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MASTER IN SOCIAL PSYCHOLOGY

ALIENATION FROM VS CONNECTION TO THE DASEIN: EXISTENTIAL ANGST OF PEOPLE WITH DIFFERENT WORLDVIEWS

MASTER'S THESIS

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ELIF ÖYKÜ US

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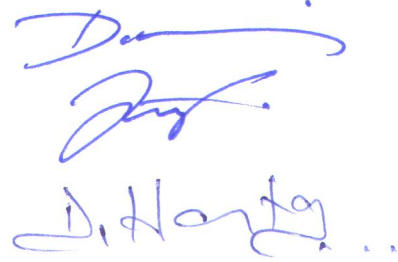
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ÖZET

Mevcut araştırmanın amacı Dasein, otantiklik ve ölüm kaygısı arasındaki ilişkiyi incelemektir. Heidegger Dasein'ı tanımlamış ve otantiklik ile Dünyada-var-olma arasında bir ilişki olduğunu, Dünyada-var-olmaya bağlanmayan bireylerin ölüm kaygısı karşısında otantikliklerini yitirdiklerini söylemiştir. Bu ilişkilerin varlığını sınamak için Çalışma I'de bir Dasein Ölçeği oluşturulmuştur. Araştırmacı tarafından oluşturulan soru havuzu, her bir sorunun bulundukları boyuta uygunluklarının ve anlaşılabilirliklerinin değerlendirilmesi için psikoloji alanında uzman 6 kişiye ve psikoloji alanında uzman olmayan 6 kişiye verilmiştir. Ölçeğin bu ilk değerlendirilmesinden sonra kalan maddeler ile 309 katılımcıdan very toplanılmıştır (220 kadın, 86 erkek). Veri üzerinde temel bileşenler analizi uygulanmıştır. Sonuç olarak 5 adet bileşen elde edilmiştir. Bu bileşenlere Mitwelt, Extrovert Umwelt, Introvert Umwelt, Eigenwelt ve Überwelt isimleri verilmiştir. Bileşenlerin iç geçerlikleri ve yapı geçerlikleri control edilmiştir. Çalışma II ise yukarıda bahsedilen ilişkiyi incelemiştir. Bunun için katılımcılar öncelikle Dasein Ölçeğini çözmüşler, ölüm manipülasyonuna ya da kontrol koşuluna maruz kalmışlar, ardından Otantiklik Ölçeğini çözmüşlerdir. Veri 69 kişi deney, 69 kişi konrol grubunda olmak üzere toplam 138 kişiden toplanmıştır. Dasein boyutları ve otantiklik boyutları arasındaki ilişkiyi ortaya çıkarabilmek için korelasyon analizi uygulanmıştır. Ardından hangi Dasein boyutlarının otantikliği yordadığını bulabilmek için regresyon analizi yapılmıştır. Regresyon analizinin sonucunda Eigenwelt ve Überwelt boyutlarının otantikliği yordadığı, Eigenwelt ve Überwelt'e bağlanma arttıkça otantikliğin de arttığı bulunmuştur. Dasein ve otantiklik arasındaki ilişkide ölüm kaygısının düzenleyici etkisine rastlanılmamıştır. Sonuç olarak mevcut araştırma, psikoloji literatüründe olası bir araştırma alanının kapısını açmıştır. Bunun yanında mevcut araştırma kapsamında Dünyada-var-olmanın çalışılması için geliştirilen ölçek, Dasein'ın ampirik olarak ölçen ilk ölçüm aracı özelliğini taşımaktadır.

Anahtar Kelimeler*: Dehşet Yönetimi Kuramı, ölüm farkındalığı, Dasein, otantiklik

ABSTRACT

The purpose of the current study was to explore the relationship between Dasein, authenticity and death anxiety. Heidegger has defined Dasein, and implicated that there was a relationship between authenticity and Being-in-the-world. Those who were not connected to Being-in-the-world were indicated to be inauthentic against death anxiety. To test the existence of these connections, a Dasein Scale was developed in Study I. A question pool was developed by the researcher, and this pool was evaluated by 6 experts on psychology, and 6 laypersons to see whether the items were understandable, and whether they fit the dimension they were in. After this first evaluation of the questionnaire, the remaining items were used to collect data from a sample of 309 (220 females, 86 males). A principal component analysis was conducted on the data. As a result, a 5 component structure was obtained. These components were named Mitwelt, Extrovert Umwelt, Introvert Umwelt, Eigenwelt, and Überwelt. Internal consistency reliability and construct validity were assessed. Study II explored the relationship discussed above. In this study, participants' Dasein was measured, then, they were either exposed to their own mortality, or they were assigned to the control condition. After the manipulation, participants completed the Authenticity Scale. Data was collected from 138 participants (69 participants in experiment, 69 participants in control groups). At first, a correlation analysis was conducted to see the relationships between Dasein subscales and authenticity subscales. Then, a regression analysis was conducted to see whether Dasein dimensions predicted authenticity. Eigenwelt and Überwelt subscales were found to be predicting authenticity, indicating that connection to Eigenwelt and Überwelt would lead to higher authenticity. A moderating effect of death anxiety on the relationship between Dasein and authenticity was not observed. All in all, the current study revealed a possible research area in psychological literature. In addition, the developed which was developed to study Being-in-the-word is the first measurement tool to assess Dasein.

Keywords*: Terror Management Theory, mortality salience, Dasein, authenticity

TABLE OF CONTENTS

IV

LIST OF TABLES

LIST OF FIGURES

CHAPTER I

INTRODUCTION

1.1. The Concept of Dasein

Philosophical and scientific movements began with questions, not answers. As we surveyed and pondered about the world we live in, thoughts about our existence were unavoidable. The queries about our being and what it implies began with the writings of Post-Socratic philosophers. According to Plato (2016/380 BCE), what we see in the world are simply shadows of the real ones. The true sense of being can only be achieved in the world of *Ideal Forms*. We can never see perfect shapes in nature, yet humans know what a perfect circle looks like. Plato concludes that human "souls" that came from the world of Ideal Forms remembered the perfection of their realities, and when they came upon the "real" world, the memories remained. These Forms can transcend in time and space, and they are perfect in the sense of their unchanging nature. As he explained in the *Allegory of the Cave*, what humans perceive in the world simply mimic the reality of the Ideal Form, and they can only realize the transcendent nature of their being when they leave the cave and see the world as it truly is (Plato, 2016/380 BCE). In *Metaphysics,* Aristotle (1908/350 BCE) takes on the subject of "substance", and he asks the question of being with "*What is substance?*".

1.1.1. Interpretations of Substance and Being

Aristotle interprets the being as substance, and he first defines substance to answer the question of being. The substance is, in this sense, is the being itself. According to Aristotle, substance is the essence, it is what it is to be like something (Aristotle, 1908/350 BCE). When one is talking about a bottle's essence, for an instance, he or she is talking about what it is like to be a bottle. This form of being has been argued by philosophers since Aristotle. For an instance, Nagel (1974) describes this experience in his famous allegory of being a bat; just as wondering about a bottle's essence essentially implies a curiosity of being a bottle and living *as* a bottle, curiosity about being a bat is wondering about experiencing the world by *being* a bat. Thus, the concept of being is not only descriptive, but it is also transcendent in nature (Cohen, 2016).

In addition to these descriptions of being, Hegel (1969) described two forms of being in his famous work, *Phenomenology of Spirit*; one is the *being in itself* and the other is *being of people*. The being in itself can be described as the being of objects, and the being of people can be defined as an interconnection with the history of human beings. Hegel also argued that the concept of being could not be fully defined without the concept of nothing, thus, it was hypothetically impossible for one to become purely being or purely nothing (Hegel, 1969). However, Hegel gave up on the problem of being, and Aristotle's thousand years old question was not answered.

1.1.2. History, Lexical Meaning, and Phenomenology of Dasein

The history of Heidegger's *Dasein* took its roots from the ancient Greek ontology of Aristotle. When Aristotle asked the question of substance, he was referring to the question of being in general. The word itself derives from German, and it literally translates into *there-being.* Hegel too, used the concept of Dasein, but he used it as a general way of being in a determinate sense (Harris, 1983). He used the term as the unity of being and nonbeing (Houlgate, 2005). But it is obvious that Dasein is more than simply being. Heidegger's definition of the term suggests that it is a different form of being in every sense. However, this being is only accountable for human beings. It is only humans that can posit the questions regarding to being, and they are the only ones that feel a sense of anxiety from the realization of their existence. As such, they are the only beings in the world that live with the knowledge of being in the world in their everyday lives, and they can reflect upon what it means to exist in such world (Mulhall, 2005). In this sense, Dasein cannot be applied to inanimate objects and animals. To have the sense of *being-in-the-world*, one must be alive, and objects are not alive at all. Animals, on the other hand, are alive, but they do not lead a life to reflect upon their existence. They only act upon their need of self-preservation and reproduction, and they do not have the disposition to lead their own lives as they *want to.* Only humans have the ability to ponder about their own being, live a life of their own, or to end this life if it proves fruitless (Wheeler, 2017). They differ from animals on the fact that they not only live a life, but they *lead* it to the direction of their own choosing. However, it does not have to be an ability that only *homo sapiens* has, or more accurately, Dasein does not have to be *homo sapiens.* As Mulhall (2005) argued, it is only the disposition to think of one's own being that gives the ability to realize being-in-the-world.

Dasein is unavoidably linked with phenomenology, however, here, phenomenology is simply used as a method, and not the subject matter. Heidegger takes on two different concepts to introduce his method of questioning the being-in-the-world, which are "phenomenon" and "logos" (Heidegger, 1996, p. 24). The concept of "logos" is one Aristotle constantly uses throughout his writings, and as Heidegger states, it means "reason", "judgement" and "definition"; but Heidegger also defines it as "discourse", which means "what one is talking about". Thus, it can be argued that "logos" is the act of making what one is living through visible to others by communication. The term "phenomenon" is derived from ancient Greek word *phainomenon*, and it comes from the verb *phainesthai*, which means *to show itself.* Thus, phenomenon can be expressed as "*that which shows itself in itself",* as Heidegger portrayed (1996). In this concept, phenomena are "…what lies in the light of day or what can be brought to light." (Heidegger, 1996, p. 25). Thus, phenomenology can be interpreted as the logos of phenomena, as "portraying that which shows itself in itself to others", and this allows us to access the Beings of other entities. As Mulhall (2005, p. 26) stated; "Phenomenology is the science of the Being entities.".

1.1.3. An Introduction to the Concept of Dasein

The concept of Dasein is coined by Heidegger in his most influential work, *Being and Time* (1996). Heidegger first introduces three misconceptions about the concept of being that were prominent before his work, and then gives alternative explanations for these prejudices. The first one is the *universality of the being*, which was usually the cause of the previous philosophers' reluctance to define the concept properly. As being is agreed as universal and transcendent, it required no further inquiry. This notion is similar to *being's indefinability*, which is another reason the philosophers of old did not bother to define being. Universality does not breed understanding, and it being a universal concept made it even more complex because of its hard-to-be-explained nature. The indefinability problem had its roots in the fact that being could not be understood as being. Thus, the traditional strategies for constructing logical explanations were not as stable as they seemed. To understand being, one had to think the being as something else, not not-being, but "not being". The third problem is the *self-evidence of being*. Being is understandable without any other explanations, for when we talk about the current being of ourselves and others, our statements are comprehended without a further ado. However, Heidegger states that this only

proves how much we do not understand about the concept. The fact that we are dispositioned to know what "being" is since our birth, and yet it is indefinable makes it even more urgent to find an adequate definition of being. Thus, with the conclusion that the knowledge of being must be innate, Heidegger re-defines the concept of being as Dasein, and differentiates between the concept of simply "being", and "being-in-the-world". The most important requirement of Dasein is to understand the Being in itself. This means that individuals must not only be aware of the fact that they are being -existing-, but they must also understand that they are existing in a "world", for only if there is a world, that we can truly exist. The closeness to this world is important, because it is the only way we can make sense of ourselves. Thus, Dasein cannot occur without a world to exist in. Not only we have to be aware of our own being, but we must realize that we exist in a world.

1.1.4. The Fundamental Analysis of Dasein

There seem to be two primary characteristics of Dasein. The first is that what being is can be only understood in terms of its being. This aspect of Dasein stresses out the importance of choices, and as discussed above, the ability to lead a life rather than just living it. The second is that the being which is concerned about one's being is always their own. Thus, Dasein is one's own, and not others'. If one chooses to live in a specific way, they have made an existential possibility of making Dasein true. This allows one to manifest their existence individually, and this makes human beings different than other animals, because they do not have to be swayed by their needs. They can choose to be influenced -or not be influenced- by things, they can allow themselves to be infused -or fail- with *who* they are. The authenticity and inauthenticity does not apply to animals or objects, because in a sense, they do not actually exist. However, unlike Sartre, who depicts inauthenticity as the lack of freedom for not-being in the world (2003), Heidegger points out that inauthenticity is not a lesser form of being, in fact, it can determine Dasein just as authenticity does. Even if one tries to flee and forget that they exist in the world, the fact that they *do exist* lies dormant in their minds.

1.1.5. The Concept of Being-in-the-World

The concept of the "being-in-the-world", according to Heidegger (1996, p. 50), has three components, providing a threefold approach. One is *"in-the-world",* which is used to define the idea of *worldliness.* The second is the protagonist who is *being* in the world. And lastly, *being in as such,* is the sense of *being-in-the-world* as one's own being. The phrase, *being-in,* can be understood as "being-in something"; an object being within another object is an example of such conclusion. A pen might be in a drawer, just as a drawer is in the desk and the desk is in the room, and the room is in the building and the building is in the world; here, the pen is in what might be called "the world space". They are in something, but this belongingness is not the same with that of Dasein.

According to Heidegger, *being-in* is the being of Dasein, and it is an existential being. Being inside a human body is not the issue here; it is the concept of "I" that exists in this world. The "I" is the actor of whatever act it takes, the act of being-in belongs to "I". Thus, *being-in* of the "I" is essential for Dasein.

The act of knowing the world is crucial for understanding Dasein, because as much as we are the part of the world, we might be unaware of the world we are partaking in. The act of knowing belongs to beings who know, and not all human beings can know what they can learn about their beings at any point of their lives. However, what remains outside of one's knowledge still remains Dasein. We may not know everything regarding our existence, but that does not mean we can be-in-the-world less. Instead, we exist, and gain new knowledge and increase our horizon as we develop the sense of our beings. As Heidegger said, "Knowing is a mode of Dasein, which is founded in being-in-the-world,".

Being-in-the-world itself is a disposition of Dasein. However, it might be questionable that there is, in no sense, an "objective" definition of the world, for every Dasein, there exists a different sense of "world". And if we are all simply *are,* then how common is the "world" "I" exist in compared to other "worlds"? When we are talking about the "world", which one we are referring to?

We are simply talking about the "worldliness", rather than a single world. Worldliness itself is an existential concept in which it is not categorical, but instead it is a characteristic of Dasein. When we talk about being-in-the-world, we talk about the worldliness the individual is being in. Heidegger uses the concept of world in four ways. One definition is that world represents the "totality of beings which can be objectively present within the world" (Heidegger, 1996, p. 60). This can be interpreted as the total of beings which exist at the world in hand. A second definition is that the concept of the world implies the totality of concepts belonging to that specific form of being. For an instance, when we talk about the world of a linguist, we talk about anything which can fall into the linguistic category. All possible things related to language can be a part of this world. The third definition is the one Heidegger usually uses, and it depicts where a form of Dasein can exist, work places, or homes are good examples for this. This is where an observable Dasein is, and this is the "world" where a Dasein "lives" (Heidegger, 1996, p. 61). The fourth depicts the existential concept of worldliness. This is where all worlds in the third type co-exist with one another. Heidegger uses the term world in the third definition, but his main goal was to explain the fourth usage of the "world". When making his assumptions, Heidegger looks at the current world we live in; the current Dasein, and moves forward to the concept of worldliness.

The being of beings within the current world include the actions we take in our everyday lives. Here, we observe the beings in the world, and we associate the knowledge about that being with it and other beings that might be useful or valuable in terms of the other beings. We tend to know what is to be done with the beings in the most useful way, and when we do so, we do not look at the character of the thing, but instead, we assess the most practical use of the thing which enables us to obtain the most out of it. In the famous hammer example of Heidegger, he depicts an everyday occurrence in which we are using a hammer to take care of "things". He points out that the less we see the hammer the more practical we use it, in a sense, we are not the ones using the hammer, but we are simply an extension of it. We cannot assess the usefulness of the hammer by looking at the "outward appearance" of it, but only using it, we can discover the "handiness" aspect of the hammer. The handiness aspect is already there, but unless we stop looking at it and start using it, it is impossible to realize the true nature of this being. There is no object or subject here, only the experience (Wheeler, 2017).

1.1.6. The Concept of the "Who"

The everydayness of Dasein and the worldliness that it is important to determine "who" the being is when we are talking about Dasein. Dasein is the being which is "I" and its being is my being. In terms of this answer, we are the subject of our actions. However, this I might not be the same as the everydayness of Dasein we encounter in our lives. Then, it is important to make sense of the "I" depicted here existentially. Moreover, distinguishing between the "I" of ours and "I" of others proves to be a challenge as well. This is *MitDasein,* the concept in which the Dasein is interconnected with the concept of "they" in the everydayness of Dasein. The others in this concept are not those who are not "I", but they are those who we do not mostly distinguish from ourselves. They are not definite in terms of their otherness, rather, they are ones who are interconnected with being-with-one-another. As Heidegger states, "everyone is the other and no one is himself," (Heidegger, 1996, p. 120).

One's own Dasein, is usually interconnected with the MitDasein and the world they care for. Our own authentic self, the self which we are mostly interconnected with, can only be meaningful in the presence of others. In terms of the subject; "I", can only feel "myself" being-in-the-world when I compare myself with "they" and "others". Thus, the authentic self can only exist without being detached from they, for they are essential for the concept of "I"'s existence (Heidegger, 1996, p. 122). Thus, rather being a transcendence of the self, it is a modification of one's roles, and it begins by finding itself (Mulhall, 2005).

1.1.6.1. The Constitution of There

As depicted earlier, the concept of Dasein is the being in itself, and it is being-in-the-world, the worldliness. As Mulhall stated (2005, p. 75), one of the most distinguishing manifestation of existence is the concept of mood. All our moods, be it negative or positive, are the result of the world we are connected within, the world we are currently being. The emptiness, and boredom we usually feel is the burden of being, or as Heidegger stated as "the Dasein's tiredness of itself" (1996, p. 127). Here, elevated moods come and go as a means to escape the heaviness of existence. Thus, moods might seem to reveal things about

Dasein rather than the world, but if moods are an aspect of Dasein, then they are an aspect of being-in-the-world too, as the two are interconnected concepts.

