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Journal of Social Sciences and Education

Investigation of Popular Children's Literature Works in Terms of Root Values: Exaggeration Dust and Grandpa's Grocery

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ABSTRACT

Research Article³

Children's literature products are of great importance in the development of children, in the formation of their characters and additive identities. Children reach children's literature products through lessons from the moment they start school with the contribution of the family in the pre-school period. In addition to acquainting children with literary works and gaining reading habits, it is important which books they read. Because the most effective power that provides social continuity between societies is education. Social values, awareness of being human, family, individual and citizen, in short, cultural accumulation can be transferred to the child through education. One of the best tools to provide this transfer in educational institutions is literary products. For this reason, it is important to examine the values in children's literature and the way these values are handled in a positive and negative way. The aim of this research is to read Şermin Yaşar's books, Exaggeration Dust and Grandpa's Grocery, which are found to be widely read by secondary school students, based on the ten root values (justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism, helpfulness) in the Turkish Lesson Curriculum of the Ministry of National Education. Document analysis, one of the qualitative research methods, was used in the research, and content analysis technique was used in the analysis of the data. As a result of the research, while the values of respect (26%), helpfulness (17%) and honesty (14%) were the most common values in the book of Grandpa's Grocery, the values of patriotism (0%) and patience (1%) were the least included; In the Exaggeration Dust book, the values of love (23%), responsibility (20%) and helpfulness (18%) were most frequently included, while patriotism (1%) and honesty (2%) values were the least included.

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Introduction

Children's literature is the general name of a literature field whose main source is children and includes text types written for children. Sever (2012: 27) describes children's literature as "in the life period between early childhood and adolescence, prepared in accordance with children's level of understanding and language development, enriching their worlds of emotions, thoughts and imaginations, and contributing to their enjoyment of linguistic and visual the name given to all products". According to Yalçın and Aytaş (2005:5), children's literature is defined as "all of the oral and written literary products that are suitable for children's psychological and physical development, appeal to them, far from simplicity, and allow the child to analyze and synthesize".

Children reach literary products verbally in pre-school period and in written form from school age. Children's literature works, which have an important place in the life of the child from an early age, "teach the child the right behavior patterns and the rules that must be followed in the society; to gain some values such as kindness, honesty and cooperation; In short, it aims to prepare the child for life" (Arseven, 2005:42).

Şimşek (2002:34) stated the aims that children's literature should have as follows:

- To meet the spiritual needs of children,
- Considering the subjects that children are interested in at different ages,
- Taking care of the child's language development,
- To assist the child's perceptual development,
- Considering social-emotional development,
- To provide mental development,
- To instill the first love of books in the child, to give the first literary and aesthetic values,
- To prepare the environment for positive personality development,
- To inform children about the realities of daily life,
- To awaken the creative imagination of children,
- To develop the child's listening ability,
- To teach that the book is a source of entertainment and information,
- To introduce the concept of "good book" with given examples,
- To introduce children's book genres with good examples,
- To enable children to meet good examples in terms of illustration and physical characteristics,
- Presenting books reflecting various subjects and concepts to children,
- To introduce publications with physical features and illustrating content suitable for all age groups from the age of two.

A society consists of individuals with a common language, culture and history. Language is the most important element that ensures the existence of a society and maintains it. According to Tural (1992: 138), on the basis of a society that exists with language, "filtered from the depths of history, forming a meaningful and rich synthesis with conscious choices created by time and needs; transmitted from generation to generation in a systematic and unsystematic way; thereby enabling each person to gain a sense of self and affiliation, and a sense of identity; giving the power to change the environment and conditions; There is 'culture', which consists of the whole of beliefs, acceptances and ways of living, which leads to the idea of reference to the past, while each generation looks at the time and future they live in.

The society transfers its traditions, values and culture to the next generations thanks to the language. However, nowadays, with technological developments, children meet technology

from a very young age and move away from their own language. This situation causes them to move away from the culture and traditions of the society they live in. Social values, awareness of being human, family, individual and citizen, in short, cultural accumulation can be gained through education. With the education that starts in the family and continues in the educational institutions, the individual gains the ability to exist in social life. One of the most important lessons in the transfer of cultural values and traditions is undoubtedly the Turkish lesson. According to Susar Kırmızı (2014:221), "Turkish lessons have a great impact on people's ability to communicate well with other individuals, to act as a part of society, to ensure the continuity of cultural characteristics, and to transfer national and universal values to students".

Turkish course is not just a course that provides students with cognitive skills related to language. For this reason, the Turkish Curriculum aims to enable students to acquire language skills and mental skills related to listening/watching, speaking, reading and writing that they can use throughout their lives, to develop themselves individually and socially by using these skills, to communicate effectively, to read willingly with a love of Turkish. and it is structured in a unity that includes knowledge, skills and values so that they acquire the habit of writing” (MEB, 2019: 8). As it can be understood from the way the Turkish lesson is structured, it is aimed that students acquire various values through education.

“The concept of value was first used by Znaniecki in 1918, and it took the form of value by deriving from the Latin word *valere*, which means to be valuable, to be strong” (Aydın, 2011: 39). Value can be defined as “the degree of importance or superiority generally accorded to an object, asset or activity in terms of spiritual, moral, social or aesthetic” (Öncül, 2000: 281). According to Dilmaç and Ulusoy (2015:16), “value is the set of beliefs that have the characteristics that make human beings human, contain the basic features that distinguish humans from other living things, and direct people's behavior”. According to Fichter (2006: 167), values are “standards, beliefs or moral principles that are abstract, social, continuous, open to change, meaning-giving, transmitted through language and symbols”.

According to Ergül Özkul (2019: 1), human being, who is a social being, maintains his ties with the culture he lives in and other societies in the world through some rules and cultural elements in order to create harmony among many equations in his life and to ensure his own continuity, and one of these elements is are values. “For this reason, values have been emphasized in the Turkish teaching programs implemented from the republic to the present, and some values have been included in the aims of Turkish teaching” (Mutlu and Dinç, 2019: 1050). There are ten core values (justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism, benevolence) in the Turkish Language Curriculum (2019) of the Ministry of National Education.

Within the framework of this information, it can be concluded that the Turkish lesson has an important place in values education, that the materials to be used in the Turkish lesson should be in accordance with the values in the Turkish Lesson Curriculum and should be of a quality that will convey the values to the children.

Turkish lesson consists of reading, writing, listening, speaking and writing education. Although all skills are important in teaching and transferring values, reading education has a special importance. One of the most important materials of the Turkish course is reading texts. Text types (biography, autobiography, memoir, story, fairy tale, novel, epic, legend, etc.) according to the age group and level of the students are included in the textbooks and these texts are frequently used within the scope of values education. It is of great importance to examine the suitability of both the books read by the students' teachers and the books they choose and read, as well as the texts in the textbooks within the scope of reading education. For this reason, children's literature, as an element in the life of the child from an early age, is an integral part and complement of values education.

Within the scope of values education, the style used in the works of children's literature and the way the values are conveyed are also very important. If the books are aimed at intense teaching and giving information, the child may get bored with the book. A work should attract the child to himself and make him love the subject without breaking his bond with life. If the literary work aims to give information intensively, the child will be adversely affected by this situation. The behaviors and values that are desired to be acquired by the child should be included in the natural flow of the book. According to Oğuzkan (2001:385), "Abstract concepts should be avoided as much as possible and concrete concepts should be included in the writing of works that appeal to children. Because forcing the child's understanding level decreases his interest in the book and dulls his reading habit. Good books help the child develop from concrete thinking to abstract concepts and build bridges between reality and imagination."

Within the framework of this research, it is aimed to contribute to the literature by examining the values and the quality of the values in the books of Exaggeration Dust and Grandpa's Grocery selected from Turkish literature. In addition, the context in which the values in these 2 books are revealed, the positive and negative aspects of the values to create a certain awareness, and the fact that such a study has not been done on these 2 books before makes this research important.

With this study, ten root values determined as "justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism and helpfulness" in the Turkish Curriculum (2019) in the best-selling children's literature books (Dedemin Grocery and Exaggeration Dust) are included. It was examined whether or not the values were handled positively and negatively. With this research, it is aimed to reveal how a work processes values within the framework of values education while preserving its literary qualities.

