

Hope Fatigue: An Emerging Concept in Mental Health

Umut Yorgunluğu: Ruh Sağlığında Güncel Bir Kavram

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ABSTRACT

Hope is one of the fundamental emotions that shapes individuals' motivations and search for meaning for the future. Since people consider hopelessness as a terrible state of mind, they continue to hope at the expense of deceiving themselves. In this respect, giving up hope means giving up on life for many people. In addition, adopting a forced hope defines the dark side of hope. The dark side of hope distances the person from reality and has the potential to pull them into sudden and deep hopelessness. These cycles make us think that there is no other option than choosing hope or hopelessness. However, hope fatigue is at an important point as an alternative state of mind against the sharp boundaries of hope and hopelessness. In addition to being a source of strength for individuals, hope can also turn into a source of fatigue under the ideology of being constantly positive in the modern world despite unfulfilled expectations, constant goal-setting pressure, and a social collapse. Accordingly, it becomes inevitable for individuals to experience hope fatigue. Hope fatigue not only creates an emotional collapse in individuals, but also leads to loss of motivation and disappointments at the social level. In addition to its negative effects, it also has the power to provide individuals with the opportunity to make evaluations before falling into the pit of hopelessness, which is quite difficult to get out of, and to draw a different direction in their lives. From this perspective, the concept of hope fatigue is addressed in this study within the framework of hopelessness, burnout, learned helplessness and positive psychology issues and is discussed in its various dimensions. The main purpose of the study is to address hope fatigue, to present a definition and conceptualization for it, and to offer some suggestions to researchers and practitioners working in the field. Based on this, it is emphasized that the concept of hope fatigue should be further investigated in the field of mental health and supported by interventions, and it is expected that the concept will make an original contribution to the literature.

Keywords: Hope, hopelessness, fatigue, hope fatigue

ÖZ

Umut, bireylerin geleceğe dair motivasyonlarını ve anlam arayışlarını şekillendiren temel bir duygudur. İnsanlar umutsuzluğu korkunç bir ruh hali olarak gördükleri için kendilerini kandırma pahasına umut etmeye ihtiyaç duymaktadır. Çünkü umuttan vazgeçmek yaşamdan vazgeçmektir. Bunun yanı sıra zorlama bir umudu benimsemek de umudun karanlık yönünü tanımlamaktadır. Umudun karanlık yönü kişiyi gerçeklerden uzaklaştırmakla birlikte ani ve derin bir umutsuzluğa çekme potansiyeline sahiptir. Bu döngüler, umut ya da umutsuzluğu seçmekten başka bir seçenek olmadığını düşündürmektedir. Ancak umut ve umutsuzluğun keskin sınırlarına karşı alternatif bir ruh hali olarak umut yorgunluğu, önemli bir noktada yer almaktadır. Umut, bireyler için güçlendirici bir kaynak olmanın yanı sıra gerçekleşmeyen beklentiler, sürekli hedef belirleme baskısı ve toplumsal bir çöküşe rağmen modern dünyanın sürekli olumlu olma ideolojisi altında kişiler için bir yorgunluk kaynağına dönüşebilmektedir. Bu doğrultuda bireylerin umut yorgunluğu yaşaması kaçınılmaz hale gelmektedir. Umut yorgunluğu, bireylerde duygusal bir çöküş yaratmakla kalmayıp, aynı zamanda toplumsal düzeyde motivasyon kaybına ve hayal kırıklıklarına yol açmaktadır. Olumsuz etkilerinin yanı sıra bireylerin, çıkması oldukça zor olan umutsuzluk çukuruna düşmeden önce değerlendirmeler yaparak yaşamlarına farklı bir yön çizmeleri konusunda fırsat sağlayabilecek bir güce de sahiptir. Bu bakış açısı ile bu çalışmada umut yorgunluğu kavramı umutsuzluk, tükenmişlik, öğrenilmiş çaresizlik ve pozitif psikoloji konuları çerçevesinde ele alınarak çeşitli boyutlarıyla tartışılmıştır. Çalışmanın temel amacı, umut yorgunluğunu ele almak, buna yönelik bir tanım ve kavramsallaştırma ortaya koymak ve alanda çalışan araştırmacı ve uygulayıcılara bazı öneriler sunmaktır. Buradan hareketle umut yorgunluğu kavramının ruh sağlığı alanında daha fazla araştırılması ve müdahalelerle desteklenmesi gerektiğine dikkat çekilerek, kavramın literatüre özgün bir katkı sağlaması beklenmektedir.

Anahtar sözcükler: Umut, umutsuzluk, yorgunluk, umut yorgunluğu

Introduction

According to Greek mythology, Zeus created Pandora to take revenge on humans and sent her to them in a box. Zeus actually sent this seductive gift, ostensibly a “box of happiness”, to humanity for evil. Pandora opens the box when the opportunity arises and all the evil in the box flies out and spreads among the people. Only hope remains in the box. According to Nietzsche, Zeus wanted the unhappiness and torment of human beings to be permanent and wanted people to continue to live miserably. That is why he endowed people with hope (Bloch 1995). Based on this, Nietzsche (1908) defines hope as the worst of the great evils and says that hope only prolongs human torment.

The approach of defining hope as evil did not start with Nietzsche. Philosophers such as Plato, Camus and Schopenhauer also approached the concept of hope cautiously and treated it as an unreliable guide that has negative characteristics and distracts people from reality and from the present (Kanis 2022). However, there are also philosophers who accept hope as a positive force. In this context, according to Kant, human reason focuses on three questions: “What can I know, what should I do, what can I hope for?” The first question focuses on vital theory, the second question focuses on vital practice and the third question, and “If I do what I should do, what can I hope for?” seeks answers to both theory and practice. At this point, hope is a phenomenon that makes it possible to combine the theoretical and practical aspects of life, and brings people closer to harmony by establishing a connection between these two extreme actions (Kant 1998). Despite the existence of positive perspectives on hope in the field of philosophy, the existence of intense negative attitudes towards hope caused the concept of hope to be considered as a disease in the field of psychology for many years and not to be treated as a healing power. After the 1970s, the emphasis on the positive, healing and functional aspects of hope began to increase and a large literature on hope began to emerge.

The aim of this study is to discuss the concepts of hope and hopelessness and to address the concept of hope fatigue as a new and current variable between these two variables. The study was prepared in the traditional review type that contributes to the introduction of a new concept to the literature. Traditional review articles contribute to the theoretical field. Such articles contribute to the process of developing new theories as well as reconsidering and restructuring existing theories. At the same time, in-depth analysis of the literature and synthesis of different studies are among the main features of a strong review article (Özer and Görgülü 2021). However, addressing an emerging problem in the field and systematically examining a rapidly developing and expanding topic are among the important features of an integrative review (Torraco 2016). In this study, which reflects the traditional integrative review type in this respect, we examined the concept of hope fatigue in detail and presented some suggestions related to the concept.