This notion is explained greatly with the analysis of fear. Heidegger studies the concept of fear in three parts; "what we are afraid of", "fearing", and "why we are afraid" (1996, p. 131). These aspects are all interconnected, and one does not exist without the other. What is feared tend to have the characteristics of those which are feared already. In the world, we fear those who endanger our safety as a natural response, and what we fear about our safety, in other words, ourselves. Thus, what we fear truly influences Dasein and its capacity to respond to fear-inducing things.

In a sense, understanding these emotions, ourselves, and the world around us is crucial in understanding Dasein. It could be said that Dasein *is* understanding; it must project itself into other existential possibilities. Understanding ourselves and other things shapes our actions. Understanding ourselves causes us to project ourselves in a certain way, and understanding others makes us change our behavior in the way of our understanding (Mulhall, 2005, p. 81). Dasein itself is always projecting, and as long as it projects, there are various possibilities which that projection can go. Dasein is also "knowing" what being is, it is the understanding of what is going on in the world. The complete opposite of this notion is the lack of knowledge about the world. Such is the path we walk when we gaze, but do not see, when we hear, but do not listen. Here, "seeing" is not used in a physical sense, but in a metaphorical sense (Heidegger, 1996, p. 139); in terms of seeing the possibilities even though how uncertain they are, for Dasein always concerns the world. The development of understanding is named as *interpretation* in Heidegger terminology. When our normally consistent lives are unexpectedly interrupted, we tend to ponder about the aspect that had to be put on hold. Of course, we must first have information about that object prior to this said interruption, for we would not know what we had to interpret if we did not have any knowledge about the object. This might cause preconceptions about the situation at hand, leading to misunderstandings. However, if these preconceptions are absent, the interpretation of everydayness can unlock many secrets of Dasein.

1.1.7. Sartre and Being-in-the-World

Sartre too, was interested in being-in-the-world, but he took it into account differently. First of all, he was not interested in the functional aspect of being, he was interested in being as it is. Secondly, he did not have any further queries about being unlike Heidegger, who was interested in the Being of all Beings. Heidegger argued that Being was already free to begin with, while Sartre disagreed with the notion that freedom could only be gained throughout the realization of our existence.

Sartre drew connections between being and consciousness, a concept which is used in the same meaning as being-in-the-world. He defined two forms of being, being-for-itself and being-for-others. When someone is in the state of being-for-itself, they are existing independently from others, this is the transcendence of the consciousness. As such, they are the subjects of their actions, not objects. Their actions are the extension of their free will. In contrast, being-for-others is the nonexistence of an identity. The person is simply an object for others, and they are the extension of others' will (Sartre, 2007).

1.1.8. Dimensions of Human Existence

In existential psychotherapy, Rollo May too, used the concepts of Dasein and nonbeing (Feist, Feist, & Roberts, 2013). Because of the alienation from their surroundings, themselves and others, individuals feel anxious and depressed. This causes them to have no sense of being-in-the-world. This alienation prevents them from being their true, authentic selves. Our awareness of being-in-the-world, however, causes one to fear from not being; in other words, death, for it is the most visible form of nonbeing (May, 1958). This feeling of nonbeing can be experienced in many shapes and forms, such as addiction to alcohol and drugs and risky sexual intercourse. It is the guilt of not accepting our existence is what plagues us.

Alienation from the world can happen in the different modes of existence (van Deurzen & Kenward, 2005). The first one is *Umwelt*, which is the physical world. This is the world of objects, the basic facts of our existence, such as our bodies, hunger, sleep, thirst,

and the environment that we operate in. Umwelt is the world of nature, and to be free of the guilt of our existence, we must accept the world around us and adapt to the changes within the world.

The second one is *Mitwelt,* the world of people. This is the social dimension of the existence. Our relations with other people and how we communicate is in this dimension. Here, we are to relate people as subjects, not objects, otherwise, we are doomed to live in the world of *Umwelt.* The difference between love and sex can successfully explain the difference between *Mitwelt* and *Umwelt.* A person who uses another for sexual satisfaction is treating that person as an object, thus, they are living in the world of *Umwelt.* However, in love, the person treats the other as human, makes a commitment, and respects the other's being-in-the-world. As such, this person exists in the *Mitwelt.*

The third one is *Eigenwelt*, it is the one's relationship with oneself. This is the dimension that the person recognizes themselves as being, interpret, and compare themselves with others. The knowledge of the self, the concept of "I" reside in this dimension. What do "I" like? What did "I" think about this situation? Who am "I"? These questions are within the boundaries of this mode. Thus, people who do not know themselves tend to run across problems throughout their lives.

Überwelt is a recent addition into the dimensions, and it depicts the spiritual aspect of human existence. It is the implicit form of their beliefs. There is no belief in religion needed for one to be connected to Überwelt. Überwelt is the dimension of values, and how individuals perceive the meaning of their lives. Those who do not have a value system which they can base their meanings on are alienated from Überwelt.

According to May, healthy individuals simultaneously live through these dimensions, in a sense that they can successfully adapt to the nature, establish meaningful connections with other people, know themselves and be aware of their being (May, 1958). In the following sections, the dimensions of Dasein will be explained through theories of psychology.

1.1.8.1. The Social Dimension: Mitwelt

Mitwelt is depicted as the social dimension, where our interactions and relationships with others are formed. In this segment, theories that are related to Mitwelt will be discussed.

1.1.8.1.1. Social Identity Theory

Social identity is one of the core components of an individual's self-concept, thus, it is important to discriminate between threat-towards-self and outgroup threat (Riek, Mania, & Gaertner, 2006). Engaging in intergroup relationships make both ingroup and outgroup memberships salient (Stephan & Stephan, 1985). Minimal group paradigm studies reveal that individuals show a clear ingroup favoritism even though the groups are newly created at the experiment environment, and the same pattern occurs even though the participants have the knowledge of their random assignment (Billig & Tajfel, 1973; Tajfel, 1970; Tajfel et al. 1971). Individuals tend to strive for a positive group identity because they strive for a positive self-concept, and should they perceive an outgroup threat, they engage in defense mechanisms to maintain the positive group identity. These two main defenses are ingroup favoritism and outgroup derogation (Tajfel & Turner, 1986). While ingroup favoritism involves sharing the available resources with the ingroup rather than the outgroup, outgroup derogation -which can involve negative stereotyping and intergroup aggression- is more prevalent in a situation that involves intergroup threat (Brewer, 2001).

1.1.8.1.2. Attachment Styles

Human beings are social creatures, and socialization ultimately brings attachments. Bowlby (1977) argued that individuals show attachment to the individuals that they deem as important, and this attachment continues from one's infancy until the end of their lives. In the studies conducted by Ainsworth, Blehar, Waters and Wall (1978); three attachment styles (Ainsworth, 1979) were most commonly identified. The infants who showed secure attachment would get upset when their mother left the room, however, they would immediately go to their mothers and they could easily be comforted by her when she came back. The anxious-resistant infants were tense even before their mothers left them, and when

they were alone, they were distressed greatly. However, once the mother came back, they would have a hard time being comforted. Avoidant infants, on the other hand, would not become anxious when their mothers left them, and when the mothers came back, they would even evade their comfort by staying away from them.

Moreover, attachment styles defined for infants and adults differ. Bartholomew and Horowitz (1991) determined that there were four attachments styles for adults. Individuals who have a secure attachment tend to possess a general, positive attitude about themselves and the others. They are thus able to seek help when needed and can express their emotions easily. Dismissing-avoidant attachment type involves being generally having a positive attitude about oneself, but a negative attitude about others. Individuals with this attachment style rarely seek help to deal with their hardships, and they actively avoid contact as a result. Those with preoccupied attachment style tend to have a negative attitude about themselves, but positive attitude about others, thus, their anxiety can be only reduced by being near to whom they were attached to. Finally, individuals with fearful-avoidant attachment are prone to avoid relationships due to fear of being hurt by others, and they generally show great anxiety.

The attachment styles formed with caregivers is shown to affect the adult life of the individuals. In addition, the attachment styles of the infants show great similarities to those that are formed when individuals are adults. Research has shown that individuals' attachment to their romantic partners would tend to follow the same patterns as the attachment to their caregivers (Hazan & Shaver, 1987). The life-experiences of the individuals with different attachment styles differ as well. Hamilton (2000) has shown that individuals with secure attachments tend to be more resilient against the hardships in their lives. As such, attachments are an important part of human interactions, and social bonds are affected greatly by them.

1.1.8.1.3. Objectification and Dehumanization

Objectification is another form of the outgroup derogation. There are several theories regarding objectification, and the type of objectification can vary. In their studies of infra-

humanization, Leyens et al. (2003) showed that individuals tend to attribute the more "human", secondary emotions to ingroup members, rather than outgroup members. Attributions of the primary emotions do not differ for both ingroup members or outgroup members. Individuals also tend to implicitly associate secondary emotions to ingroup, rather than outgroup (Gaunt, Leyens, & Demoulin, 2002). Here, ingroup members simply "deny" the outgroup members of their "human essence", they commonly make claims of the outgroup members' inability to experience secondary emotions (Gaunt, Sindic, & Leyens, 2005). Infra-humanization differs from other objectification theories on the basis of aggression. Here, objectification does not require aggressive thoughts or behaviors, it is what it simply is.

Dehumanization, on the other hand, is the denial of humanness of others, or denying the humanness of another. In this regard, there are two senses of humanness, and thus, two types of dehumanization. Acts and thoughts that can be only found in human species, such as civility, refinement, moral sensibility, rationality and maturity, are attributed to human uniqueness. As such, when this human uniqueness is denied for an outgroup, they are perceived as lacking in culture, coarse, amoral, irrational, and childlike – essentially, their actions are perceived to be guided by instincts and needs (Haslam et al., 2005). When humans are robbed of the aspects that makes them different from other animals, they are perceived as animal-like, as such, denial of human uniqueness is called as the animalistic form of dehumanization. On the other hand, human nature involves cognitive and emotional factors such as emotional responsiveness, interpersonal warmth, cognitive openness, agency, and depth. The perceived lack of these attributes paints a picture of inertness, coldness, rigidity, passivity and superficiality (Haslam, Loughnan, Kashima, & Bain, 2008). Individuals perceived in this light are emotionally cold and distant, are rigid in their beliefs, with no curiosity and creativity. This kind of perception causes individuals to perceive others as objects, or rather, machine-like. As such, the denial of human nature is named as mechanistic dehumanization. Infra-humanization and Haslam's studies about dehumanization can be categorized as attribute-based dehumanization, where whether a human characteristic is attributed differently to other groups.

However, using metaphors or attributes of the outgroup to dehumanize individuals have long since used by others as another mechanism to cope with outgroup threat.

Metaphor-based dehumanization studies theorize that ingroup can liken an outgroup to a nonhuman entity, such as an animal or machine. For an instance, Nazi's likening of the Jews to "rats" during the Second World War is the most prominent example of such phenomenon (Kellow & Steeves, 1998). Moreover, in a recent study conducted by Goff, Eberhardt, Williams and Jackson (2008), it was shown that White Americans were more likely to associate Blacks with apes, and no such association was made for Whites, and these associations were also associated with the negative treatments of the Blacks. In terms of using animal metaphors, it was found that mainly two kinds of animals are generally used; those who disgust humans; such as rats, leeches, and snakes; and those that dehumanize the target, such as dogs and apes (Haslam, Loughnan, & Sun, 2011). The rationale in using rats, leeches and snakes is that these animals are attributed to the feelings of disgust and depravity, and are offensive because of this nature. On the other hand, using dogs or apes are found to be degrading; here, the target is literally likened to the animal, and is depraved of their human nature. Interestingly enough, attribute-based dehumanization and metaphor-based dehumanization are connected to one another; because using attribute-based dehumanization tends to lead towards the usage of the metaphor-based dehumanization as well (Loughnan, Haslam, & Kashima, 2009).

Vaes, Leyens, Paladino and Miranda (2012) offer another type of dehumanization called target-based dehumanization. They propose that instead of the characteristics that are attributed to the target, the target itself is the central basis of dehumanization. For an instance, it was found that emotions and traits attributed to the ingroup was found to be more "human" than those that were attributed to the outgroup (Vaes & Paladino, 2010). Moreover, this study conducted by Vaes and Paladino (2010) showed that ingroup stereotypes are perceived to be more uniquely "human" than outgroup stereotypes, and the amount of dehumanization depends on the target outgroup. Vaes et al. (2012) hypothesize that ingroup humanization and outgroup degradation is largely affected by the boundaries, relations and ideologies of these groups. In this regard, individual studies that test these variables prove to be effective in changing the perceived "humanness" of the outgroup when the intergroup boundaries were manipulated (Gaunt, 2009), the perceived competence of the outgroup compared to ingroup was similar (Haslam et al., 2008); and studies between liberalism and conservatism has shown that conservatives tend to dehumanize the outgroup compared to liberals (DeLuca-McLean & Castano, 2009).

Outgroup dehumanization is intertwined with the need to humanize the ingroup. For an instance, ingroup identification is a strong indicator of attributing secondary emotions to the ingroup (Paladino et al., 2004). Also, the existential concerns of mortality can cause the individual to attribute humanness to their ingroup more profoundly because humanness gives the ingroup uniqueness, which will bolster cultural world-views. Moreover, Goldenberg et al. (2000) argued that individuals not only tend to deny the animal nature of humanity; which reminds them of their mortality, but also try to emphasize more on the uniqueness of being human as well. Indeed, it was found that in-group humanness was not only elevated after mortality salience manipulation, but death related thoughts were less accessible when humanness attributed to in-group was higher, which shows that in-group humanness acts as a buffer against death related thoughts (Vaes et al., 2010). Again, both occupational and socioeconomic status not only determine the amount of dehumanization of the outgroup, but also the humanization of the in-group as well (Iatridis, 2013).

1.1.8.2. The Psychological Dimension: Eigenwelt

Eigenwelt is the psychological dimension, where self-concepts and definitions of one's self resides. In this segment, theories related to Eigenwelt will be discussed.

1.1.8.2.1. Self-Identity and Identity Theory

Group identities are one of the main ingredients that create the being of an individual. However, theories that explain identity touch the different aspects of a whole person. Social identity theory is one such view, and its main focus is on the effects of intergroup relations on self-esteem (Tajfel & Turner, 1986). Identity theory, on the other hand, is another theory which focuses on the self, however, it does so with studying the different roles that an individual may assume in their daily life. In identity theory, every role an individual can assume in a society has two meanings; the subjective meaning of the role, and the expectation the role brings, so that behaviors while the individuals assume a particular role is crucial (Burke, 1980). When individuals assume a role, they also assume the meaning of the role, however, their behaviors can vary depending on the other roles that they assume (McCalls & Simmons, 1966). Social identity theory and identity theory nearly possess no connection

to one another, they are very similar in the way that they interpret the ties between individual and intergroup attitudes (Stets & Burke, 2000).

1.1.8.2.2. Self-Concept and Self-Esteem

One of the most studied topics of all time in psychology literature is self-esteem. One of the oldest definitions of self-esteem made by James (1980), in which he stated that self-esteem was the product of an individual's subjective sense of accomplishment. However, the need for self-esteem is explained in Terror Management Theory (Pyszczynski et al., 2004) as a form of protection against the terror created by one's own mortality. Self-esteem is essentially the individual's subjective assessment of whether they are congruent with their cultural worldviews and norms. When individuals perceive themselves as fitting with the standards of these cultural worldviews, they gain more self-esteem, and increase in self-esteem allow them to be protected against mortality salience, because they gain a sense of immortality. The reason for this feeling of immortality is because when the individual fulfills a cultural norm completely, they feel as if they are a part of something greater, and even eternal, than themselves. Moreover, an individual's ability to overcome challenges and initiate behaviors is found to be linked to their self-esteem, as people with high-self esteem are found to overcome challenges more easily compared to those with low self-esteem (Baumeister et al., 2003).

Self-concept, on the other hand, is the sense of who an individual is, and what defines that individual as them (Baumeister, 1999). Robins, Tracy, and Trzesniewski (2008) argue that self consists of two main mechanisms; the first can be categorized as a continuous sense of self-awareness, and the other can be categorized as a stable mental representation of the self. The continuous sense of awareness is the feeling of being aware of one's actions, thoughts, and feelings; however, when the attention turns to the self, then our awareness becomes self-awareness. For one to become self-aware, one has to ponder about the way they are acting, feeling, and thinking. This is the mode that we can call as "I". The second mechanism is a stable mental representation of the self, which individuals use to define themselves. This mode of self can also be labeled as "Me". Robins, Tracy and Trzesniewski (2008) state that this self-awareness serves as an evaluation mechanism for our mental

representations, and self-esteem is born as a result. Thus, as Pyszczynski et al. (2004) depicted, one compares their actions with the norms they must follow, and their self-esteem changes depending on the convergence between the two.

As individuals can have more than one role throughout their lives, each individual is argued to have several "selves" according to Rogers (1959). Rogers (1959) suggested that individuals had an actual self, which is how an individual behaves, thinks and feels in reality; and an ideal self, which is what the individuals wish to be. When ideal self and actual self are similar to one another, the true self of the individual can be considered as congruent, and congruent individuals can reach to self-actualization. However, if ideal self and actual self is different, incongruency occurs. Although individuals cannot experience a fully congruent self, more congruence an individual achieves, more chance they have to be a fully-realized person.

1.1.8.2.3. Objective Self-Awareness

One of the oldest theories of the self is the objective self-awareness theory (Duval & Wicklund, 1972). The theory stems from the assumption that individuals can direct their attention to inwards, to their own existence, thus becoming the object of their attention. When the person engages in self-awareness, they compare themselves to the standards of what an ideal person should be. When the discrepancy between the ideal self and the actual self is high, the person suffers, thus becomes aversive towards self-awareness. However, when the discrepancy is low, self-awareness becomes a positive state (Greenberg & Musham, 1981).

To deal with the possibility of not meeting the standards, individuals either try to reduce the discrepancy or completely avoid becoming self-aware. However, Duval and Wicklund (1972) argued that choosing between these strategies were determined by two factors; the amount of discrepancy and whether the individuals were able to successfully reduce the discrepancy. These two factors are interconnected to one another, and it is found that not only the amount of discrepancy is important, but the individual's belief of closing the discrepancy gap is crucial as well (Duval, Duval & Mulilis, 1992). Moreover, attribution

of failure and success to internal and external factors change if individuals are self-aware, but this too, is dependent on whether the individual diminish the discrepancy. If individuals are high in self-awareness and are told that they can improve themselves in the future, then the failure is attributed to self, but if they are told that improvement is unlikely, then their attributions of failure are external (Duval & Duval, 1983).

