THE CONCEPT OF GRATITUDE AND ITS RELATIONSHIP WITH
POSTTRAUMATIC GROWTH: ROLES OF EARLY MALADAPTIVE SCHEMATA
AND SCHEMA COPING STYLES, LOCUS OF CONTROL AND RESPONSIBILITY

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

MERVE TOPCU

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY
IN
THE DEPARTMENT OF PSYCHOLOGY

JANUARY 2016

=:

Approval of the Graduate School of Social Sciences

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ABSTRACT

THE CONCEPT OF GRATITUDE AND ITS RELATIONSHIP WITH POSTTRAUMATIC GROWTH: ROLES OF EARLY MALADAPTIVE SCHEMATA AND SCHEMA COPING STYLES, LOCUS OF CONTROL AND RESPONSIBILITY

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January 2016, 207 pages

Individuals experience diverse life events throughout life. It is known that events attributed both as good and bad yield stress. However since individuals manifest a tendency to self-actualize, in the face of stress they have a room for psychological growth as well. It was suggested that individuals who had gone through adverse life events are able to find a way to transition which alters "a stumbling block" to "a building block". In the transition, it was suggested that feeling of gratitude and schema operations are essential since they operates in cognitive processing. However cultural differences especially for gratitude have been reported. Therefore, four studies relied on qualitative and quantitative methodology were conducted to understand gratitude, namely, *minnet, şükran,* and *şükür* and its relationship with posttraumatic growth by focusing on early maladaptive schemata and schema coping styles, locus of control and responsibility while controlling the effect of gender, age, positive and negative affect, social desirability and religiosity. Pearson correlation coefficients were calculated. Series of two-stepped hierarchical analyses were run. Emotional deprivation, insufficient control / self-disipline and counter dependency, behavioral dimension of responsibility and belief in fate were the unique predictors of gratitude. Gratitude did not predict posttraumatic growth.

ÖZ

MİNNETTARLIK VE TRAVMA SONRASI GELİŞİM: ERKEN YAŞ DÖNEMİ UYUMSUZ ŞEMALARI VE BAŞA ÇIKMA YOLLARI, KONTROL ODAĞI VE SORUMLULUĞUN ROLÜ

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Ocak 2016, 207 sayfa

Hayatımız boyunca çeşitli yaşam olayları ile karşı karşıya kalırız. Biliyoruz ki hem olumlu hem de olumsuz yaşam olayları strese yol açmaktadır. Öte yandan kişiler kendilerini gerçekleştirme eğilimi ile stres durumunda psikolojik büyüme için bir alan yaratabilirler. Araştırmalar stres yaratan olumsuz olaylar yaşayan kişilerin, stresi bir engelden, bir yapıtaşına dönüştürebildiğini göstermektedir. Bu dönüşüm sürecinde bilişsel süreçlerin etkili olmasından minnet duygusunun ve şemaların önemli rolü olabileceği düşünülmektedir. Öte yandan özellikle minnet duygusunun kültürlerarası farklılıklar gösterdiği belirtilmektedir. Bu tez kapsamında, nitel ve nicel metodoloji kullanılarak dört çalışma yürütülmüştür. Çalışmanın amacı minnet, şükran ve şükür kavramlarının anlaşılması; erken dönem uyumsuz şemalar, şema başa çıkma yolları, kontrol odağı ve sorumluluk değişkenleri göz önünde bulundurularak minnet ile travma sonrası gelişme arasındaki ilişkiyi değerlendirmektir. Korelasyon ve hiyerarşik regresyon analizleri uygulanmıştır. Duygusal ihmal, aşırı bağımsızlık ve yetersiz özdenetim / öz-disiplin, kadere inanma ve sorumluluğun davranışsal boyutu, minnettarlığı yordamıştır. Minnettarlık, travma sonra büyümeyi anlamlı olarak yordamamıştır.

Anahtar kelimeler: Minnettarlık, erken dönem şemalar, travma sonrası büyüme, kontrol odağı, sorumluluk
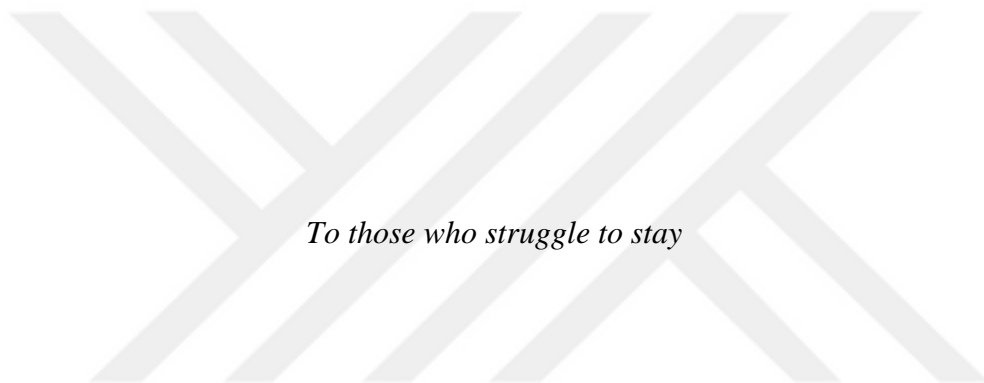
To those who struggle to stay

ACKNOWLEDGMENTS

I am grateful to all who accompany me on my journey. Throughout my journey, staying and standing still have been being my test. Accomplishing PhD and dissertation were the most challenging parts. As trying to stay and stand still, people inspired, winded me up and gave strength in diverse ways, in which even some of them are not aware of that. Now, I want to express my thankfulness to those whom I can name.

Thanks to my academic advisor Faruk Gençöz, I was able to flourish a path for myself which has turned into and became concrete in the form of my thesis. He helped me to gain insight about myself and encouraged me to scientifically study. I will always be grateful to him. I would also like to remind myself Gülbahar Baştuğ because of her unconditional support and guidance no matter time and place! I would like to thank Zeynep Gaye Çenesiz who is tenured-tracked assistant of my heart, Bahar Köse who cared about sorrow in my eyes, Nurten Özüorçun Küçükertan who helped me to communicate with my splitted-in-half ego in the form of a cushion and Derya Gürcan who is my academic sister for emotional, academic, and statistical scaffolding, guidance and support. Their contributions are priceless for me.

Faculty team of psychiatry department in Turgut Özal University are very special for me. They have faith on me. They are academically supportive to me. Within university stuff, Emine Şimşek has a special room in my heart because of being my older sister when I get confused and need guidance, my honorary mother when I need support and protection even though I am not aware of that and when she cares about my physical and psychological health more than me caring about myself, my best friend when we share, a cake for breakfast or a secret haunting from the past, and being my hardworking colleague who strives despite of being a mother of three children and whole family, a compassionate wife, and a socially minded member of different societies. I have learned from her a lot!

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CHAPTER

1. BACKGROUND INFORMATION

1. Introduction

Throughout life individuals come across diverse situations challenging to him/herself. It was suggested that even the situations attributed as good or positive lead stress (Kanner, Coyne, Schaefer & Lazarus, 1981). Although the individuals conceptualized the situation as good or bad, Rogers emphasizes individuals' tendency of self-actualization with psychological growth. He adds "… all of us have the ongoing need to heal and grow in our lives. Whether it is our awareness that we have emotional pain or that we could be more compassionate, we all have room for continual transformation" (Rogers & Jones, 1963). Literature findings also agree with Rogers's path into the pain and the growth. It was suggested that individuals who had gone through adverse life events are able to find a way to transition which alters "a stumbling block" to "a building block" (Schiraldi, 1999)". The current paper aims to understand how the stumbling block turns into the building block, in other words psychological growth, by focusing on the concept of gratitude, early maladaptive schemata and schema coping styles, locus of control and responsibility.

1.1.1 Stressful Life Events

Stress is defined as "any challenging event that requires physiological, cognitive or behavioral adaptation" and may be in form of minor like daily hassles or major like a divorce (Oltmanns & Emery, 2007). Although it is defined as an event, researchers argue whether it is explained best by looking at the appraisal of the event or at the event itself (Oltmanns & Emery, 2007). On the appraisal side, Lazarus (1966) stated that primary appraisal or evaluation of the challenge and secondary appraisal of the

resources, which the person have, to deal with the challenge determine the level of stress that the individual experience (cited in Oltmanns & Emery, 2007). On the otherside, Holmes and Rahe (1967) stated that although individuals experience countless events on daily basis, only particular ones yield significant distress among them. The common thing that brings the particular events is the requirement of change and adaptation to a new situation (cited in Dohrenwend, 1973).

The content of the stressful life events may vary. Among these events, individuals can be exposed to actual or threatened death, serious injury or sexual violence. They can either be the victim or witness as well (American Psychiatric Association, 2013). Under these circumstances, individuals are accepted as being traumatized. Of course, aftermath major life events or trauma, individuals react stressor differently. And their reaction is quite normal, but individuals with risk factors like female gender, feelings of extreme fear and hopelessness, low education and socio-economic status (Bal & Jensen, 2007) and exposed to traumatic event may develop stress-related disorders like acute stress disorder or posttraumatic stress disorder (PTSD) (APA, 2013).

Beside posttraumatic stress reactions, literature findings surprisingly claimed that survivors may report positive feedbacks as well (Levine, Laufer, Hamama-Raz, Stein, & Solomon, 2009; Tedeschi & Calhoun, 1995). In addition, studies revealed strong positive associations between posttraumatic stress and psychological growth (Morris et al., 2005; cited in Karancı, Işıklı, Aker, Gül, Erkan, Özkol & Yavuz Güzel, 2012). Parallel with the Rogers's path including the emotional pain and the growth (Rogers & Jones, 1963), it can be said that as individuals are coping with their stress, they have a potential to grow psychologically.

1.1.2 Posttraumatic growth

The term "posttraumatic growth" (PTG) is defined as positive cognitive and behavioral changes after trauma (Tedeschi & Calhoun, 2004). Theoretically researchers interested in PTG initially inspired by the work on Janoff-Bulman's (1992) model focusing on the cognitive and emotional processes that mediate the rebuilding of trauma survivors' shattered assumptions of their world. In her model, the growth manifests itself by three

domains, namely, strength through suffering, existential reevaluation and psychological preparedness. Based on Janoff-Bulman's work (1992), Tedeschi and Calhoun (1995) developed functional-descriptive model of PTG. The model suggested that trauma is defined as a metaphorically seismic event that shakes up individuals' basic schema, believes and purposes about him/herself, others and world. After exposure to the seismic event, individuals start automatically to process the event. Also followed by cognitive processing period, individuals are leaded into a deep change in their schema, which in turn guides to flourish of psychological growth (Calhoun & Tedeschi, 1995; Tedeschi & Calhoun, 2004; Karancı et al., 2012). It was suggested that individuals report changes in five domains in their lives, namely, renewed appreciation of life, new possibilities, enhanced personal strength, improved relationships with others, and spiritual change (Taku, Cann, Calhoun, & Tedeschi, 2008; Karancı et al., 2012).

Tedeschi and Calhoun's functional-descriptive model of PTG (1995) emphasized particular variables as mechanisms of change as well (Tedeschi & Calhoun, 2004). These variables were structured into six main domains. These are (1) cognitive processing, engagement, or rumination; (2) disclosure of concerns surrounding traumatic events; (3) the reactions of others to self-disclosures; (4) the socio-cultural context in which traumas occur and attempts to process, disclose, and resolve trauma; (5) the personal dispositions of the survivor and the degree to which they are resilient; and (6) the degree to which events either permit or suppress the aforementioned processes. Model of PTG is also emphasizes the relationship with wisdom, life satisfaction, and a sense of purpose in life as well (Tedeschi & McNally, 2011).

1.1.3 Stressful life events & Posttraumatic growth

Literature findings emphasizing relationship between stressful life events and PTG have been well-established. However literature findings accounting for the type of the stressful event are limited (Shakespeare-Finch & Armstrong, 2010; cited in Karancı et al., 2012). It was revealed that individuals' reactions differ due to the event that they had experienced. That is, death of a loved one, physical threat and life transitions lead more PTG (Cummings & Swickert, 2010, cited in Karancı et al., 2012). Also a study

demonstrated that individuals who have loss of a significant other experienced more PTG than those who sexually abused in terms of interpersonal relationships and appreciation of life (Karancı et al., 2012). Another study conducted with a Turkish sample indicated that those who experienced a disaster showed more PTG than those who lost a significant other. Also, it was suggested that disaster survivors demonstrated more growth on appreciation of life than individuals who in grief (Karancı et al., 2012). It was claimed that in grief individuals have feelings of guilt rooting his/her being alive so guilt may be less likely to realize the worth of living and PTG. Moreover, after disasters survivors have both financial aid and emotional support from different sources such as significant others, media, etc (Doğan, 2011; Sumer, Karancı, Berument & Gunes, 2005). This aid and support may account for more growth upon appreciation of life and interpersonal relationships (Karancı et al., 2012). As emphasized before, although literature findings reveal an association between type of life events and PTG, findings have still been limited to gain deeper understanding about these concepts so it can be said that further research is required.

1.1.4 *Early maladaptive schemata and schema coping styles*

In the literature, so far different personality characteristics or types have been studied. Personality and its relationship with PTG after experience of trauma have been emphasized as well. Findings considering personality traits revealed that being less resilient before trauma (Levine, Laufer, Stein, Hamama-Raz, & Solomon, 2009), openness to experience (Tedeschi & Calhoun, 1995; Zoellner, Rabe, Karl, & Maercker, 2008), conscientiousness and responsibility (Garnefski, Kraaij, Schroevers, & Somsen, 2008), extraversion and neuroticism (Garnefski et al., 2008; Tedeschi & Calhoun, 1995) were found to be in relation to PTG (Karancı et al., 2012).

Findings were also revealed that particular personality types or characteristics are prominent in different stressful events. For instance, in motorcycle accidents high optimism and low openness to experience were found to be related to high PTG (Zoellner, Rabe, Karl, & Maercker, 2008). In addition it was found that those who manifest PTSD symptoms and have low optimism and high openness to experience

demonstrated more PTG. Studies were focused on PTG domains and personality in the presence of PTSD symptoms as well. For instance, conscientiousness was found vital for PTG. High conscientiousness is directly related to enhanced personal strength, renewed appreciation of life and spiritual change. However in case of low conscientiousness, individuals show growth upon improved relationships with others in the presence of PTSD symptoms (Karancı et al., 2012). Previous findings explained that conscientiousness requires self-monitoring and -discipline, problem-focused coping and success-orientation (McCrae & John, 1992). It was claimed that these characteristics may have a role in cognitive processing of the trauma and problem-focused coping, in turn, lead growth upon improved relationships with others (Karancı et al., 2012). Moreover, when individuals have higher levels of PTSD symptoms, low negative valance and high neuroticism upon spiritual change and improved relationships with others; openness to experience upon improved relationships with others and personal strength were found (Karancı et al., 2012).

Literature findings summarize the relationship between PTG and personality characteristics. However, cognitive processing and other key features specific to personality characteristics have still been unclear (Karancı et al., 2012). Therefore, further studies are required to gain a deeper understanding. At this point, focusing on a term "early maladaptive schema and schema-coping styles" can be crucial. Early maladaptive schemata are comprehensive and suggested by Schema therapy approach. In the approach, elements from cognitive-behavioral, attachment, Gestalt, object relations, constructivist, and psychoanalytic schools into a unifying conceptual and treatment model have been brought together (Young, Klosko, & Weishaar, 2003). According to Young, Klosko and Weishaar (2003), the approach expands on traditional cognitive-behavioral therapy by focusing more on exploring the childhood and adolescent origins of psychological problems, on emotive techniques, on the therapist–patient relationship, and on maladaptive coping styles. They suggested the term, early maladaptive schemata which have a broad, pervasive theme or pattern; comprised of memories, emotions, cognitions, and bodily sensations; regarding oneself and one's relationships with others; developed during childhood or adolescence; elaborated

throughout one's lifetime; and dysfunctional to a significant degree. In sum, the schemata are claimed to be self-defeating emotional and cognitive patterns that start to early in our development and repeat throughout our lives.

There are five domains of the schemata, namely, disconnection and rejection, impaired autonomy and performance, impaired limits, other-directedness, and over vigilance and inhibition, which are suggested by the Young and colleagues (2003). Initially, in the disconnection and rejection domain, it was claimed that people are unable to form secure, satisfying attachments to others, and believe that their needs for stability, safety nurturance, love, and belonging will not be met. Subcategories of the first domain are abandonment/instability; mistrust/abuse; emotional deprivation with deprivation of nurturance, empathy, and protection; defectiveness/shame; and social isolation/alienation. Second domain is impaired autonomy and performance of which subcategories are dependence/incompetence; vulnerability to harm or illness; enmeshment/undeveloped self, and failure. Third domain is impaired limits with entitlement/grandiosity, insufficient self-control/self-discipline. Forth one is the other-directedness with the subcategories of subjugation with needs and emotions, self-sacrifice, and approval-seeking/recognition-seeking. Another domain is over vigilance and inhibition with negativity/pessimism; emotional inhibition; unrelenting standards/hypercriticalness, and lastly punitiveness.

According to Young, Klosko, and Weishaar (2003), there are two fundamental schema operations which are schema perpetuation and schema healing. In schema perpetuation, everything the patient does internally and behaviorally aims to keeps the schema continuing. It was suggested that schemata are perpetuated through three primary mechanisms, namely, cognitive distortions, self-defeating life patterns, and schema coping styles. Individuals misperceives situations, accentuating information that confirms the schema and minimizing or denying information that contradicts the schema in such a manner that the schema is reinforced via cognitive distortions. On the affective side, the emotions which are connected to a schema can be blocked. When the affect is blocked, it was suggested that the schema does not reach the level of conscious

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awareness. Therefore, the individual cannot initiate to change or heal the schema. When looked at the schema coping styles, it was claimed that strategies help people to deal with his/her schema, and can be in the form of behavior, emotion, and cognition. There are three maladaptive coping styles based on the all organisms' response in the face of a threat. These three basic responses are fight, flight, and freeze. In this sense, schema coping styles of overcompensation, avoidance, and surrender correspond to fight, flight, and freeze, respectively.

According to Schema therapy approach (2003), schema healing is the desired goal of schema therapy since a schema is accepted as a set of memories, emotions, bodily sensations, and cognitions. In other words, schema healing involves diminishing the intensity of the memories in association with the schema, the schema's emotional charge, the strength of the bodily sensations, and the maladaptive cognitions. The authors also stated that schemata never disappear completely. Instead, they become activated less frequently, and the related emotion overwhelms less, and not last as long. It is suggested that when patients learn to respond their schemata in a healthy way, they select more loving partners and friends, and they view themselves in a more positive perspective (Young, Klosko, & Weishaar, 2003).

In theoretical and practical literature, early maladaptive schemata and schema operations have been favored since comprehensive to understand the nature of personality. However, although schema and coping styles comprehend a broad, pervasive theme or pattern of comprised of memories, emotions, cognitions, and bodily sensations regarding oneself and one's relationships with others which has been developed during childhood or adolescence, in the literature there is no study covering their associations with PTG and stressful life events. Since early maladaptive schemata and coping styles may lead different combinations of reactions to stressful life events, it would be valuable to consider early maladaptive schemata as studying PTG aftermath stressful life events or experience of trauma.

1.5 Gratitude

The concept of gratitude has been explored in the literature of theology and philosophy throughout history (Emmons & Crumpler, 2000). Brief history of gratitude was written as well (Watkins, 2014). Basically, the word "gratitude" is derived from the Latin *gratia.* That means "have to do with kindness, generousness, gifts, the beauty of giving and receiving, or getting something for nothing" (Pruyser, 1976, p. 69). Thesaurus (2015) translates gratitude in Turkish as *şükran.* However, dictionary of Turkish Language Association (1932) suggests one synonym for *şükran,* namely, *minnettarlık.* And also, the dictionary claims that *şükür* is *minnettarlık* to God. Since it is known that experience and manifestation of gratitude diverse across religions, philosophy and cultures, beside dictionary definitions philosophers and researchers study to explain gratitude in a more detailed manner (Emmons & Crumpler, 2000). For instance, Solomon (2004) stated that Adam Smith, the philosopher, accepted the gratitude as a moral and prosocial emotion which balances self-interest and other emotions such as love and compassion within an individual; and as a source to flourish the society in a moral manner (cited in Emmons & McCullough, 2004). On the other hand, the gratitude has not seen the scientific concern in the psychology as seen in other literatures (McCullough, Kilpatrick, Emmons, & Larson, 2001). However, this portrayal is rapidly changing with an enormous amount of research published in the last few years (Wood, Joseph, & Linley, 2007), especially in the field of positive psychology (Linley, Joseph, Harrington, & Wood, 2006).

There are different approaches to define the concept of the gratitude. It was suggested that emotions in general are elicited by causal attributions (Weiner, 1981), choice processes so as happiness and sadness or by social interactions like pride, hostility and last but not least gratitude (Kemper 1978; cited in Lawler, 1992). In his theory, Kempler (1978) defines happiness, depression, fear, and anger as primary emotions, while pride, shame, gratitude as secondary (Lawler, 1992). Specifically to the gratitude, the broader definition could be the appreciation of what is valuable and meaningful to one's life (Sansone & Sansone, 2010), and a positive recognition of benefits received (Nelson, 2009). The concept includes both feelings and an attitude towards a giver and a

gift, where the gift has been freely owned without deserved effort. Thus, gratitude is accepted as other-directed, and also this other can be in different forms such as a human being or to transpersonal bodies like god or nature. It is suggested that those with a strongly grateful disposition have been found to manifest three differentiating features, namely, a sense of abundance, an appreciation of the contribution of others, and an appreciation of small pleasures (Watkins, Woodward, Stone, & Kolts,2003; cited in Nelson, 2009). Moreover, Tsang (2006) demonstrated by an experimental study of gratitude that causal attribution and event valence predict the direction and magnitude of the emotion.

In a theoretical perspective, Rosenberg's hierarchical model of affective experience (1998) suggested that the forms of affective experience could be structured into three hierarchical levels of analysis, namely, affective traits, moods, and emotions (cited in McCullough, Tsang, & Emmons, 2004). According to the Rosenberg's theory, affective traits are "stable predispositions toward certain types of emotional responding" which "set the threshold for the occurrence of particular emotional states". In the case of gratitude, it is stated by Watkins (2004) that people with higher scores on measures of gratitude as an affective trait tend to experience a high degree of life satisfaction and positive effects such as happiness, vitality, and hope. It was also found that they experience relatively low levels of negative effects such as resentment, depression, and envy (cited in Emmons & McCullough, 2003). Finally, McCullough, Emmons, and Tsang (2002) found that people with higher scores on measures of gratitude also scored higher on measures of prosocial behavior, empathy, forgiveness, religiousness, and spirituality. In addition, it was found that the grateful disposition seems related most strongly and positively to agreeableness and negatively to neuroticism among the Big Five.

The level of emotions was defined as "acute, intense, and typically brief psychophysiological alterations that result from a response to a meaningful situation in one's environment" by Rosenberg in 1998 (cited in McCullough, Tsang, & Emmons, 2004), McCullough, Kilpatrick, Emmons, and Larson, (2001) concluded from several studies that "people experience the gratitude most consistently and strongly when they

perceive themselves to be recipients of an intentionally rendered benefit that is both valuable to the beneficiary and costly to the benefactor". Furthermore, the researchers stated that the gratitude has a specific action tendency, which means the contribution to the welfare of the benefactor or a third party in the future.

Lastly, on the level of moods, Rosenberg (1998) suggested that moods fluctuate throughout or across days. Mood is like a subordinate to affective traits but a superordinate to discrete emotion episodes, and includes a stable component that is attributable in part to individual differences (cited in McCullough, Tsang, & Emmons, 2004). On the other hand, mood also varies across days as well. Therefore, the mood may be an important connection between affective traits and emotions. In addition, Rosenberg (1998) claimed that moods are essential because they are expected to have pervasive influence on individual's consciousness that emotions simply cannot because of their relatively short duration. The relatively long duration of moods might allow them to affect some psychological phenomena such as information processing and physiological reactivity over relatively long period of time (cited in McCullough, Tsang, & Emmons, 2004). Especially, many of the presumed socially effective form of gratitude such as prosocial behavior and social support (McCullough et al., 2002), as well as psychological influences of gratitude such as better dealing with stress are probably routed from the mood form of gratitude since the duration of emotions is too short unlikely the gratitude as a mood (McCullough, Tsang, & Emmons, 2004).

Beside the approach of McCullough, Tsang, and Emmons (2004) to account for the concept of gratitude routed from the Rosenberg's theory (1998), Wood, Maltby, Steward, Linley, and Joseph (2008) suggested a socio-cognitive model of state and trait gratitude. According to their model, appraising prosocial situations in terms of value, cost, and genuine helpfulness mediate the relationship between trait and state levels of gratitude. Initially, the researchers claimed that after a person is helped, s/he makes several attributions about the nature of the help, and those attributions naturally construct a benefit appraisal. Secondly, it was stated that the benefit appraisals cause the experience of state gratitude, and the appraisals lead people higher in trait gratitude to

make more positive benefit appraisals. Lastly, they suggested that more positive benefit appraisals explain why trait and state levels of gratitude are linked.

In the literature, it was also stated the relationship between the gratitude and psychological (Wood, Joseph, & Maltby, 2009) and physiological well-being (Alspach, 2009). It was found that higher levels of gratitude led to higher levels of perceived social support, and lower levels of stress and depression within individuals. In addition, it was suggested that the overall gratitude seems to directly promote social support, and to protect people from stress and depression, which can be accepted as essential implications for clinical interventions (Wood et al., 2008). Also, regarding the direct and positive relationship between expression of gratitude and one's sense of well-being, research conducted by Emmons and McCullough (2003) supports the intrinsically rewarding experience of gratitude which is in relation with greater optimism for the future, as well as with higher levels of contentment and satisfaction with one's life (Walker & Pitts, 1998). In another words, instead of ruminating over negative aspects of life, individuals who appreciate and share gratitude seem able to feel joy from whatever their current circumstances may be (Alspach, 2009).

In contrast to relationship between gratitude and well-being, recently it was suggested that gratitude norms may function to motivate people to express system-justifying beliefs and attitudes (Eibach, Wilmot, & Libby, 2015). It was said,

[W]hen people feel grateful for the benefits they receive from sociopolitical institutions, they may feel compelled to express their appreciation by self-censoring any grievances they may have about the functioning of their system. We review theory and research on the psychology of gratitude and integrate it with theory and research on the system-justification motive. We illustrate how new insights into various effects in the literature on ideology and system justification might be gained by considering how the expression of system-justifying opinions might function as an expression of gratitude toward one's system. We speculate that this system-justifying function of gratitude is a consequence of social norms that overgeneralize the domain of gratitude from the context of interpersonal relations between peers to the context of relations with the larger, impersonal systems that govern people's lives. (Eibach, Wilmot, & Libby, 2015).

Research debates true gratitude versus superfical kindness (Fredrickson, Tugade, Waugh, & Larkin, 2003) actually may be related to system-justification function of

gratitude. However, it can be said that a newborn idea confronts findings related to gratitude and needs for futher research.

Besides the common features of the gratitude, cultural differences also reported by the researchers as well. For instance, Naito, Wangwan, and Tani (2005) suggested that receiving favors from others may lead feeling of indebtedness, shame, and self-condemnation in addition to the positive feelings of thankfulness within individuals in some societies. In Turkish culture and Islam, gratitude is a special value as well (Söylemez & Kırkkılıç, 2015). So far there has been only four studies that investigating gratitude in Turkish culture (Yüksel & Oğuz Duran, 2012; Ayten, Göcen, Sevinç, & Öztürk, 2012; Satici, Uysal, & Akin, 2014; Oğuz Duran & Tan, 2013). However, in Turkish language, there are different terms like "*minnet*", "*şükretmek*", "*şükran duymak*" to cover the concept of gratitude in daily language. These two studies are not congruent each other in terms of Turkish meaning. Therefore, it can be concluded that focusing on gratitude in Turkey would also provides valuable cultural information about the concept of gratitude.

In summary, although the concept of gratitude has been explored by different disciplines so far it has gained the scientific concern in psychology lately. According to the literature, the general definition of the gratitude could be appreciation of what is valuable and meaningful to one's life. Beside the common nature of the gratitude, some cultural differences mentioned as well. In the theoretical perspective, with respect to the Rosenberg's hierarchical model of affective experience, gratitude can be explained in three modes: affective traits, moods, and emotions. Also, Wood et al. (2008) suggested another view of gratitude with a socio-cognitive model of state and trait gratitude. All have particular associations with different aspects of the psychological phenomena such as life satisfaction, coping, and personality. Lastly, the relationship between gratitude and psychological well-being emphasizes important clinical implications.

1.1.6 Gratitude & Posttraumatic growth

Considering the previous findings, it can be said that gratitude is not related to a naive, Pollyannaish and rose-colored glasses outlook on life. Gratitude includes meaningful

and positive changes in our life and to become a more grateful person. Therefore, it can be said that with intentional exploring ways to deepen and broaden our sense of appreciation may lead growth. Also, focusing on what one has and can do may provide living in the present and enrich gratitude and, in turn, may improve psychological growth and heal. It was suggested that gratitude has a strong correlation with generosity. With generosity, individuals are better listener to others and more care giving. In addition, whatever the past experience is, it is said that gratitude keeps the individuals in the present (Minear, 2013).

Stressful life events can influence our schemata, beliefs and rules about ourselves, others and the world and strengths emotions like anger (McHugh, Forbes, Bates, Hopwood, & Creamer, 2012). In the face of an adverse event, cognitive processes can be related to poor adjustment, and can alleviate PTSD with psychological growth (Van Loey, Van Son, Van der Heijden, & Ellis, 2008). In addition, survivors want to differentiate those who give emotional support to them. At this point it can be said that gratitude leads ability to recognize and focus on positives received (e.g., letters of appreciation or public recognition) (Vázquez, Pérez-Sales, & Ochoa, 2012). The first study in the literature examining the relationship between posttrauma stress and gratitude revealed that as posttrauma gratitude scores increases, PTSD symptoms decrease in women. It was suggested that gratitude is not being felt simply due to unexpected positive outcomes aftermath stressful events; but should be due to reflection of individual features (Vernon, Dillon, & Steiner, 2009). Another research emphisizing the relationship between gratitude and PTG revealed that gratitude is positively correlated with PTG in patients with breast cancer (Ruini, & Vescovelli, 2013). However, findings point out significant relationship between gratitude and PTG and role of individual differences in cognitive processing aftermath traumatic events, none of them accounts for reasons or mechanisms in detail.

1.1.7 Locus of control, Gratitude & Posttraumatic growth

Event appraisals by the individuals are depending on whether individuals have a sense of control upon reinforcement or a reward. In other words, individuals' causal

attributions between their behavior and a reward determine their future behaviors. It was suggested that when an individual perceives his/her control over an action limited, then the action is perceived as a result of luck, chance, and fate, as under the control of powerful others, or as unpredictable (Rotter, 1966). That is, when the event is perceived by an individual as contingent upon his/her behavior, it is called internal locus of control. Otherwise it is called external locus of control (Rotter, 1966).

Locus of control is accepted as a defense mechanism against failure (Merton, 1946; Rotter, 1966). Merton (1946) stated that external locus of control serves "the psychological function of enabling people to preserve their self esteem in the face of failure" and "individuals act to curtail sustained endeavor" or passivity (Rotter, 1966). Crandall (1963) supported the idea of Merton (1946) with a reversed point of view. That is, individuals with high need of achievement have some belief in themselves to determine the outcome of their efforts (cited in Rotter, 1966). They are more likely to be alert to environment for future behavior; to improve his/her environment; to emphasize greater value on skill or achievement reinforcements and his/her failures; and to be resistive to subtle attempts to influence him/her (Rotter, 1966). In addition, causal attributions of failure also determine emotions as well. It was suggested that when a failure is perceived internally-caused, it yields self-directed pride (Weiner et al. 1979; Lefcourt, Martin, & Warecanad, 1984) or shame (Weiner et al. 1979), whereas externally-caused failure leads anger, surprise, gratitude, resentment (Weiner et al. 1979), gratitude or hostility (Lawler, 1992). When an achievement is perceived internally-caused, individuals report feelings of pride, competence, confidence, satisfaction, and zest (Weiner et al., 1978, 1979).

Individuals are influenced by the culture as well. Inefficiency and passivity in societies manifest themselves with belief in luck or chance (Veblcn, 1899; cited in Rotter, 1966). Veblcn (1899) suggested that a belief in external factors as a solution to individuals' problems was characterized by less productivity followed a belief in external control of reinforcements which is related to a general passivity (Rotter, 1966). Moreover individuals' high sense of control leads positive emotion (happiness, pride, gratitude) in

groups. However individuals' positive emotions strengthen attachments to the group and perceived them more responsible for the behavior (Lawler, 1992). Additionally social affirmation over individuals' sense of control influences individual's emotions as well. That is, it was suggested that when an individual's sense of control was reaffirmed by the group, individual experiences positive emotions like happiness, pride, or gratitude. On the other hand, when the group affirms lack of control, then individual experiences negative emotions such as sadness, shame, or hostility (Lawler, 1992). Lastly, it was stated that individuals' sense of control predicted PTG. However literature findings revealing the relationship between locus of control and PTG are limited and needs further future research (Dekel, Mandl, & Solomon, 2011).

1.1.8 Responsibility, Gratitude & Posttraumatic growth

Every act has its subsequent consequences. When individuals feel responsible for their behaviors, they feel guilt, shame or self-directed anger. As dealing with these emotions, either may individuals deny and relabel the circumstances or they can appreciate and feel contentment. It was suggested that the key process is our cognitions upon the social role taking and feeling responsibility. It was stated that in face of stress individuals manifest self-reflectively examination but they do not evaluate that their reactions to a circumstance is a result of their limited cognitive perspective. In order to take responsibility, it was stated that individuals should accept their emotions; feel relieved from stepping back to frightening imagine of facing emotions; find peace, contentment and control over the circumstances; and then take a social role and responsibility (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). This process may also yield into a deep change in their schema which in turn guides to flourish of growth (Calhoun & Tedeschi, 1995; Tedeschi & Calhoun, 2004; Karancı et al., 2012). Although it is a quick sentence, it requires a self-discovery and affirmation (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). At this point schema maintenance would keep individuals away from self-discovery and affirmation by violating personal values or alienation from self-concept (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992)

or cognitive distortions, self-defeating life patterns, and schema coping styles (Young et al., 2003).

1.1.9. Social desirability, Gratitude & Posttraumatic growth

Since gratitude is accepted as a moral emotion, unsurprisingly gratitude has high social acceptance and being valued in the society (Watkins, Woodward, Stone, & Kolts, 2003). A study revealed that among 844 descriptive trait words, "grateful" was rated likeable in the top of four percent (Dumas, Johnson, & Lynch, 2002). Therefore, likeableness may make individuals respond in a socially desirable way. Even children's expression of gratitude may yield superficially kind responses rather than true gratitude (Bono & Froh, 2009).

In the literature, it was also stated that expressing gratitude is "inherently incompatible with negative affect" and may block the expression of negative emotions (McCullough et al., 2002). Since expression of the negative emotions may lead social anxiety due to the fear of rejection and loss of approval, gratitude may serve as an adaptive coping strategy (Fredrickson, Tugade, Waugh, & Larkin, 2003). However, in such a case whether individuals feel true gratitude or superficial feelings is debatable. Lately in the literature, researchers interested in gratitude take social desirability factor into consideration (Wood, Joseph, Lloyd & Atkins, 2009).Since social desirability may be in the form of or related to individuals' cognitive distortions, self-defeating life patterns, and schema coping styles. Therefore it may have a role of schema perpetuation or maintenance by keeping individuals in a superficially kindness or true gratitude.

2. AIMS OF THE STUDY IN GENERAL

In the literature there are enormous research investigating gratitude, early maladaptive schemata and coping styles, responsibility, locus of control and posttraumatic growth individually. On the other hand, although they are correlated with each other, so far there has been no study aiming to investigate their relationship directly. Secondly, in the literature there are studies focusing on responsibility. However in literature limited number of reliable and valid measures used to assess responsibility. In general, measures focus on situations that individuals feel responsible or sense of responsibility for specific settings and roles (Wiebe et al., 2014; Jaworski & Adamus, 2015). However, none of them have considered responsibility in general. This need is common in Turkey, too. In order to be able to assess the role of responsibility within the relationship between gratitude and posttraumatic growth, it is aimed to develop a responsibility scale. Lastly, gratitude is a moral concept that manifests itself with culture-specific features. Therefore, another aim is to gain understanding for gratitude in Turkish sample. To be able to reach these aims, four studies with three separate data were conducted. These studies will be called pilot study (pilot study), reliability and validity studies of responsibility scale (study I), qualitative study of gratitude (study II) and main study (study III) throughout the paper, respectively. Since the main aim is to focus on study III, all results were discussed in individual discussion section.

3. METHOD AND RESULTS

3.1 Pilot study

3.1.1 Specific aims of the study

In the literature, word "gratitude" is used to explain other-directed (Watkins, Woodward, Stone, & Kolts, 2003; cited in Nelson, 2009), moral emotion (cited in Solomon, 2004) related to appreciation of what is valuable and meaningful to one's life, life satisfaction (Sansone & Sansone, 2010), positive recognition of benefits received (Nelson, 2009) and sense of abundance, an appreciation of the contribution of others and small pleasures (Watkins, Woodward, Stone, & Kolts,2003; cited in Nelson, 2009). However, in Turkish three words "*minnet*", "*şükran*" and "*şükür*" are used interchangeably and complementarily. Also cultural differences were previously reported in the literature (Naito, Wangwan, and Tani, 2005). So far there has been no study to qualitatively search these words' definitions and operationally define them to avoid ambiguity. In addition, models accounting for gratitude emphasize both affective and trait forms of gratitude (Wood, Maltby, Steward, Linley, and Joseph, 2008; Rosenberg, 1998, cited in Emmons & McCullough, 2003). Since both affect and trait forms are related to cognition, the Turkish Basic Personality Traits Inventory added because of its practical use (Gençöz & Öncül, 2012). Consequently, the pilot study aims to investigate definitions and examples of feelings *minnet*, *şükran* and *şükür,* and associated basic cognitions in daily life and to gain insight for preparation of further detailed questions, which will be described within the context of study II.

3.1.2 Method

3.1.2. 1 Procedure

In order to gain a general understanding about the nature of the gratitude in a Turkish sample, a socio-demographic form including age, gender, marital, occupational and

educational statuses and residency, questions focusing on gratitude and its three possible meanings in Turkish, namely, *minnet, şükran* and *şükür* were listed (see Appendix A). Also the Turkish basic personality traits inventory (Gençöz & Öncül, 2012) and the Turkish version of the Gratitude Questionnaire (Yüksel & Oğuz Duran, 2012) added. Informed consent was given as well. Ethical approval was taken from ethical committee of Turgut Özal University.

3.1.2.2 Participants

Forms and inventories were sent through email to 50 students from first-grade in school of medicine. Only 7 of them returned the forms back.

3.1.2.3 *Statistical analysis*

Although number of participants was quite limited, to gain insight content analysis was conducted.