Concept of Hope

Hope is one of the fundamental questions and problems of life and is related to the highest good; 'happiness' (Kant 1998). Happiness is considered as 'the state of being satisfied with life as a whole (Averill and More 2000, Ben-Ze'ev 2000, Lenoir 2021) and the ultimate goal of all actions in life (Aristotle 1980), which depends on a certain effort and is influenced by one's own inner world and external conditions (Russell 1930). Accordingly, happiness is the answer to the question 'what can I hope for?' (Kant 1998). In other words, 'the state of being satisfied with life as a whole' is related to the questioning of the concept of hope. Satisfaction with life includes emotional, psychological and social well-being (Ryff 1989, Keyes 2002, 2005). Therefore, talking about hope means evaluating many aspects of life (Dufault and Martocchio 1985, Shade 2001, Krafft and Walker 2018). Accordingly, examining the effects of the presence and absence of hope on life is important for individual and community mental health.

What hope is and how it is evaluated depends on the field, the person, the social conditions, the resources, what is hoped for and how it is expressed (DeNora 2021). Hope is a multifaceted phenomenon, to some extent scientific and systematic, but somehow not easily studied and difficult to understand (Marcel 1962, Blöser 2019). So far, psychology, philosophy, theology and other disciplines have not reached a consensus on what hope is (Slezackova 2017). Interpretations of hope only express representations of certain aspects of hope (Scioli et al. 2011, Scioli 2020). Nevertheless, most scholars agree that hope is primarily linked to positive expectations of future outcomes (Slezackova 2017).

Ernst Bloch, one of the leading philosophers of hope, defined hope as a tool to realize one's own potential and build a better world (Bloch 1995). Existentialist philosopher Gabriel Marcel defined hope as a creation that constitutes human existence. According to Marcel, hope is a creation because man is on a journey throughout his life. The purpose of this journey is to take an active part in life and to be able to exist oneself (Marcel 1962).

This existence is achieved through hope, which reminds us that there is always a way out. The person who is unable to exist begins to think that life is meaningless and moves towards self-destruction. Therefore, where hope ends is where life ends. Educator and philosopher Paul Freire used a similar expression in his philosophy of hope, stating that it is impossible to exist without hope (Freire 1994). According to Freire, hope is an important phenomenon that the body experiences holistically, including emotion, thought, intuition, knowledge, behavior, desire and more (Freire 1993).

Table 1. Different dimensions of hope

Researcher	Dimensions of Hope
Stotland (1969)	He has dimensioned hope as a motivational concept: 1. Setting a goal or goals that are important to the person 2. Cognitive evaluation of results related to goals
Dufault & Martocchio (1985)	They identified 6 dimensions of hope: 1. Affective dimension (feelings and emotions related to the process of hoping) 2. Cognitive dimension (identification of the object of hope and strategies to achieve the goal) 3. Behavioral dimension (behavioral activities that lead to goal achievement) 4. Commitment dimension (interpersonal relationships and spiritual support) 5. Temporal dimension (past, present and future evaluations of the hope process) 6. Contextual dimension (personal and environmental conditions).
Averill et al. (1990)	They went on to formulate rules of hope and identified 4 rules of hope: 1. Precautionary rules (the realization of the object of hope must be possible, even if partly uncertain) 2. Moral rules (the object of hope must be individually and socially acceptable) 3. Priority rules (the object of hope must be important to the person) 4. Rules of action (willingness and action to achieve the object of hope).
Snyder (1994)	He framed hope as a 2-dimensional construct: 1. Agency thinking (goal setting) 2. Path thinking (seeking ways to reach the goal)
Schrank et al (2008)	They discussed 4 dimensions of hope: 1. Cognitive dimension (goal planning process) 2. Affective dimension (positive feelings towards the goal) 3. Behavioral dimension (motivation and action) 4. External factors (resources)
Hammer et al. (2009)	They identified 5 dimensions of hope: 1. The dimension of existence (being full of hope) 2. Doing dimension (setting goals) 3. Being dimension (having the joy of life) 4. Relational dimension (developing meaningful interpersonal relationships) 5. Situational and dynamic dimension (not losing hope in the face of changing circumstances).
Scioli et al. (2011)	Combining the fields of psychology, philosophy, psychiatry and theology, they proposed a 4-dimensional integrated hope network theory: 1. Attachment (supportive social environment) 2. Mastery (the ability to set and achieve goals) 3. Survival and coping (dealing with crisis situations) 4. Spirituality (moral support).

Hope, as defined by philosophers, has an internal/subjective existence (Benzein 1999) as well as an external/objective existence (O'Hara 2013). In other words, hope is a phenomenon that can emerge depending on external sources that are independent or partially independent of the individual (Bernardo 2010). From a broad perspective, hope is the expectation that what is desired will be realized (Stotland 1969, Breznitz 1999) and having confidence and optimism, that life will go well for oneself and others (Turner 2005). It is finding ways to achieve what we desire and strive to achieve these ways (Snyder 1994), waiting patiently while striving (Freire 2007) and believing that future will be different from today (Slaughter 1993, DeNora 2021).

The multiplicity of different perspectives on hope complicates attempts to combine approaches into a coherent whole (Slezackova 2017). However, a general overview shows that the components of hope are shaped around desire, expectation, effort, future, self-efficacy, patience, patience, trust, faith, optimism, and positivity (Slezackova 2017, DeNora 2021, Luo et al. 2022). Knowing these components is important and necessary in understanding hope as well as conceptualizing hope fatigue.

Seligman (2019), who started researching hope and optimism many years ago with learned helplessness research, deals with these concepts with the attribution and explanation styles of the person regarding the causes of events or situations and states that the way people interpret the events they experience provides information about hope. Accordingly, finding permanent and universal explanations for positive experiences and temporary and specific reasons for misfortunes constitutes the essence of hope. On the other hand, giving permanent and universal interpretations to adversities and misfortunes and temporary and specific interpretations to good events is the practice of hopelessness. Snyder et al. (2002), who developed another important theory on the concept of hope, considered hope as a variable with cognitive-motivational dimensions. According to this theory, the concept of hope consists of alternative pathways thinking as goal-oriented thinking and agency thinking/activity dimensions. In other words, to be hopeful is to believe that one can find ways to achieve the goals he or she desires and to have the motivation of using these ways. Although there are researchers who consider the concept of hope as an emotion, Snyder et al. (2002) emphasized the cognitive dimension of hope and considered hope as a positive outcome of goal-oriented cognitions.

Stotland (1969), Averill et al. (1990), Snyder (1994) and Sciloli et al. (2011) have developed the prominent theories of hope in the field of psychology. In addition to these theories, different researchers have put different dimensions of hope forward. These conceptualizations and dimensions are presented in Table 1.

Based on these conceptualizations, hope is strongest when there are meaningful goals, the obstacles in front of these goals are not overly challenging, and the achievability of these goals is at an average level of difficulty. When we believe that the goals are unattainable, we fall into despair, whereas when we are sure that they are unattainable, there is no need for hope (Carr 2016). Accordingly, hopeful individuals do not give up immediately when they encounter difficulties in their lives; they create alternative ways to achieve their goals or choose alternative ways with a more flexible perspective (Tarhan and Bacanlı 2016). Therefore, hopeful people have the characteristics of adapting to difficulties, staying positive in the face of obstacles, and focusing on success instead of failure (Carr 2016).

