



Research Article

Adapting the Existential Gratitude Scale to Turkish: A Measure of Gratitude in Painful Times

Hale Çanakçı¹
Marmara University

Halil Ekşi²
Marmara University

¹ Marmara University, Department of Educational Sciences, Guidance and Psychological Counseling, İstanbul, Turkey. E-mail: canakchiale@gmail.com

² Professor, Marmara University, Department of Educational Sciences, Guidance and Psychological Counseling, İstanbul, Turkey. E-mail: halileksi@marmara.edu.tr

Abstract

This study aims to adapt the Existential Gratitude Scale (Jens-Beken & Wong, 2019) to Turkish culture and to examine the scale's psychometric properties in this respect. The study uses the convenience sampling method, and the sample consists of 286 participants between the ages of 18 to 53, of whom 212 (74.1%) are female and 74 (25.9%) are male. The structural validity of the scale has been examined using confirmatory factor analysis (CFA). The CFA results confirm the original EGS' one-dimensional structure over a Turkish sample, and the scale has good fit indices ($\chi^2=94.655$, $df=34$, $\chi^2/df=2.784$, $GFI=0.936$, $NFI=0.930$, $CFI=0.954$, $SRMR=0.0420$, and $RMSEA=0.079$). The factor loadings range from .46 to .77. For the criterion validity, Pearson correlations were calculated for the EGS with the Short Gratitude, Resentment, and Appreciation Scale and Transpersonal Gratitude Scales, which resulted in significant positive correlations (respectively $r=0.476$ and $r=0.579$ at $p=.05$). The item-total correlation and comparison of the upper 27% and lower 27% groups were examined for the item analysis of the scale; these have revealed the EGS to possess satisfactory discriminating power. As a result of the reliability analysis, Cronbach's alpha of internal consistency was calculated as .893. This study shows the EGS to be a valid and reliable tool useable in the context of Turkey for measuring individuals' existential gratitude levels. The EGS can be a valuable tool for practitioners in mental health settings in developing appropriate interventions for individuals' coping skills in celebrating adversity.

Keywords:

Gratitude • Existential gratitude • Scale adaptation • Reliability • Validity

Varoluşsal Şükür Ölçeği'nin Türkçe'ye Uyarlanması: Zor Zamanlarda Şükürün Ölçülmesi

Öz

Bu çalışmada, Jens-Beken ve Wong (2019) tarafından geliştirilen Varoluşsal Şükür Ölçeği'nin Türk kültürüne uyarlanması amaçlanmıştır. Bu kapsamda, ölçeğin psikometrik özellikleri incelenmiştir. Çalışmada kolay örnekleme yöntemi uygulanmıştır. Çalışmanın örneklemini 212'si kadın (%74.1), 74'ü erkek (%25.9), yaşları 18 ile 53 arasında değişen 286 kişi oluşturmuştur. Yapı geçerliliği Doğrulayıcı Faktör Analizi (DFA) ile analiz edilmiştir. DFA sonuçları orijinal ölçeğin tek faktörlü yapısını Türk örnekleminde doğrulamış ve iyi uyum değerleri göstermiştir ($\chi^2/df=2.784$, $GFI=0.936$, $NFI=0.930$, $CFI=0.954$, $SRMR=0.0420$ ve $RMSEA=0.079$). Ölçeğin factor yükleri .46 ile .77 arasında değişmiştir. Ölçüt geçerliliği için ölçeğin Minnettarlık Gücenme ve Takdir Ölçeği Gözden Geçirilmiş Kısa Formu (K-MGTÖ) ve Manevi Şükür Ölçeği arasındaki Pearson Korelasyon Katsayısı hesaplanmış ve pozitif yönde anlamlı sonuçlar çıkmıştır ($r=0.476$, $r=0.579$, $p=.05$). Ölçeğin madde analizi için yapılan madde-toplam puan korelasyonu ve %27 alt-üst grup karşılaştırması sonucunda ölçeğin iyi bir ayırt edicilik düzeyine sahip olduğu görülmüştür. Güvenlilik analizi sonucuna göre, Cronbach iç tutarlık katsayısı .893 olarak hesaplanmıştır. Bu çalışma, Varoluşsal Şükür Ölçeği'nin Türkçe versiyonunun kişilerin varoluşsal şükür düzeyini ölçmede geçerli ve güvenilir bir ölçme aracı olduğunu göstermiştir. Bu ölçek, ruh sağlığı alanında çalışan uygulamacıların, kişilerin zorlukları daha iyi karşılamak için baş etme becerilerini geliştirecek uygun müdahaleler tasarlaması için değerli bir araç olabilir.

