmanın amacı, kayıp yaşayan kişilerin anlam oluşturma süreçlerinin incelenmesidir.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya katılmayı kabul ederseniz, sizden beklenen, ankette yer alan soruları verilen derecelendirme ölçekleri üzerinden yanıtlamanızdır. Bu çalışmaya katılım ortalama olarak 15 dakika sürmektedir.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Araştırmaya katılımınız tamamen gönüllülük temelinde olmalıdır. Ankette, sizden kimlik veya kurum belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak, sadece araştırmacılar tarafından değerlendirilecektir. Katılımcılardan elde edilecek bilgiler toplu halde değerlendirilecek ve bilimsel yayımlarda kullanılacaktır. Sağladığınız veriler gönüllü katılım formlarında toplanan kimlik bilgileri ile eşleştirilmeyecektir.

Katılımınızla ilgili bilmeniz gerekenler:

Anket, genel olarak kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakıp çıkmakta serbestsiniz. Böyle bir durumda anketi uygulayan kişiye ulaşabilirsiniz.

Araştırmayla ilgili daha fazla bilgi almak isterseniz:

Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için ODTÜ Psikoloji Bölümü doktora öğrencisi Deniz Okay Günay () ile iletişim kurabilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum.

AA. CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Okay, Deniz

Nationality:

Date and Place of Birth:

Marital Status:

e-mail:

EDUCATION

Degree	Institution	Year of Graduation
MS	METU Clinical Psychology	2017
BS	METU Psychology	2015
High School	Sankt Georg Austrian High School	2010

INTERNSHIP AND WORK EXPERIENCE

Year	Place	Enrollment
2022-Present	TEDU Psychology Department	Lecturer
2016-2022	TEDU Psychology Department	Research Assistant
2016-2020	AYNA Clinical Psychology Unit	Clinical Psychologist
2019- 2020	Dr. Abdurrahman Yurtaslan Ankara Oncology Training and Research Hospital (Psychiatry Unit & Psycho-oncology Unit)	Intern Clinical Psychology Student
2016 Spring	METU Medical Center: Psychological Counselling and Guidance Center	Intern Clinical Psychology Student

2014 Fall	Keçiören Atatürk Child Welfare Institution	Intern Psychology Student
2014 July	Hacettepe University, Faculty of Medicine, Psychiatry Service	Intern Psychology Student

FOREIGN LANGUAGES

Advanced English, Intermediate German

PUBLICATIONS

1. Okay, D. Türkarlan, K. K., Çevrim, M., & Bozo, Ö. (2022). Sleep go away, I don't have much time left to live: Is bedtime procrastination related to perceived time left in life? *Journal of Turkish Sleep Medicine*, 9(1), 57-63. <https://doi.org/10.4274/jtstm.galenos.2021.24119>
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2. Gökler Danışman, I., & Okay, D. (2019). Afetlerin çocuk ve ergenler üzerindeki etkileri ve müdahale yaklaşımları [Disasters, children and adolescents: The impacts and psychological interventions]. In Z. S. Taşdemir (Ed.), *Afet Psikolojisi ve Sosyolojisi* [Disaster Psychology and Sociology] (pp. 65–99). Eskişehir: Anadolu Üniversitesi Yayınları.

CONFERENCE PRESENTATIONS

1. Okay, D. (2022, 13-16 October). *Büyükleme ve kırılma narsisizmi çocukluk deneyimleri aracılığıyla ayırtmak: Anne ve baba kabul ve kontrolünün yordayıcı etkilerinin incelenmesi* [Paper presentation]. 21. Ulusal Psikoloji Kongresi, İstanbul.

2. Okay, D., & Bozo, Ö. (2022, 23-27 August). *Predicting situational and global meaning through meaning-making processes following bereavement* [Poster presentation]. 36th Annual Conference of the European Health Psychology Society, Bratislava, Slovakia.

3. Okay, D., Gökler Danışman, I., Camgöz, M., & Bağış, N. (2021, 5-6 November). *Pandemi döneminde dış hekimliği öğrencilerinin psikolojik iyilik hallerinin çeşitli*

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4. Okay, D., Şimşek, C., & Bürümlü Kısa, E. (2021, 18-23 July). *The effects of childhood milieu in the development of narcissistic psychopathologies* [Paper presentation]. 32nd International Congress of Psychology, Prag, Czech Republic.

5. Okay, D., Türkarlan, K. K., Çevrim, M., & Bozo, Ö. (2019, 2-5 July). *Does future time perspective affect bedtime procrastination?: The mediator role of meaning in life* [Paper presentation]. XVI. European Congress of Psychology, Moscow, Russia.

6. Okay, D., & Karancı, A. N. (2019, 2-5 July). *Observing from a distance and feeling inside: The affective processes of indirect victimization to ongoing terrorist attacks* [Poster Presentation]. XVI. European Congress of Psychology, Moscow, Russia.

7. Okay, D., Karancı, A. N. (2018, 15-17 November). *The psychological impacts of indirect exposure to ongoing terrorism on university students: A qualitative analysis* [Süreęen terör olaylarını dolaylı deneyimlemenin üniversite öğrencileri üzerindeki psikolojik etkileri: Nitel analiz] [Paper presentation]. 20th National Congress of Psychology, Ankara, Turkey.

8. Türkarlan, K. K., Okay, D., Çevrim, M., & Bozo, Ö. (2018, 15-17 November). *Life is short: Stay awake!* [Hayat Kısa: Uyanık Kal!] [Paper presentation]. 20th National Congress of Psychology, Ankara, Turkey.

BB. TURKISH SUMMARY / TRKE ZET

BLM 1

GENEL GİRİŞ

Her insan eninde sonunda sevdiği birini kaybetmenin acısını yaşayacaktır. Yitirdiğimiz sevdiklerimizin ardından ortaya çıkan yas tepkileri, normal ve evrensel tepkilerdir (Archer, 1999; Prigerson ve diğerleri, 2021). Yas, evrensel bir tepki olmasına rağmen, bu tepkiler kişiye özgüdür (Bonanno ve Kaltman, 2001; Stroebe ve diğerleri, Worden, 2009). Bazı insanlar yas dönemini daha ağır ve uzun süreli yaşarken, diğerleri bu dönemi daha kolay ve hızlı bir biçimde atlatabilmektedir (Bonanno ve Kaltman, 2001). Yaşanan kayıplara uyum sağlamadaki en önemli faktörlerden biri kaybın ardından anlam oluşturabilmektir (Davis ve diğerleri, 2000; Gillies ve Neimeyer, 2006; Neimeyer ve diğerleri, 2010; Park, 2008; Worden, 2009). Sevilen birinin kaybı, kişinin anlam dünyasını sarsarak onun anlam krizi yaşamasına neden olabilmektedir (Janoff-Bulman, 1992; Janoff-Bulman ve McPherson Frantz, 1997; Neimeyer ve Anderson, 2002). Bu nedenle, yas döneminin en temel görevlerinden biri anlam oluşturmaktır (Worden, 2009). Yaşanan bir kayıp sonrasındaki anlam sorunu, genellikle kayba ilişkin sorularla başlar (“neden öldü”, “bu neden bizim başımıza geldi”), ancak zaman içerisinde bu sorular daha geniş kapsamda yaşamın anlamına ilişkin sorulara dönüşebilir (“neden yaşıyoruz”, “hayatımın anlamı ne”) (Worden, 2009; Yalom, 1980). Bu iki anlam biçimi, (a) durumsal anlam ve (b) genel anlam olarak adlandırılmaktadır. Durumsal anlam, belli bir olaya bir anlam vermek için (kaybın anlamı); genel anlam ise hayata ilişkin genel bir anlam ve amaç hissini betimlemek için kullanılmaktadır (Park, 2010). Durumsal anlam ve genel anlam iki farklı kavram olsa da alanyazında bu iki kavramı birbirine karıştırma eğilimi

vardır. Anlam konusundaki alanyazın henüz çok yeni gelişmekte olduğundan, bu kavramsal karışıklık bu alandaki ilerleme ve gelişmenin önüne geçmektedir (George ve Park, 2016; Leontiev, 2013). Bu karışıklık, anlam kavramını ölçmek adına tasarlanmış ölçüm araçlarında da gözlenebilmektedir.

