



Family Harmony and Flourishing in Turkey: The Roles of Interdependent Happiness and Harmony in Life

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Abstract

The purpose of this study is to investigate the relationships among family harmony, interdependent happiness, harmony in life, and flourishing. The participants consist of 390 university students and employees in Turkey. Participants' ages range from 18 to 58 years. Data have been collected using the Family Harmony Scale, Interdependent Happiness Scale, Harmony in Life Scale, and Flourishing Scale. The relationships among the scales have been examined using a structural equation model and the bootstrap method. According to the results of the correlation analysis, there were significant positive relationships among family harmony, interdependent happiness, harmony in life, and flourishing. The structural equation model indicated that an increase in family harmony increases interdependent happiness and harmony in life, and an increase in interdependent happiness and harmony in life increases flourishing. The results of the bootstrap analysis confirm the significance of the standardized estimates. The study results reveal understanding family harmony to be able to enhance flourishing due to interdependent happiness and harmony in life. The results, implications, and limitations are discussed.

Keywords Family harmony · Harmony in life · Interdependent happiness · Flourishing · Positive psychology

1 Introduction

The increase in research on positive psychology has contributed to the accumulation of extensive knowledge about human well-being (DeNeve & Cooper, 1998; Sin & Lyubomirsky, 2009). With the widespread use of these studies has come a need for research on the conceptualizations of culture-related well-being as well as subjective well-being (SWB) and psychological well-being (PWB; Diener, Oishi & Lucas 2003; Steel, Taras, Uggerslev & Bosco, 2018; Shin, Suh, Eom & Kim 2018). Relationships are among the most crucial determinants of well-being in many cultures (Delle Fave et al., 2016; Wissing, Schutte & Fadji, 2019). In many societies, especially non-European and non-North American societies, relations have special significance and meaning. In some societies, being

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compatible with others and the happiness of relatives are as important as individual happiness (Hitokoto & Uchida, 2018). In addition, peace of mind and harmony are considerable aspects of well-being in many cultures (Delle Fave, Brdar, Freire, Vella-Brodrick & Wissing, 2011; Lee, Lin, Huang & Fredrickson, 2013; Walker, 2015; Wissing et al., 2019). Flourishing is one of the definitions of well-being according to the concept of PWB (Diener et al., 2010). The benefits of harmonious family relationships for flourishing have been highlighted in various studies (Bethell, Gombojav & Whitaker, 2019; Lam et al., 2012; Newland, 2015). Family harmony can enhance flourishing by helping to provide interdependent happiness and harmony in life. The issue of this research is to examine the roles interdependent happiness and harmony in life have with family harmony and flourishing. This study investigates the structural relationships among family harmony, interdependent happiness, harmony in life, and flourishing in Turkish society.

1.1 Turkish Culture and Self Construal

Cross-cultural studies have indicated culture to shape individuals' self-construal. In Turkey, a powerful social tie exists between a family and their relatives. Therefore, when evaluated in terms of individualism and collectivism, Turkish society is closer to a collectivist society (Hofstede, 2001). However, criticisms occur in classifying cultures as individualistic and collectivistic. Individualistic and collectivistic cultures' features can be seen simultaneously in Turkey (Kagitcibasi, 2005).

According to family change theory (Kagitcibasi, 2017), three typical family models exist: independence, interdependence, and emotional interdependence. The family model of independence emerges in the context of Western individualist culture, whereas the family model of interdependence emerges in the context of non-Western collectivist culture. Kagitcibasi (2017) developed the family model of emotional-psychological interdependence as a synthesis of the two other models. The family model of emotional-psychological interdependence is seen as the developed and urbanized interdependent family culture. This model argues material interdependence to have been weakened but emotional interdependence to have remained important in modern interdependent family culture. In particular, as the level of education increases, individualism is also emphasized to increase (Kagitcibasi, 2017).

Even though increasing individualism is expected to reduce harmony, Turkish society tends to maintain harmony among people (Aygun & Imamoglu, 2002; Imamoğlu & Karakitapoğlu-Aygün, 2004; Kagitcibasi, 2005; Karakitapoğlu-Aygün, 2004; Özdemir, 2012). Being in harmony with others has maintained its importance alongside socio-economic development (Aygun & Imamoglu, 2002; İmamoğlu & Karakitapoğlu-Aygün, 2004). In this context, countries with emotional interdependent family cultural characteristics such as Turkey view family harmony and interdependent happiness as crucial. This cultural context may contribute to the development of harmony in life and flourishing.

1.2 Harmony in Life

Well-being is defined in different ways in the literature. Therefore, conceptual clarity is needed in well-being studies (Carlquist, Ullberg, Delle Fave, Nafstad & Blakar, 2017). The conceptualization of SWB defines well-being from a hedonic point of view (Diener, 1984; Diener et al., 2003; Lee et al., 2013). SWB consists of emotional and cognitive components. The emotional component occurs when positive emotions are expressed more

than negative ones, whereas the cognitive component is expressed through life satisfaction (Diener, 1984; Diener et al., 1999). Life satisfaction as the cognitive component of SWB can vary from culture to culture. Life satisfaction is related to the fulfilment of life expectations (Diener, Emmons, Larsen & Griffin, 1985). However, using only life satisfaction for the cognitive component of SWB can be considered insufficient for defining it (Kjell, 2011; Lee et al., 2013). Harmony in life is an essential component of SWB and is distinct from life satisfaction, especially for collectivist cultures (Kjell, Daukantaitė, Hefferon, & Sikström 2016). Life satisfaction emphasizes assessments comparing real and expected living conditions, while harmony in life emphasizes psychological flexibility and balance in life (Kjell et al., 2016). When life satisfaction involves one's evaluations to achieve ideal conditions, harmony in life is the sense of balance with one's surroundings. People pursue life satisfaction such as success, money, job, and wealth while pursuing harmony such as calmness, unity, mediation, and peace (Kjell et al., 2016; Nima, Cloninger, Persson, Sikström & Garcia, 2020).

