Functionality of Religious Education in The Development of The Sense of Self-Worth

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Abstract: Self-worth is an important sense that supports individuals to accept themselves and their abilities and helps them cherish and be realistic about themselves. Today, traditional media and social media present lives of people that cause the feeling of envy in other people. Especially the beauty standards, wealthy lives, positions, prestiges revealed by influencers on social media lead individuals to compare their own lives with them and affect their own originality and freedom. People who base their self-worth on external sources such as physical appearance, academic success, wealth and prestige cannot protect their inner integrity and can become depressed. On the other hand, people who take their self-worth from their inner sources live more peacefully, do not see themselves as worthless in negative situations and focus on solving problems in negative situations. Studies show that when individuals have a sense of self-worth, they are more objective and tolerant towards themselves and solve problems more easily. Religious education guides individuals to plan their world and afterlife and to well use what they have innately. In this qualitative research, the document analysis technique is used. This technique analyzes the content of written documents elaborately and systematically. In this study, self-worth, virtualization and construction of self-worth and the functionality of religious education in constructing self-worth are explained.

Keywords: Religious Education, Self-worth, Perception of Self-worth, Awareness, Education, Functionality

Öz-Değer İnşasında Din Eğitiminin İşlevselliği

Öz: Öz-değer bireyin kendisini ve yeteneklerini kabul etmesi, kendisine değer vermesi ve kendisi hakkında gerçekçi olabilmesini destekleyen önemli bir duygudur. Günümüzde geleneksel medya ve sosyal medyanın sunduğu hayatlar ve o hayatlara özenti artmakta özellikle fenomen olarak tanımlanan bireylerin ortaya koyduğu güzellik anlayışı ve maddi refah düzeyleri, makam, mevki, prestij gibi birçok unsur bireyleri kendi hayatlarıyla diğerlerinin hayatlarını mukayese yoluna götürmekte ve bireysel özgünlüklerini ve özgürlüklerini yoksunlaştırmaktadır. Öz-değerini fiziksel görünüş, akademik başarı, zenginlik, prestij gibi dış kaynaklara dayandıran kişilerin içsel bütünlüklerini koruyamadıkları ve bunalıma girdikleri görülmektedir. Buna mukabil öz-değerini içsel kaynaklarından alan kişilerin daha huzurlu yaşadıkları, olumsuzluklarda kendilerini değersiz görmedikleri ve olumsuz durumlarda problemlerin çözümüne odaklandıkları bilinmektedir. Araştırmalar öz-değer duygusu doğru inşa edildiğinde bireylerin kendilerine karşı daha objektif ve toleranslı olduklarını, sorunları daha kolay çözdüklerini göstermektedir. Din eğitimi bireyin dünya ve ahiretini planlamasına ve fıtri olarak sahip olduklarını doğru kullanmasına rehberlik etmektedir. Bu araştırmada öz-değer, öz-değerin sanallaşması, inşası ve öz-değer duygusunun inşasında din eğitiminin işlevselliği anlatılmaktadır.

Anahtar Kelimeler: Din Eğitimi, Öz-değer, Öz-değer Algısı, Farkındalık, Eğitim, İşlevsellik

Introduction

The sense of self-worth is crucial for individuals to evaluate themselves realistically, to accept themselves in all aspects, to show themselves love and respect, to value their own essences, to cope with problems and to be happy. When individuals have a sense of self-worth, they are less likely to be influenced by external pressures, philosophies and ideologies. The modern world offers a modern lifestyle, and technological developments make life more comfortable. At the same time, the world is becoming a global village through traditional and social media, and everyone is connected to each other.

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The form of existence in the new world order is built on appearance and visibility. Private lives are revealed through photos shared on social media and live broadcasts.

In addition, influencers on social media, which is accepted as a new profession, is becoming more widespread, making people want to reach up to the luxurious lifestyles of the influencers. As a result, individuals tend to compare themselves with others more often, become more critical of their physical appearances, be more involved and interested in plastic surgeries, which undermine their financial capabilities[1] and finding satisfaction in luxurious lifestyles.[2] All these changes affect individuals' self-worth negatively.

In today's world, there are numerous studies on self-worth.[3] Awareness on the sense of self-worth is much order not to damage the inner integrity of individuals and to have a strong stance against current developments. Religious education can provide a correct perspective in the development of self-worth in children and young people. In this study, it is aimed to reveal the importance of the sense of self-worth and how the sense of self-worth is damaged in people; and to propose suggestions for the solution of alienation as a result of damage in the self-worth, and the importance of religious education in this regard. As a result of the study, the functionality of religious education in the development of the sense of self-worth is explained.

The study was conducted in a qualitative research design and "document analysis technique" was used to analyze data systematically. Many qualitative data collection methods such as observation, interview and document analysis are used in qualitative research, and the process is carefully followed so that the events can be analyzed realistically in their natural environment.[4] In the document analysis technique, written materials containing information about the phenomenon or cases to be investigated are analyzed.[5] In the study, the content analysis method, which is one of the qualitative research methods, is used to evaluate the collected data, a clear definition of self-worth is made, the importance of self-worth in line with the opinions of the experts as well as the problems that arise as a result of negatively affecting this feeling are evaluated in detail.

1. What is Self-worth?

Sense of self-worth is defined as "*a concept that expresses the feelings of love, respect and trust that an individual feels towards him or herself as a result of accepting and adopting his or her abilities and strengths as they are*".[6] It is defined as "the degree of self-value of the individual"[7] in psychology lexicons, and it is accepted as a cognitive-based feeling that informs how the individual feels about his or her general thoughts, abilities and limitations.[8] Although the concepts of self-worth and self-esteem are often used interchangeably, they are different from each other. While the concept of self-esteem refers to the confidence that the individual feels towards him or herself, self-worth refers to the value that the individual consciously assigns to him or herself.[9] In the disciplines of sociology and psychology, self-worth is seen as a subjective and emotional evaluation of one's own worth.[10] In other words, it is a

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[1] Adrian Furnham-James Levitas, "Factors That Motivate People To Undergo Cosmetic Surgery", *The Canadian Journal of Plastic Surgery, Journal Canadien de Chirurgie Plastique* 20/4 (2012), e47-e49.

[2] Nihal Sütütemiz-Aysel Kurnaz, "Türkiye'de Farklı Gelir Grupları Açısından Lüks Algısının İncelenmesi", *Yönetim Bilimleri Dergisi* 14/28 (2016), 655-656.

[3] Jennifer Crocker-Katherine M. Knight, "Contingencies of Self-Worth", *American Psychological Society* 14/4 (2016); Rekha J. Nair, "Self-Image and Self-Esteem for a Positive Outlook", *Training Manual on Theeranaipunya - Equipping Fisherwomen Youth for Future*, (2016).

