

An Examination of the Emotional Intelligence of Students Learning Turkish as a Foreign Language in Terms of Values and Certain Variables

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ABSTRACT

Since language learning is a multifaceted and complex process, individual differences in the learning process have become a significant interest to researchers in recent years. The importance of the emotional characteristics of foreign language learners is also pointed out in the Common European Framework of Reference for Languages (CEFR). The purpose of the current study is to determine the extent to which the values of students learning Turkish as a foreign language predict their emotional intelligence and to examine their emotional intelligence and values according to the language family to which their mother tongue belongs. The study group consists of 395 students who are learning Turkish at language teaching centers in higher education institutions in Türkiye (TÖMER, DİLMER) and at Yunus Emre Institute centers abroad. The students were selected by the simple random sampling method and 34.7% of them were male and 65.3% of them were female. In the study, correlational and causal-comparative designs were used within the scope of a quantitative design. The Values Scale developed by Dilmaç, Arıcak, and Cesur (2014) was used to measure the values of the students. The scale consists of 39 value statements and 9 sub-dimensions. The Schutte Self-Report Emotional Intelligence Test (SSEIT) was used to determine their emotional intelligence. In addition, a personal information form was used to determine the demographic characteristics of the participants. The study results show a significant positive correlation between the emotional intelligence scores of the students and the scores from the sub-dimensions of Social Values, Career Values, Intellectual Values, Spiritual Values, Human Honour, Romantic Values, Freedom, and Futuwwa. The mean scores of emotional intelligence varied significantly depending on the language family of their mother tongue belongs to.



Yabancı Dil Olarak Türkçe Öğrenen Öğrencilerin Duygusal Zekâlarının Değerler ve Bazı Değişkenler Açısından İncelenmesi

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ÖZET

Dil öğrenme çok yönlü ve karmaşık bir süreç olduğundan öğrenme sürecindeki bireysel farklılıklar son yıllarda araştırmacıların ilgi gösterdiği çalışma konularından biri olmuştur. Türkçe öğretimi sürecinde, belirli ölçütler ve dil yeterlilik düzeyleri ile bir kılavuz niteliği taşıyan Diller İçin Avrupa Ortak Başvuru Metni'nde (CEFR) de yabancı dil öğrenenlerin duygusal özelliklerinin önemine işaret edilmiştir. Öncelikle dil öğrenenler, toplumun bir parçası olan sosyal aktörler olarak ifade edilmiş ve onların sadece dil yeteneklerini değil bilişsel ve duygusal özellikleri ile sahip oldukları bütün yetenekleri kapsadığı vurgulanmıştır. Bu araştırmanın amacı, yabancı dil olarak Türkçe öğrenen öğrencilerin değerlerinin duygusal zekâlarını yordama gücünü belirlemek ve ana dili gruplarına göre duygusal zekâ ve değerlerini incelemektir. Araştırmanın çalışma grubunu Türkiye'de yükseköğretim kurumlarına ait dil öğretim merkezlerinde (Tömer, Dilmer) ve yurt dışında Yunus Emre Enstitüsü merkezlerinde Türkçe öğrenmekte olan 395 öğrenci oluşturmaktadır. Basit rastgele örnekleme yönetimi ile belirlenen öğrencilerin %34,7'si erkek, %65,3'ü ise kadındır. Araştırmada nicel desen kapsamında korelasyonel ve nedensel-karşılaştırma modellerinden yararlanılmıştır. Öğrencilerin değerlerini ölçmek için Dilmaç, Arıca ve Cesur (2014) tarafından geliştirilen Değerler Ölçeği kullanılmıştır. Ölçek 39 değer ifadesi ve 9 alt boyuttan oluşmaktadır. Bunlar; "Toplumsal", "Kariyer", "Entelektüel", "Maneviyat", "Materyalistik", "İnsan Onuru", "Romantik", "Özgürlük" ve "Fütüvvet" olarak isimlendirilmiştir. Duygusal zekâlarının belirlenmesinde ise Schutte vd. (1998) tarafından geliştirilen ve Tatar vd. (2017) tarafından Türk kültürüne uyarlanan Schutte Duygusal Zekâ Testi (SDZT-33) ölçeği uygulanmıştır. Bunların yanı sıra katılımcıların demografik özelliklerini belirlemek için de kişisel bilgi formu kullanılmıştır. Araştırma sonuçlarına göre öğrencilerin duygusal zekâ puanları ile değerlerinin Toplumsal, Kariyer, Entelektüel, Maneviyat, İnsan onuru, Romantik, Özgürlük ve Fütüvvet boyutlarının puanları arasında pozitif yönlü anlamlı bir ilişki olduğu tespit edilmiştir. Bireylerin ana dili türü değişkenine göre de duygusal zekâ puan ortalamalarının anlamlı bir şekilde farklılaştığı saptanmıştır.