Another strategy to follow if an individual is not meeting the standards, is to change the standards to lessen the discrepancy. Here, causality is crucial; if high self-aware individuals attribute causality of the failure to the standards (especially if they are external), they tend to change these standards, but if they attribute the causality of failure to their performance or actions, they tend to change their self, or their performance (Dana, Lalwani & Duval, 1997).

Objective self-awareness theory also posits that individuals who are high in self-awareness are better in control their automatic thought processes and behaviors rather than those who have lower self-awareness. A study conducted by Dijksterhuis and Knippenberg (2000) showed that high self-aware participants were less susceptible to priming effects, while low self-aware participants automatically showed behavior that was congruent with the priming.

1.1.8.3. The Physical Dimension: Umwelt

In biology, Umwelt is the organisms' unique sense of the world. In this regard, this definition is strikingly similar to that of qualia, the subjective experience of being. Umwelt in existential psychology is defined as both the outside world, such as buildings, trees, houses, molecules, atoms, animals etc., but also the instincts and culture of the human animal as well. In addition to instincts, Umwelt also includes the feeling, suffering, dying body as well. Many activities humans engage in involve the outside world. We interact with the nature, but to do so, we need to use our bodies. Thus, Umwelt is the fundamental part of our being for its ability to connect us to the Eigenwelt and the Mitwelt.

Our interactions with physical environment with our bodies make up our realm of Umwelt. What we build around us, shapes our personalities and cognition in return (Garling & Golledge, 1993). Voluntary and involuntary attention is important in terms of interacting with the environment. Stimuli which we do not think about might have profound effect on our attitudes. Moreover, the natural built environment is re-built in the brain as a cognitive map (Kaplan & Kaplan, 1982). Using these cognitive maps, individuals create expectations about reality, and form out a plan about how to interact with their surroundings. However, our memories may change with time, and these cognitive maps might change depending on the meaning we give to them. As humans are animals who are motivated to find pleasure and to avoid pain; individuals tend to want an environment where they feel positive emotions. Behavioral effectivity and a sense of well-being can only be possible if the person is feeling safe in the environment. Individuals tend to attach emotions to different places. Both positive and negative experiences can be attached to the environment, and individual might strongly be affected by these emotions. Moreover, even though we may physically perceive the environment, our experiences and emotions, as unrelated as they may seem; might affect the way we see the environment.

On the other hand, our surroundings are not without its stressors. As much as individuals want to reside in a safe, calm environment; such might not be the case. In fact, there are many stressors in our daily lives (Kaplan & Kaplan, 1982). Noise, temperature, lack of privacy, lack of nature; all are causes for environmental stress. Nature, is one of the biggest restorative aspects of this world. Research conducted by Sullivan, Kuo, and DePooter (2004) shows that being in nature can have restorative effects on well-being. Moreover, even viewing nature is shown to be restorative (Ulrich, 1984). These findings show that what May (1958) suggested about the properties of being connected or alienated from Umwelt: while being alienated from nature causes negative affect, being exposed to nature-related cues leads to positive affect.

However, Umwelt not only involves the individual's interactions with the environment, but also with their body as well. Body is the medium of our lives; we experience the external world with our bodies. Previous research shows that human perception is flawed because it can be easily deceived with sensory illusions. However, body is important for perception in terms of ownership (Liang et al., 2015). We are the sole

19

possessors of our bodies, and this sense of ownership is the only thing that defines our perceptions as ours. As such, properties of the body we possess may change the perception of objects around us. Indeed, in a study where participants, experienced full body illusions in which they possessed either a small doll's body or a giant's body, found that the size of the body could change the perception of the objects around the participants (van der Hoort, Guterstam, & Ehrsson, 2011). Furthermore, this effect was greater where the ownership of the artificial body was stronger.

To be aware of the body is to know the body's limitations, its possible interactions with the outside world, and being aware of the consequences of the actions that the body conducts. As discussed briefly above, each organism experiences the environment differently, and the results derived from their actions differ. The term qualia involve the experiences of external stimuli; such as taste and visual aspects of the objects around us; such as color (Tye, 2018). These experiences are entirely subjective; however, researchers believe that there can be a neurological basis of this subjective experience. Here, it is important to be aware of the difference between the terms, knowledge by acquaintance and knowledge by description; the terms used by Russell (1921) and James (1890) respectively. While knowledge by acquaintance involves direct, instant experience of reality; knowledge by description is the information about that reality. In other words, when we eat an apple, or see the color of the sky; what we experience at that moment is the knowledge by acquaintance, and we usually cannot express our experience with words easily. Buck (1993) posits that these subjective experiences can be measured by observing neurochemical reactions caused by experiences. He argues that even though a definite measurement of the qualia cannot be created; observable responses of these subjective experiences; or Q-behaviors, can be measured.

In this regard, one of the most prominent research in this topic is the experience of pain. Each individual experience pain differently, and those who report themselves as sensitive to pain are found to differ even in terms of their brain activations when they are in pain (Coghill, McHaffie, & Yen, 2003). Moreover, the brain areas that process the experience of pain were found to be connected to those that are concerned with the expectation of pain, thus, different expectations of pain can lessen the perception of pain, leading to subjective differences (Koyama, Mchaffie, Laurienti, & Coghill, 2005).

1.1.8.4. The Spiritual Dimension: Überwelt

Meaning of life is one topic that is still discussed by many scientists, philosophers, and clergy people since the dawn of human culture. Throughout time, humans have attributed the meaning of their lives to many concepts; scientific theories and religious explanations may be named as few of the many constructions that can be used to construct the meaning of existence. William James' (1917) transcendent experiences, Maslow's (1962) self-actualization, and Jung's (2015) individuation were the first set of terms that were used to explain the concept of meaning. The first psychologist to conceptualize the meaning of life was Victor Frankl (2013), who stated that nearly all individuals in the world would search for a meaning in their lives, and those who were unable to find a meaning would succumb into a state that he named "noogenic neurosis"; a state of mind where individual feels meaninglessness, aimlessness and a general apathy towards life. The meaning of life can be defined as an understanding of the reasons of one's existence, moreover, individuals' general perception of life's significance and importance is crucial (Frankl, 2013). Frankl (2013) argued that individuals would tend to derive life's meaning through their accomplishments, their relationships, or their connection to art and nature, while Baumeister (1991) proposed that fulfilling the needs of purpose, self-worth, efficacy and value would be sufficient for an individual to feel meaningful. All in all, the meaning derived from life is also affected by the individual's own definition of meaning itself, and most people tend to experience a meaning in their lives if they feel that their life is valuable and has a purpose (King, Hicks, Krull, and Del Gaiso, 2006).

Research conducted by Steger, Kashdan, Sullivan and Lorentz (2008) suggests that seeking the meaning of life and experiencing a meaningful existence differ from one another. Individuals were found to seek meaning at a higher rate when they wanted to increase their understanding of the meaningfulness of their lives. Moreover, the life stages that individuals feel meaningful or search for meaning can differ. Older individuals appear to have more meaning in life, while younger individuals tended to search for meaning at a higher rate than older individuals (Steger, Oishi, & Kashdan, 2009). Steger, Oishi and Kashdan (2009) state that presence of a meaning in life was strongly associated with the well-being of the individual regardless of age, seeking meaning of life at later life stages were associated with lower well-being. Indeed, well-being is found to be related to the presence of meaning,

suggesting that having a meaning of life is strongly associated with the well-being of the individual (Reker, Peacock, and Wong, 1987; Zika & Chamberlain, 1992). Meaning of life is also found to be strongly associated with life satisfaction (Ho, Cheung, & Cheung, 2010).

Until Überwelt, no dimension of Dasein had integrated the meaning individuals attributed to their lives. Überwelt, the spiritual side of the Dasein, introduces individuals' meaning of life and subjective value systems into the concept of Being-in-the-world. Proposed by Deurzen-Smith (1984), Überwelt, also called aboveworld; is the value systems that individuals use to gain meaningfulness as a defense against the unknown. While spirituality and religion may be one of the main concepts that one can use to create their meaning, it does not have to be. Individuals can create and combine various concepts to conceive a completely subjective and new value systems that they can derive their lives' meaning from. The Überwelt dimension mostly deals with the value systems that give individuals meaning, and the risk of the meaninglessness of life (Arnold-Baker & Deurzen, 2008). The problems in this dimension consists of the thoughts of absurdity of life, the inevitability of annihilation, and the threat of nothingness. However, to reach an authentic state of being and a healthy Überwelt, humans must accept this absurdity, and seek a meaning regardless.

1.1.9. Daseinanalysis

Daseinanalysis; meaning "the analysis of Dasein", can be interpreted as a union of Heidegger's Dasein and Freud's psychoanalytic approach. Dasein essentially ends the object/subject dichotomy because the individual's existence is null and void if there is no world to exist in. The answer of "where" is answered as "in the world" in Dasein. As Dasein affects the world, the world in turn affects Dasein as well. Existential psychologists divide the Dasein into four categories: Umwelt the world around us; Mitwelt, the world of others; Eigenwelt, the world of I; and Überwelt, the world of spirituality. Von Uexküll argued that every organism had an Umwelt, and this Umwelt could be divided as "introvert" Umwelt and "extrovert" Umwelt. The Extrovert Umwelt encompasses everything around us; not only objects, buildings and animals are in this group, but also molecules and atoms as well.

However, we interact with this world via our bodies, and our bodies are the Introvert Umwelt: our living, dying, feeling bodies, and also our physical representation of our bodies to the outside world; our illnesses, our disabilities; all are the part of Introvert Umwelt. Activities that allow us to connect to our bodies are important for a well-adjusted sense of Umwelt. Mitwelt is the world of interactions with others, and how the others interact with us. This is the world of "being together". Individuals connected to Mitwelt do not see other individuals as a means to an end. They see others as another being, who is in the world, to interact and share their thoughts with. The authenticity of Mitwelt lies on the premise of not only the ability to change people, but also ability to be changed in return. Finally, the Eigenwelt, the world of our own, covers the concepts of self, identity, ideology, spirituality, hatred, love, will, wishes; everything that relates to subjective existence of the individual. Self-concept and self-awareness are vital in terms of an authentic Eigenwelt. All these three are connected to one another. According to May, simply living being connected to one rather than other two can cause the individual to lose their sense of self, and even sense of life. However, Binswanger argues that Umwelt is all the individual holds onto when the other dimensions of the being fail, and Umwelt is the binding that holds Eigenwelt and Mitwelt together (Olesen, 2006). While other existential therapists suggested that there was a fourth world named Überwelt, the world of spirituality, this world is argued to be not fitting in with the Heidegger's notion of unity and delves into the problem of dualism in the end. Binswanger, Boss, and Heidegger all argued that mind and body could not be separated from one another, and all should be considered as one when one analyzes the concept of existing in the world. Nevertheless, meaning is a very important part of one's existence, and thus, Überwelt should be considered just as all other dimensions. A summary of the Dasein can be seen at Figure 1.1.
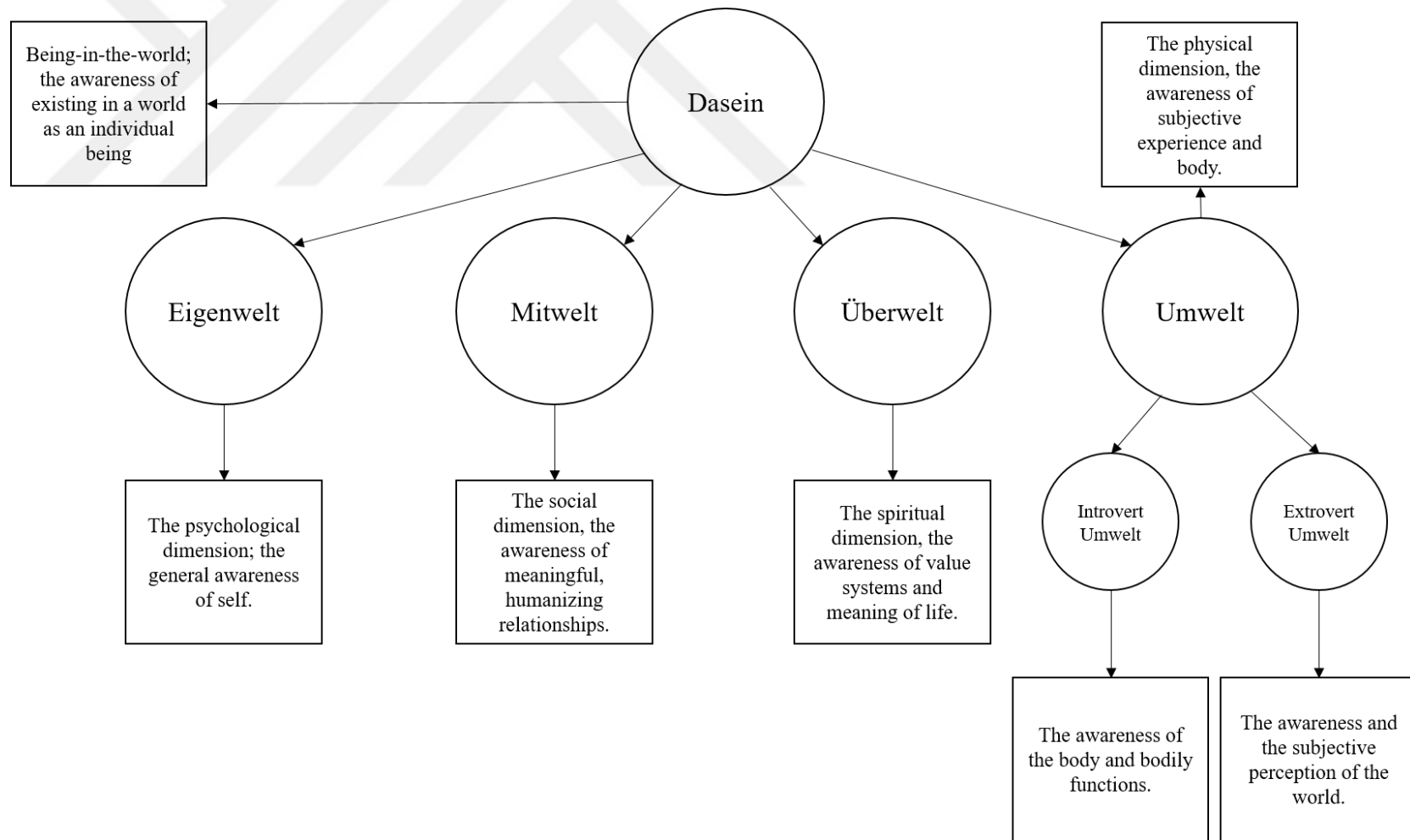
Figure 1.1. Dimensions of Dasein

1.2. Alienation, Anxiety and Death

1.2.1. Alienation and Connection

In this sense, alienation from Dasein causes a disequilibrium in one's being, for alienation and connection to the existential dimensions affect the everyday lives of individuals. If alienation is the absence of harmony of the whole being, then connection, or involvement, is the opposite of this notion: a harmony of all dimensions of existence. Karl Marx is one of the first philosophers to introduce the phenomena of alienation, or *Entfremdung,* which he defined as the inability to define relationships, connect with their environment, and themselves (Marx, 1932). This inability to connect results in a person who cannot change their "destiny". There are five components of alienation. First is the powerlessness component, which is the perceived lack of control on the important events in one's life (Kanungo, 1979). This is the inability to change the outcome of one's actions, and the feeling of restriction in one's life.

The second component is the meaninglessness, in which the individual is unable to explain the reasons for their actions in a given environment (Seeman, 1959). They lack the direction they want to take in their lives, their inability to believe in the sincerity and purpose of their actions. In this sense, this component differs from the first; whereas powerlessness is the perceived lack of control in one's life, meaninglessness is the perceived ability to predict the outcomes of one's actions.

The third component of alienation is normlessness. When the current norms do not give a sense of direction or a way of achieving their goals, normlessness occurs (Kanungo, 1979). This may cause the individual to create their own set of norms, which may cause them to perceive a separation from the society. This separation makes way for the fourth aspect of alienation, which is social isolation. Social isolation is the perceived state of loneliness in which the individual cannot find anyone else to relate with themselves, it is the sense of exclusion and rejection by the society (Dean, 1961). The last component is the self-estrangement, which happens when an individual engages in actions that are not satisfying, but necessary to supply their needs (Seeman, 1959). The lack of self-actualization causes the

individual to become "alien" to themselves, essentially disconnecting their desires from their actions (Maslow, 1954), which is why it thought to be one of the core components of alienation (Kanungo, 1979).

In a sense, alienation from Dasein causes individuals to lose their sense of being in all aspects of existence (May, 1958). Alienation from Umwelt causes the distinct lack of control and the refusal to acknowledge the world we live in. The nature becomes unpredictable, and one is unable to adapt to the changes in the world. Individual cannot make sense of his or her body. World seems the same for all humans in the world, despite the reality of subjective experience. The alienation from Mitwelt results in social isolation, and objectification of the people around us. The alienation from Eigenwelt causes self-estrangement, in which individual loses the sense of self, thus losing the knowledge of who they are. Alienation from Überwelt causes life to become meaningless. As there is no value system for the individual to make sense of the world, they struggle with the inevitability of death, unable to fight the terror of mortality.

1.2.2. Existential Angst

Alienation inevitably causes existential worries for the individual. "What is the purpose of my life if everything has become meaningless, if there is no one to understand me, I am powerless to change my life?" they ask, and they fall in despair as a result. The word "angst" means fear, or anxiety, and it is derived from the works of Kierkegaard. In the Concept of Anxiety, Kierkegaard depicts an innate condition which resides in all human beings: while animals rely on their instincts and live purely to satisfy their needs, humans are free to choose the life they want to lead, and this possibility of seemingly infinite choices cause a sense of dread (Kierkegaard, 1843).

Not only the freedom of choice, but death, personal isolation and meaninglessness are a source of existential anxiety as well (Westman, 1992). Death gives meaninglessness to all actions, in a sense, makes individuals realize the "absurdness of life" (Sartre, 1993).