Yukarıdaki bilgiler doğrultusunda, bu tezin temel amacı, özellikle yas ve kayıp bağlamında anlam kavramına netlik kazandırmaktır. Bu amaçla, ilk çalışma (Bölüm 2), hayatın anlamının (genel anlam) derinlemesine incelenmesini ve bu doğrultuda, genel anlam kavramını ölçmek adına tasarlanmış geniş kapsamlı bir ölçek olan Anlam Kaynakları ve Hayatın Anlamı Ölçeği'nin Türkçe'ye adaptasyonunu içermektedir. Bu çalışma aynı zamanda, Anlam Kaynakları Kart Tekniği olarak adlandırılan ve Anlam Kaynakları ve Hayatın Anlamı Ölçeği kullanılarak geliştirilmiş kısa süreli bir anlam-odaklı müdahale uygulamasının Türkçe'ye uyarlamasını yapmayı da amaçlamaktadır. İkinci çalışma ise (Bölüm 3), Birinci Bölüm'de ele alınan konuları genişleterek, durumsal ve genel anlam kavramlarını, kayıp ve yas bağlamında incelemeyi ve bu iki kavramın derinlemesine incelenmesini içermektedir. Yas döneminde anlam oluşturma'nın merkezi rolü göz önünde bulundurulduğunda, bu bağlamda anlam kavramının ve onu etkileyen değişkenlerin incelenmesinin kritik bir önemi olduğu öne sürülebilir.

BÖLÜM 2

ÇALIŞMA 1: ANLAM KAYNAKLARI VE HAYATIN ANLAMI ÖLÇEĞİ İLE ANLAM KAYNAKLARI KART TEKNİĞİ’NİN TÜRKÇEYE UYARLANMASI

2.1. Giriş

Günlük terimlerle anlam, nesneler ve olaylar hakkındaki bilgileri birbirine bağlamak ve bunlar arasında bir bağlantı kurmak olarak tanımlanmaktadır (MacKenzie ve Baumeister, 2014). Öte yandan, daha felsefi bir terim olan “hayatta anlam” veya “varoluşsal anlam”, insanların yaşamlarındaki genel bir anlam, amaç ve yön hissini ve varoluşlarına verdikleri önemi ifade etmek için kullanılmaktadır (Reker, 2000; Reker ve Wong, 1988; Schnell ve Becker, 2006; Steger ve diğerleri, 2009). Hayatta bir anlam bulmuş olmak, insanlara değerler, hedefler ve amaçlar bütünlüğü sunar; bu nedenle, anlam olmadan insanlar hayatta kaybolmuş hisseder ve ne yöne gideceklerini bilemezler (Frankl, 1970, 1984). Bu tür bir varoluş durumu anlamsızlık olarak adlandırılır ve insan varoluşuna dair evrensel endişelerinden biri olarak kabul edilir (Yalom, 1980). Bu anlamsızlık hissi çoğunlukla depresyon, umutsuzluk, çaresizlik ve boşluk olarak deneyimlenir. Bu anlamsızlık deneyiminin “panzehirleri” olarak Yalom (1980), anlam kaynakları terimini önermiştir. Anlam kaynakları, kişinin “hayatımın anlamı nedir” sorusuna verdiği cevapları içerir (Reker, 2000; Yalom, 1980). Çoğu insan farklı kaynaklarda anlam bulur ve kaynaklarındaki çeşitlilik arttıkça insanların tatmin duygusunun ve psikolojik iyilik halinin arttığı vurgulanmaktadır (Reker, 2000). Hayatta bir anlam arayışı insan için her zaman içinden çıkılması zor bir problem olmuştur ve bu konudaki yazılar, antik çağlara kadar uzanır (Batthyany ve Russo-Netzer, 2014; Yalom, 1980). Bu konudaki incelemeler, varoluşçu felsefenin ortaya çıkmasıyla beraber önemli bir artış göstermiştir. Varoluşçu felsefeden kökenini alan varoluşçu psikoloji de insanoğlunun temel endişeleriyle derinlemesine ilgilenmiş ve

bu felsefenin temel ilkelerini insan psikolojisinin anlaşılmasına uygulamıştır (Jacobsen, 2007; Leach ve Tartaglia, 2018; van Deurzen, 2005). Hayatın anlamına ilişkin sorunlar, varoluşçu felsefe ve psikolojinin başlangıcından itibaren her zaman merkezde olmasına rağmen, insanın evrensel anlam ihtiyacını klinik olarak kabul eden temel figür Avusturyalı psikiyatrist ve nörolog Viktor Frankl olmuştur (Morgan ve Farsides, 2009). Frankl (1970), her insanın yaşamda anlam bulmaya ilişkin doğuştan gelen bir ihtiyacı olduğunu ve bu ihtiyacın giderilememesinin klinikte, depresyon, umutsuzluk ve ümitsizlik olarak gözlenebileceğini vurgulamıştır. Frankl'ın anlama ilişkin öne sürdüğü teoriler zaman içerisinde araştırmalar aracılığıyla da doğrulanmıştır (Batthyany ve Russo-Netzer, 2014). Özellikle son yıllarda pozitif psikoloji akımının ortaya çıkmasıyla beraber anlam konusunda yürütülen psikoloji ve psikoterapi alanındaki araştırmalar hız kazanmıştır (la Cour ve Schnell, 2016; Seligman ve Csikszentmihalyi, 2000; Steger ve diğerleri, 2006; Wong, 2009).

Anlam kavramına ilişkin araştırmalar arttıkça, bu kavramı ampirik olarak incelemek amacıyla tasarlanmış ölçüm araçlarının sayısında da artış gözlenmiştir (la Cour ve Schnell, 2016; Steger ve diğerleri, 2006). Bu ölçüm araçları, anlam kavramının incelenmesine önemli katkılarda bulunmuş olsalar da çoğunun önemli sorunları olduğu rapor edilmektedir (Brandstätter ve diğerleri, 2012; Reker, 2000; Reker ve Wong, 1988; Schnell, 2009). Bu sorunlar arasında, ölçüm araçlarının faktör yapısı, madde çeşitliliği ve yapı geçerliliği bulunmaktadır (Reker, 2000; Reker ve Wong, 1988). Ancak bunların da ötesinde, teorik anlamda bu ölçüm araçlarının önemli bir sorun barındırdığı; çünkü bu ölçeklerde anlamlılık ve anlam krizi kavramlarının iki uçlu maddeler kullanarak aynı kavramın iki karşıt ucu olarak ölçüldüğü rapor edilmektedir (Schnell, 2009). Ancak, teorik olarak bu iki kavram birbiriyle ilişkili olsa da anlamın iki farklı boyutudur ve birinin artışı doğrudan diğerinin azalması anlamına gelmemektedir (Schnell, 2009). Bu eleştirilere ek olarak, alandaki bir diğer temel sorun, anlam kaynaklarına ilişkin ölçüm araçlarının hem sayı hem de kapsam açısından oldukça kısıtlı olmasıdır (Damásio ve diğerleri, 2013).