The concept of harmony in life represents individual harmony in life (IHIL) which "includes a global and overall assessment of whether one's life involve balance, mindful non-judgemental acceptance, fitting in, and being attuned with one's life." (Garcia, Al Nima & Kjell, 2014, p. 5). IHIL is linked with secondary control. In primary control, the person aims to change the environment. In secondary control, the person accepts and adapts to the environment without changing it (Kjell, 2011; Morling & Evered, 2006). IHIL "is the expression of a process of acceptance and adaptation in order to achieve inner peace and balance or homeostasis within and outside the self." (Nima, Cloninger, Lucchese, Sikström & Garcia, 2020, p. 2). Harmony taps into interdependence, selflessness, and interconnectedness, all of which can be expressed with the word "we" (Kjell et al., 2016). The cultural structure of the family can help to acquire these features. In this context, family harmony may help a person to develop a path towards flourishing. Family harmony may be one of the bases of IHIL. Thus, it is expected that an increase in family harmony might result in the increase of IHIL.

1.3 Family Harmony

Harmony takes place in three different ways: with the self; with other people; and with the world, nature, and universe (Dambrun, 2017; Li, 2008). IHIL (e.g., "I am in harmony") represents individual harmony, while family harmony (e.g., "My family's day-to-day interactions are peaceful") represents the harmony between family members as a specific form of interpersonal harmony (Kavikondala et al., 2016; Kjell et al., 2016). Hence, family harmony is distinct from IHIL. Individuals with relational self-construal, which is found more commonly in collectivist cultures, adhere to their families and emotionally maintain their loyalty to their families (Hofstede, Hofstede & Minkov 2005; Kagitcibasi, 2017; Markus & Kitayama, 1991). Therefore, family plays a more active role in shaping one's life in collectivist cultures (Hofstede, 2001; Hofstede et al., 2005; Oyserman & Lee, 2008). An extended family that functions as one household while sharing a single home is acceptable. Family can be defined as the smallest building block of society, and so a healthy and functional family life positively affects well-being (Kavikondala et al., 2016).

From classical psychoanalytical theory to modern psychotherapeutic approaches, childhood experiences have been emphasized as crucial determinants of a person's well-being (Baerger & McAdams, 1999; Bowlby, 1969; Freud, 1938; Minuchin, 1998). Many different researchers have proposed what a functional family should look like. One of those views

suggests family harmony to consist of effective communication and quality time with family members, forbearance, conflict resolution skills, and family identity (Kavikondala et al., 2016). Family harmony, which is one of the most valuable characteristics of positive family relations, emphasizes closeness, cooperation, unity, tolerance, agreement, and belonging (Kavikondala et al., 2016).

A person's existence flourishes with other people. Bacanlı (2020) in his book *The Human Becomes Human with Another*, emphasizes the importance of joint activities family members doing together. Since the basic human relationship takes place in a family, the family is the foundation of human flourishing. A Chinese proverb says, "When the family is harmonized, everything thrives." (Li, 2008, p. 429). Self-growth means necessarily encouraging a good family life and protecting family harmony (Li, 2008). While family support is more essential in individualist cultures, family harmony is important in collectivist cultures. Individual desires are at the forefront in individualist cultures, and emotions are expressed without regard for the common thoughts of the family. Meanwhile, family members are responsible for the family in collectivistic cultures. Parents' views are essential for family members to make vital decisions throughout their lives (Oyserman, Coon & Kemmelmeier, 2002).

Family members' interactions and family harmony affect daily life directly. Common values and purposes are found in harmonious families such as acting in accordance with their roles and cooperating to reach a solution when they have a disagreement (Ackerman, 2017). Eastern cultures value relational interdependence (Algoe, Frederickson & Chow, 2011). Happiness is associated with social harmony in interdependent societies (Uchida & Kitayama, 2009). Family harmony may improve IHIL through interdependent happiness, which is associated with relational culture because family relationships are able to affect individuals' perspectives on happiness. Family harmony is one of the main factors that improve happiness (Lam et al., 2012). In Confucius's view, "harmony is achieved through order and hierarchy, and the psychological basis for order and hierarchy is the natural love that people have toward their families" (Uchida & Oishi, 2016, p. 131). Therefore, interdependent happiness may play a considerable role in developing IHIL, which is predicated on family harmony.

1.4 Interdependent Happiness

The meaning of happiness may vary from person to person. At the same time, people from similar cultural contexts can have similar meanings of happiness. For example, happiness is associated with individual success (e.g., good grades) in North America, while relational harmony (e.g., getting along well with relatives) is more closely related to happiness in Japan. These differences are thought to be related to self-construal (Uchida & Kitayama, 2009). SWB, one of the hedonic conceptualizations of well-being, is usually carried out on an independent basis of self-construal. The concept of interdependent happiness refers to happiness from the perspective of interdependent self-construal. Hitokoto and Uchida (2015) suggested a structure for interdependent happiness, which is characterized by culturally acceptable and interpersonal-oriented goals, referring to the cultural construal of happiness. Interdependent happiness is naturally interconnected and based on relationships.

Interdependent happiness is a different concept from both family harmony and IHIL. Interdependent happiness includes beliefs that individuals are as happy as the people around them. Both one's own happiness and the happiness of others are evaluated comparatively. Thus, "one's happiness is contingent upon significant others' happiness, and

significant others' inferred happiness is also an important ingredient of one's own happiness" (Hitokoto & Uchida, 2015, p. 214). The concept of interdependent happiness refers to an individual's harmony with others as a reflection of collectivist culture. Interdependent happiness focuses on interpersonal harmony, ordinary life, and calmness rather than individual success. According to this concept, individual happiness is related to perceptions of how one evaluates the people around them and how one is evaluated by them. Interdependent happiness consists of three interrelated dimensions (Hitokoto & Uchida, 2015, 2018). The first dimension is relationship-oriented happiness, which is based on the quality of one's relationships with others. Next is quiescent happiness, which is based on the individual's skills for meeting normative needs in a sociocultural environment. The third is ordinary happiness, which is based on the degree to which individuals have a level of success similar to that of the people around them (Hitokoto & Uchida, 2015, 2018). Hence, interdependent happiness, family harmony, and IHIL are both psychometrically and conceptually different.