[4] Ali Yıldırım, "Nitel Araştırma Yöntemlerinin Temel Özellikleri ve Eğitim Araştırmalarındaki Yeri ve Önemi", *Eğitim ve Bilim* 23/112 (1999), 3.

[5] John Madge, *The Tools of Social Science: An Analytical Description of Social Science Techniques* (New York City: Doubleday, 1965), 75.

[6] Düşünenadamdergisi "Adolesanlarda Özdeğer Duygusu ve Çeşitli Psikopatolojik Durumlarla İlişkisi" (20.04.2021), s.1; H.Belgin Ayvaşık vd., "Self-worth", *Psikoloji Terimleri Sözlüğü: İngilizce-Türkçe* (Ankara: Türk Psikologlar Derneği, 2000), 163.

[7] Arthur S. Reber, "self-worth", *The Penguin Dictionary of Psychology*, (New York: Penguin Books, 1985), 678.

[8] Nair, "Self-Image and Self-Esteem for a Positive Outlook", 123.

[9] Patrice Ras, *Özgüven: Daha İyi Bir Hayat İçin Özdeğeri Geliştirmek*, çev. Belgin Çınar (Ankara: Akılçelen Kitaplar, 2016), 12.

[10] Jennifer Crocker-Katherine M. Knight, "Contingencies of Self-Worth", *American Psychological Society* 14/4 (2016), 200; Nair, "Self-Image and Self-Esteem for a Positive Outlook", 76.

person's realistic acceptance of his or her own qualities. The individual knows that he or she is not the best, the strongest or the worst or the weakest in any subject, and he or she always acts knowing that there is someone better or stronger or worse or weaker than him or herself.[11] The individual accepts his or her own worth without the need of the assessment of others, knows the difference between what he or she is and what he or she wants to be, and can live at peace with him or herself.[12] Therefore, self-worth is the individual's self-evaluation by realistically accepting his or her abilities and limitations as they are, without comparing him or herself to anyone else.

Self-worth creates the sense of being worthy just because he or she is a human being rather than needing the acceptance from others or trying to reach the other's expectations to feel worthy.[13] The sense of self-worth gives individuals numerous positive cognitive, affective and behavioral attitudes such as confident posture, awareness on personal strengths, learning from mistakes without feeling unworthy, guiding oneself positively, evaluating the actions correctly instead of self-blaming, optimism, problem-solving, independent and collaborative attitude, accepting the others' mistakes, awareness on one's own boundaries, and being able to say 'no' when needed.[14] If a person does not have a sense of self-worth, it may cause psychological and social problems such as not accepting him or herself, giving up on life, experiencing depression, taking hostile attitudes towards others, excessive consumption of alcohol and drugs.[15] Therefore, self-worth is the individual's acceptance of him or herself in all positive or negative aspects, evaluating him or herself objectively and without comparing him or herself to others, and knowing that the worthiness comes from the existence.

Self-worth is a sense that supports the individual's inner integrity. Individuals with a sense of self-worth have stronger bonds with themselves, and they can evaluate themselves realistically. They are aware of the fact that humans can have flaws and feel hopeless from time to time. Individuals with a sense of self-worth, usually have realistic judgments about their abilities and limitations or their feautures, such as good looks, moral virtue, social competence, artistic and intellectual abilities. They see themselves as talented, important, successful and valuable as they are. When they realize that they are not successful or talented in a subject, they do not damage their sense of self-worth. On the contrary, they act with the awareness that being talented and successful in every subject is not possible for human-beings. They do not strive to reach standards of excellence.[16]

Studies show that basing one's own value on external factors harms mental health. A study conducted at the University of Michigan shows that college students who base their self-worth on external sources such as physical appearance, academic performance and admiration by others experience more stress, anger, academic problems and conflicts in their social relationships, and problems such as eating disorders, or excessive consumption of alcohol and drugs. The same study shows that students who base their self-worth on internal sources feel better, are more peaceful, get higher grades, and are less likely to over-use drugs, alcohol, or develop eating disorders.[17]

In another study on this subject, it was reported that those who base their self-worth on the approval of others have lower self-esteem, negative criticism about themselves, and they experience more negative effects than those whose self-worth is based on their inner sources. The study found that participants who do not have a sense of self-worth were more willing to appear more attractive since they base their self-worth on the approval of others and on the negative feedback. On the other hand,

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[11] Ras, *Özgüven: Daha İyi Bir Hayat İçin Özdeğeri Geliştirmek*, 16,18.
[12] Nevzat Tarhan, *Duyguların Psikolojisi ve Duygusal Zekâ* (İstanbul: Timaş Yayınları, 2017), 85-86.
[13] Adem Güneş, *Doğal Ebeveynlik* (İstanbul: Timaş Yayınları, 2017), 141.
[14] Nair, "Self-Image and Self-Esteem for a Positive Outlook", 76.
[15] Nicholas Emler, *Self Esteem: The Costs and Causes of Low Self Worth* (United Kingdom: York Publishing Services Ltd, 2001), 58.
[16] Ahmed M. Abdel-Khalek, "Introduction to the Psychology of self-esteem", *Self-esteem: perspectives, influences, and improvement strategies*, ed. Franklin Holloway (New York: Nova Science Publisher, 2016), 4. Emler, *Self esteem*, 58.
[17] Psychalive "The Importance of Self-Worth" (15.09.2021)

participants with a sense of self-worth try to appear more welcoming, caring or polite when they base their self-worth on the approval of others and receive negative feedback.[18] As a result, the study shows that people with self-worth do not base their value on others' approval. At the same time, people with a sense of self-worth are aware of the difficulties of life and try to objectively assess the negative situations, rather than attacking their self-respect. Instead of thinking that only they are suffering, unfortunate and incompetent in this world, they focus on solving the problems. In the same way, they can be more tolerant of their own mistakes, and they are also more tolerant of the mistakes and faults of others. Thus, they establish stronger bonds in their relationships and communication in social life.[19] As a result, when individuals have a sense of self-worth, they can protect their inner integrity against negative events, evaluate their strengths and weaknesses realistically without comparing themselves with anyone else, and they can establish strong social bonds and live a quiet life.