Dark Side of Hope

As in philosophy, it is not possible to speak of a unidirectional positive conceptualization of hope in the field psychology. It is also possible to come across research findings on the dark side of hope and its possible negative effects. Accordingly, in some cases, hope can make it difficult for individuals to adapt to an incurable disease (Smith et al. 2009) or negatively affect individuals to take action for change (Hasan-Aslih et al. 2019).

Many reserachers have discussed negative effects of both overuse and underuse of hope. Accordingly, excessive hope is associated with problems such as blind hope, empty expectations, Pollyannism, unrealistic optimism. The result of inadequate use of hope is considered as negativism. These two extreme cases may pose significant risks for individuals in all areas, especially deterioration in health conditions and suicide (Carr 2016). One of the areas where the dark side of hope is effective is financial decisions. Accordingly, research has shown that hope can have negative effects for investors in some cases and that investors may lose money by holding a stock that loses value due to false hope that it will rise (Luo et al. 2023). One of the situations where hope can have a dark side is social change. According to a study (Hasan-Aslih et al. 2019), hope can be a variable that negatively affects motivation for change in social conditions where power inequalities exist for disadvantaged groups. From all these, it is seen that there are various risks and dark aspects of not establishing a correct and measured relationship with hope. In other words, false hope may harm the individual in some areas. This may lead to hope fatigue over time.

Concept of Hopelessness

The concept of hopelessness has been one of the most important agendas in the field of mental health for nearly half a century and has been considered as a concept at the center of depression, suicide and various mental health problems since Beck and colleagues (1974) developed the hopelessness scale. In the aforementioned study, the concept of hopelessness is defined as cognitive schemas that include negative expectations for the future.

According to the existentialist philosopher Kierkegaard (1973), despair is a fatal disease. This disease arises from the inability of the self to find itself. When despair disappears, the self turns towards itself, wants to be itself and takes action to find the power that makes it exist. Kierkegaard's definition of despair based on 'a dissonance with one's own existence' and 'ignorance of or distance from the existence of a cause or causes that bring it into being'. This definition implies that despair is 'the lack of what one wants to be or do; that is, the

lack or failure of a goal/goal and consequent alienation from one's own self'. In simpler terms, hopelessness is the collapse of the self that allows the person to maintain his/her place in the world with the realization that life goals have become unattainable (TenHouten 2023).

According to Abramson et al.'s (1978) theory of hopelessness, negative expectations for the valued goal and helplessness to change the negative outcomes of the goal are the two main elements of hopelessness. The feeling of helplessness is a powerful emotion that can lead the individual to depression and then suicide by revealing sadness and grief (Beck 1963, Beck et al. 1974). Studies have revealed that hopelessness explains the relationship between depression and suicide (Beck et al. 1975, Beck 1986, Beck et al. 1993, Tong 2015). Therefore, hopelessness, helplessness, grief, depression and suicide are intertwined phenomena (Abramson et al. 1989, Ratcliffe 2015, Klonsky et al. 2016), which makes the phenomenon of hopelessness important for clinicians and researchers (Marchetti et al. 2023).

Hopelessness, which is a result of various complex mechanisms, does not occur in a vacuum. Many factors can cause the emergence of hopelessness and facilitate its continuation (Marchetti et al. 2023). In addition, as mentioned above; 'the thought of not achieving goals/objectives, pessimism towards the future, inadequacy towards oneself, helplessness towards life, grief, depression and lack of meaning in life' can be listed as the basic elements of hopelessness.

Concept of Hope Fatigue as a Variable between Hope and Hopelessness

Hope and hopelessness are two seemingly opposite, yet intertwined phenomena. When considered in a conceptual context, we may say that hope and hopelessness are at the two ends of a line in terms of their elements and consequences (Melges and Bowlby 1969). Accordingly, we can say that there is no despair when there is hope and no hope when there is despair. However, when considered in the context of psychology, the fact that psychology is not a branch of science with sharp boundaries and we cannot evaluate human behavior on a single plane makes the position of hope and hopelessness complex. At this point, Lazarus' (1999) interpretation of hope and hopelessness is important:

"We hope because without hope we are bound to despair. Therefore, the capacity to hope is a vital coping resource. The coping process is embedded in hope as an emotion. We look for reasons to justify and maintain hope despite the negatives. We need to believe that the possibility of a positive outcome is not closed before us. If so, one alternative to hope, other than despair, is 'denial', which is consistent with the belief that positive options are still possible. Another alternative is to 'try to realize positive experiences or to interpret neutral experiences positively'. In any case, hope involves coping as an integral feature and can even be considered a coping process as well as an emotion. Despair should be seen as a terrible state of mind, since people are so stubborn in their search for grounds for hope and in trying to realize the hopeful possibility; if one gives up hope altogether, there is nothing left to live for. It takes a great effort to maintain optimism and action where one has given up..."

Is hope a necessary condition for coping? Under extremely unfavorable circumstances, when the prospects for recovery seem slim, it is useful to hope and believe in the possibility of a positive outcome in order to take action, but I am not sure whether such belief is necessary."

In the passage above, Lazarus states that people need to hope at the expense of self-deception because they see hopelessness as a terrible state of mind. For him, to give up hope is to give up life. In addition to this thought, Lazarus also expressed that he does not adopt a forced hope. In this direction, he mentioned the need to produce alternatives to the in-betweenness of hope and hopelessness. Based on Lazarus' (1999) ideas, this article proposes 'hope fatigue' as an alternative mood against the sharp boundaries of hope and despair.

In psychology, the understanding of evaluating mental health problems experienced by people as a spectrum has become increasingly widespread over the years. Accordingly, while making diagnoses and definitions about the disorders that individuals have, these problems have been evaluated within a certain spectrum and various grading methods have started to be used for the concept of normality-abnormality (Butcher et al. 2013). While diagnosing a person with a disability or a mental health problem, various criteria created by experts in the field over the years are used and people who meet these criteria at a certain level are diagnosed accordingly (Millon et al. 2021). This approach shows that human emotions, thoughts or problems are not only black and white areas, but there are also light gray or dark gray tones. This perspective is also valid for hope and hopelessness, which are the most important concepts of the field.

Hope is a state of mind with emotional tones (Averill et al. 1990, Lazarus 1999, Folkman 2010). Considering hope only in terms of its presence and absence limits the scope of hope. This limitation forces people to choose either hope or despair. However, the human being is too complex and multifaceted to be confined between two options. Just like hope, human beings have various shades of emotions, thoughts and behaviors (Lazarus 1999). The science of psychology tries to understand these different tones in human beings by revealing them (Kardaş 2022). Rather than looking for a sharp hope or despair in human beings, talking about the changing shades of hope and despair can be considered a more functional and more accurate approach. In this context, we think that the conceptualisation of hope fatigue as an intermediate form is important and should be discussed in the literature.