3.1.3 Results

Limited number of the participants prevented to statistically analyze the demographic and personality characteristics of the sample and gratitude scores. However, individuals' answers to questions related to the concept of gratitude had been investigated. Participants described the *minnet* as feeling of indebtness when the receiver needs help. Help, that is needed, is more likely to rooted from a daily hassle like doing a homework. Feeling of *minnet* also courage's to help to the giver in the future and to a human being. Among the answers *minnet* does not differentiates from *şükran. Şükür,* on the other hand, have similar characteristics with *minnet* but it is felt to god and related to focusing on positives and thinking worse situations that the individual had faced. Also *şükür* covers *minnet* and *şükran* since it was thought that even coming up with an individual who helps to the person in need is a thing that the receiver should feel *şükür.* Surprisingly, compassion is described as a feeling that leads mercy and love and a motivation to help to the individual in need. Therefore, it can be concluded that compassion and gratitude may be reciprocal to each other.

3.2 Study I: Psychometric properties of the Responsibility Scale in Turkish sample

3.2.1 Specific aims of the studies

It was previously mentioned that responsibility is closely related to emotional awareness and acceptance, dealing with emotions, having control over the situation and active role taking (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). As mentioned before measures focusing on responsibility are specific to settings or roles (Wiebe et al., 2014; Jaworski & Adamus, 2015). However none of them have considered responsibility in general. This need is valid in Turkey, too. In order to be able to assess the responsibility, study I aims to develop a responsibility scale. Study I has two parts to determine reliability (Study Ia) and validity (Study Ib) statistics of the Responsibility Scale (RS).

3.2.2 Method

The purpose of this part is to describe the development of the RS, which is a new instrument that aims to cover subjective perception of responsibility in general. Factor analysis and split half reliability (Cronbach's coefficient alpha) of RS were conducted to establish reliability. Concurrent validity was also studied.

3.2.3 Study Ia: Reliability study for development the Responsibility Scale

3.2.3.1 Participants

In the first study, A total of 270 individuals participated in the study. 217 (80.4%) females and 53 (19.6%) males enrolled. The age of the subjects ranged from 18 to 52 years (M = 29.54, SD = 5.81). Socio-demographic information of the participants was presented in table-1 in detail. Conveniently sampled participants were included the study. Though gender ratio was in favor of females, t test did not reveal any significant gender difference for the measures of total RS (t (268) = -.233, p > .05).

3.2.3.2 Procedure

Two studies were conducted in order to develop RS and to be able to report reliability and validity statistics. In the first study the aim was to examine reliability statistics. 34-item RS was administered via online survey with informed consent and brief explanation of the study in the first page. Construction and revision phases of RS were described in following part in detail. The total administration time for the RS was approximately 5 minutes.

3.2.3.3 Scale construction

In order to state the items for RS, 4 people (one clinical psychologist, two psychiatrists and one naive person) were interviewed. According to their definition of responsibility and given examples 8 factors comprising of 44 items were determined at first. RS was constructed with 44 items addressing responsibility in the following areas: awareness (1) (e.g. "Bir görev üstlendiğimde, kime karşı sorumlu olduğumu bilirim "), reasoning (2) (e.g. "Planlarımı kolaylıkla yerine getirebilirim"), empathy (3) (e.g. "Bana güvenen insanları hayal kırıklığına uğratmak istemem"), satisfaction (4) (e.g. "Sorumluluklarımı yerine getirmek beni mutlu eder"), tolerance to anxiety (5) (e.g., Zor bir iş karşısında kolaylıkla vazgeçerim), flexibility (6) (e.g. "Hata yaptığımda bundan ders çıkartmaya çalışırım"), coping skills (7) (e.g. "Üzerime düşen bir görevi yerine getirmediğimde, bunu saklamaya çalışırım") and feedbacks from others (8) (e.g. "Başkalarının benim hakkımda ne düşündüklerini önemserim") in different roles such as gender, social and personal. Each item was rated on a 5-point-Likert-type scale ranging from never (0) to always (4). Five items were reversed. A pilot study with 5 conveniently sampled participants was conducted to prevent confusion and ambiguity. Statements were refined and 10 items were excluded. After that, two studies yielded the changes described later. RS was revised, and current version of the RS was developed.

3.2.3.4 Statistical analyses

The purpose of this part is to describe the development of the RS, which is a new instrument that aims to cover subjective perception of responsibility in general. Both the internal reliability (Cronbach's coefficient alpha) and split-half reliability of RS were

established. Factor analysis used to determine validity. Results of Study Ia explained in part 4.5. together with results of Study Ib.

3.2.4 Study Ib: Validity study for the Responsibility Scale

3.2.4.1 Participants

Previously it was stated that two studies were conducted in order to develop RS. In the second study, 253 (75.3%) females and 83 (24.7%) males enrolled. The age of the subjects ranged from 18 to 52 years (M = 30.04, SD = 12.18). Socio-demographic information of the participants was presented in Table 2 in detail. Conveniently sampled participants both via online and paper-pencil-format participation were included the study. Though gender ratio was in favor of females, t test was run across gender. Results revealed significant gender difference for the measure of RS (t (334) = 2.441, p < .05).

3.2.4.2 *Procedure*

Data for validity was collected within data of Study III. After revision, described later, RS was administered with an inventory both in paper-and-pencil and online format (see part 4.4.3.). Instruments were presented in a randomized order so as to eliminate the effect of sequencing. The first page included informed consent and brief explanation of the study. Since individuals were asked traumatic event history debriefing form and information related to clinical support in case of need were given as well. The total administration time for whole inventory was approximately 50 minutes.

3.2.4.3 Instruments

To assess validity of RS measure, the Positive and Negative Affect Scale (PANAS) – guilt item, the Locus of Control Scale (LoC) and the Young Schema Questionnaire Short Form (YSQ SF) subscales were used (see part 4.4.3.)

3.2.4.4 *Statistical analysis*

In order to assess concurrent validity of RS and its subscales, correlation analysis were run. Correlation coefficients were calculated across RS total and the PANAS-guilt item, locus of control subscales and the Young Schema Questionnaire Short Form (YSQ SF) subscales.

3.2.5 Results of Stuy Ia and Study Ib

3.2.5.1 Descriptive statistics and frequency analysis

A total of 270 participants included into the first study, which aim scale construction and factor analysis. Participants assessed in terms of gender, relationship status, education, occupation and place that lived in the longest time (Table 1). Frequency of the groups was compared by χ^2 analysis of independence. Group frequencies were significantly different from each other across gender, relationship and occupation ($p<.000$). However, observed cell size for place that lived the longest time and grade school education cell size were below the expected cell criteria of 5. Therefore their significance was not accepted valid (Table 1). Participant's mean of age was 29.55 (SD = 5.81). T test revealed that there was no statistical difference between female (M = 29.30, SD = 5.81) and male (M = 30.55, SD = 5.71) participants in terms of age (t(268) = -1.401, $p > .05$).

Table 1. Socio-demographic information of the participants in Study I

	n(%)	χ^2	p
Gender		99.615	.000
Female	217 (80.4)		
Male	53 (19.6)		
Relationship status		67.274	.000
Single	96 (35.6)		
In a relationship	73 (27)		
Married	90 (33.3)		
Divorced	11 (4.1)		
Education		71.356	.000*
Grade school	0 (0)*		
High school	25 (9.3)		
University	116 (43)		
Graduate	129 (47.8)		
Occupation		102.059	.000
Employed	218 (80.7)		
Unemployed	52 (19.3)		
Place lived in the longest time		354.741	.000
Village	2 (.7)		
Town	19 (7)		
City	51 (18.9)		
Metropolitan	198 (73.3)		

Note. *since n<2, *p* value was invalid.

336 participants included into the second study, which is also mentioned as study III. Similarly to the first study, participants assessed in terms of gender, relationship status, education, occupation and place that lived in the longest time (Table 2). Frequency of the groups was compared by χ^2 analysis of independence. Group frequencies were significantly different from each other across all variables ($p = .000$). Mean age of participants' was 30.04 (SD = 12.18). T test revealed that there was a statistical difference between female (M = 28.17, SD = 11.09) and male (M = 35.76, SD = 13.60) participants in terms of age ($t(334) = -5.106$, $p > .001$).

Table 2. Socio-demographic information of the participants in the Study III

	n(%)	χ^2	p
Gender		86.012	.000
Female	253 (75.3)		
Male	83 (24.7)		
Relationship status		177.595	.000
Single	159 (47.3)		
In a relationship	44 (13.1)		
Married	126 (37.5)		
Divorced	7 (2.1)		
Education		289.238	.000
Grade school	16 (4.8)		
High school	62 (18.5)		
University	216 (64.3)		
Graduate	42 (12.5)		
Occupation		108. 696	.000
Employed	189 (56.3)		
Unemployed	114 (33.9)		
Retired	33 (9.8)		
Place lived in the longest time		290.625	.000
Village	17 (5.1)		
Town	62 (18.5)		
City	(76.5)		

3.2.5.2 Factor structure

In order to examine factor structure of RS, principal components analysis (PCA) was performed by using direct oblimin (N=270). Kaiser-Meyer-Olkin measure of sampling adequacy was .86. Bartlett's test reveal at least one significant correlation with a significant p value (p=.000). According to item distribution, 10 factor-solutions were concluded with eigen values of 7.40, 2.62, 1.69, 1.48, 1.39, 1.22, 1.20, 1.13, 1.12 and 1.08, respectively. Explained variance for these 10 factors was 21.76, 7.71, 4.98, 4.34, 4.09, 3.57, 3.51, 3.32, 3.31 and 3.16, respectively (Table 3). However, scree plots determined 2-factor-solution (Figure-1). Monte Carlo PCA for parallel analysis revealed three significant eigen values. Lastly, three variables or factors were contributing and predicting in a meaningful way when extracted negative correlations between variable and factor, cross loadings and factors with at least three loading variables. Therefore, PCA was repeated as forcing the variables into three factors. In the second PCA, while item 14 and item 16 did not loaded any factor, item 3, 4, 5, 10, 11, 12, 19 and 31 were negatively loaded to the factor 3 (Table 4). Therefore 10 variables were excluded. Third PCA was run (Table 3).
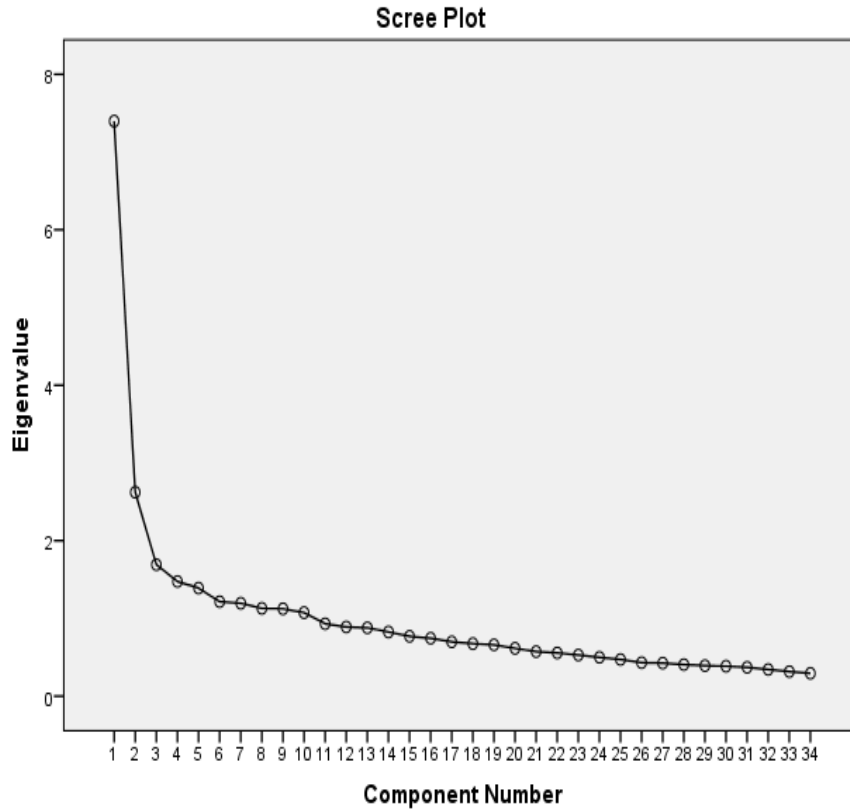
Figure 1. Scree plot for the first PCA

Third and last PCA determined the final version of the RS's factor structure comprising of 24 items (Appendix-1). Twelve items constituted the first factor called emotional dimension of responsibility (e.g. "Üzerime düşenleri yerine getirmenin önemli olduğuna inanırım."; "Bir görev üstlendiğimde, kime karşı sorumlu olduğumun farkındayımdır.") and the alpha coefficient for the first factor was .84 (n = 12). The second factor which was comprised of seven items (e.g." Üzerime düşenleri yerine getirirken, becerilerimin farkındayımdır."; "Üzerime düşenleri yerine getirirken, kısıtlılıklarımın farkındayımdır.") and was named as behavioral dimension of responsibility (n = 7). The second factor has an alpha coefficient of .65. The third factor called cognitive dimension of responsibility was constituted by five items (e.g. "Becerebileceğimi

düşündüğüm bir işi, yapmaya çalışırım.."; "Kurallara uymakta zorluk çekmem.") (n = 5). The alpha coefficient for the third factor was .54. Internal consistency for whole scale was .82.

Table 3. Summary table for PCA analyses

F	PCA-1*				PCA-3**			
	Eigen values	% of variance	Cumulative variance %	Monte Carlo M (%)	Eigen values	% of variance	Cumulative variance %	Monte Carlo M (%)
F1	7.40	21.76	21.76	1.72 (.181)	5.92	24.69	24.69	1.58 (1.66)
F2	2.62	7.71	29.47	1.63 (1.69)	2.16	9.00	33.69	1.48 (1.55)
F3	1.69	4.98	34.44	1.57 (1.63)	1.32	5.51	39.19	1.40 (1.46)
F4	1.48	4.33	38.78	1.50 (1.55)				
F5	1.39	4.09	42.87	1.45 (1.49)				
F6	1.22	3.57	46.44	1.39 (1.44)				
F7	1.20	3.51	49.96	1.35 (1.39)				
F8	1.13	3.32	53.28	1.31 (1.34)				
F9	1.12	3.31	56.58	1.26 (1.30)				
F10	1.08	3.16	59.75	1.22 (1.26)				

Note. F = Factors. * Variable size = 34, ** Variable size = 24.

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Table 4. Factor loadings for the Responsibility Scale

Factor 1 (Emotional dimension) Variance % = 20.03, α = .84			Factor 2 (Behavioral dimesion) Variance % = 13.46, α =.65			Factor 3 (Cognitive dimension) Variance % = 7.04, α = .54		
Item #	Loading	*r***	Item #	Loading	*r*	Item #	Loading	*r*
1	.519	.519	7	.458	.450	6	.396	.411
2	.406	.456	9*	.302	.156	17*	.618	.268
8	.581	.457	15*	.599	.324	20	.525	.092
13	.540	.263	21*	.715	.366	25	.354	.369
18	.410	.522	22	.461	.124	26	.370	.490
24	.604	.493	23*	.727	.217			
27	.469	.497	30	.493	.510			
28	.693	.635						
29	.721	.411						
32	.729	.465						
33	.507	.548						
34	.486	.370						

Note. * Reversed items, ** Item-total correlation coeficients.

3.2.5.3 Reliability

Additionally to consistency coefficients, split-half reliability values were computed for the whole scale and subscales. Guttman split-half reliability coefficient for total RS was 73. Cronbach's alpha coefficients for first and second halves of the whole scale each with 12 items were .74 and .71, respectively. Guttman split-half reliability coefficient for first factor with 12 items was .80. Cronbach's alpha coefficients for first and second halves of the whole scale each with 6 items were .70 and .76, respectively. Guttman split-half reliability coefficient for second factor with 7 items was .72. Cronbach's alpha coefficients for first half comprising of 4 items and second half comprising of 3 items were .45 and .39, respectively. Lastly, Guttman split-half reliability coefficient for third factor with 5 items was .45. Cronbach's alpha coefficients for first half comprising of 3 items and second half comprising of 2 items were .41 and .49, respectively.

3.2.5.4 Concurrent validity

In order to assess the RS's concurrent validity, correlation of the RS total score with the YSQSF, subscales of the Locus of control scale and the PANAS's guilt item were examined (Table 5) (N=336). Results revealed that RS total score had negative low correlation with personal control ($r = -.15$, $p < .05$), meaninglessness of the effortfulness ($r = -.24$, $p < .000$), belief in an unjust world ($r = -.26$, $p < .000$), guilt ($r = -.27$, $p < .000$), negativity / pessimissim ($r = -.29$, $p < .000$), social isolation ($r = -.29$, $p < .000$), emotional inhibition ($r = -.27$, $p < .000$), abandonment ($r = -.26$, $p < .000$), vulnerability to harm or illness ($r = -.19$, $p < .05$) and unrelenting standarts / hypercriticalness ($r = .11$, $p < .05$). Moreover RS had negative moderate correlation with emotional deprivation ($r = -.34$, $p < .000$), failure to achieve ($r = -.45$, $p < .000$), enmeshment ($r = -.39$, $p < .000$) and defectiveness ($r = -.38$, $p < .000$). Lastly, RS had positive low correlation with punitiveness ($r = .23$, $p < .000$). Results for the RS total score and subscales were summarized in Table 5.

Table 5. Correlations between measures

	RS	Ed	Bd	Cd
PC	-.15*	-.14*	-.02	-.20
BC	-.03	-.01	-.11	.04
ME	-.24**	-.15*	-.30**	-.17*
BF	.09	.12*	-.04	.11
BW	-.26**	-.17*	-.32**	-.12*
PANAS-Q	-.27**	-.23**	-.19**	-.20**
ED	-.34**	-.26**	-.30**	-.24**
F	-.45**	-.34**	-.49**	-.25**
Pe	-.29**	-.19*	-.31**	-.20**
SI	-.29**	-.20**	-.33**	-.13*
EI	-.27**	-.20**	-.31**	-.12*
En	-.39**	-.31**	-.40**	-.23**
AS	-.05	.00	-.09	-.05
InSC	-.02	-.02	-.02	-.01
SS	.05	.13*	-.13*	.07
A	-.26**	-.19*	-.32**	-.10
Pu	.23**	.28**	.04	.18**
D	-.38**	-.32**	-.37**	-.20**
Harm	-.19*	-.13*	-.20**	-.13*
Stand	.11*	.07	.09	.12*

Note. RS = The Responsibility Scale, Ed = Emotional dimesnsion, Bd = Behavioral dimension, Cd = Cognitive dimension, PS = Personal control, BC = belief in chance, ME = Meaninglessness of the effortfulness, BF = belief in fate, BW = belief in an unjust world, PANAS-Q = guilt, ED = Emotional deprivation, F = failure to achieve, Pe = negativity / pessimissim, SI = social isolation, EI = emotional inhibition, En = enmeshment, AS = approval seeking, InSC = Insufficient self-control, SS = self-sacrifice, A = abandonment, Pu = punitiveness, D = defectiveness, Harm = vulnerability to harm or illness, Stand = unrelenting standarts / hypercriticalness.

*p<05; **p<.001.

3.3. Study II: Gratitude in Turkish culture: A qualitative approach

3.3.1 Specific aims of the studies

Pilot study's aim was to assess cognitions, definitions and examples of feelings *minnet*, *şükran* and *şükür* in daily life and to gain insight for preparation of further detailed questions. Preliminary and limited results gained from pilot study strengthen the hypothesis that the concept of gratitude has different cultural features specific to Turkish culture (see part 5.3.2.). Since gratitude includes meaningful and positive changes in our life, intentional exploring ways to deepen and broaden our sense of appreciation, living in the present, generosity (Minear, 2013), coping with stress by focusing on positives (Van Loey, Van Son, Van der Heijden, and Ellis, 2008), gratitude and posttraumatic growth may be closely related. Unexpectedly and surprisingly, compassion is described as a feeling that leads mercy and love and a motivation to help to the individual in need. Therefore, beside detailed open-ended questions due to results from pilot study, open-ended questions related to compassion, trauma and gratitude were also added (Appendix A & B). Aim is to assess definitions, examples of feelings *minnet*, *şükran*, *şükür* and compassion, *şefkat* in daily life. Additionally, purpose is to examine the relationship between gratitude and posttraumatic experiences qualitatively.

3.3.2 Method

Regarding the preliminary findings, the concept of gratitude seems to involve *minnet, şükür* and *şükran,* and to relate compassion, *şefkat.* However, further studies are required. Therefore in current study the questions related to gratitude became more detailed. Compassion added. To be able to understand the concept of gratitude within Turkish culture, list of open-ended questions were presented (Appendix B).

3.3.2.1 Participants

Total of 336 participants joined in the study both via online and paper-pencil format. Only conveniently sampled participants who answered open-ended questions in paper-pencil format included in order to qualitatively study gratitude. Thus, 298 participants enrolled in the study. 224 (75.2%) females and 74 (24. 8%) males participated. The age of the subjects ranged from 18 to 65 years (M = 30.30, SD = 12.68). Socio-demographic information of the participants was presented in Table 6 in detail.

3.2.2.2 Procedure

Informed consent.was given at first. Participants initally filled in sociodemographic form and 12 open-ended questions about *minnet, şükür, şükran* and compassion, *şefkat.* Participants were asked to define these feelings, to give examples accounting for their experience of these feelings, and specify the subject of these feelings. Also they were asked to name three things that make them feel happy in their life and state whether there is a relationship between these three things and past trauma experience (Appendix B for open-ended questions). Aim of asking these open-ended questions understand features of the concept of gratitude specific to Turkish culture and their relationship with trauma. Answers given by the participants were examined in detail. Frequency and content analyses were applied. IBM SPSS 21 program was used for frequency analysis.

3.3.3 Results

3.3.1 Descriptive statistics and frequency analysis

A total of 298 participants included into the Study II. Participants were assessed in terms of gender, relationship status, education, occupation and place that lived in the longest time. Frequency of the groups was compared by χ^2 analysis of independence. Group frequencies were significantly different from each other across all variables ($p<.000$) (Table 6). Participant's mean of age was 30.30 (SD= 12.68). T test revealed that there was a statistical difference between female (M= 28.30, SD= 11.53) and male (M= 36.38, SD= 14.09) participants in terms of age ($t(296)= -4.934, p <.001$).

Table 6. Socio-demographic information of the participants enrolled in study "Gratitude in Turkish culture: A qualitative approach"

	n(%)	χ^2	p
Gender		75.503	.000
Female	224 (75.2)		
Male	74 (24.8)		
Relationship status			
Single	144 (48.3)	172. 953	.000
In a relationship	33 (11.1)		
Married	115 (38.6)		
Divorced	6 (2)		
Education		285.893	.000
Grade school	16 (5.4)		
High school	58 (19.5)		
University	198 (66.4)		
Graduate	26 (8.7)		
Occupation		87.812	.000
Employed	164 (55)		
Unemployed	102 (34.2)		
Retired	32 (10.7)		
Place lived in the longest time		236.966	.000
Village	8 (2.7)		
Town	31 (10.4)		
City	259 (86.9)		

Participants were also via questions examining whether past experience of trauma is present; whether they felt any sign of positive change in self and social relations; whether they would make any change in their life if they would live their last week of their life; whether they can count at least three things that make them feel happy; whether they see a relationship between counted three things and previous trauma; whether they see themselves more welcoming for future possible traumatic experiences; and their religiousness. Frequency of the groups was compared by χ^2 analysis of independence. Group frequencies were significantly different from each other across all variables ($p<.000$) (Table 7). Morever frequencies belong to total group and participants who reported trauma history were also compared across gender and religiousness. Group frequencies were significantly different from each other across all variables except for positive change in social relations for total group ($p < .000$). Within total group, group frequencies were significantly different from each other across gender in terms of positive social change in social relations, change if it is last week and being more welcoming for future ($p < .01$). In addition group frequencies of participants with trauma experience (n = 113) across gender and religiousness were compared. Group frequencies were not significantly different from each other across gender ($p > .000$). Also only positive change in social relations was significantly different from each other across religiousness ($p < .05$) (Table 7).

Table 7. Frequencies related to dichotomous trauma and gratitude questions answered by the participants enrolled in Study II

	Total (N=298)			F	M			F*	M*			R+	R-		
	n(%)	χ^2	p	n(%)	n(%)	χ^2	p	n(%)	n(%)	χ^2	p	n(%)	n(%)	χ^2	p
Previous trauma	113 (37.9)	17.40	.000	85 (75.2)	28 (24.8)	.000	.987								
+ change in self	188 (63.1)	20.42	.000	150 (79.8)	38 (20.2)	5.82	.016	57 (74)	20 (26)	.19	.667	55 (71.4)	22 (28.6)	1.91	.167
+ change in social relations	145 (48.7)	.21	.643	119 (82.1)	26 (17.9)	7.21	.007	36 (78.3)	10 (21.7)	.39	.535	25 (54.3)	21 (45.7)	5.87	.015
Any + side seen in trauma	105 (35.2)	25.99	.000	73 (69.5)	32 (30.5)	2.77	.096	45 (70.3)	19 (29.7)	1.91	.167	45 (70.3)	19 (29.7)	.63	.429
Change if it is last week	208 (69.8)	46.73	.000	166 (79.8)	42 (20.2)	7.94	.005	66 (77.6)	19 (22.4)	1.08	.298	61 (71.8)	24 (28.2)	3.17	.075
3 things to feel happy	267 (89.6)	186.90	.000	204 (76.4)	63 (23.6)	2.10	.147	80 (75.5)	26 (24.5)	.06	.810	72 (67.9)	34 (32.1)	.35	.681
3 things and previous trauma	52 (17.4)	126.30	.000	38 (73.1)	14 (26.9)	.15	.701	20 (69)	9 (31)	.82	.365	19 (65.5)	10 (34.5)	.05	.817
More welcoming for future	93 (31.2)	42.09	.000	79 (84.9)	14 (15.1)	6.93	.008	37 (82.2)	8 (17.8)	1.97	.161	29 (64.4)	16 (35.6)	.27	.604
Religiousness	195 (65.4)	28.40	.000	149 (76.4)	46 (23.6)	.47	.495	57 (75)	19 (25)	.01	.938				

Note. R+ = Religious, R- = Not religious, + = positive, F = Female, M = Male, * Participants with trauma experience (n=113).

3.3.3.2 Semantic content analysis

In order to explore the participants' reactions, themes and and items that accounting for the concepts of *minnet, şükran, şükür* and compassion primed after *minnet, şükran* and *şükür* were determined. Each response or item representing these feelings was coded and grouped due to their common features (Bilgin, 2006). Frequency of the responses was calculated through SPSS as well (Bilgin, 2006). Results revealed that four main categories or themes existed defining the feelings of *minnet, şükran, şükür* and compassion, *şefkat* primed after *minnet, şükran* and *şükür*. Participants had consensus upon conditions that requires to be set for the occurrence of feelings, accompanying other feelings, subject of these feelings and action tendency that motivated by these feelings. Frequency of responses for each was summarized in Table 8.

3.3.3.2.1 Minnet

Participants defined that minnet was felt both in positive (3.4%) and negative events in which they need help (72.1 %) either by directly articulating (3 %) or not (1.7 %). They reported that they feel *minnet* to others because they share their happiness in events like weddings or share their grief, remind their loss and socially support in events like *mevlüt,* which is an Islamic memorial event. On the other hand, they defined negative events as being in need of help. Participants varied across types of help. That is, help needed could be in six forms, namely, not specified (1.3 %), daily help (55.7%), help changing pace of life (3%), unconditional (4.4 %), conditional (0.3 %) and help in a condition that needy is not capable of (7.4 %). In daily helps like taking kids to school for a working mother or shopping for an elderly, individuals could continue their daily routine without help but help speeds up the routine, saves time and energy and leads emotional connectedness and sharing among individuals. In help changing pace of life like giving money to a friend who had bankrupted or supplying a rare and expensive medicine for a critic patient, individuals reported that they feel shame because of becoming needy. Since their needfulness is so obvious that they can be realized by others so they have to accept their needfulness, weaknesss and incapability as accepting the help. In unconditional help, individuals get help regardless of what the situation is

and feel free from others judgements. In conditional help, individuals need help for a specific time period or specific situation otherwise they do not need this type of help such as taking somebody who has a car to his/her workplace until his/her car fixed. In help in a condition that needy is not capable of, individuals need help but help does not have to change the pace of life. It is critic for this period of time like taking a student who had missed the bus to university for his/her final exam. If s/he misses the exam, s/he could fail but s/he can compensate in future (Table 8).

Participants reported that they feel pleased (28.9 %), noteworthy and valued (3.7%), safe (1.3%), thankfulness (5.4 %) and relief with crying (2.3 %) but conscientiousness accompanying with shame (6.4 %) and burden and fidelity, *gönül borcu,* (27.2 %). These feelings lead individuals favor the helper (6 %) and make same help (5 %) to same individual (11.4 %), *mukabelede bulunmak,* or others (2 %) if possible in the future. The helper who helps especially in negative events is also defined as virtuous (9.7 %). Participants see helpers as self-sacrificed and devoted (8.7 %), feel respect (0.3 %), admire (0.3 %) and proud (0.3 %) (Table 8).

Subject of *minnet* also varied (68.8 %). Most of the participants feel *minnet* to their family (30.5 %) including nuclear and extended family members. Second popular answer is feeling to divine power, *Allah* for this sample*,* (24.5 %). *Minnet* is also felt to individuals who played important roles in history such as Mustafa Kemal Atatürk or soldiers in Turkish war of independence, state, doctors, teachers and inventors (3 %) because their help and devotion yields freedom and affects individuals' daily life indirectly, across generations and beyond their time. Participants also stated faith (0.3 %), life or nature (1.3 %), friends and neighbors (5 %), employer (1 %), boy/girl friend (1 %), self (1.3 %) and those who contributed to the help (0.7 %) (Table 8).

3.3.3.2.2. Şükran

Participants reported that *şükran* is "a sibling of *minnet"* (31.2 %)*.* However, they added some features beyond features of *minnet* explained above. Individuals divided *şükran* into two by comparing *minnet.* That is, *şükran* is more superficial than *minnet*

across kindness (18.1 %) and deeper than *minnet* across help (17.8 %). In both cases, apriori condition is awareness about the situation (Why I need this help, how I ended up this negative situation, who helps me in what condition, etc.) and compassion of the helper (11.1 %), feeling *minnet* accompanying with happiness and excitement (13.8 %), urge to verbally or behaviorally express thankfulness to show that awareness (22.8 %), feeling indebtness (8.4 %) and responsibility to respond in a personal manner (e.g., handcrafts in retun for money) (2.3 %). Awareness and expressiveness also "protects individuals from being ingrateful, *nankör*". Idealisation of the helper is more frequent than *minnet* for *şükran* with 16.4 %. Participants defined that they feel *şükran* to authorized and respected people such as police, soldiers, managers or supervisors or divine power who "has endless power and control over servants", *Allah* for this sample. They "all have power and authority". Therefore, when we feel weak and incapable, they make us favor by using their power with their will and wish. In turn this favor yields *şükran* and accompanying "a bunch of feelings" comprised of "admire for power", "respect for helper's moral attitude, his/her turning consideration into act of help and compassion", "shame for being disadvantaged, weak and incapable", "relief rooted from acceptance that I am weak and incapable", "indeptness for and obligation to an irredeemable favor" and "submission to power" (Table 8).

Subject of *şükran* varied as well (67.8 %). The most common answer was *Allah* (27.2 %). Participants also reported that the feel *şükran* to their family (24.5 %) including nuclear and extended family members, friends (4.4 %), self (2 %), unspecified beloved ones (2 %), boy/girlfriend (1.7 %), life or nature (2 %), authority figures (1.3 %) and contributing others (2.7 %) (Table 8).

3.3.3.2.3 Şükür

Participants reported that *şükür* is common with *minnet* (8.4 %), and 4 % of them said that *şükür* is common with *şükran. Şükür* is a feeling that empowers individuals' endurance and stamina during or after stressful life events (21.1 %) via comparing ourselves with others who are more disadvantageous than us (17.4 %) such as "comparing an amputed person with a paralyzed one after a traffic accident" or

"comparing having unpaid bills with being homeless". Comparison yields to remind ourselves (11.1 %) and see the positive aspects of our lives as compared to others (40.3 %); "not complaining" but accepteance and satisfaction for our positives (e.g.; health, money, family, etc.), *gönül hoşnutluğu* (48.3 %); feeling (3.4%) and showing (9.7 %) thankfulness for not being worse condition like those with who we compared ourselves. 33.2 % of participants stated that *şükür* is related to religion. Participants emphasized that they feel *şükür e*specially when they do not have total sense of control over the situation, *tevekkül;* in which result depends upon partly or totally luck (10.4 %) such as "success in university exam", "while searching job, happening upon with an employer in a football game", "not getting hurt after a car accident" or "having children after 10 years of marriage"; or on things that individuals have no chance to choose such as individuals'own parents, their children and basic abilities that they were born with. With Turkish equivalents, individuals feel *şükür* for favors, *nasip edilen* by a divine power. *Şükür* yields to feel compassion to ourselves (2.3 %) and feeling relief, existing and satisfied (48.3 %) via trusting a power which has "absolute and endless source of abundance" (33.2 %) (Table 8).

Moreover since divine power has "absolute and endless source of abundance", "servants'" fundamental assumption is that the "power will enlight every negative event sooner or later". Therefore patience and hope accompanying *şükür* is emphasized. While waiting with hope and feeling patience, *şükür* is also accepted as a way of worship to divine power which is believed to protect individuals from future negative life events and worse situations than currents and desired positive outcomes or unexpected favors (9.7 %). Therefore it is accepted that being a Muslim, having Quran, "being servant", *kulluk etmek,* worship and to be able to feel *şükür* are even the reasons itself to feel *şükür* to divine power. By doing so, participants stated that they feel themselves as a part of a divine power, increase sense of relief and "purified", and depending on anything or anyone except a divine power (Table 8).

In some cases even negative events are seen as a way of examination by divine power for future favors. Therefore since *şükür* is a way of worship, participants reported that "forgetting *şükür* in times when everything is fine" is a "weakness of human" "needed

to be ashamed and awared of" and which "aimed to be empowered by negative life events provided by the power". So individuals should also accept whatever comes from the power and and feel *şükür* even for negative life events (Table 8).

Subject of *şükür* varied as well (67.8 %). The most common answer was *Allah* (55.4 %). Participants also reported that the feel *şükür* to their family (0.7 %) including nuclear and extended family members, books or factories leading production and serving individuals' existence (6.7 %), self (0.3 %), lecturers or teachers who help to reach information serving individuals' existence (1 %), life or nature (2 %), health (1.3 %), contributing others (1.7 %) and boy/girlfriend (0.3 %) (Table 8).

Table 8. Frequency table of Study II

Themes		*Minnet* n(%)	*Şükran* n(%)	*Şükür* n(%)
1. Conditions				
Awareness		-	24(8.1)	-
Reciprocal responsibility		-	5(1.7)	
Articulation		9(3)	68(22.8)	-
Type of events	Positive	10(3.4)		-
	Negative	215(72.1)		63(21.1)
Type of help	Not specified	4(1.3)	79 (26.5)	-
	Daily	166(55.7)		-
	Life changing	9(3)		-
	Unconditional	13(4.4)		-
	Conditional	1(0.3)		
Comparison		-		52(17.4)
Reminding		-		33(11.1)
Focusing positives		-	12(4)	120(40.3)
Religion		-		99(33.2)
Sense of control	None	-		31(10.4)
2. Feelings	Pleased	86(28.9)	-	144(48.3)
For self	Noteworthy & valued	11(3.7)	-	-
	Safe & trusting	4(1.3)	-	14(4.7)
	Thankfulness	16(5.4)	-	10(3.4)
	Relief with crying	7(2.3)	-	-
	Conscientiousness with shame	19(6.4)	-	-
	Burden and fidelity	81(27.2)	-	-
	Indebtness	-	20(6.7)	-
	Compassion	-	-	7(2.3)
	Relief, existing & satisfied	-	-	144(48.3)
For other	Self-sacrificed & devoted	26(8.7)	-	-
	Respect	1(0.3)	-	-
	Admire	1(0.3)	-	-
	Proud	1(0.3)	-	-
	Idealization	-	36(12.1)	
3. Subject	Family	91(30.5)	73(24.5)	2(0.7)
	Allah	73(24.5)	81(27.2)	165(55.4)
	Figures in society	9(3)	4(1.3)	20(6.7)
	Faith	1(0.3)	-	-
	Life or nature	4(1.3)	6(2)	6(2)
	Friends & neighbors	15(5)	13(4.4)	-
	Employer	3(1)	-	-
	Boy/Girlfriend	3(1)	5(1.7)	1(0.3)
	Self	4(1.3)	6(2)	1(0.3)
	Not specified others	-	8(2.7)	5(1.7)
4. Action tendency	Favor the helper	18(6)	49(16.4)	47(15.8)
	Make same help	15(5)	-	-
	To same individual	34(11.4)	-	-
	To others	6(2%)	-	-
	Worship	-	-	29(9.7)

3.3.3.2.4 Compassion, *Şefkat*

Compassion questions were primed after *şükür, şükran* and *minnet*. 32.6 % of participants stated that they feel compassion to a person or an animal when they are in need of help such as feeling compassion to a child who lost her/his parents in a traffic accident, hungry animals staying when outside is cold or an elder person. Participants reported that compassion is like motherhood (8.7 %) comprised of mercy (21.8 %), emphaty (5.7 %), love (51.7 %) and being loved (15.1 %), trust (4.7 %), protection (23.8 %), self-sacrifice (1.3 %) and conscientious and pity (16.4 %).

3.3.3.2.5 Three things that makes individuals happy in their lives, its relationship with trauma history and assuming having last week of life

While 89.6 of participants reminded three things that make them happy in their lives, 93.8 % of individuals with traumatic event history reminded three things. These three things varied across participants. Among all participants 12 themes were found, namely, relationship (73.2 %), political view (2 %), success (8.4 %), possessions (0.3 %), job (12.1 %), health (23.5 %), money (4.4 %), vacation (3.4 %), food (6.7 %), religion (5.4 %) and recreational activities (19.1 %). Pariticipants reported that having family (73.2 %), friends (2.3 %), boy/girlfriend (1.3 %) and unspecified beloved ones (1.3 %) make them feel happy. Participants also stated that their physical health (21.5 %), psychological health (1 %) and both physical and psychological health (1 %) are very important for them. Lastly, recreational activities (19.1 %) comprised of loving animals (4.4 %), smoking (0.3 %), fulfilling responsibilities (0.7 %), sports (0.7 %), intellectual activities like books, theatre, etc. (3 %), having fun (10.1 %) were reported by the participants. 17.4 % of participants stated that there is a relationship between their three-things and previous or assumed trauma history. 69.8 % of them also reported that their life would be different if they would live their last week of their life.

Individuals with previous trauma history (*n* = 113) reported 12 themes as well, namely, relationship (87.6 %), political view (2.7 %), success (7.1 %), possessions like house, car, etc. (0.9 %), job (13.3 %), health (25.7 %), money (1.8 %), vacation (2.7 %), food (9.7 %), religion (6.2 %) and recreational activities (20.4 %). Pariticipants reported that

having family (83.2 %), friends (2.7 %), boy/girlfriend (0.9 %) and unspecified beloved ones (0.9 %) make them feel happy. Participants also stated that their physical health (23.9 %), psychological health (0.9 %) and both physical and psychological health (0.9 %) are very important for them. Lastly, recreational activities (19.1 %) comprised of loving animals (3.5 %), smoking (0.9 %), fulfilling responsibilities (0.9 %), sports (1.8 %), intellectual activities like books, theatre, etc. (4.4 %), having fun (8.8 %) were reported by the participants. 25.7 % of participants stated that there is a relationship between their three-things and previous trauma history. 67.3 % of them also reported that their life would be different if they would live their last week of their life.