Methodology

Model

This research was designed as a qualitative research. According to Creswell (2017: 183), qualitative methods are based on texts and imaginary data, and this research was carried out within the scope of document review, one of the qualitative research designs. Accordingly, the root values in the books of Exaggeration Dust and Dedemin's Grocery were examined. According to Kırıl (2000: 173), document analysis was used in this study because it is a systematic method used to examine and evaluate all documents, including printed and electronic materials.

Working Documents

The books examined in this study are children's literature books that are found to be widely read with the data obtained from large book sales sites (Kitapyurdu, D&R, Kidega, Bkm Kitap, İdefix) that offer services on the internet. The best-selling children's literature books section on the book sites were scanned and the fourteen most read books were identified. These are: Exaggeration Powder, The Boy in the Striped Pajamas, The Little Prince, Grandpa's Grocery, Pal Street Kids, King Şakir 5- Dude This Is So Cool, King Şakir 6- Mixed Wraps, King Şakir 7- It's As If I Saw A Purple Elephant, King Şakir 8- Adventure Island, Harry Potter and the Philosopher's Stone, Harry Potter and the Chamber of Secrets, Happy Hippopotamus, The Distance Between Us and the Cherry Tree, Disney Mysterious Town - Daily 3. Two of these fourteen works are suitable for secondary school level, are in the novel genre and the author is Turkish. was chosen as the material. These works are Şermin Yaşar's Grandpa's Grocery (200 pages) and Exaggeration Dust (160 pages).

Collection of Data and Analysis

In the research, data were collected by document analysis method. The data obtained in this study were analyzed according to content analysis. Content analysis is defined as a systematic, repeatable technique in which some words of a text are summarized with smaller content categories in coding based on certain rules (Büyüköztürk, Kılıç Çakmak, Akgün, Karadeniz, Demirel, 2011, p. 269).

All of the two identified works (Exaggeration Dust, Grandpa’s Grocery) were read from beginning to end; The sections containing expressions of the ten root values (justice, honesty, friendship, self-control, patience, respect, love, responsibility, benevolence, patriotism) in the Turkish Language Curriculum (2019) were determined and recorded using the filing technique. Within the scope of content analysis, the books and activities were examined and coding was done. As a result of the coding, “root values” were determined and presented and interpreted in tabular form in the findings section.

Findings

In Table 1 below, the values and percentages mentioned in the book of Grandpa’s Grocery are given.

Table 1. Values Detected in Grandpa’s Grocery Book and Numerical Data Table

Values		<i>f</i>	%
Justice	Positive	4	2,83
	Negative	8	5,67
Honesty	Positive	11	7,80
	Negative	10	7,09
Friendship	Positive	2	1,41
	Negative	1	0,70
Self- Control	Positive	13	9,21
	Negative	0	0
Patience	Positive	1	0,70
	Negative	1	0,70
Respect	Positive	4	2,83
	Negative	33	23,40
Love	Positive	19	13,47
	Negative	1	0,70
Responsibility	Positive	7	4,96
	Negative	2	1,41
Helpfulness	Positive	22	15,60
	Negative	2	1,41
Patriotism	Positive	0	0
	Negative	0	0

According to the values and percentages mentioned in the book of Grandpa’s Grocery in Table 1 above, the values of respect (26%), benevolence (17%) and honesty (14%) are the most common in the book, while patriotism (0%) and patience (1%) are the least common values are included. In addition, when it is defined as positive and negative, helpfulness (16%) is the most common value among the values, while respect (23%) is the most negative value.

Examples of values in my Grandpa’s Grocery book are given below.

Examples where the value of justice is treated positively:

- *Everything necessary for my local products market was ready. When I sold these, I was thinking of deducting my share, taking the money and giving it to them and explaining the situation. (p. 83)*
- *• What selfish people we were! It was always because of my grandfather. We were selling whatever he wanted at the grocery store, the children were eating whatever I wanted. It wasn't like that. I had to put a stop to this order. All I needed was some notebook. And we had plenty of notebooks. (p.150)*

Examples where the value of justice is treated negatively:

- *A dark night awaits us. Everyone will be in the dark. Anyone who does not want to be in the dark will light a candle. So, where are the candles sold? At the grocery store. Who is the grocer? It's us. Whose candles? Ours. Can we sell it at the price we want then? We sell.
I immediately raised the candles and prayed that the electricity would not come for a long time. If I sold enough candles, we'd be around the corner tonight. After all, there was such a thing as turning the crisis into an opportunity. (p.67)*
- *I sell some products to Bald Hasan for double the price, I make a raise. If not, don't buy it. Self-aware. There is no other grocery store, he will have to. He didn't even notice that I had a raise. I collect those extra coins I got and save them in a corner. These are Şükran sister's wedding money. I think so.
When Şükran sister comes, I give an extra 5 coins. So I do a very fair job. (p.102-103)*

Examples where the value of honesty is positively cultivated:

- *"Actually, we children are very honest people. They urge us to hide what we do, to do secret works. In the end, they will make us like them..." (p.28)*
- *"Don't lie to customers. Don't tell anyone, not customers!" said. (p.97)*

Examples where the value of honesty is treated negatively:

- *Let me introduce my grocer grandfather. I won't be able to write the truth much in case one day he may get his hands on what I wrote. (p.21)*
- *I said "Is he angry with me".
"No, he missed you. He says, 'I can't do it alone, let him help'. Go on!" said.
He was lying. (p.132)*

Examples where the value of friendship is positively processed:

- *He was a close friend of my grandfather. (p.167)*
- *I went to my friend Miray's house. Miray was a good girl, she loved adventure. It was cut out for me. Or at least it was cut out.
I said, "Miray, I have a weird idea, but I need your help first?"
He looked curiously.
"Can I cut your hair? I'm going to open a barber shop. I will apprentice you with me. But let's cut your hair first, let's look good first. It is a very important rule in trading. The work you do should reflect you. For example, look at the butchers, they are all overweight and big. Will there be a weak butcher? Impossible! Look at the cooks, they're all like pontoons. Is it a poor cook? Impossible. If we are going to open a barber shop, our hair must be beautiful first, sit in front of me!" said.
He's convinced. What I said made so much sense. (p.188-189)*

Examples where the value of friendship is treated negatively:

- *I moved away from Miray. Let him cry. Cry cries shut up. I looked more and more like my mother, and she said so when I cried. My father wanted to come to*

me and silence me, but my mother was saying, "Don't spoil it, the cries will be silent". Let Miray do the same, let her cry and shut up. What about me? My job is over my head... (p.190)

Examples of positive treatment of self-control:

- *Hey, what a coffee, I wanted to say get back to work quickly, but you can't say such things to dedes. (p.36)*
- *I was ambitious, but it wasn't the place to make a scene. (p.37)*

There is no place in the book where the value of self-control is treated negatively.