2. Factors Affecting Sense of Self-worth

There are numerous factors affecting the development of the sense of self-worth. Although research on the sense of self-worth shows that this sense also has a genetic basis, it is known that the most important and most effective factor affecting the sense of self-worth is parents. It is seen that the behaviors of showing love, care and acceptance that parents show to their children during childhood and adolescence have a significant contribution to the development of the sense of self-worth. Studies show that children who are physically and psychologically abused by their parents, including sexual abuse, cause permanent damage to children's sense of self-worth. In order for this sense to develop, the ontological existence of the individual must be approved.[20] In other words, the most powerful need of the human being, which is the sense of existence, must be satisfied. A child or a teenager can begin to lose his or her self-worth over time and can experience mental breakdown, if he or she is not accepted as he or she is, or is forced to live according to the desires and expectations of the people around him or her, or if he or she is forced to behave with his or her inauthentic self, or his or her feelings and behaviors are constantly kept under control. [21]

Another factor that affects the development of the sense of self-worth is the sense of identity. Every individual has a unique identity, in other words natural identity, and a social identity shaped according to social roles. Negative sense of identity develops when individuals see themselves as less valuable than they are. Personality is not tied to a position or a particular situation. In fact, personality refers to a process in which people develop their own values.[22] A well-formed and strong sense of identity is one of the factors affecting the sense of self-worth. Moreover, the sense of self-worth is also affected by the way the individual interprets situations, manages emotions, makes decisions and communicates. Trying to interpret the events realistically and not perceiving them personally, not focusing on negative emotions, gaining effective communication skills, and being able to create right visions for right actions are the factors that strengthen the sense of self-worth. Studies show that people with a sense of self-worth tend to interpret events realistically, rather than optimistically or pessimistically.[23] Another factor affecting the sense of self-worth is automatic or biased thoughts.

Thoughts about the negative situations can turn into continuous judgments over time. So much so that when the person encounters a situation similar to that negative situation experienced in the past, the mind immediately brings back the accepted, automatic thoughts. For example, when a person who

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[18] Lora E. Park - Jennifer Crocker, "Contingencies of self-worth and responses to negative interpersonal feedback", *Self and Identity* 7/2 (2008): 184.
[19] Kemal Sayar, *Bir Kalbi Kırılmaktan Koruyabilsem* (İstanbul: Kapı Yayınları, 2021), 150-151.
[20] Emler, *Self Esteem: The Costs and Causes of Low Self Worth, 59.*
[21] Güneş, *Doğal Ebeveynlik*, 16-18.
[22] Tarhan, *Duyguların Psikolojisi ve Duygusal Zekâ*, 86.
[23] Ras, *Özgüven: Daha İyi Bir Hayat İçin Özdeğeri Geliştirmek*, 30-52.

has experienced a negative situation in his or her childhood focuses on a negative detail in that situation and attributes the negativity in that situation as unworthiness. He or she can generalize this situation and believe that he or she is unworthy and will always experience negativities in life. Thus, eventually this belief affects his or her sense of self-worth.[24] People with biased or automatic thoughts focus on what they did wrong, rather than what they did right. Whereas automatic negative thoughts affect the sense of self-worth negatively, positive thoughts affect it positively. In this regard, the thoughts and feelings at the root of automatic or biased thoughts should be analyzed and replaced with positive thoughts and feelings.

Another factor affecting the sense of self-worth is the tendency to make biased or negative comments. When individuals' lives are not going well or are not going in a way that they wish, they tend to use judgments and these judgments can become general judgments. People with this way of thinking can negatively interpret every action they take. For instance, a person who is complimented for their good look can perceive that compliment as a mockery, believing that his or her ugly look is implied, thus can make a biased comment. People who make biased comments base their self-worth on self-criticism. Negative biased thinking and comments damage the individual's sense of self-worth. A biased opinion refers to an individual's perception of him or herself, and a biased comment refers to the interpretation that he or she derives from that perception. Biased thoughts create prejudices; thus, they call for the automatic thoughts immediately rather than taking into account the facts. As biased thinking and comments become a continuum, realistic ideas become indistinct.[25] As a result, it is seen that numerous factors such as family, sense of identity, biased thinking and interpretation can play a role in the formation and development of the sense of self-worth.

3. Self-worth in the Digital World

The sense of self-worth in the digital world is mainly affected by the individual's environment and the media. It is seen that people who are exposed to violence or abuse, or shown excessive interest in childhood or adolescence can form false self-images and these images can affect their sense of self-worth in the virtual world. It is known that children who are constantly exposed to pressure in the family feel worthless and their senses of self-worth are damaged, whereas children who receive excessive attention see themselves as very worthy or obsessively valuable. False selves are formed as a result of individuals seeing themselves as worthless or not being aware of their self-worth or attributing an excessive value to themselves starting from childhood. This causes individuals to break away from reality. Thus, the sense of self-worth is becoming artificial.[26] When the sense of self-worth is damaged, individuals focus on seeing themselves as unworthy in almost every situation, or when self-worth is loaded, people who cannot see themselves with their realities may behave narcissistic or show arrogant attitudes. It is thought that the second important factor that artificializes the sense of self-worth is the traditional and social media. In the digital world, the sense of self-worth of the person also becomes artificial. Because today's world is the world of images, images are perceived as real, the physical characteristics of individuals and the objects they possess are forced to be shaped according to modern culture.[27]

Modern culture creates a consumption-driven paradigm. The sense of self-worth becomes an object of consumption in this world, where the consumer society has made everything an object of consumption. Individuals need consumption in order to see themselves as valuable. So much so that they accept that they exist by constantly consuming. Every object and derivatives of that object offered

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[24] David Burns, *İyi Hissetmek*, çev. Esra Tuncer (İstanbul: Psikonet Yayınları, 2012), 51-71.
[25] Melanie Fennell, *Özgüveni Keşfedin*, çev. Miray Şaşıoğlu-Nihan Azizlerli (İstanbul: Psikonet Yayınları, 2019), 53-55.
[26] Güneş, *Doğal Ebeveynlik*, 57-58.
[27] Fatma Barbarosoğlu, *Şov ve Mahrem* (İstanbul: Profil Yayıncılık, 2013), 15.

for consumption are made to be purchased. The system dominates the idea of proving oneself through objects and relaxation through consumption.[28] In order for individuals to be consumers at the highest level, their psychological status is monitored, emotion analysis algorithms are calculated and they are directed to consumption by using applications that will regulate their stress. Thus, as we consume, psychology of relaxation causes us to see everything as a consumption tool.[29] The consumption objects presented by the traditional and social media increases consumption to the highest levels. As consuming becomes a goal, a Fordist understanding of overconsumption emerges, which is a production model that accelerates standardization, in which industrial production is largely transformed into mass production.[30] In this way, standardization and a collective consciousness are formed in production and consumption. This collective consciousness creates the desire to have what everyone has, to eat at the restaurants that everyone goes to, to walk around the stores where everyone shops, to have fun as everyone else, in short, to live as everyone else lives; thus, what is considered valuable by the standard audience becomes valuable.[31]

Individuals in the consumer society can experience destruction, defeat and lose the meaning of life when there is any negative change about their possessions, if they evaluate their self-worth depending on their position, wealth, or property they own. [32] Likewise, when a person thinks that somebody else has more than he or she has, he or she can feel worthless as the worthiness is associated by the amount of possessions.[33] In today's world, images and prestige are considered important, existential values are ignored, and there is a tendency towards valueing existence with the objects that are owned. Many people evaluate their self-worth not by the behaviors they perform, but by how the behaviors are accepted. As a result, the passive recipient evaluates and passes a judgment on the action and the subject, not the person who performs the action as the subject. This situation causes individuals to behave like actors in their own lives, instead of living life as human beings.[34] The consumer society is the society of images and this society reflects a narcissistic image in its own image. Individuals are lead to like themselves and to admire themselves under all circumstances. Likewise, individuals are made to believe that by liking themselves, they will have the chance to be liked by others. In this way, being admired becomes a passion and consumption objects presented with advertisements are seen as a need in order to be liked. In order to reach the physical image imposed by the media, many objects and activities are considered as necessities, such as clothing, make-up materials, fragrances, accessories, and gym membership for fitness.[35]