3.3.3.3 Inter-rater reliability

Due to personal judgement of the researcher, results of content analysis may lead bias. Therefore, in order to prevent bias interrater reliability was considered via including another researcher. Randomly chosen questionnaires filled by 5 male and 5 female participants were re-rated by other researcher according to items and themes. New researcher's ratings were same with the previous ratings. Thus, it can be concluded that interrater reliability was reached with percentage of 100.

3.4 Study III: The concept of gratitude and its relationship with posttraumatic growth: Roles of early maladaptive schemata and schema coping styles, locus of control and responsibility

3.4.1 Specific aims of the studies

3.4.1.1 Research questions (Q)

Q1: *"What is the influence of early maladaptive schemas on gratitude?"*

Previously, it was stated that gratitude is closely related to psychological (Wood, Joseph, & Maltby, 2009) and physiological wellbeing (Alspach, 2009) and protective for stress (Wood et al., 2008). Since traumatic experiences are stressful events, gratitude could be protective, too. However it is known that gratitude has cognitive dimensions (Emmons and McCullough, 2003) which leads optimism for the future, higher levels of

contentment and satisfaction with one's life (Walker & Pitts, 1998) instead of ruminating over negative aspects of life, individuals who appreciate and share gratitude seem able to feel joy from whatever their current circumstances may be (Alspach, 2009). This cognitive perspective may be in association with individuals' early maladaptive schemata. Early maladaptive schemata, namely, emotional deprivation, failure to achieve, negativity / pessimistic, social isolation, emotional inhibition, enmeshment, approval seeking, insufficient self-control, self-sacrifice, abandonment, punitiveness, defectiveness, vulnerability to harm or illness, and unrelenting standards / hypercriticalness, cover a set of memories, emotions, bodily sensations, and cognitions (Young, Klosko, & Weishaar, 2003) that may prevent individuals feeling gratitude and its positive impacts, especially by getting fully alarmed in case of trauma. Therefore, it is hypothesized that there will be negative correlation between gratitude and early maladaptive schema subscales. That is, those who have higher scores on gratitude will have lower scores on early maladaptive schemata. Also, in the hierarchical regression analysis, it is expected that none of the early maladaptive schemata will be significant as a unique predictor of gratitude.

Q2: *"What is the influence of schema coping styles on gratitude?"*

Early maladaptive schemata operate in two ways in which either does schema heal or schema perpetuates. It was suggested that everything the patient does internally and behaviorally aims to keeps the schema continuing. Schema coping styles are behavioral, emotional and cognitive maladaptive coping strategies that lead misperception and distortion of information in order to confirm the schema. By doing so, the emotions can be blocked. When the emotions are blocked, the schema does not reach the level of conscious awareness. Therefore, the individual cannot initiate to change or heal the schema. When schema heals, maladaptive schemata become activated less frequently, and the related emotion overwhelms less, and not last as long. Individuals respond in a healthier manner, select more loving partners and friends, and see themselves in a more positive perspective (Young, Klosko, & Weishaar, 2003). At this point, it can be concluded that these coping strategies may prevent feeling gratitude as well as other emotions. Therefore, it was hypothesized that those who use maladaptive schema

coping strategies will have lower scores of gratitude. In addition, in the hierarchical regression analysis, it is expected none of the early maladaptive schema coping styles, namely, surrender, avoidance and overcompensation will be significant as a unique predictor of gratitude.

Q3: *"What is the influence of locus of control on gratitude?"*

It was suggested that causal attributions (Weiner, 1981) are important choice processes affecting us by determining our emotions as well (Kemper 1978; cited in Lawler, 1992). Naturally gratitude, which is a secondary emotion (Lawler, 1992), is influenced our causal attributions upon control as well. Gratitude is related to appreciation of what is valuable and meaningful to one's life (Sansone & Sansone, 2010), and a positive recognition of benefits received (Nelson, 2009) in a fully incontrollable life with its positives and negatives. Positiveness and negativeness of events are affected by causal attributions. Also, causal attributions and gratitude was found to be related to each other (Tsang, 2006). However, type of sense of control, either internal or external, could be important in gratitude, too. In some cases being in need of could be understood as failure so as in traumatic experiences. Early suggestions were that while internally-caused failure may lead self-directed pride (Weiner et al. 1979; Lefcourt, Martin, & Warecanad, 1984) or shame (Weiner et al. 1979), externally-caused leads anger, surprise, resentment (Weiner et al. 1979), gratitude or hostility (Lawler, 1992). Since gratitude is related to a sense of abundance, an appreciation of the contribution of others, and an appreciation of small pleasures (Watkins, Woodward, Stone, & Kolts, 2003; cited in Nelson, 2009), those who have internal locus of control would be more alert to environment for future behavior, improve their environment, and emphasize greater value on skill or achievement reinforcements and his/her failures; and be resistive to subtle attempts to influence him/her (Rotter, 1966). Therefore, it is hypothesized that while internal locus of control will be positively correlated to gratitude, external locus of control subscales, namely, belief in chance, meaninglessness of the effortfulness, belief in fate and belief in an unjust world will be negatively correlated with gratitude. Also in the hierarchical regression analysis, it is expected that personal control will be a significant and unique predictor of gratitude.

Q4: *"What is the influence of responsibility on gratitude?"*

Previously mentioned that key process is our cognitions upon the social role taking and feeling responsibility as dealing with feeling guilt, shame or self-directed anger rooted from consequences of our each act. Responsibility requires acceptance of our emotions; feelings relieved from stepping back to frightening imagine of facing emotions; finding peace and contentment and controlling over the circumstances (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). During or after stressful events, self-reflectively examination may also relate to be able to see and appreciate the contribution of others, appreciation of small pleasures (Watkins, Woodward, Stone, & Kolts, 2003; cited in Nelson, 2009), optimism for the future, higher levels of contentment and satisfaction with one's life (Walker & Pitts, 1998) and connection to self-concept (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992) as well. Therefore it is hypothesized that responsibility and emotional, cognitive and behavioral dimensions of responsibility will be positively correlated to gratitude. Also in the hierarchical regression analysis, it is expected that responsibility will be a significant and unique predictor of gratitude.

Q5: *"What is the influence of gratitude on posttraumatic growth?"*

Previously stated that gratitude requires intentional exploring ways to deepen and broaden our sense of appreciation, optimism, focusing on positive sides and small pleasures (Watkins, Woodward, Stone, & Kolts, 2003; cited in Nelson, 2009) and it keeps the individuals in the present (Minear, 2013). Stressful events like traumas can influence our schemata, beliefs and rules about ourselves, others and the world and strengths emotions like anger (McHugh, Forbes, Bates, Hopwood, & Creamer, 2012). In the face of an adverse event, cognitive processes can be related to psychological growth (Van Loey, Van Son, Van der Heijden, & Ellis, 2008). To be able to focus on what one have and can do provide living in the present and enriches gratitude and, in turn, may improve growth and heal. Therefore, it is hypothesized that gratitude will be positively correlated to posttraumatic growth. That is, gratitude will have significantly positive correlation with renewed appreciation of life, new possibilities, enhanced personal strength, improved relationships with others, and spiritual change. Also in the

hierarchical regression analysis, it is expected that gratitude will be a significant and unique predictor of each posttraumatic growth subscales.

3.4.2 Method

In general terms it was aimed to explore the role of early maladaptive schemata and schema coping styles, locus of control and responsibility on the concept of gratitude on the way through PTG.

3.4.2.1 Participants

Participants who are above age of 18 and literate enrolled in the study. Data was collected through both online participation and filling out questionnaires in paper-pencil format. As 311 participants filled out questionnaires in paper-pencil format, 296 individuals participated online. Data including missing values and inaccurate filling-out were excluded. In the end, 336 participants enrolled in the study.

3.4.2.2 Procedure

The Study II, mentioned in section 3.2.2.2, was conducted as a part of whole inventory. This study aims to examine gratitude and its relationship with posttraumatic growth with considering roles of the schemata and schema coping styles, locus of control, responsibility and social desirability. The scales that were used and their psychometric properties were described in detail in following part. Instruments were presented in a randomized order so as to eliminate the effect of sequencing. Convenience sampling method was used. The first page included informed consent (aims, mean time required to complete the questionnaire, confientiality, anonymity, dropping out and contact information of researcher and supervisor) and brief explanation of the study (Appendix D). Since individuals were asked traumatic event history, debriefing form and information related to clinical support in case of need were given as well (Appendix O). The total administration time for whole inventory was approximately 50 minutes.

3.4.2.3 Instruments

3.4.2.3.1 Socio-demographic form and open-ended questions

Participants were given informed consent and sociodemographic form. The form aims to describe the demographic information of the participants. It covers gender, age, educational and socio-economic status. Open-ended questionnaire is prepared to cover previous traumatic event history and feelings of *şükür, minnet* and *şükran.* (Appendix E & H).

3.4.2.3.2 The Measures of Positive and Negative Affect (PANAS)

PANAS was developed by Watson, Clark, and Telegen (1988) to measure general tendencies toward positive affect (PA; the extent to which a person is attentive, alert, excited, enthusiastic, inspired, proud, determined, strong and active) and negative affect (NA; the extent to which a person is distressed, upset, hostile, irritable, scared, afraid, ashamed, guilty, nervous and jittery). Different scores can be obtained for different timeframes (at the moment, today, within the past few days or year, in general). Participants were asked to indicate "how you feel in general" on a 1 ("very slightly") to 5 ("extremely") scale on 20 items. Total scores for PA and NA subscales ranged from 10 to 50. The subcales' validity and coefficient alphas were in the range of .86 to .90 for PA and .84 to .87 for NA.

Gençöz (2000) adapted PANAS to Turkish population. Internal consistency coefficients were .83 for PA and .86 for NA. Test-retest reliability coefficients were .40 for PA and .54 for NA (Appendix F for PANAS). Criterion validity statistics revealed that PA had negative correlation with the Beck Depression Inventory and the Beck Anxiety Inventory. NA had positive correlation with the Beck Depression Inventory and the Beck Anxiety Inventory. Cronbach's coefficients for PA and NA were found to be .85 and .86 for this sample.

3.4.2.3.3 The Young Schema Questionnaire Short Form (YSQ SF)

YSQ SF was originally developed by Young and colleagues (1990) in order to assess early maladaptive schemata (cited in Soygüt, Karaosmanoğlu & Çakır, 2009). In original scale, participants were asked to evaluate early maladaptive schemata by rated on a 6-point likert-type scale ranging from 1 ("never or almost never") to 6 ("all of the time") scale on 5 items composing each 16 factors (Young et al., 1990). Total scores for subscales ranged from 5 to 30.

The Turkish form of the scale was adapted by Soygüt, Karaosmanoğlu, and Çakır (2009). Turkish version of the scale comprised of 14 factors, namely, emotional deprivation, failure to achieve, negativity / pessimissim, social isolation, emotional inhibition, enmeshment, approval seeking, insufficient self-control, self-sacrifice, abandonment, punitiveness, defectiveness, vulnerability to harm or illness and unrelenting standarts / hypercriticalness. For test-retest reliability alpha coefficients were found between the ranges of .66 and .82, and for the internal validity alpha coefficients range .63 to .80. Cronbach's coefficients for emotional deprivation, failure to achieve, negativity / pessimissim, social isolation, emotional inhibition, enmeshment, approval seeking, insufficient self-control and disipline, self-sacrifice, abandonment, punitiveness, defectiveness, vulnerability to harm or illness and unrelenting standarts / hypercriticalness were found to be .78, .84, ..78, .81, .73, .86, .71, .72, .75, .78, .72, .84, .68, and .68 for this sample, respectively (Appendix L for YSQ SF).

3.4.2.3.4 The Young Compensation Inventory (YCI)

YOCI was originally developed by Young (1995). It measures the extent to which people engage in overcompensation as a schema coping and/or schema maintenance strategy (cited in Ball & Young, 2000). Participants were asked to evaluate their coping strategies by rated on a 6-point likert-type scale ranging from 1 ("never or almost never") to 6 ("all of the time") on 48 items (Young et al., 1990).

The inventory was adapted to Turkish by Karaosmanoglu, Soygüt, Çakır, and Tuncer (in progress, as cited in Karaosmanoglu, Soygüt, Tuncer, Derinöz, &Yeroham, 2005; Karaosmanoğlu, Soygüt, & Kabul, 2011). Eight subscales were concluded, namely, status seeking, control, rebellion, frostiness, counterdependency, manipulation, intolerance to criticism, and egocentrism. The total scale revealed a Cronbach's alpha value of .89. Internal consistency coefficients were found to be between the range of .60 and .81. Cronbach's coefficients for status seeking, rebellion, control, counterdependency, manipulation, egocentrism, intolerance to criticism and frostiness were found to be .80, .78, .69, .66, .67, .66,.44, and .49 for this sample, respectively (Appendix N for YCI).

3.4.2.3.5 The Young-Rygh Avoidance Inventory (YRAI)

YRAI was originally developed by Young and Rygh (1994). The inventory measures the extent to which people engage in avoidance as a schema coping and/or schema maintenance strategy. Participants were asked to evaluate their avoidance coping strategies by rated on a 6-point likert-type scale ranging from 1 ("never or almost never") to 6 ("all of the time") on 40 items.

YRAI is being adapted to Turkish sample by Karaosmanoglu, et al. (in progress, as cited in Karaosmanoglu, et al., 2005). Six subscales were concluded, namely, psychosomatic symptoms, ignoring sadness or disturbance, emotional control, withdrawal from people, distraction through activity, and numbness/suppressing emotions. The total scale revealed an alpha value of .79. Cronbach's coefficients for total scale was found to be .85 for this sample (Appendix M for YRAI).

3.4.2.3.6 The Turkish Adaptation of the Gratitude Questionnaire (GQ)

The GQ was originally developed by (McCullough et al., 2002). Questionnaire measures the extent to which people report gratitude. Originally the scale has six items rated on a 7-point likert-type scale ranging from 1 ("strongly disagree") to 7 ("strongly agree") (McCullough et al., 2002). Higher scores on GQ manifest higher levels of

gratitude. Four factors comprising of GQ, namely, intensity, frequency, span and density. Intensity reflects "feeling more intensely grateful than would someone less disposed toward gratitude". Frequency reflects "reporting feeling grateful many times each day". Span reflects "the number of life circumstances for which a person feels grateful during a given time". Lastly, density reflects "the number of persons to whom one feels grateful for a single positive outcome" (Yüksel & Oğuz Duran, 2012). McCullough and collegues (2002) revealed that Cronbach's alpha coefficients for whole scale ranged from .76 to .84.

Turkish version of GQ was adapted by Yüksel and Oğuz Duran (2012). This version of the scale was constituted by five items with good psychometrics for reliability and validity statistics [GFI=0.97, CFI= .94, AGFI=0.90, SRMR = 0.04, RMSEA=0.10]. Cronbach's coefficients for total scale was found to be .66 for this sample (Appendix G for GQ).

3.4.2.3.7 The Posttraumatic Growth Inventory (PTGI)

The PTGI was originally developed by Tedeschi and Calhoun (1996). The inventory aims to measure positive changes perceived after the traumatic event experience. Participants were asked to evaluate growth by rating on a 6-point likert-type scale ranging from 0 ("I did not experience this change") to 6 ("I experienced this change to a very great degree") on 21 items. Inventory has 5 subscales, namely, new possibilities, relating to others, personal strength, spiritual change and appreciation of life (Tedeschi & Calhoun, 1996). Cronbach's alpha coefficients for subscales ranged from .67 to .85. Internal consistency and test-retest reliability over a two-month interval were .90 and .71, respectively (Calhoun et al., 2000).

Turkish version of PTGI was first translated by Kılıç (2005). Kılıç (2005) concluded 5 factors. Later Dirik and Karanci (2008) readapted the inventory with rheumatoid arthritis. After that PTGI was used in a study to test 5-factor model of posttraumatic growth (Karanci et al., 2012). Cronbach's alpha values for renewed appreciation of life, new possibilities, enhanced personal strength, improved relationships with others, and

spiritual change were .81, .84, .79, .63 and .83, respectively. Higher scores on PTGI manifest higher levels of growth. Cronbach's coefficients for total scale was found to be .94 for this sample (Appendix I for PTGI).

3.4.2.3.8 The Social desirability inventory (SDI)

SDI was originally developed by Stöber (2001). Inventory aims to measure the extant that individuals' respond in a favorable manner. Participants were asked to evaluate social desirability by rating 16 dichotomous questions ("true" / "flase"). Higher scores manifest higher socially desirable responding. Total scores for social desirability ranged between 0-20.

Turkish version of social desirability inventory was adapted by Kozan (1983). In Turkish version a list of 20 items was reported. Scale's application is same with the original one. Each item was rated in a true-false response format. Cronbach's coefficients for total scale was found to be .74 for this sample (Appendix K for SDI).

3.4.2.3.9 The Internal- External Locus of Control Scale (LoC)

Internal- External Locus of Control Scale (LoC) was originally developed by Rotter (1966). The scale aims to assess indivuduals' attributions to result of their acts, in other words internal-external locus of control. Participants were asked to evaluate their attributions by 29 dichotomous questions ("true" / "flase") including 6 filler-item which excluded from calculation. Total scores for social desirability ranged between 0-23. Higher scores manifest higher external locus of control. Cronbach's alpha coefficient for total scale is .92.

Turkish version of the locus of control scale was adapted by Dağ (2002). The scale is rated by a 5-point Likert scale ranging from 1 ("very inappropriate") to 5 ("extremely appropriate"). Two subscales were concluded, namely internal locus of control (α = .75) and external locus of control (α = .78). High internal (α = .92) and test-retest reliability

(α = .88) scores were reported for Turkish sample. Cronbach's coefficients for total scale was found to be .77 for this sample (Appendix J for LoC).

3.4.2.3.10 The Responsibility Scale (RS)

RS has been developed within the context of this paper. The scale aims to assess individuals' perceptions about responsibility. Participants were asked to evaluate responsibility by rating on a 5-point likert-type scale ranging from 0 ("never") to 4 ("always") on 24 items. Inventory has 3 dimensions, namely, emotional, behavioral and cognitive. Split-half reliability coefficient for whole scale and subscales (emotional, behavioral and cognitive dimensions) were .73, .80, .72 and .45, respectively (See Part 2.2.). Cronbach's coefficients for total RS, emotional, behavioral and cognitive dimensions were found to be .89, .88, .83 and .68 for this sample (N = 336). (Appendix C for RS).

3.4.2.4 Statistical analysis

Descriptive statistics, the assumptions of multivariate normality and linearity were assessed. After checking the assumptions of multivariate normality and linearity, gratitude and posttraumatic growth subscales were regressed for age, gender, religiousness, social desirability, positive affect for last week and for 6 months and negative affect for last week and for 6 months in order to control them if necessary. Pearson correlation coefficients' were calculated for intercorrelations between variables. Lastly, series of hierarchical regression analyses were conducted to test hypotheses. IBM SPSS 21 program was used for all these analyses.

3.4.3 Results

3.4.3.1 Descriptive statistics, frequency analyses and mean comparisons

336 participants enrolled in Study III. Participants assessed in terms of gender, relationship status, education, occupation and place that lived in the longest time (Table 2), which was mentioned in Study I's validity statistics section. Two sets of mean comparisons were conducted. At first all participants (n = 336) were compared across

age, early maladaptive schemata and schema coping styles, locus of control, gratitude, posttraumatic growth, responsibility and social desirability in terms of previous

traumatic event history, gender and religiousness through t tests. Then, only those who reported previous traumatic event history (n = 139) enrolled. Mean scores were compared in terms of all variables across gender and religiousness.

Firstly, mean scores of age ($t(334) = -3.630$, $p = .000$), new possibilities in life ($t(334) = 2.908$, $p = .004$) subscale of posttraumatic growth, status seeking ($t(334) = 2.270$, $p = .024$) subscale of overcompensation type of coping, unrelenting standards / hypercriticalness ($t(334) = 2.181$, $p = .030$) subscale of early maladaptive schemata, cognitive dimension ($t(334) = 1.998$, $p = .047$) of responsibility and negative affect for last 6 months ($t(334) = -2.018$, $p = .044$) were significantly different across traumatic event experience. Those who reported traumatic event history have higher scores on all significant variables except for negative affect for last 6 months (Tablo 9).

Tablo 9. Mean differences across traumatic event history

	Yes (n = 139)	No (n = 197)		
	M(SD)	M(SD)	*t*	*p*
Age	32.86 (12.55)	28.05 (11.54)	-3.630	.000
Negative affect for last 6 months	2.38 (.82)	2.21 (.74)	-2.018	.044
Posttraumatic growth				
New possibilities in life	2.83 (1.19)	3.17 (1.00)	2.908	.004
Overcompensation type of schema coping styles				
Status seeking	2.84 (.95)	3.08 (.96)	2.270	.024
Early maladaptive schemata				
Unrelenting standards / hypercriticalness	2.90 (1.10)	3.19 (1.26)	2.181	.030
RS				
Cognitive dimension	2.52 (.66)	2.66 (.61)	1.998	.047

Note. RS = the Responsibility Scale

Secondly, mean scores of age ($t(334)$ = -4.608, p = .000), appreciation of life ($t(334)$ = 2.244, p = .027) and personel strength ($t(334)$ = 2.432, p = .016) subscales of posttraumatic growth, distraction through activity subscale ($t(334)$ = 3.380, p = .001) of avoidant type of coping, emotional dimension ($t(334)$ = 2.437, p = .015) and total score ($t(334)$ = 2.241, p = .015) of responsibility, positive affect for last week ($t(334)$ = -2.661, p = .008), gratitude ($t(334)$ = 2.969, p = .003), belief in fate ($t(334)$ = 2.685, p = .008) subscale of locus of control, and lastly emotional deprivation ($t(334)$ = -2.439, p = .015) subscale of early maladaptive schemata were significantly different in across gender. Except for positive affect for last week and emotional deprivation variables, female participants have significantly higher scores than male participants (Table 10)**.**

Participants (n = 139) who reported previous traumatic event history were also compared across gender. Mean score on age ($t(137) = -2.701$, $p = .008$) and belief in chance ($t(137) = 2.009$, $p = .046$) subscale of locus control was significantly different across gender. That is, among individuals with previous traumatic event history male participants (n = 35, M = 37.71, SD = 13.54) were higher on age than female participants (n = 104, M = 31.23, SD = 11.82). In addition, female participants (M = 2.96, SD = .42) have significantly higher scores than male participants (M = 2.78, SD = .50) in terms of belief in chance.

Table 10. Mean differences across gender

	Gender			
	F (n = 253)	**M (n = 83)**		
	M(SD)	**M(SD)**	**t**	**p**
Age	28.17 (11.09)	35.76 (13.60)	-4.608	.000
PA for last week	3.07 (.77)	3.33 (.77)	-2.661	.008
Gratitude	4.86 (1.07)	4.47 (.97)	2.969	.003
Posttraumatic growth				
Appreciation of life	3.56 (1.24)	3.17 (1.40)	2.244	.027
Personel strength	3.45 (1.02)	3.15 (1.00)	2.432	.016
Avoidant type of schema coping styles				
Distraction through activity	3.34 (1.02)	2.91 (.98)	3.380	.001
RS				
Emotional dimension	3.41 (.55)	3.24 (.58)	2.437	.015
Total score	3.12 (.47)	2.96 (.49)	2.241	.015
Locus of control				
Belief in fate	2.92 (.44)	2.76 (.49)	2.685	.008
Early maladaptive schemata				
Emotional deprivation	1.35 (.36)	1.45 (.29)	-2.439	.015

Note. RS = Responsibility scale, PA = Positive affect, F = Female, M = Male.

Thirdly, mean scores of new possibilities in life ($t(334) = 2.582$, $p = .010$), relating to others ($t(334) = 3.357$, $p = .001$), appreciation of life ($t(334) = 3.349$, $p = .001$), personel strength ($t(334) = 3.351$, $p = .001$) and spiritual change ($t(334) = 6.873$, $p = .000$) subscales of posttraumatic growth, rebellion ($t(334) = -3.030$, $p = .003$), control ($t(334) = 2.158$, $p = .032$) and counterdependency ($t(334) = -2.071$, $p = .039$) subscales of overcompensation type of coping, emotional inhibition ($t(334) = -2.032$, $p = .043$)

and insufficient self-control / self-discipline ($t(334) = -3.596$, $p = .000$) subscales of early maladaptive schemata, emotional ($t(334) = 3.397$, $p = .001$) and cognitive ($t(334) = 3.330$, $p = .001$) dimensions and total score ($t(334) = 3.409$, $p = .001$) of responsibility, gratitude ($t(334) = 4.095$, $p = .000$), belief in fate ($t(334) = 9.524$, $p = .000$) subscale of locus of control and social desirability ($t(334) = 3.595$, $p = .000$) were significantly different across religiousness. Those who defined themselves as religious have significantly higher scores on all variables than those who defined themselves as not religious except for variables of rebellion, counterdependency, emotional inhibition and insufficient self-control / self-discipline (Table 11).

Participants ($n = 139$) who reported previous traumatic event history were also compared across religiousness. Participants' mean scores of new possibilities in life ($t(137) = 2.232$, $p = .027$), relating to others ($t(137) = 2.429$, $p = .016$), appreciation of life ($t(137) = 2.037$, $p = .044$), personel strength ($t(137) = 2.119$, $p = .037$) and spiritual change ($t(137) = 5.214$, $p = .000$) subscales of posttraumatic growth, rebellion ($t(137) = -3.216$, $p = .002$) and control ($t(137) = 2.407$, $p = .017$) subscales of overcompensation type of coping, insufficient self-control / self-discipline ($t(137) = -3.151$, $p = .002$) subscale of early maladaptive schemata, emotional ($t(137) = 2.407$, $p = .017$) and cognitive ($t(137) = 2.281$, $p = .005$) dimensions and total score ($t(137) = 2.352$, $p = .020$) of responsibility, gratitude ($t(137) = 3.089$, $p = .002$), belief in fate ($t(137) = 3.434$, $p = .001$) subscale of locus of control and social desirability ($t(137) = 3.434$, $p = .001$) were significantly different across religiousness. Similarly among individuals who reported previous traumatic event history those who defined themselves as religious have significantly higher scores on all variables than those who defined themselves as not religious except for variables of rebellion and insufficient self-control / self-discipline (Table 11).

Table 11. Mean differences across religiousness

	Religiousness							
	Yes (n = 216)	**No** (n = 120)			**Yes** (n = 88)	**No** (n = 51)		
	M(SD)	**M(SD)**	***t***	***p***	**M(SD)**	**M(SD)**	***t***	***p***
Gratitude	4.94 (.98)	4.46 (1.13)	4.095	.000	5.01 (.87)	4.47 (1.18)	3.089	.002
Social desirability	.61 (.18)	.54 (18)	3.595	.000	.63 (.19)	.51 (17)	3.434	.001
New possibilities in life	3.14 (1.10)	2.83 (1.07)	2.582	.010	2.99 (1.21)	2.53 (1.11)	2.232	.027
Relating to others	2.99 (1.11)	2.57 (1.09)	3.357	.001	2.99 (1.13)	2.52 (.98)	2.429	.016
Appreciation of life	3.63 (1.22)	3.15 (1.35)	3.349	.001	3.57 (1.30)	3.09 (1.41)	2.037	.044
Personel strength	3.52 (.97)	3.13 (1.07)	3.351	.001	3.58 (.92)	3.19 (1.14)	2.119	.037
Spiritual change	3.66 (1.06)	2.80 (1.15)	6.873	.000	3.61 (1.16)	2.55 (1.12)	5.214	.000
Rebellion	2.70 (1.10)	3.08 (1.10)	-3.030	.003	2.57 (.98)	3.13 (1.05)	-3.216	.002
Control	3.52 (.86)	3.30 (.84)	2.158	.032	3.49 (.85)	3.14 (.81)	2.407	.017
Counterdependency	3.70 (1.01)	3.93 (.96)	-2.071	.039	3.60 (.85)	3.84 (.90)	-1.573	.118
*Emotional inhibition**	2.44 (1.03)	2.68 (1.01)	-3.596	.043	2.43 (.97)	2.48 (.98)	-.321	.749
Insufficient self-control / self-discipline	3.20 (.92)	3.57 (.91)	-3.596	.000	3.07 (.80)	3.52 (.85)	-3.151	.002
Emotional dimension	3.45 (.51)	3.23 (.62)	3.397	.001	3.46 (.44)	3.24 (.62)	2.407	.017
Cognitive dimension	3.14 (.59)	2.90 (.69)	3.330	.001	3.17 (.52)	2.88 (.65)	2.281	.005
Total score	3.15 (.44)	2.96 (.52)	3.409	.001	3.13 (.40)	2.94 (.54)	2.352	.020
Belief in fate	3.80 (.84)	2.85 (.94)	4.095	.000	3.78 (.77)	2.63 (.94)	3.434	.001

3.4.3.2 Hypothesis testing

Mean comparisons revealed that age, gender, religiousness, social desirability, positive and negative affect for last week and for 6 months were significantly different across groups. Except religiousness and positive and negative affect for six months, these variables were included into the analyses as control variables. Religiousness and positive and negative affect for six months were excluded because Study II indicated that *minnet* is mostly related to pleasant feelings for daily helps and none of the participants reported its relation with religiousness. Since original Gratitude Questionnaire (GQ; McCullough et al., 2002) was adapted by translating gratitude as *minnet* (Yüksel and Oğuz Duran, 2012), for further statistical analyses these two variables were excluded.

Only individuals who reported previous traumatic event history enrolled ($n = 139$) for hypothesis testing since individuals who did not report trauma history may lead confounding effect by their estimated growth scores. Pearson correlation coefficients were given for intercorrelation between variables. Series of hierarchical regression analyses were conducted for hypothesize testing.

Q1: *"What is the influence of early maladaptive schemata on gratitude?"*

Pearson correlation coefficients revealed that gratitude has negative correlations with all subscales of early maladaptive schemata. Results revealed that gratitude has significantly low negative correlation with failure to achieve ($r = -.24$, $p < .01$), defectiveness ($r = -.18$, $p < .05$), negativity / pessimissim ($r = -.26$, $p < .01$), social isolation ($r = -.19$, $p < .05$), emotional inhibition ($r = -.21$, $p < .05$), abandonment ($r = -.19$, $p < .05$) vulnerability to harm or illness ($r = -.18$, $p < .05$) and moderately negative correlation with emotional deprivation ($r = -.35$, $p < .001$) (Table 12).

Table 12. Intercorrelations between GQ, early maladaptive schemata, social desirability, age and positive and negative affect for last week

n = 139	GQ		SD		PA		NA	
YSQSF	*R*	*P*	*r*	*P*	*r*	*p*	*r*	*p*
ED**	-.348	.000	-.077	.369	-.072	.401	.123	.149
F*	-.236	.005	-.213	.012	-.210	.013	.298	.000
Pe*	-.260	.002	-.050	.556	-.147	.084	.295	.000
SI*	-.190	.025	-.209	.013	-.049	.564	.215	.011
EI*	-.207	.014	-.154	.070	-.124	.147	.090	.294
En	-.130	.126	-.236	.005	-.031	.720	.287	.001
AS	-.081	.341	-.219	.010	-.042	.626	.058	.499
InSC	-.164	.054	-.236	.005	.034	.692	.096	.259
SS	-.054	.526	.196	.021	.007	.934	.002	.978
A*	-.190	.025	.014	.872	-.142	.096	.214	.011
Pu	-.136	.111	.201	.018	.033	.701	.117	.170
D*	-.175	.040	-.219	.010	-.089	.298	.278	.001
Harm*	-.184	.030	-.131	.124	-.030	.723	.151	.077
Stand	-.030	.724	.019	.823	.219	.010	-.098	.250
PA*	.180	.034	.093	.278	-	-	-.062	.471
NA	-.067	.433	-.095	.264	-.062	.471	-	-
SD	.104	.225	-	-	.093	.278	-.095	.264
Age	-.057	.508	.263	.002	-.064	.454	-.272	.001

Note. YSQSF = The Young Schema Questionnaire Short Form, GQ = Gratitude Questionaire, SD = Social desirability, PA = Positive affect for last week, NA = Negative affect for last week, ED = Emotional deprivation, F = failure to achieve, Pe = negativity / pessimissim, SI = social isolation, EI = emotional inhibition, En = enmeshment, AS = approval seeking, InSC = Insufficient self-control, SS = self-sacrifice, A = abandonment, Pu = punitiveness, D = defectiveness, Harm = vulnerability to harm or illness, Stand = unrelenting standarts / hypercriticalness.

*p < 05; **p < .001 on the QG score.

In order to examine the impact of early maladaptive schemata on gratitude, two-step hierarchical regression analysis was conducted. Variables of gender, age, social desirability and positive and negative affect for last week were entered in the first step of analysis as control variables. In the second step, early maladaptive schemata added to the model. Results revealed that Variance Inflation Factor (VIF) scores, which is a measure to use identify multicolinearity, were below 10. That is, multicollinearity assumption was met (Tabachnick & Fidell, 2007). Initially, R was insignificant for the first step as predicting gratitude ($F(5,133) = 2.085$, $p > .05$). That is, none of the control variables were statistically significant in the prediction of gratitude. However, in the second step when early maladaptive schemata entered into the model, R was found to be significant for second model ($F(19,119) = 1.781$, $p < .05$). Significance means that at least one variable in the second step significantly predicts GQ score. 22 % of variability in overall is being accounted for by early maladaptive schemata ($R^2 = .221$, $Fchange(14,119) = 1.624$, $p > .05$). According to the results, including early maladaptive schemata to the model statistically increased the predictive capacity of the model. When second model was explored in detail, it was seen that only emotional deprivation was a unique predictor of GQ score ($\beta = -.417$, $p < .01$, 95% CI [-1.965, -.421]). Unique contribution of emotional deprivation was 6 % to the model's equation (Table 13).

Table 13. Results of hierarchical regression analyses with YSQSF on gratitude

	B	β	CI for B values	*p*	sr²	
Gender	-.372	-.158	-.779, .035	.073	.022	
Age	-.004	-.051	-.019, .011	.584	.002	*Model 1*
SD	.511	.095	-.420, 1.442	.280	.008	*R* = .270, *R²* = .073, *Adjusted R* = .038, *F change* = 2.085
NA for last week	-.083	-.063	-.313, .147	.474	.003	
PA for last week*	.240	.187	.022, .458	.031	.033	
Gender	-.285	-.121	-.695, .126	.172	.012	
Age	.001	.009	-.016, .017	.932	.000	
SD	.404	.075	-.658, 1.466	.452	.003	
NA for last week	-.012	-.009	-.257, .234	.926	.000	
PA for last week	.194	.151	-.035, .423	.096	.018	
ED*	-1.193	-.417	-1.965, -.421	.003	.061	
F	-.580	-.182	-1.543, .383	.236	.009	
Pe	-.177	-.185	-.419, .065	.150	.020	
SI	.151	.147	-.144, .446	.312	.007	*Model 2, R* = .471, *R²* = .221, *Adjusted R* = .097, *F change* = 1.624
EI	-.023	-.022	-.279, .233	.859	.000	
En	.333	.100	-.541, 1.207	.453	.004	
AS	.100	.089	-.161, .361	.450	.004	
InSC	-.148	-.122	-.407, .111	.260	.008	
SS	.072	.072	-.138, .283	.497	.003	
A	.069	.067	-.225, .363	.643	.001	
Pu	-.057	-.052	-.303, .189	.648	.001	
D	.588	.179	-.464, 1.640	.271	.008	
Harm	.021	.021	-.255, .296	.881	.000	
Stand	-.056	-.060	-.240, .129	.549	.002	

Note. Abbreviations are same as Table 12. . **p* < 05 on the QG.score

Q2: *"What is the influence of schema coping styles on gratitude?"*

Pearson correlation coefficients were calculated both for avoidance and overcompensatory typesof schema coping styles. Initially, results revealed that there was no significant relationship between gratitude and subscales of avoidance type of schema coping styles. However, it was found that subscales have significant correlations with control variables. That is, emotional control has significantly positive medium correlation with social desirability ($r = .42$, $p < .001$). Also psychosomatic symptoms and distraction through activity has significantly positive low correlation with negative affect for last week ($r = .29$, $p < .01$; $r = .20$, $p < .05$, respectively). Lastly, as emotional control has significantly low positive correlation with age ($r = .18$, $p < .05$), withdrawal from people and distraction through activity have significantlt low negativecorrelation ($r = -.19$, $p < .05$; $r = .20$, $p < .05$, respectively) (Table 14).

Table 14. Intercorrelations among GQ, avoidance type of schema coping, social desirability, age and positive and negative affect for last week

n = 139	GQ		SD		PA		NA		Age	
Avoidance	*r*	*p*	*r*	*p*	*R*	*p*	*r*	*p*	*r*	*P*
SE	.141	.099	-.023	.786	.112	.188	.046	.592	-.131	.124
PS **	-.146	.087	-.123	.151	-.108	.207	.290	.001	-.089	.300
I	.034	.688	.110	.197	.004	.965	-.068	.425	-.080	.349
EC *	.024	.780	.417	.000	.058	.495	-.132	.120	.182	.032
W	-.071	.407	.085	.320	.077	.365	.027	.749	-.190	.025
D **	.019	.823	-.005	.954	-.053	.533	.203	.016	-.203	.017

Note. GQ = Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last week, NA = Negative affect for last week, PS = Psychosomatic symptoms, I = Ignoring sadness or disturbance, EC = Emotional control, W = Withdrawal from people, D = Distraction through activity, and SE = Numbness / suppressing emotions.

In order to examine the impact of avoiance type of schema coping styles on gratitude, two-step hierarchical regression analysis was conducted. Variables of gender, age, social desirability and positive and negative affect for last week were entered in the first step of analysis as control variables. In the second step, avoiance type of schema coping styles added to the model. Results revealed that VIF scores were below 10, which is a clue for meeting multicollinearity assumption (Tabachnick & Fidell, 2007). R was insignificant for both models as predicting gratitude ($F(5,133) = 2.085$, $p > .05$; $F(11,127) = 1.687$, $p > .05$, respectively). That is, neither control variables nor added avoidance subscales were significant in the prediction of gratitude (Table 15).

Table 15. Results of hierarchical regression analyses with control variables and avoiance type of schema coping styles on gratitude

	B	B	CI for B values	p	sr^2	
Model 1						
Gender	-.372	-.158	-.779, .035	.073	.022	*R* = .270
Age	-.004	-.051	-.019, .011	.584	.002	*R²* = .073
Social desirability	.511	.095	-.420, 1.442	.280	.008	*Adjusted R* = .038
NA for last week	-.083	-.063	-.313, .147	.474	.003	*F change* = 2.085
PA for last week*	.240	.187	.022, .458	.031	.033	
Model 2						
Gender	-.401	-.171	-.811, .008	.055	.026	
Age	-.004	-.048	-.019, .012	.614	.002	
Social desirability	.515	.096	-.497, 1.528	.316	.007	
NA for last week	-.041	-.031	-.283, .202	.740	.000	*R* = .357
PA for last week*	.221	.173	.000, .442	.050	.027	*R²* = .127
SE	.494	.142	-.150, 1.138	.131	.016	*Adjusted R* = .052
PS	-.195	-.176	-.399, .008	.060	.025	*F change* = 1.329
I	.007	.007	-.189, .202	.944	.000	
EC	-.007	-.007	-.207, .192	.942	.000	
W	-.138	-.150	-.319, .044	.135	.016	
D	.086	.078	-.128, .300	.427	.004	

Note. GQ = Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last week, NA = Negative affect for last week, PS = Psychosomatic symptoms, I = Ignoring sadness or disturbance, EC = Emotional control, W = Withdrawal from people, D = Distraction through activity, and SE = Numbness / suppressing emotions.