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INTRODUCTION

Language can be defined as the most important tool that enables communication between people. In this sense, the main purpose of language teaching is to enable communication in that language. To achieve effective communication, the individual must express his emotions effectively and understand the other person's emotions accurately. Similarly, definitions of emotional intelligence emphasize the importance of understanding both our own emotions and the emotions of other people. Emotional intelligence plays an important role in communicating effectively while learning a foreign language (Çakıcı, 2017). Sucaromana (2012) also highlighted that being aware of emotions and the skills of understanding and managing these emotions are a necessity in the process of learning a foreign language.

In the scope of teaching Turkish as a foreign language, no study has been found that examines students' emotional intelligence about values and certain variables. In this context, a qualitative study by Biçer (2016) focused on the affective characteristics of students learning Turkish as a foreign language. In another study, Uzan and Kana (2018) evaluated the emotional perception skills of students learning Turkish as a foreign language.

Some studies revealed that emotional intelligence has a significant effect on foreign language teaching (Pishgadam, 2009; Sucaromana, 2012; Mete and Akpınar, 2013; Mergen, 2015; Oz, Demirezen and Pourfeiz, 2015; Rudolfova, 2015; Çakıcı, 2017; Pekbay et al. 2021).

The purpose of the present study is to examine the emotional intelligence of students learning Turkish as a foreign language in terms of values and specific variables, this study is important because it is the first study to examine the emotional intelligence and values of students learning Turkish as a foreign language.

THEORETICAL BACKGROUND

Emotional Intelligence

Emotion is defined as “the impression that a certain object, event, or individual creates in a person's inner world” (TDK, 2018), and intelligence is defined as “all of the abilities required for the individual to understand and cope with the world around him” (Wechsler, 2014). Emotional intelligence is a concept that refers to “the ability to learn to recognize and evaluate our own and others' emotions, to motivate ourselves, to manage emotions well within ourselves and in our relationships, and to respond appropriately to them by effectively reflecting the knowledge and energy of emotions into daily life and work” (Goleman, 2000). At the same time, emotional intelligence is a skill that can be taught and developed (Goleman, 1995; Bar-On, 2006).

The concept of emotional intelligence is rooted in Thorndike's theory of social intelligence, developed in the 1920s. In this theory, social intelligence is defined as the ability to understand and manage human relationships. Additionally, Gardner (1983), who developed the theory of multiple intelligences stated in his book *Frames of Mind* that intelligence does not consist of a single dimension and that individuals possess various domains of intelligence suited to different areas of life. In Gardner's theory, intrapersonal (personal) and interpersonal (social) intelligence types can be seen as sub-dimensions of emotional intelligence. The term “emotional intelligence” was first used by Salovey and Mayer (1990), who defined it as the ability to be aware of one's own emotions, understand the emotions of others, and use this emotional awareness to guide thoughts and actions. Daniel Goleman's book *Emotional Intelligence*, published in 1995, is the work that popularized the concept worldwide (Yeşilyaprak, 2001).

Human Values

The concept of value is defined in the Turkish Dictionary as “the abstract measure that helps to determine the importance of something” and “the unity of material and spiritual elements that include the social, cultural, economic, and scientific values of a nation” (TDK, 2018). The concept, derived from the Latin word “valare” meaning “to be valuable” or “to be strong”, was introduced to the field of social sciences by Znaniecki (Bilgin, 1995).

Dilmaç, Deniz, and Deniz (2009) identified value as the beliefs that people develop about what is right or wrong in their own lives. According to Deniz and Karagöl (2018), values are criteria that guide people’s behaviours in various dimensions. Values are concepts loaded with meanings to guide individuals in understanding what is important and deciding what kind of behaviour they should choose according to situations (Topal, 2019), and they are also provisions that shape people according to social conditions (Fichter, 2019). People have the freedom to choose which action to take and use values as a criterion in this selection process (Yılmaz, 2009). Thus, values are criteria that are shaped according to individual, social, and universal foundations and guide people. Values have become one of the fundamental problems of social sciences because they are a subject being researched by researchers in different disciplines (Dilmaç and Ekşi, 2007). Kulaksızoğlu and Dilmaç (2000) determined five main human values: love, truth, inner peace, correct behaviour, and avoiding violence.