Mevcut ölçüm araçlarına ilişkin tüm bu eleştiriler doğrultusunda, anlamlılık, anlam krizi ve anlam kaynakları kavramlarının kapsamlı ve teorik bir temele dayanarak ölçülebilmesi adına Schnell (2009), Anlam Kaynakları ve Hayatın Anlamı Ölçeği'ni (the Sources of Meaning and Meaning of Life Questionnaire) geliştirmiştir. Bu ölçeği

geliştirdikten sonra, la Cour ve Schnell (2016), ölçeğin içeriği ve psikometrik özelliklerinden yararlanarak anlam odaklı bir müdahale olan Anlam Kaynakları Kart Tekniği'ni (the Sources of Meaning Card Method) oluşturmuştur.

2.2. Çalışmanın Amaçları

Bu çalışmanın amacı, Anlam Kaynakları ve Hayatın Anlamı Ölçeği ile Anlam Kaynakları Kart Tekniği'nin Türkçe adaptasyonunun yapılmasıdır.

2.3. Yöntem

2.3.1. Katılımcılar

Araştırmanın örneklemini, 18 yaşın üzerindeki 2172 kişi oluşturmaktadır.

2.3.2. Araçlar

2.3.2.1. Sosyodemografik Bilgi Formu

Sosyodemografik bilgi formu, katılımcıların demografik özelliklerini belirlemek amacıyla araştırmacılar tarafından oluşturulmuş 14 sorudan oluşmaktadır.

2.3.2.2. Anlam Kaynakları ve Hayatın Anlamı Ölçeği

Anlamlılık, anlam krizi ve anlam kaynaklarını ölçmek adına Schnell (2009) tarafından ilk olarak Almanca geliştirilmiş ve ardından İngilizce'ye çevrilmiş olan bu ölçek, 6'lı Likert tipi ölçeğinde değerlendirilen 151 maddeden oluşmaktadır. Bu maddeler, 28 faktör altında toplanmıştır: anlamlılık, anlam krizi ve 26 anlam kaynağı (başarı, meydan okuma, yaratıcılık, gelişim, özgürlük, bireysellik, bilgi, güç, özenlilik, bakım verme, konforuna düşkünlük, sosyallik, eğlence, uyum, aşk, üretkenlik, sağlık, kendini anlama, toplumsal duyarlılık, doğa ile uyum, dindarlık, maneviyat, ahlak, pratiklik, mantık, gelenekselcilik). Bu 26 anlam kaynağı ise beş faktör altında toplanmaktadır: (1) kendini gerçekleştirme, (2) iyilik hali ve ilişkiselik, (3) yatay olarak kendini aşma, (4) dikey olarak kendini aşma, (5) düzen. Ölçeğin Türkçe adaptasyonunun geçerlik ve güvenirlik bilgileri, bu çalışmada bulunmuş ve sonuç kısmında rapor edilmiştir.

2.3.2.3. Yaşamın Anlamı Ölçeği

Mevcut anlam ve aranan anlam kavramlarını ölçmek amacıyla Steger ve diğerleri (2006) tarafından geliştirilen ve Türkçe'ye Yazar (2015) tarafından uyarlanan bu ölçek, 10 maddeden oluşmakta ve 7'li Likert tipinde ölçüm kullanmaktadır. Bu çalışmada, ölçeğin iç tutarlılığı, mevcut anlam ve aranan anlam alt ölçekleri için sırasıyla .89 ve .91 olarak bulunmuştur.

2.3.2.4. Yaşam Doyumu Ölçeği

Yaşam doyumunu ölçmek adına Diener ve diğerleri (1985) tarafından geliştirilmiş ve Durak ve diğerleri (2010) tarafından Türkçe'ye uyarlanmış bu ölçek, beş maddeden oluşmakta ve 7'li Likert üzerinden ölçülmektedir. Bu çalışmada ölçeğin iç tutarlılığı, .87 olarak belirlenmiştir.

2.3.2.5. Sürekli Umut Ölçeği

Bu ölçek, Snyder ve diğerleri (1991) tarafından geliştirilmiş ve Tarhan ve Bacanlı (2015) tarafından Türkçe'ye adapte edilmiştir. Ölçek, 12 maddeden oluşmakta olup 8'li Likert tipidir. Bu çalışmada ölçeğin iç tutarlılığı .88 olarak bulunmuştur.

2.3.2.6. Öznel Mutluluk Ölçeği

Lyubomirsky ve Lepper (1999) tarafından öznel mutluluk hissini ölçmek adına geliştirilmiş olan bu ölçek, dört maddeden oluşmaktadır ve 7'li Likert tipidir. Ölçeğin Türkçe adaptasyonu, Yazar (2015) tarafından gerçekleştirilmiştir. Bu araştırmada, ölçeğin iç tutarlılığı .83 olarak bulunmuştur.

2.3.2.7. Kısa Psikolojik Sağlamlık Ölçeği

Smith ve diğerleri (2008) tarafından geliştirilmiş olan bu ölçek, insanların stresli durumlardan toparlanma yeteneklerini ölçmeyi amaçlamaktadır. Doğan (2015) tarafından Türkçe'ye adapte edilmiş olan bu ölçek, altı maddeden oluşmakta ve 5'li Likert tipiyle ölçülmektedir. Ölçeğin iç tutarlılığı, bu araştırmada .88 olarak ölçülmüştür.

2.3.2.8. Hastane Anksiyete ve Depresyon Ölçeği

Anksiyete ve depresyonu ölçmek amacıyla, Zigmond ve Snaith (1983) tarafından geliştirilmiş olan bu ölçek, 14 maddeden oluşmaktadır. Ölçek maddeleri 4'lü Likert tipi üzerinden ölçülmektedir. Türkçe'ye Aydemir ve diğerleri (1997) tarafından adapte edilmiş ölçeğin iç tutarlılık katsayısı bu araştırmada, anksiyete ve depresyon için sırasıyla .83 ve .77 olarak bulunmuştur.

2.3.3. İşlem

Ölçeğin ve uygulamanın çevrilmesi için yazarlardan izin alınmasının ardından ODTÜ Uygulamalı Etik Araştırma Merkezi'nden etik kurul onayı alınmıştır. Anlam Kaynakları ve Hayatın Anlamı Ölçeği'nin Türkçe adaptasyonu, Uluslararası Test Komisyonu (2017) tarafından önerilen prosedürler çerçevesinde gerçekleştirilmiştir. Ölçeğin çevrilmesinin ardından, orijinal araştırmaya paralel şekilde q-teknigi

kullanılarak Anlam Kaynakları Kart Tekniği'nin Türkçe'ye uyarlaması yapılmıştır.

Araştırmanın verileri Qualtrics Online Anket Yazılımı aracılığıyla toplanmıştır.

2.3.4. Analiz

Ölçek adaptasyonu için doğrulayıcı faktör analizi (DFA) ve açımlayıcı faktör analizi (AFA) uygulanmıştır. Geçerlik ve güvenirlik analizleri için ise Cronbach alfa katsayıları hesaplanmış ve t-testi analizleri uygulanmıştır.