1.2.3. Terror Management Theory

Death is the most prominent source of existential anxiety. Terror management theory (TMT) states that death related thoughts create great anxiety in humans, thus causing them to wish for an escape from the reality of living a meaningless life as a simple animal whose only purpose in the world is to live and die. Terror management theory posits that there are two defense mechanisms against the thoughts of mortality; their worldviews, which gives people the sense of a stable, enduring world, and self-esteem, which enables them measure how they are faring compared to the standards of this worldview. (Pyszczynski, Greenberg, & Solomon, 1999). When individuals latch onto their cultural worldviews, they become a part of something bigger and enduring than themselves, thus gaining a symbolic immortality. Nevertheless, this innate fear of death affects people in all walks of life according to decades of TMT studies. Self-esteem creates a buffer effect for mortality salience, providing protection against death-related thoughts (Harmon-Jones, et al., 1997). These protections are immediate at first, in other words, proximal, or they can be distal, which consists of symbolic cultural worldviews. However, individuals only engage in these distal defenses when they are distracted from the thoughts of mortality (Greenberg, Arndt, Simon, Pyszczynski, & Solomon, 2000). This finding is not surprising, since mortality salience effects are found to be most pronounced when one is not thinking about their own death are accessible, but not conscious (Greenberg, Pyszczynski, Solomon, Simon, & Breus, 1994). Coming face-to-face with our own mortality causes us to condemn those who oppose our worldviews, and reward those who uphold them (Rosenblatt, Greenberg, Solomon, Pyszczynski, & Lyon, 1989). Mortality salience also causes individuals to have more positive attitudes towards an ingroup member, while harboring negative attitudes towards outgroup members. Being exposed to someone who praises, or criticizes a person's worldview results the same; praising causes positive attitudes while criticizing causes negative attitudes (Greenberg et al., 1990). It was also found that mortality salience affects genders in different ways, as it increases the nationalistic constructs for men, and romantic constructs for women (Arndt, Greenberg, & Cook, 2002). Against the thoughts of mortality, money is found to have a buffer effect (Zaleskiewicz, Gasiorowska, Kesebir, Luszczynska, & Pyszczynski, 2013). Religion too, seem to provide protection against death related anxiety, but only if it is intrinsic, and not extrinsic (Clemens, 1998).

1.3. Authenticity

The relationship between Dasein and authenticity is usually discussed by philosophers and existential therapists. Writings of Heidegger implicate that alienation from Dasein is an everyday form of being, and unless one is reminded of their being-in-the-world, they remain oblivious to their existence; thus, being alienated from Dasein brings inauthenticity (Sherman, 2009). From Kierkegaard's perspective, an individual can only be considered as authentic if they are fully subjective in their choices (Westphal, 2003). The empirical study of the authenticity is a recent development in psychology literature, however, existential psychotherapists have used authenticity as a variable in assessing the well-being of others (May, 1981; Yalom, 1980). The theories that consider authenticity as a personality trait indicate that this trait can increase the overall well-being if it is present in an individual. Psychologists of the humanist movement such as Carl Rogers and Abraham Maslow, defined authenticity as the most important part of being fully human. Rogers (1959) indicated that authenticity was crucial in order to live as a fully functioning human being. He also argued that those who could not raise awareness about their internal states, act upon their emotional responses and receive emotional input from others; in other words, those who lived an inauthentic life, would never their lives as a fully-realized individual. Maslow (1962) too, has argued that authenticity was one of the needed aspects of human beings if they wish to be self-actualized. Authenticity was defined as the congruence between the individual's thoughts about themselves and the behavior they exhibited. If there was an incongruence between the self-concept and the behavior, then the person could be considered as inauthentic.

1.3.1. The Person-Centered Model of Authenticity

Barrett-Lennard (1998) has argued that authenticity consisted of three-dimensions which had to be congruent with one another in order for one to be authentic; one of these dimensions were the experience of being oneself, the second was the experience of awareness and the third was the behaviors of that individuals. Drawing from Rogers' (1959) and Barrett-Lennard's (1998) definitions of authenticity, Wood et al. (2008) formed a three-dimension model; one of the recent models that involved the subject at hand. According to

28

the model, there are three levels on which an individual experiences the world, and three connections where authenticity dimensions can have an effect on.

The first dimension of the authenticity model is defined as the self-alienation. Self-alienation occurs in the relationship between the unconscious, actual emotions and conscious experiences. All individuals face the inevitable incongruence between their actual experiences in the world and their awareness of their actions. Although a perfect congruence between actual experiences and cognitive awareness is not possible, the amount of self-alienation; the incongruence between these concepts can define how authentic a person can be. A person who is self-alienated suffers from not knowing who they truly are, what they truly feel in a given situation, and what they want from life.

The second dimension of the authenticity model is authentic living. Authentic living occurs between the conscious awareness and actual behaviors. If one is acting congruent with their conscious feelings and thoughts, then they can be defined as living authentically. Living an authentic life involves being true to oneself, and living in line with their values and wishes. Moreover, authentic living also encompasses the willingness to direct one's lives to where they want.

The third dimension is accepting external influence. Accepting external influence can occur on the relationship between conscious experience and actual self, and the relationship between conscious experience and actual behavior. This dimension involves the extent of an individual's acceptance of other people's influence on their lives. More an individual conforms to others' wants and wishes, more they can deviate from their own way of living.

These three dimensions are connected to one another. As such, an authentic individual is expected to feel less self-alienated, have less acceptance of external influence, and live more authentically.

1.4. Authenticity, Death and Dasein

Death is an inevitable part of our lives. Eventually, every single one of us will perish, and leave only the echoes of ourselves on this world. This truth creates a terror which we must manage throughout our whole lives, and we have various defense mechanisms which were discussed above. Heidegger states that an authentic person who is connected to the Dasein cannot change the meaning of death; cover it up by other possible explanations, or simply run away from it (Heidegger, 1996). Instead, an authentic person strives to understand it, and views it as a part of being existing in the world. The authentic individual is aware that death can reveal what it means to exist, and it brings an understanding of the possibility of non-being. Individuals connected to Dasein thus view death as a *possibility* which they will eventually face themselves, as everyone dies alone. Death is a subjective experience, and the notion that we will not face it eventually leads to inauthenticity. Those who do not connect to Dasein face this inauthenticity when they are faced with the possibility of their deaths, and they try to defend themselves against the threat of non-being with inauthentic means.

1.5. The Relevance of the Current Study and the Research Questions

The existential anxiety created by death has been explored in many forms of research, however, the concept of Dasein, the dimensions of existence and their connection to death is lacking. There is no research involved in the alienation and connection to these dimensions and their effect on the existential anxiety in the current literature. Moreover, the literature search on psychology indicates that there is no known empirical measurement of Dasein. The dimensions of Dasein and how individuals relate to them remain as a mystery. Authenticity too, is a very recent area of research which only a handful of studies have breached thus far. As Dasein has never been empirically researched, its relation to authenticity only exists as theories of philosophers and existential psychotherapists. Thus, the purpose of the current research was to fill this gap by exploring the connection between existential dimensions, authenticity and existential anxiety. To fulfill this purpose, a self-report measurement of Dasein has been created by the researcher in the first study. Moreover,

in the second study, the connection mentioned above has been explored. In the light of these two studies, answers of the following research questions were explored:

1. May Dasein predict authenticity?

2. May Dasein have a buffer effect for death anxiety, so that those who are connected to Dasein are not affected by the thoughts of their own mortality?

3. Does reminding someone of their mortality have a moderating effect on the relationship between Dasein and authenticity?

CHAPTER II

STUDY I: THE DEVELOPMENT OF THE DASEIN SCALE

The purpose of the first study was to develop a Dasein Scale which could measure the dimensions of existence. The following segments explain the method, results and discussion of the development study of the Dasein Scale.

2.1. Method

2.1.1. Participants

Data was collected from 559 participants for the principal component analysis. However, 31 participants were eliminated from the analysis as they were univariate outliers, and 219 participants were taken out of the analysis due to missing data; as they failed to complete all of the Dasein subscales. As Comrey and Lee (1992) determined that 300 participants were a good size for a principal component analysis sample, the resulting data from 309 participants (220 females, 86 males), with an average age of 34 was analyzed. Two hundred and eighteen participants were Muslims, 1 participant was Christian, 67 participants reported that they did not believe in any religion, and 23 participants reported that they believed in other religions not specified in the demographic form.

2.1.2. Materials

2.1.2.1. Dasein Scale

Dasein Scale was developed for the measurement of the dimensions of Being-in-the-world. The initial question pool consisted of 103 queries. There were 20 questions for Eigenwelt, 20 questions for Mitwelt, 21 questions for Extrovert Umwelt, 20 questions for Introvert Umwelt, and 22 questions for Überwelt. These queries were developed by combining the definitions of these dimensions with the theories discussed in the introduction section. These questions were given to 6 experts (1 cognitive psychology expert, 2 clinical

psychology experts and 2 social psychology experts) and 6 laypersons alongside the definitions for each dimension to be assessed for their understandability and relatedness to the dimensions they belong. As a result of this rating procedure, 13 questions for Eigenwelt, 14 questions for Mitwelt, 14 questions for Extrovert Umwelt, 12 questions for Introvert Umwelt, and finally, 10 questions for Überwelt were used for the study; creating a question pool with 63 queries. Participants were required to rate these questions from 1 to 7, with 1 being "completely disagree" and 7 being "completely agree".

2.1.2.2. Psychological Mindedness Scale

Psychological Mindedness Scale was developed by Conte, Ratto and Karasu (1996) for assessing the individual's awareness of their own emotions, behaviors, thoughts, their wish to understand the reasons underlying other individuals' behaviors, and their openness to new experiences. The scale was adapted to Turkish by Hisli Şahin and Yeniçeri (2015). The adapted version of the scale consisted of five subscales; which were Sharing, Emotional Awareness, Willingness to Understand the Reasons Under Others' Behaviors, Closing Oneself to Change and Openness to New Information. The Cronbach Alpha reliabilities of these subscales were found to be .80, .75, .55, .52, and .51 respectively. As Eigenwelt subscale was hypothesized to be theoretically related to Emotional Awareness subscale, only this subscale of the Psychological Mindedness Scale was used to assess the construct validity of the Eigenwelt questions. It was hypothesized that those who would be aware of their emotions would also be aware of who they are as an individual. Participants were required to rate the questions from 1 to 7, with 1 being "completely disagree" and 7 being "completely agree".

2.1.2.3. Relationships Scales Questionnaire

Relationships Scales Questionnaire (Griffin & Bartholomew, 1994) adapted to Turkish by Sümer and Güngör (1999), consisted of 30 questions which assessed the individuals' attachment styles. The scale measures four attachments styles (secure, preoccupied, dismissive and fearful) that can be observed in adults' relationships. As the secure and fearful attachment styles would best in relation to Mitwelt (as connection to

Mitwelt is hypothesized to indicate a secure attachment and not a fearful attachment), only these subscales were used to assess the construct validity of the Mitwelt subscale. The Cronbach alpha reliabilities of these subscales were found to be .59 and .33 respectively.

2.1.2.4. Body Awareness Questionnaire

The Body Awareness Questionnaire developed by Shields, Mallory and Simon (1989) and adapted to Turkish by Karaca (2017) was used for assessing the construct validity of the Introvert Umwelt subscale. Body Awareness Questionnaire is used to assess the individual's general sensitivity to the changes in their bodies, and consists of 4 subscales (detecting bodily change, prediction of bodily reactions, sleep-wake cycle and onset of illness) with a total of 18 questions. The Cronbach alpha reliability was found to be .91 in the original study. As detecting bodily change and prediction of bodily reactions were theoretically best related to the intovelt Umwelt, only the questions measuring these subscales were used in the current study for assessing the construct validity of the Introvert Umwelt subscale. The Cronbach alpha for the detecting bodily change was found to be .69, while Cronbach alpha was found to be .79 for prediction of bodily reactions. Participants were required to rate these questions from 1 to 7, with 1 being "completely disagree" and 7 being "completely agree".

2.1.2.5. Self-Other Awareness Scale

Developed by Koch, Mehl, Sobanski, Sieber and Fuchs (2015), the Self-Other Awareness Scale is used to assess the individuals' ability to differentiate between themselves and others. The scale consists of three questions, and it was translated to Turkish in order to assess the construct validity of the Extrovert Umwelt subscale. The Cronbach alpha reliability of the scale was found to be .60 in the current study. It was hypothesized that participans who were connected to Extrovert Umwelt would be able to differentiate between themselves and others. Participants were required to rate these questions from 1 to 7, with 1 being "completely disagree" and 7 being "completely agree".

2.1.2.6. Existential Quest Scale

The Existential Quest Scale is used to assess the openness to ponder about existential matters such as the meaning of life, and their ongoing search about the existential beliefs. The scale, developed by Van Pachterbeke, Keller and Saroglou (2012) consists of 9 questions, and it was translated to Turkish in order to assess the construct validity of the Überwelt subscale. The Cronbach alpha of the scale was found to be .80 in the current study. It was hypothesized that participants who were connected to Überwelt would not have any need to find meaning in their lives, thus, they would score low on Existential Quest Scale. Participants were required to rate these questions from 1 to 7, with 1 being "completely disagree" and 7 being "completely agree".

2.1.2.7. Demographic Form and Informed Consent Form

An informed consent form was presented to the participants before the scales to explain the nature of the study. Contact information was also given in the informed consent form for those who wished to get more information about the study. A demographic form was given to the participants after the scales mentioned above. The demographic form consisted of questions regarding the gender, age and religiosity of the participants.

2.1.3. Procedure

Participants completed the questionnaire on the internet via Qualtrics. Participants were first introduced to the study with an informed consent form with contact information, explaining the purpose of the study. They then completed the questionnaires above in randomized order. After completing the questionnaires, they filled out the demographic form.

2.2. Results

The analyses were conducted in IBM SPSS Statistics 20. Initially, the factorability of the items was assessed by examining the Kaiser-Meyer-Olkin measure of sampling; which

was .84, well above the suggested value of .6. Bartlett's test of sphericity was statistically significant, $\chi^2(1953) = 8531.40$, p < .001. Moreover, communalities were all over .2, indicating an overall suitability to principal component analysis.

The initial component matrix consisted of 16 components, however, examining the scree plot revealed that a 5 component solution was more preferable. Initial eigenvalues of these five components indicated that these components explained 16%, 8%, 6%, 4% and 4% of the variance respectively. As such, a 5 component solution was examined as the second stage. There was little difference in varimax and oblimin solutions, thus, varimax solution was preferred for the final solution for an easier discrimination of the items.

In the initial step of eliminating the items after the varimax rotation; "Bu dünyada herkes için ortak gerçekler vardır", "Yaşlandığımı fark etmek beni rahatsız eder", "Zaman geçtikçe vücudumun biraz daha değişmesi beni rahatsız etmiyor", "İnsanların bir amaç uğruna kullanılabilmesi benim için kabul edilebilir bir durumdur" and "Yakın ilişkilerimde insanların beni değiştirmelerine izin vermem" items were removed because of their low communalities. In the second step, component 1 consisted of Eigenwelt related items except for "Çoğu zaman kimsenin beni anlamayacağını düşünürüm", the second component consisted of Extrovert Umwelt related items except for "İlişkilerde karşılıklı saygı çok önemlidir". The third component consisted of Überwelt related items except for "Kendime yakın bulduğum insanlara güvenim tamdır"; "Kişiler kim olurlarsa olsunlar bir birey olarak görülmelidir"; "Diğer insanlarla ilişkim samimidir", "Ne olursa olsun diğerlerinin kararlarına saygı gösteririm", and "İnsanların hiçbir karşılık beklemeden birbirlerine yardım etmeleri doğaldır". The fourth component consisted of Introvert Umwelt related items. Lastly, the fifth component consisted of the half of the Mitwelt related items except for "Hayatı anlamlandıran şey yok oluştur" and "İnsan varlığının anlamını kavramak için yok oluşuyla yüzleşmek zorundadır". All items loaded on at least one component. As a result; the items listed above were removed because of their theoretical unsuitability to the components in which they were loaded. After deleting these items, component loadings changed again, with component 1 consisting of Eigenwelt items, component 2 consisting of Extrovert Umwelt items, component 3 consisting of Introvert Umwelt items, component 4 consisting of Überwelt items, and component 5 consisting of Mitwelt items.

After deleting these items, the remaining 49 items were again examined for their component loadings. Several cross-loadings were observed. "Gelecekle ilgili hedeflerim büyük ölçüde bellidir" item was loaded on both component 1 and component 4 with .62 and .39 respectively. "Düşüncelerimi net bir şekilde tanımlamak benim için zordur" loaded on component 1 with .62, and on component 5 with .33; while "Yapabileceklerim ve yapamayacaklarım konusunda sınırımı iyi bilirim" item loaded on component 1 and component 3 with .59 and .38 respectively. "Bazen vücudumu tanımadığımı düşünüyorum" item loaded on three components; -.30 on component 1, -.48 on component 3, and .38 on component 5; while "Vücuduma çok fazla dikkat etmem" item loaded on component 3 with -.43 and component 5 with .31. "Hayatın bir anlamı yoktur" item loaded on component 4 with -.61 and on component 5 with .42; while "Var oluşumuzun bir amacı olmadığını düşünüyorum" item loaded on component 4 with -.60 and on component 5 with .45. Before removing these items however, the internal consistencies of the subscales were assessed by computing their Cronbach's alpha values.

The initial Cronbach's alpha for the Eigenwelt subscale was .41. The result of this analysis suggested that removing "Bazen aynaya baktığımda, karşımdaki kişiyi tanıyamıyorum", "Kendimden çoğu zaman emin olamıyorum", "Nelerde başarılı olabileceğimden çoğu zaman emin olamam", "Bazen kendimi tanımadığımı düşünüyorum", "Düşüncelerimi net bir şekilde tanımlamak benim için zordur", "Hayatımdaki önemli kararları çoğu zaman benim yerime başkaları verir" items would cause the Cronbach's alpha to increase to .41, .43, .45, .43, .42, and .43 respectively. Removing these items resulted in a good Cronbach's alpha value of .88. For the Extrovert Umwelt subscale, the initial Cronbach's alpha was .65, and removing "Herkes dünyayı birbirinden farklı algılar", "Bir rengin tonunu kimisi açık, kimisi koyu algılayabilir", "Bir koltuk kimisine rahat, kimisine rahatsız edici gelebilir" items suggested that the Cronbach's alpha would increase to .69, .74 and .73 respectively. After the removal, the Cronbach's alpha reached up to .86. For the Introvert Umwelt subscale, Cronbach's alpha was .47. Removal of "Vücuduma çok fazla dikkat etmem", "Vücudumda bir bölge morardığında bunun sebebini çoğunlukla bilmem", and "Bazen vücudumu tanımadığımı düşünüyorum" items indicated that the alpha value would increase to .57, .61 and .58 respectively. Doing so caused Cronbach's alpha to increase to .85. For the Überwelt subscale, the initial Cronbach's alpha value was .43. Removing "Hayatın bir anlamı yoktur" and "Var oluşumuzun bir amacı olmadığını

düşünüyorum" items would cause the Cronbach's alpha to increase to .59 and .61 respectively. Doing so resulted in a Cronbach's alpha of .78. Cronbach's alpha of Mitwelt subscale was .63. No substantial increase in Cronbach's alpha could be achieved by removing items from this component.