*p = 05 on the QG score.

Moreover, Pearson correlation coefficients were calculated for oversompensatory type of schema coping styles. Results revealed that gratitude has significantly negative low correlation only with counterdependency (r = -.21, p < .05). On the other hand, control variables have significant correlation coefficients. That is, it was found that social

desirability has significant negative medium correlation with rebellion ($r = -.42$, $p < .001$), egocentrism ($r = -.36$, $p < .001$) and intolerance to criticism ($r = -.31$, $p < .001$) and significant negative low correlation with manipulation ($r = -.28$, $p < .001$). In addition, it was seen that PA for last week has significantly positive low correlation with rebellion ($r = .24$, $p < .001$), egocentrism ($r = .17$, $p < .05$), manipulation ($r = .13$, $p < .05$) and frostiness ($r = .21$, $p < .05$). Besides NA for last week has significantly positive low correlation with intolerance to criticism ($r = .19$, $p < .05$). Lastly, variable of age has significantly negative low correlation with status seeking ($r = -.29$, $p < .001$), egocentrism ($r = -.29$, $p < .01$), intolerance to criticism ($r = -.24$, $p < .01$) and frostiness ($r = -.24$, $p < .01$). Also age has significantly negative medium correlation with rebellion ($r = -.32$, $p < .001$) and manipulation ($r = -.36$, $p < .001$) (Table 16).

Table 16. Intercorrelations among GQ, oversompensation type of schema coping, social desirability, age and positive and negative affect for last week

n = 139	GQ		SD		PA		NA		Age	
OC	*r*	*p*	*r*	*P*	*r*	*p*	*r*	*p*	*r*	*P*
Status seeking	-.129	.130	-.306	.000	.057	.506	.088	.304	-.294	.000
Rebellion	-.078	.361	-.416	.000	.241	.004	.141	.098	-.321	.000
Control	.058	.495	.026	.757	.086	.315	.040	.638	.029	.737
Counter-dependency	-.212	.012	-.142	.095	-.041	.632	-.033	.701	-.125	.142
Manipulation	-.094	.270	-.276	.001	.133	.042	.148	.083	-.363	.000
Egocentrism	-.110	.199	-.355	.000	.173	.042	.126	.140	-.289	.001
Intolerance to criticism	-.007	.938	-.307	.000	.152	.073	.190	.025	-.236	.005
Frostiness	-.060	.484	.014	.868	.206	.015	-.063	.459	-.241	.004

Note. OC = Overcompensation, GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last week, NA = Negative affect for last week.

Lastly, in order to examine the impact of overcompensation type of schema coping styles on gratitude, two-step hierarchical regression analysis was conducted. Variables of gender, age, social desirability and positive and negative affect for last week were entered in the first step of analysis as control variables. In the second step, overcompensation type of schema coping styles added to the model. Results revealed that VIF scores were below 10, which is a clue for meeting multicollinearity assumption (Tabachnick & Fidell, 2007). Firstly, *R* was insignificant for the first step as predicting gratitude ($F(5,133) = 2.085, p > .05$). That is, none of the control variables were

statistically significant in the prediction of gratitude. However, in the second step when overcompensation type of schema coping styles were entered into the model, R was found to be significant for second model ($F(13,125) = 2.115$, $p < .05$). Significance means that at least one variable in the second step significantly predicts GQ score. 18 % of variability in overall is being accounted for by overcompensation type of schema coping styles ($R^2 = .180$, $Fchange(8,125) = 2.052$, $p < .05$). According to the results, including overcompensation type of schema coping styles to the model statistically increased the predictive capacity of the model. When second model was explored in detail, it was seen that PA for last week ($\beta = .192$, $p < .05$, 95% CI [.015, .478]), control ($\beta = .253$, $p < .05$, 95% CI [.064, .546]) and counterdependency ($\beta = -.206$, $p < .05$, 95% CI [-.472, -.010]) were unique predictors of GQ score. Unique contribution of PA for last week, control and counterdependency were 3 %, 4 % and 3% to the model's equation, respectively (Table 17).

Table 17. Results of hierarchical regression analyses with control variables and overcompensation type of schema coping styles on gratitude

	B	β	CI for B values	p	sr^2	
Gender	-.372	-.158	-.779, .035	.073	.022	*Model 1, R = .270, R^2 = .073, Adjusted R = .038, F change = 2.085*
Age	-.004	-.051	-.019, .011	.584	.002	
SD	.511	.095	-.420, 1.442	.280	.008	
NA for last week	-.083	-.063	-.313, .147	.474	.003	
PA for last week*	.240	.187	.022, .458	.031	.033	
Gender	-.375	-.160	-.776, .025	.066	.022	
Age	-.014	-.176	-.030, .002	.078	.020	
SD	.037	.007	-.1.007, 1.081	.944	.000	
NA for last week	-.147	-.110	-.378, .085	.212	.010	
PA for last week*	.246	.192	.015, .478	.037	.029	*Model 2, R = .425, R^2 = .180, Adjusted R = .095, F change = 2.052*
Status seeking	-.216	-.200	-.465, .032	.088	.019	
Rebellion	-.037	-.037	-.259, .185	.743	.000	
Control *	.305	.253	.064, .546	.013	.041	
Counterdependency*	-.241	-.206	-.472, -.010	.041	.028	
Manipulation	-.067	-.062	-.320, .186	.600	.002	
Egocentrism	-.079	-.082	-.284, .127	.451	.004	
Intolerance to criticism	.153	.137	-.093, .399	.221	.010	
Frostiness	-.084	-.076	-.308, .140	.458	.004	

Note . GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last week, NA = Negative affect for last week.

*$p = 05$ on the QG score.

Q3: *"What is the influence of locus of control on gratitude?"*

Pearson correlation coefficients revealed that gratitude has significantly negative low correlation only with belief in an unjust world subscale of locus of control ($r = -.17$, $p < .05$). On the other hand, it was revealed that control varibles have significant Pearson

correlation coefficients with locus of control subscales. That is, social desirability has significantly positive low correlation with belief in fate ($r = .18$, $p < .05$). Negative affect for last week desirability has significantly positive low correlation with meaninglessness of the effortfulness ($r = .23$, $p < .01$) and belief in an unjust world ($r = .19$, $p < .05$) (Table 18).

Table 18. Intercorrelations among GQ, locus of control, social desirability, age and positive and negative affect for last week

n = 139	GQ		SD		PA		NA		Age	
Loc	*r*	*p*	*R*	*p*	*r*	*p*	*R*	*p*	*r*	*p*
PS	.065	.448	-.157	.065	-.147	.085	-.106	.216	.045	.597
BC	-.074	.384	-.082	.337	-.140	.101	.139	.104	-.102	.231
ME	-.087	.311	.018	.829	-.015	.865	.226	.008	.107	.209
BF	.138	.106	.175	.039	-.082	.337	.073	.392	.083	.334
BW*	-.172	.043	-.102	.234	-.052	.547	.187	.028	.047	.579

Note. LoC = Locus of control, GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last week, NA = Negative affect for last week, PS = Personal control, BC = belief in chance, ME = Meaninglessness of the effortfulness, BF = belief in fate, BW = belief in an unjust world.

In order to examine the impact of locus of control on gratitude, two-step hierarchical regression analysis was conducted. Variables of gender, age, social desirability and positive and negative affect for last week were entered in the first step of analysis as control variables. In the second step, locus ofcontrol subscales, namely, personal control, belief in chance, meaninglessness of the effortfulness, belief in fate and belief in an unjust world added to the model. Results revealed that VIF scores were below 10, which is a clue for meeting multicollinearity assumption (Tabachnick & Fidell, 2007). Firstly, *R* was insignificant for the first step as predicting gratitude ($F(5,133) = 2.085$, $p > .05$). That is, model comprising of control variables was insignificant in the prediction of gratitude. However, in the second step when locus of control subscales were entered into the model, *R* was found to be significant for second model ($F(10,128) = 2.084$, $p < .05$). Significance means that at least one variable in the second step significantly

predicts the GQ score. 14 % of variability in overall is being accounted for locus of control (R^2= .140, $Fchange(5,128) = 2.004$, $p > .05$). According to the results, including locus of control to the model statistically increased the predictive capacity of the model. When second model was explored in detail, it was seen that PA for last week (β = .201, $p < .05$, 95% CI [.040, .476]) and belief in fate (β = .229, $p < .01$, 95% CI [.048, .421]) were unique predictors of the GQ score. Unique contribution of PA for last week and belief in fate were 4 % and 4% to the model's equation, respectively (Table 19).

Table 19. Results of hierarchical regression analyses with control variables and locus of control on gratitude

	B	β	CI for B values	p	sr^2	
Gender	-.372	-.158	-.779, .035	.073	.022	
Age	-.004	-.051	-.019, .011	.584	.002	*Model 1, R =* .270, *R^2 =* .073, *Adjusted R =* .038, *F change =* 2.085
SD	.511	.095	-.420, 1.442	.280	.008	
NA for last week	-.083	-.063	-.313, .147	.474	.003	
PA for last week*	.240	.187	.022, .458	.031	.033	
Gender	-.365	-.155	-.770, .041	.078	.021	
Age	-.005	-.061	-.020, .010	.516	.003	
SD	.271	.050	-.689, 1.231	.578	.002	
NA for last week	-.043	-.032	-.278, .193	.720	.001	*Model 2, R =* .374, *R^2 =* .140, *Adjusted R =* .073, *F change =* 2.004
PA for last week*	.258	.201	.040, .476	.021	.036	
PS	.207	.103	-.160, .574	.266	.008	
BC	-.290	-.127	-.755, .174	.218	.010	
ME	.012	.007	-.414, .438	.956	.000	
BF*	.235	.229	.048, .421	.014	.042	
BW	-.197	-.141	-.490, .097	.187	.012	

Note. GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last week, NA = Negative affect for last week, PS = Personal control, BC = belief in chance, ME = Meaninglessness of the effortfulness, BF = belief in fate, BW = belief in an unjust world.

*p < 05 on the QG score.

Q4: *"What is the influence of responsibility on gratitude?"*

Pearson correlation coefficients revealed that gratitude has significantly positive low correlation with emotional ($r = .23$, $p < .01$) and cognitive ($r = .26$, $p < .01$) and significantly positive medium correlation with behavioral dimensions of responsibility ($r = .33$, $p < .001$). In addtion it was revealed that control varibles have significant Pearson correlation coefficients with responsibility subscales. That is, social desirability has significantly positive medium correlations with emotional ($r = .48$, $p < .001$), behavioral ($r = .34$, $p < .001$) and cognitive dimensions of responsibility ($r = .37$, $p < .001$). PA for last week has significantly positive medium correlation with behavioral dimension ($r = .33$, $p < .001$). NA for last week has significantly negative low correlation with behavioral dimension ($r = .30$, $p < .001$). Lastly, age has significantly positive low correlation with behavioral dimension of responsibility ($r = .22$, $p < .05$) (Table 20).

Table 20. Intercorrelations among GQ, responsibility, social desirability, age and positive and negative affect for last week

n = 139	**GQ**		**SD**		**PA**		**NA**		**Age**	
Responsibility	*r*	*P*	*r*	*p*	*R*	*p*	*r*	*p*	*r*	*p*
Emotional	.228	.007	.484	.000	.022	.801	-.049	.565	.004	.963
Behavioral	.327	.000	.339	.000	.328	.000	-.298	.000	.218	.010
Cognitive	.260	.002	.369	.000	.123	.149	-.085	.318	-.137	.109

Note. GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last week, NA = Negative affect for last week.

In order to examine the impact of responsibility on gratitude, two-step hierarchical regression analysis was conducted. Variables of gender, age, social desirability and positive and negative affect for last week were entered in the first step of analysis as control variables. In the second step, responsibility dimensions, namely, emotional, behavioral and cognitive added to the model. Results revealed that VIF scores were below 10, which is a clue for meeting multicollinearity assumption (Tabachnick &

Fidell, 2007). Firstly, R was insignificant for the first step as predicting gratitude ($F(5,133) = 2.085$, $p > .05$). That is, model comprising of control variables was insignificant in the prediction of gratitude. However, in the second step when responsibility subscales were entered into the model, R was found to be significant for the second model ($F(8,130) = 3.010$, $p < .01$). Significance means that at least one variable in the second step significantly predicts the GQ score. 16 % of variability in overall is being accounted for locus of control ($R^2 = .156$, $Fchange(3,130) = 4.292$, $p < .01$). According to the results, including locus of control to the model statistically increased the predictive capacity of the model. When second model was explored in detail, it was seen that only behavioral dimension of responsibility ($\beta = .249$, $p < .05$, 95% CI [.072, .706]) was a unique predictor of the GQ score. Unique contribution of behavioral dimension was 4 % to the model's equation (Table 21).

Table 21. Results of hierarchical regression analyses with control variables and responsibility on gratitude

	B	β	CI for B values	p	sr²	
Gender	-.372	-.158	-.779, .035	.073	.022	*Model 1, R = .270, R² = .073, Adjusted R = .038, F change = 2.085*
Age	-.004	-.051	-.019, .011	.584	.002	
SD	.511	.095	-.420, 1.442	.280	.008	
NA for last week	-.083	-.063	-.313, .147	.474	.003	
PA for last week*	.240	.187	.022, .458	.031	.033	
Gender	-.222	-.094	-.626, .182	.279	.008	*Model 2, R = .395, R² = .156, Adjusted R = .104, F change = 4.292*
Age	-.004	-.052	-.020, .011	.587	.002	
SD	-.289	-.054	-1.335, .758	.586	.002	
NA for last week	.008	.006	-.222, .238	.946	.000	
PA for last week	.126	.098	-.102, .355	.277	.008	
Emotional R	.147	.075	-.324, .618	.538	.003	
Behavioral R*	.389	.249	.072, .706	.016	.038	
Cognitive R	.202	.115	-.203, .608	.326	.006	

Note. GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last week, NA = Negative affect for last week, R = responsibility.

*$p < 05$ on the QG score.

Q5: *"What is the influence of gratitude on posttraumatic growth?"*

Pearson correlation coefficients revealed that gratitude has significantly positive low correlation with PA for last 6 months ($r = .18$, $p < .05$) and appreciation of life ($r = .17$, $p < .05$) subscale of posttraumatic growth. In addtion, it was revealed that control

varibles have significant Pearson correlation coefficients with posttraumatic growth subscales. That is, social desirability has significantly positive correlations coefficients with all subscales of posttraumatic growth and age. Social desirability has significantly positive low correlation with age ($r = .26$, $p < .01$), improved relationships with others ($r = .21$, $p < .05$), appreciation of life ($r = .20$, $p < .05$) and spiritual change ($r = .25$, $p < .01$), and significantly positive medium correlation with new possibilities ($r = .31$, $p < .001$) and enhanced personal strength ($r = .30$, $p < .001$). Moreover PA for last 6 months has significantly positive correlations coefficients with gratitude and all subscales of posttraumatic growth. PA for last 6 months has significantly positive low correlation with gratitude ($r = .18$, $p < .05$), improved relationships with others ($r = .19$, $p < .05$), and enhanced personal strength ($r = .30$, $p < .001$) and spiritual change ($r = .25$, $p < .01$). PA for last 6 months has also significantly positive medium correlation with new possibilities ($r = .39$, $p < .001$) and appreciation of life ($r = .38$, $p < .001$). NA for last 6 months has significantly negative low correlation with age ($r = -.29$, $p < .05$) (Table 22).

Table 22. Intercorrelations among GQ, posttraumatic growth subscales, social desirability, age and positive and negative affect for last 6 months.

n = 139	GQ		SD		PA		NA		Age	
PTG	*r*	*p*	*r*	*p*	*r*	*p*	*R*	*p*	*r*	*p*
NP	.101	.236	.310	.000	.388	.000	.121	.157	.028	.742
IR	.096	.259	.210	.013	.190	.025	.074	.386	.019	.821
AoL	.170	.046	.200	.018	.380	.000	-.068	.426	-.016	.853
EPS	.090	.294	.300	.000	.298	.000	-.032	.710	.025	.774
SC	.139	.103	.252	.003	.248	.003	.045	.599	.033	.696
Age	-.057	.508	.263	.002	-.098	.251	-.287	.001	-	-
GQ	-	-	.104	.225	.183	.031	-.114	.183	-.057	.508
PA	.183	.031	.077	.371	-	-	-.037	.662	-.098	.251
NA	-.114	.183	-.137	.109	-.037	.662	-	-	-.287	.001
SD	.104	.225	-	-	.077	.371	-.137	.109	.263	.002

Note. GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last 6 months, NA = Negative affect for last 6 months, AoL = Appreciation of life, NP = New possibilities, EPS = Enhanced personal strength, IR = Improved relationships with others and SC = Spiritual change.

In order to examine the impact of gratitude on posttraumatic growth, series of two-step hierarchical regression analysis were conducted. Variables of gender, age, social desirability and positive and negative affect for last months were entered in the first step of analysis as control variables. In the second step, GQ scores added to the models predicting each subscale of posttraumatic growth, namely, appreciation of life, new possibilities, enhanced personal strength, improved relationships with others and spiritual change.

Firstly, to examine the impact of gratitude on new possibilities, two-step hierarchical regression analysis was conducted. Variables of gender, age, social desirability and positive and negative affect for last 6 months were entered in the first step of analysis as control variables. In the second step, GQ score added to the model. Results revealed that VIF scores were below 10, which is a clue for meeting multicollinearity assumption (Tabachnick & Fidell, 2007). Firstly, R was significant for the first step as predicting new possibilities ($F(5,133) = 9.471$, $p < .001$). That is, model comprising of control variables was significant in the prediction of gratitude. 26 % of variability in overall is being accounted for new possibilities ($R^2 = .263$, $Fchange(5,133) = 9.471$, $p < .001$). When looked at the results in detail, social desirability ($\beta = .294$, $p < .001$, 95% CI [.875, 2.806]) and PA for 6 months ($\beta = .377$, $p < .001$, 95% CI [.383, .883]) were unique predictors of new possibilities. Unique contributions of social desirability and PA for 6 months were 8 % and 14 % to the model's equation. In the second step when GQ score was entered into the model, R was still found to be significant for the second model ($F(6,132) = 7.852$, $p < .001$). Significance means that at least one variable in the second step significantly predicts GQ score. 26 % of variability in overall is being accounted for new possibilities. However according to the results, including gratitude to the model did not statistically increase the predictive capacity of the model. ($R^2 = .263$, $Fchange(1,132) = .085$, $p < .05$). When second model was explored in detail, it was seen that still social desirability ($\beta = .291$, $p < .001$, 95% CI [.854, 2.800]) and PA for 6 months ($\beta = .374$, $p < .001$, 95% CI [.372, .881]) were unique predictors of new possibilities. Unique contributions of social desirability and PA for 6 months were 8 % and 13 % to the model's equation, respectively (Table 23).

Table 23. Results of hierarchical regression analysis with control variables and gratitude on new possibilities

	B	β	CI for B values	P	sr^2	
Gender	-.099	-.036	-.514, .317	.639	.001	*Model 1,*
Age	.005	.050	-.011, .020	.546	.002	*R = .512,*
SD*	1.840	.294	.875, 2.806	.000	.079	*R^2 = .263,* *Adjusted*
NA	.277	.115	.050, .504	.017	.032	*R = .235,* *F change*
PA*	.633	.377	.383, .883	.000	.139	*= 9.471*
Gender	-.091	-.033	-.511, .329	.669	.001	
Age	.005	.052	-.011, .021	.536	.002	*Model 2,* *R = .513,*
SD*	1.827	.291	.854, 2.800	.000	.077	*R^2 = .263,* *Adjusted*
NA	.281	.192	.052, .511	.017	.033	*R = .230,* *F change*
PA*	.626	.374	.372, .881	.000	.132	*= .085*
GQ	.026	.023	-.153, .205	.772	.000	

Note. GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last 6 months, NA = Negative affect for last 6 months.

*$p < 05$ on new possibilities**.**

Secondly, to examine the impact of gratitude on improved relationships with others, two-step hierarchical regression analysis was conducted. Variables of gender, age, social desirability and positive and negative affect for last 6 months were entered in the first step of analysis as control variables. In the second step, GQ score added to the model. Results revealed that VIF scores were below 10, which is a clue for meeting multicollinearity assumption (Tabachnick & Fidell, 2007). Firstly, *R* was significant for the first step as predicting improved relationships with others ($F(5,133) = 2.511$, $p < .05$). That is, model comprising of control variables was significant in the prediction of improved relationships with others. 9 % of variability in overall is being accounted for

new possibilities (R^2= .086, *Fchange*(5,133) = 2.511, p < .05). When looked at the results in detail, social desirability (β = .208, p < .05, 95% CI [.211, 2.193]) and PA for 6 months (β = .179, p < .05, 95% CI [.020, .534]) were unique predictors of improved relationships with others. Unique contributions of social desirability and PA for 6 months were 4 % and 3 % to the model's equation. In the second step when the GQ score was entered into the model, *R* was still found to be significant for the second model (F(6,132) = 2.168, p = .05). Significance means that at least one variable in the second step significantly predicts the GQ score. 9 % of variability in overall is being accounted for new possibilities. However according to the results, including gratitude to the model did not statistically increased the predictive capacity of the model (R^2= .090, *Fchange*(1,132) = .503, p > .05). When second model was explored in detail, it was seen that still but only social desirability (β = .202, p < .05, 95% CI [.171, 2.166]) was unique predictor of improved relationships with others. Unique contribution of social desirability was 4 % to the model's equation (Table 24).

Table 24. Results of hierarchical regression analysis with control variables and gratitude on improved relationships with others.

	B	β	CI for B values	p	sr²	
Model 1						
Gender	.016	.006	-.410, .442	.941	.000	*R* = .294
Age	.001	.013	-.015, .017	.886	.000	*R² = .086*
SD	1.202	.208	.211, 2.193	.018	.040	*Adjusted R* = .052
NA	.153	.113	-.080, .386	.196	.012	
PA*	.277	.179	.020, .534	.035	.031	*F change* = 2.511
Model 2						
Gender	.036	.014	-.395, .466	.871	.000	*R* = .300
Age	.002	.018	-.015, .018	.850	.000	*R² = .090*
SD	1.168	.202	.171, 2.166	.022	.037	*Adjusted R* = .048
NA	.163	.120	-.070, .398	.173	.013	
PA*	.261	.169	.001, .522	.050	.027	*F change* = .503
GQ	.066	.061	-.118, .249	.480	.003	

Note. GQ = the Gratitude Questionaire, SD = Social desirability, PA = Positive affect for last 6 months, NA = Negative affect for last 6 months.

*$p \leq 05$ on improved relationships with others.

Thirdly, to examine the impact of gratitude on appreciation of life, two-step hierarchical regression analysis was conducted. Variables of gender, age, social desirability and positive and negative affect for last 6 months were entered in the first step of analysis as control variables. In the second step, the GQ score added to the model. Results revealed that VIF scores were below 10, which is a clue for meeting multicollinearity assumption (Tabachnick & Fidell, 2007). Firstly, *R* was significant for the first step as predicting

appreciation of life ($F(5,133) = 5.749$, $p < .001$). That is, model comprising of control variables was significant in the prediction of improved relationships with others. 18 % of variability in overall is being accounted for appreciation of life ($R^2 = .178$, *Fchange*$(5,133) = 5.749$, $p < .001$). When looked at the results in detail, social desirability ($\beta = .175$, $p < .05$, 95% CI [.087, 2.404]) and PA for 6 months ($\beta = .363$, $p < .001$, 95% CI [.390, .990]) were unique predictors of appreciation of life. Unique contributions of social desirability and PA for 6 months were 3 % and 13 % to the model's equation. In the second step when the GQ score was entered into the model, R was still found to be significant for the second model ($F(6,132) = 4.947$, $p < .001$). Significance means that at least one variable in the second step significantly predicts appreciation of life. 18 % of variability in overall is being accounted for new possibilities. However according to the results, including gratitude to the model did not statistically increased the predictive capacity of the model ($R^2 = .184$, *Fchange*$(1,132) = .948$, $p > .05$). When second model was explored in detail, it was seen that still social desirability ($\beta = .167$, $p < .05$, 95% CI [.028, 2.355]) and PA for 6 months ($\beta = .350$, $p < .001$, 95% CI [.361, .970]) were unique predictors of new possibilities. Unique contributions of social desirability and PA for 6 months were 3 % and 12 % to the model's equation, respectively (Table 25).

Table 25. Results of hierarchical regression analysis with control variables and gratitude on appreciation of life

	B	β	CI for B values	p	sr^2	
Model 1						
Gender	-.117	-.038	-.615, .381	.643	.001	**R** = .422
Age	-.003	-.029	-.022, .016	.739	.001	
SD*	1.245	.175	.087, 2.404	.035	.028	R^2 = .178
NA for last week	-.066	-.040	-.338, .206	.632	.001	*Adjusted* **R** = .147
PA for last week*	.690	.363	.390, .990	.000	.128	*F change* = 5.749
Model 2						
Gender	-.086	-.028	-.588, .417	.736	.001	**R** = .428
Age	-.003	-.024	-.021, .016	.788	.000	
SD*	1.192	.167	.028, 2.355	.045	.025	R^2 = .184
NA for last week	-.051	-.030	-.325, .224	.716	.001	*Adjusted* **R** = .146
PA for last week*	.665	.350	.361, .970	.000	.116	*F change* = .948
GQ	.105	.080	-.109, .319	.332	.006	

Note. GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last 6 months, NA = Negative affect for last 6 months.

*$p < 05$ on the appreciation of life.

Fourthly, to examine the impact of gratitude on enhanced personal strength, two-step hierarchical regression analysis was conducted. Variables of gender, age, social desirability and positive and negative affect for last 6 months were entered in the first step of analysis as control variables. In the second step, the GQ score added to the model. Results revealed that VIF scores were below 10, which is a clue for meeting multicollinearity assumption (Tabachnick & Fidell, 2007). Firstly, R was significant for the first step as predicting enhanced personal strength ($F(5,133) = 5.665$, $p < .001$). That is, model comprising of control variables was significant in the prediction of

enhanced personal strength. 18 % of variability in overall is being accounted for enhanced personal strength (R^2= .176, *Fchange*(5,133) = 5.665, *p* < .001). When looked at the results in detail, social desirability (β = .281, *p* < .01, 95% CI [.634, 2.383]) and PA for 6 months (β = .277, *p* < .01, 95% CI [.171, .624]) were unique predictors of appreciation of life. Unique contributions of social desirability and PA for 6 months were 7 % and 8 % to the model's equation. In the second step when the GQ score was entered into the model, *R* was still found to be significant for the second model (*F*(6,132) = 4.686, *p* < .001). Significance means that at least one variable in the second step significantly predicts appreciation of life. 18 % of variability in overall is being accounted for new possibilities. However according to the results, including gratitude to the model did not statistically increased the predictive capacity of the model (R^2= .176, *Fchange*(1,132) = .000, *p* > .05). When second model was explored in detail, it was seen that still social desirability (β = .281, *p* < .01, 95% CI [.628, 2.391]) and PA for 6 months (β = .277, *p* < .01, 95% CI [.168, .629]) were unique predictors of new possibilities. Unique contributions of social desirability and PA for 6 months were 7 % and 7 % to the model's equation, respectively (Table 26).

Table 26. Results of hierarchical regression analysis with control variables and gratitude on enhanced personal strength

	B	β	CI for B values	*p*	sr^2	
Model 1						
Gender	-.277	-.097	-.603, .149	.235	.009	*R* = .419
Age	.000	.004	-.014, .015	.962	.000	*R^2* = .176
SD*	1.509	.281	.634, 2.383	.001	.072	*Adjusted R* = .145
NA	.021	.017	-.185, .226	.841	.000	*F change*
PA*	.398	.277	.171, .624	.001	.075	= 5.665
Model 2						
Gender	-.227	-.097	-.608, .153	.240	.009	*R* = .419
Age	.000	.004	-.014, .015	.963	.000	*R^2* = .176
SD*	1.510	.281	.628, 2.391	.001	.072	*Adjusted R* = .138
NA	.021	.016	-.187, .228	.845	.000	
PA*	.398	.277	.168, .629	.001	.073	*F change* = .000
GQ	-.002	-.002	-.164, .160	.983	.000	

Note. GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last 6 months, NA = Negative affect for last 6 months.

*$p < 05$ on the enhanced personal strength.

Fifthly and lastly, to examine the impact of gratitude on spiritual change, two-step hierarchical regression analysis was conducted. Variables of gender, age, social desirability and positive and negative affect for last 6 months were entered in the first step of analysis as control variables. In the second step, GQ score added to the model. Results revealed that VIF scores were below 10, which is a clue for meeting multicollinearity assumption (Tabachnick & Fidell, 2007). Firstly, *R* was significant for the first step as predicting spiritual change ($F(5,133) = 3.804$, $p < .01$). That is, model comprising of control variables was significant in the prediction of spiritual change. 13 % of variability in overall is being accounted for spiritual change ($R^2 = .125$,

Fchange(5,133) = 3.804, *p* < .01). When looked at the results in detail, social desirability (β = .239, *p* < .01, 95% CI [.470, 2.675]) and PA for 6 months (β = .236, *p* < .01, 95% CI [.130, .701]) were unique predictors of spiritual change. Unique contributions of social desirability and PA for 6 months were 5 % and 5 % to the model's equation, respectively. In the second step when the GQ score was entered into the model, *R* was still found to be significant for the second model (*F*(6,132) = 3.339, *p* < .01). Significance means that at least one variable in the second step significantly predicts spiritual change. 13 % of variability in overall is being accounted for spiritual change. However according to the results, including gratitude to the model did not statistically increased the predictive capacity of the model (R^2= .132, *Fchange*(1,132) = 1.013, *p* > .05). When second model was explored in detail, it was seen that still social desirability (β = .231, *p* < .01, 95% CI [.413, 2.627]) and PA for 6 months (β = .222, *p* < .01, 95% CI [.101, .680]) were unique predictors spiritual change. Unique contribution of social desirability and PA for 6 months were 5 % and 5% to the model's equation, respectively (Table 27).

Table 27. Results of hierarchical regression analysis with control variables and gratitude on spiritual change.

	B	β	CI for B values	*p*	sr²	
Model 1						
Gender	-.098	-.034	-.572, .376	.683	.001	*R* = .354
Age	.003	.028	-.015, .021	.755	.001	
SD*	1.573	.239	.470, 2.675	.006	.052	*R²* = .125
NA for last week	.145	.094	-.114, .404	.271	.008	*Adjusted R* = .092
PA for last week*	.415	.236	.103, .701	.005	.054	*F change* = 3.804
Model 2						
Gender	-.067	-.023	-.545, .411	.781	.001	*R* = .363
Age	.003	.034	-.014, .021	.706	.001	
SD*	1.520	.231	.413, 2.627	.008	.048	*R²* = .132
NA for last week	.160	.104	-.101, .421	.227	.010	*Adjusted R* = .092
PA for last week*	.391	.222	.101, .680	.009	.047	*F change* = 1.013
GQ	.103	.085	-.100, .307	.316	.007	

Note. GQ = the Gratitude Questionnaire, SD = Social desirability, PA = Positive affect for last 6 months, NA = Negative affect for last 6 months.

*p < 05 on the spiritual change.

4. DISCUSSION

Throughout life individuals come across diverse challenging situations attributed either as good or bad (Kanner, Coyne, Schaefer & Lazarus, 1981). Challenging events which require change and adaptation yield stress (cited in Dohrenwend, 1973). Tedeschi and Calhoun (1995) suggested that trauma is a metaphorically seismic event that shakes up individuals' basic schemata, believes and purposes about him/herself, others and world. In words of schema therapy approach, trauma as a seismic event may lead early maladaptive schema activation. After trauma exposure and throughout growth, individuals go into a deep change in their schema which in turn guides to flourish of growth (Calhoun & Tedeschi, 1995; Tedeschi & Calhoun, 2004; Karancı et al., 2012). On the way through growth, cognitive processing, disclosure of concerns surrounding traumatic events, the reactions of others to self-disclosure, the socio-cultural context in which traumas occur, the personal dispositions of the survivor and the degree to which events either permit or suppress the aforementioned processes function in deep (Tedeschi & McNally, 2011). Within posttraumatic growth perspective, current paper comprising of four studies aimed to understand role of early maladaptive schemata and schema coping styles, responsibility and locus of control on gratitude and posttraumatic growth, in general.

Initially, it was hypothesized that early maladaptive schemata would have negative correlational association with gratitude. That is, those who have higher scores on gratitude will have lower scores on early maladaptive schemata. Also, in the hierarchical regression analysis, it was expected that none of the early maladaptive schemata will be significant as a unique predictor of gratitude. Logic behind this hypotheses were rooted from the idea that gratitude has cognitive dimensions (Emmons and McCullough, 2003) which leads optimism for the future, higher levels of contentment and satisfaction with one's life (Walker & Pitts, 1998). Instead of ruminating over negative aspects of life, individuals who appreciate and share gratitude seem able to feel joy from whatever their current circumstances may be (Alspach, 2009). In turn, gratitude is closely related to psychological (Wood, Joseph, & Maltby, 2009) and physiological well being (Alspach, 2009) and protective for stress (Wood et

al., 2008). Since traumatic experiences are stressful events, gratitude could be protective, too. When looked at the results, our hypotheses were partly true. Gratitude has negative correlations with all subscales of early maladaptive schemata as expected. Unexpected result is that even variables of gender, age, social desirability and positive and negative affect for last week were controlled; emotional deprivation subscale of the early maladaptive schemata was still significant in the prediction of gratitude.

Negative diverse relational experiences in childhood are assumed to be the main cause for the development of schemata. Emotional deprivation is an early maladaptive schema within disconnection and rejection domain. Basic assumption of this schema is that one's needs for nurturance, empathy and protection will not be met by others. Three types of emotional deprivation was defined, namely, deprivation of nurturance, empathy and protection. In deprivation of nurturance, individuals believe that no one is there to hold them, pay attention to them, and give them physical affection, such as touch and holding. In deprivation of empathy, individuals believe that no one is there who really listens or tries to understand who they are and how they feel. Lastly, in deprivation of protection individuals believe that no one is there to protect and guide them. In general, individuals with emotional deprivation schema often feel emotionally deprived, lonely and depressed without a sound reason. They do not expect others' nurturance, understanding or protection. They claim that they do not get enough affection, warmth and attention for expressed deeper emotions. They may feel that no one is there for them to give strength and guidance. They may feel misunderstood, alone in the world, cheated of love, invisible, or empty. Typical behavioural manifestations of emotional deprivation schema is that they do not "ask[ing] significant others for what they need emotionally; not express[ing] a desire for love or comfort; focus[ing] on asking the other person questions but say[ing] little about oneself; act[ing] stronger than one feels underneath; and in other ways reinforce[ing] the deprivation by acting as though they do not have emotional needs". It can be said that since they do not expect emotional support, they do not ask for it. Consequently, usually they do not get it. In addition, within their relational pattern, they have a tendency chosing significant others who are cold, aloof, self-centred, or needy and likely to emotionally deprive them. Avoidant types of these individuals may become loners. Overcompensatory types of them, on the

other hand, may become so demanding, overly needy, clinging and helpless, and get angry when emotional demands are not met. They may manifest narcisistic personality traits. Since they were both indulged and deprived they were a child, they have developed strong feelings of desire to get their needs met. They strictly believe that they must be demanding to get anything at all. It was known that a minority of individuals with this schema were indulged in other ways as a child such as materially, not required to follow normal rules of behaviour, or adored for some talent or gift, but they were not given genuine love. They may also have many psychosomatic complaints with the secondary gain of getting people to pay attention to them and take care of them. Although their schema functions very strongly within their relationships, the schema is partly unconscious so many are not aware of that they have it (Young, Klosko & Weishaar, 2003).

Within Turkish cultural norms, qualitative results revealed that gratitude, specifically *minnet,* is an emotion felt both in "positive" events represented by sharing and connectedness like weddings or funerals and "negative" events in which individual needs help. Most of the individuals reported that they feel gratitude for un/conditional daily help mostly without verbally expressing being in need of. Individuals could continue their daily routine without help, but help speeds up the routine, saves time and energy, and leads emotional connectedness and sharing among individuals. Also, it was said that since their needfulness is so obvious that, they can be realized by others. So they have to accept their needfulness, weaknesss and incapability while accepting the help regardless of what the situation is and feel free from others judgements. Individuals reported that they feel pleased, noteworthy and valued, safe, thankfulness and relief with crying but conscienciousness accompanying with shame and burden and fidelity, *gönül borcu*. When emotional deprivation schema and gratitude are considered together, it can be said that for those who are emotionally deprived and believe that noone will nurture, show emphaty and protect, trauma is a metaphorically and representatively seismic event that set and remind early negative diverse relational experiences. In psychoanalytic perspective, trauma may lead an instinctual drive and unconscious hope that will eventually result in 'mastery' of associated feelings of distress rooted in previous traumatic events in life (Price, 2007). Therefore, traumatic events could be

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accepted as a schema activator. It is known that individuals may regress to early "adaptive" coping styles in case of stress (Cheng, & Hardy, 2016) or may manifest immature coping behaviors (Price, 2007). Therefore, as being traumatized strengthens the belief that no one will nurture, show emphaty and protect, becoming in need of daily help may reinforces this belief and coping styles of the individual. Within this perspective, being recognized by others and getting help may be surprising and shocking for schema assumptions. However, when individuals internally and behaviorally aims schema maintanence, of course being unaware of that, they may cognitively distort the situation by misperceiving situations, accentuating information that confirms the schema and minimizing or denying information that contradicts the schema. By doing so, their schema is reinforced (Young et al., 2003). Consequently, they may feel less gratitude. Also, parallel with the findings that as gratitude increases, negative affect for last week decreases and positive affect for last week increases. When individuals need help, not only do they feel gratitude accompanying with pleased, noteworthy, valued, safe and relief but also weak, incapable, shame, burden and fidelity, *gönül borcu*. They may focus on negativity rather than gratitude in order to unconsciously maintain their emotional deprivation schema. At this point, it is very understanable that individuals feel gratitude not only to their familes, friends and a divine power but also do they feel gratitude to historical figures and leaders like Mustafa Kemal Atatürk or soldiers in Turkish war of independence, state, doctors, teachers, employers and inventors. Individuals with emotional deprivation schema could perpetuate their schema by devaluing themselves by rejecting human nature and feeling weak, incapable, shame, burden and fidelity and idealize the helper's behaviour by considering them as self-sacrified, devoted, virtuous, respected, admired and proud of for being across generations and beyond their time. These findings also are concurrent with results that those who have traumatic event history have lower scores on new possibilities in life, status seeking, unrelenting standards / hypercriticalness and behavioral dimension of responsibility.