Many situations such as epidemics, wars, economic and political crises, natural disasters, the effects of media and technology, and adverse living conditions, which have been on the agenda of humanity more intensely in recent years, have deeply affected people's individual and social well-being and led people to search for new meaning (Kardaş 2024). Hope fatigue is thought to be at an important point in people's search for meaning in a changing world. Many people can be dragged into a state of hope fatigue. According to Carr (2016), when people with low levels of hope face obstacles they cannot overcome, their emotional states follow a predictable sequence from hope to anger, from hopelessness to indifference. At this point, one of the stages the individual goes through is hope fatigue. Therefore, it is important to put forward a conceptualization of hope fatigue and to understand what the dimensions and scope of the concept are. In this direction, we propose a new a conceptualization of hope fatigue.

Definition and Characteristics of Hope Fatigue

There is no definition and conceptualization of the concept of hope fatigue in the literature. However, psychotherapist Lesley Alderman put forward some views on the concept of hope fatigue in an article she wrote in The Washington Post in 2022. According to Alderman (2022), the concept of hope fatigue is related to a state of exhaustion brought about by events in the world that are beyond people's control. Various issues such as pandemics, wars, mass killings, outrageous murders, wars between countries, climate change, nuclear war, etc. create a widespread state of fear in people. People have the perception that the world is an unsafe place. In this framework, the concept of hope fatigue is defined as the gradual loss of hope and the feeling of being overwhelmed by important life events that are beyond their control. According to this approach, the concept of hope fatigue may be considered as a situation in which life is insecure and people lose control over their own lives.

Hope fatigue, by its general definition, is a state of mind in which a person does not despair in the face of the negative course of life, but does not feel fully hopeful about better conditions. This state of mind is experienced as a spectrum of emotions that includes general loss of desire, apathy/indifference, mental fatigue, low motivation, social withdrawal, loss of meaning and purpose, lack of enthusiasm for life, loss of confidence, doubt, anxiety, diminished positive future expectations and general dissatisfaction (Alderman 2022).

Hope fatigue is a period when the individual does not have enough inner strength to take action to overcome challenging circumstances. It is a stop on the way from hope to despair. In other words, it is a state of mind belonging to the transition period between hope and despair. Hope fatigue is a state where the individual continues to hope for positive things from life, but over time these expectations are not met and therefore they feel increasingly tired. In other words, the person is initially hopeful, believes that good things will happen in their life, and strives to do good things. However, thinking that their efforts are not producing results that the positive changes they expect in their life are not happening, that the obstacles in the outside world are increasing and that they are always stuck in the same place shows that the person is drifting towards hope fatigue. In this case, the individual begins to lose faith in good things and gradually reduces their expectations from life (Alderman 2022)..

The definitions of hope fatigue also point to the components of hope fatigue and the location of hope fatigue. We present these components in Figure 1.

Hope fatigue also occupies an important position as an alternative state of mind to the sharp boundaries of hope and despair. While it offers a more optimistic alternative to the darkness of despair, it approaches with a more realistic sincerity against the 'compulsion not to lose hope' that tries to look optimistically at a life where many things have gone bad. As a realistic state of mind against a forced hope, it is a point where one can return to hope when properly understood and directed. When the symptoms of hope fatigue are recognized and one's life resources are mobilized, hope fatigue can disappear and one can return to hope without knocking on the

door of despair. When the symptoms are not controlled, hope fatigue can become chronic and turn into despair.

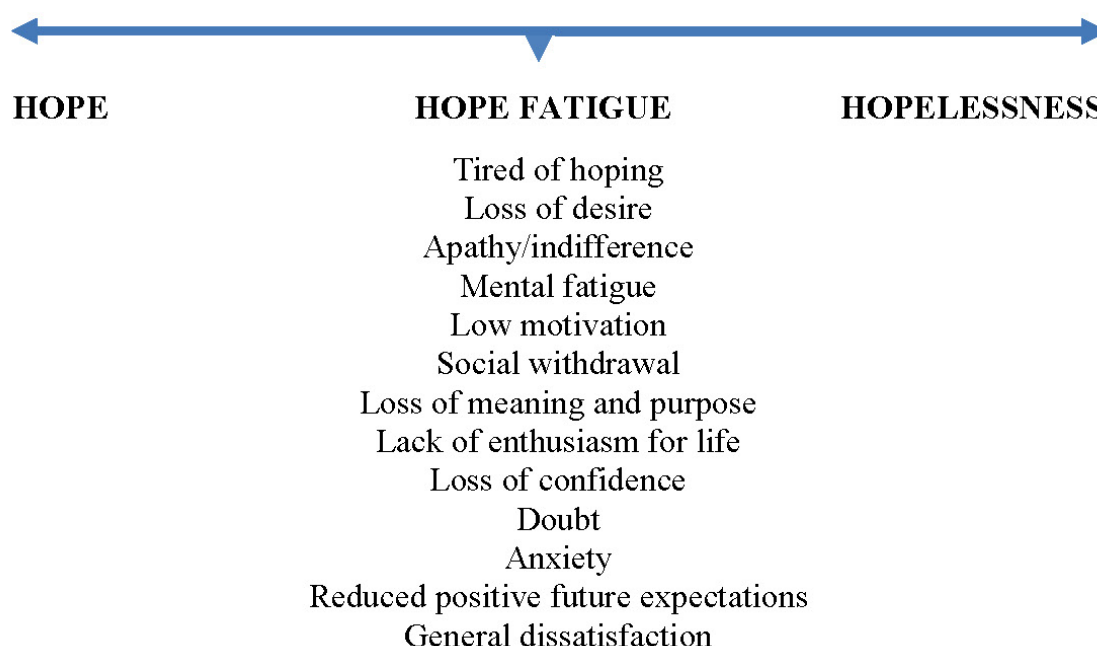


Figure 1. Illustration and components of hope fatigue

Scope and Dimensions of Hope Fatigue

While determining the scope of hope fatigue, we reviewed all hope theories and support was taken from the hope theories of Hammer et al. (2009) and Scioli et al. (2011), which include the most comprehensive hope dimensions. Accordingly, 5 experiential domains related to the scope of hope fatigue were identified and changes in emotions, thoughts and behaviors in these domains were defined. The researchers created these domains and their contents uniquely.

General Self-Efficacy Domain

This is the domain where past failures are considered and future capabilities are evaluated. Hope fatigue in this domain is manifested as 'weakening of belief in what can be achieved, past failures creating anxiety about the future, thinking that past mistakes are difficult to compensate for, and lack of motivation to start over in the face of failures'. The concept of self-efficacy is conceptualized in the literature as the competence that a person feels about reaching certain targeted situations or the beliefs of competence in coping with certain events that affect his/her life (Bandura 1989, Tafarodi and Swann 2001). Accordingly, self-efficacy belief has the potential to affect individuals' behaviors, their efforts in a situation, their resilience in case of obstacles and failure, and their resistance to difficulty, the stress and depression they will experience in the face of requests from their environment (Kandemir 2015). In this respect, self-efficacy facilitates problem solving and provides a protective support against stress (Carr 2016). From this point of view, low self-efficacy beliefs constitute one of the dimensions that define hope fatigue.