To create a measurement which had equal amounts of items in each subscale, items in each component were chosen depending on their component loadings and theoretical fit. Mitwelt consisted of 5 items; "Başarıya giden yolun gerekliliklerinden bir tanesi de diğer insanlardan faydalanmaktır", "Dünya insanların birbirlerinden faydalanmaları üzerine kuruludur", "Bazen diğer insanları bir obje olarak görüyorum", "Bir gruba ait olmanın en önemli şartı, o gruba tamamen uymaktır", and "İnsanların bir makineden farklı olmadığını düşünürüm"; thus, this component was left as it was. From the Extrovert Umwelt subscale; items "Bir nesneye dokunduğumuzda hissettiklerimiz hepimiz için aynıdır", "Gökyüzüne bakan herkes aynı şeyi görür", "Bir renk herkes tarafından aynı tonda algılanır", "Herkesin duyuları dünyayı birbirine benzer bir şekilde algılar" were chosen because of their high component loadings, and the "Yediğimiz yiyeceklerden aldığımız tatlar hepimiz için aynıdır" item was chosen because taste is one of the primary examples used to explain subjective experiences despite it had a lower component loading compared to other items. The Introvert Umwelt items that were chosen were "Bedenimdeki ani değişiklikleri fark etmekte iyiyimdir", "Bedenimde olan değişiklikleri çabuk fark ederim", "Vücudumda bir yara oluştuğunda bunu fark etmem uzun sürmez", "Bedenimde yaşımın ilerlemesi nedeniyle oluşan değişiklikleri çabuk fark ederim" and "Vücudumun hangi durumlarda nasıl tepkiler vereceğini iyi bilirim" due to their high component loadings and theoretical fit. From the Eigenwelt subscale, items "Kendimi iyi tanıdığımı düşünüyorum", "Kendimi iyi tanırım", "Yapabileceklerim ve yapamayacaklarım konusundaki sınırımı iyi bilirim", "Sevdiğim ve sevmediğim şeyler sorulduğunda rahatlıkla cevap verebilirim", and "Beni ilgilendiren konularda rahatlıkla cevap verebilirim" were chosen because of their theoretical fit to the concept of Eigenwelt; which was to know oneself, one's likes, dislikes, preferences, and their ability to decisions that could affect their lives. From the Überwelt subscale, "Hayatımın bir anlamı olduğunu düşünüyorum", "Hepimizin hayatının bir amacı vardır", "Neleri değerli bulduğumuz bu dünyadaki anlamımızı belirler", "Hayatımın bir amacı olduğunu düşünüyorum" and "Dünyanın kesin ve net bir düzeni vardır" items were chosen. "Ölüm, bizim hayat yolculuğumuzu anlamlandırır" was not chosen because it could be a

confounding variable for the mortality salience manipulation in the second study. The Cronbach's alpha of the Extrovert Umwelt subscale was .81, Introvert Umwelt subscale was .84, Mitwelt subscale was .63, Eigenwelt subscale was .87 and Überwelt subscale was .78. The final result of the principal component analysis can be seen at Table 2.1., while the correlations between the subscales can be seen at Table 2.2.

Before assessing the construct validity of each subscale, composite scores of the subscales were computed. Mitwelt and Extrovert Umwelt items were reversed beforehand. Pearson correlation coefficient was computed for Eigenwelt subscale ($M = 5.29$, $SD = 1.06$) and Psychological Mindedness Scale ($M = 5.39$, $SD = 1.09$). The relationship was statistically significant, and indicated a positive association between the scales, $r(309) = .33$, $p < .001$. Pearson correlation coefficient for Mitwelt subscale ($M = 4.99$, $SD = 1.11$) and Relationships Scales Questionnaire ($M = 4.07$, $SD = .84$) was also statistically significant, and indicated a positive association between the scales, $r(309) = .22$, $p < .001$. The Pearson correlation coefficient for Überwelt subscale ($M = 4.91$, $SD = 1.29$) and Existential Quest Scale ($M = 4.57$, $SD = 1.15$) was statistically significant, with an indication of negative association between the scales, $r(309) = -.20$, $p < .001$. The Pearson correlation coefficient for Introvert Umwelt ($M = 5.39$, $SD = 1.09$) and Body Awareness Questionnaire ($M = 4.76$, $SD = .92$) was statistically significant, indicating a positive association between the scales, $r(309) = .59$, $p < .001$. Pearson correlation coefficient for Extrovert Umwelt ($M = 6.00$, $SD = 1.00$) and Self-Other Awareness ($M = 4.18$, $SD = 1.16$) Scale was not significant, $r(309) = .04$, $p = .45$. To assess the construct validity of this subscale, Pearson correlation coefficient for Extrovert Umwelt ($M = 6.01$, $SD = 1.00$) and Introvert Umwelt ($M = 5.39$, $SD = 1.09$) was computed. The reason for this computation was because construct validity of the Introvert Umwelt was already verified, and Extrovert Umwelt and Introvert Umwelt were categorized under the Umwelt concept, thus, they would be theoretically related as a result. This assumption was verified, as the Pearson correlation coefficient was statistically significant, indicating a positive association between the two subscales, $r(309) = .13$, $p = .026$.

Table 2.1. Means, Standard Deviations, Reliabilities, and Principal Component Analysis Results for Dasein Questionnaire (N = 309)

Items	M	SD	1	2	3	4	5
				Components			
Kendimi tanıdığımı düşünüyorum.	5.15	1.60	.83				
Kendimi iyi tanırım.	5.19	1.53	.82				
Yapabileceklerim ve yapamayacaklarım konusunda sınırımı iyi bilirim.	5.30	1.50	.73	.32			
Sevdiğim ve sevmediğim şeyleri sorduğunda rahatlıkla cevap verebilirim.	5.63	1.40	.70				
Beni ilgilendiren konularda rahatça karar verebilirim.	5.13	1.58	.69				
Bedenimde olan değişiklikleri çabuk fark ederim.	5.63	1.31		.82			
Bedenimdeki ani değişiklikleri fark etmekte iyiyimdir.	5.21	1.50		.82			
Vücudumda bir yara oluştuğunda bunu fark etmem uzun sürmez.	5.75	1.41		.72			
Bedenimde yaşımın ilerlemesi nedeniyle oluşan değişiklikleri çabuk fark ederim.	5.11	1.46		.70			
Vücudumun hangi durumlarda nasıl tepkiler vereceğini iyi bilirim.	5.26	1.34		.65			
Bir nesneye dokunduğumuzda hissettiklerimiz hepimiz için aynıdır.	1.89	1.24			.81		
Bir renk herkes tarafından aynı tonda algılanır.	2.08	1.43			.78		
Yediğimiz yiyeceklerden aldığımız tatlar hepimiz için aynıdır.	2.02	1.40			.75		
Herkesin duyuları dünyayı birbirine benzer bir şekilde algılar.	2.07	1.28			.71		
Gökyüzüne bakan herkes aynı şeyi görür.	1.89	1.26			.68		
Hayatımın bir anlamı olduğunu düşünüyorum.	5.30	1.75				.81	
Hepimizin hayatının bir amacı vardır.	5.01	1.82				.81	
Hayatımın bir amacı olduğunu düşünüyorum.	5.28	1.69				.78	
Neleri değerli bulduğumuz bu dünyadaki anlamımızı belirler.	5.33	1.57				.55	
Dünyanın kesin ve net bir düzeni vardır.	3.60	2.01				.54	
Başarıya giden yolun gerekliliklerinden bir tanesi de diğer insanlardan faydalanmaktır.	3.01	1.85					.74
Dünya insanların birbirlerinden faydalanmaları üzerine kuruludur.	4.18	1.83					.69
Bazen diğer insanları bir obje olarak görüyorum.	2.34	1.63					.62
Bir gruba ait olmanın en önemli şartı, o gruba tamamen uymaktır.	3.07	1.77					.53
İnsanların bir makineden farklı olmadığını düşünürüm	2.44	1.67					.47
Eigenvalue			5.67	3.11	2.12	1.84	1.69
Variance (%)			13.50	12.50	11.64	11.29	8.74
Alpha			.87	.84	.81	.78	.63

40

Overall, 5 distinct components were found in the Dasein questionnaire. Each component consisted of 5 items. The components were named Extrovert Umwelt Subscale, Introvert Umwelt Subscale, Mitwelt Subscale, Eigenwelt Subscale and Überwelt Subscale, and each subscale accounted for 11.6%, 12.5%, 8.7%, 13.5% and 11.3% of the variance respectively. The correlations between the subscales of the Dasein Scale can be seen at Table 2.2. The whole scale accounted for 57.7% of the total variance. The internal validity and construct validity of these subscales were verified.

Table 2.2. Correlation Matrix Among Dasein Components

Component Name	Extrovert Umwelt	Introvert Umwelt	Mitwelt	Eigenwelt	Überwelt
Extrovert Umwelt	-				
Introvert Umwelt	.13*	-			
Mitwelt	.14*	-.02	-		
Eigenwelt	.06	.48**	-.01	-	
Überwelt	-.06	.31**	-.06	.42**	-
M	6.01	5.39	4.99	5.28	4.91
SD	1.00	1.09	1.11	1.23	1.29

Note. Correlations labeled with * indicate significance at p < .05, while correlations labeled with ** indicate significance at p < .01.

2.3. Discussion

To this date, there was no scale that could measure the dimensions of existence. To close this gap in the literature, the current study aimed to develop a Dasein Scale that could measure Being-in-the-world with its five subdimensions; Mitwelt, Extrovert Umwelt, Introvert Umwelt, Eigenwelt, and Überwelt. A question pool with 103 questions was developed and evaluated by 6 experts in psychology and 6 laypersons before the study. This evaluation resulted in a question pool of 63 queries; with 14 questions for Mitwelt, 14 questions for Extrovert Umwelt, 12 questions for Introvert Umwelt, 13 questions for Eigenwelt, and 10 questions for Überwelt.

As expected per to studies on Dasein (May, 1958; Deurzen-Smith, 1984); there were 5 components found in the analysis. The Eigenwelt component consisted of the items "Kendimi iyi tanıdığımı düşünüyorum", "Kendimi iyi tanırım", "Yapabileceklerim ve yapamayacaklarım konusundaki sınırımı iyi bilirim", "Sevdiğim ve sevmediğim şeyler sorulduğunda rahatlıkla cevap verebilirim", and "Beni ilgilendiren konularda rahatlıkla cevap verebilirim". These items represent how well the individuals know themselves, specifically; their likes, dislikes, and their limitations. Moreover, the Eigenwelt component also includes the ability to answer about the questions related to themselves. This is consistent with the definition of Eigenwelt; and theories that can be related to this dimension, as Eigenwelt represents the knowledge of self, and what self encompasses (van Deurzen & Kenward, 2005). Thus, the significant correlation with the Emotional Awareness Subscale of the Psychological Mindedness Scale is not surprising, as one who is aware of who they are would be aware of their emotions.

The Mitwelt component consisted of items "Başarıya giden yolun gerekliliklerinden bir tanesi de diğer insanlardan faydalanmaktır", "Dünya insanların birbirlerinden faydalanmaları üzerine kuruludur", "Bazen diğer insanları bir obje olarak görüyorum", "Bir gruba ait olmanın en önemli şartı, o gruba tamamen uymaktır", and "İnsanların bir makineden farklı olmadığını düşünürüm". The items in this component generally represent the amount of dehumanization, objectification and the total assimilation to the group. An individual who is connected to Mitwelt does not see individuals as an object to be used and discarded later, moreover, connection to Mitwelt also indicates being an individual in a group, instead of losing one's individuality completely (May, 1958; van Deurzen & Kenward, 2005). As such, despite the low reliability score, significant correlations with the secure attachment style was not surprising, as the core notion of being connected to Mitwelt is to see individuals as human beings that can be interacted safely with (Bartholomew & Horowitz, 1991).

The Extrovert Umwelt component consisted of items "Bir nesneye dokunduğumuzda hissettiklerimiz hepimiz için aynıdır", "Gökyüzüne bakan herkes aynı şeyi görür", "Bir renk herkes tarafından aynı tonda algılanır", "Herkesin duyuları dünyayı birbirine benzer bir şekilde algılar" and "Yediğimiz yiyeceklerden aldığımız tatlar hepimiz için aynıdır". Questions of the Extrovert Umwelt component generally encompassed the idea of inability

of subjective experience. The Extrovert Umwelt represents the relation between an individual and the entire environment; especially the subjective experience of that environment (May, 1958; Olesen, 2006). There was no statistically significant correlation between Extrovert Umwelt component and Self-Other Awareness Scale. The reason for this result might be caused by what the Extrovert Umwelt represents. The Extrovert Umwelt is about the awareness of the subjective experience of the world. As such, rather than being similar to the ability to perceive the boundaries between oneself and others; the Extrovert Umwelt might be the awareness of individual perception.

The Introvert Umwelt component consisted of the items "Bedenimdeki ani değişiklikleri fark etmekte iyiyimdir", "Bedenimde olan değişiklikleri çabuk fark ederim", "Vücudumda bir yara oluştuğunda bunu fark etmem uzun sürmez", "Bedenimde yaşımın ilerlemesi nedeniyle oluşan değişiklikleri çabuk fark ederim" and "Vücudumun hangi durumlarda nasıl tepkiler vereceğini iyi bilirim". The items in this component generally represent the awareness of the body and bodily functions. Alienation from this component indicate that an individual does not know their body and is not aware of the changes that happen in their bodies (Olesen, 2006). The significant correlations between Body Awareness Questionnaire and Introvert Umwelt indicates that those who are aware of their bodies are indeed connected to this dimension of the existence mentioned above.

The Überwelt component consisted of the items "Hayatımın bir anlamı olduğunu düşünüyorum", "Hepimizin hayatının bir amacı vardır", "Neleri değerli bulduğumuz bu dünyadaki anlamımızı belirler", "Hayatımın bir amacı olduğunu düşünüyorum" and "Dünyanın kesin ve net bir düzeni vardır". This component consisted of items representing the meaning of life and the value systems of the individuals. Those who are connected to the Überwelt construct a meaning for their lives from the value systems they have (Deurzen-Smith, 1984; Arnold-Baker & Deurzen, 2008). The Überwelt component and Existential Quest Scale was significantly correlated, indicating that those who were connected to Überwelt had finished their existential quest for meaning.

Extrovert Umwelt component was significantly correlated with Mitwelt and Introvert Umwelt components. As Extrovert Umwelt and Introvert Umwelt are categorized under the

concept of Umwelt, this finding is not surprising. The perceived environment and the tool we use to perceive the world with is interconnected, and as a result of this connection, Umwelt subscales are connected as well. The significant correlation between Mitwelt component and Extrovert Umwelt component is surprising. However, when people see others as individual human beings, they might also have the thought that each individual has a different, subjective experience of the world, hence the reason why this relationship occurred. Introvert Umwelt component was significantly correlated with Eigenwelt and Überwelt components. Body and bodily images are a part of self, and the self dictates the values which individuals hold in their lives, thus, correlations between Eigenwelt, Überwelt and Introvert Umwelt components are not surprising. There was a significant correlation between Eigenwelt and Überwelt components. This relationship can be explained by the connection between the self and values. As stated above, the self includes individual's dislikes, likes, and the ability to make choices for themselves. Their likes and dislikes also contribute to the value systems which individuals use to gave meaning to their lives.

All in all, the first study of the current research contributed to the psychology literature with the development of a scale that can empirically measure Dasein. Tests of reliability indicated that this 5 component structure could indeed be used to measure the dimensions of existence. However, a revision of Mitwelt Subscale can be needed, as the alpha reliability of the subscale was relatively low compared to others'.

CHAPTER III

STUDY II: DASEIN, DEATH AND AUTHENTICITY

The Study II was conducted to explore the relationship between Dasein, death anxiety and authenticity. The current segment will explain the method and results of the Study II.

3.1. Method

3.1.1. Participants

A power analysis was conducted with G*Power Software (Faul, Erdfelder, Lang, & Buchner, 2017) to determine the minimum number of participants required in the current study to reach to .80 power with .05 α error probability. The results indicated that a minimum number of 180 participants would be sufficient for the study. Thus, data was collected from 224 participants. However, 81 participants were removed due to missing data, as they failed to reach to the mortality manipulation phase of the experiment. Moreover, 5 univariate outliers were removed from the analysis, thus, the resulting sample consisted of 138 participants (109 females, 25 males, 1 transgender individual, and 3 participants who did not wish to include their gender). Ninety-two participants stated that they were Muslims, 30 participants stated that they did not believe in any religion, and 16 participants stated that they believed in other religions which was not indicated in the demographic form.

3.1.2. Materials

3.1.2.1. Dasein Scale

Dasein Scale developed in the previous study was used to assess the connection and alienation to five Dasein dimensions. The scale consisted of 5 subscales with 5 questions in each subscale; Extrovert Umwelt, Introvert Umwelt, Mitwelt, Eigenwelt and Überwelt.

Participants were required to rate these questions from 1 to 7, with 1 being "completely disagree" and 7 being "completely agree".

3.1.2.2. Rosenberg Self-Esteem Scale

For self-esteem has a very strong effect on mortality salience, a self-esteem measurement was used to negate this confounding variable. Self-esteem was measured with the Rosenberg Self-Esteem Scale developed by Rosenberg (1965) and adapted to Turkish by Çuhadaroğlu (1986). While the Cronbach alpha reliability of the scale was found to be .71, test-re-test reliability was found to be .75. The first ten items of the inventory measures self-esteem. Participants were required to rate these questions from 1 to 7, with 1 being "completely disagree" and 7 being "completely agree".

3.1.2.3. Mortality Salience Manipulation

Participants salience of their mortality was manipulated by asking participants to answer two open-ended questions about either their own deaths or watching television (neutral control topic). The death manipulation question used in the current study is a standard query used in TMT research (Pyszczynski et al., 2004). Participants answered the questions "*Please briefly describe the emotions that the thought of your own death (or watching television) arouse in you*" and "*Jot down, as specifically as you can, what you think will happen to you as you physically die (or as you watch television)*". To hide the true aim of the MS manipulation, this measure was introduced as "The Projective Life Attitudes Assessment".