In previous studies, interdependent happiness was found to be positively related to positive affect and life satisfaction in various cultures (Datu, King & Valdez, 2016; Hitokoto & Uchida, 2015). Moreover, cross-cultural studies have shown the effect of interdependent happiness on SWB to be stronger than self-esteem in both individualistic and collectivistic cultures (Hitokoto & Uchida, 2015). Negative affect and interpersonal hopelessness have also been found to decrease with increases in interdependent happiness (Hitokoto & Uchida, 2015). Interdependent happiness has also been positively related to flourishing (Datu et al., 2016). Interdependent happiness can predict flourishing more strongly in interdependent culture (Hitokoto & Uchida, 2018). Family harmony can be one of the basic structures that bring out interdependent happiness and IHIL. Interdependent happiness can be considered as a mechanism that includes cognitive, affective, and social features that reveal IHIL.

1.5 Flourishing

Various conceptualizations are found to provide insight about well-being (Csikszentmihalyi, 1990; Deci & Ryan, 2008; Maslow, 1954; Ryff, 1989, 2013; Seligman 2002, 2011). The conceptualization of PWB, which is the other conceptualization of well-being in the literature, defines well-being from a eudaimonic point of view. Psychological components of well-being include "not only hedonic or affect-oriented elements, but also harmony and eudaimonic dimensions related to personal growth and self-actualization." (Carlquist et al., 2017, p. 487). Flourishing is one of the eudaimonic well-being models. Fredrickson and Losada (2005) highlight that "To flourish means to live within an optimal range of human functioning" (p. 678).

Diener et al. (2010) evaluated psychological theories related to well-being and developed the Flourishing Scale by combining the different features that had been found in previous theories. The concept of flourishing considers well-being from a broad eudaimonic perspective. These eudaimonic perspectives of flourishing include meaning and purpose in life (Ryff, 1989, 2013; Seligman 2002, 2011); having supportive and rewarding relationships (Deci & Ryan, 2008; Ryff, 1989, 2013); being engaged and interested in one's activities, also known as flow (Csikszentmihalyi, 1990; Seligman, 2011); contributing to the well-being of others (Deci & Ryan, 2008; Maslow, 1954; Ryff, 1989, 2013); being competent (Deci & Ryan, 2008; Ryff, 1989, 2013); having self-acceptance (Maslow, 1954; Ryff, 1989, 2013); optimism (Seligman 2002, 2011); and being respected by others (Maslow,

1954; Ryff, 1989, 2013). The concept of flourishing combines the important components from these theories.

In collectivist cultures, family harmony may determine how one relates to family members and define well-being. A study done by Kavikondala et al. (2016) indicated low family harmony to be associated with increased symptoms of depression and decreased SWB. In Turkey, family harmony considered important for personal happiness and satisfaction with life (Duman-Kula, Ekşi & Demirci, 2018). With respect to the cultural construal of happiness, the meaning of happiness is shared within the culture and is constructed through socio-cultural experiences (Uchida & Ogihara, 2012). Happiness is also influenced by family relations (e.g., parents), education (e.g., school), and cultural products (e.g., media; Uchida & Ogihara, 2012). One of the most crucial indicators of sustainable well-being is IHIL (Kjell et al., 2016). Previous studies have shown family harmony positively predict well-being (Duman-Kula et al., 2018; Kavikondala et al., 2016). However, the variables able to explain this relationship have not been studied sufficiently. In this context, interdependent happiness and IHIL may be two variables that can explain the mechanism between family harmony and flourishing.

1.6 The Current Study

To gain a holistic view of what provides flourishing, one needs to understand how humans adapt to life (Nima et al., 2020b). This study evaluates the relationships among family harmony, interdependent happiness, IHIL, and flourishing. Family relationships may affect many aspects of life. In societies where a family model of emotional interdependence is common, such as that of the Turkish family, family relationships are much more essential than other relationships. According to the Life Satisfaction Survey conducted by the Turkish Statistical Institute (TurkStat, 2017), participants stated being happiest when with their families (70.2%) rather than with other people. For many years, multiple studies have been done on the effects negative family relations have on mental health. Recently, studies focusing on the significance of good family relations have begun to increase (Newland, 2015; Preston et al., 2016). Family harmony can enhance flourishing through interdependent happiness and IHIL, especially in relational cultures. When considering the theoretical background, family harmony, interdependent happiness, IHIL, and flourishing are hypothesized (H1) to positively correlate with one another.

Family relations and harmony are essential components of well-being across many cultures (Delle Fave et al., 2011, 2016). In Turkish culture, tranquility, which expresses inner harmony and balance, is similarly considered valuable for well-being (Bacanli, 2016; Demirci & Ekşi, 2018). Positive relationships with family members and other people are also important sources of tranquility (Demirci & Ekşi, 2018). IHIL refers to a state of tranquility. Turks have been stated to view the concept of self as an integral part of the social world and nature (Aygun & Imamoglu, 2002). Islam, Confucianism, Buddhism, Hinduism, and Taoism as well as current positive psychology research all emphasize peace and harmony to be essential for well-being (Delle Fave et al., 2016; Demirci & Ekşi, 2018; Joshanloo, 2013, 2014; Kjell et al., 2016; Lee et al., 2013). Studies exploring the positive functions of culture on individuals can contribute to a better understanding of well-being. Interdependent happiness ensures that both the individuals and those around them are happy and in harmony, thus maintaining and regulating their social lives (Hitokoto & Uchida, 2018; Lu & Gilmour, 2006). Li (2008) argued, "Harmony is by its very nature relational. It is through mutual support and mutual dependence that things flourish." (p.