In addition, it was known that on the affective side, the emotions which are connected to a schema can be blocked. When the affect is blocked, it was suggested that the schema

does not reach the level of conscious awareness (Young et al., 2003). By doing so, they may block sadness rooted from their basic need for emotional recognition by caregivers and emotional neediness haunted from childhood. This blockage of sadness may be stratified by devaluetion of self and idealization of helpers. This situation is also parallel with the finding that those who reported traumatic event history higher scores on negative affect for last 6 months. Previously mentioned that individuals with emotional deprivation schema often feel emotionally deprived, lonely, and depressed without an accountable reason (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). Also, they are prone depression and anxiety (Cukor & McGinn, 2006). Schema maintainace keep individuals away from self-discovery and affirmation by violating personal values or alienation from self-concept (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). Also, emotinal deprivation and negative affect without an accountable reason are coherent with current finding that psychosomatic symptoms and distraction through activity has significantly positive low correlation with negative affect for last week ($r = .29$, $p < .01$; $r = .20$, $p < .05$, respectively). Psychosomatic complaints (Young, Klosko & Weishaar, 2003) and distraction through activity may be indirect expression of sadness. Consequently, individuals cannot be able to initiate to change or heal the schema.

Secondly, it was hypothesized that those who use maladaptive schema coping strategies will have lower scores of gratitude. In addition, in the hierarchical regression analysis, it was expected none of the early maladaptive schema coping styles, namely, surrender, avoidance and overcompensation will be significant as a unique predictor of gratitude. Logic behind this hypothesis was that the individuals internally and behaviorally aims to keep the schema continuing. By doing so, the emotions can be blocked. When the emotions are blocked, the schema does not reach the level of conscious awareness. Therefore, the individual cannot initiate to change or heal the schema (Young, Klosko, & Weishaar, 2003). At this point, it was expected that coping strategies may prevent feeling gratitude as well as other emotions. Hypotheses were partly true. That is, neither control variables nor added avoidance subscales were significant in the prediction of gratitude. However, it was found that PA for last week (3 %), and insufficient self-

control and dicipline (4 %) and counterdependency (3 %) subscales of overcompensation were unique predictors of the GQ score.

Those who, unintentionnaly of course, use overcompensatory schema coping styles behave as if the opposite of the schema is true. For instance, although emotional deprivation schema's assumption is that one's needs for nurturance, empathy and protection will not be met by others, individual with emotional deprivation schema and overcompensation type of schema coping behaves as if s/he does not need for nurturance, empathy and protection in order to avoid triggering schema. It may appear that they behave in a healthy and self-confident way by standing up for themselves on the surface but what s/he does is that avoiding situations or people reminding him/her emotional needs. Among overcompensation schema coping styles, those with counter dependency deal with their schema by social isolation. They may become overly self-centered for ego balance. Although their self-confidence is low and dependent on others' existence and approval, they behave as if they are independent and egocentric (Young & Klosko, 1993; Young, Klosko, & Weishaar, 2003). They may overly involve in personal activities like reading book rather than joining groups (Young & Klosko, 1993; Young, Klosko, & Weishaar, 2003) and avoid intimacy (Young & Klosko, 1993; Young, Klosko, & Weishaar, 2003; Bosmans, Braet, & Van Vlierberghe, 2010). Therefore, as they increasingly isolate themselves, they may feel less gratitude.

Those with insufficient control and self-dicipline deal with their schema by becoming controlling. S/he might think that noone could ever get better of her/him. Consequently, his/her need for control could get strengthen in order to avoid ego threats (Young & Klosko, 1993; Young & Klosko, 2003). In relationships, individuals have incapacity to regulate their feelings and desires in order to reach their personal aims. They may not be able to tolerate anxiety. Therefore, they manifest overwhelming effort to attach to others, avoid responsibilities and confrontation (Young, Klosko & Weishaar, 2003). It was found that as controlling and dicipline increases, gratitude increases, too. Especially, focusing on details for control purposes, relying on others for soothing their anxiety and fulfilling personal responsibilities may indirectly help individuals to see

positive sides of the events and others rather than only focusing on negative sides. Therefore, insufficient control and self-dicipline may ease to feel gratitude, indirectly.

Within Turkish cultural norms, qualitative results revealed that gratitude, specifically *minnet*, is an emotion felt both in "positive" and "negative" events in which individual needs help. As previously mentioned, most of the individuals reported that they feel gratitude for un/conditional daily help mostly without verbally expressing being in need of help. Although percentage of participants (72.1 %) who had defined event by words of "being in need of help", percentage of participants who emphasize how they would get the help is dramatically low. That is, only 3 % of them mentioned directly articulating that they need help, and 1.7 % of them specifically emphasized by wording "without articulating". Also, participants reported that since their needfulness is so obvious that they can be recognized by others. So they have to accept their needfulness, weaknesss and incapability while accepting the help regardless of what the situation is and feel free from others' judgements. Therefore they can feel pleased, noteworthy and valued, safe, thankfulness and even relief with crying but conscienciousness accompanying with shame and burden and fidelity, *gönül borcu*.

When overcompensatory coping styles comprising of counter dependency and insufficient control and self-dicipline and gratitude are considered altogether, it can be said that individuals' coping rules defined by social isolation for ego balance, avoiding ego threats reminding emotional needs, especially fluctuating across daily routine, or relying on others may be related to decreased frequency of articulating need for help. On the counter dependency side, since individuals will prefer being socially isolated rather than being ingroup and standing alone, they may lead into overly involvement with self, narsistic features and inflation of self structured upon denial of that we are all human beings (Young, Klosko & Weishaar, 2003). At this point, feeling shame for being in need of help and importance of feeling free from others' judgements are consistent. That is, individuals' tendency to social isolation may be reinforced by fear of conditional acceptance of others (Young & Klosko, 1993; Young, Klosko & Weishaar, 2003). In contrast, on the insufficient control and self-dicipline side, individuals may

become overly depending and demanding on others for emotional needs (Young & Klosko, 1993; Young, Klosko & Weishaar, 2003). Although these two sides seem both ends of a continuum, they are in common with lack of taking empathic perspective of the other (Young, Klosko & Weishaar, 2003). Previously mentioned, negative diverse relational experiences in childhood assumed to be the main cause for the development of schemata. Schemata in the disconnection domain may interfere with individuals' development of the capacity to experience intimacy, love, and acceptance in their relationship with others. Incapacity to development of emotional intelligence is accepted as a result of parental nurturance, empathy, and protection. Individuals may have connection with others but they may be unwilling to share, be close and connected because of their fear of rejection and being judged by others (Young & Klosko, 1993; Young, Klosko & Weishaar, 2003). It is known that individuals with emotional deprivation schema have critical or rejecting parents in their childhood (Young et al., 2003; Muris, 2006). Parenting and schemata are also associated with adult psychopathology (McGinn, Cukor, & Sanderson, 2005; Muris, 2006). Since trauma as a seismic event may lead early maladaptive schema activation, individuals could deal with new stressful events as if dealing with early trauma without parental warmth and protection (Young, Klosko & Weishaar, 2003). However, others are not the replication of their parents. They may feel gratitude since others did not deprived as their parents, but may feel accompanying shame and fear rejection because of activation of early maladaptive schema. Therefore, individuals may be torn between feel pleased (28.9 %), noteworthy and valued (3.7%), safe (1.3%), thankfulness (5.4 %) and relief with crying (2.3 %) but consciousness accompaniying with shame (6.4 %) and burden and fidelity, *gönül borcu,* (27.2 %). This result is also consistent with current finding that gratitude has significantly negative low correlation only with counterdependency ($r = -.21$, $p <$ .05). While schema coping styles are leading them social isolation and narcicistic tendencies or depending on others, they may have a tendency to make favor the helper (6 %) and make same help (5 %) to same individual (11.4 %), *mukabelede bulunmak,* or others (2 %) if possible in the future. This may be related to unintentional discrimination of the parents and others. Therefore, individuals may idealise the others who help especially in negative events and defined as virtuous (9.7 %). Participants see

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helpers as self-sacrified and devoted (8.7 %), feel respect (0.3 %), admire (0.3 %) and proud (0.3 %) when unintentionally compared to their critical and rejecting parents. Furthermore, this incapacity may also affect comprehending the intention of the helper. Shelton (1991) stated that understading good intention is related to feel being loved and cared. The incapacity may limit the space for gratitude. Therefore, it may activate schemata. Consequently, aproaching others in a secure way may open a space for feeling grattiude but gratitude and shame together could be secondary emotions shadowing sadness haunted from emotionally- deprived childhood.

Furthermore, when overcompensatory coping styles comprising of counter dependency and insufficient self-control and dicipline, emotional deprivation and gratitude are considered altogether, it can be said that unwilling to share, be close and connected because of their fear of rejection and being judged by others, social isolation for ego balance, avoiding ego threats reminding emotional needs especially fluctuating across daily routine, need for control, possible overly involvement with self or demanding others for emotional regulation and responsibilities are common in terms of narsistic features, inflation of self and incapacity to empathy. Feeling gratitude accompanying with shame for being in need of help, and highlighted importance of feeling free from others' judgements (Young & Klosko, 1993; Young & Klosko, 2003) seems close to the vulnerable type of narcicism (Houlcroft, Bore & Munro, 2010). It was claimed that vulnerable narsisists has limited empathy, lower agreeableness and conscientiousness, more vulnerable (Houlcroft, Bore & Munro, 2010), hypersensitive to criticisms and manifest tendency to social isolation, inhibit gradious desires underlying sense of entitlement resulting in stress (Cain, Pincus & Ansell, 2008) reveal more neurotic features (Miller et al., 2011). At this point, significant negative correlation of gratitude with failure to achieve, negativity / pessimissim, social isolation, and emotional inhibition and insignificant relationship between gratitude and avoidant type of schema coping style are understandable. Rather than avoidance, individuals with vulnerable narsisism are likely to use overcompensatory type of coping skills (Zeigler-Hill, Green, Arnau, Sisemore & Myers, 2011). In addition, these findings are also consistant with current results. That is, gratitude has significantly low negative correlation with failure

to achieve, defectiveness, negativity / pessimissim, social isolation, emotional inhibition, abandonment, vulnerability to harm or illness; and moderately negative correlation with emotional deprivation. Aristo states "when one expresses gratitude, they are admitting that someone else has contributed to their well-being" (Watkins, 2014). Narcisistic features may yield rejection of positive contributions of others to wellbeing. Consequently, it can be say that as gratitude decreases, social isolation, pessimism, defectivess, emotional inhibiton, failure to achve and vulnerability increases. In turn, these findings may reinforce the features of narsisism as well.

Moreover, feeling *şükür* and *şükran* requires skills to cope with stress and turn adversities into opportunities. It may sound that coping would be easier within abundance than within a stressful situation such as traumatic events. However, it was suggested that a degree of deprivation is needed for nurturance of gratitude (Emmons, & Shelton, 2002). Contrast effect after absence may lead appreciation of positives (Schwarz & Strack, 1999). That is, emotional deprivation haunted from past may yield appreciation of emotional feedbacks received from others in future more. When these feedbacks are embraced with *şükran* and *şükür,* than nutritious social resources could be reinforced. By doing so, improved relationships with others (Taku, Cann, Calhoun, & Tedeschi, 2008; Karancı et al., 2012) may open room for disclosure of concerns about stressful events and encourage to resolution of stressful events (Tedeschi & McNally, 2011). However, *minnet* seems more passive state against being in need of help than *şükran* and *şükür.* Also, it was found that *minnet* did not significantly predict posttraumatic growth. Since gratitude is "inherently incompatible with negative affect" and may block the expression of negative emotions (McCullough et al., 2002), that may result in inhibition of disclosure of negative affect accompanying with *minnet* and affect related to stressful event. In turn, that may blockage the path throughout psychological growth. In case of deprivation in traumatic events, narsissitic tendencies (Zeigler-Hill, Green, Arnau, Sisemore & Myers, 2011; Stone, 1998), social isolation or insufficient control and discipline, predicting *minnet,* may be mechanisms which inhibit growth by avoiding intimacy and social support desired for psychological growth (Tedeschi & McNally, 2011).

Semantic knowledge related to *şükran* concluded that awareness and expressiveness also "protects individuals from being ingrateful, *nankör"*. It was stated that ingratitude is criticized and powerful accusation in society. In contrast to gratitude, ingratitude cultivates restrictions and confining sense of self (Emmons & Shelton, 2002). As ingratefulness increases, negative "sequela" including rejection, depression, anger, anxiety, and guilt also increases (Heilbrunn, 1972; cited in Emmons & Shelton, 2002). Narsisistic attitude and social isolation or overly approaching others may reinforce the perception of being ingrateful (Stone, 1998). Therefore, view of others upon being ingrateful may lead further rejection and judgement which fuels the fears of the individual and courages schema maintenance.

Researchers claim that healthy self-esteem could develop out of immature narcissistic potentials through an internalization of nurturing social relationships (Kohut, 2009). That is, relationships with others critically influence a culturally important psychological dimension that ranges from pathological narcissism to mature self-esteem (Ghorbani, Watson, Hamzavy, & Weathington, 2010). Approaching others while torning between feeling gratitude and shame, indeptness and burden may lead unintentional discrimination of the parents and others. Fukuyama (1992) argued that "selves universally are motivated by a Hegelian desire to be desired. All selves, in other words, desire to receive recognition" (cited in Ghorbani, Watson, Hamzavy, & Weathington, 2010). Overcompensatory coping behaviours may be related to desire for self-recognition by others. Acting as if emotional deprivation schema is true and becoming emotionally demanding in relationships (Young, Klosko, and Weishaar, 2003) may be motivated by the desire of self-recognition (cited in Ghorbani, Watson, Hamzavy, & Weathington, 2010). This desire, consequently, may increase the chance of coming up to nurturing social relationships and internalization (Kohut, 2009), unintentionally (Young, Klosko, and Weishaar, 2003). In Islamic cultures, it was stated that functioning of the self and self-knowledge may be central (Ghorbani, Watson, Hamzavy, & Weathington, 2010). Individuals also internalize what society offers for attitude and values (Kasser, 2005). Similarly to current findings pointing out relationship between narsisistic features and gratitude, ability to taking others'

perspective, emphaty capacity and degree of narsisism were emphisized for the development of self-esteem (Ghorbani, Watson, Hamzavy, & Weathington, 2010), which yield more competence, autonomy and relatedness (Kneezel & Emmons, 2006). However, habitual use of coping strategies reinforcing schema may lead unability to internalize effective ways of coping with distressing experiences (Price, 2007).

Thirdly, it was hypothesized that while internal locus of control will be positively correlated to gratitude, external locus of control subscales, namely, belief in chance, meaninglessness of the effortfulness, belief in fate and belief in an unjust world will be negatively correlated with gratitude. Also, in the hierarchical regression analysis, it was expected that personal control will be a significant and unique predictor of gratitude. Logic behind this hypothesis was that causal attributions (Weiner, 1981) are important choice processes affecting us by determining our emotions as well (Kemper 1978; cited in Lawler, 1992). Previously stated that gratitude, which is a secondary emotion (Lawler, 1992), is influenced our causal attributions upon control and our perception of positiveness and negativeness of events as well. However, type of sense of control, either internal or external, could be important in gratitude, too. In some cases, being in need of help could be understood as failure so as in traumatic experiences. Early suggestions were that while internally-caused failure may lead self-directed pride (Weiner et al. 1979; Lefcourt, Martin, & Warecanad, 1984) or shame (Weiner et al. 1979), externally-caused failure leads anger, surprise, resentment (Weiner et al. 1979), gratitude or hostility (Lawler, 1992). Since gratitude is related to a sense of abundance, an appreciation of the contribution of others, and an appreciation of small pleasures (Watkins, Woodward, Stone, & Kolts, 2003; cited in Nelson, 2009), those who have internal locus of control would be more alert to environment for future behavior, improve their environment, and emphasize greater value on skill or achievement reinforcements and his/her failures; and be resistive to subtle attempts to influence him/her (Rotter, 1966). Hypotheses were partially wrong. Results revealed that gratitude has significantly negative low correlation only with belief in an unjust world subscale of locus of control. Neither positive significant relationship with personal control was found, nor were external locus of control subscales insignificant in the prediction of

gratitude. It was found that PA for last week (4 %) and belief in fate (4 %) were unique predictors of gratitude.

In terms of locus of control, those who have internal locus of control believe in that his/her ability, effort and skills influence outcomes. On the other hand, those who have external locus of control believe in that other forces other than under individual's control determine outcomes (Rotter 1966) such as destiny, luck, or powerful others (Begley and Boyd 1987). Literature findings revealed that 'internals' are more risk taking, have more responsibility (McClelland 1961) and enterprenuer (Brockhaus 1982; Brockhaus and Horowitz 1986). On the other hand, 'externals' perceives outcome as a result of luck, chance, fate, as under the control of powerful others, or as unpredictable (Rotter, 1966). Gratitude is found to be related to appreciation of what is valuable and meaningful to one's life (Sansone & Sansone, 2010), and a positive recognition of benefits received (Nelson, 2009) in a fully incontrollable life with its positives and negatives. Positiveness and negativeness of events are affected by causal attributions as well. Also, causal attributions and gratitude was found to be related to each other (Tsang, 2006). Gratitude, which is a secondary emotion (Lawler, 1992), is influenced our causal attributions upon control as well. Although gratitude defined by appreciation of valuable, recognition of meaning and benefits requires awareness and personal effort, skill and cognitive and emotional ability, internal locus of control was insignificant in the prediction of gratitude. In contrast, belief in fate was significant. In this case, gratitude may function for coping with failure. Individuals with traumatic event history reported that they feel shame because of becoming needy. Since their needfulness is so obvious that they can be realized by others so they have to accept their needfulness, weaknesss and incapability as accepting the help. In Aristo's words, "when one expresses gratitude, they are admitting that someone else has contributed to their well-being" (Watkins, 2014). In unconditional help, individuals get help regardless of what the situation is and feel free from others judgements. These findings may be related to understanding "becoming needy is a failure". Causal attributions of failure determine emotions as well. It was suggested that when a failure is perceived internally-caused, it yields self-directed pride (Weiner et al. 1979; Lefcourt, Martin, & Warecanad, 1984) or

shame (Weiner et al. 1979), whereas externally-caused failure leads anger, surprise, resentment (Weiner et al. 1979), gratitude (Weiner et al. 1979; Lawler, 1992) or hostility (Lawler, 1992).Therefore, to be able to cope with their 'failure' and accompanying emotions (Weiner et al. 1979; Lawler, 1992; Lefcourt, Martin, & Warecanad, 1984), individuals may make external attributions. Merton (1946) stated that external locus of control serves "the psychological function of enabling people to preserve their self esteem in the face of failure" and "individuals act to curtail sustained endeavor" or passivity (Rotter, 1966). Within this perspective, significant result of belief in fate as an external locus of control subscale in the prediction of gratitude is acceptable.

Individuals are also influenced by the culture as well. Inefficiency and passivity in societies manifest themselves with belief in luck or chance (Veblcn, 1899; cited in Rotter, 1966). Veblcn (1899) suggested that a belief in external factors as a solution to individuals' problems was characterized by less productivity followed a belief in external control of reinforcements which is related to a general passivisity (Rotter, 1966). Moreover, social affirmation over individuals' sense of control influences individual's emotions as well. That is, it was suggested that when an individual's sense of control was reaffirmed by the group, individual experiences positive emotions like happiness, pride, or gratitude. On the other hand, when the group affirms lack of control, then individual experiences negative emotions such as sadness, shame, or hostility (Lawler, 1992). Moreover, uncertainty avoidance in society affects individuals' coping mechanisms as well. Uncertainty avoidance is defined as "...the extent to which the members of a culture feel threatened by uncertain or unknown situations" (Hofstede, 1991; cited in Mueller & Thomas, 2010). It was suggested that in low uncertainty avoidance cultures, individuals are expected to deal with uncertainty as best they can; inherent uncertainty of life is more easily; greater tolerance for creative or novel behavior; more willingness to take risks, and achievement; and conflict easily be controlled within the rules of "fair play". On the other hand, in high uncertainty avoidance cultures, it is aimed to minimize the level of uncertainty faced by individual members, is perceived social deviants as threatening (Hofstede, 1991; cited in Mueller

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& Thomas, 2010). Within this perspective, likelihood to being more collectivistic and having high uncertainity avoidance, gratitude could be related to external locus of control rather than personal control. It was believed that conflict and competition yields destructive aggression; deviant persons and ideas are dangerous; they are lack of tolerance for differences; they have greater fear of failure, lower willingness to take risks, lower levels of ambition, and lower tolerance for ambiguity (Hofstede 1980; cited in Mueller & Thomas, 2010). Therefore, personal appreciation of valuable, recognition of meaning and benefits requires awareness and personal effort, skill and cognitive and emotional ability could be understood as a danger and threat for rejection by others in society. Also failure could be unbearable within this loneliness. At the end, rather than having a personal control over outcomes, belief in fate may ease the overwhelming feelings due to failure and accompanying emotions. This passivity may also account for the current result of which frequency of individuals' making same help (5 %) to same individual (11.4 %), *mukabelede bulunmak,* or others (2 %) is quite low for this sample.

Another reason why hypothesis considering that gratitude, *minnet,* is related to internal locus of control was insignificant could be associated to using word *minnet* instead of *şükran.* Quantitative results revealed that *şükran* is "a sibling of *minnet"* (31.2 %). Altough subject of *şükran* did not deviate from *minnet* [*Allah* (27.2 %), family (24.5 %), friends (4.4 %), self (2 %), unspecified beloved ones (2 %), boy/girlfriend (1.7 %), life or nature (2 %), authority figures (1.3 %) and contributing others (2.7 %)], *şükran* is found to be more superficial than *minnet* across kindness (18.1 %) but deeper than *minnet* across help (17.8 %). Especially, compassion of the helper (11.1 %) is emphasized. Compassion which is primed after questions related to *minnet, şükran* and *şükür* was defined as a feeling to a person or an animal when they are in need of help such as a child who lost her/his parents in a traffic accident, hungry animals staying when outside is cold or an elder person. They reported that compassion is like motherhood (8.7 %) comprised of mercy (21.8 %), emphaty (5.7 %), love (51.7 %) and being loved (15.1 %), trust (4.7 %), protection (23.8 %), self-sacrifice (1.3 %) and counsious and pity (16.4 %). When individuals need help, it seems that compassion is provoked in the helper. This result is also parallel with the view that gratitude goes

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along with empatic emotions like compassion. It requires capacity of empathy (Lazarus and Lazarus, 1994). Then, the help comes. Lazarus and Lazarus (1994) stated that gratitude is a result of attiributing meaning to interactional behaviors comprising of giving and receiving. After then, individuals feel *şükran* comprising of *minnet* accompanying with happiness and excitement (13.8 %), urge to verbally or behaviorally express thankfulness to show that awareness (29.9 %), indeptness (8.4 %) and responsibility to respond in a personal manner (e.g., handcrafts in retun for money) (2.3 %). Awareness and expressiveness againts help are emphisized. Also awareness and expressiveness "protects individuals from being ungrateful, *nankör*". This finding was highlighted by early writers as well (Emmons & Shelton, 2002). Apriori condition is awareness and articulation about the situation. Awareness upon why indiviuals need this help; how they ended up this "negative" situation; who helps them in what condition may actually related to ability to appreciation of what is valuable and meaningful to one's life (Sansone & Sansone, 2010), and a positive recognition of benefits received (Nelson, 2009) in an incontrollable life with its positives and negatives. Therefore, using *minnet* rather than *şükran* for defining gratitude may end up with an insignificant conclusion.

Most importantly, insignificance may sign us a cultural nuance in Turkey as well. That is, gratitude may function differently across the word used to define gratitude. Qualitative results revealed that emotional connectedness and sharing that individuls need for growth may mostly rely on *şükran* defined especially with compassion rather than *minnet*. Especially when counter dependency and insufficient control and self-disipline, emotional deprivation, belief in fate, *minnet* and *şükran* are considered altogether, focusing on *minnet* and ignoring compassion and features of *şükran* may strengthen the view that *minnet* is a secondary emotion and may closely related to vulnerable narsisism. Previously, it was claimed that vulnerable narsisists has limited empathy, lower agreeableness and conscientiousness, more vulnerable (Houlcroft, Bore & Munro, 2010), hypersensitive to criticisms and manifest tendency to social isolation, inhibit gradious desires underlying sense of entitlement resulting in stress (Cain, Pincus & Ansell, 2008), and reveal more neurotic features (Miller et al., 2011). In addition,

individuals with early maladaptive schemata have incapacity to psychological mindedness (Cecero, Beitel, & Prout, 2008; Trudeau & Reich, 1995), which is a construct defined by thinking in psychological terms, making psychological attributions for behaviour, a degree of access to one's feelings, trying to understand oneself and others, believing in the benefits of discussing one's problems, being interest in the meaning and motivation of one's own and others' thoughts, feelings, behavior, and a capacity for change (Conte, Ratto, & Karasu, 1996). These characteristic features lead hiding their needfulness with shame; socially isolating themselves; blokaging empathy for his/her self and others so that they may not be able to reach awareness required for *şükran*; minimizing room for compassion, mercy, emphaty, love, trust, protection, self-sacrifice, counsiousness and pity so that they perpetuate their emotional deprivation schema with no expectation of others' nurturance, understanding or protection; reinforcing counter dependency preventing social interaction; minimizing necessity for verbally expression of gratitude; and increasing need for control to avoid ego threats (Thimm, 2010). In addition, belief in fate may intensify the rejection expectations of the individual if they have insecure relationship with God and their view of God as angry and punishing or lacking in power (D'Andrea, 2003). Previously mentioned that schema heals yields less schema activation and overwhelming emotions rooted from schema; to respond in a healthier manner, select more loving partners and friends, and see themselves in a more positive perspective (Thimm, 2010). Supporting individual to become aware of their emotional needs; to accept them as natural and right; to learn how to choose appropriate people and then ask for what they need in appropriate ways seems parallel with awareness and expressiveness defined within *şükran.* By reinforcing practice of *şükran* may ease the way through growth and heal, especially in case of aftermath traumatic events.

Among subscales of external locus of control, belief in fate was found to be a significant and unique predictor of gratitude. Specifically, belief in fate is considered as a way to avoid emotional burden of making tough decisions (Tang, Shepherd & Kay, 2014). Positiveness and negativeness of events are affected by causal attributions as well. Believing or attiributing "negative" or unexpected or undesirable outcomes is due

to destiny, luck, or powerful others (Begley & Boyd, 1987) rather than individuals' ability, effort and skills may ease the emotional burden by blaming fate rather than blaming self and feeling guilty or shame (Tang, Shepherd & Kay, 2014). Since being in need of is accepted as a situation that individuals feel shame, while individuals may feel gratitude, *minnet,* by recognition of positives and focusing on valuable and meaningful things in life, they may cope with shame by attributing "negatives" to fate. Again this point also supports the idea that gratitude is a secondary emotion (Lawler, 1992).

Forthly, it was hypothesized that responsibility and subscales regarding emotional, behavioral and cognitive dimensions will be positively correlated to gratitude. Also, in the hierarchical regression analysis, it was expected that responsibility and subscales will be significant and unique predictor of gratitude. Logic behind this hypotheses were that responsibility requires acceptance of our emotions; feelings relieved from stepping back to frightening imagine of facing emotions; finding peace and contentment and controling over the circumstances (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). During or after stressful events, self-reflectively examination may also relate to be able to see and appreciate the contribution of others, appreciation of small pleasures (Watkins, Woodward, Stone, & Kolts, 2003; cited in Nelson, 2009), optimism for the future, higher levels of contentment and satisfaction with one's life (Walker & Pitts, 1998) and connection to self-concept (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992) as well. However, hypotheses were partially wrong. Results revealed that although gratitude has significantly positive low correlation with emotional and cognitive dimensions and significantly positive medium correlation with behavioral dimension ($r = .33$, $p < .001$) of responsibility, only behavioral dimension of responsibility was a unique predictor of gratitude, *minnet,* score.

Responsibility comprised of three dimensions, namely, cognitive, emotional and behavioral. Similarly to states upon responsibility by Chandler (1975) (cited in Montada, Filipp & Lerner, 1992), cognitive dimension was expressed by features such as awareness of boundaries, skills, needs and desires, observation of self and importance of how one is recognized by others, determination of and obedience to rules despite

self-sacrifice and prediction of possible outcomes of our behaviors. It was said that in face of stress individuals' self-reflectively examination can be influenced by their limited cognitive perspective (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). Emotional dimension includes items such as keeping promises and trust, empathy for self and others, avoidance for disappointments and being burden to others, learning from mistakes, satisfaction after fulfilling our responsibilities or for others', keeping emotional stability and differenciate priorities. This dimension is parallel with previous finding that when individuals feel responsible for their behaviors, they feel guilt, shame or self-directed anger (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). Lastly, behavioral dimension of responsibility was defined by items such as active problem solving, involement into group activities, openness, fighting with difficulties rather than avoiding, following plans, effective time management and endurance (Appendix C). It was found that responsibility had positive relationship with gratitude. Only behavioral dimension was a significant unique predictor of gratitude. It can be summarized that cognitive dimension of responsibility may represent the boundaries of self and others, comprehension of skills and abilities, observation and decision making. In emotional dimension, emotional existence of and interaction with others while fulfilling responsibilities emphasized. Behavioral dimension highlights how individuals deal with their emotions and cognitions. Chandler (1975) suggested that as dealing with these emotions, either may individuals deny and relabel the circumstances or they can appreciate and feel contentment (cited in Montada, Filipp & Lerner, 1992). In order to take responsibility, individuals should accept their emotions; feel relieved from stepping back to frightening imagine of facing emotions; find peace, contentment and control over the circumstances; and then take a social role and responsibility (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). This process may also yield into a deep change in their schema which in turn guides to flourish of growth (Calhoun & Tedeschi, 1995; Tedeschi & Calhoun, 2004; Karancı et al., 2012). Although it is a quick sentence, it requires a self-discovery and affirmation (Chandler, 1975; cited in Montada, Filipp & Lerner, 1992). Although cognitive, emotional and behavioral aspects are complementary for each other, interestingly only behavioral dimension was significant in prediction of gratitude. Furthermore, previously results for

responsibility (Table 5) revealed that responsibility has negative low correlation with personal control, meaninglessness of the effortfulness, belief in an unjust world, guilt, negativity / pessimissim, social isolation, emotional inhibition, abandonment, vulnerability to harm or illness and unrelenting standarts / hypercriticalness. Moreover responsibility has negative moderate correlation with emotional deprivation, failure to achieve, enmeshment and defectiveness. Lastly, responsibility has positive low correlation with punitiveness. Chandler (1975) claims that for responsibility self-discovery and acceptance are required (cited in Montada, Filipp & Lerner, 1992). When results covering relationship of responsibility with guilt, the schema, schema coping styles and gratitude examined together, it can be concluded that individual significance of behavioral dimension of responsibility and guilt may be related to schema maintenance which would keep individuals away from self-discovery and affirmation by violating personal values or alienation from self-concept (Young et al., 2003). For individuals with traumatic event history, when they need help, this may lead activation of emotional deprivation schema resulting in gratitude accompanying shame, guilt and self-directed anger. Self-discovery in responsibility actually could be self-examination for searching guilt in him/her rather than acceptance of self and compassion. Due to self-examination of guilt, behavioral responsibility could be related to overcompensation for guilt in order to please others with or without emotional and cognitive insights. Moreover, behavioral responsibility could serve counter dependency and insufficient control and self-dicipline as well. Individuals may be reinforced to schema maintanance by active problem solving, involement into group activities, openness, fighting with difficulties rather than avoiding, following plans, effective time management and endurance when these are without awareness of boundaries, skills, needs and desires, observation of self and importance of how one is recognized by others, determination of and obedience to rules despite self-sacrifice and prediction of possible outcomes of our behaviors and keeping promises and trust, empathy for self and others, avoidance for dissappointments and being burden to others, learning from mistakes, satisfaction after fulfilling our responsibilities or for others', keeping emotional stability and differenciate priorities.

Religiousity is suggested as an important factor when considering gratitude in the literature. Findings revealed that especially affective trait form of gratitude adapted from Rosenberg's hierarchical model of affective experience (1998) is found to have higher life satisfaction and positive effects such as happiness, vitality, and hope, low levels of negative effects such as resentment, depression, and envy, higher prosocial behavior, empathy, forgiveness, religiousness, and spirituality (cited in Emmons & McCullough, 2003). Results of current study were also parallel with previous findings. Those who defined themselves as religious have significantly higher scores on gratitude as well. In Turkish language, there are three different words defining gratitude, namely, *minnet*, *şükretmek*, and *şükran duymak*. Similarly to Turkey, cultural differences in manifestation of gratitude reported by the researchers as well. For instance, receiving favors from others may lead feeling of indebtedness, shame, and self- condemnation in addition to the positive feelings of thankfulness within individuals in some societies (Naito, Wangwan, & Tani, 2005). In Turkey, there has been only four studies that investigating gratitude (Yüksel & Oğuz Duran, 2012; Ayten, Göcen, Sevinç, & Öztürk, 2012; Satici, Uysal, & Akin, 2014; Oğuz Duran & Tan, 2013). Qualitative results revealed that *minnet, şükran*, and *şükür* are similar to each other with very low frequencies. This may be due to religiosity and these three words frequently and automatically used in daily language. These words may not be internalized with insight by lay people. Individuals emphisized religiousity only while defining *şükran* and *şükür*. According to them, *minnet* does not cover religiousity. That is also why religiosity was not taken as a control variable during analyses. Idealisation of the helper was also more frequent for *şükran* and *şükür*. In *şükran,* participants defined that they feel *şükran* to authorized and respected people such as police, soldiers, managers or supervisors or divine power who "has endless power and control over servants", *Allah* for this sample. They "all have power and authority". Therefore, when we feel weak and incapable, they make us favor by using their power with their will and wish. In turn this favor yields *şükran* and accompanying "a bunch of feelings" comprised of "admire for power", "respect for helper's moral attitude, his/her turning consideration into act of help and compassion", "shame for being disadvantaged, weak and incapable", "relief

rooted from acceptance that I am weak and incapable", "indeptness for and obligation to an irredeemable favor" and "submission to power".

Şükür, on the other hand, is defined as a feeling that empowers individuals' endurance and stamina during or after stressful life events (21.1 %) via comparing ourselves with others who are more disadvantageous than us (17.4 %) such as "comparing an amputed person with a paralyzed one after a traffic accident" or "comparing having unpaid bills with being homeless". Comparison yields to remind ourselves (11.1 %) and see the positive aspects of our lives as compared to others (40.3 %); "not complaining" but accepteance and satisfaction for our positives (e.g.; health, money, family, etc.), *gönül hoşnutluğu* (48.3 %); feeling (3.4%) and showing (9.7 %) thankfulness for not being worse condition like those with who we compared ourselves. These reports are also parallel with the current quantitave results as well. It was found that those who defined themselves as religious have significantly higher scores on appreciation of life, personel strength, spiritual change, new possibilities in life and relating to others subscales of posttraumatic growth regardless of previous trauma history. 33.2 % of participants stated that *şükür* is related to religion. This finding is also parallel with the suggestions of Emmons and Crumpler (2000) as well. Participants emphasized that they feel *şükür especially* when they do not have total sense of control over the situation, *tevekkül;* in which result depends upon partly or totally luck (10.4 %) such as "success in university exam", "while searching job, happening upon with an employer in a football game", "not getting hurt after a car accident" or "having children after 10 years of marriage"; or on things that individuals have no chance to choose such as individuals'own parents, their children and basic abilities that they were born with. Indirectly, individuals may satisfy their need for control by attributing control to a divine power. This is also parallel with result showing that those who defined themselves as religious have significantly higher scores on emotional and cognitive dimensions of responsibility, belief in fate subscale of locus of control and control subscale of overcompensation type of coping regardless of having previous traumatic event history. With Turkish equivalents, individuals feel *şükür* for favors, *nasip edilen* by a divine power. *Şükür*

yields to feel compassion to ourselves (2.3 %) and feeling relief, existing and satisfied (48.3 %) via trusting a power which has "absolute and endless source of abundance" (33.2 %). Since divine power has "absolute and endless source of abundance", "servants'" fundamental assumption is that the "power will enlight every negative event sooner or later". Therefore patience and hope accompanying *şükür* is emphasized. While waiting with hope and feeling patience, *şükür* is also accepted as a way of worship to divine power which is believed to protect individuals from future negative life events and worse situations than currents and desired positive outcomes or unexpected favors (9.7 %). Therefore it is accepted that being a Muslim, having Quran, "being servant", *kulluk etmek,* worship and to be able to feel *şükür* are even the reasons itself to feel *şükür* to divine power. This finding is also consistant with the result determining that those who defined themselves as religious have significantly lower scores on emotional inhibition and insufficient self-control / self-discipline subscales of early maladaptive schemata and rebellion and counterdependency subscales of overcompensation type of coping. By doing so, participants stated that they feel themselves as a part of a divine power, increase sense of relief and "purified", and depending on anything or anyone except a divine power. In some cases even negative events are seen as a way of examination by divine power for future favors. Therefore since *şükür* is a way of worship, participants reported that "forgetting *şükür* in times when everything is fine" is a "weakness of human" "needed to be ashamed and awared of" and which "aimed to be empowered by negative life events provided by the power". So individuals should also accept whatever comes from the power and and feel *şükür* even for negative life events. The most common answer for the subject of graitude was *Allah* (55.4 %).

Social desirability was also another variable that current findings emphasize its importantce while working on gratitude (Wood, Joseph, Lloyd & Atkins, 2009). Since gratitude is accepted as a moral emotion, unsurprisingly gratitude has high social acceptance and being valued in the society (Watkins, Woodward, Stone, & Kolts, 2003; Dumas, Johnson, & Lynch, 2002). Therefore, likeableness may make individuals

respond in a socially desirable way. Even children's expression of gratitude may yield superficially kind responses rather than true gratitude (Bono & Froh, 2009). In current study, results revealed that social desirability has significant relationship with almost every variable in focus. For instance, it was found that social desirability has significant negative medium correlation with rebellion, egocentrism, and intolerance to criticism; significant negative low correlation with manipulation; and positive low correlation with belief in fate. Previously stated that expressing gratitude is "inherently incompatible with negative affect" and may block the expression of negative emotions (McCullough et al., 2002). Since emotional expression of the negative emotions may lead social anxiety due to the fear of rejection and loss of approval, gratitude may serve as an adaptive coping strategy (Fredrickson, Tugade, Waugh, & Larkin, 2003). Correlational statistics and regression analyses revealed that emotional deprivation schema, overcompensatory coping styles and belief in fate are significant predictors of gratitude even when controlled social desirability and positive affect. In such a case in which active early maladaptive schema and schema coping styles, it can be concluded and strengthens the theory that individuals may feel superficial feelings rather than true gratitude (Bono & Froh, 2009). At this point, social desirability may be in the form of or related to individuals' cognitive distortions, self-defeating life patterns, and schema coping styles. Therefore it may have a role of schema perpetuation or maintenance by keeping individuals in a superficially kindness and true gratitude.

Lastly, it was hypothesized that gratitude will be positively correlated to posttraumatic growth and its subscales. That is, gratitude will have significantly positive correlation with renewed appreciation of life, new possibilities, enhanced personal strength, improved relationships with others, and spiritual change. Also, in the hierarchical regression analysis, it was expected that gratitude will be a significant and unique predictor of each posttraumatic growth subscale. Logic behind this hypotheses were that gratitude requires intentional exploring ways to deepen and broaden our sense of appreciation, optimism, focusing on positive sides and small pleasures (Watkins, Woodward, Stone, & Kolts, 2003; cited in Nelson, 2009) and it keeps the individuals in

the present (Minear, 2013). Stressful events like traumas can influence our schemata, beliefs and rules about ourselves, others and the world and strengths emotions like anger (McHugh, Forbes, Bates, Hopwood, & Creamer, 2012). In the face of an adverse event, cognitive processes can be related to psychological growth (Van Loey, Van Son, Van der Heijden, & Ellis, 2008). To be able to focus on what one have and can do provide living in the present and enriches gratitude and, in turn, may improve growth and heal. However, hypotheses were found to be wrong. Results revealed that gratitude was a insignificant predictor for each subscale of posttraumatic growth. However, surprisingly social desirability and PA for six months were only significant and unique predictors of each subscale of posttraumatic growth. Indeed, variance accounting for growth subscales ranges between 9 % and 26 %.