Anahtar Kelimeler:

Şükür • Varoluşsal şükür • Ölçek uyarlaması • Güvenlilik • Geçerlilik

Corresponding author:
Hale Çanakçı
E-mail:
canakchiale@gmail.com

eISSN: 2458-9675

Received: 29.11.2021

Revision: 09.02.2022

Accepted: 13.02.2022

©Copyright 2022
by Author(s)

Citation: Çanakçı, H., & Ekşi, H. (2022). Adapting the Existential Gratitude Scale to Turkish: A measure of gratitude in painful times. *Spiritual Psychology and Counseling*, 7(1), 23–36. <https://dx.doi.org/10.37898/spc.2022.7.1.160>

Contrary to the problem-focused approach that has become dominant for years in psychology, positive psychology is a field that focuses on people's strengths (Hoy & Tarter, 2011) and encompasses individual experiences (e.g., well-being) and positive personality traits (e.g., hope; Seligman & Csikszentmihalyi, 2014). Studies in positive psychology focus on understanding and explaining the constructs that play a role in individuals' flourishing such as optimism, hope, well-being, and love (Gable & Haidt, 2005). Gratitude is also a concept that has been a topic of studies in positive psychology. Despite having been studied in different fields such as theology and ethics, gratitude has emerged as a concept which researchers have been interested in and studied extensively thanks to increasing studies in this field (Kardaş & Yalçın, 2019).

Gratitude is an important concept that has several positive associations with various constructs. Several experimental studies are found to have shown gratitude interventions to have a positive effect on psychological well-being (Bozkurt, 2019; Măirean et al., 2018; Uher et al., 2017), subjective well-being (Megawati et al., 2019), school well-being (Jiang et al., 2015), and health (Millstein, 2016). Several studies have also shown gratitude to negatively correlate to depression (Sun et al., 2020; Tulbure, 2014; Wood et al., 2008) and anxiety (Gökşen, 2020; McCullough et al., 2002).

No one clear way is found for conceptualizing gratitude. Emmons and McCullough (2003, p. 377) defined gratitude as "an emotion, attitude, moral virtue, habit, personality trait, or coping response". Gratitude has also been defined as awareness and appreciation of positive aspects in the world (Wood et al., 2010) as well as appreciation of the things an individual finds valuable and meaningful or as a general state of thankfulness and discretion (Sansone & Sansone, 2010). Gratitude has been defined at both the interpersonal (McCullough et al., 2002) and transpersonal (Sansone & Sansone, 2010) levels and to include being thankful for nature or for God (Emmons & McCullough, 2003).

When examining the definition of gratitude in light of the literature, it has mostly been defined as an affective trait referred to as dispositional gratitude (McCullough et al., 2002; Watkins et al., 2003). McCullough et al. (2002, p. 112) defined dispositional gratitude as a "generalized tendency to recognize and respond with grateful emotion to the roles of other people's benevolence in the positive experiences and outcomes one obtains" while mentioning four facets for this concept: intensity, frequency, span, and density. Intensity involves one feeling more gratitude toward a positive issue when their dispositional gratitude level is higher. The facet of frequency involves how often one feels grateful. This daily frequency may be higher for those with higher grateful dispositions. Span implies the number of areas for which one may be grateful. A person who tends to feel more grateful is able to find more aspects for which to be grateful. Lastly, density points to the number of people toward whom one

feels grateful. One who is more disposed toward gratitude is able to find more people to be grateful toward regarding a particular event (McCullough et al., 2002).

With regard to focusing on the perspective of positive psychology perspective, gratitude has been examined as an emotional trait. However, taking gratitude into account only from this positive aspect may be insufficient (Jens-Beken & Wong, 2019). Positive psychology focuses on studying positive qualities, processes, and emotions (Lomas, 2016; Wong, 2019). Even though positive psychology also acknowledges the other side of the coin (e.g., adversity, pain, hardship; Gable & Haidt, 2005), its study area focuses on positive aspects such as happiness and success (Wong, 2016). Meanwhile, existential psychology deals with issues such as meaning in life, responsibility, choice, guilt, and death anxiety (McDougall, 1995). Existential positive psychology (EPP; Wong, 2009) has emerged as a new standpoint that creates good harmony between positive and existential psychology (Wong, 2010).

According to the EPP perspective, human behavior should be studied in terms of positive and negative. To study the positive side properly, the dark side of human experience should also be a target. This dialectical view becomes an important element in Second Wave Positive Psychology (SWPP; Wong, 2017). Second Wave Positive Psychology acts as an umbrella term for EPP. Wong (2016) used these two terms interchangeably at first, but then stated EPP to be a branch of SWPP (Wong, 2019). According to its assumptions, human well-being can be achieved by recognizing positive emotions and traits as well as the dark side of existence (Ivtzan et al., 2016). The dark side may refer to “hardships and heartbreaks, the existential abyss, and despair” (p.6). Pain, adversity, and difficulty are inevitable parts of human life, and happiness cannot be achieved by ignoring these. Accepting pain and trying to balance the two sides can bring individuals authentic happiness (Wong, 2016; Wong, 2019).

Parallel to this dialectical view, existential gratitude refers to the tendency to be grateful in both good and difficult times and has a parallel meaning to dispositional gratitude. However, existential gratitude includes being grateful while also suffering (Jans-Beken & Wong, 2019). Jans-Beken and Wong’s study showed existential gratitude to be a distinct construct of dispositional gratitude and emphasized being grateful from only a positive perspective while ignoring hard times may prevent one from seeing the whole picture and from making the necessary interventions in counseling or psychotherapy. Existential gratitude exercises can be a good example for understanding gratitude in adversity. In this exercise, people write about three points for which they are thankful. They can be grateful for breathing, for having supportive relatives, or for the beauty of nature. Contrary to the widely known gratitude exercise where people write about three good things, this exercise sees gratitude as an essential virtue by looking from a more meaningful and transpersonal view (Wong, 2016).