The Relationship between Emotional Intelligence and Human Values

Some of the variables that affect an individual’s emotional intelligence are human values such as gender, age, family, and environment. Values, defined as the basic principles that guide our lives (Dilmaç et al., 2014), have an important role in the development of emotional intelligence. Values reflect both the mental and emotional aspects of people (Dilmaç, 2007). In this sense, they guide behaviours and judgments on behaviours (Ulusoy and Arslan, 2016). Human values enable people to develop positive emotions, return to their essence, and thus know themselves better. In addition, they positively affect human relations and strengthen communication skills (Maboçoğlu, 2006). Emotional intelligence forms the backbone of programs that promote social-emotional learning, violence reduction, and values education (Salovey and Pizarro, 2003). Values education aims to develop children’s characteristics such as being aware of their emotions, taking responsibility, expressing themselves effectively, mutual understanding, and being an understanding person (Kulaksızoğlu and Dilmaç, 2000). These skills are also necessary for the development of emotional intelligence. Higgs and Lichtenstein (2011) expressed that the roots of emotional intelligence are grounded on value systems. Maboçoğlu (2006) also expressed that values such as love, humility, patience, etc. contribute to the development of emotional intelligence.

Young people who have an important role in transferring and protecting values constitute the target audience of the rapid changes in the global world (Çimen and Dilmaç, 2022). Higgs and Lichtenstein (2011) highlighted that to identify qualified individuals, people should be evaluated by measuring both their values and emotional intelligence skills.

METHOD

The study employed a quantitative design. Two models were used within the scope of the quantitative design. These are correlational and causal-comparative designs. The correlational design is used to describe the relationship between variables (Creswell, 2013), and the causal-comparative design is used to determine which variables cause the differences between groups and the consequences of these differences (Büyüköztürk et al., 2013). In the correlation model of the study, the independent variable is students’ values, while the dependent variable is their emotional intelligence. In the causal comparative model of the study, the independent variable is the language family their mother tongue

belongs to, while the dependent variables are their values and emotional intelligence.

STUDY GROUP

The study group consists of 395 students determined by using the random sampling method from among the students learning Turkish as a foreign language in the 2022-2023 academic year and 65.3% of these students are female and 34.7% of them are male. These students learn Turkish at B1 and above levels at the language teaching centers of higher education institutions in Türkiye (TÖMER, DİLMER) and Yunus Emre Institute centers abroad.

Table 1

Statistical Data of the Sample

Gender	Frequency (f)	Percentage (%)
Male	137	34.7
Female	258	65.3
Language Family		
Hamitic-Semitic	175	44.3
Ural-Altaic	93	23.5
Indo-European	80	20.3
Austronesian	19	4.8
Caucasian	14	3.5
Afro-Asiatic	14	3.5
Total	395	100

DATA COLLECTION TOOLS

Three data collection tools were used in the current study including the "Values Scale", the "Emotional Intelligence Scale" and a "Personal Information Form".

Values Scale

The Values Scale (VS) developed by Dilmaç et al. (2014) was used to measure the participants' values. The scale consists of 39 value statements and 9 sub-dimensions. These sub-dimensions are named "Social Values", "Career Values", "Intellectual Values", "Spiritual Values", "Materialistic Values", "Human Honour", "Romantic Values", "Freedom" and "Futuwwa". The scale is a Likert-type and the items take values from 0 to 9. A lower score obtained from the scale indicates that that value does not have a very important place in the person's life, while a higher score indicates that that value is very important and indispensable in the person's life. Cronbach's alpha internal consistency reliability coefficients of the Values Scale were also calculated for each factor and it was .90 for the "Social Values" sub-dimension, .80 for the "Career Values" sub-dimension, .78 for the "Intellectual Values" sub-dimension, .81 for the "Spiritual Values" sub-dimension, .70 for the "Materialistic Values" sub-dimension, .61 for the "Human Dignity" sub-dimension, .66 for the "Romantic Values" sub-dimension, .65 for the "Freedom" sub-dimension and .63 for the "Futuwwa" sub-dimension.

Schutte Self-Report Emotional Intelligence Test-33-Tr

To measure the emotional intelligence of the participants, the 33-item Schutte Emotional Intelligence Test (SSEIT), developed by Schutte et al. (1998) and adapted to Turkish by Tatar, Tok, Tekin Bender, and Saltukoğlu (2017), was used. The scale consists of a single factor. The scale items are responded on a five-point Likert-type scale ranging from 'strongly agree = 5' to "strongly disagree = 1". The 5th, 28th and 33rd items of the scale are reverse-scored. The test-retest reliability coefficient of the scale was found to be .81 and the internal consistency coefficient of the scale was found to be .86

(Tatar et al., 2017). The internal consistency coefficient of the Schutte Emotional Intelligence Test was found to be .88 in the current study.