Examples where the value of patience is positively cultivated:

- *You know, I expect him to get annoyed and kick me out of the house and throw the books away from me, but he doesn't. He's an extremely patient man. (p.178)*

Examples where the value of patience is treated negatively:

- *I waited impatiently for my grandfather to return from Friday prayer. (p.36)*

Examples of positive treatment of respect:

- *"Well, if I had a daughter, I would definitely give it to someone you love, I wouldn't hesitate. I would have infinite respect for love." I was saying something like that." (p.84)*
- *One day the doctor came, the doctor of the health center... He loved me. I also respected him. (p.140)*

Examples of negative treatment of respect:

- *My grandfather cast one of his overly stern eyes. This look is "Why are you doing such brainless things, my son, who are you attracted to?" it was the look. (p.43-44)*
- *...after that ice cream thing, I was packing everything in five-pound bags just to piss off my grandfather. Her eyes were rolling with anger, I was saying ohhh, ohhhhhhh! (p.90)*

Examples where the value of love is treated positively:

- *I loved frogs. (p.88)*
- *But I love Uncle Vehbi. Because I told you, my favorite client. (p.146)*

Examples where the value of love is treated negatively:

- *He didn't like Gıcır Şükriye either. From time to time, the woman was making him sweep the floor. I knew. (p.96)*

Examples where the value of responsibility is treated positively:

- *Grocery store, my grandfather opens the grocery store at six in the morning. At first I thought he did it because he loved his job so much. I was wrong. Bread arrives at six in the morning, the baker distributes the breads and my grandfather has to open the grocery store. In the first week I started working, I took my place at the grocery store at six in the morning. "Why did you come?" said my grandfather. "What do you mean, why did I come, am I not an apprentice, what time does the shift start, I will come at that hour." I said (p.24)*
- *I had a daily job at the grocery store. Let me write them one by one, it gives an idea about how the time passes.*
 - *Sweeping the grocery store.*
 - *Wiping the machine.*
 - *Checking the shelves and arranging the finished products.*
 - *Cleaning the inside of the bread cabinet,*
 - *Emptying the garbage.*
 - *Pouring water in front of the door. (part of cleaning)*

• *And making cones.*

Making a cone was serious business. The cones were very useful. You cut the newsprint, wrap it with your hand and make cones of various sizes. You put seeds, nails, eggs, curtain pins or something in these cones. It acts as a kind of paper bag.

Every time my grandfather puts his hand under the counter, he wants to find a cone. If he can't find it, he gets angry. That's why I was very careful with the cone work. (p.89-90)

Examples where the value of responsibility is treated negatively:

- *I regularly went early in the first week, but later gave up. I started work at nine o'clock. Civil servants also leave at 9, after all. (p.26)*
- *I left the grocery store with the door open and the counter empty, and I was accusing my grandfathers of not understanding business in the coffee shop. (p.38-39)*

Examples where the value of helpfulness is positively treated:

- *"My son, everyone's house is full of these, are they sold here? It is given as a gift if needed. This is the village place. That's what the neighborhood is for. 'You say my tarhana is finished, they take it out and give it to you. Can you buy tarhana from the grocery store? Hurry and give them away, don't do such nonsense again. Take that cardboard out of the window too. It is a local product..." (p.86)*
- *Sometimes people who have no money come and ask my grandfather for money. My grandfather said, "Don't tell anyone you don't have a condition!" I'm not telling, anyway, what's wrong with me! Sometimes someone comes and says he can't pay his debt, my grandfather said, "Thank you!" says. (p.99)*

Examples where the value of helpfulness is negatively treated:

- *"I am your grandson, remember? Just this morning, I brought your newspaper, glasses, water, sent it to the grocery store three times, you had the window closed twice," I said. His eyes opened, surprised. "Are you counting these, my child?" he said. "I'm counting, of course, I'll drink a mouthful in return." said. "Cheat! ' he said, but withdrew from me. (p.37)*
- *One day, the teacher asked us to sweep the mosque. The children rushed to take the brooms and began to sweep. My life was spent with a broom, sweep the grocery store, sweep the coffee... It's done, let me come and sweep the mosque. "I do not sweep in life!" said. After all, we were going to school on normal days, then were we sweeping the school? Nooo. Well, when it comes to the murderer during summer vacation, why do we sweep the mosque? As I did not sweep myself, I was also blocking those who were sweeping. There is no recess anyway! (p.160-161)*

There are no positive or negative examples of patriotism in the book.

The values and percentages mentioned in the Exaggeration Dust book are given in Table 2 below.

Table 2. *Abartma Tozu Kitabında Tespit Edilen Değerler ve Sayısal Veri Tablosu*

Values		f	%
Justice	Positive	1	1,05

Honesty	Negative	8	8,42
	Positive	1	1,05
Friendship	Negative	1	1,05
	Positive	4	4,21
Self- Control	Negative	0	0
	Positive	1	1,05
Patience	Negative	2	2,10
	Positive	2	2,10
Respect	Negative	1	1,05
	Positive	1	1,05
Love	Negative	13	13,68
	Positive	19	20
Responsibility	Negative	3	3,15
	Positive	19	20
Helpfulness	Negative	0	0
	Positive	11	11,57
Patriotism	Negative	7	7,36
	Positive	1	1,05
	Negative	0	0

According to the values and percentages mentioned in the Exaggeration Dust book in Table 2 above, the values of love (23%), responsibility (20%), and helpfulness (18%) are the most common, while patriotism (1%) and honesty (2%) are the least common values.) values are included. In addition, when it is defined as positive and negative values, love (20%) and responsibility (20%) are the values that take the most place, while respect (13%) are the most negative values.

Examples of the values in the Exaggeration Dust book are given below.

Examples where the value of justice is treated positively:

- *“Mr. Kasım Nakitoğlu. I am Teyfik Kılırkıyarar, one of the Inspectors of the Ministry of Dirty Affairs, General Directorate of Searching for Calves Under Ox... I am speaking on behalf of our state. The baking soda mixture you have prepared harms the society. I want you to stop this immediately and make the necessary arrangements. If you don't do this, legal action will be taken against you - uirrrrrrrraaaaappppppsuuuuuuuuuuuu!” (p.137-138)*

Examples where the value of justice is treated negatively:

- *Veli Keskinbıçak suddenly increased meat prices tenfold. For the money you used to buy a kilo of ground beef, now you could only buy a spoonful of ground beef. Uncle Veli was making a fuss if we were to complain a little about meat prices.*

...

Veli Keskinbıçak considered himself very right. In any case, everyone in the town felt extremely right now. Everyone was right, everyone... Nobody thought that the other person could be right, and Veli Keskinbıçak increased the prices of lamb, sheep and beef tenfold based on this rightness. He even cut the money for the breath of the animal from the people. Uncle Veli didn't really care. After all, there was only one butcher in the town and people would have to shop there. (p.48-49)

- *Because he had more shops, he was employing more people, employing more people meant more salaries. He was good while earning the money, but it hurt*

when he gave it. That's why he started not paying people's salaries. He who did not receive his salary did not do his job well. It didn't end because things weren't done well. People were working until midnight. (p.59)

Examples where the value of honesty is positively treated:

- *"People who could not say only letters until now. Their language is just broken. There was no disturbance in his behavior. This time their behavior is broken, their language is intact. People who consume embossing powder can still use the letter k, but they exaggerate. What happened to turn things around?" Kasım nodded his head. "I did. I changed the recipe. Maybe I overdid it a bit. Everything happened because of me. I didn't have any bad intentions, I didn't know it was going to happen. Frankly, I didn't notice what happened." (p.142)*

Examples where the value of honesty is treated negatively:

- *Although it is still a single-ring chain, it thought it would move things forward and open two or three more hotels. It would be a lie to say chain for now. But such a lie never hurt anyone. (p.19-20)*

Examples where the value of friendship is positively processed:

- *My only friend is Teyfik Kılırkıyarar. I have no friends other than him. (p.71)*
- *After school, we meet up with my cousins and friends and play games. (p.159)*

No example was found in which the value of friendship was treated negatively.