427). Therefore, as family harmony improves, increased flourishing may be related to a high level of interdependent happiness and IHIL. Interdependent happiness and IHIL are hypothesized (H2) to mediate the relationship between family harmony and flourishing; interdependent happiness is hypothesized (H3) to mediate the relationship between family harmony and IHIL, and IHIL is hypothesized (H4) to mediate the relationship between interdependent happiness and flourishing. In other words, an increase in family harmony can increase interdependent happiness and IHIL, an increase in interdependent happiness can increase IHIL, and these can also promote flourishing. The literature review reveals none of these relationships to have ever been simultaneously investigated before. In recent years, the number of studies on the cultural meanings and determinants of happiness has increased. However, no study has investigated the relationships among family harmony, interdependent happiness, IHIL, and flourishing. Positive family therapy enables families to achieve conditions and processes that provide their optimal harmony and flourishing (Conoley & Conoley, 2009; Conoley, Plumb, Hawley, Spaventa-Vancil & Hernández, 2015). Explaining the predicted role of family harmony on well-being and the cultural bases of interdependent happiness and IHIL can make a significant contribution to the literature.

2 Method

2.1 Participants

Data have been collected from 403 volunteer participants, 13 of which were not included in the study as techniques could not be applied due to these participants leaving one of the four scales completely blank resulting in missing data. In addition, 19 values missing from some items were imputed using series averages. Also, 29 participants did not specify their age. The participants consist of 390 (274 females [70.3%], 116 males [29.7%]) university students (211 [54.1%]) and employees (179 [45.9%]) in Turkey. Their ages range from 18 to 58 years old ($M=25.25$, $SD=7.47$). The participants were determined using the convenience sampling method.

2.2 Measures

Family Harmony Scale. The Family Harmony Scale (FHS) was developed by Kavikon-dala et al. (2016) and adapted to Turkish by Duman-Kula et al. (2018). The scale has a one-dimensional structure and consists of five items (e.g., Family members get along well with each other.). The scale is scored using a 5-point Likert type (1=strongly disagree, 5=strongly agree). The confirmatory factor analysis from the adaptation study (Duman-Kula et al., 2018) revealed the one-dimensional structure of the scale to provide an acceptable fit. Factor loadings for the items range between 0.70 and 0.89, and the scale's internal consistency was calculated as 0.91 (Duman-Kula et al., 2018). In this study, Cronbach's alpha for FHS is 0.92.

Flourishing Scale. The Flourishing Scale (FS) was developed by Diener et al. (2010) and adapted to Turkish by Telef (2013). The scale has a one-dimensional structure and consists of eight items (e.g., I am a good person and live a good life). The scale is scored using a 7-point Likert type (1=strongly disagree, 7=strongly agree). The confirmatory factor analysis from the adaptation study (Telef, 2013) revealed the one-dimensional structure of

the scale to provide an acceptable fit. The scale's internal consistency reliability coefficient was 0.80 (Telef, 2013). In this study, Cronbach's alpha for FS is 0.89.

Harmony in Life Scale: The Harmony in Life Scale (HiLS) was developed by Kjell et al. (2016) and adapted to Turkish by Satici and Tekin (2017). The scale has a one-dimensional structure and consists of five items (e.g., I am in harmony). The scale is scored using a 7-point Likert type (1 = strongly disagree, 7 = strongly agree). The confirmatory factor analysis from the adaptation study (Satici & Tekin, 2017) revealed the one-dimensional structure of the scale to provide an acceptable fit. The scale's internal consistency was calculated as 0.78 and its test-retest reliability as 0.89 (Satici & Tekin, 2017). In this study, Cronbach's alpha for HiLS is 0.85.

Interdependent Happiness Scale. The Interdependent Happiness Scale (IHS) was developed by Hitokoto and Uchida (2015) and adapted to Turkish by Ekşi, Demirci, and Ses (2017). The scale has a one-dimensional structure and consists of nine items (e.g., I believe that I and those around me are happy). The scale is scored using a 5-point Likert type (1 = strongly disagree, 5 = strongly agree). The confirmatory factor analysis from the adaptation study (Ekşi et al., 2017) revealed the one-dimensional structure of the scale to provide acceptable fit. The scale's internal consistency of reliability coefficient was 0.82 (Ekşi et al., 2017). In this study, Cronbach's alpha for IHS is 0.82.

2.3 Procedure

The data have been collected in according to the ethical standards for the use of human subjects in research. The measures were applied to volunteer participants in a paper and pencil-based format in the classroom. The required informed consent was obtained from the participants. All study procedures have been carried out following the Helsinki Declaration.

2.4 Data Analysis

The relationships among family harmony, interdependent happiness, IHIL, and flourishing have been tested using structural equation modeling (SEM). SEM includes several statistical techniques and allows multiple parameters in the decision stage to be compared. For these reasons, SEM is said to be a powerful quantitative analysis method. Its origins are in the regression analyses of observed variables and factor analyses of latent variables (Kline, 2015).

The descriptive statistics (variables' means, standard deviations, and skewness and kurtosis values) were calculated first, followed by the execution of the correlation analysis. The two-step SEM approach was used to determine the relationships among family harmony, interdependent happiness, and IHIL. The first step tested acceptability of fit of the measurement model; after finding the fit to be acceptable, the second step tested the structural models. The diagonally weighted least squares (DWLS) method, being suitable for ordinal data, has been used as the estimation method.

Additionally, the bootstrap method was conducted to test the significance of the variables' direct and indirect relationships. The bootstrap method is used to increase the representative power of the sample by sampling a dataset with replacement values. The standardized estimates of the relationships are considered statistically significant when the results show 95% confidence intervals (CIs) with non-zero values (Hayes, 2013;

MacKinnon, 2008). This study calculated the bias-corrected bootstrap confidence intervals using 5000 bootstrap samples.

Numerous fit indexes are used with the aim of presenting the adequacy of a model tested with SEM. According to Kline's (2015) recommendation, the χ^2/df ratio, standardized root mean square residual (SRMR), root mean square error of approximation (RMSEA), comparative fit index (CFI), and Tacker-Lewis index (TLI) have been calculated to present the adequacy of the structural models. Previous studies have suggested adequate fit and good fit values to respectively be <0.08 and <0.05 for RMSEA and SRMR values (Brown & Cudeck, 1993; Byrne & Campbell, 1999; Schumacker & Lomax, 2004), >0.90 and >0.95 for CFI, NFI, and TLI values (Bentler, 1990; Hooper, Coughlan, & Mullen, 2008; Marsh, Hau & Grayson, 2005; Schumacker & Lomax, 2004), and <3 and <2 for the χ^2/df ratio (Schermmelleh-Engel, Moosbrugger & Müller, 2003). Also, the expected cross-validation index (ECVI) values have been compared with the aim of finding a better model fit among the alternative models. ECVI values express better fit (Brown 2015; Kline, 2015). The data have been analyzed in SPSS and R system (R Core Team, 2019) using the Lavaan package (Rosseel, 2012).