2.3.5. Sonuçlar ve Tartışma

Anlam kaynaklarının faktör yapısını belirlemek amacıyla yürütülen DFA sonucunda uyum indekslerinin kötü olduğu gözleendiğinden ($\chi^2(289) = 7900.40, p < .001, CFI = .89, GFI = .99, AGFI = .99, RMSEA = .110 [.108-.112]$, standardized RMR = .118), AFA uygulanmıştır. AFA analizi sonucunda anlam kaynaklarının, orijinal faktör yapısına denk şekilde, 26 alt ölçeğin beş faktör altında toplandığı bulunmuştur. Bu faktörler sırasıyla 34.26%, 10.78%, 7.79%, 5.82%, and 4.52% varyansı açıklamıştır. AFA sonucunda ortaya çıkan beş faktör, orijinal faktörlerle aynı olmasına rağmen, üç anlam kaynağının (bilgi, başarı, gelenek) orijinalinden farklı faktörlere yüklendiği görülmüştür. Ancak orijinal faktörlerine yüklendikleri faktör yükleri geleneksel olarak kabul edilen kesme noktasından yüksek olduğundan (.45) (Comrey ve Lee, 1992; Matsunaga, 2010; Tabachnick ve Fidell, 2019), bu alt ölçeklerin orijinal faktörlerinde tutulmalarına karar verilmiştir.

İkinci olarak, anlam krizi ve anlamlılık faktörlerinin birbirleriyle ilişkili ancak ayrı değişkenler olduğunu göstermek amacıyla korelasyon analizi ve iki ayrı DFA uygulanmıştır. Bu iki değişkenin korelasyonunun negatif yönde ve anlamlı olduğu ($r = -.62, p < .01$) bulunmuştur. Bu DFA'lardan biri, bu alt ölçeklerin aynı faktöre; diğeri ise ayrı faktörlere ait olduğunu göstermektedir. Bu analizler sonucunda, iki faktörlü yapının uyum indekslerinin ($\chi^2(33) = 443.01, p < .001; CFI = .87; RMSEA = .108 [.102 - .114]$), bir faktörlü yapıdan ($\chi^2(35) = 920.44, p < .001; CFI = .94; RMSEA = .076 [.069 - .082]$) daha iyi olduğu gözlenmiş ve öne sürülen hipotez kabul edilmiştir.

Faktör analizlerinden sonra güvenirlik analizleri yapılmış ve anlamlılık, anlam krizi ve çoğu anlam kaynağı alt ölçeklerinin sonuçları iyi bulunmuştur. Ancak iki anlam kaynağı alt ölçeği için (güç ve sosyal sorumluluk) Cronbach alfa katsayısı kötü (.57) bulunmuştur. Bu iki alt ölçekten birer madde silindiğinde değerlerinin kabul edilebilir olduğu görülmüştür. Maddeler incelenmiş ve sonucunda ölçeğin Türkçe

adaptasyonunda bu maddelerin kullanılmamasına karar verilmiştir. Güç alt ölçeğinden 12.maddenin silinmesiyle alfa katsayısı .61; sosyal sorumluluk alt ölçeğinden 87.maddenin silinmesiyle alfa katsayısı .60 olmuştur.

Güvenirlilik testleri ardından, ölçeğin yapı geçerliğinin test edilmesi adına korelasyon analizleri yürütülmüş ve beklenen şekilde, anlamlılık ve anlam kaynaklarının pozitif iyilik hali indeksleri (yaşam doyumu, mevcut anlam, umut, öznel mutluluk, dayanıklılık) ile pozitif yönde ve anlamlı, negatif iyilik hali indeksleri (aranan anlam, anksiyete, depresyon) ile ise negatif yönde ve anlamlı ilişkilerinin olduğu bulunmuştur. Anlam krizi için ise beklenen şekilde, bu indeksler ile tam tersi korelasyonlar bulunmuştur. Son olarak, ölçeğin kriter geçerliğinin değerlendirilmesi adına, araştırmanın örneklemini, Türkiye için belirlenen depresyon seviyelerinin kesme noktası üzerinden (Aydemir ve diğerleri, 1997), depresyonu olan ve olmayan gruplar olmak üzere ikiye ayrılmıştır. Bu grupların anlamlılık, anlam krizi ve anlam kaynakları sonuçları kıyaslanmıştır. Depresyonu olan grubun anlam krizi seviyelerinin, olmayan gruba kıyasla anlamlı derecede yüksek olduğu ve anlamlılık ile anlam kaynakları seviyelerinin ise yine bu gruba kıyasla anlamlı derecede düşük olduğu görülmüştür.

Anlam Kaynakları ve Hayatın Anlamı Ölçeği'nin Türkçe adaptasyonu yapıldıktan sonra Anlam Kaynakları Kart Tekniği, orijinal geliştirme yöntemine benzer şekilde, q-tekniki kullanılarak Türkçe'ye adapte edilmiştir. Bu kapsamda, anlam kaynakları maddeleri arasından ait oldukları faktörlere en yüksek değerde yüklenen 26 madde bulunmuş ve bu maddeler Anlam Kaynakları Kart Tekniği'nin Türkçe versiyonunda kullanılacak kartlar olarak belirlenmiştir.

Sonuç olarak, Anlam Kaynakları ve Hayatın Anlamı Ölçeği'nin Türkiye'deki araştırmalarda kullanılabilecek geçerli ve güvenilir bir ölçek olduğu bulunmuştur. Bu sayede, anlamlılık, anlam krizi ve anlam kaynakları kavramlarını ölçmek adına oldukça kapsamlı bir ölçek Türkçe'ye adapte edilmiş olup anlam konusundaki Türkiye'deki kısıtlı alanyazının geliştirebileceği öngörülmektedir. Bunun yanında, öne sürüldüğü üzere, anlamlılık ve anlam krizinin iki ayrı ölçek olduğu bulunduğundan, bu iki kavramın eşzamanlı ölçülebilmesi ve bu kavramları etkileyen faktörlerin ayrı ayrı incelenebilmesi mümkün olabilecektir. Ancak orijinal ölçeğe kıyasla iki madde, ölçeğin Türkçe adaptasyonundan çıkarılmıştır. Bu maddelerin yeniden düzenlenmesi başka araştırmacılar tarafından değerlendirilebilir. Buna ek olarak, örneklemin büyük

bir kısmı kadınlardan ve yüksek eğitimli kesimden oluřtuğundan, daha kapsayıcı bir örneklemele bu araştırmanın tekrarlanması iyi olabileceğİ düşünölebilir. Son olarak, kısa süreli ve anlam odaklı bir uygulama tekniğİ olan Anlam Kaynakları Kart Tekniğİ'nin de Türkçe adaptasyonu gerçekteřmiştir. Ancak bu tekniğİn etkililiğİ Türkiye'de henüz test edilmemiş olup güvenilir bir şekilde uygulanabilmesi adına test edilmesi önem taşımaktadır.