When examining the instruments that measure gratitude, the Gratitude Questionnaire (McCullough et al., 2002) and Gratitude Resentment and Appreciation Test (Watkins et al., 2003) are two widely used scales. Both of these scales take gratitude into account as an affective trait known as dispositional gratitude (Oğuz-Duran, 2017; Jans-Beken et al., 2015; Yüksel & Oğuz-Duran, 2012). The Gratitude Questionnaire (McCullough et al., 2002) is a three-factor, 7-point, Likert-type scale with six items. The Gratitude Resentment and Appreciation Test (GRAT; Watkins et al., 2003) is a three-factor, 9-point, Likert-type scale with 44 items, the S-GRAT (Thomas & Watkins, 2003) is its 16-item short version. Different from the two instruments that measure gratitude from a dispositional perspective, the Transpersonal Gratitude Scale (Hlava et al., 2014) measures gratitude in a transpersonal sense.

To this point, none of the instruments described above have items that measure one's tendency to count one's blessings in difficult times. The Existential Gratitude Scale (EGS; Jans-Beken & Wong, 2019) is different from the other gratitude scales in that it aims to measure gratitude during both good and bad times, mostly focusing on times of suffering. Because no measurement tool is found in Turkey with this kind of focus, the current study's aim of adapting the Existential Gratitude Scale into Turkish would be a good contribution.

Method

Participants

The study uses the convenience sampling method for measuring the psychometric properties of the scale. Convenience sampling is a non-probability sampling method in which participants who are easily accessible are selected for the sample. This method provides researchers with several advantages, such as saving time and costs (Büyüköztürk et al., 2012). This study uses the convenience sampling method due to the conditions of the COVID-19 pandemic. The sample of the study consists of 286 participants. According to Child (2006), the sample size should be at least five times the number of items or variables being observed for the factor analysis. The sample size for the present study is appropriate for factor analysis in this respect. The participants consist of 212 women (74.1%) and 74 men (25.9%), and their ages range from 18 to 53 ($M = 26.57$; $SD = 8.21$). Of the participants, two finished primary school (0.7%), 12 have high school diplomas (4.2%), eight have 2-year bachelor degrees (2.8%), 168 have bachelor degrees (58.7%), 72 have master's degrees (25.1%), and 24 have doctorates (8.4%).

Instruments

Existential Gratitude Scale (EGS)

The EGS was developed by Jans-Beken and Wong (2019) and aims to measure the tendency to be grateful in difficult times. It is a one-factor, 13-item, 7-point Likert-type scale whose answers range from strongly disagree (1) to completely agree (7). Items 3, 5, and 7 are negatively formulated and only used to check response bias (e.g., I am resentful that life has treated me unfairly). The scale is scored by calculating the mean total score of the items minus the three filler items (Items 3,5,7). Higher scores on the scale indicate a higher level of existential gratitude. One example item is “I am grateful that every crisis represents an opportunity for me to grow.”. The original factor loadings for the items range from 0.517 to 0.740, and the internal consistency was calculated as .87.

The Revised Short Gratitude Resentment and Appreciation Test (S-GRAT)

S-GRAT is a revised short version of GRAT (Watkins et al., 2003) and was developed by Thomas and Watkins (2003). Its Turkish adaptation study was made by Oğuz-Duran (2017) and is a 16 item, 9-point Likert-type scale with three factors aiming to measure dispositional gratitude. The sub-dimensions are lack of sense of deprivation (LOSD), simple appreciation (SA), and appreciation of others (AO). Items 3, 6, 10, 11, and 15 are negatively formulated items and reverse scored. The scores from each item on the scale are totaled to get the overall score, with higher scores indicating a higher level of dispositional gratitude. One example item is “Every autumn I really enjoy watching the leaves change color.”. Several studies have examined its validity and reliability. Cronbach’ salpha of reliability has been calculated as .92 for the original scale (Thomas & Watkins, 2003) and .77 for the Turkish version (Oğuz-Duran, 2017), which confirmed the three-factor structure of the original study ($\chi^2/df = 265.15/ 101$; $GFI = .90$; $CFI = .92$, $SRMR = 0.07$; $RMSA = .07$).

Transpersonal Gratitude Scale (TGS)

The TGS was developed by Hlava, Elfers, and Offringa (2014) and adapted to Turkish by Kaplaner and Ekşi (2020). It is a 16-item scale with 4 sub-dimensions and aims to measure transpersonal gratitude. The sub-dimensions are expression of gratitude, value of gratitude, transcendent gratitude, and spiritual connection. TGS is a 7-point Likert-type scale whose answers range from strongly disagree (1) to completely agree (7). Only Item 7 is reverse scored. The total score is calculated adding up the totals of the scores from the four sub-dimensions. A higher score indicates a higher level of transpersonal gratitude. One example item is “I am grateful for the opportunities I have had in my life”(Hlava et al.,2014). The original scale’s Cronbach’s alpha of reliability

was calculated as .88 and its factor loadings as ranging from .27 to .98 (Hlava et al., 2014). In the Turkish version, Cronbach's alpha was calculated as $\alpha = .77$, and its factor loadings range from .44 to .88 (Kaplaner & Ekşi, 2020).