In today's image-oriented world, individuals shape their bodies and souls in accordance with the consumption trends. In order to fulfill existential demands such as realizing human existence, leaving beautiful traces in life, being valuable, being different from others and being unique, bodies are seen as materials, and even the economic system gives the message that bodies are consumption materials. The prerequisite of being beautiful is to look young or to take on a youthful image. In this context, the image of youth is used by the aesthetics of consumption.[36] At the same time, while individuals are encouraged to like and admire themselves everywhere, the system also sets hard-to-reach goals in order to prevent individuals from reaching the final satisfaction and propose no possible way to reach those goals. Unfortunately, this vicious circle continues. Although individuals' efforts to please themselves turn 'consumption' away from themselves, the feeling of satisfaction is mostly based

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28 Jean Baudrillard, *Tüketim Toplumu*, çev. Nilgün Tutal - Ferda Keskin (İstanbul: Ayrıntı Yayınları, 2021), 67.
29 William Davies, *Mutluluk Endüstrisi*, çev. Müge Çavdar (İstanbul: Sel Yayıncılık, 2018), 12-13.
30 Ali Rıza Saklı, "Fordizm'den Esnek Üretim Rejimine Geçişin Kamu Yönetimi Üzerindeki Etkileri", *Elektronik Sosyal Bilimler Dergisi* 12/44 (2013): 109.
31 Emel Arık, *Dijital Mahremiyet Yeni Medya ve Gözetim Toplumu* (Konya: Literatürk Academia, 2018), 53.
32 Erich Fromm, *Sahip Olmak Ya Da Olmamak*, çev. Aydın Arıtan (İstanbul: Say yayınları, 2019), 143.
33 Hamza Yusuf, *Kalbin Simyası*, çev. Abdurrahman Açıkgöz (İstanbul: Timaş Yayınları, 2019), 72.
34 Rollo May, *Kendini Arayan İnsan*, çev. Kerem Işık (İstanbul: Okuyan Us Yayın, 2018), 60.
35 Baudrillard, *Tüketim Toplumu*, 113.
36 Derya Deniz, "Güzellik Kaygısı", *Aydın Toplum ve İnsan Dergisi* 2 (2018):5.

on the judgment of others. The physique of men and women imposed in the traditional and social media is accepted as the prototype idealized by everyone, and in order to achieve these ideal, cosmetic products are needed to be used and, if necessary, plastic surgeries are performed. Otherwise, individuals see themselves physically defective and this perspective harms their sense of self-worth.[37]

In today's world, beauty is industrialized and used as an object of consumption, whereas it was the presentation of morality and character throughout history, and the ideal of beauty was defined as the visible expression of moral thoughts. Consumption culture separates beauty from nobility, subjects it to stimulants and entertainment.[38] Thus, beauty is reduced to substance and in order to be beautiful, individuals feel the need to reach the criteria determined by the system. Otherwise, beauty cannot be obtained. According to the International Aesthetic-Cosmetic Procedures report, more than 13 million non-surgical aesthetic operations were performed, there was an increase of 7.6 percent in non-surgical aesthetic operations compared to the previous year, and around 11 million 300 thousand plastic surgeries were performed in 2021 with a 40% increase compared to the previous year.[39] Therefore, the society of consumption reduces everything to substances; and goals and objectives are based on material tastes. In today's vision-oriented (ocularcentric) structure, nothing is satisfactory even if the norms of beauty have been reached, and the desire to be visible continues to increase at the same time. The desire to be visible turns into a performance craze. Performance culture is the reflection of the thought of taking responsibility for everything and being capable of everything. Individuals aim to have more, be more, and be faster. In other words, they work for more visibility, more success, and for more interesting performances. They evaluate their self-worth over worldly achievements and performances. For this reason, they feel like the only way to protect their sense of self-worth depends on their performances. It is not important to be good in an area anymore, but to present it as a show.[40]

Performance culture proposes to stand out from society and achieve something unique and extraordinary for each individual and makes it necessary to be authentic. Authenticity reveals the unique identity of individuals in their existence and their difference from others. However, in the performance society, individuals try to show their differences not by their unique existence, but by their actions. Generally, the performances on social media are the presentations of ordinary meaningless acts, not authentic differences. If unique talents and attractive qualities are not displayed, this indicates failure and inauthenticity. People who try to stand out and prove their worth experience systematic disappointments. As a result, in order to prove their authenticity and to be visible, everyone can do their moral or immoral marketing, do everything they can and accept all kinds of images and actions as normal in order to increase the number of 'Likes' they receive.[41]

Those who want to find their value and be liked in social media can open channels on platforms such as Instagram and YouTube, publish videos and gain followers. Approximately 4.5 million videos are being watched in one minute and all kinds of useful and useless content are published every minute. People share their own lives in order to be liked, noticed or to reveal something original. So much so that despite the violation of privacy, individuals easily share images and videos of their private lives. Private lives are used as a tool to attract the attention of others, to get likes and to be followed by many people. As long as the content shared has 'show' features, no one cares whether it is right or wrong. As the number of followers increases, people see themselves as more valuable and match their self-worth with the number of followers.[42] Being a fan of someone on social media or being a fan of a team in an

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[37] Pascal Bruckner, *Ömür Boyu Esenlik*, çev. Birsel Uzma (İstanbul: Ayrıntı Yayınları, 2012), 58.
[38] Byung-Chul Han, *Güzeli Kurtarmak*, çev. Kadir Filiz (İstanbul, 2020), 50-51.
[39] Milliyet, "Estetik işlemleri yüzde 40 arttı" (17.01.2022).
[40] Sayar, *Bir Kalbi Kırılmaktan Koruyabilsem*, 133-134.
[41] Sayar, *Bir Kalbi Kırılmaktan Koruyabilsem*, 146-147.
[42] Sayar-Berna Yalaz, *Ağ Sanal Dünyada Gerçek Kalmak* (İstanbul: Kapı Yayınları, 2019), 63-65.

uptight way creates false and virtual belongings. This situation breaks the ties of genuine belonging.[43] As a result, people who define their own value through social media constantly either follow someone or feel that they exist only with followers. Self-worth is a person's understanding and acknowledging the worth of what naturally exists in his or her own existence. As images and imposed objects become the base of self-worth, artificial self-worth drives individuals away from the core of their existence.