Cognition and Affect Domain

This is the domain where enthusiasm for life, feelings and thoughts about life are evaluated. Hope fatigue in this domain manifests as 'emotional withdrawal, not feeling as cheerful and full of life as before, weakened belief in living a serene life, undefined negative mood, a general state of depersonalization'.

Meaning and Goals in Life Domain

It is the domain in which it is questioned what the goals and objectives in life are, whether they can be achieved, and at the same time whether life is meaningful. Hope fatigue in this domain is manifested as 'doubting that

life is meaningful, being tired of waiting for something good to happen, decreased desire to create goals, decreased expectations that goals will be realized in the desired direction'.

Interpersonal Relationships Domain

This is the domain in which relationships with people in the immediate and distant environment are evaluated and the feelings and thoughts developed towards these people are recognized. Hope fatigue in this domain is manifested as 'experiencing more disappointment with people, decreased willingness to help people, low willingness to develop better relationships with people in the immediate environment'.

Social Evaluation Domain

It is the domain in which the society and its effects on the individual are evaluated. Hope fatigue in this domain is manifested as 'decreased hope that the society in which one lives will improve, decreased expectations that the level of welfare will increase, decreased social hope due to exposure to the news on the agenda, difficulty in meeting needs and decreased general optimism'. Social evaluation is an area that is not directly included in hope theories and is not included in the most frequently mentioned hope theories in the literature (Stotland 1969, Averill et al. 1990, Snyder 1994). However, when the effects of social structure and events on the individual are taken into consideration, the social appraisal domain is an important structure in the evaluation of hope and hopelessness. Therefore, the social evaluation domain is one of the determinant domains of hope fatigue.

Nature of Hope Fatigue

Many people do not admit to themselves the existence of feelings such as anxiety, loneliness, hopelessness. Either they are not aware of these feelings or they experience them unconsciously. The reason for this is quite simple. In the social model we have, the successful person is not expected to be anxious, lonely or hopeless. The successful person should see this world as the best place to live in. In order to have the opportunity to rise in his or her work, he or she has to suppress, to subconsciously put into the subconscious, his or her mental breakdowns, worries, doubts, boredom or hopelessness. Many people are consciously hopeful and unconsciously hopeless. The number of people who experience the opposite situation is quite small. For this reason, in the study of hope and despair, it is important to find out what people really feel, not what they think about the feelings they experience (Fromm 1968). However, in a deeper analysis, we see that many of the emotions that emerge are those that describe hope fatigue. Because in essence, hope and despair are clear. Both can be understood through discourse, facial expressions, reactions or responses. However, the person with hope fatigue is in a state of mind that he cannot name, that he is in limbo, that he cannot say that he is fine, but he also refuses to say that he is not fine. He/she feels where he/she is drifting but cannot name it exactly. This person is different from the person who is 'consciously hopeful and unconsciously hopeless'. Because this person is still trying to keep hope alive and not suppressing the possibility of despair. He or she just needs to know what he or she is experiencing and to discover how to deal with it.

Hope fatigue is a state of mind that many people today experience but cannot name or misname. For example, in a study on migration and hopelessness in Turkey, it was revealed that individual, social and political dynamics increase the tendency to migrate and that the feeling of hopelessness is a determining factor in strengthening the tendency to migrate (Erol 2024). In the study, comments on videos on YouTube platform with the theme of migration to developed countries were analyzed. Among the comments and sentences analyzed, asylum, not worth living, brain drain, I want to go, go, violence, health, money, life were the most recurrent words and phrases. It was concluded that these word groups emerged in common patterns, that hopelessness, which is an individual emotion, has turned into collective hopelessness and that hopelessness has become widespread. In addition to this general finding of the research, it has been determined that there are searches such as decreasing belief that the future will be good, the idea that there is a life that needs to be started again, the search for a happy and peaceful life, and the desire to build another life despite all the risks. When we look at the word groups and themes that emerged in this research, it is seen that hope and despair coexist in people, that despite all the negativities, a way out is still sought, but despair also exists vaguely. For this reason, although this research was conducted from the perspective of hopelessness, the emotions experienced by people considering migration point to hope fatigue rather than hopelessness, suggesting that hope fatigue has become quite common.

Another study conducted in Turkey that strikingly points to hope fatigue is Yücesoy (2024). With this study,

for the first time, the relationships between financial difficulties, mental health and intention to move abroad and the roles of hopelessness and future anxiety in these relationships were examined. Unlike previous studies, this study focuses on individuals' actions of moving abroad and the processes of making these decisions. The study was conducted with a sample of 'emerging Turkish adults' between the ages of 18-30. The results of the study revealed that subjective financial problems, as expected, were positively related to mental health problems (depression, anxiety and life satisfaction) and intentions and actions to move abroad, and negatively related to life satisfaction. It was also found that hopelessness mediated the effect of subjective financial distress on mental health, while future anxiety played a moderating role in these relationships. It was stated that these findings coincided with the results of different studies. One of the striking findings of the study is that future anxiety mediates the relationship between subjective financial distress and intention to move abroad, but hopelessness only plays a moderating role in the effect of subjective financial distress on 'intention to move abroad'. However, it was observed that hopelessness did not have a similar effect on 'acts of moving abroad'. While discussing the findings of the study on hopelessness, it was emphasized that hopelessness may not have been measured in the desired way and that Turkish young adults may be torn between their own future and the future of the country. Among the suggestions for these findings and comments, it was stated that new scales should be developed to measure hopelessness at individual and social level. These scales should not be as detailed as the Beck Hopelessness Scale (Beck et al. 1974) and should not overlap with depression. In addition, it was emphasized that the development of scales that can distinguish individuals' personal and social hope levels from each other can provide a more in-depth look at the research results.

This study (Yücesoy 2024) examines the impact of financial problems on mental health and decisions to move abroad, emphasizing the roles of hopelessness and future anxiety in these relationships. The findings show that financial problems negatively affect mental health and increase intentions and actions to move abroad, but hopelessness and future anxiety play different roles in these processes. At this point, it is better understood why the concept of 'hope fatigue' is necessary. In the traditional sense, hopelessness generally refers to a state of mind in which an individual gives up and sees no solution or way out (Beck et al. 1974). However, the situation here is different. It is understood that individuals are in a continuous decision-making process, but this process does not reach a clear conclusion; individuals are not hopeless, but in a state of uncertainty.