Examples of positive treatment of self-control:

- *...no one wanted more than they needed. (p.94)*

Examples where the self-control value is treated negatively:

- *They got much more, much more than they needed. The people of Buğdaylı, who used to go out with a bag of shopping in the past, were shopping so much that they couldn't carry the bags, they brought the shopping cart to the door of their house, and then they couldn't take the shopping cart back due to exhaustion and left it on the street. The streets were filled with stray market carts. On top of that, even a profession called shopping cart collector emerged. (p.55)*
- *The health center was full of people who used antibiotics because they were bored, who wanted to have surgery because their eyes twitched, and who wanted plastic surgery because they didn't like the shape of their kneecaps. (p.124-125)*

Examples where the value of patience is positively cultivated:

- *"Well then?" "I'm telling you, Teyfik brother. Wait. My child, I am telling slowly..." (p.108)*
- *It also takes a few days for them to get rid of the exaggeration powder from their bodies. Then we will wait. I think everything will go back to normal." "Hopefully." "Let's forget it. Let's think it will be okay and wait patiently..." (p.143)*

Examples where the value of patience is treated negatively:

- *I look forward to that day (p.159)*

Examples of positive treatment of respect:

- *Our teachers want us to be good people first. They say that first be good, understanding, reliable, respectful people, then you choose a profession, these are the most important things. (p.159)*

Examples of negative treatment of respect:

- *"Hey you, hyperactive! Sit down quickly, or you'll be expelled from school!" said. (p.25)*

- *There were dozens of people in front of the shop. They were unable to get in line. I have seen unhappy, sullen, angry, shouting and calling people pushing each other, insulting each other, trying to get ahead by force. (p.73-74)*

Examples where the value of love is treated positively:

- *He is my life, my dear, He loves me too, I love him too. When he sees me, he opens his arms wide and I jump on him. (p.14)*
- *Aunt Fikriye, my uncle's wife. My aunt Fikriye loved children very much. We used to play, scatter and hang out as much as we wanted in their house, He never got angry. My dear, what a beautiful person he was.. (p.41)*

Examples where the value of love is treated negatively:

- *“This was a green town, Tevfik brother. Everyone had dozens of trees in their garden. It had birds and squirrels on it. Now even the birds have abandoned us, Tevfik brother. There are no birds in town. They are not coming. Because there is no tree they can nest in. Even the dogs are gone, Tevfik brother. They drove the dogs away. But they opened pet shops, they sell dogs there. Nobody greets each other anymore, Tevfik brother. Everyone looks at each other like enemies. When they see each other, they close the doors and close the curtains. They don't like children anymore, Tevfik brother. We are too much for them. They are constantly shouting at us, constantly telling us what to do. They want us to be like robots.” (p.94-95)*
- *The town had become a self-love place where everyone praised themselves. (p.135)*

Examples where the value of responsibility is treated positively:

- *Every morning, my grandmother would give her customers some muffins, a few slices of bread, eggs, some olives, cheese, butter, jam and a few cups of tea for breakfast. This was enough for a healthy diet.(p.16)*
- *“Look, something is happening in the town, everyone is affected, nothing happens to you alone. Everyone is exaggerating, making nonsense, nothing happens to you alone. Nobody can sing the J's, only you can. The only thing that separates you from the others is that you have a gluten allergy for now. This is the only data we have. We have to go over it. Now we need to find out if there are any other gluten-allergic people in town.”
*We were digging a well with a needle, but okay. We were going to save the town from this disease. (p.123-124)**

No example was found in the book where the value of responsibility was treated negatively.

Examples where the value of helpfulness is positively treated:

- *My grandmother is the owner of the only hostel in town. This place is like a house, It loves its guests very much, it does not take money from those who have no money. He is very broad. (p.14)*
- *That lovely, ton, Veli Keskinbiçak who once fed his lambs himself in order to offer fresh and healthy meat to his customers, roasted liver for the cats in front of his door every day, and made discounts once a week so that everyone could eat healthy and clean meat... (p.50)*

Examples where the value of benevolence is treated negatively:

- *I had to stop by my aunt Fikriye that day. Because there was a fire truck and firefighters in front of the door! A lot of people were passing by on the street, but no one was looking at why this fire truck had come. After that, no one would look at anyone anymore. If someone fell and fainted in the middle of the road,*

those who saw it would change their way, and even when they heard someone's cry for help, they would run away. From now on, in the town, "Long live the snake that does not touch me!" concept prevailed. (p.41)

- *Aunt Meral went shopping again the next day. "Still missing!" he was saying. He took too much to carry alone and he had to ask someone to help him carry it. The young people who helped aunt Meral on the way carried the bags in their hands and received money in return. Helping someone used to be kind, not done with money. (p.54)*

Examples of positive treatment of patriotic value:

- *"Now, brother Tevfik, our ancestors migrated here years ago. They have traveled a long way, they have rode for days. When they arrived here, they were greeted by vast wheat fields. Ears of wheat were dancing in the wind, birds were flying through it. Our ancestors were so fascinated by this landscape that they said we should live here and settled here" (p.107)*

No example was found in the book where the value of patriotism was treated negatively.

Result and Discussion

In this study; According to the ten core values (justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism, benevolence) included in the Ministry of National Education Turkish Language Curriculum (2019). examined.

As a result of the examination, it has been determined that the value that is treated negatively in both books is respect, while the values that are most positively processed in Dedemin Grocery are benevolence and respect, while the values that are processed most positively in Exaggeration Powder are love and responsibility. It has been determined that patriotism is the least processed value in both books. It has been determined that 1 (Grandpa's Grocery) of the 2 books (Grandpa's Grocery and Exaggeration Dust) that were found to be widely read and examined as study material within the framework of the research were presented to children in series. In the light of this information, it is seen that many values (love, responsibility, respect, helpfulness, honesty) can be taught to children through the books examined.

Çakıcı's (2010) study titled "A Research on Teaching Values in Literature Teaching Through Local Novels in One Hundred Basic Works Recommended by the Ministry of National Education in 2004" is included in the Hundred Basic Works of Secondary Education recommended by the Ministry of National Education in 2004. The local novels, which are based on values education, were examined within the scope of values education and as a result of the research, it was seen that the five most processed values were sensitivity, aesthetics, love, benevolence and responsibility. The value of benevolence was also found a lot in the study titled "Examination of Translation Children's Books in Terms of Cultural Transfer" by Mert, Albayrak and Serin (2013). In our study, the value of benevolence was the most positively treated value in the work of Granpa's Grocery. In this respect, our study is similar to the studies of Çakıcı and Mert, Albayrak and Serin.

In the study called "The Effect of Children's Literature Works on Attitudes towards Reading" by Dalboy (2014), the contribution of children's literature works in gaining a positive reading attitude in order to make reading a part of the child's life was examined. Research findings show that children's literature works are effective in gaining a positive reading attitude. The difference between the pre-test and post-test book reading attitudes of the students in the experimental group was found to be positively significant. In this research, it has been seen that children's literature works gain a positive reading attitude. This study is similar to our study in terms of the importance of children's literature works in gaining reading habits to children.

In the study titled "Examination of Popular Turkish and World Children's Classics in Terms of Various Variables" by Zor (2015), the 6 most read books from Turkish children's literature and the 12 most read books of world children's literature were selected. social values, followed by religious values, and followed by scientific and economic values. This study contrasts with our study in that root values are universal values.

In the study titled "Aytül Akal's Children's Novels in the Context of Values Education" by Yılmaz (2018), 14 children's novels by Aytül Akal published between 2000 and 2016 were taken as a criterion by taking the General Objectives of Turkish National Education and the values in the Turkish Curriculum as a criterion. examined. The most sensitive message was found among the values. Sensitivity value was followed by scientificness, solidarity, responsibility, benevolence, goodwill, hard work, love and respect values, respectively. The least processed values in the work are the values of justice, cleanliness and conviction, respectively. Values such as patriotism that activate national feelings were not encountered in the novels. Values that are used a lot in Aytül Akal's novels and values that are used a lot in our study (responsibility, helpfulness, respect, love) show similarities. In addition, while patriotism is not included in Aytül Akal's novels, it has been the least included in our study.

In the study titled "Examination of 6-10 Year Old Children's Story Books in Terms of the Values in the 2018 Life Studies Curriculum of the Ministry of Education" by Kurt (2019), the level of presence of the root values in the 2018 Life Studies Curriculum in the 6-10 year old children's storybooks was investigated. As a result of the research, the most common benevolence value was determined, while the least common value was patriotism. In our study, while the value of benevolence was one of the most frequently mentioned values, the value of patriotism was the least valued. In this respect, our study is similar to Kurt's study.

Özcan (2019) conducted a study titled "Comparison of the Values in the Best-Selling Children's Books in Trabzon and the Values Contained in the Texts in the Turkish Textbooks" with the values in the 6 best-selling children's books in the province of Trabzon in primary education 5-8. The values contained in the reading texts in the Turkish textbooks in the classrooms were compared. The values most frequently used in the texts in the examined Turkish textbooks are love, sensitivity, respect, aesthetics, patriotism, tolerance and solidarity; It has been determined that the least included values are peace, cleanliness and fairness. It has been determined that the most common values in the 6 best-selling children's books in Trabzon are love, benevolence, respect, hospitality, solidarity, freedom, industriousness, responsibility, and the least values are fairness, independence and peace. As a result of the research, it was determined that the values included in the best-selling children's books in Trabzon were different from the values included in the texts in the Turkish textbooks compulsory in schools. This study is similar to our study in terms of examining best-selling children's literature works within the framework of values. However, in his study, Özcan compared the value of the best-selling works and the texts in Turkish textbooks, unlike our study.