Procedure

In the process of adapting the EGS to Turkish, permission to adapt was first obtained from Jans-Beken by e-mail. After permission was granted, the items from the English form were translated into Turkish by six people with advanced English levels. Once the translation process was complete, three experts in psychological counseling and guidance discussed the Turkish translation of the items using a panel study, and the Turkish form of the scale was created. After this forward translation process, the back translation of the Turkish form was made by an English teacher. When the back translation was compared with the original form, the items appeared very similar. Lastly, the finalized version of the scale was created.

To examine psychometric properties, the Turkish forms of the EGS, S-GRAT, and TGS were administered online to participants. After 50 participants completed the EGS, S-GRAT, and TGS, data collection continued by re-administering the Turkish form of the EGS. For ethical considerations, official permission was obtained from Marmara University, Education Sciences Institute Ethics Committee. The online form involved informed consent, which ensures that privacy and voluntary participation have been taken into consideration. After the participants read the information regarding the study's aim and scope in the online form, they gave their consent for participating.

Criterion validity and construct validity (confirmatory factor analysis) were examined for checking the validity of the scale. For reliability, Internal consistency was examined using Cronbach's alpha of reliability. A group comparison of the upper and lower 27% was done for analyzing the items on the scale. The data analysis was performed using the programs SPSS 26.0 and AMOS 26.0.

Results

Validity Study

Structural Validity

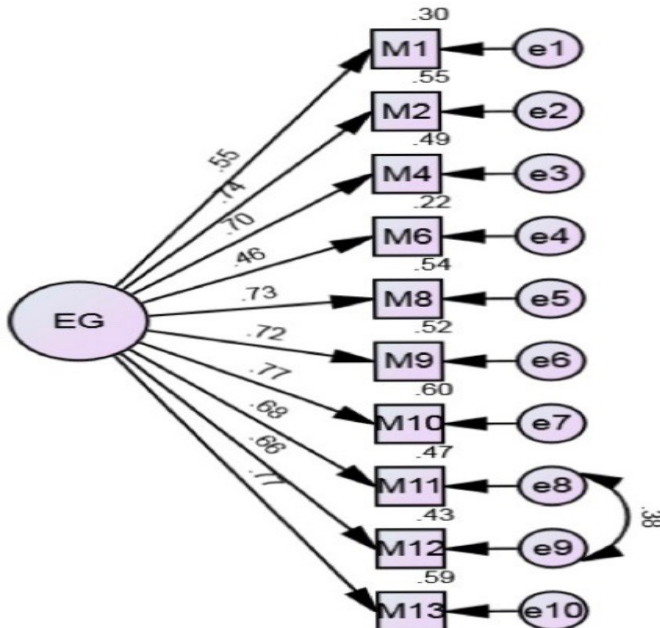
Confirmatory factor analysis (CFA) was conducted to evaluate whether the Turkish version of the EGS conforms to the structure of the original scale. In this respect, the ratio of the chi-square value to the degrees of freedom (χ^2/df), goodness-of-fit index (*GFI*), normed fit index (*NFI*), and comparative fit index (*CFI*), standardized root mean square residuals (*SRMR*), and root mean square error of approximation (*RMSEA*) were calculated. Table 1 shows the fit indices for the EGS.

Table 1.
Fit Indices for the EGS

Observed Fit Indices	Fit Indices Obtained for the EGS	Fit Indices Obtained for the Modified Version of the EGS
χ^2/df	3.806	2.784
<i>GFI</i>	0.913	0.936
<i>NFI</i>	0.901	0.930
<i>CFI</i>	0.925	0.954
<i>SRMR</i>	0.581	0.042
<i>RMSEA</i>	0.990	0.079

The CFA results show the model to have acceptable fit indices. However, *RMSEA*=0.99 exceeded the acceptable value of 0.80 (Browne & Cudeck, 1993). At this point, modification suggestions were taken into account to obtain a better fit. Therefore, modification indices (*MI*) were evaluated. *MI* looks at the covariance between the observed and latent variables and suggests modifications for the model (Tortop, 2013). Upon evaluating the modification suggestions, the covariance value for Items 8 and 9 were found to contribute the most to the overall model fit. After combining these two items which have a theoretical connection, the model fit indices were re-evaluated. The new model showed good fit. The CFA results for the 10-item scale confirmed the one-factor structure of the original model over a Turkish sample. The scale’s factor loadings range from .46 to .77 (see Figure 1).

Figure 1.
Modified one-factor model of the Existential Gratitude Scale.



Criterion-Related Validity

The EGS' criterion-related validity was examined by computing Pearson correlations with the Turkish version of the Short Gratitude Resentment and Appreciation Scale (S-GRAT) and with the Transpersonal Gratitude Scale (TGS). Moderate but significant and positive correlations were found between the EGS and TGS ($r=.529, p<.05$) and the EGS and S-GRAT ($r=.476, p<.05$). EGS scores also revealed a significant and positive correlation with the TGS sub-dimensions of value of gratitude ($r=.320, p<.05$), transcendent gratitude ($r=.617, p<.01$), and spiritual connection ($r=.526, p<.05$). In addition, EGS scores revealed a significant correlation with S-GRAT's sub-dimensions of simple appreciation ($r=.471, p<.05$) and appreciation for others ($r=.304, p<.05$).