Financial difficulties and concerns about the future of the country put individuals in a cycle of expectation and decision-making. Moreover, the finding that hopelessness affects the intention to move abroad but does not translate into action is in line with the basic dynamics of hope fatigue. In other words, people are in a struggle about their expectations for the future. They are neither completely hopeless nor have the strength to sustain their hopes. The fact that they are in this intermediate state supports the existence and importance of the concept of hope fatigue. In addition to these, while the predicted results were obtained for all measured variables, the findings regarding the variable of hopelessness were not as clear (Yücesoy 2024). This situation shows that the concept of hope and its derivatives cannot be defined with definite boundaries as much as other concepts examined in the field of mental health and that the feelings of hope/ hopelessness are shaped in line with more complex and dynamic processes on individuals. In particular, the current measurement tools that measure hopelessness overlap too much with depression and different dimensions of hopelessness cannot be adequately differentiated; therefore, the emphasis on the lack of scales that distinguish between individual and social levels of hopelessness points to the need for defining the concept of hope fatigue and a measurement tool that measures hope fatigue.

Hope fatigue is also a social phenomenon. When an individual reaches a positive outcome with what he/she has always had or with the positive outcome of a process that he/she has always strived for, he/she cannot guarantee hope for the future. The individual may encounter social phenomena that he/she cannot get out of no matter how hard he/she tries or that affect his/her life at some point. Or they may have to live within these social phenomena. As a result, he/she may experience a contradiction with hope and after a while he/she may become hopeless. For example, problems in the country where the individual lives, such as economic, political, educational problems, war, terrorism and migration in different countries of the world may directly or indirectly affect the individual and cause hope fatigue. In addition, although the individual's living conditions are at least minimally good, witnessing the poor living conditions of other people in his/her immediate surroundings or, more broadly, in the society in which he/she lives, may cause hope fatigue.

Exploring Hope Fatigue against Hopelessness

The hopeless individual lacks the productivity and creativity to search for options and anticipate future potentials (Erikson 1963) and has lost his/her future (TenHouten 2023). However, there is much to be done

for the individual who is hopeless. This does not mean leaving the hopeless person alone with his or her fate. However, hopelessness is quite stable over time (Beck et al. 1974, Steer et al. 1994) and it is reported that over a two-year period, more than half of the individuals initially diagnosed as hopeless remain hopeless in the following period (Haatainen et al. 2003). It is also known that hopelessness is a strong predictor of suicide over a 5-10-year period (Marchetti et al. 2023), and that high levels of hopelessness almost double the likelihood of dying by suicide (Ribeiro et al. 2018). Clinical studies clearly show that it is important to reduce the intensity and prevalence of hopelessness. However, the complex nature of hopelessness, which interventions can reduce it, and whether the goal is to improve quality of life by reducing hopelessness or to prevent mortality risks are among the unresolved issues regarding hopelessness (Marchetti et al. 2023). In addition, considering that high levels of hopelessness before treatment and hopelessness that does not respond to treatment are associated with worse clinical outcomes and treatment dropout (Whisman et al. 1995, Westra et al. 2002, Kuyken 2004), it seems that taking measures to avoid hopelessness is easier and more functional than trying to treat hopelessness. For these reasons, it is important to know the discovery, measurement and course of hope fatigue, which is a stop before hopelessness. In this direction, the development of a scale measuring hope fatigue is considered important and necessary.

Effects of Hope Fatigue

The sharp loss of hope has an effect that kills people physically and mentally (Frankl 1985). One of the mental health problems with which hopelessness is directly and most commonly associated is suicide (Beck et al. 1975). Accordingly, the complete loss of hope is an important risk factor for serious problems such as suicide (Melges and Bowlby 1969). Hope fatigue, on the other hand, is a characteristic that can be defined by uncertainty, loss of control, decreased expectations, weakening of the belief that good things will happen and gradual loss of hope. In this respect, hope fatigue does not have an effect that pulls the individual sharply to the bottom. However, as it continues, it causes the person's expectations to diminish and he/she loses the energy to take action over time. The individual experiencing hope fatigue loses his/her former eagerness, reduces his/her expectations that his/her efforts will lead him/her to the desired result, and prefers to be content with what he/she has instead of struggling for a better life. Hope fatigue is when we begin to believe that our sphere of control is shrinking and that most important things are now happening completely against our will. This leads to a greater avoidance of responsibility. Thus, with hope fatigue, the individual's interaction with himself/herself, with other people and with life begins to weaken.

Hope fatigue is the state of not giving up hope completely and not being completely dragged into despair. One of the main problems this creates is that the individual lives in endless uncertainties, contradictions, dilemmas and indecisions. This mood of uncertainty increases the ebb and flow of the individual. Hope fatigue is the fatigue of being in between and not being able to decide completely on one side. It is not being able to give up expectations completely, but it is also being tired of constantly waiting, hoping and believing that things will get better. In this respect, hope fatigue is expected to lower the energy of the individual in all areas of life and increase internal conflicts.

How Hope Fatigue Differs from Other Concepts?

Hope fatigue, the state of emotional exhaustion experienced by the individual while trying to maintain hope for the future, is distinguished from learned helplessness, burnout, compassion fatigue, unhappiness and hopelessness.

Learned helplessness is the acceptance by the organism that the same unsuccessful outcome after several attempts will not change no matter what (Seligman and Maier 1967). Learned helplessness is specific to a situation (Maier and Seligman 1976) and the person is now passive against this situation (Seligman 1975). Hope fatigue, on the other hand, unlike learned helplessness, involves the individual's effort to maintain hope. Individuals experiencing hope fatigue do not become completely passive as in learned helplessness; despite all the negativities experienced, they still have hope for a positive future.

Burnout (Freudenbderger 1974), which is a concept specific to work life, is a syndrome that is frequently seen among individuals working in jobs where human interaction is intense (Maslach et al. 2001, Birinci and Erden 2016). This syndrome is explained by emotional exhaustion, decreased sense of personal accomplishment, depersonalization and cynicism (critical and negative attitude) (Maslach and Jackson 1981, 1986). A person experiencing burnout exhausts his/her emotional resources due to the excessive contact with people and the stress caused by his/her job. As his/her emotional resources are depleted, he/she feels that he/she cannot devote himself/herself to his/her job. This situation causes both a decrease in the sense of achievement and

the development of negative, cynical attitudes and behaviors towards customers (Maslach and Jackson 1981, Leither and Maslach 1988). These emotional burdens are too much for the person and as a result, they experience burnout (Schaufeli et al. 2009). Hope fatigue is not only limited to problems in work life, but also goes beyond the work life-specific nature of burnout and covers the general motivation and expectation breakdowns of the individual from a broader perspective. While the main factor underlying burnout is taking part in situations with high emotional demandingness for a long time (Pines and Aronson 1988), hope fatigue is mostly a situation where demands cannot be achieved.