DATA ANALYSIS

While the data collected were being prepared for analyses, outliers in the data were examined. For the determination of the outliers, the method of converting the scores into Z scores was used (Tabachnick and Fidell, 2007). A total of 16 data whose Z values are outside the range of ± 3 were removed from the dataset. The assumption of normal distribution was tested by calculating the skewness and kurtosis coefficient values.

Table 2
Normality Values of the Data

Scales	Sub-Dimension	Skewness Coefficient	Kurtosis Coefficient
Emotional Intelligence	-	-.964	1.528
	Social Values	-.570	.006
Human Values	Career Values	-.366	-.151
	Intellectual Values	-.414	-.253
	Spiritual Values	-.958	.689
	Materialistic Values	-.556	.043
	Human Honour	-.686	.045
	Romantic Values	-.763	.419
	Freedom	-.454	-.327
	Futuwwa	-.468	-.194

According to Table 2, the skewness and kurtosis coefficients of the emotional intelligence scores are between -.964 and 1.528. The skewness and kurtosis coefficients of the scores obtained from the sub-dimensions of the Values Scale vary between .689 and -.958. According to these values, the dataset obtained in the current study met the assumption of normal distribution. Since the data met the assumption of normal distribution, parametric tests were used in the analysis of the data. In the study, the relationship between the participants' emotional intelligence scores and the scores they took from the sub-dimensions of the Values Scale was tested by calculating the Pearson Product Moment Correlation Coefficient. In the study, the extent to which values predict emotional intelligence was determined by using multiple regression analysis. Before the regression analysis, it was checked whether there was a multicollinearity problem among the independent variables and there was no multicollinearity problem since the Variance Inflation Factor (VIF) was found to be smaller than 10 and the tolerance value was found to be greater than 0.1. Whether there was a correlation between the error terms was tested by calculating the Durbin-Watson value, which indicates autocorrelation, and since this value was found to be between 1.5 and 2.5, and no correlation was found (Kalaycı, 2010). Analysis of Variance (ANOVA) was used to compare the participants' scores on the Emotional Intelligence Scale and the sub-dimensions of the Values Scale about the language family of their mother tongue. To determine the source of the difference in the dimensions where a significant difference was found as a result of the ANOVA test, Tukey's test was used if the variances were equal, and Dunnett's test was used if they were not equal. Effect sizes for the t-test were determined with Cohen's d value. Cohen (1988) considers the effect size up to 0.20 as "weak", an effect size around 0.50 as "medium", an effect size greater than 0.80 as "large", and an effect size greater than 1 as "very large" (As cited in Işık, 2014). The eta squared (η^2) and omega squared (Ω^2) formulas were used to estimate the effect size in the variance analysis. Eta squared value refers to the rate of variance estimated for the sample while the

omega-squared value refers to the rate of variance estimated for the population (Levine and Hullett, 2002; Özsoy and Özsoy, 2013). In educational research, the significance level is often accepted as .05 in the analysis of data (Balci, 2004). Therefore, the significance level accepted in the current study is .05.

FINDINGS

The relationship between individuals’ emotional intelligence and their values was tested with the Pearson Product Moment Correlation Coefficient. The findings obtained from this analysis are given in Table 3.

Table 3
Relationship between Emotional Intelligence and Values

Values		Emotional Intelligence
Social Values	r	.294**
Career Values	r	.237**
Intellectual Values	r	.252**
Spiritual Values	r	.131**
Materialistic Values	r	.068
Human Honour	r	.238**
Romantic Values	r	.129*
Freedom	r	.191**
Futuwwa	r	.142**

*p<.05 **p<.01

There is a positive significant correlation between the participants’ emotional intelligence and their social values, career values, intellectual values, spiritual values, human honour, romantic values, freedom, and futuwwa (p<.01). On the other hand, there is no significant correlation between the participants’ emotional intelligence and materialistic values (p>.015).

In the study, regression analysis assumptions were tested for multiple regression analysis, which was carried out to determine the extent to which the participants’ values predict their emotional intelligence. In the analyses, there was no multicollinearity problem among the independent variables and there was no correlation between the error terms. Then, the regression analysis was performed.

Table 4
Findings from the Regression Analysis on the Extent to Which Values Predict Emotional Intelligence

Dependent Variable	Independent Variable	β	t	F	R2	VIF	Durbin-Watson
Emotional Intelligence	Constant	75.344	8.983**	5.219**	.088		2,042
	Social Values	.429	3.000**			3.021	
	Career Values	.228	.844			2.680	
	Intellectual Values	.445	1.638			2.554	
	Spiritual Values	-.144	-.813			1.554	
	Materialistic Values	-.418	-1.860			1.399	
	Human Honour	.452	1.083			2.201	
	Romantic Values	.077	.380			1.289	

Freedom	-0.253	-0.647	2.167
Futuwwa	-0.572	-1.258	1.739

*p<.05; **p<.01

Regression analysis results indicate that the participants' values significantly predict their emotional intelligence (F=5.219**). The participants' values were found to predict 8.8% of the variance in their emotional intelligence. While the participants' social values were found to significantly predict their emotional intelligence (p<.01), the career, intellectual, spiritual, and romantic values and human honour, freedom, and futuwwa were found to not significantly predict their emotional intelligence (p>.05).