In the study titled "The Harmony of the Values Detected in Haldun Taner's Stories with the Root Values in the Turkish Curriculum (1-8th Grades)" by Ergül Özkul (2019), "It Was Raining in Şişhane, It Was Twelve to One, and Morning in the Yalı". , Sancho's Morning Walk", 14 of the 30 stories in the works were examined. This review has been based on the values of justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism and benevolence. As a result, it has been determined that there are 137 frequencies. It is understood from the data obtained that the values in the texts examined by scanning the document are in harmony with the purposes and values specified in the Turkish Lesson Curriculum (1-8th Grade). It can be observed from the results of the research that these stories, which make up the study group, will contribute to values education studies for individuals. This study is similar to our study in terms of transferring root values with literary works.

In the study titled "Examination of Serpil Ural's Children's Books in Terms of Values Education" by Tursun (2019), the core values (justice, friendship, honesty, self-control, patience, Respect, love, responsibility, patriotism, benevolence) and the sub-values desired to be gained depending on these root values, Serpil Ural's children's literature works were examined. As a result of the research, it has been determined that the most processed value in the works is the value of peace, and the least processed values are curiosity/research, loving science and knowledge, correspondence, industriousness and keeping one's word. This study is similar to our study in terms of examining children's books according to root values, but it is different from our study in terms of examining Tursun's works based on the sub-values that are desired to be gained at the same time.

In the study named "Root Values in Turkish Epic Examples in the Context of Values Education" by Çoban (2020), the epics of Oğuz Kağan, Manas, Maaday Kara and Edigey were examined according to the root values in the Turkish lesson curriculum. As a result of the research findings, he determined that the most common root value in Turkish epics is patriotism. Patriotism is followed by values of love and respect. The least treated value in our study was patriotism, so this study contrasts with ours.

In the study titled "Examination of Hamdi Ülker's Works in Terms of Root Values" by Yüce (2020), Hamdi Ülker's works were examined in terms of ten root values in the curriculum. As a result of the research, the most love value and the least justice value were found among 437 values. It has been determined that all ten root values are included in the works and that the values are implicitly conveyed to the reader. This study contrasts with our study in that all ten root values are included in the works and that the least justice value is found.

In the study titled "Examination of Rıfat Ilgaz's Children's Literature Works in Terms of Values Education" by Çalık (2021), the values included in 12 children's books of Rıfat Ilgaz in the field of children's literature are included in the document prepared by the Ministry of Education Board of Education and Discipline within the scope of values education. The domains were analyzed according to ten root values and their associated attitudes and behaviors. It has been concluded that the examined books are the books that can be used in textbooks and that can be a source for families and teachers in the process of adding value to children, since they contain the ten root values and related attitudes and behaviors that the Ministry of National Education takes as a basis for inclusion in the curriculum. This study is similar to our study in terms of examining the works of children's literature according to the ten root values included in the MEB Turkish Education Curriculum.

At least six values were found at the same time in both books examined. Presenting many values to the reader in a book at the same time not only ensures that the values reinforce each other, but also makes the value transfer efficient. The works of Dedemin Grocery and Exaggeration Dust belong to the same author, and it is seen that the most positive value in the two books is different. It is important in terms of value transfer that the author deals with a different value more in each of his books.

As a result of the researches examined, it has been seen that the value of patriotism is not much in the works with foreign authors. However, although the works of Dedemin Grocery and Exaggeration Dust belong to a Turkish author, it is noteworthy that the patriotism value is very low. In this context, it can be said that there is a lack of patriotism in Turkish children's literature and that the number of works that will reinforce this value should be increased.

The following suggestions can be made to researchers, teachers, parents and students according to the findings, results and the literature examined as a result of the research;

- More detailed research can be done on why students choose and read these works of children's literature.
- Best-selling children's literature works may be the subject of more research since they reach children more.

- Despite the negative transfer of values in children's literature works, different activities can be made by the family and the teacher to prevent the student from being affected by this negative treatment.
- Values that are positively processed from children's literature works can be reinforced by the family and the teacher by making the child do different activities.
- The values in the books recommended to the child by the families and teachers can be examined and books suitable for the developmental period of the child can be suggested.
- A list of children's literature works suitable for the values and developmental periods of the students can be prepared by the teacher. The child can choose the book he will read from this list, and choosing the book he will read can motivate the child to read.

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Journal of Social Sciences and Education

Legacy of the Steppe: Traces of the Scythian Horse

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ABSTRACT

Research Article

The domestication of the horse and the economic, social, military and cultural benefits from the horse in time, in a sense, is one of the important events in history. Although there are different opinions on this issue, cultural historians agree that the Turks played the biggest role in the domestication of the horse for the first time. The use of the horse as a riding animal by the Turks is essentially a cultural breakthrough. Considering the North China and central Inner Asia, where the Turkish culture emerged, the vast grasslands and wide steppe land, it is obvious that the horse brought dynamism both to itself and to the Steppe Culture over time. The Scythians, who lived in the steppe life in the region that included the east of Europe, the Tian Shan and Fergana Valley between the 8th century BC and the 3rd century AD, and were accepted as the ancestors of the Turks, were the best example of the strong connection between humans and animals at that time. While talking about the Scythians, Hippocrates mentions that they always have a horse with them and that they fight with the enemy on the horse. Ancient historians and geographers such as Herodotos, Strabo, and Xenophon defined them as "equestrian tribes" with the information they brought to the present day. We can also provide this information from Assyrian and Urartian written sources. The Scythians, who taught the world how to use the horse skillfully and were able to show many knowledge and skills about the horse, showed the tribes of the region that the horse could also be used for military purposes in every geography they went. Strabo especially mentioned "horse training" in the information he gave in his sources, and also included the love and respect that the Scythians felt for their horses. In light of archaeological findings and the written sources of the period, this study was conducted to answer the question of how the horse figure is based on cultural wealth in the military, political, social and religious lives of the Scythians.

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Introduction

The horse, which has led many civilizations with a nomadic lifestyle to survive for a long time and thrives in many ways, has the utmost importance in the life of the Turkish steppe tribes. In fact, the horse is one of the most fundamental aspects of the nomadic lifestyle. These nomadic tribes carried all the knowledge and skills they learned, produced or realized, to long distances by taking advantage of the speed and strength of the horse. In truth, they have used the horse to sell and market all kinds of materials produced (Esin, 1997, p. 23-30). Thereby, the horse has a significant role in World History in showing and causing a change in economic and political events. In time, this role of importance showed itself even more and revealed a cultural phase called "horse culture" in social life (Arslan, 1984, pp. 33-34). The noble stance, strength, power, speed, and vigorous nature of the horse have attributed it to be given a unique value in the vast steppe geography. The speed of the horse was an essential element in the war, its agility was a remarkable element in hunting, and its skill, especially in meeting the nutritional needs, led to the breeding of numerous horse herds in the steppe (Klyashtorny and Sultanov, 2003, pp. 65-70). The great benefit of the horse at the point of meeting the basic needs has made it sacred over time. Burying the heroes with their horses when they die, sacrificing the horse in religious ceremonies, or using them as totems are significant in demonstrating this sacredness (Sertkaya, 1995, pp. 167-177).