BÖLÜM 3

ÇALIŞMA 2: YAS TUTAN KİŞİLERİN ANLAM OLUŞTURMA SÜREÇLERİNİN YAPISAL EŞİTLİK MODELLEMESİ ARACILIĞIYLA İNCELENMESİ

3.1. Giriş

Yas, sevilen birinin kaybına verilen normal ve evrensel bir tepkidir (Prigerson ve diğerleri, 2021). Yas tutan çoğu kişi için akut psikolojik ve fiziksel tepkiler zaman içinde azalır veya kaybolur (Bonanno ve Kaltman, 2001; Stroebe ve diğerleri, 2007). Ancak bu tepkiler kimi insan için zamanla azalmaz ve klinik olarak önemli bir hale gelerek uzamış yas bozukluğu, majör depresif bozukluk, anksiyete bozuklukları ve travma sonrası stres bozukluğu gibi klinik problemlere dönüşebilir (Bonanno ve Kaltman, 2001; Stroebe ve diğerleri, 2007). Normal bir yas sürecini komplike hale getiren temel faktörlerden biri, yas tutan kişinin kaybı anlamlandıramamasıdır (Davis ve diğerleri, 2000; Gillies ve Neimeyer, 2006; Neimeyer ve diğerleri, 2010). Yas ve anlam oluşturma arasındaki bu yakın ilişki göz önünde bulundurulduğunda, bu ilişkinin detaylı incelemesinin önemli olduğu düşünülmektedir.

Yas tutan kişilerin anlam oluşturma sürecini açıklamak adına alanyazında bir takım model ve teoriler öne sürülmüştür. Bunların başında; Temel Varsayımların Sarsılması Teorisi (Janoff-Bulman, 1992), Anlam Oluşturma Modeli (Park, 2010) ve Anlamı Yeniden Yapılandırma Teorisi (Gillies ve Neimeyer, 2006; Neimeyer, 2000) gelmektedir. Bu teori ve modellerin temel olarak öne sürdükleri; özellikle sevilen birinin kaybının kişinin mevcut anlam sistemini sarsma gücüne sahip olduğu ve bu durumun da kişinin psikolojik stres yaşamasına neden olmasıdır. Bu stres her ne kadar zorlayıcı olsa da anlam arayışını ve beraberinde gelen bilişsel ve duygusal işleme süreçlerini tetiklemesi açısından önemlidir. Yas tutan kişi için bu arayış başarılı olarak sonuçlanırsa, kişi anlam oluşturabilir ve stres seviyesinde anlamlı düşüş gözlenir. Öte

yandan, başarısız bir anlamlandırma süreci, stresin ve dolayısıyla anlam arayışının devam etmesiyle sonuçlanır (Gillies ve Neimeyer, 2006; Janoff-Bulman, 1992; Neimeyer, 2000; Park, 2010).

Bu teori ve modeller anlama ilişkin alanyazına önemli katkılarda bulunmuş olmalarına rağmen, birtakım yeni değişkenler eklenerek geliştirilebilecekleri öne sürülebilir. Anlam kavramının varoluşçu felsefe ve psikolojideki merkezi rolü göz önünde bulundurulduğunda, mevcut teorilerin varoluşçu perspektiften faydalanarak geliştirilebileceği düşünülmektedir. Mevcut modellere eklenmesi düşünülen değişkenlerden ilki, anlam oluşturma süreçlerinin temel bileşenlerinden bilişsel ve duygusal işlemeyle ilişkindir. Park (2010), bilişsel işlemlerin parçası olan amaçlı ve girici ruminasyonların anlam oluşturmaya eşit düzeyde katkı sağladığını vurgulamış olsa da, varoluşçu bakış açısına göre anlam oluşturmak, bireyin aktif ve bilinçli çabalarını gerektirmektedir (Camus, 1942/1979; Frankl, 1984). Bu nedenle, amaçlı ruminasyonların pozitif yönde, girici ruminasyonların ise negatif yönde anlam oluşturmaya belirliyor olabileceği öne sürülmüştür. İkinci olarak, duygusal işlemlerin yanında duygu dışavurumunun da önemli bir diğer değişken olabileceği düşünülmüştür. Yine varoluşçu bakış açısına göre, anlam oluşturmak için bireyin dünyayla aktif bir ilişki kurması gerekmektedir ve duygular bu aktif ilişkinin temel araçlarından biridir (Heidegger, 1969/1972; Sartre, 1939/1994). Bilişsel ve duygusal işleme süreçlerine eklenmesi önerilen son değişkenin ise yas tutan kişinin belirsizliğe tahammül seviyesi olabileceği düşünülmüştür. Varoluşçu felsefenin temel vurgularından biri olan bu kavram, insanların belirsiz durumlara olumsuz tepkiler verme eğilimlerini betimlemek için kullanılmaktadır (Boelen ve diğerleri, 2016; Cohen, 1993; Einstein, 2014). İnsanların genel olarak hayatta her şeye ilişkin bir anlam oluşturma ihtiyacı olsa da ölüm kavramı öngörülemezliği ve irrasyonelliği barındırabildiğinden, ölüme ilişkin anlam oluşturma çabası her zaman başarılı olarak sonuçlanmayabilir ve belirsizlikte kalabilir (Camus, 1942/1979; Davis ve Nolen-Hoeksema, 2001; Dwan ve diğerleri, 2020; Epstein, 2021; Tillich, 1952). Bu nedenle, yas tutan kişilerin anlam oluşturma çabalarına rağmen, bazen oluşturulabilecek tek yanıt, ölümün bir anlamı olmayacağıdır (Davis ve Nolen-Hoeksama, 2001). Bu nedenle, bilişsel ve duygusal işleme ile duygu dışavurumuna ek olarak, bu

araştırmada öne sürülen modele eklenen bir diğer değişken belirsizliğe tahammül olmuştur.

Alanyazında var olan anlam oluşturma modellerine eklenmesi planlanmış olan bir diğer konu, anlam kavramının üç bileşenine ilişkindir (anlam krizi, durumsal anlam, genel anlam). Park (2010) öne sürdüğü modelde durumsal ve genel anlam kavramlarını ayırmış olsa da alanyazında bu iki kavramın kavramsallaştırılması ve ölçülmesine ilişkin karışıklıklar bulunmaktadır (Park, 2017; Park ve George, 2013). Bunlardan en temeli de durumsal anlam kavramını ölçmeyi amaçlayan ölçüm araçlarının kısmen genel anlamı da ölçmesine ilişkindir (Gillies ve diğerleri, 2015; Holland ve diğerleri, 2010). Bu nedenle, bu araştırmada durumsal anlamı ölçmek adına yeni bir ölçüm aracı geliştirilmesi planlanmıştır. Buna ek olarak, var olan modellerde anlam dünyasının sarsılması için temel varsayımların sarsılması kavramı kullanılmış ve ölçümü genellikle bu şekilde yapılmış olsa da (Janoff-Bulman, 1992; Park, 2010), bu betimlemeler varoluşçu perspektiften anlam krizi kavramına işaret etmektedir. Bu nedenle, bu araştırmada yas tutan kişilerin yaşadığı anlam krizinin ölçülmesi planlanmıştır. İlk araştırmada Türkçe adaptasyonu yapılmış olan Anlam Kaynakları ve Hayatın Anlamı Ölçeği'nin anlamlılık ve anlam krizi için ayrı ölçekler kullanıyor olması, aynı modelde bu iki kavram arasındaki ilişkinin ölçülebilmesini sağlayacaktır. Sonuç olarak, bu araştırmada aynı model içerisinde üç ayrı anlam bileşeninin ölçülmesi ve bu sayede aralarındaki ilişkilerin belirlenmesi amaçlanmıştır.