Item Analysis

The item-total correlations and upper and lower 27% group comparison were examined to evaluate EGS' item distinction. The independent sample t-test was calculated to determine the mean difference between the upper 27% and lower 27% groups in terms of item scores. Wiersma and Jurs (2001) suggested 27% to be a good value in terms of the number of cases for analysis and item distinction level. The difference in means between the upper and lower 27 percentile groups was calculated, which resulted in statistically significant t-values for all items ($p<.01$) and ranged from 10.12 to 18.35 (Table 2). Also, the item-total correlations for the scale were examined by calculating the Pearson product-moment correlations. According to Stevens (2002), the cut-off value for item inclusion should exceed .30. EGS's item-total correlations range from .443 to .721, indicating all the items have acceptable values (Table 2).

Table 2.
Existential Gratitude Scale's Item Analysis Results

Item #	Item-Total Correlation	t Upper 27%-Lower 27%
EGS 1	.506	10.72*
EGS 2	.670	10.12*
EGS 4	.656	14.12*
EGS 6	.443	10.53*
EGS 8	.671	14.13*
EGS 9	.678	14.60*
EGS 10	.721	17.98*
EGS 11	.698	18.35*
EGS 12	.666	16.78*
EGS 13	.706	16.08*

* $p<.01$

Reliability Study

For the reliability analysis, Cronbach's alpha of internal consistency was calculated as .893 for the overall EGS, indicating good reliability (Creswell, 2003).

Discussion

This study has aimed to adapt the Existential Gratitude Scale developed by Jans-Beken and Wong (2019) to Turkish culture and to examine its psychometric properties. None of the analyses run for checking the instrument's validity and reliability contained the reverse-scored filler items 3, 5, or 7, as suggested in the original study (Jens-Beken & Wong, 2019). Because they create a different factor and negatively affect the analysis results, they were included in the final version of the scale only to check for response bias.

Confirmatory factor analysis was run to examine the EGS' structural validity. CFA is “a type of structural equation modeling that deals specifically with measurement models” (Brown & Moore, 2012, p.361). It can be used for several reasons such as evaluating the psychometric properties of measurement tools (Brown & Moore, 2012). According to researchers, an $\chi^2/df < 5$ indicates acceptable fit (Marsh & Hocevar, 1985), and GFI and $CFI > 0.90$ indicate good fit (Arbuckle, 2014; Hoe, 2008). An $RMSEA < 0.080$ (Browne & Cudeck, 1993) or $0.05 < RSMEA < 0.08$ (Arbuckle, 2014) indicates acceptable fit. An $SRMR 0.80$ shows acceptable fit (Hu & Bentler, 1999). As such, the EGS can be said to have acceptable and good fit indices and the original one-factor structure of the scale to have been confirmed. The factor loading values being between .46 and .77 also show similar results to the values in the original study (i.e., between .52 and .74; Jens-Beken & Wong, 2019).

Upon examining the criterion-related validity, the EGS' relationships with the Turkish version of the TGS (Kaplaner & Ekşi, 2020) and S-GRAT (Oğuz-Duran, 2017) resulted in significant positive relationships. Moreover, the item-total correlations and group comparisons of the upper and lower 27 percentiles were examined for analyzing the EGS' items. According to Tavşancıl (2006), item-total correlation values greater than .40 indicate very good item values. Each item can be said to have good consistency with the overall scale. Also, the item distinction test for the upper and lower 27 percentile groups' mean differences resulted in significant t values ($p < .01$). Thus, the EGS can also be concluded to have satisfactory distinction power.

For the scale's reliability analyses, Cronbach's alpha was computed as .893, which is very similar to that from the original study ($\alpha = .87$). A Cronbach's alpha greater than .70 generally indicates an acceptable value (Kaplan & Saccuzzo, 1982; Nunnally, 1978). According to George and Mallery (2012), a Cronbach alpha greater than .90 shows excellent internal consistency, whereas .80 shows good, .70 shows acceptable, .60 shows questionable, .50 shows poor, and less than .50 shows unacceptable internal consistency. The EGS can therefore be concluded as having a good level of internal consistency.

The current study has several strengths and limitations. Firstly, the EGS is different from other gratitude scales in the sense that it aims to measure the tendency of being

thankful in difficult times. Jens-Beken and Wood (2019) showed existential gratitude to be a construct distinct from dispositional gratitude. Therefore, researchers and practitioners in mental health settings may benefit from using the EGS in addition to scales measuring gratitude from a dispositional perspective such as S-GRAT. In this way, they can obtain a more encompassing picture by taking gratitude as a coping mechanism and making appropriate interventions for different groups. Based on the existential positive psychology perspective (Wong, 2016), further studies can focus on developing interventions or activities that aim to increase gratitude in hardship or painful times, such as the existential gratitude exercise Wong (2016) proposed. As studies have examined positive gratitude interventions' effect on individuals (Drażkowski et al., 2017; Killen & Macaskill, 2015; Parnell et al., 2020), future research can investigate existential gratitude exercises' effects.

Another point regarding the study is that EGS is a short scale easy to administer and score. Also, the sample of the study consists of a wide age range (18 to 53). Moreover, one limitation of the study is its use of the convenience sampling method, which could create sample bias. The probability sampling method can be used in future studies. Additional validity and reliability studies such as convergent-divergent validity or test-retest reliability may also be conducted on more diverse groups to strengthen the results' generalizability and consistency.