3.1.2.4. Positive and Negative Affect Scale

Positive and Negative Affect Scale, which is developed by Watson, Clark and Tellegen (1988) and adapted to Turkish by Gençöz (2000) was used to ensure that the experimental condition is effective because of the thoughts of death instead of negative emotions, thus acting as a manipulation check, and it also acted as an agent which created a time gap to successfully make the concept of death salient for the participants. Gençöz

reported that the internal consistency coefficient (Cronbach Alpha) of the scale as .83 for the "positive emotions" dimension and .86 for the "negative emotions" dimension while adapting the scale. Positive and Negative Affect Scale consisted of 12 negative and 11 positive items which participants were asked to score from 1 to 7.

3.1.2.5. Death-Thought Accessibility

To assess the accessibility of death-related cognitions, a word-fragment task developed by Doğulu (2017) was used. This task also served as a manipulation check for the MS conditions. After the MS manipulation, participants were asked to complete seven fragmented words with the first word that came to their minds by filling out the missing letters. These seven words, which were _ E_ EN (kefen or keten), ME_A_ (mezar or mekan), _E_AZ_ (cenaze or terazi), _ _ PRAK (toprak or yaprak), _ _ ÜM (ölüm or üzüm), TA_ _ T (tabut or taşıt), _ ÖM_EK (gömmek or gömlek) could be either completed with a death-related word, or a neutral word. Higher number of death-related words indicated higher access to death-related thoughts. The original study used 25 words for the death-thought accessibility; 18 words could only be completed with neutral words, while the remaining seven words (which were given above) could be completed with death-related or neutral words. However, as it would take too long to complete the whole task, only death-related words were used in the current study.

3.1.2.6. Authenticity Scale

The scale, developed by Wood et al. (2008), and adapted to Turkish by İlhan and Özdemir (2012) consists of three subdimensions, which are Self-Alienation, Accepting External Influence and Authentic Living. The adaptation study of the scale revealed that the Turkish Authenticity Scale had the same three component form of the original scale. The internal reliabilities of the subscales were .79 for Self-Alienation, .67 for Accepting External Influence and .62 for Authentic Living. The total score of authenticity is computed by calculating the total score for each subscale and subtracting the Self-Alienation and Accepting External Influence scores from Authentic Living. Participants were required to

rate these questions from 1 to 7, with 1 being "completely disagree" and 7 being "completely agree".

3.1.2.7. Demographic Form and Informed Consent Form

An informed consent form was given to the participants at the beginning of the study to inform them about the experiment. The true nature of the mortality salience manipulation remained hidden. The informed consent form also included researcher's e-mail address. At the end of the study, demographic form was given to the participants. The form included questions about birth year, gender, and religion.

3.1.3. Procedure

The study was conducted on the online Qualtrics test platform. Participants were first given the informed consent form, explaining the purpose (hidden from the participants, because mortality salience manipulation is only found to be working if participants are not aware of being manipulated) of the experiment. On the first phase of the study, participants answered the Rosenberg Self-Esteem Scale and Dasein subscales in randomized order. After completing these questionnaires, participants were randomly assigned to either the mortality salience condition, or control condition. After the manipulation, participants answered the Positive and Negative Affect Scale questions and completed death-thought accessibility task. Participants then completed the Authenticity Scale. Finally, participants completed the demographic form. The study generally lasted about 8 to 15 minutes for each participant.

3.2. Results

3.2.1. Mortality Manipulation Check

Both experiment group and control group had 69 participants. To assess the effectiveness of mortality manipulation, an independent samples t-test was conducted on DTA. The difference in terms of the amount of death related words between the death group ($M = 1.67$, $SD = 1.60$) and control group ($M = .71$, $SD = .91$) was statistically significant,

t(136) = -4.33, *p* < .001. This result indicated that death group indeed completed the blanks to create words related to death compared to the control group, which created neutral words from the blanks compared to death group.

Moreover, to assess whether the negative emotions of the individuals exposed to mortality manipulation affected the results instead of being mortality salient, individuals in death manipulation group and control group were compared in terms of Positive and Negative Affect Scale. The result indicated that there was no statistically significant difference between experiment group (*M* = 4.63, *SD* = .77) and control group (*M* = 4.73, *SD* = .94), *t*(136) = .69, *p* = .489. Emotion wise, there was no difference between those who were exposed to their mortality and those who were in the control condition.

3.2.2. Mortality and Authenticity

An independent samples t-test was conducted to assess whether death group and control group differed in terms of authenticity. The difference in authenticity scores between those who were exposed to mortality salience manipulation (*M* = -3.33, *SD* = 9.54) and those who were in the control group (*M* = -2.59, *SD* = 10.05) was not statistically significant, *t*(136) = .44, *p* = .658. Thus, the results indicated that there was no difference between mortality group and control group in terms of authenticity.

3.2.3. Dasein and Authenticity

To see whether Dasein subdimensions predicted authenticity, the Pearson correlation coefficient for each subscale of the Dasein Questionnaire and Authenticity Scale were computed (see Table 3.2.). Authenticity total score significantly correlated with Eigenwelt Subscale, *r*(138) = .45, *p* < .001; Überwelt Subscale, *r*(138) = .39, *p* < .001 and the total Dasein score, *r*(138) = .49, *p* < .001; indicating a positive relationship. Authentic Living Subscale significantly correlated with Introvert Umwelt Subscale, *r*(138) = .30, *p* < .001, Eigenwelt Subscale, *r*(138) = .29, *p* < .001, Überwelt Subscale, *r*(138) = .29, *p* = .001, and Dasein total score, *r*(138) = .34, *p* < .001; indicating a positive relationship with these variables. Accepting External Influence subscale significantly correlated with Überwelt

Subscale, $r(138) = -.19$, $p = .026$, and Dasein total score, $r(138) = -.26$, $p = .002$, indicating a negative relationship. Lastly, Self-Alienation significantly correlated with Introvert Umwelt Subscale, $r(138) = -.29$, $p = .001$; Eigenwelt Subscale, $r(138) = -.50$, $p < .001$; Überwelt Subscale, $r(138) = -.33$, $p < .001$; and the Dasein total score, $r(138) = -.42$, $p < .001$; indicating a negative relationship with these variables.

A multiple linear regression was calculated to predict authenticity based on Dasein subdimensions. A significant regression equation was found, $F(5,132) = 10.93$, $p < .001$, $R^2 = .293$. While Eigenwelt ($\beta = .34$, $p < .001$) and Überwelt ($\beta = .26$, $p = .003$) significantly predicted the model; Introvert Umwelt ($\beta = .10$, $p = .267$), Extrovert Umwelt ($\beta = .06$, $p = .438$), and Mitwelt ($\beta = .06$, $p = .448$) did not significantly predict the model. All in all, increases in Eigenwelt and Überwelt was found to be predicting the increase in the total authenticity score. The regression results can be seen at Table 3.1.

Table 3.1. Summary of Multiple Regression Analysis for Authenticity

Variable	B	$SE(B)$	β	t	p
Introvert Umwelt	.76	.68	.097	1.12	.267
Extrovert Umwelt	.87	1.12	.058	.78	.438
Mitwelt	.47	.62	.056	.76	.448
Eigenwelt	3.38	.84	.338	4.03	.001
Überwelt	2.06	.68	.245	3.05	.003

Note. The model was statistically significant, $F(5,132) = 10.93$, $p < .001$, $R^2 = .293$.

3.2.4. Dasein, Authenticity and Mortality

To see whether mortality salience moderated the relationship between Dasein and authenticity, with self-esteem as a covariate; PROCESS macro v3.0 (Hayes, 2013) was used. The analysis suggested that the model was statistically significant, $F(4,133) = 25.03$, $p < .001$, $R^2 = .43$. Dasein was a significant predictor for authenticity, $b = 5.04$, $t(133) = 3.39$, $p < .001$. Thus, increases in Dasein predicted increases in authenticity. Self-esteem was a significant predictor for authenticity, $b = 4.04$, $t(133) = 6.53$, $p < .001$. Thus, increases in self-esteem predicted increases in authenticity scores. Mortality salience was not a

Table 3.2. Correlation Matrix Among Dasein Subscales, Dasein Mean Score, Authenticity Subscales and Authenticity Total Score

Variable	1	2	3	4	5	6	7	8	9	10
1. Authenticity Total Score	-									
2. Self-Alienation	-.79**	-								
3. Accepting External Influence	-.69**	.33**	-							
4. Authentic Living	.54**	-.23**	-.01	-						
5. Introvert Umwelt	.35**	-.29**	-.14	.30*	-					
6. Mitwelt	.09	-.05	-.15	-.01	-.02	-				
7. Extrovert Umwelt	.08	.03	-.13	.08	.16	-.01	-			
8. Eigenwelt	.45**	-.50**	-.13	.29**	.46**	.04	-.04	-		
9. Überwelt	.39**	-.33**	-.19*	.29**	.37**	.11	.10	.29**	-	
10. Dasein	.49**	-.42**	-.26**	.34**	.73**	.43**	.30**	.63**	.69**	-
M	-2.96	12.04	12.43	21.50	5.33	4.90	6.47	5.40	5.20	5.46
SD	9.77	5.15	5.02	4.09	1.25	1.17	.65	.98	1.16	.61

Note. Correlations labeled with * indicate significance at p < .05, while correlations labeled with ** indicate significance at p < .01.

significant predictor for authenticity, $b = 5.47$, $t(133) = .47$, $p = .614$. Interaction effect was not statistically significant, $b = -1.04$, $t(133) = -.49$, $p = .626$. All in all, Dasein was found to be a predictor of the authenticity. Increases in Dasein indicated increases in an individual's total authenticity score. Self-esteem was also a predictor of authenticity, with higher self-esteem indicating higher authenticity. However, mortality salience was not a statistically significant moderator on the relationship between Dasein and authenticity.

3.3. Discussion

Dasein is one of the main components of human existence. As stated in the introduction section, individuals connected to Dasein can be considered as individuals who are aware of their being-in-the-world; as such, are authentic as a result. In this regard, many theorists indicated that a meaningful, mindful experience leads to an authentic life (Rogers, 1959; Maslow, 1962). However, running away from one's mortality is not a solution in leading an authentic life; in fact, it leads to the opposite; an inauthentic life experience. The current study is a first in the existential psychology literature to test these connections between Dasein, authenticity and death.

The correlations between Dasein subscales and authenticity subscales were calculated in order to see the relationships between them. The positive correlations between Authentic Living and Introvert Umwelt, Eigenwelt and Überwelt subscale indicates that those who live by their own values and wishes also would tend to be aware of their bodies, know themselves and have value systems which they use to gain meaningful living experiences. The negative correlation between Accepting External Influence and Überwelt Subscale indicate that more an individual give meaning to their lives by developing a value system, less they are inclined to be affected by others' influence on them. The negative correlations between Self-Alienation and Introvert Umwelt, Eigenwelt and Überwelt indicate that those who do not know who they are and feel alienated from themselves also do not know their likes, dislikes, and decisions they would make to lead their lives; are not aware of their bodies and bodily functions, and do not have a certain value system that give meaning to their lives. Interestingly, no significant relationships were observed between the Authenticity subscales, Mitwelt Subscale and Extrovert Umwelt Subscale. For an instance,

Accepting External Influence did not have a statistically significant correlation with Mitwelt, which may indicate that perceiving humans as individual beings and allowing them to have a controlling influence in one's life may not be related. Moreover, Extrovert Umwelt Subscale would be expected to have relationship with Accepting External Influence as well, because being influenced by others' thoughts and perceptions would possibly lead to having similar perceptions of the world. However, this was not the case, as no significant relationship was found between these two variables. Nevertheless, the Authenticity score and Dasein was found to be correlated with one another, indicating that more the participants were connected to the being-in-the-world, more they would be authentic, vice versa.

The regression analyses that were conducted to predict Authenticity in terms of Dasein subscales yielded intriguing results. While Eigenwelt and Überwelt was found to be predicting authenticity, Introvert Umwelt, Extrovert Umwelt and Mitwelt did not predict Authenticity. This may be caused by the definition of authenticity, as authenticity is to live by one's own will and wishes, not to be overly influenced by others, and not being alienated from one's self (Wood et al., 2008). Connection to Eigenwelt indicates being aware of one's general self, and connection to Überwelt indicates having an individual value system. Thus, those who are connected to both Eigenwelt and Überwelt would able to live an authentic life free from others' influence, and without alienation from self. Despite having a positive correlation, Introvert Umwelt did not predict authenticity.

Mortality salience was expected to affect participants' authenticity, as those who would be exposed to mortality would be affected by the death anxiety, leading to being less authentic. However, such was not the case. While it was imminent that participants who were in the experiment group could bring death related thoughts to their minds easier; and were not affected by any negative emotions; there was no significant difference between the experiment group and control group in terms of authenticity. There might be several reasons for this result. Participants were generally found to be having moderate-to-high self-esteem; which might have had a buffer effect against death anxiety (Pyszczynski et al., 2004).

The possibility of mortality salience being a moderator on the relationship between Dasein and authenticity was assessed with PROCESS macro. Dasein was found to be a

predicting variable of the authenticity, while mortality salience did not have any moderating effect on this relationship. In other worlds, these results indicated that those who were connected to Dasein would be more authentic. Self-esteem, as a covariate, was found to be a predicting variable for authenticity as well; indicating that higher self-esteem lead to higher authenticity. The relationship between Dasein and authenticity was stated by Heidegger (1996) and May (1958). Those who were connected to Dasein would live an authentic life, while those who alienated themselves from Being-in-the-world would doom themselves to an inauthentic experience. Being aware of "I" who exists in the world was the key concept of Dasein, and this awareness would lead to authenticity, which is, in its basic definition; is the congruence between one's actions and thoughts (Maslow, 1962; Wood et al., 2008). Moreover, self-esteem's predicting nature for authenticity can be explained by the fact that self-esteem is essentially an individual's sense of self-evaluation, and the feeling of accomplishment (James, 1980). In addition, self-esteem also encompasses the comparisons between an individual's actions and their congruence with the norms and value systems that the individual has (Pyszczynski, Greenberg, & Solomon, 1999; Pyszczynski et al., 2004). Thus, those who have a high self-esteem can be expected to be perceiving themselves as being more authentic, as those who have high self-esteem would know who they were because they would know that they were congruent with their cultural worldviews. However, mortality salience did not have any moderating effect between Dasein and authenticity. As stated beforehand, the sample consisted of the individuals whose self-esteem was moderate to high. Thus, the self-esteem of these individuals may have a buffer effect against death anxiety. Moreover, despite the mortality salience manipulation was found to be in effect, the current study may have affected by the confounding factors that are caused by having an internet sample. As much as one can control for the time the individuals spend in the study, there is no way of telling whether an individual was affected by the stimuli around them. This is also true for Dasein and authenticity, however, manipulations are more prone to be affected by confounding variables; especially mortality salience, which can only occur if the thoughts of death become unconscious (Pyszczynski, T., Greenberg, J., & Solomon, S., 1999). As such, this experiment should be replicated under laboratory conditions.

All in all, Dasein and self-esteem was found to be a predicting factor of authenticity. Increases in self-esteem and Dasein indicated increases in authenticity. Specifically, increases in Eigenwelt and Überwelt predicted the increases in authenticity, while Introvert

Umwelt, Extrovert Umwelt and Mitwelt failed to have any predicting effect. Moreover, death anxiety did not have a moderating effect on the relationship between Dasein and authenticity.

CHAPTER IV

GENERAL DISCUSSION, LIMITATIONS AND CONCLUSION

4.1. General Discussion

Dasein is a complex concept which philosophers of old often had trouble in understanding and explaining. The current study aimed to shed light on this mysterious concept to introduce a general, fresh understanding of Being-in-the-world in terms of psychological science. As Dasein encompasses many concepts and theories in contemporary psychology, the main goal of the current research was to introduce Being-in-the-world in an empirical perspective. To this end, Dasein dimensions were examined through the lens of psychology, and they were associated with various perspectives in psychological science.

Eigenwelt, Mitwelt, Extrovert Umwelt, Introvert Umwelt and Überwelt was first defined with psychological theories, and a measurement tool was created by using the definitions, and theories related to these dimensions. As definition of Eigenwelt included being aware of one's self, theories about self-concept and self-awareness were used to explain Eigenwelt from a psychological perspective. Knowing one's self and behaving in a congruent way with it seems to be important for connection to Eigenwelt (Baumeister, 1999; Robins, Tracy, & Trzesniewski, 2008). Being aware of one's emotions is another part of Eigenwelt, which was supported in Study I. Positive relationship observed between Eigenwelt and Emotional Awareness subscale of the Psychological Mindedness Scale indicated that those who have the knowledge of which emotion they are feeling could be more connected to Eigenwelt (Hisli Şahin & Yeniçeri, 2015).

Mitwelt is the social dimension in which relationships with other individuals are formed. However, connection to Mitwelt changes in terms of how the individuals see one another in a relationship. Those who see others as objects to use and discard, those who do not have trust in others, and those who are completely assimilated to their group are alienated from Mitwelt. Dehumanization causes individuals to see others as machines or animals (Haslam et al., 2005); depriving them of their human nature. Being completely assimilated

into a group and losing self-identity causes individuals to become prejudiced towards outgroups, causing dehumanization to grow (Leyens et al., 2003). However, those who have secure attachment build healthy relationships with others, and they tend to see others as an individual (Bartholomew & Horowitz, 1991). This notion was supported with the relationship between Mitwelt and Relationships Scales Questionnaire, as having secure attachment was related to being connected to Mitwelt.

Extrovert Umwelt and Introvert Umwelt are two parts of the Umwelt; in other worlds, the physical dimension. While Extrovert Umwelt deals with the perception of the outside world, Introvert Umwelt deals with awareness of the body. Extrovert Umwelt essentially measures qualia, the subjective experience of the world around us (Tye, 2018). Introvert Umwelt, on the other hand, revolves around the perception of the body, and the awareness of bodily functions. The relationship between detecting bodily change and prediction of bodily reactions of the Body Awareness Questionnaire and the Introvert Umwelt indicates that being aware of the body is related to connection to Introvert Umwelt. As we perceive the world around us with our bodies, and our bodies can change the way we perceive the world, relationship shown between Introvert Umwelt and Extrovert Umwelt was expected in Study I (van der Hoort, Guterstam, & Ehrsson, 2011). However, no such relationship was observed between Extrovert Umwelt and Introvert Umwelt in Study II. To solve this discrepancy and to see whether Extrovert Umwelt and Introvert Umwelt is truly related, more studies should be conducted with bigger samples.