3 Results

3.1 Descriptive Statistics and Correlation Analysis

Pearson correlation analysis results and descriptive statistics are shown in Table 1. The skewness indices for all variables range from -1.29 to -0.44 ; the kurtosis indices for all variables range from 2.94 to -0.04 . Acceptable skewness and kurtosis values for normal distribution are respectively between ± 3 and between ± 10 (Kline, 2015). According to the results, significant positive correlations exist among family harmony, interdependent happiness, IHIL, and flourishing. Family harmony correlates positively with IHIL ($r=0.55$, $p<0.01$), Interdependent Happiness ($r=0.49$, $p<0.01$), and Flourishing ($r=0.45$, $p<0.01$). Also, Interdependent Happiness correlates positively with IHIL ($r=0.65$, $p<0.01$) and Flourishing ($r=0.67$, $p<0.01$). Lastly IHIL correlates positively with Flourishing ($r=0.69$, $p<0.01$).

3.2 Measurement Model

The measurement model has been evaluated as the first step before testing the hypotheses in regard to the structural model. The measurement model consists of four latent variables

Table 1 Descriptive statistics and inter-correlations of the variables

Variables	1	2	3	4	Mean	SD	Skewness	Kurtosis
1. Family Harmony	–				20.40	4.26	-1.10	1.04
2. Harmony in Life	0.545**	–			26.40	5.34	-0.72	0.78
3. Int. Happiness	0.488**	0.645**	–		32.76	5.85	-0.71	0.92
4. Flourishing	0.454**	0.690**	0.666**	–	41.99	8.51	-0.82	0.29

** $p<0.01$

(family harmony, interdependent happiness, IHIL, and flourishing). Items *FamH1–FamH5* are indicators of family harmony; Items *Hap1–Hap9* are indicators of interdependent happiness; Items *HiL1–HiL5* are indicators of IHIL; and Items *Flo1–Flo8* are indicators of flourishing. The latent variables and observed variables are shown in Fig. 1. The measurement model is seen to show acceptable fit: $\chi^2_{(318, N = 390)} = 737.676$, $\chi^2/df = 2.319$, $p < 0.001$; CFI = 0.992; TLI = 0.993; SRMR = 0.057; RMSEA = 0.058 (90% CI = 0.053–0.064). The standardized factor loadings range from 0.61 to 0.95, and all observed variables' load values show significant correspondence to the latent variables. These results indicate the structural model is able to be established. The measurement model is shown in Fig. 1.

3.3 Structural Model

Before testing the hypothesized model, the possible models compatible with the theoretical background were tested step by step starting with the simplest model. Firstly, the model with family harmony as exogenous variables, interdependent happiness and IHIL as the mediator variables, and flourishing as the endogenous variable was tested (Model A). This model revealed an insufficient fit. Next, the direct path from family harmony to flourishing was added, and the roles of interdependent happiness as mediator between family harmony and IHIL was tested (Model B). This model also showed an insufficient fit. The link from family harmony to flourishing was also found insignificant ($\beta = -0.03$, $p = 0.566$). Due to the low fit values and non-significant path coefficients, the previous models were not

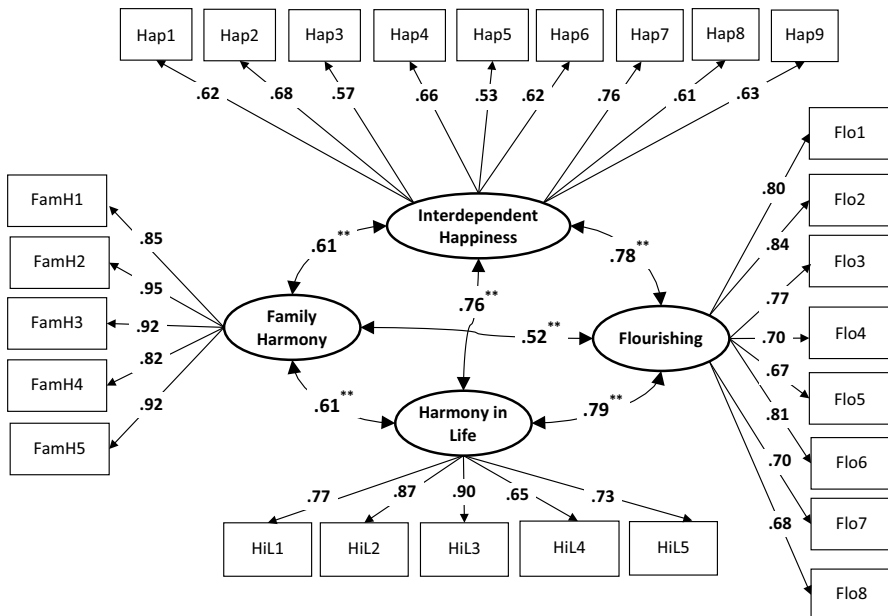


Fig. 1 Measurement model. Note. *FamH1–FamH5* items of Family Harmony Scale; *Hap1–Hap9* items of Interdependent Happiness Scale; *HiL1–HiL5* items of Harmony in Life Scale; *Flo1–Flo8* items of Flourishing Scale. Ellipses are representing latent variables, boxes are representing observed variables, and arrows are representing paths

accepted and the hypothesized model was tested. The hypothesized model next tested the interdependent happiness and IHIL as mediators of the relationship between family harmony and flourishing, interdependent happiness as a mediator in the relationship between family harmony and IHIL, and IHIL as a mediator in the relationship between interdependent happiness and flourishing (Model C). This model shows acceptable fit. All links between variables have been found statistically significant.