4. Development of self-worth

Self-worth is the individual's objective approval of him or herself, his or her abilities, his or her core of existence. Knowing one's advantages and disadvantages, it is the ability to plan one's own life without comparing him or herself to anyone else. The individual's affirmation of his or her own existence is acknowledging the power of his or her soul as sufficient. Thus, producing images and being dependent on people's affirmation and objects is the dominant image of uncontrolled desires and instincts. Even though human's objective or material needs are limited and satisfactory, material needs seem to multiply and the needs of the soul are ignored as a result of wrong conceptions, which condemns self-worth to subjects. Accepting existence or affirming self-existence is considered a virtue. Virtue is the power to act in accordance with one's true nature. This power is the courageous self-affirmation after all.[44] In other words, to have the courage to exist is to demonstrate the ability to live in accordance with one's nature. The courage to exist is to accept the individual's self-existence despite everyone and everything. Since today's dominant values are built on being liked, approved and accepted; being disliked, disapproved or excluded by others is seen as the biggest concern. At the same time, individuals aim to reach the success criteria determined in order to be liked and appreciated. Not being able to reach the determined success criteria emerges as a concern. These concerns cause the individual to define him or herself through the evaluation of others.[45] Thus, the sense of self-worth is developed depending on the appreciation of others or the success criteria and approval of others. For a steady development of the sense of self-worth, first of all, all kinds of features and abilities that come from existence should not be evaluated according to anyone's liking, and in the same way, self-worth should not be depending on the thoughts and comments of others.

Today, getting likes, being applauded and praised has become increasingly more important and portraying the image of a perfect person is seen as a dominant act. In fact, the desire to be liked means that individuals want to receive positive feedback from others in many areas of their lives for their needs to be loved and accepted. The desire to be liked is defined as the desire to receive positive feedback from people in order to transform their perceptions of themselves into a positive one, to meet their needs of love and respect, and to feel good about themselves. Because when individuals cannot meet their social needs such as being loved and accepted, they may feel lonely and abandoned.[46] Focusing constantly on being liked means basing the sense of self-worth on the evaluation of others. People who find themselves worthy only when they get likes in social life and on social media platforms are disappointed and demoralized when they do not receive as many likes as they expect. In fact, it is normal for people to be liked and praised, or sometimes to be disliked and to hear negative criticism. But the constant need to be liked by others motivates the individual when praised, but it demoralizes and harms self-worth of the individual in times of negative comments. Praise satisfies one's emotions, but the most important thing is satisfaction of the mind. When the mind is left out and only the desire for being liked is satisfied, the sense of self-worth breaks away from the truth. In fact, praise and insult are two different reflections of ignorance, like two sides of a coin. Because ignorance is an attitude

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[43] Sayar, *Olmak Cesareti* (İstanbul: Kapı Yayınları, 2018), 28.
[44] Paul Tillich, *Olmak Cesareti*, çev. F. Cihan Dansuk (Okuyan Us Yayınları, 2014), 42-57.
[45] May, *Kendini Arayan İnsan*, 42-43.
[46] Gülizar Kaşıkara-Uğur Doğan, "Beğenilme Arzusu: Ölçek Geliştirme, Güvenirlik ve Geçerlik Çalışması", *MSKU Eğitim Fakültesi Dergisi* 4/2 (2017): 52-54.

towards satisfying the instincts rather than solving the problem, evaluating the events accurately and objectively, and convincing the mind. This attitude supports existence when it is praised, but makes it feel worthless when it is insulted. In this respect, people who are praise-oriented cannot tolerate negative criticism, and because they think the criticism is made to their personality not to the action itself, they may experience depression as a result of acting emotionally rather than rationally.[47] In order for the sense of self-worth to be develop steady, one should be conscious of the fact that even if the likes or criticisms of others are taken into account, they should not be the center of focus.

In today's society, being liked, especially for the physical appearance is considered important, and individuals desire to have the image that is imposed as in traditional and social media. The body images imposed by the modern world are affecting the subconscious of the individuals as of childhood. Toys produced to support the development of children, especially dolls, Barbie dolls impose a physical prototype. Many studies show the negative effects of Barbie dolls on girls' ideal body perception. According to a study conducted in 2006 on this matter, it is seen that girls who play with dolls want to be much thinner compared to girls who play with other dolls. This imposed perspective causes girls to dislike their bodies, and can also lead to eating disorders such as anorexia and bulimia. On the other hand, it is seen that Barbie dolls which are painted and dressed according to different ethnicities and beliefs around the world, have different effects on the subconscious of children. On the other hand, it is also seen that Barbie dolls are used as sexual objects, evoke sexual desires regardless of the age, race, gender or nationality of the individual, and the female body is commodified a lustful goods.[48] Thus, the sense of self-worth is associated with physical appearance rather than an existential meaning. However, the Creator of everyone and everything states in the Qur'an that He gives unique shapes to everything He creates.[49] It is also stated that it is a special treat for people to have different colors, languages or to be unique.[50] Consequently, every being is valuable existentially and the forms of creation are not comparable. Smoothing out the beauty and transforming it into objects of taste and pleasure is abstracting beauty from its meaning and sublimity. Abstracting beauty from the digital mind means liberating from the binding one.[51] In other words, searching for beauty in the truth and acquiring the virtues that will lead to the truth means being aware of the existence. The reflection of this awareness on realization supports the correction of the distortion in the perception of beauty and the construction of a solid self-worth.

In the digital world, appreciation is expressed digitally and successes are shown with numbers on digital platforms. Certain criteria imposed by society form the framework for success and validation. As of the school period, children focus on success, appreciation and approval that they receive after they success. This cycle undermines the sense of self-worth. In his "Theory of Self-worth", Covington states that every human being is existentially seeking self-acceptance and that this self-acceptance idea constitutes the sense of self-worth. However, he claims that self-acceptance in childhood, especially in schools, depends on the ability to achieve competitively. According to Covington, it is common in societies to see success as equal to human value or to think that individuals are only as valuable as their success. This situation causes children to confuse the sense of self-worth with ability and success. In particular, children with low self-esteem can confuse talent and success. Schools reward success as they want students to strive to be successful. For this reason, many children struggle and develop different strategies to avoid failure. When they realize that failure is inevitable, they still want to avoid the judgments that come as a result of failure. These judgments can be 'being foolish' or 'being unworthy'. Children can even prefer to settle for failure if they can save their reputation. Thus, they have to protect

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[47] İhsan Fazlıoğlu, *Kendini Aramak* (İstanbul: Papersense Yayınları, 2019), 70-72.
[48] Dilara Buket Tatar, "Modernleşmeden Postmodernleşmeye Barbie", *Hacettepe HFD* 6/1 (2016): 184.
[49] al-Aʿrāf 7/11.
[50] al-Rūm 30/22.
[51] Han, *Güzeli Kurtarmak*, 87.

their image instead of protecting their self-worth. The theory of the sense of self-worth argues that school success is the attempt of the best students, especially those with competitive attitudes, to maintain a positive image of competence. This way of thinking defines value as talent when children are not successful. In the same way, in a research with university students, it is seen that in case of failure, students tend to protect their talents instead of their sense of self-worth by stating that they do not try very hard to succeed, instead of accepting that they are not talented in that subject.[52] Therefore, when the sense of self-worth is developed based on a wrong perspective, individuals try to be approved and appreciated by the society, instead of protecting their self-worth.