Table 5

Findings from the Comparison of the Participants' Emotional Intelligence Scores based on the Language Family of their Mother Tongue

Variable	The Language Family of the Participants	n	\bar{X}	ss	Levene's Test; p	F	Between-Groups Difference (Tukey)	η^2 / Ω^2
Emotional Intelligence	A. Hamitic-Semitic	175	124.37	15.93	1.050; p>.05	3.268**	A>B; C>B	0.04
	B. Ural-Altaic	93	117.08	18.78				/
	C. Indo-European	80	125.95	16.59				0.03
	D. Austronesian	19	120.05	16.59				
	E. Caucasian	14	126.50	17.84				
	F. Afro-Asiatic	14	119.42	20.84				

(**;p<.01; *;p<.05)

The mean emotional intelligence scores of the participants were found to vary significantly depending on the language family they are in (p<.01). According to the pairwise comparison analysis conducted to find the source of the difference, the mean emotional intelligence score of the participants whose mother tongue belongs to the Uralic-Altaic language family is significantly smaller than that of the participants whose mother tongues belong to the Hamitic-Semitic and Indo-European families (p<.01). No significant difference was found in the other pairwise comparisons (p>.01). The variable of language family explains 4% of the variance in emotional intelligence in the sample and 3% in the population.

Table 6

Findings from the Comparison of the Participants' Value Scores based on the Language Family of their Mother Tongue (A)

Human Values	The Language Family of the Participants	n	\bar{X}	ss	Levene's Test; p	F	Between-Groups Difference (Tukey)	η^2 / Ω^2
Social	A. Hamitic-Semitic	175	76.33	9.93	1.474; p>.05	6.507**	B<A; B<C; B<E	0.08
	B. Ural-Altaic	93	70.49	10.84				/
	C. Indo-European	80	73.98	8.12				0.07
	D. Austronesian	19	79.05	10.92				

	E. Caucasian	14	80.43	9.59			
	F. Afro-Asiatic	14	78.00	7.74			
Career	A. Hamitic-Semitic	175	37.55	5.37	1.362; p>.05	2.349 *	0.03 /
	B. Ural-Altaic	93	36.23	4.49			0.02
	C. Indo-European	80	36.24	4.52			
	D. Austronesian	19	38.79	5.01			
	E. Caucasian	14	38.86	5.22			
	F. Afro-Asiatic	14	38.57	5.69			
Intellectual	A. Hamitic-Semitic	175	47.63	4.81	.270; p>.05	4.206 **	0.05 /
	B. Ural-Altaic	93	45.23	4.68			0.04
	C. Indo-European	80	45.91	4.60		A>B	
	D. Austronesian	19	47.68	5.71			
	E. Caucasian	14	48.79	4.90			
	F. Afro-Asiatic	14	46.86	5.10			
Spiritual	A. Hamitic-Semitic	175	30.74	5.31	.316; p>.05	9.797 **	0.11 /
	B. Ural-Altaic	93	26.68	6.12		A>B;	0.10
	C. Indo-European	80	27.29	5.63		A>C; B<D:C<D	
	D. Austronesian	19	32.37	4.03		;	
	E. Caucasian	14	27.93	5.78			
	F. Afro-Asiatic	14	30.07	5.64			

(**): p<.01; *: p<.05)

The mean scores taken by the participants from the sub-dimensions of Social Values, Intellectual Values, Spiritual Values, and Career Values were found to vary significantly depending on the language family they are in (p<.01). In the pairwise comparisons made to test the source of the difference in the sub-dimension of Social Values based on the language family they are in, the mean score taken from the sub-dimension of Social Values by the participants whose mother tongues belong to the Ural-Altaic family was found to be significantly lower than that of those whose mother tongues belong to the Hamitic-Semitic, Indo-European and Caucasian language families (p<.05). No significant difference was found in the other pairwise comparisons made based on the language group of the participants (p>.05). The variable of the language family the participants are in was found to explain 8% of the variance in the sub-dimension of Social Values for the sample and 7% for the population.

No significant difference was found in the pairwise comparison made to test the source of the difference in the sub-dimension of Career Values based on the language family they are in (p>.05). The variable of the language group the participants are in was found to explain 3% of the variance in the sub-dimension of Career Values for the sample and 2% for the population.