Because of the data's cross-sectional features, alternative models were examined that evaluated the relationships among the study variables. Alternative models that support lower goodness of fit to the data further promote the present model. First the alternative model (Model D) tested interdependent happiness and IHIL as exogenous variables, family harmony as the mediator variable, and flourishing as the endogenous variable. This model showed poor fit. Next, Model E tested interdependent happiness as the exogenous variable, family harmony and IHIL as mediator variables, and flourishing as the endogenous variable. This model revealed acceptable fit. However, no significant link was found from family harmony to flourishing ($\beta = -0.04, p = 0.492$). Lastly, Model F tested IHIL as the exogenous variable, family harmony and interdependent happiness as mediator variables, and flourishing as the endogenous variable. This model also showed acceptable fit. However, the link from family harmony to flourishing was not found to be significant ($\beta = -0.02, p = 0.707$). The six established structural models' goodness-of-fit indices and ECVI values are shown in Table 2. Model C had a lower ECVI value than Models A, B, D, E, and F. Also, all links between variables were found statistically significant in Model C.

Afterward, the bootstrapping method was conducted with 5000 bias-corrected bootstraps to re-support the roles of interdependent happiness and IHIL. The results show no zero values to be included in the 95% bootstrapped confidence intervals. The bootstrap results for Model C are shown in Table 3. The results of the bootstrapping analysis confirm the significance of the standardized estimates.

According to Model C, family harmony positively predicts interdependent happiness and IHIL. Also, interdependent happiness positively predicts IHIL and flourishing. Moreover, IHIL positively predicts flourishing. Furthermore, the indirect relationship between family harmony and flourishing is shown to be mediated by interdependent happiness and IHIL; the indirect relationship between family harmony and IHIL to be mediated by interdependent happiness; and the indirect relationship between interdependent happiness and flourishing to be mediated by IHIL. Family harmony, interdependent happiness, and IHIL explain 69% of the total variance in flourishing. In addition, family harmony and interdependent happiness explain 61% of the total variance in IHIL, and family harmony explains 36% of the total variance in interdependent happiness. The results concerning the standardized path coefficients for Model C are shown in Fig. 2.

4 Discussion

This study has examined the roles of interdependent happiness and IHIL in the relationships between family harmony and flourishing. The model tested in this study reveals an increase in family harmony to increase interdependent happiness and IHIL, and an increase in interdependent happiness and IHIL to also increase flourishing. These results are consistent with the concepts of the balanced interactive model (Wong, 2011), mature happiness (Wong & Bowers, 2018), sustainable well-being (Kjell, 2011), harmony in life (Kjell et al., 2016), peace of mind (Lee et al., 2013), interdependent happiness (Hitokoto & Uchida,

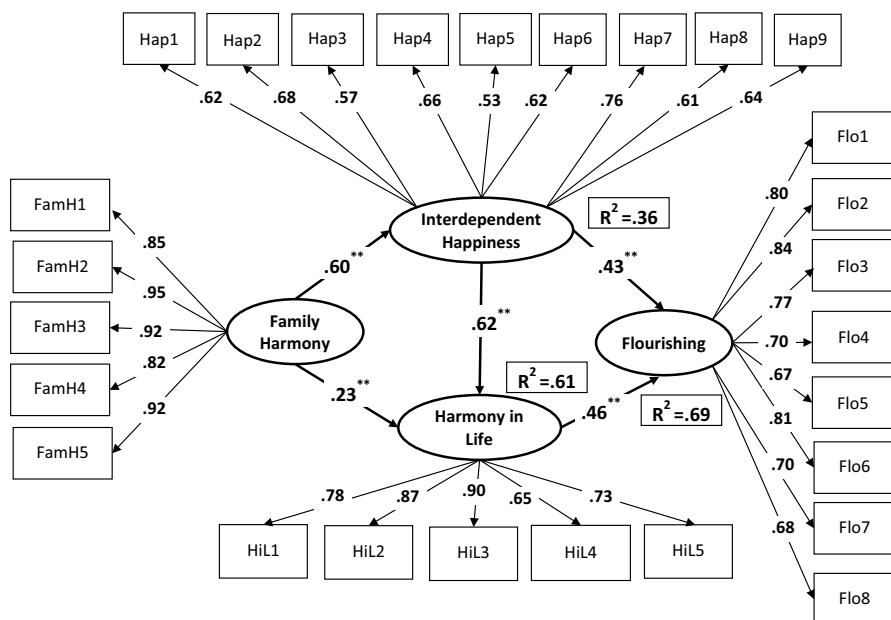


Fig. 2 Standardized path coefficients for Model C. *FamH1–FamH5* items of Family Harmony Scale; *Hap1–Hap9* items of Interdependent Happiness Scale; *Hil1–Hil5* items of Harmony in Life Scale; *Flo1–Flo8* items of Flourishing Scale. Ellipses are representing latent variables, boxes are representing observed variables, and arrows are representing paths

Table 2 Fit indices for structural models

Model	χ^2	df	χ^2/df	CFI	TLI	SRMR	RMSEA	RMSEA (CI)	ECVI
Model A	1467.013	320	4.58	0.980	0.981	0.082	0.096	0.091 0.101	4.620
Model B	1225.416	319	3.84	0.984	0.985	0.075	0.085	0.080 0.091	4.004
Model C*	738.988	319	2.32	0.993	0.993	0.057	0.058	0.053 0.064	2.753
Model D	2039.779	320	6.37	0.969	0.972	0.097	0.118	0.113 0.122	6.092
Model E	794.642	319	2.48	0.992	0.992	0.059	0.062	0.057 0.067	2.896
Model F	794.463	319	2.48	0.992	0.992	0.059	0.062	0.057 0.067	2.896

*Accepted model. CFI=Comparative Fit Index. ECVI=Expected Cross Validation Index. TLI=Tacker-Lewis index. RMSEA=Root Mean Square Error of Approximation. SRMR=Standardized Root Mean Square Residual