One of today's digital features is the abundance of objects. Objects such as clothes, food, drinks, jewelry, cars, telephones, and houses are taking up a great space in our lives. The world of objects is growing day by day, it is presented in a colorful way and each new product turns into a necessity. At the same time, objects are digitalized and a new model of digital products is released every day, providing convincing evidence of the incapabilities of the previous version. Every consumable product becomes a brand-new image with a methodological, repetitive discourse. So much so that even a single feature in the new version of the product can make the purchase of that object mandatory.[53] As a result, desire and dependence on objects increase. Clothes, furniture and accessories presented in the form of a show especially in social media, are considered as a prerequisite for being prestigious. This situation negatively affects the relationship between human and objects. Individuals tend to see themselves worthy based on the amount of possession they have. Individuals can be dependent on the objects they have, and they feel worthy only when they obtain them if they attribute great importance to them.Therefore, the relationship with human and objects should be balanced. This can be done through the awareness that the objects are not purpose of life, they are tools to make people's life easier. Knowing that every consumable object is temporary, the sense of self-worth should be protected by striving to live like people who create value and source goodness instead of hoarding and being addictive.[54]

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In conclusion, self-worth is a mechanism that supports the individual to act with the awareness that his or her weaknesses, mistakes and flaws are not to be condemned, they are just   parts of being human. It is known that individuals with sense of self-worth do not take negative situations personally, nor do they attribute positive situations to luck or other people's compliments. At the same time, it is seen that individuals with sense of self-worth can protect their self-worth by focusing on the right and beautiful works, no matter what they experience.[55] In addition, people who protect their self-worth proactively take responsibility for their actions and do not allow anyone to harm their self-worth. On the other hand, reactive people tend to ignore their own values as they get easily hurt by all kinds of situations.[56] For example, people with a reactive attitude believe there is nothing else they can do in a negative situation, while those with a proactive attitude focus on possible options. Instead of saying "that is who I am" or "that is all I am", they try to find other options. This proactive response allows you to focus on options and use inner strength instead of focusing on negativities and experiencing inner disturbance.[57] To develop the sense of self-worth based on truth, individuals must first accept their existential qualities and develop the ability to live without comparing themselves to anyone else or without expecting anyone's approval or appreciation for their existential rewards and abilities.

5.   Positioning Self-worth from the Perspective of Religious Education

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[52] Martin Covington, *Making the Grade: A Self-Worth Perspective on Motivation and School Reform* (Cambridge: Cambridge University Press, 1993), 74-75.
[53] Baudrillard, *Tüketim Toplumu*, 17.
[54] Şaban Ali Düzgün, *Sarp Yokuşun Eteğinde İnsan* (Ankara: Otto Yayınları, 2017), 52-53.
[55] Fennell, *Özgüveni Keşfedin*, 67-68.
[56] Stephen R. Covey, *Etkili İnsanların 7 Alışkanlığı*, çev. Gönül Suveren - Osman Deniztekin (İstanbul: Varlık Yayınları, 2002), 70.
[57] Covey, *Etkili İnsanların 7 Alışkanlığı*, 77.

Self-worth plays an important role in maintaining inner integrity and taking right steps in life. The primary purpose of education is to maintain the balance between the mind and body and to support people's life.[58] Among the purposes of religious education are to provide opportunities for individuals' internal development, to help people witness their own cognitive, emotional and behavioral processes and to develop the ability to evaluate themselves correctly.[59] Islamic Religious Education establishes the balance between mind and body, and it has two general objectives, short-term and long-term, based on the perspective of the world and the afterlife. The short-term goals are reinforcing the latent strength in human beings, meeting daily needs, raising good people, and helping people make right choices, extinguishing imitation, creating a moral life that is based on tawhid. The long-term goals of Islamic education is to achieve the happiness of the afterlife. As one of the short term goals, it is important to reinforce the latent strength in human beings and to accept oneself with existential qualities.[60] The Qur'an states that people are created differently from the same essence[61], physically, spiritually[62] and in terms of the work they do[63], that each person's face, voice and even fingerprints are different and that they do not resemble other people, which are proofs of Allah's endless will and power. At the same time, it is stated that existential qualities and material possessions are not superiority. The Qur'an [64] clearly states that no one is superior to anyone else, and if superiority is sought in a matter, it is to act responsibly.

The Qur'an states that Allah has created human in the best and equipped way,[65] and commands that no one should make fun of anyone and that no one should belittle anyone. In fact, it demands to think about the beautiful unknown features of the people who are mocked.[66] In this way, it prevents the harm that can be given to people's self-worth. At the same time, it advises people not to cause sadness with their words and sarcasm.[67] This perspective creates an image of feeling inferiority complex and harms self-worth. In addition, it is revealed that it is wrong for a person to see him or herself and his or her value as bigger than he or she is and to fall into arrogance. The Qur'an states that arrogance is a satanic feature, that Satan is arrogant because he considers himself superior in nature,[68] and it is stated that people who act arrogant are not aware that they are excessive in nature[69], that is, they are limited in nature. Even walking arrogantly is prohibited, and it is requested to stay away from arrogant attitudes even with body language. 'Do not walk upon the earth exultantly. Indeed, you will never tear the earth (apart), and you will never reach the mountains in height.'[70] This verse states that human is a limited being, and that it will not be valuable by putting too much importance on him or herself and showing the value he or she has loaded with body language. Therefore, the Qur'an's expressions of creation emphasize that every human has an existential value and that people's negative discourses and actions cannot change this value by attributing imaginary values that do not exist in the person. The Qur'an puts forward a stance that goes beyond the limits in praise, and that individuals exalt themselves, and that their internal integrity is not deteriorated in negative discourses.