Son olarak, durumsal anlam ve genel anlam arasındaki ilişkiyi netleştirmek adına yine varoluşçu bakış açısı doğrultusunda ölüm kaygısı aracı değişkeni eklenmesi planlanmıştır. Kayıplar, insanları kendi ölümlülükleri ile yüzleştirme potansiyeline sahiptir (Janoff-Bulman, 1992). Bu gerçeğe yüzleşmek kişi için zorlayıcı olsa da hayatta bir anlam keşfedebilmek ve nasıl yaşamak istediğimizi anlayabilmek için ölümlüyle yüzleşmek gerekmektedir (O'Brien, 2018; Wong, 2009; Yalom, 1980). Bu bilgi doğrultusunda, ölüm kaygısının, durumsal anlamı genel anlama dönüştürmeyi sağlayabilecek bir aracı değişken olabileceği öne sürülmüştür.

Tüm bunlar doğrultusunda, var olan teori ve modellerin, varoluşçu bakış açısıyla geliştirilmesi amaçlanmış ve yas döneminde anlam oluşturmaya ilişkin yeni bir model öne sürülmüştür.

3.2. Çalışmanın Amaçları

Bu çalışmanın amacı, kayıp döneminde anlam oluşturmaya ilişkin öne sürülmüş yeni bir modelin test edilmesidir.

3.3. Yöntem

3.3.1. Katılımcılar

Araştırmanın örneklemini 18 yaşından büyük ve son iki yıl içerisinde bir yakını kaybetmiş 333 katılımcı oluşturmaktadır.

3.3.2. Araçlar

3.3.2.1. Sosyodemografik Bilgi Formu

Sosyodemografik bilgi formu, katılımcıların demografik özelliklerini, kayıp bilgilerini, ölüm ve dine ilişkin görüşlerini ve psikolojik-fiziksel sağlık durumlarını belirlemek amacıyla araştırmacılar tarafından oluşturulmuş 29 sorudan oluşmaktadır.

3.3.2.2. Travmatik Olaylar Kontrol Listesi

Araştırmada kullanılmış olan bu ölçek, katılımcıların geçmiş travmatik yaşantılarını belirlemek amacıyla, araştırmacılar tarafından oluşturulmuştur. Ölçek oluşturulurken Gray ve diğerleri'nin (2004) geliştirmiş olduğu Yaşam Olayları Kontrol Listesi ölçeğinden yararlanılmıştır.

3.3.2.3. Kaybın Anlamı Ölçeği

Kaybın anlamını ölçmek adına araştırmacılar, Kaybın Anlamı Ölçeği'ni oluşturmuştur. Bu ölçek, altı maddeden oluşmakta olup 5'li Likert tipi bir ölçektir. Faktör analizi sonuçları ölçeğin tek faktörlü yapıda olduğunu göstermiştir. İç tutarlılık katsayısı .88 olarak bulunmuştur. Geçerlik analizleri sonucunda, bu ölçeğin, anlamlılık hissi ile pozitif yönde ve anlamlı korelasyonu olduğu ($r = .21, p < .001$); anlam krizi ($r = -.30, p < .001$), depresyon ($r = -.38, p < .001$), anksiyete ($r = -.39, p < .001$), ve stres ($r = -.38, p < .001$) ile ise negatif yönde ve anlamlı korelasyonu olduğu görülmüştür. Tüm bunlar doğrultusunda, Kaybın Anlamı Ölçeği'nin yaşanan bir kayba ilişkin çıkarılan anlamı ölçmek adına geçerli ve güvenilir bir ölçek olabileceği söylenebilmektedir.

3.3.2.4. Anlam Kaynakları ve Hayatın Anlamı Ölçeği

Bu tezin birinci araştırmasında Türkçe'ye adapte edilmiş olan bu ölçeğin anlamlılık ve anlam krizi alt ölçekleri bu araştırmada kullanılmıştır. Bu alt ölçeklerin iç

tutarlılık kat sayıları anlamlılık ve anlam krizi için sırasıyla .90 ve .78 olarak bulunmuştur.

3.3.2.5. Depresyon, Anksiyete ve Stres Ölçeği-21

Lovibond ve Lovibond (1995) tarafından depresyon, anksiyete ve stres seviyelerini ölçmek adına geliştirilmiş ve Antony ve diğerleri (1998) tarafından kısaltılmış olan bu ölçek, 21 maddeden ve üç alt ölçekten oluşmakta (depresyon, anksiyete, stres) ve 4'lü Likert tipiyle ölçülmektedir. Bu ölçeğin Türkçe adaptasyonu Yıldırım ve diğerleri (2018) tarafından yapılmıştır. Bu araştırma için ölçeğin iç tutarlılık katsayıları depresyon, anksiyete ve stres için sırasıyla .89, .83, ve .86 olarak bulunmuştur.

3.3.2.6. Olayla İlişkili Ruminasyon Envanteri

Cann ve diğerleri (2011) tarafından yaşanan stresli olayların ardından gözlenen amaçlı ve girici ruminasyonu ölçmek adına geliştirilmiş olan bu ölçek, 20 maddeden oluşmakta olup 4'lü Likert tipidir. Bu ölçek, Haselden (2014) tarafından Türkçe'ye çevrilmiştir. Bu çalışmada, iç tutarlılık katsayıları amaçlı ve girici ruminasyon için sırasıyla .89 ve .96 olarak bulunmuştur.

3.3.2.7. Duygusal Başa Çıkma Ölçeği

Stanton ve diğerleri (2000) tarafından geliştirilmiş ve bireylerin duygularla başa çıkma becerilerini ölçen bu ölçek, 16 maddeden ve iki alt ölçekten oluşmakta (duygu dışavurumu ve duygu işleme) ve 4'lü Likert ile ölçülmektedir. Bu ölçek, Şenol-Durak ve Durak (2011) tarafından Türkçe'ye çevrilmiştir. Ölçeğin iç tutarlılığı bu çalışmada duygu dışavurumu ve duygusal işleme için sırasıyla .94 ve .92 olarak bulunmuştur.

3.3.2.8. Belirsizliğe Tahammülsüzlük Ölçeği: Geleceği Bilememek Rahatsız Edicidir Alt Ölçeği

Freeston ve diğerleri (1994) tarafından Fransızca olarak geliştirilmiş olan bu ölçek, İngilizce'ye Buhr ve Dugas (2002) tarafından, Türkçe'ye ise Sarı ve Dağ (2009) tarafından uyarlanmıştır. Bu çalışmada kullanılan "geleceği bilememek rahatsız edicidir" isimli alt ölçek, dört maddeden oluşmakta ve 5'li Likert tipi üstünden ölçülmektedir. Bu çalışmada, ilgili alt ölçek için bulunan iç tutarlılık katsayısı .85'tir.

3.3.2.9. Thorson-Powell Ölüm Kaygısı Ölçeği

Ölüm kaygısını ölçmek adına Thorson ve Powell (1992) tarafından geliştirilmiş olan bu ölçek, 25 maddeden oluşmakta ve 5'li Likert tipi üstünden ölçülmektedir. Ölçek, Karaca ve Yıldız (2001) tarafından Türkçe'ye adapte edilmiş ve bu araştırmada ölçeğin iç tutarlık katsayısı .92 olarak bulunmuştur.

3.3.3. İşlem

Araştırma için ODTÜ Uygulamalı Etik Araştırma Merkezi'nden etik kurul onayı alınmıştır. Araştırmanın verileri Qualtrics Online Anket Yazılımı aracılığıyla toplanmış ve anket sonunda katılımcılara yas ve kayıplara ilişkin bir psikoeğitim bilgi formu sunulmuştur.