To conclude, the Existential Gratitude Scale is a one-dimensional scale with 13 items and is a valid and reliable instrument usable in the context of Turkey. This scale can be a valuable tool for psychological counselors in assessing gratitude in painful times and making appropriate interventions to develop coping mechanisms with which people may celebrate adversity.

Acknowledgments

The authors received no funding for the present study.

Compliance with Ethical Standards

The authors of this study obtained official permission from the Marmara University, Education Sciences Institution Ethics Committee (Permission No.8-17 dated September 2021). All the steps in the study were conducted according to the ethical standards of research and publication. Informed consent was obtained from the participants in the data collection process, and their voluntary participation was taken into consideration.

References

- Arbuckle, J. L. (2014). *IBM SPSS Amos 20 user's guide*. IBM. Retrieved from <http://www.amosdevelopment.com/download/amos.pdf>.
- Bozkurt, T. (2019). *Gratitude interventions to reduce negative effects of extrinsic goals on psychological well-being* (Master's thesis, Middle East Technical University, Ankara, Turkey). Retrieved from <https://open.metu.edu.tr/handle/11511/27944>
- Brown, T. A., & Moore, M. T. (2012). Confirmatory factor analysis. In R. H. Hoyle (Ed.), *Handbook of structural equation modeling* (pp. 361–379). New York: The Guilford Press.
- Browne, M. W., & Cudeck, R. (1993). Alternativeways of assessing model fit. In K. A. Bollen& J. S. Long (Eds.), *Testing structural equation models* (pp. 132-162). Beverly Hills, CA: Sage.
- Büyüköztürk, Ş., Kılıç-Çakmak, E., Akgün, Ö., Karadeniz, Ş., & Demirel, F. (2012). *Bilimsel araştırma yöntemleri*. Pegem Akademi.
- Child, D. (2006). *The essentials of factor analysis*. Continuum.
- Creswell, J. W. (2003). *Research design*(pp. 155–179). Sage Publications.
- Drażkowski, D., Kaczmarek, L. D., & Kashdan, T. B. (2017). Gratitude pays: A weekly gratitude intervention influences monetary decisions, physiological responses, and emotional experiences during a trust-related social interaction. *Personality and Individual Differences, 110*, 148–153.
- Emmons, R. A., & McCullough, M. E. (2003). Counting blessings versus burdens: An experimental investigation of gratitude and subjective well-being in daily life. *Journal of Personality and Social Psychology, 84*(2), 377–389. <https://doi.org/10.1037//0022-3514.84.2.377>
- Erdugan, C., & Araz, A. (2019). The cognitive, emotional and behavioral indicators of dispositional gratitude in close friendship: The case of Turkey. *Psikoloji Çalışmaları – Studies in Psychology, 39*(2),321–344. <https://doi.org/10.26650/SP2019-0001>
- Gable, S. L., & Haidt, J. (2005). What (and why) is positive psychology? *Review of general psychology, 9*(2), 103–110. <https://doi.org/10.1037%2F1089-2680.9.2.103>
- George, D., & Mallery, P. (2012). *IBM SPSS statistics 19 step by step: A simple guide and reference*. HPB-Ohio.
- Gökşen, S. (2020). Şükran ve kaygı arasındaki ilişkinin incelenmesi ve kuşaklar arası aktarımı. (Master Thesis, University of YakınDoğu, Lefkoşa, Kıbrıs). Retrieved from <http://docs.neu.edu.tr/library/7031491794.pdf>
- Hlava, P., Elfers, J., & Offringa, R. (2014). A transcendent view of gratitude: The Transpersonal Gratitude Scale. *International Journal of Transpersonal Studies, 33*(1), 1–14. Retrieved from <https://psycnet.apa.org/record/2015-00558-002>
- Hoe, S.L. (2008). Issues and procedures in adopting structural equation modeling technique. *Journal of Application Quantity Method, 3*(1), 76–83.
- Hoy, W. K., & Tarter, C. J. (2011). Positive psychology and educational administration: An optimistic research agenda. *Educational Administration Quarterly, 47*(3), 427–445. Retrieved from <http://jaqm.ro/issues/volume-3,issue-1/pdfs/hoe.pdf>.
- Hu, L. T., & Bentler, P. M. (1999). Cutt off criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural equation modeling: a multidisciplinary journal, 6*(1), 1-55. <https://doi.org/10.1080/10705519909540118>
- Ivtzan, I., Lyle, L., & Medlock, G. (2018). Second wave positive psychology. *International Journal of Existential Positive Psychology, 7*(2), 1–12. <https://doi.org/10.1007/s10902-015-9668-y>.