The sense of self-worth starts to develop in the early years of childhood. First families, and then schools should work on developing the sense of self-worth of children. Self-worth should be considered

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[58] Hilmi Ziya Ülken, *Eğitim Felsefesi* (İstanbul: Ülken Yayınları, 2001), 13.
[59] Cemil Oruç, "Din Eğitiminin Hedefleri", *Fırat Üniversitesi İlahiyat Fakültesi Dergisi* 13/1 (2008), 260-261; John White, "The aims of religious education: a contribution to Phase 1 of the RE Subject Review", *Institute of Education*, (2012):3.
[60] Bayraktar Bayraklı, *İslam'da Eğitim* (İstanbul: Bayraklı Yayınları, 2002), 288-306.
[61] al-Nisā'4/1.
[62] al-Rūm 30/22.
[63] al-Layl 92/4.
[64] al-Ḥujurāt 49/13.
[65] al-Taghābun 64/3.
[66] al-Ḥujurāt 49/11.
[67] Yūnus 10/65.
[68] Sād 38/76.
[69] al-Dukhān 44/31.
[70] al-Isrā' 17/37.

as a unit subject in formal and non-formal religious education curricula. Studies for the development of the sense of self-worth, should raise awareness on the facts that existential qualities and abilities of human beings are unquestionable and that self-worth is based on internal sources, not external sources. Children and young people who have a generally negative opinions about themselves and negatively criticize themselves, should be supported with the options they can do instead of focusing on their abilities negatively, ignoring compliments or positive qualities, and focusing on their mistakes. At the same time, self-respect is crucial and should be taught to individuals especially when they make self-criticism. Self-criticism can cause internal fractures in the person as a result of all negative thoughts coming together. Self-criticism is a thinking habit and it appears automatically and suppresses one's strengths and qualities. While making self-criticism, the person should show self-compassion and take into account his or her human qualities.[71] In order for self-worth to be developed, it is necessary for children and young people to be aware of their human qualities in negative situations, to criticize themselves by focusing on the solution of the situation, and to develop their skills to use those abilities in the best way. Likewise, they need to be taught not to be arrogant about their abilities in positive situations.

Especially in religious education lessons, explaining verses from the Qur'an on the subject of the sense of self-worth, giving examples from the lives of the prophets, and making use of teaching methods will lead to the well-development of a sense of self-worth in children and young people. In order to develop the sense of self-worth, the practices that can be done are as follows; speaking positively to yourself, not comparing yourself to others, being self-tolerant, focusing on what you can do in negative situations, learning to cope with negative emotions easily, motivating yourself instead of making negative criticism, and practicing self-compassion.[72] Therefore, in the development of the sense of self-worth, formal and non-formal religious education should play a crucial role by raising awareness, and should support them to have a strong stance and to develop abilities to cope with negative events without underestimating themselves or feeling worthless; or not to display arrogancy in case of positive events.

Conclusion

Sense of self-worth, which is defined as individuals' positive views and evaluations about themselves, is the acceptance of individuals' existential qualities and abilities as well as their strengths and weaknesses. Self-esteem refers to the confidence that the individual feels towards him or herself, while self-worth refers to the individual's value and acceptance of him or herself in all aspects. The most important priority for an individual is to accept himself or herself. Otherwise, the result would be basing self-worth on external factors such as the admiration and judgments of others, competition with others, possession of property, position and prestige. External sources of the sense of self-worth are mainly physical appearance, financial assets, career, social environment and a successful work. These sources are shaped by the philosophic thoughts and trends of the day. For instance, criteria related to physical appearance created in previous years are not valid in today's world and new criteria are set based on the current trends. Today, the sense of self-worth is turning into an industrial good. Individuals need physical changes, clothing, food and beverage, and objects such as technological tools, home accessories, and cars in order to feel valuable. They make all kinds of efforts to reach the physical appearance imposed by the system or to have a prestigious life. Unfortunately, despite all these efforts, expectations can be still not fully met, the person may feel disappointed and worthless. Thus, the sense of worthlessness undermines inner integrity.

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[71] Fennell, *Özgüveni Keşfedin*, 129-135.
[72] uncw.edu "Self-Worth" (17.09.2021)

It is known that parents' perception of identity, automatic thoughts and biased interpretations are effective in the development of the sense of self-worth in children. During childhood, criticizing the child for his or her behavior, or making harmful statements and reactions, weakens the self-worth of the child. When people with a sense of self-worth become successful, are appreciated and socially prestigious, they do not amplify their own value or act with the enthusiasm of their work. On the other hand, people with a low sense of self-worth tend to see themselves as worthless when they are not appreciated for anything or when they experience a negative situation, which can lead people to try to fulfill the desires and wishes of others instead of their own. So much so that instead of meeting their own needs, they may feel that they need to get the approval of others in every movement they make. Especially in the performance and consumption-based way of living imposed by the consumption society, unique innate personalities are not appreciated, and people are forced to change in the system. Therefore, the subject of self-worth should be included in the curriculum in formal and non-formal education at schools. It is important to teach children and young people that self-worth is not determined by external sources imposed by the media such as physical looks, age or career, financial wealth, social environment, number of social media followers, number of likes on the images posted, showing different performances, relationship status, shopping from luxury stores or eating in luxury restaurants. It is necessary to acknowledge that all of these facts are dispensable. In conclusion, it has to be emphasized that nothing or no one can determine a person's value, and that the most important criterion that determines the value of a person is inner beauty and virtue.

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ⓘD **Handan Yalvaç Arici**

Öz-değer İnşasında Din Eğitiminin İşlevselliği

Genişletilmiş Özet

Öz-değer bireyin kendisini ve varoluşsal yeteneklerini kabul etmesi ve kendisini gerçekçi bir şekilde değerlendirebilmesi olarak tanımlanmaktadır. Öz-değer ve özgüven kavramları birbirinin yerine kullanılsa da birbirinden farklı iki kavramdır. Özgüven kavramı bireyin kendisine olan güvenini ifade ederken, öz-değer ise bireyin varoluşsal getirilerini ve yeteneklerini kabul etmesidir. Yapılan birçok araştırma öz- değerini dış görünüş, başarı, makam, prestij gibi dış kaynaklara dayandıran kimselerin ruh sağlıklarına zarar verdiklerini, bu tipolojideki kişilerin daha fazla stres, daha fazla gerginlik, öfke, akademik problemler ve sosyal ilişkilerinde çatışmalar yaşadıklarını aynı zamanda yeme bozukluğu, alkol ve uyuşturucu kullanımına daha fazla yöneldikleri göstermektedir. Buna mukabil öz-değerlerini içsel kaynaklarına dayandıran kişilerin ise kendileriyle daha barışık oldukları, kendilerini daha iyi hissettikleri, daha huzurlu oldukları, sosyal ilişkilerde daha uyumlu davrandıkları, daha yüksek notlar aldıkları ve uyuşturucu, alkol kullanma ya da yeme bozuklukları geliştirme olasılıklarının daha düşük olduğu belirtilmektedir. Öz-değer farkındalığına sahip kişiler değerlerini başkalarının kabul ve onayına dayandırmamaktadırlar. Aynı zamanda yaşadıkları olumsuz olayları kişiselleştirmek ve benliklerine saldırmak yerine olayları objektif olarak değerlendirme gayretindedirler. Herhangi bir olumsuzlukta veya üzüldüklerinde her zaman kendilerinin üzüldüklerini, talihsiz ve yetersiz olduklarını düşünerek çaresizlik sendromuna düşmemekte ve olayın çözümüne odaklanmaktadırlar. Böylelikle olumsuz olaylara karşı içsel bütünlüklerini koruyabilmekte, kendilerini kimseyle kıyaslamadan güçlü ve zayıf yönlerini gerçekçi şekilde değerlendirebilmekte ve dingin bir hayat yaşayabilmektedirler.