3.3.4. Analiz

Araştırmaya dâhil edilen değişkenler arasındaki korelasyonların incelenmesinin ardından, öne sürülen modeli test etmek üzere yapısal eşitlik modellemesi kullanılmıştır. Modele eklenen değişkenler; anlam krizi, psikolojik stres (depresyon, kaygı, stres), amaçlı ruminasyon, girici ruminasyon, duygusal işleme, duygu dışavurumu, belirsizliğe tahammül, durumsal anlam, ölüm kaygısı ve genel anlamdır.

3.3.5. Sonuçlar ve Tartışma

Araştırmada hipotez edilen modelin test edilmesi için yapısal eşitlik modellemesi uygulanmıştır. Bu modelin uyum indekslerinin kötü olduğu bulunmuştur, $\chi^2 = 242.821$, $df = 43$, $p < .001$, CFI = .892, GFI = .888, NFI = .873, RMSEA = .119, SRMR = .092. Bunun üzerine, modeled bir takım değişiklikler yapılmıştır. Bu değişiklikler; girici ruminasyon ve duygu dışavurumu arasındaki kovaryansın ve duygusal işleme değişkeninin modelden çıkarılması; ölüm kaygısı ile belirsizliğe tahammül arasına ve depresyon ile psikolojik stres arasına kovaryans eklenmesi olmuştur. Yapılmış olan bu değişiklikler sonucunda, modelin yeterli uyum gösterdiği görülmüştür, $\chi^2 = 109.792$, $df = 36$, $p < .001$, CFI = .954, GFI = .944, NFI = .932, RMSEA = .079, SRMR = .079. Nihai modeldeki tüm direkt ve indirekt ilişkilerin anlamlı olduğu ve durumsal anlam için açıklanan varyansın büyük ($R^2 = .33$) ve genel anlam için açıklanan varyansın ise küçük ($R^2 = .02$) olduğu görülmüştür.

Nihai modelde, anlam krizi psikolojik stresi pozitif yönde yordamaktadır, $\beta = .35$, $p = .001$. Psikolojik stres ise amaçlı ruminasyon ($\beta = .29$, $p = .001$) ve girici ruminasyonu ($\beta = .30$, $p = .001$) pozitif yönde; duygu dışavurumu ($\beta = -.15$, $p = .01$) ile belirsizliğe

tahammülü ($\beta = -.32, p = .001$) negatif yönde yordamaktadır. Bu sonuçlar, kayıp döneminin gerçekten de bir anlam krizi dönemi olabildiğini ve bu krizin yas tutan kişinin stres seviyesini yordadığını göstermiştir. Bu anlam krizi ve beraberindeki stres her ne kadar kişi için zorlayıcı olsa da kişinin anlam oluşturma için aracı rol oynamaktadır. Durumsal anlam oluşturmadaki negatif yordayıcıların amaçlı ve girici ruminasyon; pozitif yordayıcıların ise duygu dışavurumu ve belirsizliğe tahammül olduğu bulunmuştur. Bu sonuçlara ek olarak, amaçlı ruminasyon ($\beta = -.17, p < .01$) ve girici ruminasyonun ($\beta = -.41, p = .001$) durumsal anlamı negatif yönde; duygu dışavurumu ($\beta = .11, p < .05$) ve belirsizliğe tahammülün ($\beta = .13, p < .05$) ise pozitif yönde yordadığı bulunmuştur. Bu bulgular, yas döneminde anlam oluşturma sürecinde duygu dışavurumu ve belirsizliğe tahammülün olumlu; ruminasyonun ise olumsuz etkilerinin olabileceğini göstermektedir. Son olarak, durumsal anlam ise ölüm kaygısını negatif yönde anlamlı olarak yordamakta olduğu ($\beta = -.27, p = .001$); ölüm kaygısının ise pozitif yönde ve anlamlı olarak ($\beta = .15, p = .001$) genel anlamı yordamakta olduğu görülmüştür. Dolayısıyla, ölüm kaygısı her ne kadar kişi için zorlayıcı olsa da anlam oluşturma yolunda önemli bir etken olabileceği düşünülebilir. Bulgular, kayıp yaşantılarında anlam bulabilenlerin genellikle ölüm kaygısı düzeylerinin daha düşük olduğunu göstermiştir. Bu durum, kayıp deneyimini kişisel öyküleriyle başarılı bir şekilde bütünleştirmiş olmalarıyla açıklanabilmektedir (Gillies ve Neimeyer, 2006). Kayıp yaşamış her kişi kendi ölümünü düşünmese de, kiminin kaybın anlamını bulmasına rağmen ölüme ilişkin soruları sormaya devam ediyor olabileceğini ve bu sürecin hayatta bir anlam bulmayı kolaylaştırıyor olabileceğini göstermiştir.

Bu sonuçların gösterdiği üzere, hipotez edilenin aksine, hem amaçlı hem de girici ruminasyonun durumsal anlamı negatif yönde yordadığı görülmüştür. Amaçlı ruminasyonun olumsuz etkisine ilişkin benzer sonuçlar alanyazında da rapor edilmiş (Blackburn ve Owens, 2016; Chukwuorji ve diğerleri, 2018) ve bu durumun ruminasyonun kayba ilişkin kaçınmayı arttırması ve bunun da anlamlandırma sürecini olumsuz etkilenmesinden kaynaklanıyor olabileceği öne sürülmüştür (Eisma ve diğerleri, 2020; Eisma ve Stroebe, 2017). Buna ek olarak, ruminasyon türlerinin zamansal sıralamasının psikolojik sonuçları belirlemede etkili olduğu rapor edilmiştir (Taku ve diğerleri, 2009). Ancak kesitsel araştırma deseni kullanılmış olan bu

araştırmada bu ruminasyon türlerinin zamansal sıralamasını bilmek mümkün değildir. İkinci olarak, hipotez edilenin aksine, yas tutan kişilerin stres seviyesinin duygu dışavurumunu negatif yönde yordadığı görülmüştür. Bu durum, katılımcıların yaşadıkları kaybın üzerinden geçirdikleri ortalama zamanın yaklaşık bir yıl olmasından kaynaklı olarak stres seviyelerinin ve dolayısıyla da duygu dışavurumlarının azalması olarak yorumlanabilmektedir. Bu duruma ilişkin bir diğer açıklama da katılımcıların yaklaşık yarısının büyükanne veya büyükbabalarını kaybetmiş olmalarıdır. Dolayısıyla, kendilerinden daha çok stres yaşıyor olabilecek anne ve babalarını üzmemek adına duygu dışavurumlarını azaltmış olabilecekleri düşünülebilir. Son olarak, beklenenin aksine, duygusal işleme anlamlı bir değişken olarak bulunmamıştır. Ancak yine de duygusal işlemenin duygu dışavurumu ile yüksek, anlamlı ve pozitif yönde korelasyonu olduğu ($r = .61, p \leq .001$) göz önünde bulundurulduğunda, duygusal işlemenin kesin olarak işe yaramadığı öne sürülememektedir. Alanyazındaki bilgiler de duygu dışavurumunun aslında duygusal işlemenin bir parçası olduğunu vurgulamaktadır (Greenberg, 2015). Buna ek olarak, duygusal işlemlemeyi ölçen ölçüm aracında hangi duyguların işlemlendiği hakkında soru sorulmamaktadır. Ancak alanyazındaki bilgiler, yas döneminde anlam oluşturmak için işlevsel ve işlevsel olmayan her türlü duygunun dışavurumunun önemli olduğunu vurgulamaktadır (Sharbanee ve Greenberg, 2023).