Although compassion fatigue is defined as secondary traumatic stress experienced by caregivers of traumatized individuals, mental health professionals and similar professional groups (Figley 1995); the concepts of compassion fatigue and secondary traumatic stress are complementary concepts in the literature (Yücel and Akoğlu 2023). Compassion fatigue manifests itself with a series of avoidance, repetition and arousal symptoms such as anxiety, irritability, sleep problems (Joinson 1992) (Figley 1995, Kahil and Palabıyıkoglu 2018). Compassion fatigue is based on constant empathy and deep compassion for others. However, over time, these intense feelings reduce one's capacity or sensitivity to bear the pain of others, leading to compassion fatigue (Figley 2002). Hope fatigue, on the other hand, is more related to one's own struggle in life. It is a situation in which one hopes for positive things in life, but as a result of these expectations not being met over time, the individual becomes increasingly tired of waiting with hope. It manifests itself with symptoms such as general loss of desire, insensitivity/indifference, mental fatigue, low motivation, lack of enthusiasm for life, decreased positive future expectations, and general dissatisfaction. While compassion fatigue defines secondary trauma symptoms due to carrying the emotional burden of witnessing the suffering of others professionally (Dinç and Ekinci 2019), hope fatigue defines a corrosive process that develops when the individual carries the weight of unmet expectations in his/her own life, with unique symptoms different from trauma symptoms.

Unhappiness is defined as a temporary emotional state that occurs in relation to a specific situation or event and is usually associated with dissatisfaction (Lyubomirsky and Lepper 1999). Hope fatigue, on the other hand, does not depend on a direct cause. It defines a negative mood that arises due to a long struggle in many areas of life. This mood includes a wider range of emotions such as disappointments, reluctance and meaninglessness. Unhappiness is one of the emotions experienced by individuals with hope fatigue.

Hopelessness is characterized by failure, inadequacy, insecurity and pessimism (Dilbaz and Seber 1993). These are manifested by the perception of failure and inadequacy towards oneself, a sense of insecurity towards others and a deep pessimism about one's long-term goals (Melges and Bowlby 1969). In other words, hopeless individuals believe that they cannot solve the problems they face, that they do not have the power to change the things they are dissatisfied with in their lives, that they are incomplete and inadequate in the face of life, and that they have no control over positive outcomes (Heppner et al. 2004). The discourses of hopeless individuals are mostly about the world as a threatening, frightening and unbearable place (TenHouten 2023). Hopelessness is the feeling that the future offers no promise (Melges and Bowlby 1969). The despairing individual loses the ability to desire because he/she does not believe that something good will happen in the future (Hernandez-Tubert 2011). Emotional states such as anhedonia (lack of pleasure) and loss of vitality may occur due to loss of desire. In this respect, hopelessness is a very strong and deep feeling (Melges and Bowlby 1969). Negative attitudes towards the future play a central role in many psychopathological conditions such as depression (Seber et al. 1993), sociopathy (Melges and Bowlby 1969), schizophrenia (Drake and Cotton 1986), suicide (Beck 1963), drug and alcohol addiction (Beck et al. 1976). This pathological picture of hopelessness shows that it is quite difficult to change and transform (Melges and Bowlby 1969).

Hopelessness is markedly different from hopefulness in its symptoms and structure. Hope fatigue is the state of feeling both hopeful and hopeless or neither hopeful nor hopeless in the face of the negative course of life. In other words, hope fatigue is experienced as a feeling of in-betweenness and emptiness. Symptoms of hope fatigue include general loss of enthusiasm, apathy/indifference, mental fatigue, low motivation, social withdrawal, loss of meaning and purpose, lack of enthusiasm for life, loss of confidence, doubt, anxiety, reduced positive future expectations and general dissatisfaction. It does not have a chronic picture in terms of emotions, thoughts and behaviors. Unlike the hopeless individual, the hopefatigued individual has not yet given up in the face of the negativities of life; however, there is a significant decrease in intrinsic motivation. The lack of intrinsic motivation is clearly seen in the discourses of the hopefatigued individual and these discourses reveal the difference between them and the hopeless individual. For example, while a hopeless individual uses a sharp and precise language such as 'I am not getting good opportunities, and I have no reason to believe that I will in the future' (Beck et al. 1974), a hopefatigued individual uses a more flexible and somewhat ambiguous language such as 'my expectations that my goals will be realized in the direction I want have diminished'.

As can be seen from these examples, while despair is the end point of inaction, hope fatigue contains some movement and hope. For this reason, it is possible to say that hope fatigue is a stage before despair and a state of mind that does not yet harbor a pathological condition. Unlike despair, hope fatigue has the potential to turn into hope again for smaller reasons. In other words, there is a significant difference between making a hopeless person hopeful and making a hopeless person hopeful. Another important difference between hopelessness and hope fatigue is the intervention and treatment processes. Since hope fatigue does not have a pathological picture of despair, it can be more easily managed and permanently eliminated than despair when appropriate coping methods are used. However, without intervention, it carries the risk of turning into hopelessness. Since hope fatigue is a new concept, many questions remain unanswered about its causes, consequences and effective intervention methods. Future studies may clarify its conceptual and practical dimensions by addressing this phenomenon in a more comprehensive framework.

Coping with Hope Fatigue

Sources of hope fatigue include both individual and social experiences. The individual dimension is related to problem areas such as various failures experienced by the individual, failure to meet expectations, and weakening of belief in something. The social dimension is associated with problems that are beyond the control of the individual and that directly or indirectly affect his/her life negatively. When we go to a common cause, it is understood that hope fatigue is related to the issue of control. Stoics state that happiness and unhappiness basically depend on knowing what we can control, what we cannot control, and how to distinguish between these two (Irvine 2022). The key to overcoming hope fatigue is to make the right distinction between what we can and cannot change. As individuals focus on situations beyond their control, their anxiety increases and they become hope fatigued. Similarly, as individuals forget that they are only responsible for their efforts and try to control other people and events, they begin to tire and drift into hope fatigue. At this point, William Glasser's Choice Theory and Reality Therapy put the individual firmly in the driver's seat while reminding them of their limitations

According to Glasser (2002) there is no guarantee that life is fair. The only guarantee is that the only person you know and can change is yourself. Based on Stoic philosophy and choice theory, one of the most basic ways to deal with hope fatigue is to learn to make the right choices for our lives, to learn not to worry about situations that are beyond our choices, and to learn to spend our life energy on situations that we can control.

One of the main strategies to combat hope fatigue is to strengthen the resources to nurture hope. In this context, helping people to set goals, plan ahead and identify strategies to achieve these goals are important processes that nurture hope (Carr 2016). Lopez et al. (2004) state that the common features of hope-related interventions are goal setting and monitoring these goals. Accordingly, activities such as overcoming obstacles, following team goals, using hopeful language, and writing hopeful stories are interventions that can increase the level of hope. Hope fatigue is linked to a decrease in positive expectations for the future. Dreaming of a positive future can increase an individual's motivation for the possibility of achieving their goals (Oettingen and Gollwitzer 2010). For example, imagining oneself at a desired point in a few years and writing down the steps to be taken to reach this goal can strengthen the sense of hope. One of the main methods that are effective in this process is to provide the individual with problem-solving skills. Problem solving skills, on the one hand, enable individuals to struggle with the obstacles in front of achieving their goals, and on the other hand, increase their level of hope by increasing their self-efficacy levels (Çam et al. 2020).