Öz-değer duygusu ile ilgili araştırmalar bu duygunun genetik altyapısının olduğunu bildirse de öz-değer duygu düzeyini belirlemede en önemli faktörün ebeveynler olduğu kabul edilmektedir. Araştırmalar çocukluk ve ergenlik dönemlerinde kendilerine sevgi gösterilen, ilgilenilen ve onaylanan çocukların öz-değerlerinin doğru inşa edildiğini, buna mukabil ebeveynleri tarafından sevgi görmeyen, onaylanmayan, fiziksel, psikolojik baskı gören çocukların öz-değerlerinin yanlış inşa edildiğini göstermektedir. Öz-değer duygusunun bireyde doğru şekilde inşa edilebilmesi için bireyin ontolojik olarak varlığının onaylanması gerekmektedir. Varoluşsal olarak ilk onaylanmanın gerçekleştiği yer aile ortamıdır. Çocuk aile ortamında varoluşunun onaylandığını hissetmediğinde öz-değerini doğru bir şekilde oluşturamamaktadır. Öz-değer duygusunun gelişiminde etkisi olan faktörlerden biri kimlik algısıdır. Doğru şekillenmiş ve güçlü bir kimlik algısı öz-değer duygusunu olumlu şekilde etkilemektedir. Ayrıca olayları yorumlama, duyguları yönetme, eylem, iletişim ve karar alma biçimleri de öz-değer duygusunu doğrudan etkileyen faktörler arasında sayılmaktadır. Özellikle yanlı düşünce ve yanlı yorumların öz-değere zarar veren unsurlardan olduğu belirtilmektedir. Geçmişte yaşanan olumsuz olaylarla ilgili düşünceler zamanla değişmez bir yargıya dönüşebilmekte ve otomatikleşmektedir. Böylece herhangi olumsuz bir durumla karşılaşıldığı zaman ve geçmişte yaşanılan olumsuz duygu hissedildiğinde zihinde otomatikleşen düşünceler açığa çıkmakta ve kişinin çözüme odaklanmasına engel olmaktadır. Yaşanılan durumdaki olumsuzluk değersizlik olarak yorumlandığında ve bu durum genelleştirilerek her zaman duygusal olarak aynı tepki verildiğinde değersizlik hissi başlamakta ve öz-değer zarar görmektedir. Bu cihetle otomatik ya da yanlı düşüncelerin kökenindeki düşünceler analiz edilip doğru olan düşünce ve duygularla değiştirilmesi gerekmektedir.

Öz-değer duygusunu sanallaştıran, hakikatinden uzaklaştıran birçok faktör bulunmaktadır. Çocukluk döneminde çocukların kendilerinin değersiz olduklarını hissetmeleri veya kendilerine abartılı bir değer yüklenmesi sonucunda sanal öz-değer duygusu meydana gelmektedir. Bu durum olumlu olaylarda kendilerini büyük görmeye veya narsis davranışlar sergilemeye ya da kendilerini değersiz bulmaya neden olmaktadır. Öz-değeri sanallaştırmaya neden olan ikinci faktör tüketime endeksli hayat anlayışıdır. Tüketim toplumu her şeyi tüketim nesnesi hâline getirdiği gibi öz-değer duygusunu da tüketim nesnesine dönüştürmektedir. Bireyler kendilerini değerli görebilmek için sürekli tüketime ihtiyaç duymaktadırlar ve tüketerek var olduklarını hissetmektedirler. Tüketim ahlakı bireylere nesneler yoluyla kendilerini kanıtlama ve rahatlama düşüncesini hâkim kılmaktadır. Öz-değeri sanallaştırmaya neden olan üçüncü bir faktör de sosyal medyadır. Sosyal medya vasıtasıyla dünyanın her yerindeki hayatlardan haberdar olunmaktadır. Özellikle sosyal medya fenomenleri ve influcerların gösterime sundukları lüks hayatlar insanları cezbetmekte ve özenmelerine neden olmaktadır. Fiziksel görünüş, giyim-kuşam, kozmetik ürünleri, aksesuarlar, lüks restoranlar, tatil gibi birçok konuda belirli bir standarda ulaşılması hedeflenmektedir. Aynı zamanda lüksler ihtiyaç gibi algılanmaktadır. Örneğin sosyal

medyada dayatılan fiziksel görünüşe sahip olmak için estetik ameliyatlarına müracaat edilmekte, gerekirse istenilen sonuç için defalarca operasyon geçirilmektedir. Sosyal medyadaki hayat tarzlarına ulaşamamak bireylerin öz-değer algısına zarar vermektedir. Öz-değeri doğru inşa olmuş bireylerin öz-değerlerini dışsal kaynaklara dayandırmadıkları, giyim kuşam, mal-mülk, prestij gibi dünya metalarının geçiciliğinin farkında oldukları, olumsuz olayları kendilerine mâl etmedikleri gibi olumlu olayları şansa ya da insanların iltifatlarına bağlamadıkları bilinmektedir.

Din eğitiminin en önemli amaçlarından biri de bireylerin içsel gelişimlerini desteklemektir. Kur'an insanların aynı özden yaratıldıklarını, fiziksel, ruhsal ve yaptıkları işler cihetinden farklı farklı olduğunu bildirmektedir. Aynı zamanda varoluşsal nitelikler ve maddi olarak sahip olunanların üstünlük olmadığını, şayet bir konuda üstünlük aranacaksa bunun sorumluluk bilinciyle davranmak olduğu belirtmektedir. Kur'an insanı Allah'ın en güzel şekilde ve donanımda yarattığını, kimsenin kimseyle alay etmemesi ve kimsenin kimseyi küçük görmemesini emretmekte, böylelikle insanların öz-değerlerine verilebilecek zararın önüne geçmektedir. Örgün ve yaygın din eğitimleri müfredatında öz-değer ünite konusu olarak ele alınmalıdır. Öz-değerin inşasına yönelik çalışmalarda insanın varoluşsal olarak sahip olduğu özelliklerin ve yeteneklerin sorgulanamaz olduğu ve öz-değerin dış kaynaklı değil içsel kaynaklara dayanması konusunda farkındalık oluşturulmalıdır. Din eğitimi derslerinde öz-değer konusuyla ilgili Kur'an'dan ayetler açıklanarak, peygamberlerin hayatlarından örnekler vererek, öğretim yöntemlerinden yararlanılarak çalışmalar yapılmalı, çocuk ve gençlerin tasavvurunda doğru bir öz-değer inşası oluşumuna destek olunmalıdır.

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