When the between-groups difference based on the language family of the participants was examined, the mean score taken from the sub-dimension of Intellectual Values by the participants whose mother tongues belong to the Hamitic-Semitic family was found to be significantly higher than that of those whose mother tongues belong to the Uralic-Altaic family (p<.05). No significant difference was found in the other pairwise comparisons made for the sub-dimension of Intellectual Values based on the language family they are in (p>.05). The variable of the language family the participants are in was

found to explain 3% of the variance in the sub-dimension of Intellectual Values for the sample and 4% for the population.

In the pairwise comparisons made to test the source of the difference in the sub-dimension of Spiritual Values based on the language family they are in, the mean score taken from the sub-dimension of Spiritual Values by the participants whose mother tongue belongs to the Hamitic-Semitic and Austronesian language families was found to be significantly higher than that of those whose mother tongues belong to the Uralic-Altaic and Indo-European language families ($p < .05$). No significant difference was found in the other pairwise comparisons made for the sub-dimension of Spiritual Values based on the language family they are in ($p > .05$). The variable of the language family the participants are in was found to explain 11% of the variance in the sub-dimension of Spiritual Values for the sample and 10% for the population.

Table 7
Findings from the Comparison of the Participants' Value Scores based on the Language Family of their Mother Tongue (B)

Human Values	The Language Family of the Participants	n	\bar{X}	ss	Levene's Test; p	F	Between-Groups Difference (Tukey)	η^2 / Ω^2
Materialistic Values	A. Hamitic-Semitic	175	19.19	4.49	.316; $p > .05$	1.005		
	B. Ural-Altaic	93	19.53	4.47				
	C. Indo-European	80	18.94	4.11				
	D. Austronesian	19	20.58	4.14				
	E. Caucasian	14	18.71	3.77				
	F. Afro-Asiatic	14	21.07	4.78				
Human Honour	A. Hamitic-Semitic	175	24.52	2.68	.518; $p > .05$	8.727*	A>B; E>B	0.10
	B. Ural-Altaic	93	22.42	2.83				/
	C. Indo-European	80	22.78	2.93				0.09
	D. Austronesian	19	23.58	3.40				
	E. Caucasian	14	24.64	2.59				
	F. Afro-Asiatic	14	23.71	3.31				
Romantic Values	A. Hamitic-Semitic	175	19.38	5.21	1.993; $p > .05$	1.862		
	B. Ural-Altaic	93	19.88	4.23				
	C. Indo-European	80	19.96	4.09				
	D. Austronesian	19	19.79	4.77				
	E. Caucasian	14	22.36	3.00				
	F. Afro-Asiatic	14	22.14	4.13				
Freedom	A. Hamitic-Semitic	175	22.59	3.21	1.565; $p > .05$	1.457		
	B. Ural-Altaic	93	21.71	3.32				
	C. Indo-European	80	22.08	2.79				
	D. Austronesian	19	22.11	2.94				
	E. Caucasian	14	23.29	2.70				
	F. Afro-Asiatic	14	22.93	2.92				

Futuwwa	A. Hamitic-Semitic	175	14.83	2.39	.873; p>.05	3.639* *	0.04
	B. Ural- Altaic	93	13.86	2.31		A>B;	/
	C. Indo-European	80	14.18	2.37		E>B	0.03
	D. Austronesian	19	15.37	2.17			
	E. Caucasian	14	15.79	1.97			
	F. Afro-Asiatic	14	14.57	3.23			

(**.: p<.01; *.: p<.05)

While the mean scores taken from the sub-dimensions of the Materialistic Values, Romantic Values, and Freedom by the participants do not vary significantly based on the language family their mother tongue belongs to (p>.05), the mean scores taken from the sub-dimensions of Human Honour and Futuwwa vary significantly (p<.01).

In the pairwise comparisons made to test the source of the difference in the sub-dimension of Human Honour based on the language family they are in, the mean score taken from the sub-dimension of Human Honour by the participants whose mother tongues belong to the Uralic-Altaic family is significantly lower than that of those whose mother tongues belong to the Hamitic-Semitic and Caucasian language families (p<.05). No significant difference was found in the other pairwise comparisons made on the scores taken from the sub-dimension of Human Honour (p>.05). The variable of the language family the participants are in was found to explain 10% of the variance in the sub-dimension of Human Honour for the sample and 9% for the population.