Überwelt, or the spiritual dimension of the existence, deals with the value systems and meanings derived from these value systems as a result. Meaning is a crucial ingredient of being. A life with value system leads to a meaningful existence, and a meaningful existence leads to a better well-being (Reker, Peacock, and Wong, 1987). Value systems protects the individuals from a meaningless, uncertain life (Deurzen-Smith, 1984). Those who do not have any value systems do not connect to Überwelt and live an uncertain life. When individuals find values that give their existence meaning, their quest for a meaningful existence is over. Supporting this notion, there was a negative relationship found between Überwelt and Existential Quest Scale. As connection to Überwelt increased, individuals' quest for a meaning decreased.

57

In *Being and Time,* Heidegger had repeatedly stated that there was a connection between Being-in-the-world and authenticity. This hypothesis was tested in Study II, and it was found that there was indeed a significant relationship between Dasein dimensions and authenticity. Connection to Dasein, but especially to the Eigenwelt and Überwelt dimensions, predicted the possibility of being an authentic individual. However, Heidegger's claim that those who were connected to Dasein would be more authentic when confronted with their mortality was not supported by the current study. Questioning participants about Dasein might have caused this result, because both mortality group and control group might have become self-aware after thinking about their own selves. Moreover, as the Überwelt dimension encompasses the value systems that give life meaning, answering questions regarding this dimension might have raised awareness about the cultural worldviews of the participants, making them immune to the effects of death anxiety.

4.2. Limitations

The first limitation of the Study II is the sample size. Too many missing participants were removed from the analyses, reducing the sample size below what was considered as minimum. Although there was same number of participants in the experiment group and control group, a bigger sample could have the possibility of eliciting a different outcome.

The second limitation of the study is the sample used in the development of Dasein Scale in Study I. Generalizing the results of a study can only be possible if the study is conducted in a sample which best represents the population. In addition, Study I and Study II had a discrepancy in terms of the relationship between Introvert Umwelt and Extrovert Umwelt. While there was a positive correlation found between these dimensions in Study I, the relationship was nonsignificant in Study II. As such, Dasein Scale must be studied with different samples to validate whether the scale works as intended. Moreover, the alpha reliability of the Mitwelt Subscale was relatively low compared to other subscales. This subscale could be revised in the future studies.

In addition, the moderating effect of the death anxiety was not significant. Despite the manipulation checks indicating that the mortality salience was working as intended for

the experiment group, the effect of death anxiety was not seen on authenticity. To assess whether the cause was the data collection method, the experiment should be replicated on a laboratory setting. While the current study could manage to reach different individuals instead of only an undergraduate sample, the confounding variables of the internet sample should be taken into account.

4.3. Conclusion

The current study offered a psychological viewpoint to a concept which has been only studied in philosophy and attempted to explain it through empirical means. Moreover, the current study made an important contribution to existential psychology literature with the development of Dasein Scale.

The relationships between Dasein, authenticity and death anxiety were also tested for the first time in the current study. Connection to Dasein predicted authenticity, but mortality salience did not have any significant effect on this relationship. Relationship between mortality salience and authenticity was not explored prior to the current study, and even though there was no significant difference between those who were exposed to death anxiety and those who were not, the connection between these two variables should be studied in future research.

All in all, the current study hopes to have opened a door to new possible areas of research. As Dasein has never been studied empirically before, the concept of Being-in-the-world should be studied with different variables in future research. Future research could also focus on manipulating the dimensions of human existence to explain how they work.

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APPENDIX 1 Study I Informed Consent Form

Sayın katılımcı,

Bu çalışma, Başkent Üniversitesi, Psikoloji Bölümü öğretim üyesi Prof. Dr. Doğan Kökdemir ve yüksek lisans öğrencisi Elif Öykü Us tarafından yürütülen bir tez çalışmasının parçasıdır. Vereceğiniz bilgiler kimlik bilgileriniz alınmadan tamamıyla gizli tutularak, yalnızca araştırmacılar tarafından, grup düzeyinde değerlendirilecektir. Yardımlarınız ve katılımınız için teşekkür ederiz.

Çalışma hakkında daha fazla bilgi almak için Elif Öykü Us (eoykuus@gmail.com) ile iletişim kurabilirsiniz.

Çalışmaya gönüllü olarak katıldığınızı kabul ediyor ve vereceğiniz bilgilerin bilimsel amaçlı kullanılmasını kabul ediyorsanız aşağıdaki kutucuğa tıklayarak bir sonraki sayfaya geçiniz.

☐ Kabul ediyorum.

APPENDIX 2 Study I Self-Other Awareness Scale

Aşağıda çevre algısı ile ilgili sorular yer almaktadır. Lütfen bu soruları cevaplarken kendiniz için en uygun seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

	1	2	3	4	5	6	7
1. Kendimin farkındayım.	1	2	3	4	5	6	7
2. Diğerleri ile etkileşime geçebiliyorum.	1	2	3	4	5	6	7
3. Kendim ve diğer insanlar arasındaki sınırı iyi bir şekilde algılayabiliyorum.	1	2	3	4	5	6	7

APPENDIX 3 Study I Body Awareness Questionnaire

Aşağıda vücut algınızla ilgili sorular yer almaktadır. Lütfen bu soruları cevaplarken kendiniz için en uygun seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

1. Vücudumun çeşitli yiyeceklere verdiği tepkilerdeki farklılığı anlarım.	1	2	3	4	5	6	7
2. Bir yerimi çarptığımda berelenme olup olmayacağını her zaman söyleyebilirim.	1	2	3	4	5	6	7
3. Kendimi ertesi gün ızdırap duyacak kadar fiziksel olarak zorlayıp zorlamadığımı her zaman bilirim.	1	2	3	4	5	6	7
4. Bazı yiyecekleri yediğim zaman enerji düzeyimdeki değişimleri her zaman fark ederim.	1	2	3	4	5	6	7
5. Vücut fonksiyonlarımdaki mevsimsel ritim ve döngüleri fark edemiyorum.	1	2	3	4	5	6	7
6. Sabah uyanır uyanmaz gün boyunca ne kadar enerjim olacağını bilirim.	1	2	3	4	5	6	7
7. Yatağa gittiğimde o gece ne kadar iyi uyuyacağımı söyleyebilirim.	1	2	3	4	5	6	7
8. Yorgun olduğumda vücudumdaki belirgin tepkileri fark ederim.	1	2	3	4	5	6	7
9. Hava değişikliklerine karşı vücudumun verdiği tepkileri fark ederim.	1	2	3	4	5	6	7
10. Egzersiz alışkanlıklarım değiştiğinde enerji düzeyimin nasıl etkileneceğini tahmin edebilirim.	1	2	3	4	5	6	7

APPENDIX 4 Study I Relationship Scales Questionnaire

Aşağıda ilişki algınızla ilgili sorular yer almaktadır. Lütfen bu soruları cevaplarken kendiniz için en uygun seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

1. Başkalarına kolaylıkla güvenemem.	1	2	3	4	5	6	7
2. Başkalarıyla kolaylıkla duygusal yakınlık kurarım.	1	2	3	4	5	6	7
3. Başkalarıyla çok yakınlaşırsam incitileceğimden korkuyorum.	1	2	3	4	5	6	7
4. Bir başka kişiyle tam anlamıyla kaynaşıp bütünleşmek isterim.	1	2	3	4	5	6	7
5. Yalnız kalmaktan korkarım.	1	2	3	4	5	6	7
6. Başkalarına rahatlıkla güvenip bağlanabilirim.	1	2	3	4	5	6	7
7. Başkalarına tamamıyla güvenmekte zorlanırım.	1	2	3	4	5	6	7
8. Başkalarının bana dayanıp bel bağlaması konusunda oldukça rahatımdır.	1	2	3	4	5	6	7
9. Başkalarıyla yakın olmak beni rahatsız eder.	1	2	3	4	5	6	7
10. Başkaları beni kabul etmeyecek diye korkarım.	1	2	3	4	5	6	7

APPENDIX 5 Study I Psychological Mindedness Scale

Aşağıda kendilik algısı ile ilgili sorular yer almaktadır. Lütfen bu soruları cevaplarken kendiniz için en uygun seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

1. Genellikle ne hissettiğimi pek bilmem.	1	2	3	4	5	6	7
2. Genellikle hangi duyguları yaşadığımı tanımlayabilirim.	1	2	3	4	5	6	7
3. Çok duygulandığımı bilsem de duygumun adını genellikle koyamam.	1	2	3	4	5	6	7
4. Kendi duygularımdaki değişimlere duyarlıyımdır; değişimleri fark ederim.	1	2	3	4	5	6	7
5. Duygularımı derinlemesine incelemekten pek hoşlanmam.	1	2	3	4	5	6	7
6. Genellikle duygularımla bağlantı kurabilirim.	1	2	3	4	5	6	7

APPENDIX 6 Study I Existential Quest Scale

Aşağıda hayatın anlamı ile ilgili sorular yer almaktadır. Lütfen bu soruları cevaplarken kendiniz için en uygun seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

1. Hala hayatımın anlamını ve amacını merak ediyorum.	1	2	3	4	5	6	7
2. Dini /ruhani inançlara yönelik tutumum deneyimlerime göre değişebilir.	1	2	3	4	5	6	7
3. Kişinin kendi inanışlarından şüphelenmesi ve yeniden değerlendirmesi güzeldir.	1	2	3	4	5	6	7
4. Bana göre varoluşsal konular söz konusu olduğunda şüpheci olmak iyidir.	1	2	3	4	5	6	7
5. Dünyaya bakış açımın tekrar değişeceğinden eminim.	1	2	3	4	5	6	7
6. Pek çok konudaki fikrim değişkendir.	1	2	3	4	5	6	7
7. Hayatımın amacının ne olduğunu çok iyi bir şekilde biliyorum.	1	2	3	4	5	6	7
8. Yıllar geçse bile dünyaya bakış açım değişmiyor.	1	2	3	4	5	6	7
9. Çoğu zaman dini /ruhani konulardaki fikrimi değiştiriyorum.	1	2	3	4	5	6	7

APPENDIX 7 Study I Extrovert Umwelt Scale

Aşağıda çevre algısı ile ilgili sorular yer almaktadır. Lütfen bu soruları cevaplarken kendiniz için en uygun seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

1. Herkes dünyayı birbirinden farklı algılar.	1	2	3	4	5	6	7
2. Yediğimiz yiyeceklerden aldığımız tatlar hepimiz için aynıdır.	1	2	3	4	5	6	7
3. Bir nesneye dokunduğumuzda hissettiklerimiz hepimiz için aynıdır.	1	2	3	4	5	6	7
4. Bir renk herkes tarafından aynı tonda algılanır.	1	2	3	4	5	6	7
5. Herkesin duyuları dünyayı birbirine benzer bir şekilde algılar.	1	2	3	4	5	6	7
6. Bir rengin tonunu kimisi açık, kimisi koyu algılayabilir.	1	2	3	4	5	6	7
7. Gökyüzüne bakan herkes aynı şeyi görür.	1	2	3	4	5	6	7
8. Çevremizdeki nesnelerin görüntüsü hepimiz için aynıdır.	1	2	3	4	5	6	7
9. Bir koku benim için güzelse diğerleri için de güzeldir.	1	2	3	4	5	6	7
10. Bir yastığın yumuşaklığı herkes için aynıdır.	1	2	3	4	5	6	7
11. Bir eşya herkes tarafından aynı amaç için kullanılır.	1	2	3	4	5	6	7
12. Bir koltuk kimisine rahat, kimisine rahatsız edici gelebilir.	1	2	3	4	5	6	7
13. Bu dünyada herkes için ortak olan gerçekler vardır	1	2	3	4	5	6	7
14. Fiziksel deneyimler herkes için aynıdır.	1	2	3	4	5	6	7

APPENDIX 8 Study I Introvert Umwelt Scale

Aşağıda vücut algısı ile ilgili sorular yer almaktadır. Lütfen bu soruları cevaplarken kendiniz için en uygun seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

1. Vücudumda bir yara oluştuğunda bunu fark etmem uzun sürmez.	1	2	3	4	5	6	7
2. Bedenimde olan değişiklikleri çabuk fark ederim.	1	2	3	4	5	6	7
3. Yaşlandığımı fark etmek beni rahatsız eder.	1	2	3	4	5	6	7
4. Vücuduma çok fazla dikkat etmem.	1	2	3	4	5	6	7
5. Vücudumda bir bölge morardığında bunun sebebini çoğunlukla bilmem.	1	2	3	4	5	6	7
6. Karnımın açlığını hemen fark ederim.	1	2	3	4	5	6	7
7. Bedenimde yaşımın ilerlemesi nedeniyle oluşan değişiklikleri çabuk fark ederim.	1	2	3	4	5	6	7
8. Hangi kıyafetlerin bedenime yakışacağını bilirim.	1	2	3	4	5	6	7
9. Bedenimdeki ani değişiklikleri fark etmekte iyiyimdir.	1	2	3	4	5	6	7
10. Zaman geçtikçe vücudumun biraz daha değişmesi beni rahatsız etmiyor.	1	2	3	4	5	6	7
11. Bazen vücudumu tanımadığımı düşünüyorum.	1	2	3	4	5	6	7
12. Vücudumun hangi durumlarda nasıl tepkiler vereceğini iyi bilirim.	1	2	3	4	5	6	7

APPENDIX 9 Study I Mitwelt Scale

Aşağıda ilişkilerin algısı ile ilgili sorular yer almaktadır. Lütfen bu soruları cevaplarken kendiniz için en uygun seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

1. İnsanların bir amaç uğruna kullanılması benim için kabul edilebilir bir durumdur.	1	2	3	4	5	6	7
2. Diğer insanlarla iletişimim samimidir.	1	2	3	4	5	6	7
3. Dünya insanların birbirlerinden faydalanmaları üzerine kuruludur.	1	2	3	4	5	6	7
4. Bazen diğer insanları bir obje olarak görüyorum.	1	2	3	4	5	6	7
5. Kişiler, kim olurlarsa olsunlar bir birey olarak görülmelidirler.	1	2	3	4	5	6	7
6. Başarıya giden yolun gerekliliklerinden bir tanesi de diğer insanlardan faydalanmaktır.	1	2	3	4	5	6	7
7. Ne olursa olsun diğerlerinin kararlarına saygı gösteririm.	1	2	3	4	5	6	7
8. Yakın ilişkilerimde insanların beni değiştirmelerine izin vermem.	1	2	3	4	5	6	7
9. Çoğu zaman kimsenin beni anlayamayacağını düşünürüm.	1	2	3	4	5	6	7
10. İnsanların bir makineden farklı olmadığını düşünürüm.	1	2	3	4	5	6	7
11. İnsanların hiçbir karşılık beklemeden birbirlerine yardım etmeleri doğaldır.	1	2	3	4	5	6	7
12. Kendime yakın bulduğum insanlara güvenim tamdır.	1	2	3	4	5	6	7
13. Bir gruba ait olmanın en önemli şartı, o gruba tamamen uymaktır.	1	2	3	4	5	6	7
14. İlişkilerde karşılıklı saygı çok önemlidir.	1	2	3	4	5	6	7

APPENDIX 10 Study I Eigenwelt Scale

Aşağıda kendilik algısı ile ilgili sorular yer almaktadır. Lütfen bu soruları cevaplarken kendiniz için en uygun seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

1. Dünya görüşümü tanımlarken zorlanmam.	1	2	3	4	5	6	7
2. Bazen aynaya baktığımda, karşımdaki kişiyi tanıyamıyorum.	1	2	3	4	5	6	7
3. Bazen kendimi tanımadığımı düşünüyorum.	1	2	3	4	5	6	7
4. Gelecekle ilgili hedeflerim büyük ölçüde bellidir.	1	2	3	4	5	6	7
5. Sevdiğim ve sevmediğim şeyleri sorduğunda rahatlıkla cevap verebilirim.	1	2	3	4	5	6	7
6. Yapabileceklerim ve yapamayacaklarım konusunda sınırımı iyi bilirim.	1	2	3	4	5	6	7
7. Kendimden çoğu zaman emin olamıyorum.	1	2	3	4	5	6	7
8. Beni ilgilendiren konularda rahatça karar verebilirim.	1	2	3	4	5	6	7
9. Düşüncelerimi net bir şekilde tanımlamak benim için zordur.	1	2	3	4	5	6	7
10. Nelerde başarılı olabileceğimden çoğu zaman emin olamam.	1	2	3	4	5	6	7
11. Kendimi tanıdığımı düşünüyorum.	1	2	3	4	5	6	7
12. Hayatımdaki önemli kararları çoğu zaman benim yerime başkaları verir.	1	2	3	4	5	6	7
13. Kendimi iyi tanırım.	1	2	3	4	5	6	7

APPENDIX 11 Study I Überwelt Scale

Aşağıda hayatın anlamı ile ilgili sorular yer almaktadır. Lütfen bu soruları cevaplarken kendiniz için en uygun seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

1. Hayatın bir anlamı yoktur.	1	2	3	4	5	6	7
2. Var oluşumuzun bir amacı olmadığını düşünüyorum.	1	2	3	4	5	6	7
3. İnsan varlığının anlamını kavramak için yok oluşuyla yüzleşmek zorundadır.	1	2	3	4	5	6	7
4. Hayatı anlamlandıran şey yok oluştur.	1	2	3	4	5	6	7
5. Neleri değerli bulduğumuz bu dünyadaki anlamımızı belirler.	1	2	3	4	5	6	7
6. Dünyanın kesin ve net bir düzeni vardır.	1	2	3	4	5	6	7
7. Hayatımın bir anlamı olduğunu düşünüyorum.	1	2	3	4	5	6	7
8. Ölüm, bizim hayat yolculuğumuzu anlamlandırır.	1	2	3	4	5	6	7
9. Hepimizin hayatının bir amacı vardır.	1	2	3	4	5	6	7
10. Hayatımın bir amacı olduğunu düşünüyorum.	1	2	3	4	5	6	7

APPENDIX 12 Study I Demographic Form

Doğum yılınız: _____

Cinsiyetiniz:

☐ Kadın

☐ Erkek

☐ Transgender

☐ Belirtmek istemiyorum.

Dini inancınız:

☐ Müslüman

☐ Hristiyan

☐ Musevi

☐ Diğer: _____

☐ Herhangi bir dini inancım yok.

APPENDIX 13 Study II Informed Consent Form

Sayın katılımcı,

Bu çalışma, Başkent Üniversitesi, Psikoloji Bölümü öğretim üyesi Prof. Dr. Doğan Kökdemir ve yüksek lisans öğrencisi Elif Öykü Us tarafından yürütülen bir tez çalışmasının parçasıdır. Bu çalışma kapsamında kişilik özellikleri, varoluş boyutları ve otantiklik arasındaki ilişki ölçülecektir. Vereceğiniz bilgiler kimlik bilgileriniz alınmadan tamamıyla gizli tutularak, yalnızca araştırmacılar tarafından, grup düzeyinde değerlendirilecektir. Yardımlarınız ve katılımınız için teşekkür ederiz.

Çalışmadan elde edilecek sonuçlar sadece bilimsel amaçlı olarak kullanılacaktır. Çalışmaya katılım tamamen gönüllülük esasına dayanmaktadır. Çalışmada herhangi bir rahatsızlık hissederseniz ya da çalışmaya devam etmek istemezseniz bu durumda deneyi yarıda bırakabilirsiniz. Araştırmacıya ilettiğiniz takdirde sizin o ana kadar doldurmuş olduğunuz kısım da analizlerden çıkarılacaktır. Veri toplama ve analiz sürecinin sonunda elde edilen bulgularla ilgili tüm sorularınız cevaplandırılacaktır.

Çalışma hakkında daha fazla bilgi almak için Elif Öykü Us (**eoykuus@gmail.com**) ile iletişim kurabilirsiniz.

Çalışmaya gönüllü olarak katıldığınızı kabul ediyor ve vereceğiniz bilgilerin bilimsel amaçlı kullanılmasını kabul ediyorsanız aşağıdaki kutucuğa tıklayarak bir sonraki sayfaya geçiniz.

☐ Kabul ediyorum.

APPENDIX 14 Study II Dasein Scale

Lütfen aşağıdaki soruları kendinize en uygun seçeneği seçerek yanıtlayınız. 1 "Kesinlikle katılmıyorum", 7 "Kesinlikle katılıyorum" anlamına gelmektedir.

Kesinlikle Katılmıyorum						**Kesinlikle Katılıyorum**
1	2	3	4	5	6	7

1.	Bir nesneye dokunduğumuzda hissettiklerimiz hepimiz için aynıdır.	1	2	3	4	5	6	7
2.	Gökyüzüne bakan herkes aynı şeyi görür.	1	2	3	4	5	6	7
3.	Bir renk herkes tarafından aynı tonda algılanır.	1	2	3	4	5	6	7
4.	Herkesin duyuları dünyayı birbirine benzer bir şekilde algılar.	1	2	3	4	5	6	7
5.	Yediğimiz yiyeceklerden aldığımız tatlar hepimiz için aynıdır.	1	2	3	4	5	6	7
6.	Bedenimdeki ani değişiklikleri fark etmekte iyiyimdir.	1	2	3	4	5	6	7
7.	Bedenimde olan değişiklikleri çabuk fark ederim.	1	2	3	4	5	6	7
8.	Vücudumda bir yara oluştuğunda bunu fark etmem uzun sürmez.	1	2	3	4	5	6	7
9.	Bedenimde yaşımın ilerlemesi nedeniyle oluşan değişiklikleri çabuk fark ederim.	1	2	3	4	5	6	7
10.	Vücudumun hangi durumlarda nasıl tepkiler vereceğini iyi bilirim.	1	2	3	4	5	6	7
11.	Başarıya giden yolun gerekliliklerinden bir tanesi de diğer insanlardan faydalanmaktır.	1	2	3	4	5	6	7
12.	Dünya insanların birbirlerinden faydalanmaları üzerine kuruludur.	1	2	3	4	5	6	7
13.	Bazen diğer insanları bir obje olarak görüyorum.	1	2	3	4	5	6	7
14.	Bir gruba ait olmanın en önemli şartı, o gruba tamamen uymaktır.	1	2	3	4	5	6	7
15.	İnsanların bir makineden farklı olmadığını düşünürüm.	1	2	3	4	5	6	7
16.	Kendimi tanıdığımı düşünüyorum.	1	2	3	4	5	6	7
17.	Kendimi iyi tanırım.	1	2	3	4	5	6	7
18.	Yapabileceklerim ve yapamayacaklarım konusunda sınırımı iyi bilirim.	1	2	3	4	5	6	7
19.	Sevdiğim ve sevmediğim şeyler sorulduğunda rahatlıkla cevap verebilirim.	1	2	3	4	5	6	7
20.	Beni ilgilendiren konularda rahatça karar verebilirim.	1	2	3	4	5	6	7
21.	Hayatımın bir anlamı olduğunu düşünüyorum.	1	2	3	4	5	6	7
22.	Hepimizin hayatının bir amacı vardır.	1	2	3	4	5	6	7
23.	Neleri değerli bulduğumuz, bu dünyadaki anlamımızı belirler.	1	2	3	4	5	6	7
24.	Hayatımın bir amacı olduğunu düşünüyorum.	1	2	3	4	5	6	7
25.	Dünyanın kesin ve net bir düzeni vardır.	1	2	3	4	5	6	7

Note. Items 1, 2, 3, 4 ve 5 measures extrovert umwelt; items 6, 7, 8, 9 ve 10 measure introvert umwelt; items 11, 12, 13 14 ve 15 measure mitwelt; items 16, 17, 18, 19 ve 20 measure eigenwelt; items 21, 22, 23, 24 ve 25 measure überwelt.

APPENDIX 15 Study II Rosenberg Self-Esteem Scale

Lütfen aşağıda verilen maddeleri dikkatlice okuduktan sonra size en uygun gelen seçeneği işaretleyiniz.

Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
1	2	3	4	5	6	7

1.	Kendimi en az diğer insanlar kadar değerli buluyorum.	1	2	3	4	5	6	7
2.	Bazı olumlu özelliklerim olduğunu düşünüyorum.	1	2	3	4	5	6	7
3.	Genelde kendimi başarısız bir kişi olarak görme eğilimindeyim.	1	2	3	4	5	6	7
4.	Ben de diğer insanların birçoğunun yapabildiği kadar bir şeyler yapabilirim.	1	2	3	4	5	6	7
5.	Kendimde gurur duyacak fazla bir şey bulamıyorum.	1	2	3	4	5	6	7
6.	Kendime karşı olumlu bir tutum içindeyim.	1	2	3	4	5	6	7
7.	Genel olarak kendimden memnunum.	1	2	3	4	5	6	7
8.	Kendime karşı daha fazla saygı duyabilmeyi isterdim.	1	2	3	4	5	6	7
9.	Bazen kesinlikle kendimin bir işe yaramadığını düşünüyorum.	1	2	3	4	5	6	7
10.	Bazen kendimin hiç de yeterli bir insan olmadığını düşünüyorum.	1	2	3	4	5	6	7

APPENDIX 16 Study II Mortality Salience Manipulation

Aşağıdaki iki madde, yakın zamanda geliştirilen yenilikçi bir kişilik değerlendirme aracı olarak oluşturulmuştur. Yapılan araştırmalar, yaşama dair duygu ve düşüncelerin kişilik hakkında çok önemli miktarda bilgi sağladığını göstermektedir. Aşağıdaki sorulara vereceğiniz yanıtlar, kişiliğinizin bazı boyutlarını değerlendirmek için analiz edilecektir. Lütfen, söz konusu maddeleri tam olarak cevaplayınız.

1. Lütfen, kendi ölümünüzü düşünmenin sizde uyandırdığı duyguları kısaca açıklayınız.

_____
_____
_____
_____
_____
_____
_____
_____

2. Lütfen, fiziksel olarak ölmekte olduğunuzda ve fiziksel olarak artık ölü olduğunuzda size ne olacağı konusundaki düşündüklerinizi olabildiğince açık bir biçimde yazınız.

_____
_____
_____
_____
_____
_____
_____
_____

APPENDIX 17 Study II Control Condition

Aşağıdaki iki madde, yakın zamanda geliştirilen yenilikçi bir kişilik değerlendirme aracı olarak oluşturulmuştur. Yapılan araştırmalar, yaşama dair duygu ve düşüncelerin kişilik hakkında çok önemli miktarda bilgi sağladığını göstermektedir. Aşağıdaki sorulara vereceğiniz yanıtlar, kişiliğinizin bazı boyutlarını değerlendirmek için analiz edilecektir. Lütfen, söz konusu maddeleri tam olarak cevaplayınız.

1. Lütfen, televizyon seyrettiğinizi düşünmenin sizde uyandırdığı duyguları kısaca açıklayınız.

_____
_____
_____
_____
_____
_____
_____
_____

2. Lütfen, televizyon izlediğinizde size fiziksel olarak ne olacağı konusundaki düşündüklerinizi olabildiğince açık bir biçimde yazınız.

_____
_____
_____
_____
_____
_____
_____
_____

APPENDIX 18 Study II Positive and Negative Affect Scale

Bu ölçek farklı duyguları tanımlayan birtakım sözcükler içermektedir. Lütfen aşağıdaki duyguları değerlendirirken şu anda hissettiklerinize göre her duyguya puan veriniz. Puanlama için aşağıdaki ölçeği kullanınız.

1	**2**	**3**	**4**	**5**	**6**	**7**

Çok az veya hiç   Çok
fazla

____1. İlgili   ____13. Asabi

____2. Sıkıntılı   ____14. Uyanık

____3. Heyecanlı   ____15. Utanmış

____4. Mutsuz   ____16. İlhamlı

____5. Eğlenceli   ____17. Sinirli

____6. Suçlu   ____18. Kararlı

____7. Ürkmüş   ____19. Dikkatli

____8. Rahatsız   ____20. Tedirgin

____9. Hevesli   ____21. Acıma

____10. Gururlu   ____22. Korkmuş

____11.Güçlü   ____23. Aktif

____12. Düşmanca

APPENDIX 19 Study II Death-Thought Accessibility

Lütfen aşağıdakileri, kelime oluşturacak şekilde boşluklardaki harfleri doldurarak tamamlamaya çalışınız. Her boşluğa bir harf gelmesi gerekmektedir.
Lütfen aklınıza gelen ilk kelimeyi yandaki satıra yazınız.
Teşekkürler.

1. _ E _ E N = _____

2. _ _ Ü M = _____ _____

3. _ Ö M _ E K = _____

4. M E _ A _ = _____

5. _ _ P R A K = _____

6. T A _ _ T = _____

7. _ E _ A Z _ = _____

APPENDIX 20 Study II Authenticity Scale

Lütfen aşağıdaki soruları 1 ile 7 arasında, kendinize uygun bir şekilde puanlayınız. 1 "Kesinlikle Katılmıyorum", 7 "Kesinlikle Katılıyorum" anlamına gelmektedir.

	Kesinlikle Katılmıyorum						Kesinlikle Katılıyorum
	1	2	3	4	5	6	7

1.	Kişinin kendisi olmasının popüler olmasından daha iyi olduğunu düşünüyorum.	1	2	3	4	5	6	7
2.	Gerçekten içimde ne hissettiğimi bilmiyorum.	1	2	3	4	5	6	7
3.	Başkalarının görüşlerinden çok fazla etkilenirim.	1	2	3	4	5	6	7
4.	Genellikle başkalarının bana yapmamı söyledikleri şeyleri yaparım.	1	2	3	4	5	6	7
5.	Her zaman başkalarının benden beklentilerini yerine getirmem gerektiğini hissederim.	1	2	3	4	5	6	7
6.	Diğer insanlar (başkaları) beni çok etkiler.	1	2	3	4	5	6	7
7.	Kendimi yeteri kadar tanımadığım hissine kapılıyorum.	1	2	3	4	5	6	7
8.	Her zaman inandığım şeylere sadık kalırım.	1	2	3	4	5	6	7
9.	Birçok ortamda olduğum gibi davranırım.	1	2	3	4	5	6	7
10.	Kendimi gerçek benden uzak hissediyorum.	1	2	3	4	5	6	7
11.	Değerlerime ve inançlarıma uygun olarak yaşarım.	1	2	3	4	5	6	7
12.	Kendime yabancılaştığımı hissediyorum.	1	2	3	4	5	6	7

Note. Items 1, 8, 9 and 11 measure authentic living; items 2, 7, 10, and 12 measure self-alienation; and items 3, 4, 5, and 6 measure accepting external influence.

APPENDIX 21 Study II Demographic Form

Doğum yılınız: _____

Cinsiyetiniz:

☐ Kadın

☐ Erkek

☐ Transgender

☐ Belirtmek istemiyorum.

Dini inancınız:

☐ Müslüman

☐ Hristiyan

☐ Musevi

☐ Diğer: _____

☐ Herhangi bir dini inancım yok.

APPENDIX 22 Confirmatory Factor Analysis Results of Dasein Scale

Confirmatory Factor Analysis of the Dasein Scale

Data from 267 participants was collected via Qualtrics to conduct confirmatory factor analysis (CFA) of the Dasein Scale. However, 62 participants were removed from the data due to missing items, and one participant was detected as a multivariate outlier and was removed as well. Thus, the analyses were conducted on 204 participants whose average age was 30 (142 female, 58 male, 4 who wished not to specify their gender). One hundred and ten of these participants reported themselves as Muslims, 77 participants stated that they did not believe in any religion, and 17 participants stated that they believed in other religions which was not specified in the demographic form.

In the first phase of CFA, 5 factor model was tested. The initial model fit was found to be, χ^2 (265, $N = 204$) = 525.53, χ^2/sd = 1.983, $p < .001$. The χ^2/sd value was found to be acceptable, implicating a good model fit. GFI, CFI and RMSEA values were found to be .83, .87, and .07 respectively. While RMSEA value was below .08, indicating a good model fit, GFI and CFI levels were not satisfactory. Thus, model indices were considered.

The errors of "Sevdiğim ve sevmediğim şeyler sorulduğunda rahatlıkla cevap verebilirim" and "Beni ilgilendiren konularda rahatça karar verebilirim" items were correlated in accordance with model indices, and two models were compared to one another with a chi-square difference test; the new model was found to be significantly better, $\chi^2_{\text{difference}}$ (1, $N = 204$) = 27.815 $p < .001$. GFI, CFI and RMSEA values were found to be .84, .89, and .07 respectively. While the RMSEA value was still under the acceptable levels, GFI and CFI values were still not above the desired level. Thus, the errors of "Bir nesneye dokunduğumuzda hissettiklerimiz hepimiz için aynıdır" and "Gökyüzüne bakan herkes aynı şeyi görür" items were correlated in accordance with model indices. The new model was found to be significantly better, $\chi^2_{\text{difference}}$ (1, $N = 204$) = 21.781 $p < .001$. GFI, CFI and RMSEA values were found to be .85, .90, and .06 respectively. While CFI and RMSEA values indicated a good model fit, CFI value was below the suggested level. Thus, errors of "Bir gruba ait olmanın en önemli şartı o gruba tamamen uymaktır" and "İnsanların bir makineden farklı olmadığını düşünürüm" were correlated in accordance with model indices. the new model was found to be significantly better, $\chi^{2\text{difference}}$ (1, $N = 204$) = 15.233 $p < .001$. GFI, CFI and RMSEA values were found to be 85, .90, and .06 respectively.

Table 1. Values of Model Indices

Model	χ^2	sd	χ^2/sd	GFI	CFI	RMSEA
5 Factor Model	525.531	265	1.983	.830	.872	.070
5 Factor Model (1 error correlation)	497.716	264	1.885	.840	.885	.066
5 Factor Model (2 error correlations)	475.935	263	1.810	.847	.895	.063
5 Factor Model (3 error correlations)	460.702	262	1.758	.852	.902	.061

All in all, the confirmatory factor analysis suggests that the model had a good fit in terms of RMSEA, χ^2/sd and CFI levels. However, the mitwelt subscale is strongly suggested to be revised.

Figure 1. The Structure of the Five Factor Model of the Dasein Scale

Table 2. Confirmatory Factor Analysis Results of the Five Factor Dasein Scale

Model		β	t	SE
Extrovert Umwelt	Bir nesneye dokunduğumuzda hissettiklerimiz hepimiz için aynıdır.	.39	-	-
	Gökyüzüne bakan herkes aynı şeyi görür.	.42	4.71***	.18
	Bir renk herkes tarafından aynı tonda algılanır.	.54	4.23***	.40
	Herkesin duyuları dünyayı birbirine benzer bir şekilde algılar.	.68	4.52***	.42
	Yediğimiz yiyeceklerden aldığımız tatlar hepimiz için aynıdır.	.75	4.55***	.43
Introvert Umwelt	Bedenimdeki ani değişiklikleri fark etmekte iyiyimdir.	.85	-	-
	Bedenimde olan değişiklikleri çabuk fark ederim.	.93	17.21***	.06
	Vücudumda bir yara oluştuğunda bunu fark etmem uzun sürmez.	.70	11.28***	.07
	Bedenimde yaşımın ilerlemesi nedeniyle oluşan değişiklikleri çabuk fark ederim.	.74	12.30***	.07
	Vücudumun hangi durumlarda nasıl tepkiler vereceğini iyi bilirim.	.69	11.23***	.07
Mitwelt	Başarıya giden yolun gerekliliklerinden bir tanesi de diğer insanlardan faydalanmaktır.	.70	-	-
	Dünya insanların birbirlerinden faydalanmaları üzerine kuruludur.	.86	5.90***	.19
	Bazen diğer insanları bir obje olarak görüyorum.	.36	4.52***	.10
	Bir gruba ait olmanın en önemli şartı, o gruba tamamen uymaktır.	.25	3.21**	.09
	İnsanların bir makineden farklı olmadığını düşünürüm.	.16	1.98*	.09
Eigenwelt	Kendimi tanıdığımı düşünüyorum.	.91	-	-
	Kendimi iyi tanırım.	.96	18.99***	.05
	Yapabileceklerim ve yapamayacaklarım konusunda sınırımı iyi bilirim.	.58	9.38***	.07
	Sevdiğim ve sevmediğim şeyler sorulduğunda rahatlıkla cevap verebilirim.	.51	7.86***	.07
	Beni ilgilendiren konularda rahatça karar verebilirim.	.46	6.89***	.08
Überwelt	Hayatımın bir anlamı olduğunu düşünüyorum.	.87	-	-
	Hepimizin hayatının bir amacı vardır.	.78	13.34***	.07
	Neleri değerli bulduğumuz, bu dünyadaki anlamımızı belirler.	.48	6.92***	.07
	Hayatımın bir amacı olduğunu düşünüyorum.	.90	15.78***	.07
	Dünyanın kesin ve net bir düzeni vardır.	.34	4.74***	.09

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