2015), cultural construal of well-being (Uchida et al., 2015), lay definitions of happiness (Delle Fave et al., 2016), and the well-being model of meaning and relatedness (Wissing et al., 2019). These concepts explain human flourishing through harmonious life and inter-connectedness. The results of this study indicated the importance of familial, interpersonal, and intrapersonal harmony for flourishing. Hitokoto and Uchida (2018) state that "inter-dependent cultural context that requires tasks of harmony, flourishing may imply building one's social standing firmly, being skilled at attending and responding to others' expectations efficiently" (p. 28). Harmony is quite valuable in Turkish culture, especially in family

Table 3 Standardized parameter estimates and 95% CIs for the paths of the Model C

					%95 CI		
					Estimated	Lower	Upper
Direct effect							
Family harmony	→	Interdependent happiness			0.598	0.468	0.628
Family harmony	→	Harmony in life			0.231	0.134	0.375
Interdependent happiness	→	Harmony in life			0.65	0.502	0.749
Interdependent happiness	→	Flourishing			0.457	0.209	0.608
Harmony in Life	→	Flourishing			0.428	0.184	0.686
Indirect effect							
Family harmony	→	Interdependent happiness	→	Harmony in life	0.372	0.256	0.429
Family harmony	→	Interdependent happiness	→	Flourishing	0.256	0.107	0.379
Family harmony	→	Harmony in Life	→	Flourishing	0.105	0.026	0.195
Interdependent happiness	→	Harmony in Life	→	Harmony in Life Flourishing	0.284	0.112	0.432
Total effect							
Family harmony	→	Harmony in Life			0.603	0.511	0.683
Family harmony	→	Flourishing			0.362	0.260	0.448
Interdependent happiness	→	Flourishing			0.712	0.605	0.828

life. A Turkish proverb says, “Even if you’re only able to eat bread and onions, there’s no problem as long as you have peace at home.” Taking a broader perspective, these results can also be explained by *Ubuntu*. The Nguni proverb “*umuntu ngumuntu ngabantu*,” which explains the African *Ubuntu* philosophy, is translated as “I am because of who we all are” (Gade, 2012 p. 487). The current study has shown family harmony to improve interdependent happiness and IHIL, and interdependent happiness and IHIL to improve flourishing. These results reveal family harmony to increase interdependent happiness and IHIL levels, which in turn predict a higher level of flourishing.

4.1 Family Harmony and Flourishing

The indirect relationship between family harmony and flourishing is consistent with previous studies. Family harmony is seen as one of the most fundamental elements of good family functioning (Lam et al., 2012). Delle Fave and colleagues (2016) found that “happiness was predominantly identified as inner harmony” and “harmonious family and social relationships were described across countries as key components of happiness” (p. 19). Flourishing is a complex and holistic description of well-being. The current study has shown flourishing to be associated with IHIL and interdependent happiness. One of the most basic human needs is the need to belong. Many theorists have emphasized the importance of healthy human relations, especially family relations, for flourishing (Ainsworth, 1979; Baumeister & Leary, 1995; Bowlby, 1969; Maslow, 1954). Family relations have been

widely reported to be a crucial determinant of flourishing (Carlquist et al., 2017; Diener & Diener McGavran, 2008; Padilla-Walker, Memmott-Elison & Nelson, 2017; Scabini, 2016; Thomas, Liu & Umberson, 2017). Harmony of family functioning and less conflict in the family provide for a greater ability to enjoy positive experiences, increase life satisfaction, and reduce depressive symptoms (Cheung et al., 2019).

This quote from Buddha emphasizes the importance of family harmony: “A family is a place where minds come in contact with one another. If these minds love one another the home will be as beautiful as a flower garden. But if these minds get out of harmony with one another it is like a storm that plays havoc with the garden” (Fabes, Peterson & Steinmetz, 2018, p. 3). Family harmony, especially in collective societies, is a protective factor against the emergence of stress and psychopathology because a disharmonious family environment erodes psychological health as it increases stress and offers less support to members (Kavikondala et al., 2016). Recent studies have emphasized family to have the most important value in many different cultures and to play a key role in the development of well-being (Delle Fave et al., 2016; Krys et al., 2019, 2021). Turkish culture emphasizes the importance of harmonious family life. Family harmony indirectly predict flourishing through interdependent happiness and IHIL.

4.2 The Role of Interdependent Happiness

Having good relations is vital in every society for a good life, but good relations in Western societies involve the effective management and control of relationships; for collective societies, maintaining relations and ensuring interpersonal harmony is vital (Hitokoto & Uchida, 2018). Interdependent happiness can be explained by interdependent self-construal, which is related to family structure and child-rearing style (Hitokoto & Uchida, 2015, 2018; Hofstede et al., 2005; Markus & Kitayama, 1991). In this context, the harmony and balance between family members may predict future interdependent happiness. Moreover, if an individual's well-being is influenced by cultural characteristics, interdependent happiness can play a considerable role in the relationship between family harmony and flourishing (Chuang, 2005; Hitokoto & Uchida, 2015, 2018; Uchida, Ogihara & Fukushima, 2015).

The results of the current research show family harmony to increase interdependent happiness and increased interdependent happiness to increase well-being. Individuals who are learning to be in harmony with their families can adapt more easily to the society in which they live (Hitokoto & Uchida, 2018; Uchida et al., 2015). In this context, increasing family harmony increases interdependent happiness as well. Family harmony can also help improve IHIL. Accordingly, as interdependent happiness increases, IHIL also increases. Some studies have supported the role of interdependent happiness between family harmony and flourishing as well as between family harmony and IHIL (Hitokoto & Uchida, 2015; Kitayama, Karasawa, Curhan, Ryff & Markus, 2010; Krys et al., 2019, 2021; Kwan, Bond & Singelis, 1997; Lu, Gilmour & Kao, 2001; Lu & Gilmour, 2004). Interdependent happiness is described as “interpersonally harmonized with other people, being quiescent, and being ordinary, and connected to the collective way of well-being” (Hitokoto & Uchida, 2015 p. 214). From this perspective “subjective well-being is maintained by harmonious relationships with one's significant others” (Uchida et al., 2015 p. 825). Healthy family functioning contributes to more harmonious interpersonal relations. Individuals who grow up in a harmonious family find themselves more competent in social relations (Ackerman et al., 2013). Interdependent happiness is an important predictor of SWB not only in

collectivistic cultures such as Japan and Korea but also in individualist cultures such as Germany and the United States (Hitokoto & Uchida, 2015). Family harmony that includes a balanced and orderly life with family members contributes to mutual support and flourishing (Ip, 2014). In a reciprocal cultural context, flourishing may consequently mean building a solid social standing in society, meeting others' expectations, and maintaining IHIL (Hitokoto & Uchida, 2018).