- Jans-Beken, L., Lataster, J., Leontjevas, R., & Jacobs, N. (2015). Measuring gratitude: A comparative validation of the Dutch Gratitude Questionnaire (GQ6) and Short Gratitude, Resentment, and Appreciation Test (SGRAT). *Psychologica Belgica*, 55(1), 19–31. <https://doi.org/10.5334/pb.bd>.
- Jans-Beken, L., Jacobs, N., Janssens, M., Peeters, S., Reijnders, J., Lechner, L., & Lataster, J. (2019). Gratitude and health: An updated review. *The Journal of Positive Psychology*, 15(6), 743–782. <https://doi.org/10.1080/17439760.2019.1651888>
- Jans-Beken, L., & Wong, P. T. (2019). Development and preliminary validation of the Existential Gratitude Scale (EGS). *Counselling Psychology Quarterly*, 34(1), 72–86. <https://doi.org/10.1080/09515070.2019.1656054>
- Jiang, H., Sun, P., Liu, Y., & Pan, M. (2015). Gratitude and late adolescents' school well-being: The mediating role of materialism. *Social Indicators Research*, 127(3), 1363–1376. <https://doi.org/10.1007/s11205-015-10075>.
- Kaplan, R. M., & Saccuzzo, D. P. (1982). *Psychological testing: Principles, applications, and issues*. Cengage-Learning
- Kaplaner, K., & Ekşi, H. (2020). Manevi şükran ölçeğinin türkçe uyarlaması geçerlik ve güvenilirlik çalışması. *Türk Eğitim Bilimleri Dergisi*, 18(1), 1–16. <https://doi.org/10.37217/tebd.583207>
- Kardaş, F., & Yalçın, İ. (2019). Şükran ölçeği: geçerlik ve güvenilirlik çalışması. *Elektronik Sosyal Bilimler Dergisi*, 18(69), 13–31. Retrieved from <https://doi.org/10.17755/esosder.406306>
- Killen, A., & Macaskill, A. (2015). Using a gratitude intervention to enhance wellbeing in older adults. *Journal of Happiness Studies*, 16(4), 947–964.
- Lomas, T. (2016). Flourishing as a dialectical balance: Emerging insights from second-wave positive psychology. *Palgrave Communications*, 2(1), 1–5.
- Măirean, C., Turliuc, M. N., & Arghire, D. (2018). The relationship between trait gratitude and psychological wellbeing in university students: the mediating role of affective state and the moderating role of state gratitude. *Journal of Happiness Studies*, 20(5), 1359–1377. <https://doi.org/10.1007/s10902-018-9998-7>
- Marsh, H. W., & Hocevar, D. (1985). Application of confirmatory factor analysis to the study of self-concept: First- and higher order factor models and their invariance across groups. *Psychological Bulletin*, 97(3), 562–582. <https://doi.org/10.1037/0033-2909.97.3.562>
- McCullough, M. E., Emmons, R. A., & Tsang, J. A. (2002). The grateful disposition: A conceptual and empirical topography. *Journal of Personality and Social Psychology*, 82(1), 112–127. <https://doi.org/10.1037/0022-3514.82.1.112>
- McDonough, J. D. (2017). *Understanding experiences of gratitude in elementary teachers: implications for school leaders*. (Doctoral Thesis, University of New England, Portland & Biddeford, Maine). Retrieved from <http://dune.une.edu/theses/143>
- McDougall, G. J. (1995). Existential psychotherapy with older adults. *Journal of the American Psychiatric Nurses Association*, 1(1), 16–21.
- Megawati, P., Lestari, S., & Lestari, R. (2019). Gratitude training to improve subjective well-being among adolescents living in orphanages. *Humanitas Indonesian Psychological Journal*, 16(1), 13–22. Retrieved from <https://core.ac.uk/download/pdf/296945167.pdf>
- Millstein, R. A., Celano, C. M., Beale, E. E., Beach, S. R., Suarez, L., Belcher, A. M., Januzzi, J. L., & Huffman, J. C. (2016). The effects of optimism and gratitude on adherence, functioning, and mental health following an acute coronary syndrome. *General Hospital Psychiatry*, 43, 17–22. <https://doi.org/10.1016/j.genhosppsych.2016.08.006>.