When the source of the difference in the sub-dimension of Futuwwa was examined based on the language family the participants are in, the mean score taken from the sub-dimension of Futuwwa by the participants whose mother tongues belong to the Ural- Altaic family is significantly lower than that of those whose mother tongues belong to the Hamitic-Semitic and Caucasian families (p<.05). No significant difference was found in the other pairwise comparisons made on the scores taken from the sub-dimension of Futuwwa (p>.05). The variable of the language family the participants are in was found to explain 4% of the variance in the sub-dimension of Futuwwa for the sample and 3% for the population.

DISCUSSION AND RESULTS

As a result of the study, the sub-dimension of Social Values was found to significantly predict emotional intelligence. The Social Values sub-dimension of human values refers to values such as helpfulness, humility, social peace, kindness, respect, right to life, responsibility, consistency, tolerance, and self-discipline (Dilmaç et al., 2014) and it shows that the Social Values sub-dimension of human values has a relationship with the empathy and social skill dimensions of emotional intelligence.

Social skills are defined as the ability to initiate and maintain interactions and interpersonal relationships, encompassing skills such as communication, cooperation, self-expression, responsibility, group collaboration, and self-control (Little et al., 2017). These skills are essential for individuals to meet societal expectations (Ekinci Vural, 2006). The values and social skills an individual possesses are often interrelated. For instance, a person who embraces the value of friendship is likely to develop peer relationships that require various social skills. Consequently, there are situations where values education, and social skills intersect (Neslitürk, 2013). This connection has been corroborated by studies conducted by Webster-Stratton et al. (2004), Gökçek (2007), Demirhan İşcan (2007), Neslitürk (2013), Dereli İman (2014), İpek (2014), Sapsağlam (2015), Beceren (2019), and Bozkurt Polat and Özbey (2021). Empathy, one of the most critical factors in social life (Decety, 2012), plays a significant role in

understanding social behaviors (Haigh, 2009). Empathy can be described as an individual's ability to respond to the emotions of another person. Values are fundamental elements that shape an individual's behavior towards others (Erdem, 2003). Dereli and Aypay (2012) found that empathy is related to social values such as responsibility, friendship, and tolerance. Various studies have further revealed the relationship between values and empathy (Yılmaz-Yüksel, 2003; Uzunkol, 2014; Öztürk, 2019). Bailey (2000) noted that in the process of values education, empathy contributes to tolerance, the development of diverse perspectives, and the enhancement of cooperation, which fosters a sense of "we" and emphasizes social values (as cited in Doğanay, 2009). Therefore, individuals with high emotional intelligence are expected to possess strong social values. A person with high emotional intelligence, characterized by developed empathy skills, awareness of responsibilities, tolerance for cultural differences, and effective communication abilities, is likely to have strong social values. For example, well-developed empathy skills contribute to the growth of values and prosocial behaviors (Hoffman, 1987).

The mean emotional intelligence score of participants whose mother tongues belong to the Ural- Altaic language family is significantly lower than that of participants whose mother tongues belong to the Hamitic-Semitic and Indo-European language families. In the current study, the Ural- Altaic language family includes countries such as Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan, and Azerbaijan, while the Hamitic-Semitic language family includes countries like Palestine, Jordan, Egypt, Syria, and Yemen. The Indo-European language family encompasses countries such as Russia, Bosnia- Herzegovina, Italy, Brazil, Cuba, and Albania. Notably, the countries in the Ural- Altaic language family include Turkic Republics that were under Soviet rule for an extended period before gaining independence. Many variables, including age, gender, family, and environment, influence students' emotional intelligence. Parents, who are foundational in the development of emotional intelligence, leave deep and lasting impressions on the child. Over time, an individual's emotional intelligence is further shaped by teachers, friends, and the broader social milieu (Maboçoğlu, 2006). The characteristics of the society to which individuals belong are among the most significant factors in determining and shaping the expression of emotions (Kitayama and Markus, 1994). Gunkel, Schlägel, and Engle (2014) examined 2,067 university students from different cultures, while İmamoğlu et al. (2018) explored the impact of cultural characteristics on the emotional intelligence of 354 employees in multinational companies. Both studies concluded that cultural characteristics are an important variable influencing emotional intelligence. Similarly, Yılmaz and İsmayılov (2019) investigated the emotional intelligence of international students concerning various factors and found significant differences in the well-being, self-control, and emotionality sub-dimensions of emotional intelligence based on nationality. Nassar et al. (2023) conducted a study on the emotional intelligence of university students in Middle Eastern countries. While the study revealed significant differences among participants based on gender and grade point average, no differences were found based on nationality, with Arab students exhibiting similar emotional intelligence characteristics.