Considering results with the previous findings, it can be said that gratitude is not related to a naive, Pollyannaish and rose-colored glasses outlook on life. Gratitude includes meaningful and positive changes in our life and to become a more grateful person. Therefore, it can be said that with intentional exploring ways to deepen and broaden our sense of appreciation may lead growth. Also focusing on what one have and can do provide living in the present and enriches gratitude and, in turn, may improve growth and heal. It was suggested that gratitude has a strong correlation with generosity. With generosity, individuals are better listener to others and more caregiving. In addition, whatever the past experience is, it is said that gratitude keeps the individuals in the present (Minear, 2013). It was suggested that individuals with gratitude are more likely to benefit from their self and society (Emmons, & Shelton, 2002). However, in a Turkish sample, in which emotional deprivation of early maladaptive schema, overcompensatory types of schema coping and belief in fate were found to be unique predictors of *minnet*, intentional exploring ways to deepen and broaden our sense of appreciation, living in the present, genereousity, being good listeners, increaseing empathy skills and compassion (Minear, 2013) can not be expected. Although feeling indept for help and need for thanking are authentic manifestation of gratitude (Emmons, & Shelton, 2002), at this point, the result strengths the view that emotional experience and expression is affected by culturel features (McCullough, & Snyder, 2000).

Therefore, it is understandable why *minnet* was insignificant for growth. For this sample, *minnet* is more likely to a naive, Pollyannaish and rose-colored glasses outlook on life or, in other words, superficial kindness (Bono & Froh, 2009) pointing out vulnerable narsisism which is characterized by a negative self-image, self-criticism, negative affective experiences (e.g., anger, shame, dysphoria), interpersonal sensitivity, and social withdrawal (Houlcroft, Bore & Munro, 2010); and may influence our schemata, beliefs and rules about ourselves, others and the world and strengths emotions like anger (McHugh, Forbes, Bates, Hopwood, & Creamer, 2012) or shame, quillt, indeptness. This view is also supported with the result that social desirability and PA for six months were significant and unique predictors of each subscale of posttraumatic growth. Also almost variance ranging between 9 % and 26 % on growth subscales by their own. Additionally, these results may parallel with system-justifying function of gratitude (Eibach, Wilmot, & Libby, 2015). Idealisation, passivity in expression and awareness, and schema perpetuating features in *minnet* and significance of social desirability in posttraumatic growth may reinforce superficial kindness that blocks true gratitude, which is associated possibly and actually with personal growth.

In case of metaphorically seismic events (Tedeschi and Calhoun, 1995), it was said that individuals start automatically to process the event. Cognitively processing the event leads to a deep change in their schema which, in turn, could flourish growth (Calhoun & Tedeschi, 1995; Tedeschi & Calhoun, 2004; Karancı et al., 2012). Rather than focusing on *şükran* and *şükür* than *minnet* may end up with significant conclusions for posttraumatic growth. *Şükran* differentiates from *minnet* with awareness and expression. Awareness and expression may have important role in the process of traumatic events. As mentioned, individuals report changes in five domains in their lives, namely, renewed appreciation of life, new possibilities, enhanced personal strength, improved relationships with others, and spiritual change (Taku, Cann, Calhoun, & Tedeschi, 2008; Karancı et al., 2012). Tedeschi and Calhoun (2004) suggested mechanisms of change. Awareness comprising of capacity of empathy (Lazarus and Lazarus, 1994) and ruminations upon why I need this help, how I ended up this negative situation, who

helps me in what condition, etc. may be related to cognitive processing, engagement, or rumination of the seismic event (Tedeschi & McNally, 2011). Expression of awareness and thankfulness may reinforce to self-disclosure about the seismic event (Tedeschi & McNally, 2011). When individuals need help, compassion provoked in the helper (Lazarus and Lazarus, 1994) may ease to approach individual with traumatic experience and resolve the traumatic experience of event (Tedeschi & McNally, 2011). Also, "shame for being disadvantaged, weak and incapable" could be more tolerable when embraced with compassion by another. Consequently, coping with traumatic event may enhance personal strength and improve relationships with others (Taku, Cann, Calhoun, & Tedeschi, 2008; Karancı et al., 2012).

Additionally, *şükür* is different in terms of subject, a divine power. Also, *şükür* includes in comparing ourselves with others who are more disadvantageous than us, to remind ourselves and see the positive aspects of our lives as compared to others, "not complaining" but accepteance and satisfaction for our positives, thankfulness for not being worse condition like those with who we compared ourselves especially when we have none or less sense ofcontrol over the event. Within this perspective, *şükür* may be related to renewed appreciation of life and new possibilities (Taku, Cann, Calhoun, & Tedeschi, 2008; Karancı et al., 2012). Moreover, it is known that *şükür* is found to be associated with religion. So, religious dimension of *şükür* may serve spiritual change as well (Taku, Cann, Calhoun, & Tedeschi, 2008; Karancı et al., 2012). Trusting a power which has "absolute and endless source of abundance" and being a part of the power may yield feel relief, existing and satisfied, especially when sense of control limited or none like in a traumatic experience. Furthermore, patience and hope accompanying *şükür* may courage individuals to endure and deal with the negative influences of the traumatic events.

5. STRENGTHS, SUGGESTIONS AND IMPLICATIONS

A person who visits Turkey frequenly hears words of *minnet, şükran* and *şükür* in daily language. Although these words are confirmedly used, natives find hard to discriminate those words from each other in terms of their definition, exampling their daily experience, etc. This condition was also valid when participants asked to answer open-ended questions related to *minnet, şükran* and *şükür*. Common verbal feedback was about that they had not thought about these words at that moment and how hard they find to state these feelings. Some pariticpants wrote that "… *Bu duygular içten geliyor*." That is, these feelings are simply from inside. Actually this situation may also lighten the undefined side of the relationship between growth, spirituality and gratitude.

Current study will be the first qualitative and quantitative study which aims to gather data in order to be able to account for the nature of the gratitude in Turkey. Also the study will be the first in terms of investigating relationship between gratitude and PTG while considering the role of early maladaptive schemata and schema coping styles, locus of control and responsibility as controlling for age, gender, PA, NA and social desirability in the world. Although drop out rate was high, a total of 336 participants with different demographic fetures were included into study. It could be said that this sample is heterogeneus enough to represent the Turkish population.

This paper relied both on qualitative and quantitative methodology. Not only were relationships between variables assessed but also cultural meaning of the gratitude by discriminating into three, namely, *minnet, şükran* and *şükür* was examined. Semantic knowledge derived from qualitative methodology was used to account for the relationships found between variables. In order to define gratitude literature findings concentrate on a sense of abundance (Watkins, Woodward, Stone, & Kolts, 2003; cited in Nelson, 2009), appreciation of positives, valuable and meaningful things (Sansone &

Sansone, 2010), contribution of others and small pleasures (Watkins, Woodward, Stone, & Kolts,2003; cited in Nelson, 2009), and a positive recognition of benefits received (Nelson, 2009). However, current study has pointed out a different perspective of gratitude by considering early maladaptive schemata and coping styles within the

perspective of trauma. Initially it could be concluded that gratitude covers *minnet, şükran* and *şükür* with their specific features. Therefore, further studies examining gratitude in Turkish should take into consideration these cultural nuances. For instance, questionnaires could include *minnet, şükran* and *şükür* while studying gratitude in order to comprehend more variance. These would also help for comparison of cultural specific features worldwide.

Secondly, results revealed that emotional deprivation schema, overcompensatory coping styles and belief in fate are essential. In practice, individuals could have different roles but be in same settings that activate their schema and coping skills. That is, roles could be patient - therapist, child - parent, employee - employer, student - lecturer, and so on so forth. Each relationship has room for emotional, cognitive and behavioral interaction.

During these interactions, same setting could be settled. Individuals could be traumatized; emotional schema could be activated; they may cope with counterdependency, insufficient self-control and disipline, and believing in fate. These interactions could be vital either to growth and heal or schema perpetuation. Individuals could learn to get support form right sources filled with compassion. In contrast, in some cases gratitude with positive affect accompanying with inreasonable negative affect and social desirability may lead a superficial kindness, devaluation of self and idealization of the other feeding subtly vulnerable narsisistic features. Therefore, no matter which relationship are individuals in, searching for reciprocal compassion and gratitude and signs of activation of schemata and schema coping skills within narsisistic perspective could be essential.

6. LIMITATIONS

During online data collection, the system counted for repeated entrances. For instance, a participant who managed to complete the questionnaire may have entered to the system several times before completion, or another one may have just entered the system only to have a look but not to participate. Repeated visits to system were detected but it lead high drop-out rate for the online survey. In addition, adding open-ended questions to the survey prolonged time spent for filling out the questions. Prolonged time also increased the number of incomplete forms and consequently the drop out rate. Therefore, due to high drop out rate both online and paper-pencil format participation rate could not be reflective for external validity of results.

Many individuals verbally reported that answering open-ended questions related to gratitude were hard and had taken too long to fill in. Therefore a considerable amout of data that differentiate these individuals from the participants was missing in this study. Their absecence may lead bias or leave unspecified details accounting for gratitude. In addition, it was observed that each participant did not answer every each of questions in a same detailed manner while filling in the open-ended questions. Unfortunately, this may yield missing data as well.

Current study relied both on qualitative and quantitave methodology. For quantitatitive part, results were derived from correlational data. It is very known that causal explanations could be made due to experimental desings. Therefore, results could only be disscussed by considering possible assumptions. Consequently, it is hard to draw causal relationships. In correlational analysis, reverse of relationships also could be true. To be able to defense more causal relationship between gratitude, growth and other variables, an experimental design is needed.

In open-ended questions, only *minnet, şükran* and *şükür,* and compassion primed after these words, defining gratitude, were taken into consideration. However, in Turkish language there are different words which could be related to gratitude such as *memnuniyet, kadirşinaslık, alicenaplık,* etc. To be able to keep information in

perspective, only *minnet, şükran, şükür,* and compassion were considered. Inclusion of these words could enrich cultural nuances. Therefore, vocabulary scan for gratitude in Turkish culture and inclusion of these words would be useful for future research.

In general, research purposed to account for gratitude in Turkish culture and its relationship with posttraumatic growth by considering a bunch of variables. Rather than offering a model, it is aimed to understand gratitude by excluding variables which have not predictive capacity. Moreover, altogether these variables have not been analyzed. Therefore, reliability and validity scores for the variables included into the studies should not be considered as absolute facts. Repetiton and validation of the values are suggested.

For practical reasons, self-report measures used for collecting data. However, self-report measures could lead subjectivity and inflated results. With this caution, whole paticipants were not included into analyses. Only those who reported traumatic event history were the focus of the sample. Taking whole sample into analyses may end up with differences in results.

While conducting analyses, age, gender, social desiability, PA and NA were taken as control variable because of the fact that the aim of this thesis was not to investigate the differences among these variables. Additionally, information covering things make individuals happy in their life was taken. Aim of this information was to describe the sample characteristics in detail in terms of *minnet.* However, some significant correlation coefficients, frequency distributions and mean differences were found but they were not discussed in detail. Therefore, further studies may want to investigate the measurement invariance or may want to investigate the differences among these variables across different samples in detail, which was beyond the scope of this thesis.

In addition, although religion was taken into consideration, it was not included into analyses since none reported any relationship between *minnet* and religion in qualitative data. Also, it was only asked whether participants define themselves as religious and rate their religiousness. Basically, frequencies, mean comparisons and intercorrelations about religiousness reported. However, since Turkish population's officially determined

religion is Islam, findings were discussed as considering Islam. However, Turkey has diverse religious and ethinic groups. This assumption may lead bias. For further research, inclusion of ateism, deism and diversity of ethnic and religious groups may be an important step to overcome this possible bias.

When conducting studies on trauma, studies have tendency to regard PTSD symptoms, time expanded after trauma exposure and type of the traumatic event. In this paper, individuals' report of trauma experience was the only criteria. However, whether their experience is appropriate for definition of trauma, what type of event they were exposed to (e.g., earthquakes, cancer, accidents) and time aftermath trauma were not assessed. The study was conducted in a representative community sample. That is, the sample is composed of a heterogeneous group of participants (above age of 18) who were not exposed to just a particular event. In addition, data was gathered about traumatic experience retrospectively. Particpants may have difficulty in remembering traumatic event. That may lead memory bias in results. Considering these features altogether while searching gratitude and growth may yield difference in results. Inclusion of these features is also beyond the scope of this thesis. Therefore, further studies may want to investigate gratitude and growth by inclusion of these features across different samples.

In the literature, measures which assess responsibility in general have not been found. Therefore, a scale measuring responsibility was developed. Reliability and validity scores of the scale were given for this study. Results were not discussed in detail since the focus of this paper was upon gratitude and growth. To reach more accurate realibility and validity coefficients, the measure could be used across different samples and time periods.

7. CONCLUSIONS

Individuals experience diverse life events throughout life. It is known that events attributed both as good and bad yield stress. However since individuals manifest a tendency to self-actualize, in the face of stress they have a room for psychological growth as well. It was suggested that individuals who had gone through adverse life events are able to find a way to transition which alters "a stumbling block" to "a building block". In the transition, it was suggested that feeling of gratitude and schema operations are essential since they operates in cognitive processing. However cultural differences especially for gratitude have been reported. Therefore four studies relied on qualitative and quantitative methodology were conducted to understand gratitude,

namely, *minnet, şükran,* and *şükür* and its relationship with posttraumatic growth by focusing on early maladapttive schema and schema coping styles, locus of control and responsibility while controlling the effect of gender, age, positive and negative affect, social desirability and religiosity. Pearson correlational coefficients were calculated. Series of two-stepped hierarchical analyses were run. Emotional deprivation, control and counter dependency, behavioral dimension of responsibility and belief in fate were the unique predictors of gratitude. Gratitude did not predict posttraumatic growth.

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APPENDICES

Appendix A – Sociodemographic Information for Study I

Sosyodemografik veri formu

Rumuz:	Tarih:
Cinsiyet:	Yaş:
Medeni hal:	Eğitim durumu:

Appendix B –The Responsibility Scale - Initial form (Study I)

Sorumluluk ölçeği

ALT ÖLÇEKLER: Duygusal, bilişsel ve davranışsal					
OLASI ROLLER: Mesleki, cinsiyet (kadın, anne, eş, vb), sosyal (arkadaşlık, vb.), kişisel (özbakım, vb.) ve toplumsal (prososyal davranışlar, çevre bilinci, vb.) roller					
YÖNERGE: Aşağıda belirtilen ifadeleri size uygun şekilde işaretleyiniz.					
	Asla	**Nadiren**	**Bazen**	**Sıklıkla**	**Daima**
1. Üzerime düşenleri yerine getirmenin önemli olduğuna inanırım.					
2. Bir görev üstlendiğimde, kime karşı sorumlu olduğumun farkındayımdır.					
3. Üzerime düşenleri yerine getirirken, becerilerimin farkındayımdır.					
4. Bana ait olmayan görevleri, kolayca reddedebilirim.					
5. Önceliklerimin farkındayımdır.					
6. Becerebileceğimi düşündüğüm bir işi, yapmaya çalışırım.					
7. Üzerime düşenleri yerine getirirken, çıkan sorunları etkili şekilde çözmeye çalışırım.					
8. Söz verdiğimde, bu sözü yerine getirmeye çalışırım.					
9. Grup çalışmalarına dâhil olmamaya çalışırım. (T)					
10. Üzerime düşenleri yerine getirirken, kısıtlılıklarımın farkındayımdır.					

11. Davranışlarımın sonuçları ile başa çıkabileceğime inanıyorum.					
12. Bir görev karşısında üzerime düşeni kolayca ayırt edebilirim.					
13. Bir kişiyi kırdığımda, gönlünü almak isterim.					
14. İşlerimi yaparken kimseye danışmamayı tercih ederim. (T)					
15. Bir işe başlamak çok zamanımı alır. (T)					
16. Günü gününe yaşarım. (T)					
17. Gelecekte nasıl birisi olduğumu umursarım.					
18. Hata yaptığımda bundan ders almaya çalışırım.					
19. Üzerime düşenleri yerine getirirken yaşadığım belirsizliğe tahammül edebilirim.					
20. Başkalarının benim hakkımdaki düşüncelerini önemserim.					
21. Zor bir iş karşısında kolaylıkla vazgeçerim. (T)					
22. Üzerime düşen bir görevi yerine getirmediğimde, bunu saklamaya çalışırım. (T)					
23. Geçmişte yaptığım hatalar, yeni sorumluluklar almamı engeller. (T)					
24. Sorumluluklarımı yerine getirmek beni mutlu eder.					
25. Kurallara uymakta zorluk çekmem.					
26. Önceliklerim için fedakârlık yapabilirim.					
27. Kızgın ya da üzgün hissetmeme rağmen üzerime düşenleri yerine getirmeye çalışırım.					
28. Bana her zaman güven duyulabilir.					
29. Bana güvenen insanları hala kırıklığına uğratmak istemem.					
30. Planlarımı kolaylıkla yerine getirebilirim.					
31. Üzerime düşenleri yerine getirmediğimde					

sonuçlarına katlanabilirim.					
32. Yardım ettiğim birisinin, sorumluluklarını yerine getirebildiğini görmek beni mutlu eder.					
33. Bana verilen bir işi, her ne pahasına olursa olsun yapmaya çalışırım.					
34. Başkalarına yük olmaktansa, kendi işimi kendim yapmayı tercih ederim.					

Appendix C – Informed consent (Study I & III)

Gönüllü katılım formu

Değerli katılımcı,

Bu çalışma ODTÜ Klinik psikoloji lisans sonrası doktora programı kapsamında Prof. Dr. Faruk Gençöz'ün danışmanlığında Uzm. Psk. Merve Topcu tarafından doktora tezinin hazırlanması amacıyla yürütülmektedir.

Çalışmanın amacı katılımcıların erken yaş dönemindeki şemaları, travma yaşantısı ve bu yaşantı/yaşantıların kişiler üzerindeki etkisi hakkında bilgi toplamaktır. Anket çeşitli sorular içermektedir. Her bölümdeki ölçeğin nasıl cevaplanacağı konusunda ilgili bölümün başında bilgi verilmiştir. Soruların cevaplanması yaklaşık 30 dakika sürmekte olup herhangi bir süre kısıtlaması bulunmamaktadır.

Çalışmaya katılım tamamen gönüllülük esasına dayanmaktadır. Ankette, sizden kimlik belirleyici hiç bir bilgi istenmemektedir. Anket genel olarak, kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında herhangi bir nedenden ötürü kendinizi rahatsız hissederseniz, anketi cevaplamaya son verebilirsiniz. Böyle bir durumda anketi uygulayan kişiye, anketi tamamlamadığınızı söylemek yeterli olacaktır.

Anket sonunda bu çalışmayla ilgili sorularınız varsa cevaplanacaktır. Verdiğiniz bilgiler gizli tutulacak, sadece araştırmacılar tarafından değerlendirilecek ve bilimsel amaçlar dışında başka hiçbir şekilde kullanılmayacaktır. Katılımınız için şimdiden çok teşekkür ederim.

Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü öğretim üyelerinden Prof. Dr. Faruk Gençöz (e-posta: fgencoz@metu.edu.tr) ya da Uzm. Psk. Merve Topcu ile (e-posta: topcu.merve@gmail.com) ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

Rumuz	Tarih	İmza

Appendix D – Sociodemographic Information (study I & III)

Sosyodemografik bilgiler

Rumuz:	Tarih:
Cinsiyet:	Yaş:
Medeni hal:	Eğitim durumu:
En uzun süre yaşadığınız yer:	İş durumu:
Şu an yaşadığınız yer:	

Appendix E – Positive And Negative Affect Scale (PANAS)

POZİTİF VE NEGATİF DUYGULAR ÖLÇEĞİ											
Bu ölçek, farklı duyguları tanımlayan bir takım sözcükler içermektedir. Geçtiğimiz hafta nasıl hissettiğinizi düşünüp her maddeyi okuyun. Uygun cevabı her maddenin yanına ayrılan yere **puanları daire içine alarak** işaretleyin. Cevaplarınızı verirken aşağıdaki puanları kullanın.											

1.   **Çok az veya hiç**
2.   **Biraz**
3.   **Ortalama**
4.   **Oldukça**
5.   **Çok fazla**

1. ilgili	1	2	3	4	5	11. asabi	1	2	3	4	5
2. sıkıntılı	1	2	3	4	5	12. uyanık	1	2	3	4	5
3. heyecanlı	1	2	3	4	5	13. utanmış	1	2	3	4	5
4. mutsuz	1	2	3	4	5	14. ilhamlı (yaratıcı düşüncelerle dolu)	1	2	3	4	5
5. güçlü	1	2	3	4	5	15. sinirli	1	2	3	4	5
6. suçlu	1	2	3	4	5	16. kararlı	1	2	3	4	5
7. ürkmüş	1	2	3	4	5	17. dikkatli	1	2	3	4	5
8. düşmanca	1	2	3	4	5	18. tedirgin	1	2	3	4	5
9. hevesli	1	2	3	4	5	19. aktif	1	2	3	4	5
10. gururlu	1	2	3	4	5	20. korkmuş	1	2	3	4	5

Appendix F - Turkish Adaptation of the Gratitude Questionnaire (GQ)

Minnettarlik/Memnuniyet Anketi- Alti Maddelik Form (GQ-6)

	KESİNLİKLE KATILMIYORU	KATILMIYORU M (2)	KISMEN KATILMIYORU	KARARSIZIM (4)	KISMEN KATILIYORUM	KATILIYORUM (6)	KESİNLİKLE KATILIYORUM
1. Hayatta minnettar olacağım çok şeye sahibim.							
2. Minnettar olduğum şeylerin listesini yapsaydım, bu çok uzun bir liste olurdu.							
3. Dünyaya baktığımda, memnun olacağım çok fazla şey görmüyorum.							
4. Çok çeşitli insanlara minnettarım.							

5. Yaşım ilerledikçe, hayat hikâyemin bir parçası olan insanları, olayları ve durumları daha fazla takdir edebildiğimi görüyorum.							
6. Bir şeye veya birine karşı minnettarlık hissetmem için çok zaman geçebilir.							

Appendix G - List Of Open-Ended Questions Related To Gratitude, Life Events And Posttraumatic Growth (Study-Iii)

Minnettarlik, Travma Sonrasi Gelişim Ve Yaşam Olaylarina Ilişkin Soru Listesi

Lütfen aşağıdaki soruları içtenlikle cevaplayınız.

1. Lütfen minnet duygusunu tarif ediniz.

2. Minnet duygusunu hissettiğiniz bir anınızı lütfen detaylandırarak anlatınız.

3. Lütfen şükran duygusunu tarif ediniz.

4. Şükran duyduğunuz bir anınızı lütfen detaylandırarak anlatınız.

5. Lütfen şükür duymanın nasıl bir his olduğunu tarif ediniz.

6. Lütfen şükür duyduğunuz bir anınızı detaylandırarak anlatınız.

7. Lütfen şefkat duygusunu tarif ediniz.

8. Şefkat duygusunu hissettiğiniz bir anınızı lütfen detaylandırarak anlatınız.

9. Sizce, minnet duymak, şükran duymak ve şükür etmek birbirine ne yönden benzemektedir?

10. Sizce, minnet duymak, şükran duymak ve şükür etmek birbirinden ne yönden ayrılmaktadır?

Travmatik olay nedir?

Deprem, sel gibi doğal felaketler, savaşlar, cinsel ya da fiziksel saldırıya uğrama, işkence, cinsel taciz, çocuklukta yaşanan istismar, trafik kazaları, iş kazaları, yaşamı tehdit eden bir hastalığın tanısının konması, tehlikeli bir olaya tanık olmak gibi zorlayıcı ve kişinin başa çıkma yeteneğini aşan olaylar ruhsal açıdan travmatik olaylardır. Ancak her yaşanılan sıkıntı verici olay "ruhsal travma" olarak adlandırılamaz. Olayın niteliği kadar olay karşısında verilen tepkiler de önemlidir. Bu olay karşısında aşırı korku, çaresizlik ya da dehşete düşme tepkileri vermiş olması gerekir.

11. Başınızdan hiç travmatik bir olay geçti mi?

a.   Hayır

 i.   Hayır ise, bir olay yaşamış olsaydınız, sizi en çok ne tür bir olay etkilerdi?

ii.   Sizin için bu olayı, diğer travmatik olaylardan farklı yapan nedir?

Buradan sonraki soruları, böyle bir durum başınıza gelmiş olduğunu varsayarak cevaplayınız.

b.   Evet

 i.   Yaşadığınız bu olayın sizin için en stres verici yanı neydi? Lütfen açıklayınız.

ii.   Sizce, bu yaşadığınız olay ile nasıl başa çıktınız?

iii.   Yaşadığınız bu olaydan sonra kendinizde değişim fark ediyor musunuz?

1.   Hayır

2.   Evet ise, lütfen bu değişimi anlatınız.

 iv.   Sizce bu olay neden başınıza geldi?

  v.   Bu olaydan sonra diğer insanlar ile ilişkilerinizde değişim oldu mu?

1.   Hayır

2.   Evet ise, Lütfen bu değişimleri açıklayınız.

 vi.   Yaşadığınız bu olayın, üzerinizde olumlu bir yanı olduğunu düşünüyor musunuz?

1.   Hayır

2.   Evet ise, lütfen bir örnek ile açıklayınız.

12.   Eğer hayatınızın son bir haftasını yaşıyor olsaydınız, şu an hayatınızda farklılık olur muydu?

a.   Hayır

b.   Evet

 i.   Evet ise, bu farklılıklar neler olurdu?

13.   Hayatımda beni mutlu eden en az 3 şey sayabilirim.

a.   Hayır

b.   Evet

 i.   Evet ise, lütfen bunları sıralayınız.

1.   _____

2.   _____

3.   _____

14. Saymış olduğunuz bu 3 şeyin, size neden mutlu hissettirdiğini özetleyiniz.

15. Bu 3 şey için, _____ 'a minnet duyuyorum.

16. Bu 3 şey için, _____ _ 'a şükran duyuyorum.

17. Bu 3 şey için, _____ __ 'a şükür duyuyorum.

18. Bu 3 şeyin, sizi mutlu ettiğine nasıl karar verdiniz?

19. Bu 3 şeyin sizi mutlu ettiğini fark etmenizde, yaşadığınız travmatik olayın etkisi oldu mu?

a. Hayır

b. Evet ise lütfen açıklayınız.

20. Etrafınızda travmatik yaşantısı olan kimse tanıyor musunuz?

a. Hayır

b. Evet ise,

 i. Bu bilgiyi nasıl öğrendiniz?

 ii. Bu kişiye karşı nasıl yaklaştınız?

 iii. Sizin, bu tür yaşantısı olan kişilere karşı genelde tutumunuz nasıldır?

21. Yeni bir travma yaşamanız durumunda, yaşadığınız olayı değerlendirme açısından sizce farklılık olur mu?

a. Hayır.

b. Evet ise, lütfen bu farklılıkları açıklayınız.

22. Kendinizi dindar bir kişi olarak tanımlar mısınız?

a. Hayır

b. Evet

23. Lütfen dindarlığı kendinize uygun şekilde derecelendiriniz.

Kendimi hiç dindar bulmam					Kendimi tamamen dindar bulurum.	
	←	Nötr	→			
-3	-2	-1	0	+1	+2	+3

24.   Problemler karşısında kendinizi inisiyatif/sorumluluk alan bir kişi olarak görür müsünüz?

a.   Hayır

b.   Evet

25.   Problemler karşısında sorumluluk almaktan çekindiğiniz zamanlar olur mu?

a.   Hayır

b.   Evet ise, lütfen bir örnek ile açıklayınız.

Appendix H - The Posttraumatic Growth Scale

Travma Sonrasi Büyüme Ölçeği

Aşağıda ciddi yaşam olaylarından sonra ortaya çıkabilecek bazı değişikler verilmektedir. Her cümleyi dikkatle okuyunuz ve yakınınızın tanı almasından sonra belirtilen değişikliğin sizin için ne derece gerçekleştiğini aşağıdaki ölçeği kullanarak belirtiniz.

0= Yakınım hasta olduktan sonra böyle bir değişiklik yaşamadım

1= Yakınım hasta olduktan sonra bu değişikliği çok az derecede yaşadım

2= Yakınım hasta olduktan sonra bu değişikliği az derecede yaşadım

3= Yakınım hasta olduktan sonra bu değişikliği orta derecede yaşadım

4= Yakınım hasta olduktan sonra bu değişikliği oldukça fazla derecede yaşadım

5= Yakınım hasta olduktan sonra bu değişikliği aşırı derecede yaşadım

	Hiç					Aşırı derece
1. Hayatıma verdiğim değer arttı.	0	1	2	3	4	5
2. Hayatımın kıymetini anladım.	0	1	2	3	4	5
3. Yeni ilgi alanları geliştirdim.	0	1	2	3	4	5
4. Kendime güvenim arttı.	0	1	2	3	4	5
5. Manevi konuları daha iyi anladım.	0	1	2	3	4	5
6. Zor zamanlarda başkalarına güvenebileceğimi anladım.	0	1	2	3	4	5
7. Hayatıma yeni bir yön verdim.	0	1	2	3	4	5
8. Kendimi diğer insanlara daha yakın hissetmeye başladım.	0	1	2	3	4	5
9. Duygularımı ifade etme isteğim arttı.	0	1	2	3	4	5

10. Zorluklarla başa çıkabileceğimi anladım.	0	1	2	3	4	5
11. Hayatımı daha iyi şeyler yaparak geçirebileceğimi anladım.	0	1	2	3	4	5
12. Olayları olduğu gibi kabullenmeyi öğrendim.	0	1	2	3	4	5
13. Yaşadığım her günün değerini anladım.	0	1	2	3	4	5
14. Hastalığımdan sonra benim için yeni fırsatlar doğdu.	0	1	2	3	4	5
15. Başkalarına karşı şefkat hislerim arttı.	0	1	2	3	4	5
16. İnsanlarla ilişkilerimde daha fazla gayret göstermeye başladım.	0	1	2	3	4	5
17. Değişmesi gereken şeyleri değiştirmek için daha fazla gayret göstermeye başladım.	0	1	2	3	4	5
18. Dini inancım daha da güçlendi.	0	1	2	3	4	5
19. Düşündüğümden daha güçlü olduğumu anladım.	0	1	2	3	4	5
20. İnsanların ne kadar iyi olduğu konusunda çok şey öğrendim.	0	1	2	3	4	5
21. Başkalarına ihtiyacım olabileceğini kabul etmeyi öğrendim.	0	1	2	3	4	5

Kontrol Odaği Ölçeği

Bu anket, insanların yaşama ilişkin bazı düşüncelerini belirlemeyi amaçlamaktadır. Sizden, bu maddelerde yansıtılan düşüncelere ne ölçüde katıldığınızı ifade etmeniz istenmektedir. Bunun için, her maddeyi dikkatle okuyunuz ve o maddede ifade edilen düşüncenin *sizin* düşüncelerinize uygunluk derecesin**i** belirtiniz. Bunun için de, her ifadenin karşısındaki seçeneklerden sizin görüşünüzü yansıtan kutucuğa bir (X) işareti koymanız yeterlidir. "Doğru" ya da "yanlış" cevap diye bir şey söz konusu değildir. Tüm maddeleri eksiksiz olarak ve içtenlikle cevaplayacağınızı umuyor ve araştırmaya yardımcı olduğunuz için çok teşekkür ediyoruz.

	Hiç uygun değil	Pek uygun değil	Uygun	Oldukça uygun	Tamamen uygun
1. İnsanın yaşamındaki mutsuzlukların çoğu, biraz da şanssızlığına bağlıdır.					
2. İnsan ne yaparsa yapsın üşütüp hasta olmanın önüne geçemez.					
3. Bir şeyin olacağı varsa eninde sonunda mutlaka olur.					
4. İnsan ne kadar çabalarsa çabalasın, ne yazıkki değeri genellikle anlaşılmaz.					
5. İnsanlar savaşları önlemek için					

ne kadar çaba gösterirlerse göstersinler, savaşlar daima olacaktır.					
6. Bazı insanlar doğuştan şanslıdır.					
7. İnsan ilerlemek için güç sahibi kişilerin gönlünü hoş tutmak zorundadır.					
8. İnsan ne yaparsa yapsın, hiç bir şey istediği gibi sonuçlanmaz.					
9. Bir çok insan, raslantıların yaşamlarını ne derece etkilediğinin farkında değildir.					
10. Bir insanın halen ciddi bir hastalığa yakalanmamış olması sadece bir şans meselesidir.					
11. Dört yapraklı yonca bulmak insana şans getirir.					
12. İnsanın burcu hangi hastalıklara daha yatkın olacağını belirler.					
13. Bir sonucu elde etmede insanın neleri bildiği değil, kimleri tanıdığı önemlidir.					
14. İnsanın bir günü iyi başladıysa iyi; kötü başladıysa da kötü gider.					

15. Başarılı olmak çok çalışmaya bağlıdır; şansın bunda payı ya hiç yoktur ya da çok azdır.					
16. Aslında şans diye bir şey yoktur.					
17. Hastalıklar çoğunlukla insanların dikkatsizliklerinden kaynaklanır.					
18. Talihsizlik olarak nitelenen durumların çoğu, yetenek eksikliğinin, ihmalin, tembelliğin ve benzeri nedenlerin sonucudur.					
19. İnsan, yaşamında olabilecek şeyleri kendi kontrolü altında tutabilir.					
20. Çoğu durumda yazı-tura atarak da isabetli kararlar verilebilir.					
21. İnsanın ne yapacağı konusunda kararlı olması, kadere güvenmesinden daima iyidir.					
22. İnsan fazla bir çaba harcamasa da, karşılaştığı sorunlar kendiliğinden çözülür.					
23. Çok uzun vadeli planlar yapmak herzaman akıllıca olmayabilir, çünkü bir çok şey					

zaten iyi ya da kötü şansa bağlıdır.					
24. Bir çok hastalık insanı yakalar ve bunu önlemek mümkün değildir.					
25. İnsan ne yaparsa yapsın, olabilecek kötü şeylerin önüne geçemez.					
26. İnsanın istediğini elde etmesinin talihle bir ilgisi yoktur.					
27. İnsan kendisini ilgilendiren bir çok konuda kendi başına doğru kararlar alabilir.					
28. Bir insanın başına gelenler, temelde kendi yaptıklarının sonucudur.					
29. Halk, yeterli çabayı gösterse siyasal yolsuzlukları ortadan kaldırabilir.					
30. Şans ya da talih hayatta önemli bir rol oynamaz.					
31. Sağlıklı olup olmamayı belirleyen esas şey insanların kendi yaptıkları ve alışkanlıklarıdır.					
32. İnsan kendi yaşamına temelde kendisi yön verir.					
33. İnsanların talihsizlikleri					

yaptıkları hataların sonucudur.					
34. İnsanlarla yakın ilişkiler kurmak, tesadüflere değil, çaba göstermeye bağlıdır.					
35. İnsanın hastalanacağı varsa hastalanır; bunu önlemek mümkün değidir.					
36. İnsan bugün yaptıklarıyla gelecekte olabilecekleri değiştirebilir.					
37. Kazalar, doğrudan doğruya hataların sonucudur.					
38. Bu dünya güç sahibi bir kaç kişi tarafından yönetilmektedir ve sade vatandaşın bu konuda yapabileceği fazla bir şey yoktur.					
39. İnsanın dini inancının olması, hayatta karşılaşacağı bir çok zorluğu daha kolay aşmasına yardım eder.					
40. Bir insan istediği kadar akıllı olsun, bir işe başladığında şansı yaver gitmezse başarılı olamaz.					
41. İnsan kendine iyi baktığı sürece hastalıklardan kaçınabilir.					
42. Kaderin insan yaşamı üzerinde					

çok büyük bir rolü vardır.					
43. Kararlılık bir insanın istediği sonuçları almasında en önemli etkendir.					
44. İnsanlara doğru şeyi yaptırmak bir yetenek işidir; şansın bunda payı ya hiç yoktur ya da çok azdır.					
45. İnsan kendi kilosunu, yiyeceklerini ayarlayarak kontrolü altında tutabilir.					
46. İnsanın yaşamının alacağı yönü, çevresindeki güç sahibi kişiler belirler.					
47. Büyük ideallere ancak çalışıp çabalayarak ulaşılabilir.					

Appendix J - The Social Desirability Inventory

Aşağıdaki cümleler, insanların davranış ve duygularındaki farklılıkları araştırmak amacıyla hazırlanmıştır. Bu cümlelerden sizin durumunuza uyanlar için D (doğru) harfini; uymayanlar için ise Y (yanlış) harfini yuvarlak içine alınız. Lütfen her cümleyi içtenlikle işaretlemeye çalışınız. Teşekkür ederiz.

1. Her işimi önceden planlarım.	D	Y
2. Her zaman başkalarına karşı düşünceli davranırım.	D	Y
3. Çoğu kez kendi çıkarımı tanıdıklarımın çıkarından üstün tutarım.	D	Y
4. Otobüste yer verebileceğim yaşlıları bazen görmezlikten gelmişimdir.	D	Y
5. Bazen tanıdıklarımı kendi amaçlarım için kullandığımı hissediyorum.	D	Y
6. Arkadaşlarımın başarılarından bazen rahatsızlık duyarım.	D	Y
7. Yardıma ihtiyacı olan birinin durumunu hiçbir zaman görmezlikten gelmedim.	D	Y
8. Bazen toplum yararını gözetmeden hareket ediyorum.	D	Y
9. Sevmediğim birinin başarısı bile beni sevindirir.	D	Y
10. Nefret ettiğim kimse olmadı.	D	Y
11. Yardım ettiğim kişilerden hiçbir zaman karşılık beklemem.	D	Y
12. Eleştirilmeye sinirlendiğim zamanlar oluyor.	D	Y
13. Temizliğimi hiçbir zaman ihmal ettiğimi hatırlamıyorum.	D	Y
14. Bazen hoşgörülü davranamıyorum.	D	Y

1 5 . Her zaman suçumu kabul eder ve açıkça söylerim.	D	Y
1 6 . Bazı işleri baştan savma yaptığım olur.	D	Y
1 7 . Her düşünceyi tarafsız olarak değerlendiririm.	D	Y
1 8 . Birinin gülünç duruma düşmesi beni her zaman üzer.	D	Y
1 9 . İyi bilmediğim hiç bir konuda fikir ileri sürmem. .	D	Y
2 0 . Hiç kimseyi küçümsemedim. .	D	Y

Aşağıda, kişilerin kendilerini tanımlarken kullandıkları ifadeler sıralanmıştır. Lütfen her bir ifadeyi okuyun ve sizi ne kadar iyi tanımladığına karar verin. Emin olamadığınız sorularda neyin doğru olabileceğinden çok, sizin duygusal olarak ne hissettiğinize dayanarak cevap verin. Birkaç soru, anne babanızla ilişkiniz hakkındadır. Eğer biri veya her ikisi şu anda yaşamıyorlarsa, bu soruları o veya onlar hayatta iken ilişkinizi göz önüne alarak cevaplandırın. 1 den 6'ya kadar olan seçeneklerden sizi tanımlayan en yüksek şıkkı seçerek her sorudan önce yer alan boşluğa yazın.