The Turks, who tamed the horse, benefited from the horse's power and speed and its meat and milk. They mentioned the unique value of the horse in epics, legends, idioms, and proverbs and highlighted that they were in a place too essential to be measured by any other being. During the Mesolithic and Neolithic periods between 12-4 thousand B.C., the activities of steppe Turkish tribes' making their living by gathering and hunting undoubtedly influenced such a strong bond with the horse. At the time, such a lifestyle also strengthened human and animal relations (Ahmetbeyoğlu, 2014, pp. 56-57). The "hunting and gathering" culture left its place in the "nomadic culture" when the domesticated animal species reproduced, rapid climate changes experienced, and the necessity of chasing migrating animals for hunting activities arose. After the formation of this "nomadism," the most fundamental element in its development and becoming a "nomadic culture" was the horse (Radlof, 1976, pp. 88-94). It was the primary factor that created the steppe culture and brought it to the pages of history. The first archaeological findings of the horse unearthed in the kurgans were found in the Keltiminar Culture (5000-3000 BC). It was seen that these archaeological, cultural elements mainly were found in the north of the Black Sea, Carpathian, Minusinsk basins, and northern regions of Mongolia in the 4th millennium B.C. The horse itself and all the things belonging to it were discovered were buried in the kurgans unearthed in Afhanesyevovo -Andronovo-Karasuk- Tashtyk and Tagar culture (Tarhan, 1970b, pp. 20-22). At the same time, it is considered that the figure depicted on the rocks, which the nomadic Turkish tribes made the border stones of their regions, is primarily a horse, and the horse figure used in the paintings is one of the oldest symbols of the Turks. In fact, the Steppe Culture, with all its dynamics, reached a self-characteristic structure between 2500-1700 BC (Roux, 2004, pp. 86-90). Thanks to the horse, in the suitable climate-environmental conditions, the "horse-shepherd" culture, which is the highest stage of the nomadic culture, was developed. Steppe herding continued its development at this time. The size of the geography of the steppe has brought along the formation of large herds along with inevitable consequences. Since this development continued on a horse and in search of green pastures in varying climate conditions, a complete "steppe shepherd" life has arisen (Francfort, 2008, pp. 35-37). At the beginning of the 2nd millennium B.C., this active lifestyle on horses became widespread quickly. In the old Turkish tribes, especially in the Turkish communities living in the steppe

geography, a person without a horse had no value (Durmuş, 1993, p. 1-2). As mentioned above, the horse is an indispensable part of Turkish communities, especially for steppe Turkish. In particular, the fact that horses are buried with their owners to continue their service in the other world (afterlife) proves this situation.

Horse in Scythian Culture

According to the information provided and supported by the archeological materials and finding that has emerged so far, there were communities known as the ancestors of the Turks who made the steppe culture a way of life in the region stretching from the Crimea to China. There is no definite information about when the Scythians, one of these communities, first appeared. The information we have obtained primarily about Scythians belongs to Urartian, Assyrian, and Hellenic sources. There is no doubt that their military, commercial and political relations with these states caused them to be mentioned in the references. Also, Persian, Greek, and Chinese sources mention them. Let's look at the oldest dating point of view. The Greek sources carry the information about the name Scythian and Scythians to the period just after the 8th century B.C. (Durmuş, 2007, pp. 37-38), we see that their names were mentioned for the first time in the annals of Argishti, the king of the Urartian civilization, in 774 BC. (Çilingiroğlu, 1994, pp. 30-38). This community, known as the "işkigular" in the annuals, moved towards Anatolia from the south of Iran, around the Tigris-Euphrates rivers, and became a feared power in this region (Bokovenko, 1996, pp. 97-101). Notably, the Scythians, whose names are "horse tribes" in the rock inscriptions unearthed around the Kanlıca Village on the Arpaçay side, became the most important representative of this culture (Memiş, 2005, pp. 28-38). The formation and development of their cultures were related to their cultural geography. The active lifestyle they adopted has affected all their cultural elements. Horse breeding, which was the most crucial factor in the formation of this busy life, has increased its importance over time and has become so valuable in the life of this community (Durmuş, 1997, pp. 14-16). The steppe geography is higher than sea level in many places, has caused the mild effect of the sea not to be felt and green grassland land not to appear everywhere. This meant that the Scythians could not always provide the necessary environment for their animals and horses. This is the reason behind why a vibrant "shepherd culture" was needed.

The horse, the essential riding animal in this culture, has become the Scythian society's friend and companion. In the absence of a horse, rapid relocation, searching for pastures, or keeping herds together was nearly impossible (Deer, 1954, pp. 161-163). For these reasons, the most outstanding characteristic of the Scythians was their skillful use of the horse. Benefiting from the horse in every sense required knowledge, skill, and experience. At the same time, it was necessary to have a particular technology to meet the horse's need for stirrups, harnesses, and bridles. The Scythians were a community with this technology, and the written sources confirmed this. They taught using the horse, especially for military purposes, to the communities they were in contact with, and with this, they conveyed a lot of information about civilization to them. (Koppers, 1941, pp. 445-456). It is possible to say that his skills in mining operations were at the point that they could change the military and political balances of that period (Rice, 1957, pp. 57-70).

Horse in Scythian Political and Military Life

According to archaeological and written sources, the Scythians became a significant figure of the Pre-Turkish History and, they were considered in history as a Turkish community. Various studies have revealed that the Scythians are a Turkish steppe tribe in terms of their traditions, customs and the lifestyle they adopted, and the culture they created (Durmuş, 1993, p. 21-23). At the same time, it can be stated that they draw the image of a

tribe of Turkish origin, especially with their art and the geography they come from (Esin, 2002, pp. 133-136).

One of the most fundamental factors for the Turks to establish strong states in the steppe, to bring together disconnected tribes under one roof, to show the same courage against the enemies, and of course, to maintain a strong dominance over the states they founded is the horse (Turchin, 2009, p. 212-216). Most of the Turkish steppe tribes spent their lives on horses; they ate and drank, held meetings, and, of course, fought on horseback. When considering the conditions of the old period, it will not be wrong to say that the battles won and the achievements obtained throughout history are closely related to the speed and power of the horses. It can be understood from the written sources that the Turkish steppe tribes were able to determine foreign conquest policies and spread thanks to their fast horses and raids (Grousset, 1996, pp. 72-75) rapidly. We learn from the information given by Herodotus that the Scythians were a very successful tribe in the military field and that the horse was an essential factor in the conquest policy they implemented. While talking about the Scythians, Herodotus states that anyone who attacks them couldn't be victorious, achieve success, and escape defeat (Herodotus, 2002, p. 46). The most important part of the invincibility of the Scythians is related to the tactics and strategy they applied. It is thought that their most successful tactic is to take the enemy to the vast steppe, quickly surround them and neutralize the enemy in unknown geography (Piotrovsky, 1982, p. 21-25). Thanks to the horses they have, they achieved this speed, agility, and success. The love and trust for their horses made them more self-confident over time, and they continued with the urge to acquire new lands (Rolle, 1980, pp. 18-24). The conflicts they had with different tribes and their military-political successes attracted the attention of many historians and geographers of the period. Thucydides claims that even if other communities in Asia or Europe formed a union, they could not gain success against Scythians. He also describes the skill of the Scythian warrior on the horse (Thucydides, 1975, p. 97-100). This information tells how strong the Scythians were in military terms and provides the interpretation that this power provided a solid ground for a political force.

A large part of the Scythian army was the cavalry, which consisted of horse riders. The use of "saddle" distinguishes them from the cavalry units of their contemporaries, such as the Greeks and Romans. Since the saddle is a material placed on the back of the riding animals and used to ride and stand on the horse more comfortably, it provided a great advantage to the Scythian soldier (Roberts, 2011, pp. 112-124). According to ancient sources and historians, it is understood that the Scythians had a "warrior" mood and a firm side. One of these ancient historians, Aristotle, compared the Scythians with many different tribes and stressed that the Scythians were a "horse warrior tribe" superior to them. He mentions that they ride the horse perfectly, that they frighten their enemies with agility, and that they can shoot arrows on the horse very well (Harmata, 1950, pp. 68-70). He even mentions that they are called "ghost horsemen" because of their fast maneuverability (Tektaş, 1946, p. 57-60). Another piece of information we obtained from Herodotus about the war strategies of the Scythians is the Scythian expedition of the Persian King Darius in 513 BC. In this expedition, the Scythians were quite active on the horse, and they were able to reach the strategic points that needed to be gathered very quickly on the horse in quite a short time. The fact that they can use their weapons, especially their arrows, very well on horseback is one of the pieces of information that has reached us with Herodotus. The rapid growth of the Scythians has occurred with the discovery of learning the iron forging science, and it gained a significant momentum when they realized that they could use the animal in all areas of life, rather than nomadism. Because iron, which was forged firstly for horse-related reasons, later developed and brought about a revolution in agriculture, craft arts, and even battlefield. The Scythians were associated with their superior military achievements after their time, and even especially