The mean score taken from the sub-dimension of Social Values by the participants whose mother tongues belong to the Uralic- Altaic family is significantly lower than that of those whose mother tongues belong to the Hamitic-Semitic, Indo-European and Caucasian language families. The results of the current study revealed that the sub-dimension of Social Values significantly predicted emotional intelligence. When the Turkish states in Central Asia were under the occupation of Soviet Russia, they experienced difficulties in transferring national, cultural, and religious values to future generations due to restrictions. After these states gained their independence, they worked to overcome this situation. As an example of these attempts, a course called Adep Sabagı (Morality lesson) started to be taught in schools in Kyrgyzstan in 2004 (Topchubaev, 2021), and the importance of national, moral and spiritual values was pointed out in the curriculum in Azerbaijan in 2006 (Çalışkan and Yıldırım, 2023).

The mean score taken from the sub-dimension of Intellectual Values by the participants whose mother tongues belong to the Hamitic-Semitic family was found to be significantly higher than that of those whose mother tongues belong to the Ural-Altai family. Intellectual values include values such as physical health, mental health, knowledge, work, success, and personal development (Dilmaç et al., 2014).

The mean score in the sub-dimension of Spiritual Values for participants whose mother tongues belong to the Hamitic-Semitic and Austronesian language families is significantly higher than for those whose mother tongues belong to the Ural-Altai and Indo-European language families. Spiritual values include values such as worship, religion/faith, belief/ideology, and inner peace (Dilmaç et al., 2014). Pargament (1997) also highlighted that spirituality and religious belief are important mechanisms that contribute to coping with stressful events in life. With the independence of the Turkish states, which were occupied by Soviet Russia, there occurred a transition from communism to democracy, and people turned to religion with the opportunities brought by the freedom of religion gained with this transition. However, the problems such as not being able to access correct information and being exposed to incomplete and incorrect information paved the way for the formation of a spiritual vacuum (Topchubaev, 2021). In this regard, Ismailov (2007) stated that freedom problems generally arise in schools in Kyrgyzstan and that changes in the social order and uncertainties experienced in the relationship between school and religion negatively affected students (as cited in Topchubaev, 2021). İbrahimoglu and Şan (2018) explored that national and spiritual values were not adequately addressed in the primary school program of Azerbaijan. Kagan et al. (2019) examined the values of university students in Kazakhstan and Turkey according to Schwartz's (1994) definition of value, the values of the students in Kazakhstan were found to be weaker. The value scores were low because the Turkish states remained away from their traditions, which are a part of universal values, due to the influence of the Soviets.

The mean score taken from the sub-dimension of Human Honour by the participants whose mother tongues belong to the Ural-Altai language family was found to be significantly lower than that of those whose mother tongues belong to the Hamitic-Semitic and Caucasian language families (Dilmaç et al., 2014). Similarly, the mean score taken from the sub-dimension of Futuwwa by the participants whose mother tongues belong to the Uralic-Altai language family was found to be significantly lower than that of those whose mother tongues belong to the Hamitic-Semitic and Caucasian language families. Futuwwa includes values such as generosity and courage. Avdeev and Vorob'ev (2022) explored the values of people living in the northern Caucasus, the northern Caucasian people attach great importance to traditional values and ethnic identity. The study contributed to higher values from the sub-dimensions of Human Honour and Futuwwa.

Experiences have a significant impact on the formation of individual and social values. Especially the struggles, victories, natural disasters, etc. experienced by society are effective in the formation of social values (Çalışkan and Yıldırım, 2023). The values, attitudes, and beliefs that people living in a society have can be expressed as one of the basic sources of human behaviours in that society (Doğanay et al., 2012). Göz (2014) also indicated that social values support universal values and that individuals who adopt social values can embrace universal values more easily. As in all areas of education, the most important structure in imparting values is the family. The family constitutes the child's first social environment and contributes to the socialization process by transferring values to the child, and this continues in formal educational environments. Based on the results of the current study, values education given to students will also contribute to the development of their emotional intelligence.

Classes teaching Turkish as a foreign language are environments where students from diverse linguistic and cultural backgrounds receive education together. In such settings, determining students'

characteristics, such as emotional intelligence and values, significantly impacts the quality of education. By gaining a deeper understanding of the target audience, educators can conduct teaching and social activities more effectively. Language instruction is likely to be more efficient in a classroom where students are emotionally aware, possess a sense of responsibility, easily adapt to foreign cultures, have strong communication skills, and demonstrate empathy. Therefore, assessing students' emotional intelligence and values using measurement tools before commencing language education is advisable. Additionally, similar studies can be conducted with different sample groups, allowing researchers to compare results and contribute to the academic discourse.

Ethical approval

Approval was received from Necmettin Erbakan University Social and Human Sciences Scientific Research Ethics Committee (10/03/2023, No: 2023/124).

Conflict of Interest

There is no conflict of interest.

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