 Derecelendirme:

1- Benim için tamamıyla yanlış

2- Benim için büyük ölçüde yanlış

3- Bana uyan tarafı uymayan tarafından biraz fazla

4- Benim için orta derecede doğru

5- Benim için çoğunlukla doğru

6- Beni mükemmel şekilde tanımlıyor

1. _____Bana bakan, benimle zaman geçiren, başıma gelen olaylarla gerçekten ilgilenen kimsem olmadı.
2. _____Beni terk edeceklerinden korktuğum için yakın olduğum insanların peşini bırakmam.
3. _____İnsanların beni kullandıklarını hissediyorum.
4. _____Uyumsuzum.
5. _____Beğendiğim hiçbir erkek/kadın, kusurlarımı görürse beni sevmez.
6. _____İş (veya okul) hayatımda neredeyse hiçbir şeyi diğer insanlar kadar iyi yapamıyorum
7. _____Günlük yaşamımı tek başıma idare edebilme becerisine sahip olduğumu hissetmiyorum

8. _____ Kötü bir şey olacağı duygusundan kurtulamıyorum.
9. _____ Anne babamdan ayrılmayı, bağımsız hareket edebilmeyi, yaşıtlarım kadar, başaramadım.
10. _____ Eğer istediğimi yaparsam, başımı derde sokarım diye düşünürüm.
11. _____ Genellikle yakınlarıma ilgi gösteren ve bakan ben olurum.
12. _____ Olumlu duygularımı diğerlerine göstermekten utanırım (sevdiğimi, önemsediğimi göstermek gibi).
13. _____ Yaptığım çoğu şeyde en iyi olmalıyım; ikinci olmayı kabullenemem.
14. _____ Diğer insanlardan bir şeyler istediğimde bana "hayır" denilmesini çok zor kabullenirim.
15. _____ Kendimi sıradan ve sıkıcı işleri yapmaya zorlayamam.
16. _____ Paramın olması ve önemli insanlar tanıyor olmak beni değerli yapar.
17. _____ Her şey yolunda gidiyor görünse bile, bunun bozulacağını hissederim.
18. _____ Eğer bir yanlış yaparsam, cezalandırılmayı hak ederim.
19. _____ Çevremde bana sıcaklık, koruma ve duygusal yakınlık gösteren kimsem yok.
20. _____ Diğer insanlara o kadar muhtacım ki onları kaybedeceğim diye çok endişeleniyorum.
21. _____ İnsanlara karşı tedbiri elden bırakamam yoksa bana kasıtlı olarak zarar vereceklerini hissederim.
22. _____ Temel olarak diğer insanlardan farklıyım.
23. _____ Gerçek beni tanırlarsa beğendiğim hiç kimse bana yakın olmak istemez.
24. _____ İşleri halletmede son derece yetersizim.
25. _____ Gündelik işlerde kendimi başkalarına bağımlı biri olarak görüyorum.
26. _____ Her an bir felaket (doğal, adli, mali veya tıbbi) olabilir diye hissediyorum.
27. _____ Annem, babam ve ben birbirimizin hayatı ve sorunlarıyla aşırı ilgili olmaya eğilimliyiz.
28. _____ Diğer insanların isteklerine uymaktan başka yolum yokmuş gibi hissediyorum; eğer böyle yapmazsam bir şekilde beni reddederler veya intikam alırlar.

29. _____	Başkalarını kendimden daha fazla düşündüğüm için ben iyi bir insanım.
30. _____	Duygularımı diğerlerine açmayı utanç verici bulurum.
31. _____	En iyisini yapmalıyım, "yeterince iyi" ile yetinemem.
32. _____	Ben özel biriyim ve diğer insanlar için konulmuş olan kısıtlamaları veya sınırları kabul etmek zorunda değilim.
33. _____	Eğer hedefime ulaşamazsam kolaylıkla yılgınlığa düşer ve vazgeçerim.
34. _____	Başkalarının da farkında olduğu başarılar benim için en değerlisidir.
35. _____	İyi bir şey olursa, bunu kötü bir şeyin izleyeceğinden endişe ederim.
36. _____	Eğer yanlış yaparsam, bunun özrü yoktur.
37. _____	Birisi için özel olduğumu hiç hissetmedim.
38. _____	Yakınlarımın beni terk edeceği ya da ayrılacağından endişe duyarım.
39. _____	Herhangi bir anda birileri beni aldatmaya kalkışabilir.
40. _____	Bir yere ait değilim, yalnızım.
41. _____	Başkalarının sevgisine, ilgisine ve saygısına değer bir insan değilim.
42. _____	İş ve başarı alanlarında birçok insan benden daha yeterlidir.
43. _____	Doğru ile yanlışı birbirinden ayırmakta zorlanırım.
44. _____	Fiziksel bir saldırıya uğramaktan endişe duyarım.
45. _____	Annem, babam ve ben özel hayatımız birbirimizden saklarsak, birbirimizi aldatmış hisseder veya suçluluk duyarız.
46. _____	İlişkilerimde, diğer kişinin yönlendirici olmasına izin veririm.
47. _____	Yakınlarımla o kadar meşgulüm ki kendime çok az zaman kalıyor.
48. _____	İnsanlarla beraberken içten ve cana yakın olmak benim için zordur.
49. _____	Tüm sorumluluklarımı yerine getirmek zorundayım.
50. _____	İstediğimi yapmaktan alıkonulmaktan veya kısıtlanmaktan nefret ederim.
51. _____	Uzun vadeli amaçlara ulaşabilmek için şu andaki zevklerimden fedakârlık etmekte zorlanırım.
52. _____	Başkalarından yoğun bir ilgi görmezsem kendimi daha az önemli hissederim.
53. _____	Yeterince dikkatli olmazsanız, neredeyse her zaman bir şeyler ters gider.
54. _____	Eğer işimi doğru yapmazsam sonuçlara katlanmam gerekir.
55. _____	Beni gerçekten dinleyen, anlayan veya benim gerçek ihtiyaçlarım ve

duygularımı önemseyen kimsem olmadı.
56. _____Önem verdiğim birisinin benden uzaklaştığını sezersem çok kötü hissederim.
57. _____Diğer insanların niyetleriyle ilgili oldukça şüpheciyimdir.
58. _____Kendimi diğer insanlara uzak veya kopmuş hissediyorum.
59. _____Kendimi sevilebilecek biri gibi hissetmiyorum.
60. _____İş (okul) hayatımda diğer insanlar kadar yetenekli değilim.
61. _____Gündelik işler için benim kararlarıma güvenilemez.
62. _____Tüm paramı kaybedip çok fakir veya zavallı duruma düşmekten endişe duyarım.
63. _____Çoğunlukla annem ve babamın benimle iç içe yaşadığını hissediyorum-Benim kendime ait bir hayatım yok.
64. _____Kendim için ne istediğimi bilmediğim için daima benim adıma diğer insanların karar vermesine izin veririm.
65. _____Ben hep başkalarının sorunlarını dinleyen kişi oldum.
66. _____Kendimi o kadar kontrol ederim ki insanlar beni duygusuz veya hissiz bulurlar.
67. _____Başarmak ve bir şeyler yapmak için sürekli bir baskı altındayım.
68. _____Diğer insanların uyduğu kurallara ve geleneklere uymak zorunda olmadığımı hissediyorum.
69. _____Benim yararıma olduğunu bilsem bile hoşuma gitmeyen şeyleri yapmaya kendimi zorlayamam.
70. _____Bir toplantıda fikrimi söylediğimde veya bir topluluğa tanıtıldığımda onaylanılmayı ve takdir görmeyi isterim.
71. _____Ne kadar çok çalışırsam çalışayım, maddi olarak iflas edeceğimden ve neredeyse her şeyimi kaybedeceğimden endişe ederim.
72. _____Neden yanlış yaptığımın önemi yoktur; eğer hata yaptıysam sonucuna da katlanmam gerekir.
73. _____Hayatımda ne yapacağımı bilmediğim zamanlarda uygun bir öneride bulunacak veya beni yönlendirecek kimsem olmadı.
74. _____İnsanların beni terk edeceği endişesiyle bazen onları kendimden

	uzaklaştırırım.
75.	_____Genellikle insanların asıl veya art niyetlerini araştırırım.
76.	_____Kendimi hep grupların dışında hissederim.
77.	_____Kabul edilemeyecek pek çok özelliğim yüzünden insanlara kendimi açamıyorum veya beni tam olarak tanımalarına izin vermiyorum.
78.	_____İş (okul) hayatımda diğer insanlar kadar zeki değilim.
79.	_____Günlük yaşamımı tek başıma idare edebilme becerisine sahip olduğumu hissetmiyorum.
80.	_____Bir doktor tarafından herhangi bir ciddi hastalık bulunmamasına rağmen bende ciddi bir hastalığın gelişmekte olduğu endişesine kapılıyorum.
81.	_____Sık sık annemden babamdan ya da eşimden ayrı bir kimliğimin olmadığını hissediyorum.
82.	_____Haklarıma saygı duyulmasını ve duygularımın hesaba katılmasını istemekte çok zorlanıyorum.
83.	_____Başkaları beni, diğerleri için çok, kendim için az şey yapan biri olarak görüyorlar.
84.	_____Diğerleri beni duygusal olarak soğuk bulurlar.
85.	_____Kendimi sorumluluktan kolayca sıyıramıyorum veya hatalarım için gerekçe bulamıyorum.
86.	_____Benim yaptıklarımın, diğer insanların katkılarından daha önemli olduğunu hissediyorum.
87.	_____Kararlarıma nadiren sadık kalabilirim.
88.	_____Bir dolu övgüler ve iltifat almam kendimi değerli birisi olarak hissetmemi sağlar.
89.	_____Yanlış bir kararın bir felakete yol açabileceğinden endişe ederim.
90.	_____Ben cezalandırılmayı hak eden kötü bir insanım.

Appendix L - The Young-Rygh Avoidance Inventory (YRAI)

Young Rygh Kaçınma Ölçeği

Aşağıda kişilerin kendilerini tanımlarken kullandıkları ifadeler sıralanmıştır. Lütfen her bir ifadeyi okuyun ve sizi ne kadar iyi tanımladığına karar verin. Daha sonra 1 den 6 ya kadar olan seçeneklerden sizi tanımlayan en yüksek dereceyi seçerek her sorudan önce yer alan boşluğa yazın.

1- Benim için tamamıyla yanlış

2- Benim için büyük ölçüde yanlış

3- Bana uyan tarafı uymayan tarafından biraz fazla

4- Benim için orta derecede doğru

5- Benim için çoğunlukla doğru

6- Beni mükemmel şekilde tanımlıyor

1. ____ Beni üzen konular hakkında düşünmemeye çalışırım.

2. ___ Sakinleşmek için alkollü içecekler içerim.

3. ___ Çoğu zaman mutluyumdur.

4. ____ Çok nadiren üzgün veya hüzünlü hissederim.

5. ____ Aklı duygulara üstün tutarım.

6. ____ Hoşlanmadığım insanlara bile kızmamam gerektiğine inanırım.

7. ____ İyi hissetmek için uyuşturucu kullanırım.

8. ____ Çocukluğumu hatırladığımda pek bir şey hissetmem.

9. ____ Sıkıldığımda sigara içerim.

10. ____ Sindirim sistemim ile ilgili şikayetlerim var (Örn: hazımsızlık, ülser, bağırsak bozulması).

11. ____ Kendimi uyumuş hissederim.

12. ____ Sık sık baş başım ağrır.

13. ____ Kızgınsam insanlardan uzak dururum.

14. ___ Yaşıtlarım kadar enerjim yok.

15. ___ Kas ağrısı şikayetlerim var.

16. ___ Yalnızken oldukça fazla TV seyrederim.

17. ___ İnsanın duygularını kontrol altında tutmak için aklını kullanması gerektiğine inanırım.

18. ___ Hiç kimseden aşırı nefret edemem.

19. ___ Bir şeyler ters gittiğindeki felsefem, olanları bir an önce geride bırakıp yola devam etmektir.

20. ___ Kırıldığım zaman insanların yanından uzaklaşırım.

21. ___ Çocukluk yıllarımı pek hatırlamam.

22. ___ Gün içinde sık sık şekerleme yaparım veya uyurum.

23. ___ Dolaşırken veya yolculuk yaparken çok mutlu olurum.

24. ___ Kendimi önümdeki işe vererek sıkıntı hissetmekten kurtulurum.

25. ___ Zamanımın çoğunu hayal kurarak geçiririm.

26. ___ Sıkıntılı olduğumda iyi hissetmek için bir şeyler yerim.

27. ___ Geçmişimle ilgili sıkıntılı anıları düşünmemeye çalışırım.

28. ___ Kendimi sürekli bir şeylerle meşgul edip düşünmeye zaman ayırmazsam daha iyi hissederim.

29. ___ Çok mutlu bir çocukluğum oldu.

30. ___ Üzgünken insanlardan uzak dururum.

31. ___ İnsanlar kafamı sürekli kuma gömdüğümü söylerler, başka bir deyişle, hoş olmayan düşünceleri görmezden gelirim.

32. ___ Hayal kırıklıkları ve kayıplar üzerine fazla düşünmemeye eğilimliyim.

33. ___ Çoğu zaman, içinde bulunduğum durum güçlü duygular hissetmemi gerektirse de bir şey hissetmem.

34. ___ Böylesine iyi ana-babam olduğu için çok şanslıyım.

35. ___ Çoğu zaman duygusal olarak tarafsız kalmaya çalışırım.

36. ___ İyi hissetmek için, kendimi ihtiyacım olmayan şeyler alırken bulurum.

37. ___ Beni zorlayacak veya rahatımı kaçıracak durumlara girmemeye çalışırım.

38. ___ İşler benim için iyi gitmiyorsa hastalanırım.

39. ___ İnsanlar beni terk ederse veya ölürse çok fazla üzülmem.

40. ___ Başkalarının benim hakkımda ne düşündükleri beni ilgilendirmez.

Young Cmp Ölçeği

Aşağıda kişilerin kendilerini tanımlarken kullandıkları ifadeler sıralanmıştır. Lütfen her bir ifadeyi okuyun ve sizi ne kadar iyi tanımladığına karar verin. **Eğer isterseniz ifadeyi size en yakın gelecek şekilde yeniden yazıp derecelendirebilirsiniz.** Daha sonra 1 den 6 ya kadar olan seçeneklerden sizi tanımlayan en yüksek dereceyi seçerek her sorudan önce yer alan boşluğa yazın.

1- Benim için tamamıyla yanlış

2- Benim için büyük ölçüde yanlış

3- Bana uyan tarafı uymayan tarafından biraz fazla

4- Benim için orta derecede doğru

5- Benim için çoğunlukla doğru

6- Beni mükemmel şekilde tanımlıyor

beni gözetmeyeceklerinden

A: Örnek: ---4---İnsanların benden hoşlanmayacaklarından ∧ endişe duyarım

1. ___ Kırıldığımı çevremdeki insanlara belli ederim.

2. ___ İşler kötü gittiğinde sıklıkla başkalarını suçlarım.

3. ___ İnsanlar beni hayal kırıklığına uğrattığında veya ihanet ettiğinde çok fazla öfkelenir ve bunu gösteririm.

4. ___ İntikam almadan öfkem dinmez.

5. ___ Eleştirildiğimde savunmaya geçerim.

6. ___ Başarılarımı veya galibiyetimi başkalarının taktir etmesi önemlidir.

7. ___ Pahalı araba, elbiseler, ev gibi başarının görünür ifadeleri benim için önemlidir.

8. ___ En iyi ve en başarılı olmak için çok çalışırım.

9. ___ Tanınmış olmak benim için önemlidir.

10. ___ Başarı, ün, zenginlik, güç veya popülarite kazanma ile ilgili hayaller kurarım.

11. ___ İlgi odağı olmak hoşuma gider.

12. ___ Diğer insanlardan daha cilveli / baştan çıkarıcı bir insanımdır.

13. ___ Hayatımda düzen olmasına çok önem veririm (Organizasyon, düzenlilik, planlama, gündelik işler).

14. ___ İşler kötü gitmesin diye çok çaba harcarım.

15. ___ Hata yapmamak için karar verirken kılı kırk yararım.

16. ___ Çevremdeki insanların yaptıklarını fazlasıyla kontrol ederim.

17. ___ Çevremdeki insanlar üzerinde denetim veya otorite sahibi olabildiğim ortamlardan hoşlanırım.

18. ___ Hayatımla ilgili bir şey söyleyen, bana karışan insanlardan hoşlanmam.

19. ___ Uzlaşmakta veya kabullenmekte çok zorlanırım.

20. ___ Kimseye bağımlı olmak istemem.

21. ___ Kendi kararlarımı almak ve kendime yeterli olmak benim için hayati önem taşır.

22. ___ Bir insana bağlı kalmakta veya yerleşik bir düzen kurmakta güçlük çekerim.

23. ___ İstediğimi yapma özgürlüğüm olması için "bağımsız biri" olmayı tercih ederim.

24. ___ Kendimi sadece bir iş veya kariyerle sınırlamakta zorlanırım, hep başka seçeneklerim olmalıdır.

25. ___ Genellikle kendi ihtiyaçlarımı başkalarınınkinden önde tutarım.

26. ___İnsanlara sık sık ne yapmaları gerektiğini söylerim. Her şeyin doğru bir şekilde yapılmasını isterim.

27. ___ Diğer insanlar gibi önce kendimi düşünürüm.

28. ___ Bulunduğum ortamın rahat olması benim için çok önemlidir (örn: ısı, ışık, mobilya).

29. ___ Kendimi asi biri olarak görürüm; ve genellikle otoriteye karşı koyarım.

30. ___ Kurallardan hoşlanmam ve onları çiğnemekten mutlu olurum.

31. ___ Hoş karşılanmasa veya bana uymasa da alışılmışın dışında olmayı severim.

32. ___ Toplumun standartlarında başarılı olmak için uğraşmam.

33. ___ Çevremdekilerden hep farklı oldum.

34. ___ Kendimden bahsetmeyi sevmem ve insanların özel yaşamımı veya hislerimi bilmelerinden hoşlanmam.

35. ___ Kendimden emin olmasam da veya kendimi kırılmış hissetsem de başkalarına hep güçlü görünmeye çalışırım.

36. ___ Değer verdiğim insana yakın dururum ve sahiplenirim.

37. ___ Hedeflerime ulaşmak için sık sık çıkarlarım doğrultusunda yönlendirici davranışlarda bulunurum.

38. ___ İstediğimi elde etmek için açıkça söylemektense dolaylı yollara başvururum

39. ___ İnsanlarla aramda mesafe bırakırım bu sayede benim izin verdiğim kadar beni tanırlar.

40. ___ Çok eleştiririm.

41. ___ Standartlarımı korumak ve sorumluluklarımı yerine getirmek için kendimi yoğun bir baskı altında hissederim.

42. ___ Kendimi ifade ederken sıklıkla patavatsız veya duyarsızımdır.

43. ___ Hep iyimser olmaya çalışırım; olumsuzluklara odaklanmama izin vermem.

44. ___ Ne hissettiğime aldırmadan çevremdekilere güler yüz göstermem gerektiğine inanırım.

45. ___ Başkaları benden daha başarılı veya daha fazla ilgi odağı olduğunda kıskanırım veya kötü hissederim.

46. ___ Hakkım olanı aldığımdan ve aldatılmadığımdan emin olmak için çok ileri gidebilirim.

47. ___ İnsanları gerektiğinde şaşırtıp alt edebilmek için yollar ararım, dolayısı ile benden faydalanamazlar veya bana kötülük yapamazlar.

48. ___ İnsanların benden hoşlanması için nasıl davranacağımı veya ne söyleyeceğimi bilirim.

Appendix N – Debrifing Form

Katılım Sonrasi Bilgilendirme Formu

Bu çalışma daha önce de belirtildiği gibi ODTÜ Klinik psikoloji lisans sonrası doktora programı kapsamında Prof. Dr. Faruk Gençöz'ün danışmanlığında Uzm. Psk. Merve Topcu tarafından doktora tezinin hazırlanması amacıyla yürütülmektedir.

Çalışmanın amacı katılımcıların erken yaş dönemindeki şemaları, travma yaşantısı ve bu yaşantı/yaşantıların kişiler üzerindeki etkisi hakkında bilgi toplamaktır. Çalışma her ne kadar kişisel rahatsızlık verecek sorular içermese de, araştırmalar travmalara ilişkin anıların hatırlanmasının kişiler üzerinde olumsuz etkide bulunabileceğini belirtmektedir. *Eğer siz de bu araştırmaya katılımınız ve yaşadığınız travmatik olayı hatırlamak nedeni ile kendinizi rahatsız hissettiyseniz, anketi uygulayan kişi ile iletişim kurabilir ve görüşme talep edebilirsiniz.* Bu görüşmenin amacı yaşamış olduğunuz travma ve sizi etkileyen sonraki artçı etkilere ilişkin olarak sizi doğru destek kaynaklarına yönlendirmek olacaktır.

Çalışmanın sonuçlarını öğrenmek, bu araştırma hakkında daha fazla bilgi almak için aşağıdaki isimlere başvurabilirsiniz.

Bu araştırmaya katıldığınız için tekrar çok teşekkür ederiz.

Prof. Dr. Faruk Gençöz (e-posta: fgencoz@metu.edu.tr)

Uzm. Psk. Merve Topcu (e-posta: topcu.merve@gmail.com)

Appendix O- Curriculum Vitae

PERSONAL INFORMATION

Surname, Name: Topcu, Merve

Nationality: Turkish (TC)

Date and Place of Birth: September.30.1987, Eskişehir, Turkey

email: topcu.merve@gmail.com

EDUCATION

Degree, Institution, Year of Graduation

BS METU, Psychology 2010

High school H. Ahmed Yesevi Y.D.L. 2005

WORK EXPERIENCE

Year, Place Enrollment

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FOREIGN LANGUAGES

Advanced English, Beginner Spanish

Türkçe Özet

MİNNETTARLIK VE TRAVMA SONRASI GELİŞİM: ERKEN YAŞ DÖNEMİ UYUMSUZ ŞEMALARI VE BAŞA ÇIKMA YOLLARI, KONTROL ODAĞI VE SORUMLULUĞUN ROLÜ

1. Giriş

Hayatımız boyunca karşılaştığımız hem olumlu hem de olumsuz olaylar, strese sebep olabilir (Kanner, Coyne, Schaefer & Lazarus, 1981). Rogers, kişilerin stresli durumlarda da kendisini gerçekleştirme ve psikolojik olarak büyüme için eğilim gösterdiğinden bahsetmektedir (Rogers & Jones, 1963). Bu çalışmanın amacı, minnettarlık, erken dönem uyumsuz şemalar, şema başa çıkma yolları, kontrol odağı ve sorumluluğun psikolojik büyümedeki rolünü araştırmaktır.

Stres kavramını açıklamaya çalışan teoriler, stres yaratan durumların ortak özelliğinin (Oltmanns & Emery, 2007; Holmes and Rahe; Dohrenwend, 1973; Lazarus, 1966) davranışsal olarak değişim ve adaptasyon gerektirmeleri olduğunu bildirmektedir. Bu bakımdan, stresli olayların içeriği çeşitlilik gösterebilir. Bazı durumlarda, kişiler ölüm ya da ölüm tehditine maruz kalabilir ya da şahit olabilirler. Bu gibi durumlarda, hastaların travmatize olabildikleri bildirilmektedir (American Psychiatric Association, 2013). Travmatize olan bireyler ise, stres reaksiyonlarının (APA, 2013). yanı sıra travma sonrası büyüme belirtileri de gösterebilmektedirler (Levine, Laufer, Hamama-Raz, Stein, & Solomon, 2009; Tedeschi & Calhoun, 1995).

Travma sonrası gelişim (TSG), travma yaşantısından sonra bilişsel ve davranışsal olumlu değişimler olarak tanımlanmaktadır (Tedeschi & Calhoun, 2004). Travma

sonrası büyüme için, Janoff-ve Bulman'nın çalışmalarını temel alarak (1992) Tedeschi ve Calhoun (1995), işlevsel-betimsel modelini oluşturmuşlardır. Modele göre, travma

kişilerin inanç ve varsayımlarını sarsan sismik bir olay olarak değerlendirilmektedir (Tedeschi ve ark., 1998). Modele göre, kişiler travma yaşantısından sonra beş alanda gelişim göstermektedirler. Bu alanlar, yeni olanakların algılanması, kişiler arası ilişkiler, bireysel güçlülük, manevi değişim ve yaşamın kıymetini anlama olarak ifade edilmiştir (Tedeschi ve Calhoun, 1995).

Çeşitli stresli yaşam olayları ile TSG arasındaki ilişki, literatür bulguları ile desteklenmiştir (Karancı ve ark., 2012; Doğan, 2011; Sumer, Karancı, Berument & Gunes, 2005). Kişilik özelliklerinin de, TSG üzerinde rolü olduğu bilinmektedir (Levine, Laufer, Stein, Hamama-Raz, & Solomon, 2009; Tedeschi & Calhoun, 1995; Zoellner, Rabe, Karl, & Maercker, 2008; Garnefski, Kraaij, Schroevers, & Somsen, 2008; Karancı et al., 2012). Ancak kişilik özellikleri ve TSG arasındaki ilişkide, bu ilişkiyi belirlyen bilişsel süreçler ve anahtar mekanizmalara ilişkin detaylı bir bilgi bulunmamaktadır (Karancı et al., 2012). Bu bağlamda erken dönem uyumsuz şemaların ve şema başa çıkma yollarının, bilişsel süreçleri ve anahtar mekanizmaları anlamada önemli bir rolü olabileceği düşünülmüştür.

Şema terapi yaklaşımınca belirtilen erken dönem uyumsuz şemalar ve şema başa çıkma yolları, bilişsel-davranışçı, bağlanma, nesne ilişkileri, Gestalt ve analitik okulların çeşitli kavramlarını,kişiyi çocukluk döneminden bugüne ele alarak kapsamaktadır (Young, Klosko, & Weishaar, 2003). Belli bir derecede, şemaların kişilerin günlük yaşam sırasında uyumunu zorlaştırdığı ve yaşam boyunca çeşitli stratejiler ile bu uyumsuzlukların sürdürüldüğü öne sürülmektedir (Young, Klosko, & Weishaar, 2003). Beş şema alanı ve on sekiz alt şema alanı belirtilmiştir. İki tür şema operasyonu tanımlanmıştır. Bir yandan şemaların iyileşmesi hedeflenirken, öte yandan şemalar çeşitli şekillerde kendisini devam ettirmektedir (Young, Klosko, & Weishaar, 2003). Erken dönem uyumsuz şemalar ve şema başa çıkma yolları, kişiliği kapsamlı bir şekilde ele almaktadır. Bu bakımdan, TSG ile kişilik arasındaki bilişsel süreçler ve anahtar mekanizmalara ilişkin detaylı bilgi verebileceği düşünülmüştür. Ancak bu güne kadar

erken dönem uyumsuz şemalar, şema başa çıkma yolları ve TSG ile ilişkili bir çalışmaya literatürde rastlanmamıştır.

TSG ile ilişkili olduğu düşünülen diğer bir kavram ise, *gratitude*'dür. *Gratitude* kavramı, Türkçe'ye minnettarlık, şükran ve şükür olarak çevrilmektedir (Dictionary of Turkish Language Association, 1932). Yakın zamanda literatürdeki çalışmalar, bu kavramı açıklamaya çalışmaktadır (Emmons & Crumpler, 2000; Pruyser, 1976, p. 69). Genel olarak, bu kavram ikincil ve sosyal bir duygu olarak tanımlanmaktadır. Kişilerin, yardıma ihtiyaç duydukları durumlarda ortaya çıktığı belirtilmiştir (McCullough, Kilpatrick, Emmons, ve Larson, 2001). Kişinin, yaşamında sahip olduğu olumlu değerlere odaklanması (Sansone & Sansone, 2010; Nelson, 2009) ile ilişkili olduğu ifade edilmiştir. Kişilerin olayların sonuçlarına ilişkin yaptığı atıfların (Weiner, 1981; Lawler, 1992), kültürel faktörlerin (Naito, Wangwan, ve Tani, 2005), sistem devam ettirmeye yönelik işlevselliğinin (Eibach, Wilmot, ve Libby, 2015) ve diğerlerinin niyetinin nasıl yorumlandığının (Watkins, Woodward, Stone, & Kolts, 2003; Tsang, 2006) belirleyici olduğu görülmüştür.

Gratitude kavramı, literatürde iki önemli teori ile açıklanmaya çalışılmıştır (McCullough, Emmons, ve Tsang, 2002; Wood, Maltby, Steward, Linley, ve Joseph, 2008). Wood ve arkadaşlarının (2008) önerdiği sosyo-bilişsel kuramın, bu kavramı açıklamada daha güncel olması nedeni ile, bu çalışmada sosyo-bilişsel kurama odaklanılmıştır. Teoriye göre, kişiler yardıma ihtiyaç duyduğu durumlarda, durumsal değerlendirmeler yapmaktadır. Bu durumsal değerlendirmelerin peşine, *gratitude* hissedilmektedir. *Gratitude* hisseden kişilerin, şimdi ve şu ana daha kolay odaklanabildikleri (Minear, 2013), daha az psikopatoloji gösterdiği, yaşam kalitesinin daha yüksek olduğu, daha olumlu ve yapıcı bir tutum sergiledikleri belirlenmiştir (McCullough, Emmons, ve Tsang, 2002). Bu bağlamda, *gratitude ve* TSG arasında pozitif ilişki olduğu belirlenmiştir (Vernon, Dillon, ve Steiner, 2009; Ruini, ve Vescovelli, 2013). Öte yandan, TSG ve *gratitude* kavramının bilişsel düreçler ve anahtar mekanizmalarına ilişkin detaylı çlaışmalar bulunmamaktadır. Ayrıca, bu kavram Türkçe'de farklı kelimeler ile açıklanabilmektedir. Türk dilinde, çalışmalar bulunmaktadır (Yüksel & Oğuz Duran, 2012; Ayten, Göcen, Sevinç, & Öztürk, 2012;

Satici, Uysal, & Akin, 2014; Oğuz Duran & Tan, 2013) ancak anlam karmaşası sürmektedir.

Kontrol odağının ve sorumluluğun ise diğer önemli iki kavram olduğu düşünülmüştür. Olayların sonuçlarına ilişkin yapılan değerlendirmelerin (Rotter, 1966; (Weiner ve ark., 1979), kişilerin başarısızlık ve hata ile başa çıkma yollarının (Merton, 1946; Rotter, 1966), kültürlerdeki pasiflik ve etkisizlik özelliklerinin (Rotter, 1966) ve sosyal kabulün (Lawler, 1992) kontrol odağında ve kontrol odağına ilişkin duyguların (Lawler, 1992) belirlenmesinde rolü olduğu bilinmektedir. Kontrol odağı ve TSG arasında ilişki, araştırmalarca desteklenmiştir ancak daha detaylı çalışmalara ihtiyaç duyulmaktadır (Dekel, Mandl, ve Solomon, 2011).

Son olarak ise sorumluluk kavramının TSG ve *gratitude* kavramında bakımından önemli olabileceği düşünülmüştür. Yine bilişsel üsreçlerin sorumluluk algısı açısından etkili olduğu öne sürülmektedir (Chandler, 1975; Montada, Filipp & Lerner, 1992). Kişilerin sorumluluklarını yerine getirebilmeleri ve sürdürebilmeleri için, davranışların sonuçlarına ilişkin öz-değerlendirme ve duygusal kabulün ön koşul olduğu belirtilmektedir (Chandler, 1975; Montada, Filipp & Lerner, 1992). Bu sürecin aynı zamanda, şemalarda değişime (Young ve ark., 2003) ve TSG ile ilişkili olabileceği düşünülmüştür (Calhoun ve Tedeschi, 1995; Tedeschi ve Calhoun, 2004; Karancı ve ark., 2012).

Hayatımız boyunca karşılaştığımız hem olumlu hem de olumsuz olaylar, strese sebep olabilir (Kanner, Coyne, Schaefer & Lazarus, 1981). Bu bağlamda çalışmanın asıl amacı, minnettarlık, erken dönem uyumsuz şemalar, şema başa çıkma yolları, kontrol odağı ve sorumluluğun psikolojik büyümedeki rolünü araştırmaktır. İlk etapta *gratitude* kavramına ilişkin anlam karmaşası, çalışmanın asıl amacına ilişkin araştırmanın yapılmasında engel teşkil etmektedir. Ayrıca, literatürde genel bağlamda sorumluluk algısını ölçen herhangi bir ölçek bulunmaması nedeni ile sorumluluk kavramı, çalışmanın asıl amacına ulaşmasını ve sorumluluğun bir kavram olarak değerlendirmesine engel olmaktadır. Bu bağlamda, asıl amaca ulaşabilmek bakımından

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toplam üç farklı veri grubu ile dört farklı çalışma yürütülmüştür. İlk çalışma, *gratitude* kavramının *minnettarlık, şükran* ve *şükür* bağlamında değerlendirilmesi amacı ile pilot çalışma olarak yürütülmüştür. İkinci çalışma sorumluluk ölçeğinin geliştirilmesi için düzenlenmiştir. Üçüncü çalışma, pilot çalışmanın sonuçları göz önünde bulundurularak

gratitude kavramının *minnettarlık, şükran* ve *şükür* bağlamında nitel olarak araştırılması hedeflenmektedir. Son olarak *minnettarlık* odağında, çalışmanın asıl amacı olan , minnettarlık ve TSG arasındaki ilişkide, erken dönem uyumsuz şemalar, şema başa çıkma yolları, kontrol odağı ve sorumluluğun rolünü araştırmak amacı ile asıl ve dördüncü çalışma yürütülmüştür.

2. Metot

İşlem ve katılımcılar

İlk olarak pilot çalışma yürütülmüştür (Pilot çalışma). Türkçe'de *gratitude* kavramını karşılayan *minnet, şükran* ve *şükür,* üç kelime olarak seçilmiştir. Literatürde bu kavrama ilişkin kültürel farklılıkların rapor edilmiş (Naito, Wangwan, and Tani, 2005) ve Türkiye'de de çalışmalar yürütülmüş olmasına (Yüksel & Oğuz Duran, 2012; Ayten, Göcen, Sevinç, & Öztürk, 2012; Satici, Uysal, & Akin, 2014; Oğuz Duran & Tan, 2013) karşın anlam karmaşasını gidermeye yönelik henüz nitel bir çalışma yapılmamıştır. Pilot çalışmanın amacı, bu anlam karmaşasını gidermeye yönelik yapılacak daha detaylı olan üçüncü çalışma için ön bilgi toplamaktır. Bu bağlamda, Turgut Özal Üniversitesi etik kurulundan onay alındıktan sonra 50 öğrenciye eposta yolu ile ulaşılmıştır. Öğrencilerden, bilgilendirilmiş onam alınmıştır. Öğrencilere sosyodemografik form, *minnet, şükran* ve şükür ile ilişkili açık uçlu sorular, Temel kişilik özellikleri ölçeği Gençöz ve Öncül (2012) ve Minnettarlık/Memnuniyet Anketi- Altı Maddelik Form (Yüksel & Oğuz Duran, 2012) uygulanmıştır. Ulaşılan öğrencilerden sadece 7 tanesi geri dönüş yapmıştır. Bu nedenle sadece içerik analizi yapılabilinmiştir.

Diğer çalışmada ise (Çalışma I), sorumluluk ölçeğinin geliştirilmesi ve psikometrik özelliklerinin belirlenmesi hedeflenmiştir. Bu bağlamda, ikinci çalışma geçerlilik ve güvenilirlik analizleri için iki bölüme ayrılmıştır (Çalışma Ia ve Çalışma Ib). Çalışma

Ia, güvenilirlik istatistikleri için yürütülmüştür. Toplam, 270 kişi çalışmaya dahil edilmiştir. Katılımcıların, 217'si (%80.4) kadınlardan oluşurken, 53'ü (%19.6'sı) erkeklerden oluşmaktadır. Yaş ortalaması ise, 29.54(SS = 5.81) olarak belirlenmiştir. Kolayda örnekleme yöntemi kullanılmıştır. Kadın katılımcıların sayısı, erkek katılımcılara göre daha fazla olduğu için sorumluluk ölçeği için t test uygulanmıştır (t (268) = -.233, p > .05). Ölçek geliştirilmiş, faktör analizi yürütülmüş ve split half reliability (Cronbach's coefficient alpha) değerleri hesaplanmıştır. Çalışma Ib ise, geçerlilik istatistiklerinin hesaplanması için yürütülmüştür. Bu çalışmaya toplam 336 kişi katılmıştır. Katılanların 253'ü (% 75.3) kadın katılımcılardan oluşurken, 83'ü (24.7%) erkek katılımcılardan oluşmaktadır. Yaş ortalaması, 30.04 (SD = 12.18) olarak belirlenmiştir. Kolayda örnekleme yöntemi kullanılmıştır. Kadın katılımcıların sayısı, erkek katılımcılara göre daha fazla olduğu için sorumluluk ölçeği için t test uygulanmıştır (*t* (334) = 2.441, *p* < .05). Geliştirilen sorumluluk ölçeği revize edilmiştir. Üçüncü çalışmanın kapsamında, bir envanter içerisinde hem kağıt-kalem hem de online formatta uygulanmıştır. Çakışmalı geçerlilik analizleri için, Pozitif - Negatif Duygu Ölçeği - Suçluluk maddesi (Gençöz ve Öncül, 2012), Young Şema Ölçeği-Kısa Form 3 (YŞÖ-KF3) eklenmiştir. Altölçekler ve sorumluluk ölçeği arasındaki Cronbach's coefficient alpha değerleri hesaplanmıştır.

İkinci çalışmada ise (Çalışma II), *gratitude* kavramının nitel olarak incelenmesi hedeflenmiştir. Pilot çalışmada elde edilen veriler, *gratitude* kavramının Türk kültürüne özgün nüansları olduğu varsayımını kuvvetlendirmiştir. Bu bağlamda, açık uçlu sorular detaylandırılmıştır. *Minnet*, *şükran* ve şükür ile ilişkili açık uçlu sorulara, şefkat ve travmaya ilişkin sorular da eklenerek detaylandırılmıştır (Appendix A & B). Bu çalışmaya, toplam 336 kişi katılmıştır. Sorular, katılımcılara online ve kağıt-kalem formatında olmak üzere iki türde ulaştırılmıştır ancak sadece kağıt-kalem formatında soruları yanıtlayan katılımcılar analiz edilmiştir (n=298). Kolayda örnekleme yöntemi kullanılmıştır. Katılımcıların, 224'ü (% 75.2) kadınlardan, 74'ü (% 24.8) erkeklerden oluşmaktadır. Katılımcıların yaş ortalaması 30.30 (SS = 12.68) olarak belirlenmiştir. Katılımcılara, bilgilendirilmiş onam verilmiştir.Katılımcılardan, *minnet*, *şükran*, *şükür* ve şefkat duygularını tanımlamaları, bu duyguları hissettikleri bir örnek vermeleri ve bu duyguların ile travma yaşantısı ile ilişkisini inceleyen 12 açık uçlu soru sorulmuştur.

Katılımcıların verdiği yanıtlar, içerik analizi (Bilgin, 2006) ve frekans analizi ile değerlendirilmiştir. Frekans analizi için, chi kare yöntemi kullanılmıştır. Analizler, IBM SPSS 21. programı ile yapılmıştır.