In addition to coping with hope fatigue, preventing its recurrence in the future is also an important dimension. For this reason, various positive psychology interventions can be utilized both to enable the individual to cope with his/her current situation and to prevent its recurrence by strengthening his/her internal resources. One of the most effective of these interventions is the character strengths intervention. Recognizing character strengths and using them effectively facilitates the individual to cope with difficult situations by reducing stress and functionality (Modini et al. 2015). In addition, developing character strengths increases psychological resources such as self-esteem, self-acceptance, competence, success, subjective well-being, happiness, supportive social relationships, optimism and hope (Park and Peterson 2005, Park et al. 2006, Proctor et al. 2011, Kabakçı 2016, Wedding and Niemiec 2018, Seligman 2019, Yıldırım and Kardaş 2024). In this context, discovering the dominant character strengths of individuals with hope fatigue and identifying the aspects that need to be developed can strengthen their coping processes with hope fatigue. Thus, individuals will not only be able to cope with current challenges more effectively, but also gain the psychological resilience to prevent similar emotional fatigue in the future.

Practicing gratitude and thankfulness and developing habits to make these practices permanent in individuals' lives can also be among the interventions for coping with and preventing hope fatigue. Research shows that gratitude is a reliably measurable and developable trait, and that it has positive effects on individuals' mental health. Gratitude functions as a protective factor against negative life events; it helps individuals cope with stress and negative emotions, and supports them to establish social ties, develop and strengthen their existing relationships (Kardaş and Yalçın 2018). Gratitude can revitalize the sense of hope by enabling the individual to focus on what they have and their past positive experiences (Emmons and McCullough 2003). Keeping a gratitude diary on a daily basis can help individuals recognize the positive aspects of their lives and improve their mood. Research shows that individuals who regularly practice gratitude have higher levels of life satisfaction and hope (Wood et al. 2010).

Psychotherapist Alderman (2022), who puts forward various views on the concept of hope fatigue, suggests 8 methods that can be effective in dealing with hope fatigue:

1. Less exposure to social media agenda and news
2. Strengthen self-care through various activities such as sleep, healthy eating, exercise
3. Gain the ability to be here and now, instead of past or future
4. Do breathing exercises to reduce anxiety and relax the nervous system
5. Reflecting on what is going well in life or what strengths one has
6. Reflecting on the situations that make us hopeless and reprocessing them more rationally
7. Take action and engage in activities that increase hope and optimism.
8. Joining or donating to a non-governmental organization to combat problems in the world.

Conclusion

The concept of hope fatigue is considered as a current approach that may have various implications for the field of mental health. This concept is presented as an alternative to the sharp boundaries and black-and-white nature of hope and despair and has the potential to represent the gray areas between these two extremes. On the other hand, it also offers a conceptualization opportunity for the blind aspects or misuse of hope.

When one makes a comprehensive and in-depth observation of people's feelings and thoughts, it is possible to recognize individuals who have given up hope but have not yet been dragged into despair. These are basically people who are tired of hoping, of expecting good things, of believing that things will get better, of trying to change or control things. Life is full of too many important agenda items that are beyond their control and sometimes they feel overwhelmed by them. These subjective experiences are directly reflected in their expressions. In this respect, the concept of hope fatigue is a topic that has been frequently encountered in recent years. The target audience of the science of psychology is human beings and the main subjects of study are the examination of human emotions, thoughts, behaviors and the basic processes underlying them. Therefore, this field cannot be expected to remain indifferent to any common situation that is human and reflected from human beings.

The first need with hope fatigue is to strengthen the theoretical infrastructure of the concept and to put forward a more holistic model for it. It is also important to consider culture-specific factors in the creation of this model. Because issues related to hope and hopelessness and the ways in which they are expressed are directly related to culture. On the other hand, one of the dimensions of hope fatigue is the various social problems people are exposed to. In fairy tales, movies, folk songs or proverbs, it is possible to come across clear traces of hope, despair and hope fatigue. In this context, Turkish culture emphasizes both the beauty of hope and the fatigue of hope in different areas. For example, the film 'Kuru Otlar Üstüne' (About Dry Grasses) (Ceylan 2023), released in 2023, can be considered as one of the productions that deals with the concept of hope fatigue on the line between hope and despair. In the movie, the dilemmas, dilemmas and questionings that the protagonist experiences in his inner world as well as the problems he faces in the social reality he lives in constitute one of the reflections of hope fatigue. Here, we are dealing with characters who continue their struggle without giving up hope completely, but on the other hand, become hope-tired over time. Similar themes can also be found in folk songs or proverbs. Therefore, it is thought that cultural emphases will also be useful in conceptualizing hope fatigue.

Another important need related to the concept of hope fatigue is the measurement of this concept. Because we can only work and progress on issues that we can measure and evaluate. From this point of view, it is important to put forward tools and methods for measuring hope fatigue. Measuring the concept correctly will both facilitate theoretical conceptualization and prepare the ground for new research on the subject. At this point, it is also important to address different dimensions of the concept of hope fatigue by using it in disciplinary and interdisciplinary studies such as sociology, economics, health sciences, education.

The concept of hope fatigue is expected to more accurately reflect the state of mind of people who are stuck in between or tired of hoping. In other words, many people will be able to put a name to this state of in-betweenness by thinking "I am not hopeless, I am not very hopeful, I just feel hope fatigue". This is an important point because the way a state of mind is defined and the language used in defining it can inflame, extinguish or transform it into another state of mind. For example, expressing one's negativity as 'I have lost hope, I am hopeless, I am helpless, I am exhausted' and expressing it as 'I am tired, I need time to take action, I feel tired, I think good things can happen again even though I do not believe as much as I used to' may have different effects on the person. In the first discourse, the person may consciously or covertly give the message that he/she is at a point where he/she cannot act anymore, while in the second discourse, he/she may give the message that he/she still has the power to improve things and his/her behavior may be shaped according to these messages. In this respect, from a linguistic point of view, there can be a significant and serious difference between using the expression 'I am hopeless' and using the expression 'I am hopeless' in terms of the steps to be taken towards the future.

One of the important issues to be addressed in future studies on hope fatigue is the clinical course and diagnostic processes of this problem. Accordingly, in future studies, it will be possible to reveal in whom hope fatigue is more common, what are the internal and external factors that affect the development of hope fatigue, and what are the distinct symptoms of hope fatigue. With these studies, differential diagnostic processes regarding hope fatigue will also become possible.

Hope fatigue can be integrated into positive psychology and considered as an 'opportunity that increases the ability to remain hopeful'. For this, the first step is to identify hope fatigue. Afterwards, special intervention techniques can be developed for individuals with hope fatigue and individuals can be helped to reorient themselves in hope fatigue. Thus, opportunities can be created for the implementation of necessary interventions before they are caught in the disease of hopelessness both individually and socially. Here, hope interventions for individuals experiencing hopelessness will be different from hope interventions for individuals experiencing hope fatigue. It is also important to conceptually present hope fatigue in this respect.

Finally, extensive research can be conducted on how hope fatigue is experienced and addressed in different cultures. In particular, examining the effects of global crises and cultural factors on hope fatigue can add richness to this field. For example, by examining the differences between the perception of hope and fatigue in Western and Eastern cultures, culture-specific solutions can be developed.

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