- Nunnally, J. C. (1978). *Psychometric Theory*. McGraw-Hill.
- Oğuz-Duran, N. (2017). The revised short gratitude, resentment, and appreciation test (S-GRAT): Adaptation for Turkish college students. *The Journal of Happiness & Well-Being*, 5(1), 23–37.
- Parnell, K. J., Wood, N. D. & Scheel, M. J. (2020). A gratitude exercise for couples. *Journal of Couple & Relationship Therapy*, 19(3), 212–229.
- Sansone, R. A., & Sansone, L. A. (2010). Gratitude and well-being: The benefits of appreciation. *Psychiatry*, 7(11), 18–21. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3010965/>
- Seligman, M. E., & Csikszentmihalyi, M. (2014). Positive psychology: an introduction. In *Flow and the foundations of positive psychology* (pp. 279-298). Springer International PublishingAG.
- Stevens, J.P. (2002). *Applied multivariate statistics for the social sciences*. Routledge.
- Sun, P., Sun, Y., Jiang, H., Jia, R., & Li, Z. (2020). Gratitude as a protective factor against anxiety and depression among Chinese adolescents: The mediating role of coping flexibility. *Asian Journal of Social Psychology*, 23(4), 447–456. <https://doi.org/10.1111/ajsp.12419>
- Tavşancılı, E. (2006). *Tutumların ölçülmesi ve SPSS ile veria nalizi*. Nobel Yayıncılık.
- Thomas, N. & Watkins, P. (2003, May). *Measuring the grateful trait: development of the revised GRAT*. Poster presented to the Annual Convention of the Western Psychological Association, Vancouver, BC.
- Tortop, H. S. (2013). Bilimsel alan gezisi tutum ölçeği adaptasyon çalışması. *Bartın Üniversitesi Eğitim Fakültesi Dergisi*, 2(1), 228–239. Retrieved from <https://dergipark.org.tr/tr/pub/buefad/issue/3812/51099>
- Tulbure, B. T. (2015). Appreciating the positive protects us from negative emotions: the relationship between gratitude, depression, and religiosity. *Procedia - Social and Behavioral Sciences*, 187, 475–480. <https://doi.org/10.1016/j.sbspro.2015.03.089>
- Uhder, J., McMinn, M. R., Bufford, R. K., & Gathercoal, K. (2017). A gratitude intervention in a Christian church community. *Journal of Psychology and Theology*, 45(1), 46–57. <https://doi.org/10.1177/009164711704500104>
- Watkins, P. C., Woodward, K., Stone, T., & Kolts, R. L. (2003). Gratitude and happiness: Development of a measure of gratitude, and relationship with subjective well-being. *Social Behavior & Personality: An International Journal*, 31, 431–452. <https://doi.org/10.2224/sbp.2003.31.5.431>
- Wiersma, W. & Jurs, S.G. (2001). *Educational measurement and testing*. Allyn and Bacon.
- Wong, P. T. P. (2010). What is existential positive psychology. *International Journal of Existential Psychology and Psychotherapy*, 3(1), 1–10.
- Wong, P. T. P. (2016). Integrative meaning therapy: From logotherapy to existential positive interventions. In P. Russo-Netzer, S. E. Schulenberg, & A. Batthyany (Eds.), *Clinical perspectives on meaning: Positive and existential psychotherapy* (pp. 323–342). Springer International PublishingAG.
- Wong, P. T. P. (2017). A meaning-centered approach to research and therapy, second wave positive psychology, and the future of humanistic psychology. *The Humanistic Psychologist*, 45(3), 207–216. <https://doi.org/10.1037/hum0000062>
- Wong, P. T. P. (2019). Second wave positive psychology's (PP 2.0) contribution to counselling psychology. *Counselling Psychology Quarterly*, 32(3-4), 275–284. <https://doi.org/10.1080/09515070.2019.1671320>
- Wood, A. M., Froh, J. J., & Geraghty, A. W. (2010). Gratitude and well-being: A review and theoretical integration. *Clinical Psychology Review*, 30(7), 890–905. <https://doi.org/10.1016/j.cpr.2010.03.005>

- Wood, A. M., Maltby, J., Gillett, R., Linley, P. A., & Joseph, S. (2008). The role of gratitude in the development of social support, stress, and depression: Two longitudinal studies. *Journal of Research in Personality*, 42(4), 854–871. <https://doi.org/10.1016/j.jrp.2007.11.003>
- Yüksel, A., & Oğuz-Duran, N. (2012). Turkish adaptation of the Gratitude Questionnaire. *Eurasian Journal of Educational Research*, 46, 199–216. Retrieved from <https://files.eric.ed.gov/fulltext/EJ1057318.pdf>

Appendix A

Varoluşsal Şükür Ölçeği Türkçe Formu

Bu ölçek varoluşsal şükür düzeyini ölçmek için geliştirilmiştir. Lütfen her cümleyi okuyun ve sizin hayatınızı ne derece ifade ettiğini belirtiniz. Aşağıda yer alan derecelendirmeye göre, uygun seçeneği işaretleyerek cevabınızı veriniz.

- 1) Kesinlikle katılmıyorum
- 2) Katılmıyorum
- 3) Kısmen katılmıyorum
- 4) Kararsızım
- 5) Kısmen katılıyorum
- 6) Katılıyorum
- 7) Tamamen katılıyorum

1. Hayatım zorluk ve acılarla dolu fakat yine de şükredebiliyorum.
2. Acı çektiğim zamanlarda bile yaşadığım hayat için şükreliyorum.
3. Hayat bana adil davranmadığı için dargınım.
4. Zorlukların üstesinden gelmemin bir sonucu olarak iç kaynaklarımın artmasından dolayı şükreliyorum.
5. Keşke bu hayata gelmeseydim
6. Yaşamımdaki insanlara, bana çok fazla acı yaşatmış olanlara dahi, minnettarım.
7. Başıma gelen tüm kötü deneyimler için hala acı hissediyorum.
8. Hayat benim için çok zor olsa da, yaşamak için sahip olduğum şeylerden dolayı şükreliyorum.
9. Her krizin gelişimim için bir fırsat sunmasından ötürü minnettarım.
10. Hiç bir şey yolunda gitmese bile her günün sonunda şükreliyorum.
11. Acı çekerek şükretmenin önemini öğrendim
12. Acı çekmenin inancımı ve karakterimi güçlendirmesinden ötürü minnettarım.
13. Çaresiz zamanlarda, üstesinden geleceğime olan inancım için “şükreliyorum

Madde 3,5 ve 7 katılımcıların cevaplarındaki tutarlılığı kontrol etmeyi amaçlayan maddelerdir. Toplam varoluşsal şükür düzeyini belirlemek için geri kalan 10 maddeden alınan puan ortalaması belirlenmelidir.