4.3 The Role of IHIL

Interpersonal harmony may improve one's individual harmony in societies where relatedness is important. Previous research has supported the role of IHIL between family harmony and flourishing and between interdependent happiness and flourishing. In a study conducted with university students in Turkey, a high level of IHIL was associated with a high level of flourishing. In addition, increases in IHIL decrease negative affect, depression, anxiety, and stress levels. As IHIL increases, life satisfaction, subjective happiness, positive affect, and SWB increase (Satici & Tekin, 2017). Similarly, IHIL in different samples has correlated positively with SWB, PWB, self-acceptance, environmental mastery, personal growth, positive relations, and purpose in life (Kjell et al., 2016). Individuals with low negative affect and high positive affect (generally categorized as self-fulfilling people) have been found to possess high IHIL and PWB (Garcia et al., 2014).

IHIL is positively related to self-transcendence, connectedness to others and to nature, and subjective authentic-durable happiness. However, IHIL is negatively related to both materialism and subjective fluctuating happiness. Also, IHIL and emotional stability are significant mediators in the selflessness (connectedness to other and self-transcendence) and authentic-durable happiness of a relationship (Dambrun, 2017). Mature happiness is another concept that has been associated with flourishing and IHIL. Mature happiness is defined as the "positive mental state of inner serenity, harmony, and connectiveness" (p. 113) that emerges through the development of mindfulness, compassion, meaning in life, and resilience. Such happiness reveals being at peace with one's self, others, and the world (Wong & Bowers, 2018). One study has shown the most essential contextual component of happiness to be family relationships (Delle Fave et al., 2011). Similarly, the most obvious definition of happiness in various cultures has been found as inner harmony and balance (Delle Fave et al., 2016). Kjell et al. (2016) state that "harmony encourages a holistic world view that incorporates a balanced and flexible approach to personal well-being that takes into account social and environmental contexts" (p. 894). The results of the current study support the studies that revealed the significance of harmony-based and interconnected well-being (Demirci & Ekşi, 2018; Hitokoto & Uchida, 2015, 2018; Kjell et al., 2016). These studies support the role of individual and relational harmony for flourishing.

5 Limitations

This research has certain limitations. Self-report measurement tools were used. In future studies, researchers might want to use different data collection methods such as observations and peer or family evaluations regarding the variables in the research, all of which can contribute to more objective findings. As the current study involves cross-sectional data in this research, casual effects are not provided. Another limitation of the study is that the convenience sampling method was used while collecting cross-sectional data.

Therefore, various studies are needed to generalize the research results. Conducting experimental and longitudinal studies may provide evidence related to causal effects. This study did not investigate variables such as family role and family structure, which may play an intermediary or regulatory role between family harmony and flourishing. Subsequent studies can examine the effects of variables such as gender, age, and family role. This study's results show concepts such as family harmony and IHIL, which have an important place in Turkish culture, to support the development of well-being. However, cross-cultural studies are needed to understand the role culture has in these concepts' contributions to the development of flourishing.

Research on well-being has shown positive interventions to not work similarly across cultures due to the characteristics of well-being being affected by cultural differences (Layous, Lee, Choi & Lyubomirsky, 2013; Shin & Lyubomirsky, 2017; Shin, Layous, Choi, Na & Lyubomirsky, 2019). Despite the increase in autonomy, emotional family ties have been maintained in Turkish culture (Kagitcibasi, 2017). Turkish society shows different characteristics in family relationships compared to those in individualistic cultures such as that of Germany (Mayer, Trommsdorff, Kagitcibasi & Mishra, 2012) and in collectivistic cultures such as that of Japan (Güngör, Karasawa, Boiger, Dincer & Mesquita, 2014). Therefore, the need exists for culturally sensitive studies such as qualitative, mixed, and experimental research.

6 Conclusion

This research is one of the first studies to examine the relationship between family harmony and flourishing in terms of interdependent happiness and IHIL. Research results can contribute to understanding the relationships between these variables. According to the results of this research, flourishing levels increase with increases in family harmony. The high levels of flourishing of those with high family harmony have been found to be related to high levels of interdependent happiness and IHIL. As a result, family harmony, IHIL, and interdependent happiness can be considered as mechanisms that represent familial, individual, and interpersonal features that promote flourishing, respectively.

Based on this study's results, carrying out studies on developing the understanding of family harmony, IHIL, and interdependent happiness is recommended in order to increase flourishing. Counselors can plan individual and group counseling sessions and psycho-educational programs to enhance flourishing. Several studies may provide examples of how harmony can be used in therapy. Yap and Tan (2011) found systemic psychotherapy sessions to improve family harmony. Harmony-based systematic family therapy improves relational harmony in an interdependent cultural context without compromising inner harmony (Yap & Foo, 2020). Positive family therapy reveals family strengths by producing "positive, functional, and sustainable relationships" (Conoley et al., 2015, p. 704). Taken together, family harmony may improve flourishing through the interdependent happiness and IHIL. These findings may provide a useful perspective for flourishing interventions in Turkish culture through family harmony, IHIL, and interdependent happiness. In Turkey, well-being research is often conducted on positive affect and life satisfaction, which are desirable in individualistic cultures. Because the emotionally interdependent culture is more common in Turkey, research studies are needed on concepts such as harmony and tranquility, which are important in collectivist cultures. The current research is among the first research studies conducted in Turkey on

this issue. The findings of this study may contribute to the literature of positive psychology for understanding the cultural determinants of flourishing.

Declarations

Conflict of interest The author declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Ethical Statement The author declared that all the procedures of the study was conducted in compliance with the Helsinki Declaration. Voluntary participation, anonymity, and informed consent were ensured for all participants and there was no experimental manipulation involved in the study.

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