the writers of Byzantine strategy-tactics books especially mentioned the Scythians a lot. It is seen that the Scythians never preferred heavy weapons in the wars, as the horse was used as a war tool (Sümer, 1983, p. 32-34). It was using heavy equipment alongside their weight would both tire the horse and slow it down. By attacking the enemies suddenly and retreating, the Scythians created the perception that they left the war to the enemy. With the help of this strategy they implemented, they succeeded in attracting the enemies to the vast lands of the steppe (Ligeti, 1970, pp. 93-96). The Scythians, who could quickly escape on horseback and get inside enough to make the enemy lose their track, could tire the enemy and keep them away from possible support. The enemy could start to struggle with hunger and thirst as well as get lost in this area. Because the Scythians, who were drawn inwards, continued on their way by destroying the water sources and fields on the road. The tired enemy soldier was finally defeated by being surrounded and trapped. The feasibility of these tactics and such practices during the war is directly related to having a vehicle like a horse. Indeed, another important point here is that they could ride horses very well and fight very well on it in addition to owning a horse. Among the information given by the geographers of that period, the horses of the Scythians were quite resistant to cold, heat, rain, and wind (Rasonyi, 2007, pp. 50-52). Perhaps such resistance had to be formed in this geography which has a continental climate type. In Chinese sources, it is written that the horses used by the Scythians sleep very little, and they are generally standing even when they rest. At the same time, these horses can run 300 km a day (Eberhard, 1940, pp. 170-173). It is understood that horses in different geographies are fed with a single type of plant species, but this is not the case in the steppe (Roux, 2005, pp. 46-48). The horse in the steppe could find its food by scraping it from under the snow with its hooves; In fact, even this situation can be considered as an indication that there is a struggle to meet the nutritional needs (Durmuş, 2005, p. 5-6).

Scythians know how to use the horse for military purposes, as stated in their written documents unearthed in Europe and South Asia, including Anatolia (Hildinger, 1997, pp. 78-88). They taught the communities in regions they reached to use horses for military purposes and reshaped the political balances. Apart from the written sources, the archaeological finds prove that the Scythians brought the war equipment, war tactics, and steppe culture to Anatolia (Belek, 2015, pp. 110-113). It is understood that they brought this steppe culture from the west of the Black Sea to the west of Anatolia and even to Mesopotamia and Egypt. Because horse depictions and bird beak-shaped tools were found in the war equipment unearthed around Lake Van and Sardes, which is so important in terms of showing the Scythian trace in the region. Pazırık (3rd century B.C.) and Noin-ula (1st century B.C.) kurgans, which are related to the Turkish communities unearthed due to the excavations, give information about the physical structure of the Scythian horse, as well as many other issues. According to the excavated archaeological material, the length of the Turkish horse is 1.50-1.55 centimeters (Zavitukhina, 1976, pp. 32-35). These horse fossils unearthed revealed that they had large heads, solid nails, short waists but long necks, and horses with leadership characteristics. It can be thought that this horse type was chosen both for its functionality in battles and its maneuverability in a short time. Archaeological data also revealed that the Scythians had a tradition of horse breeding and sacrifice. This tradition, which spread in the steppe geography, was also applied by the Scythians. The vase, which was unearthed in Ukraine around the 4th century B.C. in the 70-centimeter Chertomlyk kurgan where the kumiss was kept, strengthens the idea that the Scythians were very skillful in horse riding and horse breeding (Aksoy, 1998, pp. 38-44). The figures on this archaeological data also reveal the coexistence of horses and Scythian people in all parts of life. A magnificent artistic side emerges with the figures depicted on this silver vase. The pictures of how the horses on the vase are decorated, the details on the harnesses, the horse and human depictions attract attention at first glance (Çoruhlu, 2017, p. 35). The Scythians indicated essential elements

about training their horses as a message for the next generations in these depictions. The figures on this archaeological data are like a living artifact that connects horses and Scythian people in every part of life to the present. Some pictures on the Chertomlyk vase show that many horse species were used as riding animals in the steppe region. Written sources point that there were many horses in the Scythians and that horse breeding was critical. This situation reveals a fact called "Scythian military horse" over time (Herodotos, 2002, pp. 110-136).

Horse in Scythian Social Life

The geography they lived in was very significant in the formation of the Scythian social life. Herodotus says that there is no rainfall, and it is quite cold in the Scythian lands in the winter and spring. He also mentions the difficulty of life in this geography by pointing out heavy rains that never stop in the summer. (Herodotos, 2002, pp. 172-186). He also emphasizes that the horses and their hooves are also quite durable despite being in such a harsh climate. Because among the herbivore animals, the animal with the highest muscle strength is the horse. Especially in steppe geography, the horse has been used in every field as it adapts to all kinds of conditions and climate change. When the Scythians realized the conveniences brought by the horse, they made a rapid and significant change in their lifestyle and social life. This change, which started in the thinking systems first, took place in all parts of life and paved the way for them to dominate this geography (Roux, 2001, pp. 56-60). The horse, which was at the very center of the social life of the Scythians; even today, allows us to encounter many legends, epics, idioms, and proverbs based on horses. The fact that the Scythians were devoted to the horse in the degree of holiness and placed it to a particular position in social life, both materially and spiritually, indicates that the Turks respect the horse as a different entity. The horse motif, frequently mentioned in fairy tales and epics, generally appears with its superior features. For example, the horse flies and takes its warrior to distant lands in a short period. Sometimes it is even mentioned that they have some human characteristics. It is narrated that they are sad, happy, thinking, crying like humans, and some immortal horses are described. (Ögel, 2014, p. 335-345).

Since the Scythians had a nomadic lifestyle, the area they lived in belonged to all communities. Therefore, we can say that there was no social stratification among Scythians and most of the Turan tribes and that there was no sharp class distinction. It is seen that the society was divided only into two parts, those who govern the state and those who are governed. The people, who already had a nomadic life, and those who ruled them had to be alert, careful, and fast (Togan, 1981, pp. 33-38). These harsh geographical conditions and such a way of life, where everyone in the society needed each other, prevented the existence of a social distinction among the Scythian people. Over time, they learned to use the horse and added both dynamism and color to their nomadic life. The search for green pastures and the feasibility of migration over long distances with the help of horses for that purpose has led to the transition to the "steppe shepherd life." From the beginning of the two thousand B.C, with a fast transition to an active life by learning riding and taming horses, it was seen that the society kept up with this rapid change at the same speed. In fact, with the arrival of the Turks on the stage of history, it became clear how their lifestyles would progress and develop. When Hippocrates mentions the Scythians; He says that they rode horses, shot arrows, and fought with the enemy. He also claims that the family and their children live in carts, the small of these carts having four wheels and the big ones having six wheels. Besides, he emphasizes that carts have a sheltered design against rain, land, and wind and are covered with felt on top of it. He states that these carts were pulled by two or three pairs of hornless oxen, women and children lived together in these carts, and men accompanied them on horseback (Durmuş, 2005, p. 7-10). It is understood from the sources that the Scythian men stay on the horse from

morning to evening, and they consider the horse their companion. (Memiş, 2005, pp. 41-46). Indeed, we can say that they were the best representatives of a nomadic lifestyle in the vast steppe geography for the Scythians.

It is seen in the historical documents that horse races are regularly organized during the holidays. Another historical record is that they held a horse competition to express their blessing and gratitude to the Tengri. While giving information about the Scythians, Hippocrates stated that besides the Scythian man on the horse, the Scythian woman was very skillful. He adds that single women especially participate in horse-related competitions and do sports until they get married. The Scythian society, which led a horse-oriented life, was a tribe that frequently organized festivals and entertainments in social life. It is understood that horse races were held in these festivals, and a strong sense of unity was formed by participating in these entertainments. (Togan, 1981, pp. 34-35). The love and devotion to the ancestors brought together solidarity in social life. In fact, the Scythian people had a dynamic, lively character who loved life, enjoyed having fun, and competed. To maintain this vitality and mobility, horses were the best choice to address such a vivid lifestyle. It is because the horse's strength, endurance, speed, and agility attracted the Scythian people.