Son olarak üçüncü ve asıl çalışmada (Çalışma III), *minnettarlık* odak alınarak *minnettarlık* ve TSG arasındaki ilişkide, erken dönem uyumsuz şemalar, şema başa çıkma yolları, kontrol odağı ve sorumluluğun rolünü araştırılması hedeflenmiştir. Beş araştırma sorusu belirlenmiştir. İlki, "erken dönem uyumsuz şemaların, minnettarlık üzerindeki rolü nedir?" şeklindedir. Bu bağlamda, erken dönem uyumsuz şemalar ile minnettarlık arasında negatif anlamlı korelasyon ilişkisi beklenmektedir. Ayrıca hiç bir erken dönem uyumsuz şemanın, minnettarlığı anlamlı olarak yordaması beklenmemektedir. İkinci soru, "şema başa çıkma stillerinin, minnettarlık üzerindeki rolü nedir?" şeklindedir. Bu bağlamda, şema başa çıkma yolları olan telafi ve kaçınma ile başa çıkma yolları ile minnettarlık arasında anlamlı negatif korelasyonel ilişki bulunması beklenmektedir. Ayrıca hiç bir şema başa çıkma yolunun, anlamlı olarak minnettarlığı yordaması beklenmemektedir. Üçüncü soru ise, "kontrol odağının, minnettarlık üzerindeki rolü nedir?" şeklindedir. Bu bağlamda, sadece içsel kontrol alt ölçeğinin minnettarlık ile anlamlı ve pozitif korelasyonel ilişki göstermesi beklenmektedir. Dışsal kontrol odağı alt ölçeklerinin, minnettarlık ile anlamlı negatif korelasyonel ilişki göstermesi beklenmektedir. Ayrıca, sadece içsel kontrol alt ölçeğinin anlamlı olarak minnettarlığı yordaması beklenmektedir. Dördüncü soru ise, "sorumluluğun, minnettarlık üzerindeki rolü nedir?" şeklindedir. Bu bağlamda, tüm sorumluluk alt ölçekleri ile minnettarlık arasında anlamlı pozitif korelasyonel ilişki beklenmektedir. Ayrıca yine tüm sorumluluk alt ölçek puanlarının, minnettarlığı anlamlı olarak yordaması beklenmektedir. Son ve beşinci soru ise, "minnettarlığın, TSG üzerindeki rolü nedir?" şeklindedir. Bu bağlamda, minnettarlığın tüm TSG alt ölçekleri ile anlamlı pozitif korelasyonel ilişki göstermesi beklenmektedir. Ayrıca, minnettarlığın tüm TSG alt ölçeklerinin anlamlı yordayıcısı olması beklenmektedir. Araştırma sorularının değerlendirilmesi için, 18 yaşının üzerinde ve okuma yazması olan tüm katılımcılara kolayda örnekleme yöntemi ile ulaşılmıştır. Katılımcılara, değişkenleri değerlendiren bir grup testten oluşan envanter uygulanmıştır. Veriler, hem online hem

de kağıt-kalem formatında toplanmıştır. Toplam, 336 kişi çalışmaya katılmıştır. Katılımcıların, bilgilendirilmiş onamı alınmıştır. Katılımcılara, geçmiş travma yaşantılarına ilişkin sorular sorulduğu için bilgilendirme yapılmış ve yardıma ihtiyaç duymaları halinde yönlendirme yapılabileceğine dair bilgi verilmiştir.

Veri toplama araçları

Sosyodemografik form ve açık uçlu sorular

Sosyodemografik veri formu, cinsiyet, yaş, eğitim, iş ve sosyoekonomik duruma ilişkin bilgi almayı amaçlamıştır. Açık uçlu sorular ise, *minnet*, *şükran*, *şükür*, şefkat ve travmaya ilişkin soruları kapsamaktadır.

Pozitif ve Negatif Affekt Ölçeği (PANAS)

Ölçek orijinal olarak, Watson, Clark, ve Telegen tarafından geliştirilmiştir (1988). Ölçek, 20 madde ile hem pozitif hem de negatif affekti değerlendirmeyi amaçlamaktadır. Çeşitli zaman dilimlerindeki pozitif ve negatif affekt ölçülebilmektedir. 5'li Likert tip ölçeklendirmesi uygulanmaktadır. Total skor, 10-50 arasındadır. Alt ölçeklerin geçerlilik ve güvenilirlik için alpha değerleri .84 ile .90 arasındadır. Ölçeğin Türkçe adaptasyonu, Gençöz tarafından yapılmıştır (2000). İç geçerlilik değeri .pozitif affekt için .83, negatif affekt için .86 olarak belirtilmiştir. Bu örneklem için Cronbach's alpha değerleri, pozitif affekt için .85, negatif affekt için .86 olarak bulunmuştur.

Young Şema Ölçeği - Kısa form

Ölçek, orijinal olarak Young ve arkadaşları (1990) tarafından erken dönem uyumsuz şemaları değerlendirmek amacı ile geliştirilmiştir (Soygüt, Karaosmanoğlu & Çakır, 2009). 6'lı Likert tip ile ölçeklendirilmiştir. 16 faktör içermektedir. Total skor, 5-30 arasındadır. Ölçeğin, Türkçe adaptasyonu Soygüt, Karaosmanoğlu, ve Çakır (2009)

tarafından yapılmıştır. Ölçeğin, Türkçe versiyonu 14 faktörden oluşmaktadır. Test-retest alpha değerleri, .66 ve .82 arasında olduğu belirlenmiştir. İç geçerlilik katsayısının ise .63 ile .80 arasında olduğu belirlenmiştir. Bu örneklem için, alt ölçeklerin alpha değerlerinin .68 ile .86 arasında olduğu hesaplanmıştır.

Young Telafi Ölçeği

Ölçek, orijinal olarak Young (1995) tarafından kişilerin telafi tipi şema başa çıkma yollarını değerlendirmek amacı ile geliştirilmiştir (Ball & Young, 2000). 48 maddeden oluşmaktadır ve 6'lı Likert tip ile ölçeklendirilmiştir (Young ve ark., 1990). Ölçeğin Türkçe adaptasyonu Karaosmanoğlu, Soygüt, ve Kabul (2011) tarafından yapılmıştır. Sekiz faktör bulunmaktadır. Tüm ölçek için alpha değeri, .89 olarak ölçülmüştür. İç geçerlilik katsayısı .60 ile .81 arasındadır. Bu örneklem için ise, alt ölçeklerin alpha değerlerinin .66 ile .80 arasında olduğu belirlenmiştir.

Young-Rygh Kaçınma Ölçeği

Ölçek, Young ve Rygh (1994) tarafından kaçınma tipi şema başa çıkma yollarını değerlendirmek amacı ile geliştirilmiştir. 40 maddeden oluşmaktadır ve 6'lı Likert tip ile ölçeklendirilmiştir. Ölçeğin, Türkçe versiyonu Karaosmanoglu ve arkadaşları (2005) tarafından adapte edilmiştir. Altı faktörden oluşmaktadır. Tüm ölçek için alpha değeri, .79 olarak hesaplanmıştır. Bu örneklem için tüm ölçek total apha değeri .85 olarak belirlenmiştir (Appendix M for YRAI).

Minnettarlık/Memnuniyet Anketi- Altı Maddelik Form (GQ-6)

Ölçek, orijinal olarak McCullough ve arkadaşları (2002) tarafından minnettarlık duygusunu değerlendirmek amacı ile geliştirilmiştir. 6 maddeden oluşmakta ve 7'li Likert tip ile ölçeklendirilmiştir. Dört faktörden oluşmaktadır. Tüm ölçek için Cronbach's alpha değeri .76 ile .84 arasında olduğu rapor edilmiştir (McCullough ve

ark., 2002). Ölçeğin, Türkçe'ye adaptasyonu Yüksel ve Oğuz Duran (2012) tarafından yapılmıştır. Türkçe versiyonu 5 faktörden oluşmaktadır [GFI=0.97, CFI= .94, AGFI=0.90, SRMR = 0.04, RMSEA=0.10]. Bu örneklem için, tüm ölçek alpha değeri .66 olarak belirlenmiştir (Appendix G for GQ).

Travma Sonrası Gelişim Ölçeği (PTGI)

Orijinal ölçek, Tedeschi ve Calhoun (1996) tarafından travmatik yaşantılar sonrası bireylerde görülebilecek olumlu gelişim/ dönüşümleri değerlendirmek amacıyla geliştirilmiştir. 21 maddeden oluşmaktadır ve 6'lı Likert tip ile ölçeklendirilmiştir (Tedeschi & Calhoun, 1996). Ölçek, 5 faktörden oluşmaktadır. Alt ölçekler için alpha değerleri, .67 ile .85 arasında olduğu belirlenmiştir (Calhoun ve ark., 2000). Ölçeğin, Türkçe'ye adaptasyonu ilk olarak Kılıç (2005) tarafından yapılmıştır ancak Dirik (2006) tarafından revize edilmiştir. Dirik"in (2006) çevirisinin ve 5-faktör yapısının (Karanci vd., 2009) kullanılmasıyla iç tutarlılık katsayıları yeni olanakların algılanması alt boyutu için .80, kişilerarası ilişkiler için .77, yaşamın kıymetini anlama için .81, bireysel güçlülük için .72, manevi değişim için .76, tüm ölçek içinse Cronbach alfa .91 bulunmuştur (Appendix I for PTGI).

Sosyal Beğenirlik Ölçeği

Ölçek, orijinal olarak Stöber (2001) tarafından geliştirilmiştir. 16 maddeden oluşmakta ve dichotomus olarak puanlanmaktadır. Yüksek puanlar, yüksek oranda sosyal beğenilirliğe işaret etmektedir. Ölçeğin, Türkçe'ye adaptasyonu Kozan (1983) tarafından yapılmıştır. Türkçe versiyonu, 20 maddeden oluşmaktadır. Bu örneklem için tüm ölçeğin Cronbach's alpha değeri .74 olarak hesaplanmıştır (Appendix K for SDI).

Kontrol Odağı Ölçeği

Ölçek, orijinal olarak Rotter (1966) tarafından, kişilerin davranışlarının sonuçlarına ilişkin atıfların değerlendirilmesi amacı ile geliştirilmiştir. 29 maddeden oluşmakta ve

ichotomus olarak ölçeklendirilmiştir. Total skor, 0 ile 23 arasında değişmektedir. Tüm ölçek için Cronbach's alpha değeri, .92 olarak belirlenmiştir. Ölçek, Türkçe'ye Dağ (2002) tarafından adapte edilmiştir. Ölçek, 5'li Likert tip ile ölçeklendirilmiştir. İçsel kontrol odağı (α = .75) ve dışsal kontrol odağı (α = .78) olmak üzere iki faktör belirlenmiştir. İç geçerlilik değeri, .92 olarak bildirilmiştir. Bu örneklemde, tüm ölçek için Cronbach's alpha değeri .77 olarak hesaplanmıştır (Appendix J for LoC).

Sorumluluk Ölçeği

Ölçek, bu çalışmanın bir parçası olarak kişilerin sorumluluk algısını değerlendirmek amacı ile geliştirilmiştir. 29 maddeden oluşmakta ve 5'li Likert tip ile ölçeklendirilmiştir. Duygusal, davranışsal ve bilişsel olmak üzere 3 faktör belirlenmiştir. Tüm ölçek ve alt ölçeklere ilişkin split-half güvenilirlik değerleri, sırasıyla .73, .80, .72 ve .45 olarak hesaplanmıştır (N=336) (Appendix C for RS).

3. Sonuçlar

Pilot çalışma

Katılımcı sayısı, nicel analizler için yeterli olmamıştır ancak kısıtlı sayıdaki katılımcıların açık uçlu sorulara verdiği yanıtlar içerik analizi ile değerlendirilmiştir. Ön çalışma niteliği taşıyan pilot çalışma, *gratitude* kavramına ilişkin kültürel nuansların Türk kültüründe de bulunduğu bilgisini desteklemiştir. İlk sonuçlar, özellikle kişilerin yardıma ihtiyaç duyduğu durumlarda minnet duygusu ile birlikte borçluluk hislerinin hissedildiğini göstermiştir. Minnettarlık duygusu, şükrandan ayrışmamıştır. Şükürün ise, minnet ve şükranı kapsadığı ve tanrıya yönelik hissedildiği bildirilmiştir. Beklenmedik olarak, katılımcılar yardıma ihtiyaç duyan kişiye yönelik şefkat duygusunun oluştuğundan bahsetmişlerdir. Bu nedenle, Çalışma II'deki açık uçlu sorulara şefkate ilişkin sorular eklenmiştir.

Çalışma I

Bu çalışmanın amacı, geçerli ve güvenilir genel sorumluluk algısını ölçen bir ölçek geliştirmektir. Çalışma Ia kapsamında, ölçek geliştirme için ilk etapta dört kişi ile sorumluluk kavramına ilişkin mülakat yapılmıştır. Bu mülakatın sonunda, sorumluluğu tanımlayan 44 madde oluşturulmuş ve 8 faktör belirlenmiştir. Anlam karmaşasını önlemek için, pilot olarak 5 kişiye uygulanmıştır. Maddeler revize edildikten sonra 34 maddeli ölçek, online olarak katılımcılara ulaştırılmıştır. Kolayda örnekleme yöntemi kullanılmıştır. Çalışmaya 270 kişi katılmıştır. Faktör yapısı direct oblimin ile principal components analizinde (PCA) incelendiğinde, Kaiser-Meyer-Olkin değeri .86 olarak bulunmuştur. Bartlett's test, en az bir anlamlı korelasyon değeri belirtmiştir ($p=.000$). 10 faktör belirlenmiştir. Eigen değerleri sırası ile 7.40, 2.62, 1.69, 1.48, 1.39, 1.22, 1.20, 1.13, 1.12 ve 1.08 olarak hesaplanmıştır. Bu 10 faktörün açıklanan varyans değerleri sırasıyla, 21.76, 7.71, 4.98, 4.34, 4.09, 3.57, 3.51, 3.32, 3.31 ve 3.16 şeklindedir. Öte yandan, scree plot 2 faktör, Monte Carlo PCA değeri 3 anlamlı eigen değeri belirtmiştir. Negatif yüklü ve birden fazla faktöre yüklenen maddeler çıkartıldığında, üç faktör elde edilmiştir. PCA, 3 faktöre zorlanarak yeniden yürütülmüştür. 10 madde daha çıkartılmıştır. 10 madde çıkartıldıktan sonra son PCA yürütülmüştür. Son analiz sonucuna göre, ölçek 24 madde ve duygusal, davranışsal ve bilişsel olmak 3 faktör olarak belirlenmiştir. Üç faktörün alpha değerleri sırasıyla, .84, .65 ve .54 olarak bulunmuştur. Tüm ölçek için alpha değeri, .82 olarak hesaplanmıştır. Ayrıca Gutmann split-half güvenilirlik değerleri hesaplanmıştır. Alpha değerlerinin, .39 ile .79 arasında değiştiği belirlenmiştir.

Çalışma Ib kapsamında ise, çakışmalı geçerlilik için sorumluluk ölçeği ile PANAS-suçluluk maddesi, kontrol odağı ölçeği alt ölçekleri ve Young şema envanterinin alt ölçekleri arasında korelasyonel ilişki değerlendirilmiştir (N=336). Sonuçlar değerlendirildiğinde, SÖ total skorunun, içsel kontrol odağı ($r = -.15$, $p < .05$), çabalamının anlamsızlığı ($r = -.24$, $p < .000$), adil olmayan dünya inancı ($r = -.26$, $p < .000$), karamsarlık ($r = -.29$, $p < .000$), sosyal izolasyon ($r = -.29$, $p < .000$), duyguları

bastırma ($r = -.27$, $p < .000$), terk edilme ($r = -.26$, $p < .000$), dayanıksızlık illness ($r = -.19$, $p < .05$) ve yüksek standartlar ($r = .11$, $p < .05$) ile anlamlı düşük ve negatif korele olduğu belirlenmiştir. Ayrıca sorumluluk ölçeği total skorunun, duygusal yoksunluk ($r = -.34$, $p < .000$), başarısızlık ($r = -.45$, $p < .000$), bağımlılık ($r = -.39$, $p < .000$) ve kusurluluk ($r = -.38$, $p < .000$) ile anlamlı orta düzeyde negatif ilişkili olduğu belirlenmiştir. Son olarak, sorumluluk ölçeği total skorunun, cezalandırılma ($r = .23$, $p < .000$) ile anlamlı düşük ve pozitif korele olduğu bulunmuştur.

Çalışma II

Bu çalışmada, *gratitude* kavramının nitel olarak incelenmesi hedeflenmiştir. Bu çalışmaya, 298 kişi dahil edilmiştir. İçerik analizi (Bilgin, 2006) sonuçlarına göre, katılımcıların yanıtları 4 ana temada toplanmıştır. Bu temalar, duyguların ortaya çıkması için gereken koşullar, eşlik eden diğer duygular, duygunun nesnesi ve duygular hissedildikten sonra gösterilen davranış eğilimi olarak belirlenmiştir. Katılımcılar, gereken koşullar bakımından, empatik farkındalığın ve söze ve/ya davranışa dökerek karşılık verme sorumluluğunu şükran için belirtmişlerdir. Kişiler yardıma ihtiyaç duydukları bir durum içerisinde yardım ya da lütuf gördüklerinde ortak olarak minnet, şükran ve şükür hissettiklerini belirtmişlerdir. Empatik farkındalığın, dile getirilmesi ihtiyacı hem minnet hem de şükran için ifade edilmiştir ancak frekans olarak bakıldığında bu koşulun şükran için daha önemli olduğuna kanaat edilmiştir. Kişinin kendisini, özellikle kontrol hissinin görece daha az olduğu durumlarda kendisinden daha zor durumdaki kişilerle kıyaslayarak sahip olduğu olumlu yönlere odaklanması ve dini boyut sadece şükür için rapor edilmiştir. Eşlik eden duygular bağlamında ele alındığında ise, minnet ve şüküre memnuiyet, değerlilik, güven ve rahatlama hisleri gibi ortak duyguların eşlik ettiği belirtilmiştir. Farklı olarak ise, minnet duygusuna borçluluk hissi; şüküre ise şefkatin eşlik ettiği ifade edilmiştir. Duygunun nesnesi bakımından ise, minnet ve şükran en çok aileye karşı hissedilirken, şükür tanrıya olarak belirtilmiştir. Davranışsal eğilim bakımından ise, düşük frekans olmasına rağmen minnet duygusundan sonra kişilerin gelecekte yardım eden aynı kişiye aynı yardımı yapma

eğilimi gösterdikleri belirlenmiştir. Şükür hissinde ise farklı olarak ibadet ile ilişkilendirilmiştir. Minnet, şükran ve şükür duygularından sonra sorulan şefkat ile ilişkili sorulara verilen yanıtlar değerlendirildiğinde ise, katılımcılar yardıma muhtaç birisine ya da bir hayvana karşı şefkat duyduklarını, annelik hislerine benzediğini, şefkat, empati, vicdan, sevgi, acıma ve güven hislerinin eşlik ettiğini belirtmiştir. Sonuçlar değerlendirildiğinde, kişinin şefkat duygusunun yardım davranışını ortaya çıkmasında önemli rol oynadığı; gelen yardım karşısında ise yardıma ihtiyaç duyan kişinin minnet, şükran ve şükür hislerinin ortaya çıkmasında etkili karşılıklı duygular olduğu düşünülmüştür.

Çalışma III

Bu çalışmada, *minnettarlık* odak alınarak *minnettarlık* ve TSG arasındaki ilişkide, erken dönem uyumsuz şemalar, şema başa çıkma yolları, kontrol odağı ve sorumluluğun rolünü araştırılması hedeflenmiştir. Toplamda sadece, geçmişte en az bir kez travmatik olay yaşamış ya da şahit olmuş olma kriterlerini karşılayan 139 kişi araştırmaya dahil edilmiştir. Araştırma soruları bağlamında, her araştırma sorusuna bağlı hipotezleri değerlendirebilmek amacıyla frekans analizleri, ortalama karşılaştırması, korelasyonel analiz ve hiyerarşik regresyon analizi yapılmıştır. Sonuçlar değerlendirildiğinde, travma yaşantısı olan katılımcılar içerisinde, erkek katılımcıların yaş ortalamasının kadın katılımcılardan daha yüksek olduğu belirlenmiştir. Kadın katılımcıların ortalama skorlarının ise kadere inanma bakımından erkek katılımcılardan daha yüksek olduğu bulunmuştur. Kendisini dindar olarak tanımlayan katılımcıların ortalama skorlarının ise, asilik ve yetersiz öz denetim / disiplin değişkenleri dışında tüm değişken alt ölçeklerinde kendisini dindar olarak tanımlamayanlara göre daha yüksek olduğu belirlenmiştir. Korelasyon analizi sonuçları değerlendirildiğinde ise, minnet duygusunun tüm erken dönem uyumsuz şemalar ile negatif yönde korele olduğu belirlenmiştir. Minnet duygusu ile kaçınma tipi şema başa çıkma yolları arasında anlamlı herhangi bir ilişki bulunmamıştır. Minnet ile telafi tipi şema başa çıkma yolları arasında ilişki değerlendirildiğinde ise, minnet ile aşırı bağımsızlık arasında anlamlı ve

negatif ilişki bulunmuştur. Minnet ile kontrol odağı arasındaki ilişki değerlendirildiğinde ise, minnet ve adil olmayan dünya inancı arasında anlamlı ve nagtif yönde ilişki bulunmuştur. Minnetin ayrıca sorumluluk ölçeğinin tüm faktörleri anlamlı ve pozitif yönde korele olduğu belirlenmiştir. Minnet benzer şekilde yaşamın kıymetini anlama ile anlamlı ve pozitif yönde ilişkili olduğu bulunmuştur. Hiyerarşik regresyon analizi sonuçları değerlendirildiğinde ise, duygusal yoksunluk şeması, telafi tipi şema başa çıkma yollarından aşırı bağımsızlık ve yetersiz öz-denetim / disiplin, dışsal kontrol odağı olarak kadere inanmanın ve sorumluluğun davranışsal boyutu minnettarlığı anlamlı olarak yordamıştır. Minnet, herhangi bir TSG alt boyutunu anlamlı olarak yordamamıştır.

4. Tartışma

Stresli yaşam olayları, stres reaksiyonlarının yanı sıra psikolojik olarak büyüme için de alan sağlamaktadır (Tedeschi ve Calhoun, 1995). Bu çalışmanın asıl amacı *minnettarlık* odak alınarak *minnettarlık* ve TSG arasındaki ilişkide, erken dönem uyumsuz şemalar, şema başa çıkma yolları, kontrol odağı ve sorumluluğun rolünü araştırılmasıdır.

İlk olarak, minnetarlık ile erken dönem uyumsuz şemalar arasında negatif korelasyonel ilişki beklenmiştir. Ayrıca hiyerarşik regresyon analizinde, erken dönem şemalardan hiçbirinin minnettarlığı anlamlı olarak yordaması beklenmemektedir. Hipotez kısmen doğrulanmıştır. Minnet ile erken dönem uyumsuz şemalar arasında beklenildiği üzere negatif korelasyonel ilişki bulunmuştur. Farklı olarak, hiyerarşik regresyon analizinde duygusal yoksunluk şeması, minnet duygusunu anlamlı olarak yordamıştır. Duygusal yoksunluk şeması olan bireylerin temel varsayımlı, duygusal olarak destek ve korumanın diğerleri tarafından sağlanamayacağı şeklindedir. Bu kişiler, genellikle belirgin bir sebep olmaksızın duygusal olarak yoksun, yalnız ve depresif hissetmektedir. Bu kişiler tipik olarak, sosyal ilişkilerinde duygusal paylaşımda bulunmamakta ve ihtiyaç duydukları desteği talep etmemekte ya da tam tersine duygusal olarak destek veremeyecek, mesafeli ya da soğuk kişilerden destek talep etmektedirler. Doğal bir

sonuç olarak da her iki durumda da, duygusal destek alamamakta ve şema devamlılığı sağlamaktadırlar (Young, Klosko ve Weishaar, 2003).

Türk kültürü içerisinde minnettarlık değerlendirildiğinde, kişilerin ihtiyaç duydukları bir anda yardım almaları kişilerin minnet hislerinin yanı sıra zayıf, yetersiz ve aciz hissettiklerini ifade etmişlerdir. Duygusal yoksunluk şeması ve minnet hisleri beraber değerlendirildiğinde, duygusal yoksunluk şeması olan kişiler yardıma ihtiyaç duydukları anda şemaya dair inançların tetiklendiği ve hayatlarında geçmişte yaşadıkları diğerolumsuz anılara ilişkin duygu ve başa çıkma yollarının aktive olduğu düşünülebilinir (Price, 2007). Stresli olaylar, kişilerin yardıma ihtiyaç duydukları bir anda şemalara ilişkin inançların yeniden tetiklenmesine ve bu nedenle duygusal yoksunluk şeması kuvvetlendikçe kişilein hissettiği minnettarlık azalıyor olabilir. Paralel bir bulgu olarak, minnet hisleri arttıkça negatif afektin azaldığı ve pozitif afektin arttığı bulunmuştur. Yardıma ihtiyaç duyduğunda kişilerin olumsuzluklara odaklanmasının, bilinçli olmaksızın şema devamlılığına hizmet edebileceği düşünülmüştür. Ayrıca kişilerin yardım aldıklarında olumlu hislerin yanı sıra utanç, zayıf, aciz hissetmelerinin bu bulgu ile de tutarlılık gösterdiği izlenimi edinilmiştir.

Şema devamlılığının, şemalara ilişkin olumsuz duygulanımın bilince ulaşmasını engelleyen bir yönü olduğu bilinmektedir (Young ve ark., 2003). Bu noktada, şema aktivasyonunun geçmişte ihtiyaç duyulan duygusal desteğin alınamamış olmasının getirdiği üzüntüyü bloke ettiği söylenebilir. Duygusal yoksunluk şeması olan kişilerin, belli bir sebebi olmaksızın kendilerini depresif ve yalnız hissettiği bilinmektedir (Chandler, 1975; Montada, Filipp & Lerner, 1992). Şema devamlılığı, kişilerin duygularına ulaşmalarını engelliyor ve daha az minnet duygusu hissetmelerine sebep olabileceği düşünülmüştür.

İkinci araştırma sorusu kapsamında, şema başa çıkma yolları ile minnet duygusu arasında negatif anlamlı ilişki beklenmiştir. Ayrıca, erken dönem uyumsuz şemalarda olduğu gibi hiç bir şema başa çıkma yolunun minnet duygusunu anlamlı olarak

yordamaması beklenmiştir. Hipotez kısmen doğrulanmıştır. Beklenenden farklı olarak telafi tipi şema başa çıkma yollarından yetersiz özdenetim / disiplin ve aşırı bağımsızlığın, minnet duygusunu anlamlı olarak yordadığı belirlenmiştir. Yetersiz özdenetim / disiplin başa çıkma yolunda kişiler, duygularını düzenlemek ve kaygılarını yatıştırmak bakımından başkaları ile ilişkilerinde bağımlı özellikler göstermekte; sorumluluk ve yüzleşmeden kaçınmaktadırlar (Young, Klosko ve Weishaar, 2003). Aşırı bağımsızlık başa çıkma yolunda ise tersine, kişilerin duygusal desteğe ihtiyaç duymadıklarına dair inançları kuvvetli olduğu, duygusal desteğe ihtiyaçlarını hatırlatan durum ve ilişkilerden kaçındıkları ve belirli bir dayanağı olmaksızın özgüvenli bir görünüm sergiledikleri ancak sosyal olarak izole ve egosentrik özellikleri gösterdikleri bilinmektedir (Young ve Klosko, 1993; Young, Klosko, ve Weishaar, 2003). Birbirlerinin tersine bir görünüm sergileseler de, her iki başa çıkma yolunun ortak özelliklerinin, kişilerin empati kapasitesi kısıtlı olması ve egosentrik ya da narsisistik özellikler göstermeleri olduğu söylenebilir. Şema başa çıkma yollarının, kişilerin empati becerilerinin gelişmesini (Young, Klosko & Weishaar, 2003) ve minnet gibi olumlu hisler ile ilişkilerinde yaklaşmasını ve ilişki kurmasını engellediği; koşullu kabul ve reddedilmeye ilişkin hassasiyetlerin artmasına sebep olarak narsisistik eğilimleri arttırdığı; yardım eden kişilerin niyetinin anlaşılmasını zorlaştırdığı (Shelton, 1991); iyilik haline başkalarının katkıda bulunduğu gerçeğini reddetmesine sebep olduğu (Watkins, 2014); duygusal yoksunluk sonrasında sağlanabilecek ya da telafi edilebilecek duygusal desteğin alınabilmesini zorlaştırdığı (Emmons, & Shelton, 2002); şükran ve şükür hislerinin oluşmasını engelleyerek stresli yaşam olaylarından sonra başa çıkma becerilerinin geliştirilmesi ya da kullanılmasını engellediği; stresli olaylara ilişkin kaygı ve düşüncelerin paylaşılmasını engellediği (Taku, Cann, Calhoun, ve Tedeschi, 2008; Karancı ve ark., 2012); üzüntü, utanç gibi duyguların işlemlenmesini engellediği; ve diğerleri tarafından nankör olarak algılanmasına ve doğal bir sonuç olarak sosyal desteğin kısıtlanmasına sebep olduğu söylenebilir.

Üçüncü araştırma sorusu kapsamında, içsel kontrol odağı ve minnet duygusu arasında pozitif ilişki; dışsal kontrol odağı bakımından ise negatif yönlü ilişkili beklenmiştir.

Ayrıca hiyerarşik regresyon analizinde, sadece içsel kontrol odağının minnet duygusunu anlamlı şekilde yordaması beklenmiştir. Hipotezler, kısmen doğrulanmıştır. Beklenildiğinin aksine, kadere inanma minnet duygusunu anlamlı olarak yordamıştır. Kadere inanmanın, kişilerin girişimcilik (Brockhaus 1982; Brockhaus ve Horowitz 1986), sorumluluk (McClelland 1961), hata yapma ve hata ile ilişkili oluşan duygularla başa çıkma (Weiner ve ark. 1979), kültürel olarak etkisizlik, pasiflik (Veblcn, 1899, Rotter, 1966) ve belirsizliğe tolerans (Hofstede, 1991; Mueller ve Thomas, 2010) ile ilişkili olduğu bilinmektedir. Kadere inanmasının, kişilerin yardıma ihtiyaç duymayı hata olarak algılamaları durumunda, bu duruma "düşmekten" kaynaklanan utanç, acizlik gibi hisler ile başa çıkma çıkmada kolaylaştırıcı olabileceği düşünülmüştür. Ayrıca, şükran ve şükürün yerine minnet hissinin kullanılmasının da hipotez edilen sonuçların anlamlı çıkmaması ile ilişkili olabileceği izlenimi edinilmiştir. Şükran ve şükür, minnetten farklı başa çıkma stratejileri gerektirmektedir.

Dördüncü araştırma sorusu kapsamında, minnet ile sorumluluk algısı arasında pozitif ilişki beklenmiştir. Ayrıca, hiyerarşik regresyon analizi sonucunda sorumluluk alt ölçeklerinin minnet hissini anlamlı olarak yordayacağı beklenmiştir. Hipotezler, kısmen doğrulanmıştır. Sorumluluk algısının kişilerde gelişebilmesi için kişilerin, durumlarına ilişkin öz-değerlendirme yapmaları ve oluşan duyguları ile başa çıkabilmeleri gerekmektedir (Chandler, 1975; Montada, Filipp ve Lerner, 1992). Bu çaışmada ayrıca, sorumluluğun duygusal, davranışsal ve bilişsel boyutları önerilmiştir. Bu öz-değerlendirme ve ilişkili duygular ile başa çıkma TSG ile ilişkili olabileceği düşünülmüştür (Calhoun ve Tedeschi, 1995; Tedeschi ve Calhoun, 2004; Karancı ve ark., 2012). Sorumluluğa ilişkin bulgular, telafi tipi başa çıkma yolları ve minnet birlikte düşünüldüğünde, sorumluluğunun sadece davranışsal boyutunun anlamlı bulunmasının kişilerin davranışsal sorumluluklarını sürdürerek empati kapasitesi geliştirmesine, sınırlara odaklanmadan ve duygusal yakınlık kurmadan telafi tipi şema başa çıkma yollarına hizmet ettiği söylenebilir. Bu sayede, kişilerin egosentrik eğilimlerinin ve kendileri yönelimlerinin pekiştirildiği düşünülmüştür.

Son olarak beşinci araştırma sorusu kapsamında, minnetin TGS alt alanları ile pozitif ve anlamlı korelasyonel ilişki göstereceği beklenmiştir. Ayrıca, hiyerarşik regresyon analizi sonucunda, minnetin tüm TGS alanlarını anlamlı olarak yordaması tahmin edilmiştir. Hipotez tamamen yalnışlanmıştır. Minnet, TGS alanlarını anlamlı olarak yordamamıştır. Minnet hislerinin, şimdi ve şu ana odaklanabilmeyi sağlaması, olumlulara odaklanma, hayatı ve getirdiklerini takdir etme gibi özelliklerine rağmen TGS alanları ile ilişkili bulunmamasının, yine şema devamlılığı, kişilerin kendisini olduğundan daha iyi gösterme ve egosentrik ya da narsisistik eğilimleri ile ilgili olabileceği söylenebilir. TGS için bilişsel süreçlerin önemi vurgulanmıştır (Calhoun ve Tedeschi, 1995; Tedeschi ve Calhoun, 2004; Karancı ve ark., 2012). Minnet, şükran ve şükürü birbirinden farklı yapan özellikler ifade edilmiştir. Bu çalışmada yalnızca, minnet üzerinde durulmasının, şükran ve şüküre ilişkin özelliklerin göz ardı edilmesine ve bu bağlamda beklenen anlamlı ilişkinin bulunmamasına sebep olabileceği düşünülmüştür.

5. Çalışmanın güçlü yönleri , kısıtlılıklar ve öneriler

Türkiye'de günlük dil içerisinde minnet, şükran ve şükür kelimeleri oldukça sık yer almaktadır ancak bu hislerin, yaşamımıza olan etkisi Türkiye'deki çalışmalarda yeterince ilgi görmemiştir. Bu çalışma, literatürde bulunan *gratitude* kavramını Türk kültürü içerisinde anlamak ve gelecekte anlam karmaşasını engellemek bakımından yapılan ilk nitel ve nicel yöntemli çalışmadır. Ayrıca *minnettarlık* odağında, minnet ve TSG arasındaki ilişkide, erken dönem uyumsuz şemalar, şema başa çıkma yolları, kontrol odağı ve sorumluluğun rolünü araştırılması bakımından dünyada ilktir. Çalışmanın güçlü yanları değerlendirildiğinde, örneklemin temsil için yeterli heterojenliği sağlamasının, hem nitel hem de nicel metodoloji kullanılmasının ve Türk kültürüne özgü bilgilerin elde edilmesinin çalışmanın önemli yönleri olarak düşünülebilinir.

Travma yaşantısı olan kişilerde duygusal yoksunluk şeması, telafi tipi başa çıkma yollarından yetersiz öz-denetim / disiplin ve aşırı bağımsızlık, kadere inanç ve

sorumluluğun davranışsal boyutu, minnet hissi üzerinde etkisi olduğu belirlenmştir. Günlük hayatta, hasta-terapist, çocuk - ebeveyn, işçi- işveren, öğrenci-öğretmen gibi hiyerarşik ya da denk roller içerisindeki her ilişki, duygusal, davranışsal ve bilişsel etkileşime açıktır. Bu etkileşim sırasında, stresli durumlar geçmişten getirilen şemalara ilişkin beklenti, inanç ve hislerin yeniden tetiklenmesi için uygun ortamı sağlayabilir. Bu ortam içerisinde şema devamlılığı ve yüzeysel bir iyilik hali de sağlanabilir ya da gerçek hislerin ortaya çıkartılarak psikolojik büyüme için bir alan olarak kullanılabilinir. Bu süreçte, şema ve şema başa çıkma yollarına ilişkin özelliklerin, iyi bir görünüme rağmen sebebi belli olmayan negatif duygulanımın, davranışsal sorumlulukların ön planda olmasının, kişinin kendisini değersizleştirme ve yardımcı olan kişinin idealize edilmesinin, psikolojik büyümeden ziyade narsisistik eğilimleri gizlice besleyen bir durum oluşturmasına zemin hazırlayabilir. Bu nedenle, rol her ne olursa olsun, bu özelliklerin farkında olmanın psikolojik büyüme için önemli olacağı düşünülmüştür.

Çalışmanın kısıtlılıkları bakımından değerlendirildiğinde ise, envanterlerin uzun olması, soruları yanıtlamanın uzun sürmesi ve online veri girişinde tekrarlı girişlerin de sayılarak katılımcı sayısının olduğundan yüksek görünmesine bağlı çalışmayı bırakanların oranının yüksek olması, çalışmanın önemli bir kısıtlılığı olarak görülmüştür. Sonuçların, deney yerine korelasyonel analiz sonuçlarına dayanmasının, ve öz-bildirim ölçeklerinin kullanılmış olmasının diğer önemli kısıtlılıkları olarak değerlendirilmiştir. Analizlere pek çok değişken dahil edilmiştir (örn; yaş, dindarlık, PA, NA, vb.). Bu değişkenler arasında da anlamlı ilişkiler bulunmasına rağmen, bu çalışmanın amaçları dışında olması nedeni ile bu sonuçlara odaklanılmamıştır. Ayrıca *gratitude* kavramını karşılayan minnet, şükran ve şükürden başka Türkçe'de kavramlar bulunmaktadır (örn; *kadirşinaslık, alicenaplık, memnuniyet,* vb.). Gelecekte anlam karmaşasını engellemek ve Türk kültürüne ilişkin bilgileri detaylandırmak açısından faydalı olabileceği düşünülmüştür. Minnetin yanı sıra gelecekte şükran ve şüküre odaklanılarak da TSG ile ilişkisi yeniden test edilebilinir. Ek olarak, bu çalışma kapsamında sorumluluk ölçeği geliştirilmiştir ancak gelecekte geçerlilik ve güvenilirlik için istatistiklerin çeşitli örneklemler için test edilmesi önerilmektedir. Son olarak, bu

çalışmada kişilerin travma yaşantısına ilişkin öz-bildirimler yeterli bulunmuştur. Stresli yaşam olaylarının türü, travma tanımına uygunluğu, üzerinden geçen zaman, stresli olay sonrası reaksiyonlar gibi kriiterler değerlendirmeye alınmamıştır. Gelecekte, bu bilgilerin de dikkate alındığı spesifik gruplarda da çalışmayı yürütmenin önemli olabileceği düşünülmüştür.

Appendix R - Tez Fotokopisi İzin Formu

<u>**ENSTİTÜ**</u>

Fen Bilimleri Enstitüsü ☐

Sosyal Bilimler Enstitüsü ☐

Uygulamalı Matematik Enstitüsü ☐

Enformatik Enstitüsü ☐

Deniz Bilimleri Enstitüsü ☐

<u>**YAZARIN**</u>

Soyadı : Topcu

Adı   : Merve

Bölümü : Psikoloji

<u>**TEZİN ADI**</u> (İngilizce) : The concept of gratitude and its relationship with posttraumatic growth: Roles of early maladaptive schemata and schema coping styles, locus of control and responsibility

<u>**TEZİN TÜRÜ**</u> : Yüksek Lisans ☐   Doktora ☐

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir. ☐

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

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

<u>**TEZİN KÜTÜPHANEYE TESLİM TARİHİ**</u>: