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**THEORETICAL ADAPTATION OF SEHNSUCHT (LIFE LONGING) TO  
ANOTHER CULTURE: INTEGRATING KÜSE (ÖZLEM) IN  
CULTURAL WELL-BEING**

**BY**

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## ÖZET

**KANDEMİR, Fatma Cansel. Sehnsucht'un (Yaşam Özlemleri) Başka Bir Kültüre Teorik Adaptasyonu: Küse'yi (Özlem) Kültürel İyi Oluşla Bütünleştirmek. Başkent Üniversitesi, Sosyal Bilimler Enstitüsü, Sosyal Psikoloji Tezli Yüksek Lisans Programı, 2023.**

Bu çalışma, Sehnsucht (yaşam özlemi) kavramının Türkçedeki karşılığını küse- (Özlem) tanıtarak yaşama dair özlemlerin ağırlıklı olarak kuramsal uyarlamasını yürütmüştür. Çalışmada, özlemin kültürel ve psikolojik boyutlarını analiz etmek için nicel verilerden yararlanılmıştır. Araştırma, anketler ve açık uçlu sorular aracılığıyla, özlem yapısını Türk kültürel bağlamında ölçmeyi amaçlamaktadır. Sehnsucht'un kendi kültürlerindeki bireylerin psikolojik iyi oluşlarında ve yaşam doyumlarında önemli roller oynadığı öne sürülmüştür. Özlemin faktör yapısının ve teorik olarak ilişkili olması beklenen değişkenlerle ilişkisinin incelenmesi için %77.6'sı kadın ( $N = 239$ ), %21.1'i erkek ( $N = 65$ ) olan ve toplamda 308 kişiden oluşan örneklemin sunduğu verilerden yararlanılmıştır. Katılımcıların yaşları 20 ile 75 arasında değişmekte olup yaş ortalaması 32.30'dur ( $SD = 13.73$ ). Temel Bileşenler Analizi sonucunda, dört faktörlü yapı uygun bulunmuştur. Bu çalışma, ruh sağlığı, iyilik hali ve kültürler arası psikoloji alanlarında politika yapıcılar ve uygulayıcılar için değerli bilgiler sağlayabilecek özlem yapısının adaptasyonu için ilk adımı oluşturmaktadır. Kültürel temelli bu kavramları kabul ederek ve refah müdahalelerine entegre ederek, çeşitli kültürel geçmişlere sahip bireyler için yaşamsal çıktıları geliştirebilecek ve etkili yaşam yönetimini teşvik edebilecek kültürel açıdan daha duyarlı ve etkili stratejiler tasarlamak mümkün hale gelir.

**Anahtar Kelimeler:** yaşam özlemi, iyilik hali, motivasyon, yaşam boyu gelişim, yaşam yönetimi

## ABSTRACT

**KANDEMİR, Fatma Cansel. Theoretical Adaptation of Sehnsucht (Life Longing) to Another Culture: Integrating Küse (Özlem) in Cultural Well-Being. Başkent University, Institute of Social Sciences, Master's of Social Psychology with Thesis, 2023.**

This study mainly carried out the theoretical adaptation of Sehnsucht (life longings) while introducing the Turkish equivalent Küse (özlem). In the study, quantitative data were used to analyze the cultural and psychological dimensions of life longings. The research aims to measure the construct of Sehnsucht in the Turkish cultural context through questionnaires and open-ended questions. It is proposed that Sehnsucht play important roles in the psychological well-being and life satisfaction of individuals living in their own culture. In order to examine the factor structure of longing and its relationship with the variables that are theoretically expected to be related, the data presented by the sample consisting of a total of 308 people, 77.6% of whom were female ( $N = 239$ ) and 21.1% of whom were male ( $N = 65$ ), were utilized. Participants' age ranged between 20 and 70, with mean age of 32.30 ( $SD = 13.73$ ). As a result of Principal Components Analysis, the four-factor structure was found to be appropriate. This study constitutes a first step towards the adaptation of the life longing construct which could provide valuable information for policy makers and practitioners in the domains of mental health, well-being and cross-cultural psychology. By accepting these culturally-based concepts and integrating them into welfare interventions, it becomes possible to design more culturally sensitive and effective strategies that can improve life outcomes and promote efficient life-management for individuals from diverse cultural backgrounds.

**Keywords:** life longings, well-being, motivation, lifespan development, life-management

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# 1. INTRODUCING SEHNSUCHT

The human experience is multifarious when cultural variation, as well as individual variation, is added. The human experience is deemed valenced, be it nice and sweet or dark and bitter, achy at times, or both. Subjective experience is deemed important when it comes to the quality of our lives (e.g., Csikszentmihalyi, 2014). An experience referring to a “deep, painful longing for someone, something (being devoid of, distant)” (i.e., the dictionary definition of Sehnsucht, Duden, n. d.) was introduced to psychology within the developmental framework by Scheibe, Freund and Baltes (2007, also Scheibe, 2005).

The “Sehnsucht” is deep-seated in German literature and arts. Schubert composed several lieds with the theme Sehnsucht, some of which were influenced by the story of Mignon in Goethe’s Wilhelm Meister’s Apprenticeship (Doktorchik, 2011). On the other hand, Novalis’s Heinrich von Ofterdingen (1802/2014) portrays the instructive journey of a young poet-to-be who has seen a blue flower in his dream. The German Romantic Era is characterized by this blue flower introduced by Novalis (Boyesen, 1892). Blue Flower symbolizes an intense longing for the ideal one, which results in “dissatisfaction with every form of happiness which the world has to offer.” (p.324). The Romantic Era's longing and yearning themes are associated with human beings’ always becoming and developing but never completing (Gish, 1964). Young Heinrich wanders, meets people and advances new interests, and gets filled with new desires along the journey. Striving, or being on the road, is muchly valued in Romanticism (Lovejoy, 1941).

The romantic journey aims to reach the personal or national/historical good times, all of which hold valuable qualities within themselves (Gish, 1964). Accordingly, the tale section of Heinrich von Ofterdingen realizes the longed-for utopia; the West and the East, and the seasons come together (Cankorel, 2011). As is the case for this fictional world, the idea of utopia closely concerns the betterment of the society we live in. In this regard, Basso and Krpan (2020) developed a new scale named “Utopian Impulse” that contains items regarding the motivation of social change for the well-being of all. The scale was found to be positively correlated with approach temperament, sensation seeking, and both dimensions of hope.

There is also a first-hand narrative of the experience of Sehnsucht provided by the author, Clive Staples Lewis. Part of the English-written sources about Sehnsucht concern Lewis’s

Sehnsucht (e.g., Carnell, 1960; Crawford, 2015). He sincerely presented his inner journey in his autobiographical book named *Surprised by Joy* (Lewis, 1955/2012). *Surprised by Joy* is about a human being's search for something bigger beginning from an early age, something believed to be the experience itself at first but soon realized that it is transcendent. The experience gave direction to Lewis's life and preceded his conversion to Christianity later in life. For Lewis, the presence of an insatiable desire in humans' experience set serves as a basis for the existence of another world in which this particular desire can be met (see Lewis, 2001). In this regard, Sehnsucht leads the way to one's "true country" (p. 137). It is also possible to find traces of Sehnsucht in Lewis' fictional works, including *Narnia Chronicles* (Frye, 2018; Spohn, 2019). When Lucy and others engage in an adventure, it were the moments of longing that continually direct them toward Aslan who represents God.

### 1.1. Word Definition and Etymology

DWDS takes the word apart as *sehnen* and *Sucht*. The verb *sehnen* translates to English as "to long, yearn (for)" and the noun *Sucht* means "passion, mania, rage; sickness, disease; *fallende* epilepsy." (Barker & Homeyer, 1946). *Sucht* also can refer to addiction (Calderwood-Schnorr et al., 1985; Klatt & Golze, 1953). These components of the word create the contradictive flavor of *Sehnsucht*.

The word *Sehnsucht* ranks at the value of 3 in the Word Frequency Scale (from 0 = *rare* to 6 = *often*, according to DWDS statistics (n. d.)). Nonetheless, German speakers have several other words corresponding to desire. Open Thesaurus (n.d.) provides three different synonym groups for the word *Sehnsucht*. The first group of synonyms contains words denoting desire but also need (i.e., *Bedürfnis*), hunger or greediness (i.e., *Gier*), or thirst (i.e., *Durst*) (Cambridge Dictionary, n.d.). This group of synonyms is both colloquial and figurative. The second group of synonyms mainly includes compound words made with the word *heart*; one of them is *Herzenswunsch*, translates as "heart's desire; dearest wish" (Langenscheidt, n.d.).

On the etymology of *Sehnsucht*, temporally most near form *sensuht* is traced back from Middle High German, referring "tormenting, painful disease" (DWDS, n.d.). Middle High German adjective *senesiech* refers to "sick with painful desire". The roots of the verb *sehnen*

also reaches out Middle High German with *senen* means “to grieve, to bear loving or painful desires”.

The Oxford-Duden German Dictionary defines *Sehnsucht* as “longing; yearning” and “long or yearn to see somebody”. Langenscheidt’s online German-English Dictionary (n.d.) adds “pining, craving, hankering, desire” and provides translations of wistfulness, nostalgia, aspiration, and languishing that *Sehnsucht* can refer to depending on context. Researchers in psycholinguistics also note contextualized use of the word, that it can mean passionate aspiration, intensive attraction, burning need, wish, hope, and longing (see Mizin & Ovsienko, 2020). Scheibe and colleagues (2007) coined the term to psychology as “life longing”. The American Heritage Dictionary (n.d.) defines *longing* as “a strong persistent yearning or desire, especially one that cannot be fulfilled”.

Both the words/phrases of “*şiddetli arzu*” and “*özlem*”, meaning “*severe desire*” and “*missing (someone or something)*” respectively, takes part as sound Turkish translations of *Sehnsucht* in several dictionaries (e.g., Steuerwald, 1987; Ülkü, 2006). Contemporary English-German-Turkish Dictionary (Boztaş & Coşkun, 1998) gives the noun *Sehnsucht* as yearning and *arzu*, *özlem*, or *hasret*; whereas it also gives the adjective *sehnsüchtig* as wistful in English, and *arzulu* or *istekli* in Turkish. *İştiyak*, denotes both missing and strong desire (TDK, n.d.). *Hasret* which is derived from Arabic language is also a common translation and is an old synonym of *özlem*. Kubbealtı Lügatı (n.d.) gives the noun *hasret* as “the desire for something that has been separated or missed, the desire to see and meet again, longing, missing, craving”. However, not all possible equivalents of *Sehnsucht* are commonly used in contemporary Turkish.

### 1.1.1. The verb “küse-”

Different forms of the verb *küse-* have been observed in written heritage. Reaching back to our ancestors’ words denoting emotions, Soydan and Özkan (2021) classify *küse-* as a verb denotive of wish. Two lines from *Kutadgu Bilig* (which means “Knowledge That Gives Happiness”) were translated as “then you long for youth and regret, but the last regret does not help, the word is over”.

On the other hand, the use of the word in a Buddhist source is especially intriguing. A form of the verb *küse-* (i.e., “*küsençigsizin*”) was observed in a Uighur poem with reference to

desire. Tekin (1986) describes the poem as an unprecedented one among Buddhist poems. One stanza of the poem translates as “In the beautiful mountains that loom, in secluded places suitable for the heart/In thick and dense willows and bubbling pools/At first, where the eye is stripped of all senses, where everything seems to be visible and known/He should find peace without any desire, in such places!”

It is possible to see in this brief stanza the common Buddhist view toward desire. However, as there is not one single Buddhist school, there is also no single type of desire in Buddhism. Yet, both the approaching and avoiding types of desires (denoted by *raga*, and *dosa*) are unfavorable such that it necessitates distancing from both and achieving peace of mind (Webster, 2004). Similarly, all three types of craving denoted by the term *trṣṇā* are held responsible for the unsatisfactory state of suffering (i.e., *dukkha*, Lama & Chodroni 2018). Craving may lead to clinging to pleasures, views, rules, and the unitary self-notion, as a result.

Within the Buddhist framework of thought, feelings, and desires like *Sehnsucht* should be eliminated for achieving Nirvana. Another related thought here is Nietzsche’s teaching toward our fates, namely *amor fati*. With links to ideals, dreaming of possibilities may set us back to love our own fates (Domino, 2012). The notion also denotes that we should love our individual lives even if this particular life will not bring within developments predicted for future human beings or the realization of all the developmental capabilities predetermined for us (Gellens, 2021).

## 1.2. Defining *Sehnsucht*

The psychological examinations of the experience of longing prior to the current conceptualization by Scheibe and colleagues contain different perspectives (e.g., Palaian, 1993; Belk et al., 2003). In an attempt to define longing, Holm (1999) adopts three different approaches. As a secondary emotion, longing can consist of different combinations of primary emotions (e.g., love and sadness) which allows different kinds of longings. The second approach identifies levels of longing, which contain more or less amounts of sadness and love (i.e., differing in valence) which allows an assessment for the individual. In the third model, longing can be analyzed in three dimensions depending on its (a) focus, (b) specificity, and (c) activity. Elements of these dimensions, as well as primary emotions, are found in a reanalysis of the

interviews with children (Holm et al., 2000). Longing comes prominence as complex in this view.

Based on theoretical accounts of empirical examinations of longing and Sehnsucht, Scheibe (2005) defined Sehnsucht as “recurring mental representation of desired alternative realities of life that are remote or unattainable” (p. 8). The alternative to current pathways is seen as more complete in some way. Four points become prominent in the definition of life longings (Scheibe, 2005): (a) a general state of discontentment about the personal present in which people also acknowledge alternative realities, (b) being a feeling concerning overall life, (c) endurance and recurrence, and (d) remoteness of the life longing object.

### **1.2.1. Core characteristics of Sehnsucht**

Scheibe, Freund, and Baltes (2007) specified six core components of this multidimensional and multidirectional concept within the lifespan developmental framework. The first characteristic of personal utopia refers to individuals’ idealized, alternative depictions of life. Contrast is created by the idealized image of the desired state and the imperfect present (Scheibe, 2005). This leads to life longing to qualify as a counterfactual emotion (Scheibe & Epstude, 2015). One’s idea of ideal life may be socially shaped or affected by general cultural veins (Scheibe & Freund, 2008).

The second characteristic, the sense of incompleteness, which can also be an antecedent of Sehnsucht (Scheibe, 2005), requires individuals to feel a deficiency in something crucial. The incompleteness of human life (Baltes, 1997), as well as selective requirements (Heckhausen, 1999) throughout the lifespan both resonates in the concept of life longing. Felt incongruency between the present state and the idealized state is also a part of this characteristic (Scheibe, 2005). With the accompanying sense of incompleteness, personal utopia constitutes the dynamic aspect of the construct of Sehnsucht (Scheibe, Freund, & Baltes, 2007). Feeling that life is incomplete is postulated to be prompting individuals together with a personal utopia. Sense of incompleteness is also where Sehnsucht relates to wisdom (Scheibe & Kunzmann, 2020).

Life longings’ not being focused on a one-time zone constitutes its third main characteristic (Scheibe, 2005; Scheibe, Freund, & Baltes, 2007). One of the past, present, or future time zones is likely to dominate the experience; nevertheless, it is assumed that it always

contains all of them, more or less (Scheibe, 2005). On the empirical side, Kotter-Grühn (2008) found that life longing to have children was uniquely predicted by at least five years past intensity of the child-wish and the future intensity of the child-wish. Past, present, and future intensity of wish for children also predicted five of the six criteria of life longings on the nomothetic part.

Sehnsucht's emotional component cannot be classified as purely positive or negative. The fourth dimension of Sehnsucht is it is being emotionally ambivalent, the so-called bittersweet experience (Scheibe, Freund, & Baltes, 2007). Because of the sweetness of future expectations, one feels some joy, but the unattainability of the objects of Sehnsucht overshadows this sweet feeling. One of either affect can overbear or be balanced in the overall experience (see Holm, 1999).

The fifth characteristic is termed reflecting and evaluating one's life (Scheibe, 2005; Scheibe, Freund, & Baltes, 2007). Not only remembering certain events but also reflecting on them to find patterns, reasons for doing particular behavior, and looking for ways of improvement is an important part of lifespan development. (Staudinger, 2001). Congruent with this, Sehnsucht should be activated when individuals reflect on their own lives and realize the so-called incompleteness of human life (Scheibe, 2005). Also, the experience of Sehnsucht causes individuals to engage in questions about their lives and looking for better.

The sixth and last feature of Sehnsucht is symbolic richness, capturing that the object of each life longing actually stands for something, and represents something (Scheibe, 2005; Scheibe, Freund, & Baltes, 2007). The desire for a different period in one's life or for a different place that is distinct from the current one was exteriorized in the consumer's desires for certain goods (Belk et al., 2003). It purports that a mere wish is not a mere wish, but rather indicates some bigger need or desire in life.

In addition to these six basic structural characteristics that constitute the core of the Sehnsucht, the authors also proposed additional characteristics of content, function, salience, and controllability. These additional features of Sehnsucht will be reviewed next.

### **1.2.2. Other characteristics of Sehnsucht**

First characteristic of the content of personalized utopias are expected to be tended to be concrete or vague (Scheibe, 2005). One life longing may contain multiple contents (see also

Gerdin, 2013). On the other hand, some content of life longings may not be readily disclosed. 35% of participants in Scheibe's study (2005) reported one or more such life longings. Several interaction effects were revealed for Sehnsucht contents (Kotter-Grühn, Wiest, Zurek, Scheibe, 2009; Scheibe et al., 2011). One may speculate that these interaction effects may be due to that society may not provide the same structure (in terms of socio-structural constraints, Heckhausen, 1999) for every domain of life for a given culture and time period. Partnership-related life longings seem more prototypical in terms of life longing characteristics (Kotter-Grühn, Wiest, Zurek, & Scheibe, 2009).

Life longings are proposed as serving critical functions to the organism's development. The second feature of Sehnsucht independent from its structural quality is its functionality. The proposed functionality of Sehnsucht is twofold: (a) giving direction to one's life, and (b) regulating loss (Scheibe, 2005; Scheibe, Freund, & Baltes, 2007). Importantly, both of the functions serve through imagination (Scheibe, 2005). The first function of directionality allows people to find their way with the help of imagined alternative states (Scheibe, 2005). This function implies that utopic representations may not always lead to inaction. Directionality allows a relationship between the constructs of goals and life longings but constitutes only one way of this likely relationship. With the directionality function, Sehnsucht may lead us to select our goals and behaviors.

Besides selectivity, human beings also must deal with possible failures along the way (Heckhausen, 1999). The second function of managing nonrealizability and regulation of loss becomes involved at this juncture. Using the imagination again, Sehnsucht may provide us with an illusory sense of completeness. In this branch, Sehnsucht is proposed as a strategy useful in the process of goal disengagement (Scheibe et al., 2011). Whereas life longings give direction to life as long as individuals perceive control over their realization, the proper management of nonrealizability is considered to be depending rather on control over the experience.

Accounts of Sehnsucht-specific control perceptions are based on both emotion control and the integrative account of Skinner (1996). As a result, the controllability of Sehnsucht possesses two dimensions: (a) control over the realization, and (b) control over the experience itself. Perceived control of how likely it is to attain the object of Sehnsucht depends on means-ends beliefs as well as agent-means beliefs (Skinner, 1996). Control over the experience itself is based on emotion-regulation accounts (Gross, 1999). Accordingly, control over the longing

experience refers to the “ability to influence the onset, course, and ending of longing episodes” (Scheibe, 2005, p. 20). Finally, the intensity, duration, frequency, and centrality of the experience are headed under the salience of Sehnsucht.

### **1. 3. Sehnsucht and Development**

Life longings are proposed mainly as a developmental concept, with age-related differences and critical functions to the organism’s development. Accordingly, young adults’ and older adults’ life longings are not expected to be the same both in terms of content and several other characteristics, because young adults have more time (Scheibe, 2005). Older adults’ content of life longings includes more religiosity, family, politics, and physical well-being compared to younger adults (Mayser et al., 2008).

The general framework when conceptualizing characteristics of life longing are the lifespan approach (Scheibe, 2005). Accordingly, several notions of lifespan psychology (Baltes, 1987) carry implications for life longings. Content of the life longings are expected to change, and life longings are expected to be elaborated when faced with incompleteness and imperfection of life. That life includes both gains and losses resonates in life longings as such selection-related issues can cause the development of a life longing. But the functionality of life longing also provides a way to cope with the gain-loss dynamic. Life longings’ different facets including structure, content, salience, controllability, and functionality represent the concept’s multidimensionality. On the other hand, differential functions depending on age represent its multidirectionality. Finally, age-graded, history-graded, and non-normative influences are possible factors that can influence different dimensions of a life longing, congruent with the contextualism proposition.

In addition to that, the functionality of Sehnsucht is postulated to be differing depending on the developmental stage (Scheibe, Freund, & Baltes, 2007). The adaptive strategy for a particular age group is expected to be nonadaptive for another age group (Scheibe & Epstude, 2015). On the developmental consequences of Sehnsucht, the most emergent consequences are its two functions (Scheibe, 2005). But in the long-term, Sehnsucht should also open the possibility of well-being.

## **1.4. Life Longings and Other Concepts**

It may be that desiring something not fully attainable and that carries a distance from the subject is a common human experience, as mentioned in the works of humanities. With respect to this, missing someone is the most central characteristic of the feeling of *saudade*, found in a prototype analysis (Neto & Mullet, 2014). *Saudade* also possesses bittersweet emotional qualities and temporal extension comparable to life longings. Similarly, longing/yearning, and wanting to return to the past are two of the central features of nostalgia (Hepper et al., 2012).

It is important to know the conceptual differences between *Sehnsucht* and its near constructs. Life longings are theoretically different from several concepts including goals, possible selves, ideal selves, wishes, regret, hope, daydreams, and free future fantasies (Scheibe, 2005). Life longings hold differential value when compared to each concept. For example, possible selves (Markus & Nurius, 1986) differ from life longings in lack of ambivalence, tritime focus, and idealization. It is theoretically possible that specific forms of state life longings correspond with other mental experiences. Life regret and life longings share several characteristics such as both being counterfactual emotions, both serving self-regulatory functions, and felt accompanied by negative emotions (Scheibe & Epstude, 2016). However, their fundamental focus differs along with emotional ambivalence and concreteness. Next, life longings' differences to goals will be reviewed.

### **1.4.1. Goals**

Elliot and Fryer (2008) extracted basic characteristics of goal constructs based on more than a centenarian psychological theorization. According to this extraction, goals are cognitively represented, direct behavior in terms of approach and avoidance, hold an object and focus on the future (p. 244). In addition to that, being committed to action is key to goal concepts.

Both constructs of life longings and goals refer to mental representation, but *Sehnsucht* presents a more complex experiencing. Perhaps the most distinguishing difference of life longings to goals is their tritime focus (Scheibe, Freund, & Baltes, 2007). Goals are rather restricted in their temporal focus compared to life longings that can be past, present, or future-oriented (Scheibe et al., 2008). Content of life longings can include past developmental themes as well as current developmental concerns as has been proposed by Scheibe, Freund, and Baltes

(2007). Empirical findings by Kotter-Grühn (2008) support this proposed temporal focus difference, particularly for the intensity of personal wishes.

Mayser and colleagues (2008) compared goals and life longings in terms of cognitive, emotional, and behavioral aspects. Goals are seen as more based on human will in terms of choosing of certain goal and also disengagement from it, compared to life longings. They are also perceived as more attainable. Regarding the controllability of the realization of goals and life longings, goals gained higher scores on both knowledge and availability of means for fulfilling the desire, compared to life longings. Although both concepts are rated as equally time-extended, life longings are more past-focused than goals. Symbolic quality and concreteness of life longings and goals did not differ, however.

Individuals can simultaneously define a goal and life longing (see Kotter-Grühn, 2008, and Mayser et al., 2008). The relationship between these two constructs is proposed as a two-way transformation that can occur, either from goals to life longings (Scheibe & Freund, 2008) or from life longings to goals (Scheibe, Freund, & Baltes, 2007). The likely transformation serves some self-regulatory purpose. The proposed functionalities concern this self-regulation and may serve through the transformation between goals and life longings. A life longing has the potential to direct action only if it transforms into a more concrete goal (Scheibe & Epstude, 2015). Otherwise, it is not thought to be prompting behavior by itself. Directionality given by the life longings is assumed to be more higher-order compared to the goals.

## **2. MOTIVATION AND WELL-BEING**

### **2. 1. Motivation and Self-Regulation**

Self-regulation is a lifelong process. Individuals shape their own development through intentional acts (Brandtstädter et al., 1999). Goals are one of the instruments people use when directing their life and development. And yet, there are other constructs that refer to desired states, such as free future fantasies (Oettingen, 1999). We are not always ready to turn our free fantasies into goals at a given time. However, given the limited time span of human life, it becomes critically important to self-regulate in order to achieve a desired life. Motivation and action aim at life-course, in this respect (see Heckhausen et al., 2010).

According to the Two-Process Model of Intentional Self-Development (Brandtstädter et al., 1999; Brandtstädter & Rothermund, 2002; Brandtstädter, 2006), individuals adopt two different modes to achieve a desired outcome and reduce the self-discrepancy. In the assimilative mode, individuals aim at changing the situation to reduce discrepancy, whereas in the accommodative mode, they revise and change their goals and standards. During the assimilative mode, individuals maintain the pursuit of a certain goal through intentional acts (Brandtstädter, 2006). On the other hand, accommodative activities are characterized as flexible such that individuals regrade their goals or evaluation standards. Goal disengagement is placed at the end of the accommodative stage. Individual well-being is related to passing to the accommodative mode when required. If goals and standards cannot be updated even in the presence of decreased action resources and increased situational constraints, helplessness, and depression are anticipated (Brandtstädter et al., 1999). With the second function, life longing is considered a type of accommodative coping by Scheibe (2005). However, life longing's crucial role may also be in the intermediate level between the assimilative and accommodative stages.

According to the action-theoretical specification of the Selection Optimization and Compensation Model (Freund et al., 1999), selection refers to choosing among goals, whereas optimization and compensation require the use of means to achieve one's goal. In congruent with this, selection may cause life longings to emerge, and life longings may benefit individuals in selecting goals and compensating for lost options (Scheibe, 2005). Both occurring via imagination; selection, and compensation contribute to development. In this manner, the three

strategies of life management underlie both the emergence and the basic functioning mechanism of Sehnsucht.

Another theoretical framework found upon the rich work of Baltes and Baltes (1990), also integrates the Model of Optimization in Primary and Secondary Control (OPS, Heckhausen & Schulz 1993) with the Action Phase Model (Heckhausen, 1999). Different control strivings and strategies are defined within this framework. Whereas primary control is about controlling the environment, secondary control striving concerns controlling one's internal state. Adding the selective and compensatory activities to the equation, four different strategies are defined. Accordingly, the strategies of selective primary control, selective secondary control, compensatory primary control, and compensatory secondary control are adopted in different phases of goal-related activity. The loss regulation function of life longings is compatible with the secondary control striving by the imaginary substitute of the object of desire (Scheibe, 2005). Attaining the object in imagination substitutes for actual attainment.

## **2. 2. Motivation and Well-Being**

One dominant conceptualization of well-being consists of frequent positive affect, less frequent negative affect, and life satisfaction (Diener, 2000; Oishi et al., 2020). Scholars in the so-called subjective well-being research focus on individuals' own evaluations of their lives in both affective and cognitive terms.

The research on well-being is divided into hedonic well-being and eudaimonic well-being (e.g., Ryan & Deci, 2001). Hedonic well-being or subjective well-being is based on the presence of positive affect, absence of negative affect, and life satisfaction. On the eudaimonic well-being side, researchers have not concluded on a common definition. As Huta and Waterman (2014) have shown, the term eudaimonia may indicate different things, such as orientations, experiences, behaviors, or functioning. This ambiguity is deemed responsible for contradictory results. However, the authors also identified core qualities of eudaimonia as meant by scholars in the field: meaning, excellence, growth, and authenticity. It is also noteworthy that existing eudaimonic well-being descriptions such as self-determination, and psychological well-being are not fully compatible with the main source of these ideas, namely Aristotle's eudaimonia (see Fowers, 2016, for a detailed examination).

One of the most used indicators of eudaimonic well-being is Ryff's psychological well-being (1989a, 1989b). Unlike subjective well-being research, Ryff's well-being possesses a solid theoretical basis. Dimensions of psychological well-being are (a) self-acceptance, (b) positive relations with others, (c) autonomy, (d) environmental mastery, (e) purpose in life, and (f) personal growth. Although Aristotle's eudaimonia contains both objective and subjective criteria (Fowers, 2016), Psychological Well-being Scale relies on self-report when assessing eudaimonic aspects of well-being.

Well-being relates to motivation in different ways. First, telic theories address happiness by referring to needs, goals, and other end-states (Diener, 1984). Fulfillment of needs and attainment of goals results in happiness. Autotelic theories also point to goals but they emphasize the process of goal pursuit in producing varying well-being results. (Kaftan & Freund, 2018). Well-being is inherent in the Two-Process Model such that depressive feelings designate the inefficiency of accommodative processes.

### **2. 2. 1. Life longings and well-being**

Both dimensions of life longings (i.e., Utopia/Ambivalence and Intensity/Scope) are negatively correlated with well-being (Scheibe, 2005). Correlations also indicate the negative association of well-being to life longing expression in a sample of childless women, as measured by the Life Longing Questionnaire (Kotter-Grühn, 2008). In an American sample, life longing expression is found to be negatively correlated with positive affect, life satisfaction, and subjective health, and positively related to negative affect (Scheibe et al., 2011). The Intensity/Scope factor is uniquely negatively associated with subjective well-being after controlling for background characteristics and generalized efficacy beliefs (Scheibe, 2005).

With regard to life longings, its role in goal disengagement is explicitly made by the researchers. Empirical data by Kotter-Grühn and colleagues (2009) indicate the well-being association of life longings in the assumed goal-disengagement process. For women who can not disengage from their goals, low and high levels of life longing expression relate to higher psychological well-being.

Empirical findings also indicate the importance of control beliefs on the relationship of life longings to well-being (Scheibe, 2005; Kotter-Grühn, 2008). A less negative relationship

between Intensity/Scope and well-being was observed for participants who reported high control over the experience (Scheibe, 2005). Women who have high control belief over the experience of life longing showed a positive association between life longing expression and well-being (Kotter-Grühn et al., 2009). Control over experience moderated the relationship of both well-being types to life longings, whereas control over realization did not. However, young adults who think that they are less capable of realizing their life longings showed lower psychological well-being.

That life longings are filled with reflection and evaluation of life probably makes it distant from hedonic forms of well-being. The sense of incompleteness can also hold responsible for negative associations as evident in Mayser and colleagues' study (2008). Scholars speculated that life longing should be more related to different aspects of well-being, such as growth (Scheibe, Kunzmann, & Baltes, 2007). It has been also discussed that life longing may contribute to well-being in the long term (Kotter-Grühn, 2008). Such a view is compatible with Carver and Scheier's cybernetic theory (2012). Longing may provide rather general feedback about life to the individual to reconsider his or her priorities and select another pathway from the existing ones. In that case, the well-being consequences of life longings cannot be seen in a brief time span. Congruent with this assumption, although people with below-average levels of structural characteristics of life longing have better well-being scores, they also reported less directionality and managing nonrealizability (Scheibe, 2005), meaning that life longings' immediate functions are less pertinent to these persons.

### **2. 3. Overview of The Current Study**

The main research question of the present thesis is whether the construct of Sehnsucht can be validly measured in Turkey. It is the first step to any scientific inquiry regarding a construct, to provide enough verification for the validity of the construct in question. As a precondition to all research inquiries, the validity of the relevant test outside of the country should be tested. Construct validation and scale assessment are two uses of factor analysis that are not clearly separable from each other (Harrington, 2009). Due to the measurement of life longings via self-report, there is also the assumption that individuals have access to certain characteristics of their life longings and will report it.

Sehnsucht has a differential meaning that probably makes it impossible to precisely translate it into other languages. Nevertheless, the gain-dynamic ratio as well as the incompleteness of human life constitutes universal challenges to human development and life regardless of one's particular culture lived in. Furthermore, Lomas (2018) emphasizes that concepts specific to a certain culture have the potential to make significant contributions to the psychological literature even if they cannot be translated, as has happened for mindfulness. Similarly, Sehnsucht offers a rich conceptualization and research opportunities for positive psychology.

Validity testing of a measure is a continuing process and there are different kinds of validity evidence. In this study, construct validity and criterion-related validity of life longings were intrigued. For construct validity, factor structure, and reliability were examined. For criterion-related validity, relationships with psychological well-being, and life satisfaction were examined. Relevant hypotheses can be seen below.

*H1:* Mental journeys will lead to the specification of a life longing.

*H2:* The factor structure, factor loadings, and factor correlations will support the multidimensional construct of the theoretical conceptualization of Sehnsucht.

*H3:* The core of the Sehnsucht will show negative relations with well-being measures.

### 3. METHOD

#### 3. 1. Participants

539 participants were reached via convenience sampling. Participants who did not complete one or more scales, and who reported they do not have any life longing were excluded. The final sample size reduced to 308. Participants' age ranged between 20 and 70, with mean age of 32.30 ( $SD = 13.73$ ). 77.6% of participants ( $N = 239$ ) identified themselves as woman, whereas 21.1% percent of participants ( $N = 65$ ) identified themselves as man. 1.3% of participants ( $N = 4$ ) did not want to report their gender. 59.1% of participants ( $N = 182$ ) do not have a bachelor's degree, whereas 40.9% of participants ( $N = 126$ ) hold a bachelor's degree or higher. Frequencies and percentages regarding the demographic variables can be seen in Table 1.

**Table 1**  
*Socio-Demographic Variables of Study Participants*

|                   |                         | Frequency | Percentage |
|-------------------|-------------------------|-----------|------------|
| Gender            | Woman                   | 239       | 77.6       |
|                   | Man                     | 65        | 21.1       |
|                   | Not reported            | 4         | 1.3        |
| Employment Status | Student                 | 165       | 53.6       |
|                   | Not employed            | 15        | 4.9        |
|                   | Part-time employed      | 9         | 2.9        |
|                   | Full-time employed      | 98        | 31.8       |
|                   | Retired                 | 21        | 6.8        |
| Education         | No high school degree   | 1         | .3         |
|                   | High school degree      | 158       | 51.3       |
|                   | Associate's degree      | 10        | 3.2        |
|                   | Higher education degree | 13        | 4.2        |
|                   | Bachelor's degree       | 96        | 31.2       |
|                   | Master's degree         | 17        | 5.5        |
|                   | Doctorate degree        | 13        | 4.2        |

*Note.* Higher education refers to 4-year schools for educating members of profession.

## **3. 2. Materials**

### **3. 2. 1. Demographic form**

In addition to gender, birth year, employment, and education status, participants were asked about their political views and religiosity. Religiosity was asked on a 1 to 7 scale, with 1 referring to not religious at all, and 7 referring to very religious. The political view was also asked on a 1 to 7 scale, with 1 referring to left-wing political view, and 7 referring to right-wing political view (see APPENDIX 9).

### **3. 2. 2. Brief information about Sehnsucht**

It was considered as crucial that the participants understand the concept of Sehnsucht differs from ordinary desires that are relatively high in achievability, and not connected to one's course of life. It was deemed important for participants to get familiar with the concept of Sehnsucht as conceptually differing from instantly evoking yearnings. Therefore, in addition to the Life Longings Definition in the Life Longing Questionnaire, a piece of brief information about the concepts of Sehnsucht was provided. The text emphasized the German roots and unachievable quality of the desire whereas it also introduced its Turkish equivalents özlem, and küse. It ended up with the request that participants keep in mind the longing of this particular kind when filling the scales. Brief information can be seen in APPENDIX 3.

### **3. 2. 3. Life Longing Questionnaire (LLQ)**

The self-report measure of Sehnsucht combines nomothetic and idiographic approaches. The Life Longing Questionnaire (Scheibe, 2005; Scheibe et al., 2011) consists of scales aimed at assessing structural elaboration, salience, controllability, functionality, and content of Sehnsucht. Additional items and subscales assessed domains and attainability of Sehnsucht in addition to accompanying positive and negative emotions. Anonymous longings are asked in two questions. Individuals rate their most important two life longings on several scales. For the purposes of the current study, only the mental journeys, several instructions, structural characteristics scale, and the comprehensibility of definition and the items of the life longing

were used. Additionally, the relevant scales were used once for participants to just rate their most important life longing.

The scale consists of idiographic and nomothetic parts. First, individuals are provided with a definition of life longings. After that, they carry on a mental journey through the developmental phases of life or the basic life domains. At the end of this phase, individuals are reminded of the exact definition and are asked to select and rank their two most important life longings. Their longings are enumerated as Life Longing 1, and Life Longing 2, and briefly described. Individuals rate their most important two life longings in structural characteristics for the following part.

In the final version of the questionnaire, it consists of 21 items and 6 subscales. Personal Utopia, Incompleteness, and Tritime Focus subscales consist of 3 items. The remaining subscales of Ambivalent Emotions, Reflection and Evaluation, and Symbolic Richness subscales consisted of 4 items each. In Scheibe's study, internal consistencies of subscales ranged between .60 and .78 except for Personal Utopia (.54) and Symbolic Richness (.48). The six structural characteristics of Sehnsucht were shown to be significantly positively intercorrelated except for Personal Utopia and Tritime Focus with aggregation. Measurement invariance was supported for a different culture and a different measurement method (Scheibe et al., 2011). The mean internal consistency is .59 across six different samples (Kotter-Grühn, Wiest, et al., 2009). In Scheibe and colleagues' study (2011) internal consistencies of all samples (online and lab) ranged between .64 and .88.

Factor structure is replicated after 5 weeks. Two second-order factors emerged from the exploratory factor analysis (Scheibe, 2005). The first higher-order factor constitutes Incompleteness, Symbolic Nature, Tritime Focus, and Reflection, and was named Intensity/Scope. The second higher-order factor is comprised of Personal Utopia and Ambivalent Emotions and is named Utopia/Ambivalence. These two factors are found to be positively correlated.

Life Longing Questionnaire was adapted to Turkish for the purposes of the present study. Permission to use the Life Longing Questionnaire for adaptation and construct validity testing purposes was obtained from the first author. The scale was translated from both source languages

and back-translated by professors in the Departments of Translation and Interpreting.<sup>1</sup> Both translators preferred “özlem” as the equivalent of Sehnsucht. The translated forms were reconciled on the basis of comprehensibility and a single form was created. All materials used from Life Longing Questionnaire can be seen in APPENDICES 4-8.

### **3. 2. 4. Psychological Well-Being Scale**

Ryff and Keyes (1995) developed the scale with three items per subscale in a 6-point response format. The subscales are Self-Acceptance, Environmental Mastery, Positive Relations, Purpose in Life, Personal Growth, and Autonomy. Internal consistencies of the subscales ranged from .33 to .56. The scale was adapted to the Turkish by Olcay İmamoğlu (as cited in Yeniçeri, 2013). The adapted version consists of 18 items and 6 subscales. The total scale showed adequate reliability in the current study (Cronbach’s alpha = 0.75). The scale can be seen in APPENDIX 2.

### **3. 2. 5. Satisfaction with Life Scale (SWLS)**

Satisfaction with Life Scale was developed by Diener and colleagues (1985) with five items in a 7-point response format. The test-retest reliability coefficient of .82 and Cronbach’s alpha of .87 were found. The scale is adapted to Turkish by Durak and colleagues (2010). Internal consistency coefficients of .81, .82, and .89 were found in three studies. The adapted version consists of 5 items. The scale showed good reliability in the current study (Cronbach’s alpha = 0.88).

## **3. 3. Procedure**

Necessary permissions for using the materials were obtained and the study gained ethics approval from Başkent University Social Sciences and Humanities Scientific Research and Publication Ethics Committee (see APPENDIX 10 for ethics approval). All materials were

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<sup>1</sup> Asst. Prof. Aytekin Keskin from Mersin University accepted to translate the scale from German source language, and Asst. Prof. Mustafa Onur Duman from Başkent University accepted to translate it from the English source language. I would like to thank the translators for their invaluable contributions.

presented online and convenient sampling method was used. After receiving the informed consent, participants filled out the questionnaires in the following order: First, they filled out the scales of Psychological Well-Being and Satisfaction with Life.<sup>2</sup> After that, they were briefly informed about the concept of Sehnsucht and were introduced to the Turkish equivalents, *özlem*, and *küse*. Then, the definition of Sehnsucht encountered by the participants. After the definition, half of the participants were presented with the mental journey through life which scans developmental stages, and the other half were presented with the mental trip through life which scans domains of life. Succeeding the mental journey, each participant was encountered with the instruction of choosing their most important two life longings. After they chose these life longings, they were first presented with questions about the structural elaboration of life longings, and finally the questions regarding the comprehensibility of the definition and items of life longing. Succeeding the survey completion, participants were thanked for participation. Students of the Başkent University Psychology Department had a bonus for completing the survey.

### **3. 4. Analyses**

Test adaptation requires several steps along with translation (Hambleton & Patsula, 1998). The decision if Sehnsucht can be measured in Turkey, deciding the most appropriate translation of Sehnsucht both in the psychological literature and in the empirical measurement, and the addition of an extra definition for Turkish people all necessitated consideration of several theoretical issues.

After data cleaning, several factor analyses were conducted within confirmatory and exploratory framework. Due to the strong theoretical background of the construct of Sehnsucht, Confirmatory Factor Analysis (CFA) was conducted at the first step, without earlier conducting exploratory analysis, congruent with the first attempt to develop the scale (see Scheibe, 2005). It is deemed appropriate to begin with CFA without previously conducting exploratory factor analysis when the measurement is theoretically solid (Harrington, 2009). For testing criterion-related validity, correlation analyses were conducted.

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<sup>2</sup> Psychological Well-Being Scale, and Satisfaction with Life Scale were combined into one scale within a response format from 1 to 6.

The goodness of fit indices were examined to assess whether the measurement model fits into the current data. The comparative fit index (CFI), the Tucker-Lewis index (TLI), the root mean square error of approximation (RMSEA), and the standardized root mean squared residual (SRMR) were examined to interpret the model fit. CFI and TLI values greater than 0.90 and RMSEA and SRMR values lower than 0.08 were accepted as indicators of adequate model fit (Hu and Bentler, 1999; Kline, 2011).

## 4. RESULTS

First, participants find the life longing definition and items comprehensible in what degree were examined. The average comprehensibility of the definition of Sehnsucht is 4.57 ( $Mdn = 4.67$ ,  $SD = .94$ ), whereas average comprehensibility of items of the Life Longing Questionnaire is 4.45 ( $Mdn = 4.33$ ,  $SD = 1.01$ ).

### 4. 1. Testing The Construct Validity

#### 4. 1. 1. Confirmatory Factor Analysis

As a first step, a CFA was conducted with 29 items, representing six subscales (i.e., ambivalent emotions, reflection and evaluation, incompleteness, symbolic richness, tritime focus, and personal utopia) via MPlus. The estimations were based on maximum likelihood with robust standard errors. Findings suggested that the measurement model did not adequately fit to the current data, [ $\chi^2(362) = 890.125$ ,  $p < .001$ ], CFI = 0.78, TLI = 0.75, RMSEA = 0.07, SRMR = 0.09]. Standardized factor loadings ranged from 0.161 to 0.855 (see Table 2).

Reliability coefficients were 0.81, 0.78, 0.76, 0.66, 0.67, and 0.63 for the six subscales *ambivalent emotions*, *reflection and evaluation*, *incompleteness*, *symbolic richness*, *tritime focus*, and *personal utopia*, respectively.

**Table 2.**

*Confirmatory Factor Analysis Results (N = 308)*

| Factors of Life Longing Questionnaire    | Factor Loadings |              |            |              |            |              |
|--|-----------------|--------------|------------|--------------|------------|--------------|
| <b>Ambivalent Emotions (AmbEm)</b>       | <b>AmbEm</b>    | <b>RefEv</b> | <b>Inc</b> | <b>SymRi</b> | <b>TTF</b> | <b>PerUt</b> |
| AmbEm1                                   | 0.667           |              |            |              |            |              |
| AmbEm2                                   | 0.796           |              |            |              |            |              |
| AmbEm3                                   | 0.855           |              |            |              |            |              |
| AmbEm4                                   | 0.559           |              |            |              |            |              |
| <b>Reflection and Evaluation (RefEv)</b> |                 |              |            |              |            |              |
| RefEv1                                   |                 | 0.754        |            |              |            |              |

*Confirmatory Factor Analysis Results (N = 308)*

| Factors of Life Longing Questionnaire | Factor Loadings |
|---------------------------------------|-----------------|
| RefEv2                                | 0.821           |
| RefEv3                                | 0.689           |
| RefEv4                                | 0.491           |
| <b>Incompleteness (Inc)</b>           |                 |
| Incl                                  | 0.784           |
| Inc2                                  | 0.679           |
| Inc3                                  | 0.691           |
| <b>Symbolic Richness (SymRi)</b>      |                 |
| SymRi1                                | 0.548           |
| SymRi2                                | 0.593           |
| SymRi3                                | 0.232           |
| SymRi4                                | 0.580           |
| SymRi5                                | 0.716           |
| <b>Tritime Focus (TTF)</b>            |                 |
| TTF1                                  | 0.482           |
| TTF2                                  | 0.224           |
| TTF3                                  | 0.498           |
| TTF4                                  | 0.716           |
| TTF5                                  | 0.475           |
| TTF6                                  | 0.166           |
| TTF7                                  | 0.323           |
| TTF8                                  | 0.678           |
| <b>Personal Utopia (PerUt)</b>        |                 |
| PerUt1                                | 0.161           |
| PerUt2                                | 0.189           |
| PerUt3                                | 0.795           |
| PerUt4                                | 0.832           |
| PerUt5                                | 0.516           |

*Note.* Standardized factor loadings were reported.

When a measurement model shows poor fit to the data set, several possible reasons are considered. Factor numbers, selected indicators and measurement errors are considered as main causes of model misspecification (Brown, 2015). One way of revising the model is dropping the indicators with low factor loadings along with considering modification indices. In the current model, one prominent reason of poor model fit might be the items that are not very well functioning on their relevant factors, indicated by loadings of each below the conventional level of 0.30. The items mentioned are the two items of the Personal Utopia, two items of Tritime Focus and one item of Symbolic Richness as can be seen in Table 2.

#### 4. 1. 2. Exploratory Principal Components Analysis

Because the theoretically predetermined 6-factor structure of Sehnsucht was not confirmed, it was proceeded into Principal Factor Analysis (PCA). A PCA was conducted with 29 items, theoretically representing six subscales (i.e., ambivalent emotions, reflection and evaluation, incompleteness, symbolic richness, tritime focus, and personal utopia) via IBM SPSS. Findings were interpreted based on a rotated component matrix (i.e., varimax rotation). Factor loadings less than 0.32 were ignored while interpreting the results; therefore, items explaining at least 10% of the variance on a given component were considered. Findings suggested that the current data was adequate to proceed with the analysis (Kaiser-Meyer-Olkin measure of sampling adequacy = 0.842; Bartlett’s test of sphericity (406) = 3198.165,  $p < 0.001$ ). The rotated component matrix suggested seven components with eigenvalues greater than 1 (see Table 3).

**Table 3.**

*Principal Components Analysis Results (N = 308)*

| Factors of Life Longing Questionnaire | Factor Loadings |      |   |   |      |   |   |
|---------------------------------------|-----------------|------|---|---|------|---|---|
| <b>Ambivalent Emotions (AmbEm)</b>    | 1               | 2    | 3 | 4 | 5    | 6 | 7 |
| AmbEm1                                |                 | .745 |   |   |      |   |   |
| AmbEm2                                |                 | .822 |   |   |      |   |   |
| AmbEm3                                |                 | .886 |   |   |      |   |   |
| AmbEm4                                |                 | .541 |   |   | .378 |   |   |

*Principal Components Analysis Results (N = 308)*

| Factors of Life Longing Questionnaire    | Factor Loadings |           |           |
|--|-----------------|-----------|-----------|
| <b>Reflection and Evaluation (RefEv)</b> |                 |           |           |
| RefEv1                                   | .717            |           |           |
| RefEv2                                   | .718            |           |           |
| RefEv3                                   | .599            |           |           |
| RefEv4                                   | .467            | -.413     |           |
| <b>Incompleteness (Inc)</b>              |                 |           |           |
| Inc1                                     | .757            |           |           |
| Inc2                                     | .713            |           |           |
| Inc3                                     | .732            |           |           |
| <b>Symbolic Richness (SymRi)</b>         |                 |           |           |
| SymRi1                                   | .448            |           | .375      |
| SymRi2                                   | .497            |           |           |
| SymRi3                                   |                 | .721      |           |
| SymRi4                                   | .451            |           | .592      |
| SymRi5                                   | .645            |           |           |
| <b>Tritime Focus (TTF)</b>               |                 |           |           |
| TTF1                                     |                 |           | .364 .548 |
| TTF2                                     |                 |           | .792      |
| TTF3                                     |                 |           | .692      |
| TTF4                                     | .684            |           |           |
| TTF5                                     |                 |           | .371 .570 |
| TTF6                                     |                 |           | .701      |
| TTF7                                     |                 | -.668     |           |
| TTF8                                     | .377            |           | .416 .452 |
| <b>Personal Utopia (PerUt)</b>           |                 |           |           |
| PerUt1                                   |                 | .338 .475 | -.460     |
| PerUt2                                   |                 |           | .445      |
| PerUt3                                   |                 | .848      |           |

*Principal Components Analysis Results (N = 308)*

| Factors of Life Longing Questionnaire | Factor Loadings |      |      |      |      |      |      |
|---------------------------------------|-----------------|------|------|------|------|------|------|
| PerUt4                                | .828            |      |      |      |      |      |      |
| PerUt5                                | .643            |      |      |      |      |      |      |
| <i>Eigenvalue</i>                     | 6.38            | 3.62 | 2.15 | 1.58 | 1.30 | 1.19 | 1.07 |
| <i>Explained variance (%)</i>         | 22              | 12.5 | 7.4  | 5.5  | 4.48 | 4.09 | 3.67 |

*Note.* Rotated factor loadings were reported. Factor loadings less than .32 were not shown.

However, the scree plot depicted sharp fracture from component number four. Also, the difference between eigenvalues decreases from component number four (see Table 3). In addition, many cross-loadings are not theoretically adequate based on those findings. Thus, it was decided to conduct PCA by fixing the component numbers to four.

The finding based on four components were summarized in Table 4. Factor loadings less than 0.32 were ignored while interpreting the findings. According to that, the first component combined with reflection and evaluation, incompleteness, and symbolic richness (the third item of this construct was excluded due to lower factor loading) subscales were named *reflection and meaning*. The second component seems to represent *ambivalent emotions* consisting of four items (i.e., AmbEm1, AmbEm2, AmbEm3, and AmbEm4). The third component seems to represent *tritime focus* composed of six items (i.e., TTF1, TTF2, TTF3, TTF5, TTF7, and TTF8). Finally, the fourth component seems to represent *personal utopia* consisting of four items (i.e., PerUt2, PerUt3, PerUt4, and PerUt5). Reliability coefficients were 0.87, 0.81, 0.65, and 0.66 for the four subscales: reflection and meaning, ambivalent emotions, tritime focus, and personal utopia.

Bivariate correlations indicated that Reflection and Meaning was significantly and positively related to Ambivalent Emotions ( $r = 0.199, p < 0.001$ ), Tritime Focus ( $r = 0.418, p < 0.001$ ), and Personal Utopia ( $r = 0.151, p = 0.008$ ). Additionally, Tritime Focus was significantly and positively related to personal utopia ( $r = 0.132, p = 0.020$ ) (see Table 5).

**Table 4.***Principal Component Analysis Results Based on Four Components (N = 308)*

| Components of Life Longing Questionnaire |      |      |       |   |
|--|------|------|-------|---|
|  | 1    | 2    | 3     | 4 |
| <b>Ambivalent Emotions (AmbEm)</b>       |      |      |       |   |
| AmbEm1                                   |      | .784 |       |   |
| AmbEm2                                   |      | .710 |       |   |
| AmbEm3                                   |      | .739 |       |   |
| AmbEm4                                   |      | .667 |       |   |
| <b>Reflection and Evaluation (RefEv)</b> |      |      |       |   |
| RefEv1                                   | .691 |      |       |   |
| RefEv2                                   | .708 |      |       |   |
| RefEv3                                   | .616 |      |       |   |
| RefEv4                                   | .436 |      | .332  |   |
| <b>Incompleteness (Inc)</b>              |      |      |       |   |
| Inc1                                     | .706 |      |       |   |
| Inc2                                     | .646 |      |       |   |
| Inc3                                     | .725 |      |       |   |
| <b>Symbolic Richness (SymRi)</b>         |      |      |       |   |
| SymRi1                                   | .512 | .331 |       |   |
| SymRi2                                   | .512 |      | .381  |   |
| SymRi3                                   |      | .416 | -.438 |   |
| SymRi4                                   | .584 |      |       |   |
| SymRi5                                   | .687 |      |       |   |
| <b>Tritime Focus (TTF)</b>               |      |      |       |   |
| TTF1                                     |      |      | .446  |   |
| TTF2                                     |      |      | .378  |   |
| TTF3                                     |      |      | .648  |   |
| TTF4                                     | .680 |      |       |   |
| TTF5                                     |      |      | .446  |   |
| TTF6                                     |      | .526 |       |   |

| Components of Life Longing Questionnaire |      |       |       |      |
|--|------|-------|-------|------|
|  | 1    | 2     | 3     | 4    |
| <b>Ambivalent Emotions (AmbEm)</b>       |      |       |       |      |
| TTF7                                     |      | -.341 | .578  |      |
| TTF8                                     | .372 |       | .614  |      |
| <b>Personal Utopia (PerUt)</b>           |      |       |       |      |
| PerUt1                                   |      |       | -.552 |      |
| PerUt2                                   |      |       |       | .326 |
| PerUt3                                   |      |       |       | .834 |
| PerUt4                                   |      |       |       | .796 |
| PerUt5                                   |      |       |       | .660 |
| <i>Eigenvalue</i>                        | 6.38 | 3.62  | 2.15  | 1.58 |
| Explained variance (%)                   | 22   | 12.5  | 7.4   | 5.5  |

*Note.* Rotated factor loadings were reported.

Factor loadings less than .32 were not shown.

#### 4. 2. Testing The Criterion-Related Validity

Criterion-related validity was investigated via bivariate correlations among the four subscales, psychological well-being, and life satisfaction. Bivariate relationships are shown in Table 5. Reflection and meaning was significantly and negatively associated with life satisfaction ( $r = -0.195$ ,  $p = 0.001$ ). Ambivalent emotions were significantly and negatively correlated with psychological well-being ( $r = -0.174$ ,  $p = 0.002$ ) and life satisfaction ( $r = -0.128$ ,  $p = 0.025$ ). Personal utopia was significantly and negatively associated with psychological well-being ( $r = -0.240$ ,  $p < 0.001$ ) and life satisfaction ( $r = -0.140$ ,  $p = 0.014$ ). Psychological well-being was significantly and positively associated with life satisfaction ( $r = 0.428$ ,  $p < 0.001$ ). Finally, life satisfaction was significantly and positively associated with religiosity ( $r = 0.209$ ,  $p < 0.001$ ).

**Table 5.***Bivariate Relationships among Study Variables*

|               | 1       | 2       | 3     | 4       | 5      | 6      |
|---------------|---------|---------|-------|---------|--------|--------|
| 1 RefMean     |         |         |       |         |        |        |
| 2 AmbEm       | .199**  |         |       |         |        |        |
| 3 TTF         | .418**  | -.049   |       |         |        |        |
| 4 PerUt       | .151**  | .324**  | .132* |         |        |        |
| 5 PWB         | -.027   | -.174** | -.012 | -.240** |        |        |
| 6 LS          | -.195** | -.128*  | -.056 | -.140*  | .428** |        |
| 7 Religiosity | .051    | -.010   | -.087 | 0       | -.081  | .209** |

*Note.* RefMean = Reflection and meaning; AmbEm = Ambivalent emotions;

TTF = Tritime focus; PerUt = Personal utopia; PWB = Psychological well-being;

LS = Life satisfaction. \* $p < 0.05$ , \*\* $p < 0.01$ , \*\*\* $p < 0.001$ .

**4. 3. Testing The Instruction Difference**

Independent samples t-tests were conducted to compare participants' scores regarding the four components across the two groups: participants who responded to *life phase* questions and participants who responded to *life domain* questions. There was no significant difference across the two groups in terms of reflection and meaning,  $t(299) = 0.184$ ,  $p = 0.854$ ; ambivalent emotions,  $t(299) = 0.253$ ,  $p = 0.801$ ; tritime focus,  $t(299) = -1.412$ ,  $p = 0.159$ ; and personal utopia  $t(299) = -1.805$ ,  $p = 0.072$ .

## 5. DISCUSSION

How to live a good life is a question that we all have been asking ourselves, the answer to which needs to be found individually. Undoubtedly, many scholars have been working around this question and there are already many answers that have been proposed, sometimes moving into prescriptive research. However, while considering human happiness, scholars do not only take into account the positive emotions but also people's own judgments and evaluations (e.g., life satisfaction, Diener et al., 1985). Therefore, it is also very important to examine people's own ideas about what a good life should be like, how one can lead a good life; and their feelings, thoughts, and motivations around the good life. When studying the good life, people's utopian representations, their feelings, and thoughts about what an optimal life looks like are variables that need to be considered.

The present study aimed to adapt the experience of *Sehnsucht* that centers around the ideas, emotions, and motives around one's ideal life (Scheibe, 2005). *Sehnsucht* is successfully measured in a US American sample, as well as measurement equivalence has been supported for US Americans (Scheibe et al., 2011). Although feelings of longing toward something unachievable have not been examined extensively on an empirical basis, they pose important questions about the nature of human experience and well-being. Several scholars linked well-being to motivational processes and proposed different conceptualizations (e.g., hope, Snyder et al., 1991). Achieving end-points was regarded as leading to happiness within telic theories (Diener, 1984). On the other hand, flexibly changing goals and standards on an unintentional level is deemed important for well-being (Brandtstädter & Rothermund, 2002; Brandtstädter, 2006). The well-being account based on Heidegger's terminology also emphasizes the co-occurrence of adventure and homecoming in a complete well-being (Todres & Galvin, 2018). On the other hand, compensation is required throughout a lifetime with the proposition that humans mainly strive for control (Heckhausen & Schulz, 1995; Heckhausen, 1999; Heckhausen et al., 2010). The conceptualization of *Sehnsucht* constitutes one of the attempts to scrutinize the role of complex emotions and cognitions in successful aging. The current study achieved to measure *Sehnsucht* in Turkey and provided the first step in the validity of this construct which

developed within the motivational and developmental theoretical frameworks and plays an important role in well-being.

Congruent with Hambleton and Patsula's (1998) test adaptation activities, several theoretical considerations have been made in this study. The decision for adaptation was based upon the universal gain-loss dynamic (Baltes, 1987) and incompleteness of human life (Baltes, 1997) behind the Sehnsucht. Similarly, Turkish equivalents of küse- and özlem were proposed for them to be utilized in scientific literature and measurement, with connotations of küse- within Buddhist framework of meaning. In addition to that, a brief explanation about the German concept Sehnsucht was adjusted to the measurement.

The study revealed that items and the definition of the life longings given at the beginning of the study are not complex and understandable. Participants reported their life longings succeeding the mental journeys of life phases and life domains. However, the tested model within the framework of Confirmatory Factor Analysis did not fit the data. As noted by Dorry and colleagues (2023) the structural gestalt of Sehnsucht makes each item possible to represent other factors, too. That the all six core characteristics can be applied to each other might also be responsible for low factor loadings of several items, and therefore the poor model fit in Confirmatory Factor Analysis stage. Due to poor model fit within the confirmatory framework in the current study, Principal Components Analysis was conducted. PCA revealed the four component of the life longings three of which is congruent with the earlier findings in literature regarding life longings' structural characteristics in Germany and United States (Scheibe 2005; Scheibe et al., 2007; Scheibe et al., 2011). These components are that life longings' contain positive and negative emotions, their temporal focus on different life periods, and being directed toward personal utopias, or one's best life. Among with the components Ambivalent Emotions, Tritime Focus, and Personal Utopia, a single component emerged reflecting life longings' lifetime evaluative and reflective characteristics as well as felt incompleteness and symbolically rich specifications of desired states. This second component was named as "Reflection and Meaning" due to life longings' characteristic of feeling lack of something and further reflecting on it based on meaning in one's life. Scheibe (2005) recommended to combine the subscales of Symbolic Richness and Reflection due to strong correlation coefficient of .75 between these subscales. Our findings revealed that in addition to reflective-evaluative component and symbolic quality of life longings, felt incompleteness constitutes a single component.

On the component intercorrelations, only Reflection and Meaning showed significant positive relationships with all other components in the current sample. For the remaining factors, a moderate association was detected between the components Ambivalent Emotions and Personal Utopia. This finding partly coincides with the findings in the German sample in which Personal Utopia had nonsignificant relations with Tritime Focus. The magnitude of correlations indicate Reflection and Meaning, Ambivalent Emotions, Tritime Focus, and Personal Utopia are distinct components. Reflection and Meaning, and Ambivalent Emotion subscales showed good reliability. Besides that reliability coefficients of Tritime Focus and Personal Utopia were rendered acceptable, these subscales are open to improvement.

Several aspects of life longing structural characteristics showed significant associations with life satisfaction and psychological functioning. Linear associations were detected between well-being and higher-order factors of Utopia/Ambivalence and Intensity/Scope earlier in German sample (Scheibe, 2005; Scheibe et al., 2007). However, it is crucial to examine unique contributions of each characteristics in addition to investigating its overall relation to well-being, as noted by Dorry and colleagues (2023). In the current study, ambivalent experiencing, idea of the perfect life inherent in the desire, and reflective and meaning-related processes one's current status and lifetime are related to satisfaction with one's life. Similarly, experiencing both positive and negative emotions in a life longing and the idea of the perfect life is related to the psychological well-being of individuals. These results are partially compatible with Dorry and colleagues' (2023) findings regarding the specific life longing for being grandparent. Only extended temporal focus of life longings did not show any significant correlations with life satisfaction nor psychological well-being. This might indicate that temporal orientation of life longings present no particular relevance for well-being in the context of Turkey. However, this finding should be replicated while also taking into account the relative predominance of past, present, or future time periods of individuals' several life longings.

Additionally, the mental journeys of life phases and life domains did not result in any difference in the dimensions of Sehnsucht. Specifying life longings as a result of scanning either developmental periods or life domains created equal life longing characteristics. Finally, individuals' degree of religiousness is not related to any aspect of Sehnsucht. This finding might be due to the non-extensive questioning of religiosity which is based on one item.

## **5. 1. Limitations**

One of the limitations of the present study is that the data collection phase took approximately four months after the occurrence of an earthquake that affected ten provinces of Turkey. The scores on several scales of this study including well-being and life longings' structural characteristics might be affected by the disaster.

The other limitation of the current study is due to sample characteristics. Although Comrey and Lee (1992) regarded sample size of 300 as good, factor analyses is usually conducted with larger samples. Additionally, our sample was predominantly constituted of women and young participants. Further studies should test the Sehnsucht construct in larger and more representative samples. The four-component structure of Sehnsucht should be confirmed in different samples. Future research should examine the associations with several variables in order to extend the nomological network of Sehnsucht in well-being theory.

## **5. 2. Conclusion**

This research aimed to conduct a theoretical adaptation of the construct of Sehnsucht to Turkey. Based on quantitative analysis of Life Longing Questionnaire items, it can be concluded that the six-factor construct was not confirmed, but rather four-factor structure was revealed in the current sample. Congruent with the theoretical approach of the current thesis, an old concept was re-introduced to Turkish. Current findings clarifies structure of life longings in Turkey, and raises questions regarding the nature of well-being through the lifespan and approaches to successful aging.

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## APPENDIX 1: INFORMED CONSENT FORM

Değerli Katılımcı,

Bu araştırma, Başkent Üniversitesi Sosyal Psikoloji Yüksek Lisans Programı öğrencisi F. Cansel Kandemir tarafından Prof. Dr. Doğan Kökdemir danışmanlığında yürütülmektedir. Çalışmanın etik uygunluğuna ilişkin izinler Başkent Üniversitesi Etik Komisyonu'ndan alınmıştır. Çalışmanın amacı kişilerin özlem deneyimlerini incelemektir. Araştırmaya katılmayı kabul ettiğiniz takdirde sizden yaklaşık 25 dakika sürmesi beklenen çeşitli ölçekleri doldurmanız ve zihinsel bir yolculuğa çıkmanız istenecektir. Çalışmaya katılımınız tamamen gönüllülük esasına dayanmaktadır. Çalışmamızda sizden kimlik bilgileriniz istenmemektedir ve cevaplarınız tamamıyla gizli tutulacaktır. Mevcut çalışma sonucunda elde edilen bilimsel bilgiler yalnızca araştırmacılar tarafından değerlendirilecek, bilimsel çalışma ve yayınlarda kullanılacak ve başka kimseyle paylaşılmayacaktır. Araştırma sonucunda sağlıklı bilgiler edinilmesi adına soruları eksiksiz ve samimiyetle cevaplamanız oldukça önemlidir. Lütfen her ölçeğin başındaki yönergeyi dikkatle okuyunuz ve size en uygun şekilde cevaplayınız. Soruların doğru ya da yanlış cevabı yoktur. Çalışmada anket konusu gereği olumsuz içerikli bazı sorular bulunsa da genel olarak rahatsızlık verecek maddeler bulunmamaktadır; ancak yine de sorulardan dolayı veya herhangi bir sebeple kendinizi rahatsız hissederseniz veya devam etmek istemezseniz hiçbir gerekçe göstermeden çalışmayı yarıda bırakma ve sağladığımız verileri geri çekme hakkınız vardır.

Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak isterseniz araştırmacı F. Cansel Kandemir (e-posta: ) ile iletişime geçebilirsiniz.

Yukarıdaki açıklamaları okudum. Çalışmanın Başkent Üniversitesi Etik Komisyonu tarafından onaylandığını, katılımın gönüllülük esasına dayandığını, istediğim her an hiçbir gerekçe göstermeksizin çalışmadan çekilebileceğimi ve bu durumda herhangi bir sorumlulukla karşılaşmayacağımı, çalışma ile ilgili sorular için araştırmacı ile iletişim kurabileceğimi biliyorum. Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip

çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayınlarda kullanılmasını kabul ediyorum.

Bu çalışmanın yaklaşık olarak 25 dakika sürmesi beklenmektedir. Lütfen bu süreyi ayırabilecekseniz devam tuşuna basın ve soruları cevaplamaya başlayın. Çalışmayı sonlandırmanız bizim için önemlidir.

## APPENDIX 2: PSYCHOLOGICAL WELL-BEING SCALE

Aşağıdaki her bir ifadeye size uygunluğu bakımından ne derece katıldığınızı veya katılmadığınızı ilgili ölçek üzerindeki en uygun sayıyı işaretleyerek belirtiniz.

1-----2-----3-----4-----5-----6

Hiç

katılmıyorum

Tamamen katılıyorum

|   | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| 1. Güçlü fikirleri olan insanların etkisi altında kalırım.  |   |   |   |   |   |   |
| 2. İnsanların genel kabullerine uymasa bile kendi düşüncelerime güvenirim.                              |   |   |   |   |   |   |
| 3. Kendimi başkalarının önemli gördüğü değerlere göre değil, kendi önemli gördüklerime göre yargılarım. |   |   |   |   |   |   |
| 4. Genel olarak yaşamımda duruma hakimimdir.  |   |   |   |   |   |   |
| 5. Günlük yaşamın gerekleri çoğu zaman beni zorlar.   |   |   |   |   |   |   |
| 6. Gündelik yaşamın çeşitli sorumluluklarıyla genellikle oldukça iyi baş ederim.                        |   |   |   |   |   |   |
| 7. Hayatı gün be gün yaşar, aslında geleceği düşünmem.  |   |   |   |   |   |   |
| 8. Bazı insanlar yaşamda anlamsızca dolanırlar ama ben onlardan değilim.                                |   |   |   |   |   |   |

|  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|
| 9. Bazen hayatta yapılması gereken her şeyi yapmışım gibi hissederim.  |  |  |  |  |  |  |
| 10. Yaşam öyküme baktığımda, olayların gelişme şeklerinden memnuniyet duyarım.   |  |  |  |  |  |  |
| 11. Kişiliğimin çoğu yönünü beğenirim.   |  |  |  |  |  |  |
| 12. Birçok bakımdan, hayatta başarabildiklerimi hayal kırıcı bulurum.  |  |  |  |  |  |  |
| 13. Yakın ilişkileri sürdürmek benim için zor olagelmıştır.  |  |  |  |  |  |  |
| 14. İnsanlar benim verici, vaktini diğerleriyle paylaşmaktan kaçınmayan biri olduğumu söyleyeceklerdir.                |  |  |  |  |  |  |
| 15. İnsanlarla sıcak ve güvene dayalı çok ilişkim olmadı.  |  |  |  |  |  |  |
| 16. Bence insanın kendiyile ve dünyayla ilgili görüşlerini sorgulamasına yol açacak yeni yaşantıları olması önemlidir. |  |  |  |  |  |  |
| 17. Benim için hayat sürekli bir öğrenme, değişme ve gelişme süreci olagelmıştır.                                      |  |  |  |  |  |  |
| 18. Hayatımda büyük değişiklikler veya gelişmeler kaydetmeye çalışmaktan çoktan vazgeçtim.                             |  |  |  |  |  |  |

### **APPENDIX 3: BRIEF INFORMATION ABOUT THE CONCEPTS**

“Sehnsucht” (eski Türkçe’de “Küse”), Alman psikolojisine dayanan ve genellikle ulaşılamaz veya gerçekleşmeyen bir şey ya da durum için duyulan derin özlem ve arzu duygusunu ifade eden bir kavramdır. Bu kavram, idealize edilmiş gelecek beklentileri, hedefler veya düşüncelerle ilişkilendirilebilir ve zaman zaman hüznün veya nostalji duygularını da içerebilir. Günümüz Türkçesinde, bu kavramın karşılığı için “özlem” kullanılmaktadır. Bu nedenle, izleyen sorularda “özlem” kelimesi geçen yerlerde kastedilen duygunun Sehnsucht (küse) olduğunu, burada bahsedilen tanımını içerdiğini aklınızda tutmanızı rica ediyoruz.

## APPENDIX 4: LLQ DEFINITION OF LIFE LONGINGS

### YAŞAMLA İLGİLİ ÖZLEMLERİNİZ

Bu anket **yaşamla ilgili sahip olabileceğiniz özlemleri** ele almaktadır.

- Yaşamla ilgili özlemler, kişiler, nesnelere, deneyimler, olaylar veya yaşamın ya da dünyanın koşulları gibi her türlü şeyle ilgili **hayalleri** veya bunlara yönelik **güçlü arzuları** ya da **dilekleri** ifade eder. Bunlar bir **kişi olarak sizi, başkalarını** veya **genel olarak dünyayı** ilgilendirebilir. **Geçmişinizden** özlediğiniz bir şeyi veya **şu anda** ya da **gelecekte** özlemini duyduğunuz bir şeyi içerebilirler.
- Yaşamla ilgili özlemler **kalıcı** veya **tekrarlayıcıdır** ve bir **bütün olarak yaşamla** ilgilidir. Kişisel özlemler sizin yaşam amaçlarınız veya anlık planlarınız ile ilgili **değildir**. Bu tür hedefler genellikle ulaşılabilir ve elde edilebilir. **BUNUN AKSİNE, YAŞAMLA İLGİLİ ÖZLEMLER DAHA UZAKTIR, ŞU ANDA KOLAYCA ULAŞILAMAZ VEYA GERÇEKLEŞME OLASILIĞI ÇOK DÜŞÜKTÜR.**
- Örneğin, bazı insanlar kendi hayat hayallerini, kaçırdıkları fırsatları veya başkalarında gördükleri ve kendilerinin de sahip olmak istedikleri şeyleri düşündüklerinde bu tür özlemler yaşarlar. Diğer kişiler ise yeniden yaşamak istedikleri yoğun geçmiş deneyimlerini hatırladıklarında özlem duyarlar. Bazıları da genel olarak dünya hakkında güçlü özlemler duyarlar.
- Yaşamla ilgili özlemler çok özel olabilir veya kişinin başkalarına kolayca söyleyemeyeceği konuları içerebilir.

Kısacası, yaşamla ilgili özlemler, kişiler, nesnelere, deneyimler, olaylar veya yaşamın ya da dünyanın koşullarına yönelik arzular, hayaller veya dileklerdir.

- **YOĞUN,**

- **KALICI VEYA YİNELENEN, VE**

- **ŞU ANDA ÇOK DÜŞÜK BİR İHTİMAL YA DA KOLAYCA ULAŞILAMAZ.**

## APPENDIX 5: LLQ MENTAL JOURNEYS

### YAŞAM BOYUNCA ZİHİNSEL YOLCULUK

Belki de özelemlerinizin her zaman tam olarak farkında değilsinizdir. Bu nedenle sizden "**hayatınız boyunca zihinsel bir yolculuk**" yapmanız isteniyor. Yani, hayatınızın farklı dönemlerinden (çocukluk ve gençlik, yetişkinlik, yaşlılık) önemli imgeleri gözünüzde canlandırmanız isteniyor.

Aklınıza gelebilecek doğru ya da yanlış imgeler yoktur. Belki hayatınızın bazı dönemleri için birçok şey ve özlem aklınıza gelirken, diğer dönemler için hiçbir şey gelmeyebilir.

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*Aşağıda sizden hayatınızın farklı bölümleri hakkında düşünmeniz ve sahip olduğunuz önemli özelemleri belirlemeniz istenecektir. Daha sonra, en önemli iki özleminizle ilgili soruları yanıtlamanız istenecektir.*

#### **Çocukluğunuz ve Gençliğiniz**

Lütfen bir an durun ve düşüncelerinizin **çocukluğunuza ve gençliğinize** gitmesine izin verin.

Belki hayatınızın bu bölümüyle özellikle bağlantılı olan **belirli yerler** vardır, örneğin bir ey veya belirli bir manzara. Bu dönemde ya da yaşamınızda önemli olan özel **kişiler** de olabilir. Ve çocukluğunuz ve gençliğinizle bağlantılı belirli **olaylar** olabilir, örneğin bir tatil veya bir konuşma.

Lütfen bu yerleri, kişileri ve olayları gözünüzde canlandırın. Zihninizin gözünde belirmelerine izin verin. 1 ila 2 dakika zaman ayırın. Dilerseniz gözlerinizi kapatın.

Devam etmeye hazır olduğunuzda lütfen "*Devam*" düğmesine basınız.

Şimdi çocukluğunuz ve gençliğiniz hakkında düşündüğünüze göre, lütfen **özlemler**inize dönün. Çocukluğunuz ve gençliğinizle bağlantılı özelemleriniz var mı? Bunlar çocukluğunuzda veya gençliğinizde sahip olduğunuz ve **bugün hala mevcut olan** özelemler veya hayatınızın bu dönemlerine **ait** belirli kişilere, yerlere veya olaylara yönelik özelemler olabilir.

Eğer durum buysa, lütfen her bir özleminizi aşağıdaki boşluğa kısa bir not olarak yazın.

**Özlemlerim ...** (4 metin kutusu)

### **Yetişkinlik Döneminiz**

Lütfen birkaç dakikanızı ayırın ve düşüncelerinizin **yetişkinlik döneminizde** dolaşmasına izin verin.

Hayatınızın bu dönemi kısmen gelecekte olabilir. Eğer durum buysa, lütfen geleceğinizi hayal etmeye çalışın. Belki hayatınızın bu bölümüyle özellikle bağlantılı olan belirli **yerler**, aklınıza gelen özel **kişiler** hatırladığınız ve gelecek için hayal ettiğiniz belirli **olaylar** vardır.

Lütfen bu yerleri, kişileri ve olayları gözünüzde canlandırın. Zihninizin gözünde belirmelerine izin verin. 1 ilâ 2 dakika zaman ayırın. Dilerseniz gözlerinizi kapatın.

Devam etmeye hazır olduğunuzda lütfen "*Devam*" düğmesine basınız.

Şimdi yetişkinliğiniz hakkında düşündüğünüze göre, lütfen **özlemler**inize dönün. Hayatınızın bu dönemiyle bağlantılı özlemleriniz var mı, örneğin hayatınızın bu dönemine **dair** özlemleriniz veya hayatınızın bu dönemine **ait** özel kişilere, yerlere veya olaylara dair özlemleriniz var mı?

Eğer durum buysa, lütfen aşağıdaki boşluğa her bir özleminizi kısa bir şekilde not edin.

**Özlemlerim ...** (4 metin kutusu)

### **Yaşlılık**

Lütfen yine birkaç dakikanızı ayırın ve düşüncelerinizin **yaşlılık döneminize** gitmesine izin verin.

Hayatınızın bu dönemi kısmen gelecekte olabilir. Eğer durum buysa, lütfen geleceğinizi hayal etmeye çalışın. Belki hayatınızın bu bölümüyle özellikle bağlantılı olan belirli **yerler**, aklınıza gelen özel **kişiler** ve hatırladığınız ya da gelecek için hayal ettiğiniz belirli **olaylar** vardır.

Lütfen bu yerleri, kişileri ve olayları gözünüzde canlandırın. Zihninizin gözünde belirmelerine izin verin. 1 ila 2 dakika zaman ayırın. Dilerseniz gözlerinizi kapatın.

Devam etmeye hazır olduğunuzda lütfen "*Devam*" düğmesine basın.

Şimdi yaşlılığımız hakkında düşündüğünüze göre, lütfen **özlemlerimize** dönün. Yaşamınızın bu dönemiyle bağlantılı özelemleriniz var mı, örneğin yaşamınızın bu dönemine *ilişkin* özelemleriniz ya da yaşamınızın bu dönemine *ait* özel kişilere, yerlere ya da olaylara ilişkin özelemleriniz?

Eğer durum buysa, lütfen aşağıdaki boşluğa her bir özleminizi kısa bir şekilde not edin.

**Özelemlerim ...** (4 metin kutusu)

## **HAYATIN İÇİNDE ZİHİNSEL YOLCULUK**

Belki de özelemlerinizin her zaman tam olarak farkında değilsinizdir. Bu nedenle sizden **"hayatınız boyunca zihinsel bir yolculuk"** yapmanız isteniyor. Yani, hayatınızın farklı alanları hakkında düşünmeniz isteniyor. Bu, diğer kişilerle ilişkileriniz, sağlığınız ve kişisel durumunuz, kendinize bakışınız ve kendiniz, başkaları ve genel olarak dünya için istekleriniz gibi sizin için önemli olan her şeyi içerebilir. Bu düşünceler yaşamla ilgili özelemlerinizin farkına varmanıza yardımcı olabilir.

Aklınıza gelebilecek doğru ya da yanlış düşünceler yoktur. Belki de hayatınızın bazı alanları için birçok şey ve özlem aklınıza gelirken, diğer alanlar için hiçbir şey gelmeyebilir.

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*Aşağıda sizden hayatınızın farklı alanları hakkında düşünmeniz ve sahip olduğunuz önemli özelemleri belirlemeniz istenecektir. Daha sonra, en önemli iki özleminizle ilgili soruları yanıtlamanız istenecektir.*

### **Diğer kişilerle olan ilişkileriniz**

**Hayatınızın sosyal kısmıyla**, örneğin diğer insanlarla olan ilişkilerinizle başlayalım. Yaşamın sosyal kısmı açısından sizin için önemli olan nedir? Bu konudaki duygularınız nelerdir? Farklı insanlar veya sosyal bağlılık, yakınlık, başkalarını önemseme vb. gibi temalar hakkındaki düşünceleriniz nelerdir?

Düşünceleriniz için 1 ilâ 2 dakika zaman ayırın. Dilerseniz gözlerinizi kapatın.

Devam etmeye hazır olduğunuzda lütfen *"Devam"* düğmesine basın.

Şimdi hayatınızın sosyal kısmı hakkında düşündüğünüze göre, lütfen **özlemlerimize** dönün. Hayatınızın bu bölümüyle bağlantılı özelemleriniz var mı?

Eğer durum buysa, lütfen aşağıdaki boşluğa her bir özleminizi kısa bir şekilde not edin.

**Özlemlerim ...** (4 metin kutusu)

### **Sağlığınız ve kişisel durumunuz**

Hayatınızın başka bir bölümüne geçelim: **sağlığınız ve kişisel durumunuz**.

Hayatınızın bu bölümü açısından sizin için önemli olan nedir? Bu konudaki duygularınız nelerdir? Sağlığınız ve fiziksel refahınız, yaşam durumunuz ve konumunuz, mali durumunuz vb. hakkındaki düşünceleriniz nelerdir?

Düşünceleriniz için 1 ilâ 2 dakika zaman ayırın. Dilerseniz gözünüzü kapatın.

Devam etmeye hazır olduğunuzda lütfen "*Devam*" düğmesine basın.

Şimdi sağlığınız ve kişisel durumunuz hakkında düşündüğünüze göre, lütfen **özlemlerimize** dönün. Hayatınızın bu bölümüyle bağlantılı özlemlerinizi var mı?

Eğer durum buysa, lütfen aşağıdaki boşluğa her bir özleminizi kısa bir şekilde not edin.

**Özlemlerim ...** (4 metin kutusu)

### **Kendinize bakışınız**

Birçok insanın üzerinde düşündüğü bir diğer konu da **öz imajları ve kimlikleri**, yani kendilerini nasıl gördükleridir. Bu, "kendi içinizde" kim olduğunuz, kendinizi dünyaya nasıl sunduğunuz, temel ilgi alanlarınızın neler olduğu ve işiniz, aileniz, akrabalık ilişkileriniz, toplumunuz veya ülkeniz açısından hayatta neyi başarmak istediğiniz gibi konuları içerebilir. Yaşamın bu bölümü açısından sizin için önemli olan nedir? Bu konudaki duygu ve düşünceleriniz nelerdir?

Düşünceleriniz için 1-2 dakika zaman ayırın. Dilerseniz gözlerinizi kapatın.

Devam etmeye hazır olduğunuzda lütfen "*Devam*" düğmesine basın.

Şimdi kendinize bakışınız hakkında düşündüğünüze göre, lütfen **özlemlerimize** dönün. Hayatınızın bu bölümüyle bağlantılı özlemlerinizi var mı?

Eğer durum buysa, lütfen aşağıdaki boşluğa her bir özleminizi kısa bir şekilde not edin.

**Özlemlerim ...** (4 metin kutusu)

## Hayatınızın diđer önemli alanları

Muhtemelen yaşamla ilgili **başka alanlar** da vardır. Daha önce ele alınanlar sadece bir seçkiydi. Örneğin, diđer alanlar boş zaman hakkındaki düşünceleriniz ve duygularınız, adil bir dünya sorusu veya ne olmamak istediğiniz veya kendiniz ve başkaları için nelerden kaçınmak istediğiniz olabilir.

Hayatınızın başka önemli alanları olup olmadığını düşünmek için 1-2 dakika zaman ayırın. Dilerseniz gözlerinizi kapatın.

Devam etmeye hazır olduğunuzda lütfen "*Devam*" düğmesine basın.

Şimdi hayatınızın diđer alanlarını düşündüğünüze göre, lütfen bir kez daha **özlemler**inize dönün. Aklınıza gelen başka özlemlerinizi var mı?

Eğer durum buysa, lütfen aşağıdaki boşluğa her bir özleminizi kısa bir şekilde not edin.

**Özlemlerim ...** (4 metin kutusu)

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## APPENDIX 6: LLQ INSTRUCTION OF CHOOSING LIFE LONGINGS

### En önemli iki özleminiz

Şimdi sizden **en önemli iki kişisel özleminizi** seçmeniz isteniyor. Bunlar daha önce kaydettiğiniz özelemler olabileceği gibi farklı özelemler de olabilir.

Lütfen unutmayın: Biz "**yaşama ilgili özelemler**" ile ilgileniyoruz, yani **yoğun, kalıcı veya tekrar eden ve şu anda ulaşılması çok olası olmayan veya kolay olmayan** kişiler, nesnelere, deneyimler, olaylar veya yaşam veya dünya koşullarına yönelik hayaller, güçlü arzular veya dilekler.

Lütfen her bir özlem için bir anahtar kelime yazın ve ne hakkında olduğunu kısaca açıklayın. Eğer herhangi bir özleminiz yoksa veya sadece bir özleminiz varsa, lütfen uygun ifadeyi seçiniz. Daha sonra, her bir özleminizle ilgili bir dizi soruya yanıt vermeniz istenecektir.

### ÖZLEM #1

*Anahtar Kelime:* (Metin kutusu)

*Kısa açıklama:* (Metin kutusu)

### ÖZLEM #2

*Anahtar Kelime:* (Metin kutusu)

*Kısa açıklama:* (Metin kutusu)

Sadece **bir** özlemim var.

Hiçbir özlemim **yok**.

**Bunlar "hayatınızın zihinsel yolculuğu" sırasında kaydettiğiniz özelemlerdir:**

## APPENDIX 7: LLQ STRUCTURAL CHARACTERISTICS SCALE

Aşağıdaki sayfa kişisel özlemlerinizi ele almaktadır. **Aşağıdaki soruları yanıtlarken lütfen her zaman 1 numaralı özleminizi düşünün.**

1-----2-----3-----4-----5-----6

Hiç katılmıyorum

Tamamen katılıyorum

|  | 1 | 2 | 3 | 4 | 5 | 6 |
|--|---|---|---|---|---|---|
| 1. Özlemim geçmişimdeki insanlar, şeyler, deneyimler veya olaylarla ilgilidir.   |   |   |   |   |   |   |
| 2. Özlemim şimdiki zamanımdaki insanlar, şeyler, deneyimler veya olaylarla ilgilidir.  |   |   |   |   |   |   |
| 3. Özlemim geleceğimdeki insanlar, şeyler, deneyimler veya olaylarla ilgilidir.  |   |   |   |   |   |   |
| 4. <b>Bu özlemi duyduğunuzda, geçmişiniz, bugününüz veya geleceğiniz hakkında ne kadar düşünüyorsunuz?</b> Lütfen düşüncelerinizin boyutunu puan olarak ifade edin. 100 puanınız var. Lütfen bu 100 puanı üç zaman dilimi arasında dağıtınız. Zaman dilimlerine 0 puan da verilebilir. |   |   |   |   |   |   |
|  |   |   |   |   |   |   |
| 5. Özlemim sık sık kendim ve hayatım hakkında yoğun bir şekilde düşünmeye başlamama neden oluyor.  |   |   |   |   |   |   |
| 6. Özlemini duyduğum şeye <u>tamamen</u> ulaşmam mümkün.   |   |   |   |   |   |   |

|  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|
| 7. Özlemim giderilmediği sürece, benim için kritik bir şey eksik demektir.                       |  |  |  |  |  |  |
| 8. Özlem duyduğum şey genel olarak hayatımla ilgili bir duyguyu temsil ediyor.                   |  |  |  |  |  |  |
| 9. Özlemim, hayatımdaki en önemli şeylerden birini kaçırdığım anlamına geliyor.                  |  |  |  |  |  |  |
| 10. Özlemim hem acı hem de tatlı bir duygudur.   |  |  |  |  |  |  |
| 11. Özlemim gelecekteki bir şeye yöneliktir ve kökleri geçmişimdedir.                            |  |  |  |  |  |  |
| 12. Özlemim gerçekleşseydi, muhtemelen hayalimdeki kadar harika olmazdı.                         |  |  |  |  |  |  |
| 13. Özlemim tüm yaşamımı kapsıyor.   |  |  |  |  |  |  |
| 14. Özlemimi duyduğum şey ütopyik bir niteliğe sahip.  |  |  |  |  |  |  |
| 15. Gerçek olamayacak kadar mükemmel bir şeyin özlemimi çekiyorum.                               |  |  |  |  |  |  |
| 16. Özlemimde, geçmişimle ilgili anılar ve geleceğimle ilgili fanteziler birbirine bağlıdır.     |  |  |  |  |  |  |
| 17. Geçmişimden bazı şeyleri ya şimdi ya da gelecekte yeniden yaşamayı özlüyorum.                |  |  |  |  |  |  |
| 18. Özlemimi duyduğum şey daha büyük bir şeyi temsil ediyor (örneğin başarı, mutluluk veya aşk). |  |  |  |  |  |  |

|  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|
| 19. Özlemim, hayatımın anlamı hakkında çok düşünmeme neden oluyor.                                 |  |  |  |  |  |  |
| 20. Gerçeklik asla özlediğim gibi olmayacak.   |  |  |  |  |  |  |
| 21. Özlemimi duyduğum şey hayatımın belirli bir dönemini yansıtıyor.                               |  |  |  |  |  |  |
| 22. Özlemimi yaşamak aynı anda hem hoş hem de tatsız.  |  |  |  |  |  |  |
| 23. Özlem duygum hem acı verici hem de zevk vericidir.   |  |  |  |  |  |  |
| 24. Özlemim hayatımın sadece belirli bir dönemiyle ilgili (örneğin <u>sadece</u> çocukluğum).      |  |  |  |  |  |  |
| 25. Özlemimi duyduğum şey büyük ölçüde anlamla doludur.  |  |  |  |  |  |  |
| 26. Özlemimi deneyimlemek hüzünlü bir müziğin tadını çıkarmaya biraz benziyor.                     |  |  |  |  |  |  |
| 27. Bu özlem ortaya çıktığında hayatımda nerede durduğum hakkında uzun süre düşünürüm.             |  |  |  |  |  |  |
| 28. Özlemim geçmişim, şimdiki zamanım <u>ve</u> geleceğimle ilgilidir.                             |  |  |  |  |  |  |
| 29. Özlemimi duyduğum şey benim için önemli olan bir şeyi sembolize ediyor.                        |  |  |  |  |  |  |
| 30. Özlemim, hayatımda önemli bir şeyin eksik olduğu anlamına geliyor.                             |  |  |  |  |  |  |
| 31. Bu özlemi duyduğumda, hayatımı daha iyi şekillendirmenin ve geliştirmenin yollarını düşünürüm. |  |  |  |  |  |  |

## APPENDIX 8: LLQ COMPREHENSIBILITY OF DEFINITION AND ITEMS SCALES

Kişisel özlemlere giriş bölümünde, bu çalışmada özlem ile ne kastedildiğine dair bir açıklama gördünüz. Bu açıklama ne kadar anlaşılırdı?

Özlemin açıklamasını bir kez daha görmek isterseniz lütfen buraya basınız.

1-----2-----3-----4-----5-----6

Hiç katılmıyorum

Tamamen katılıyorum

|  | 1 | 2 | 3 | 4 | 5 | 6 |
|--|---|---|---|---|---|---|
| 01. Özlemin tanımını kişisel deneyimlerimle çok iyi örtüşüyordu.                   |   |   |   |   |   |   |
| 02. Tanım, özlem terimiyle ne kastedildiği konusunda bana çok iyi bir fikir verdi. |   |   |   |   |   |   |
| 03. Tarif edildiği şekliyle özlemin anlamını anlamakta zorlandım.                  |   |   |   |   |   |   |

Seçtiğiniz özlemlerinize ilgili tüm soruları yanıtladınız. Aşağıda birkaç son soru bulacaksınız.

**Kişisel özlemlerinize ilgili soruları yanıtlarken sorun yaşadınız mı?**

1-----2-----3-----4-----5-----6

Hiç katılmıyorum

Tamamen katılıyorum

|  | 1 | 2 | 3 | 4 | 5 | 6 |
|--|---|---|---|---|---|---|
| 04. Özlemlerime ilişkin soruları kolayca yanıtladım.   |   |   |   |   |   |   |
| 05. Sunulan sorular neyi özlediğimi çok iyi tanımladı. |   |   |   |   |   |   |

06. Neyi özlediğimle ilgili sorular çok soyut ve anlaşılmazdı.

|  |  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|--|
|  |  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|--|

## APPENDIX 9: DEMOGRAPHIC FORM

### 1. Cinsiyet:

- Kadın  
 Erkek  
 Trans  
 Cevap vermek istemiyorum

### 2. Doğum Yılı:

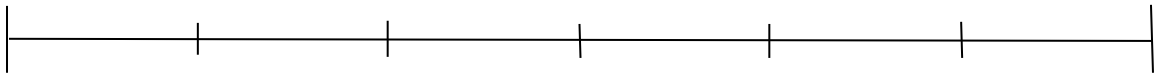
### 3. Eğitim Durumunuz (En son mezun olduğunuz):

- Lise mezunu değil  
 Lise  
 Yüksek okul  
 Ön lisans  
 Lisans  
 Yüksek lisans  
 Doktora

### 4. İstihdam durumu:

- Öğrenci  
 Çalışmıyor  
 Yarı zamanlı çalışan  
 Tam zamanlı çalışan  
 Emekli

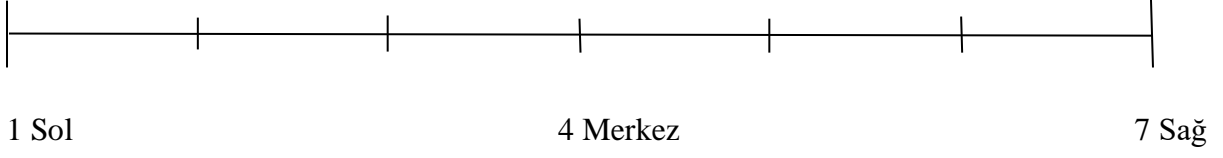
### 5. Dindarlık düzeyinizi nasıl tanımlarsınız?



1 Hiç dindar değil

7 Çok dindar

6. Siyasi duruşunuzu nasıl tanımlarsınız?



# APPENDIX 10: ETHICS COMMITTEE APPROVAL

Evrak Tarih ve Sayısı: 27.05.2023-234170



Sayı : E-62310886-605.99-234170  
Konu : Fatma Cansel Kandemir'in Etik Onay  
Başvurusu Hk.

27.05.2023

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi : 18.04.2023 tarih ve 224686 sayılı yazınız.

Enstitünüz Sosyal Psikoloji Tezli Yüksek Lisans Programı öğrencisi Fatma Cansel Kandemir'in, Prof. Dr. Doğan Kökdemir'in danışmanlığında yürüteceği "Theoretical Adaptation of Sahnsocht (Life Longing) to Another Culture: Integrating Küse Özlem in Cultural well-Being" başlıklı tez çalışması değerlendirilmiş ve bilgilerinize ekte sunulmuştur.

Prof. Dr. M. Abdülkadir VAROĞLU  
Kurul Başkanı

Ek: Değerlendirme Formu

Bu belge, güvenli elektronik imza ile imzalanmıştır.

Belge Doğrulama Kodu : BSABFRDH34

Belge Doğrulama Adresi : <https://www.turkiye.gov.tr/baskent-universitesi-ebys>

Başkent Üniversitesi Başlıca Kampüsü Fatih Sultan Mahallesi Eskişehir Yolu 18. Km 06790  
Belge güvenli elektronik imza ile imzalanmıştır.

Bilgi için: Gamze SONBAY  
Koordinator

Telefon No 0 312 246 67 40 Faks No 0 312 246 66 05  
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Kep Adresi: [baskentuniversitesi@hs02.kep.tr](mailto:baskentuniversitesi@hs02.kep.tr)

Telefon No: 246 66 66 / 5138



Sayı : 17162298.600-135  
Konu : Tez Çalışması

9 MAYIS 2023

İlgili Makama

Üniversitemiz Sosyal Bilimler Enstitüsü Sosyal Psikoloji Tezli Yüksek Lisans Programı öğrencisi Fatma Cansel Kandemir'in, Prof. Dr. Doğan Kökdemir'in danışmanlığında yürüteceği "Theoretical Adaptation of Sahnstucht (Life Longing) to Another Culture: Integrating Küse Özlem in Cultural well-Being" başlıklı tez çalışması değerlendirilmiş ve yapılmasında bir sakınca olmadığı tespit edilmiştir. Bilgilerinize saygılarımızla sunarız.

Başkent Üniversitesi Sosyal ve Beşeri Bilimler ve Sanat Alan Araştırma Kurulu

| Ad, Soyad                       | Değerlendirme              | İmza |
|---------------------------------|----------------------------|------|
| Prof. Dr. M. Abdülkadir Varoğlu | Olumlu/ <del>Olumsuz</del> |      |
| Prof. Dr. Gözen Güner Aktaş     | Olumlu/ <del>Olumsuz</del> |      |
| Prof. Dr. Sadegül Akbaba Altun  | Olumlu/ <del>Olumsuz</del> |      |
| Prof. Dr. Hasan Tahsin Fendoğlu | Olumlu/ <del>Olumsuz</del> |      |
| Prof. Dr. Filiz Kalelioğlu      | Olumlu/ <del>Olumsuz</del> |      |
| Prof. Dr. Hidayet Hale Küniçen  | Olumlu/ <del>Olumsuz</del> |      |
| Prof. Dr. Özcan Yağcı           | Olumlu/ <del>Olumsuz</del> |      |

Prof. Dr. Sadegül Akbaba Altun'un çalışmaya ilişkin görüşleri:

Üniversitemiz Sosyal Bilimler Enstitüsü Sosyal Psikoloji Tezli Yüksek Lisans Programı öğrencisi Fatma Cansel Kandemir'in, Prof. Dr. Doğan Kökdemir'in danışmanlığında yürüteceği "Theoretical Adaptation of Sehnsucht (Life Longing) to Another Culture: Integrating Küse Özlem in Cultural well-Being" başlıklı tez çalışması yapılabilir. Ancak ölçekler ile ilgili izin alınması gerekir. Ayrıca, yönergede yer alan 25 dakika gerçekçi bir zaman dilimi değil. Onun düzeltilmesi gerekir.

Prof. Dr. Filiz Kalelioğlu'nun çalışmaya ilişkin görüşleri:

Ölçekleri kullanmak üzere ölçek sahiplerinden / araştırmacılardan izin alınması uygun olur.  
25 dakika anketleri tamamlamak için yeterli olmayabilir; tekrar sürenin gözden geçirilmesi uygun olur.