Sonuç olarak, bu çalışma, kayıp döneminde anlam krizi, durumsal anlam ve genel anlam arasındaki ilişkileri aynı modelde test eden ilk araştırma olması açısından önem taşımaktadır. Bir yandan, var olan teori ve modellerin öne sürdüğü bilgileri bir kez daha doğrularken, bir yandan da bu modelleri varoluşçu bakış açısıyla geliştirerek yas dönemini daha iyi anlamayı sağlayacak yeni değişkenlerin (duygu dışavurumu, belirsizliğe tahammül, ölüm kaygısı) olduğunu göstermiştir. Araştırmanın sonuçları doğrultusunda, anlam krizi, stres ve ölüm kaygısı her ne kadar zorlayıcı durumlar olsa da aslında bunların kayıp döneminde anlam oluşturmada önemli etkileri olabileceği görülmüştür. Bu nedenle, günlük yaşamda bu konuları konuşmaktan kaçınılsa da psikoterapide bunların konuşulması ve derinlemesine incelenmesi önem taşımaktadır. Ancak özellikle evrensel olan ölüm kaygısını terapi odasında konuşulabilir yapabilmek için öncelikle terapistlerin kendi ölüm kaygılarıyla yüzleşmeleri gerekmektedir (Yalom, 1980). Bunun yanında, ruminasyonların anlam oluşturma

üzerindeki olası olumsuz etkileri göz önünde bulundurulduğunda, bunların azaltılması adına psikoterapide çalışmanın önemli olduğu söylenebilir. Ruminasyonları kontrol etmek amacıyla kayba ilişkin özellikle kaçınılan anı ve durumlara maruz bırakma tekniklerinin faydalı olduğu rapor edilmektedir (Boelen ve diğerleri, 2006; Eisma ve Stroebe, 2017; Eisma ve diğerleri, 2020). Buna ek olarak, terapistlerin özellikle ruminasyonların içeriğine dikkat etmesinin faydalı olacağı ve yas tutan kişinin kendisine, yaşama ve geleceğe dair olumsuz inançları içeren ruminatif içerikleri fark ettiğinde bunlara odaklanması gerektiği vurgulanmıştır (Boelen ve diğerleri, 2006). Ruminasyonların yanı sıra, duygu dışavurum ve belirsizliğe tahammülün anlam oluşturma üzerindeki olası olumlu etkileri göz önünde bulundurulduğunda, terapistlerin yas tutan kişilerin iyilik halini güçlendirmek adına bu konuları çalışmalarının önemli olabileceği söylenebilir. Terapistlerin güvenli bir terapi ortamında danışanlarını duygu durumlarına odaklanmaya ve bunları sözel olarak ifade etmeye teşvik etmesi önem taşımaktadır. Bunu başarabilmek adına deneyimsel tekniklerden faydalanılabilmektedir (Greenberg, 2015). Psikoterapi odasındaki sözel çalışmaların yanı sıra, duygu dışavurumunu teşvik etmek amacıyla yazılı ifade tekniklerinin kullanımı da tavsiye edilmektedir (Ullrich ve Lutgendorf, 2002). Son olarak, terapistlerin danışanların belirsizliğe tahammül düzeylerini güçlendirmek amacıyla yapabilecekleri konusunda da alanyazında bir takım öneriler bulunmaktadır. Ölümün belirsizliğini değiştirmek mümkün olmasa da terapistler, yas tutan danışanlarının hayatlarındaki kontrol edilebilecek belirsizlikleri azaltmak konusunda çalışabilmektedirler (Carleton, 2016). Bunların arasında, danışanın başa çıkma yöntemlerinin güçlendirilmesi ile normalizasyon ve maruz bırakma tekniklerinden faydalanılması yer almaktadır (Carleton, 2016; Robichaud & Dugas, 2006).

Araştırmanın katkılarının yanında, bir takım kısıtlılıkları da bulunmaktadır. Kesitsel desen uygulanmış olan bu araştırmanın katılımcılarının çoğunluğu kadın ve üniversite öğrencisidir ve kaybın ardından geçirdikleri ortalama zaman bir yıldır. Dolayısıyla, bu araştırmanın temsilci bir örneklem kullanılarak ve tercihen boylamsal bir çalışmayla yeniden test edilmesinin iyi olacağı düşünülebilir. Buna ek olarak, bu araştırma COVID-19 döneminde yürütüldüğünden ve bu dönem başlı başına bir anlam krizi dönemi olduğundan, bu araştırmanın tekrar edilmesi önemlidir.

BÖLÜM 4

GENEL SONUÇ

Bu tez çalışmasının temel amacı, anlam kavramının özellikle kayıp ve yas bağlamında kapsamlı bir şekilde incelenmesiydi. Alanyazında anlam kavramının tanımı ve ölçümü konusunda büyük bir karmaşa olduğundan bu kavramı daha iyi anlamak adına ilk olarak bu kavramın felsefi temelleri incelenmiştir. Bu kapsamlı incelemenin ardından, anlam kavramını derinlemesine çalışmayı kolaylaştırmak adına ilk çalışmada, Anlam Kaynakları ve Hayatın Anlamı Ölçeği'nin Türkçe'ye adaptasyonu yapılmıştır. Ölçeğin adaptasyonunun ardından, ölçeğin içeriği ve faktör analizi sonuçları kullanılarak Anlam Kaynakları Kart Yöntemi Türkçe'ye uyarlanmıştır. Sonuç olarak, birinci araştırma, anlam kavramını ölçmek adına kapsamlı bir ölçme aracı ve anlam temelli bir müdahale sağlayarak Türkiye'deki alanyazına katkıda bulunmuştur.

İkinci çalışmada, yas sürecinde anlam oluşturma süreçlerinin incelenmesi amaçlanmıştır. Bu kapsamda, alanyazında var olan teori ve modeller, varoluşçu felsefe ve psikoloji bilgisinden faydalanılarak geliştirilmiş ve yeni bir model önerisinde bulunulmuştur. Bu modelin test edilmesi sonucunda, yas döneminde yaşanan anlam krizinin, durumsal anlam ve genel anlam oluşturmaya dönüşebilmesi adına olası faktörler belirlenmiştir.

Her iki çalışmanın sonuçları birlikte değerlendirildiğinde, anlam kavramına ilişkin mevcut alanyazına önemli katkılar sunulduğu söylenilebilir. Anlam krizi, durumsal anlam ve genel anlamın tek bir modelde incelenmesi, aralarındaki ilişkilerin derinlemesine incelenmesini kolaylaştırmıştır. Genel olarak, bu araştırmanın sonuçları, Frankl'ın (1984) anlama ilişkin söylediklerini bir kez daha doğrulamaktadır. Frankl'a (1984) göre, hayatın en zor zamanlarında bile bir anlam oluşturmak mümkündür ve acı çekmek de hayatın çok temel ve ayrılmaz bir parçası olduğundan, aslında acı çekmenin de bir anlamı vardır.

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YAZARIN / AUTHOR

Soyadı / Surname : Okay
Adı / Name : Deniz
Bölümü / Department : Psikoloji / Psychology

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