One of the indispensable values of social life in the Scythians was the institution of marriage. Marriage was always possible with the boys and girls saying yes to each other, as in other Turkish communities. It is known that the girl's family was given live animals such as horses and sheep under the name of "kalin" and these goods were evaluated in the category of very valuable. It is understood that tens of hundreds of horses were given gifts in some marriages (Arsal, 1930, p. 54-58). In fact, since the emergence of the Turkish people and the Scythians, the horse, which is considered the most valuable and given as a gift, has been an indispensable element in gift-giving. The horse, a valuable gift, had been a guide to the khan in difficult times and even a savior in many times (Elçin, 1964, p.145-148). It was also at the top of the list of animals which has a divine origin. Steppe Turkish communities consider the horse, which provided their economic, cultural and political existence, as a gift from God. The fact that the tribes had many horse herds was also a sign of great prestige and wealth. Considering the value and importance given to the horses, their being in good places and the spread of the herds on greener pastures constantly caused problems, and sometimes a source of fierce struggle began (Çınar, 1993, p. 22-25). It is understood from the ancient historians of this period that wars and fights emerged for such purposes, especially in the sharing of these areas. It is easy to say that the Scythian people's determination, courage, patience, and the horse they tamed put their success in Turkish history.

Horse in Scythian Religion and Mythology

The Scythians were nomadic people who spread throughout the Eurasian steppes during the Iron Age and Antiquity. This tribe, known as "equestrian tribes" in Ancient History, spread over a vast area. We learn the historical information about this nomadic community, which extended from East Asia to East Europe to the Eurasian steppes, from their contemporaries, Chinese, Assyrian, Jewish, and Greek historians. Between the 8th century B.C. and the 3rd century A.D., they reached Central Asia, North India, Iran, Anatolia and North Africa; especially Altays continued their nomadic life in Central Asia, the North Caucasus, the north of the Black Sea, Gandhara and the northern regions of India (Tarhan, 1970a, pp. 148-150). Spreading over such a large area naturally brought about being affected by different cultures and influencing different cultures. In particular, within the information we received from Herodotus, the gods worshiped by the Scythians, sacrificial ceremonies, funeral ceremonies, and mythological and divine traditions such as fortune-telling and sorcery. Although the Scythians have a nomadic equestrian culture, they have also been in commercial, political, and cultural interaction with many communities that have adopted a

settled lifestyle. The central communities that have this understanding of settled life are Greeks, Romans, and Chinese. In addition to these communities, the information reached us from ancient sources that interacted with nomadic tribes such as Cimmerians, Sarmatians, and Germanic societies. This mutual interaction was also reflected in the religious traditions of the Scythians over time. In addition to the understanding of Tengri and monotheism brought by the steppe geography and nomadic lifestyle, there was a polytheistic sense with the influence of settled cultures (Esin, 1983, pp. 40-43). There was even the worship of many deities that had become a value. However, an important point to be noted here is that the Scythians' "monotheistic" beliefs, some traditions such as funeral ceremonies and burial of the dead, and the rituals practiced here are of Asian steppe origin. At the same time, Herodotus IV., according to Herodotus' 4th book, "belief in the spirit" is an understanding of the Scythians. This understanding is adopted mainly by nomadic communities (Tarhan, 1970a, p. 153-155). It is understood that they create "good spirits" and "evil spirits" in their minds in some events that they cannot make sense of in nature, as they are in constant struggle with nature. Another vital piece of information given by Herodotus is the effects of Shamanism in the Scythian religion. Herodotus also mentions the existence of shamans, who are primarily described as sorcerers and magicians, and who have extraordinary characteristics (Pamir, 2003, p. 161-164). Most researchers agree that Shamanism was not a religion for them; but it was an important step in reaching religion. It can be said that this shamanistic belief has taken the place of religion in some areas, specifically in the Ural-Altay region

The belief in the "Tengri" and the respect for him is the first thing that appears in the Scythians and the steppe tribes. To show this respect, they sacrificed various animals and performed ostentatious sacrifice ceremonies (Gumilev, 2007, pp. 98-101). The information conveyed by the sources to the present day is that the most sacrificed animal is the horse, and the pig is not sacrificed. It is also reported that the sacrificial was presented to God with prayers and killed by strangulation, and then they cooked the meat by flaying the sacrificial. Scythian rulers also made an excellent fire for themselves from time to time, and a horse was offered as a sacrifice to this fire. Like the horse sacrificed to God, prayers were also sacrificed in the fire burned by the ruler (Herodotus, 2002, pp. 67-68). In fact, according to the color of this great fire, some ideas about how the year would pass were reached. If a green flame reaches up, fertility and abundance; If it is a yellow flame, it is considered as a disease, and white color as a sign of famine (Genç, 1997, pp. 48-55). There are also some rituals in burial and burial processes. The Scythians, who paid great attention to these burial ceremonies, used to build their graves called "kurgan" in the form of piles on the highest places of the mountains or the slopes. Kurgan means "protecting the grave" - "shelter," and it was learned through the sources that the horse was sacrificed during the construction of the kurgan (Belli, 2002, p. 928-931). While describing the burial ceremonies of the Scythian rulers, Herodotus mentions the existence of a region called Gerrhi, which is 30 days away from the end of the Boristen River, that is, where the river reaches the sea, as the burial place of the rulers. According to him, Gerrhi is the longest-range area under his authority. Herodotus also stated that the Scythians mourned after the deceased rulers, and during this mourning, they scratched and cut some parts of their bodies and their hands; He also states that they plucked their hair, tore their noses, and stabbed arrows in their hands. After completing this mourning ritual, the Scythians ensured the implementation of the same practices by circulating the funeral of the ruler tribe to tribe. When one of the people dies, the same process is carried 40 days, after which the body is buried. While the monarch was being buried, they would also bury the woman who was his life partner, the drinker, the cook, the messenger, and the soldier. Valuable items and gold vessels were also placed in the grave (Jettmar, 1967, pp. 78-81). Of course, all of these actions are important because they show us that life after death is believed in. The Scythians would return to this tomb called kurgan 365 days after the ruler's burial, and

this time they would kill and mummify the best 50 servants and 50 horses of the ruler. It is understood that the mummies of horses with iron stakes were hung on the wooden molds prepared earlier. This stake was also placed on the horses bypassing all the spines of the servants (Herodotos, 2002, p. 60). The fact that the horse was kept in a separate place after the departing ruler and hero, buried in a separate place, is one of the most significant indicators that even the need for him in the afterlife is considered.

One of the main reasons the Scythian horse takes such a place in their epics and legends is the struggle with the enemy. The horse is told so intensely because of the thought of the horse as the most helpful being next to the hero. Because the horses of these heroes are always better, stronger, and prepared for such struggles (Roux, 2011, pp. 67-71). In these narratives, it is also told how the horse reared in front of the enemy and how it showed power. In fact, when the hero was injured, the horse drove him away from that area and took care of him. Lipets gives some information about the Scythian horse. He said that the Scythian horse resorted to some tricks and that these tricks were taught by his cavalry (Sertkaya, 1995, pp. 91-95). In these mythological stories, the horse would survive all kinds of challenging conditions, deceive the enemy with its speed and practicality, attack the enemy again by appearing as if he was defeated. This war strategy, which the Scythians defeated by encircling the enemy, is directly related to the high maneuverability of the horse. Especially among the Altai Turks, it is even said that the horse sometimes lies to save itself and its hero, apart from the trick (Francfort, 2008, pp. 38-40). This tactic, which is to distract the enemy by pretending to die to gain time, has always been successful in the stories. Again in myths, a flying feature of horses is mentioned; sometimes, it was considered a bird. Especially the East Turkestan region is famous for its flying horse legends. There are many tales about the horse's feet not touching the ground. If a person wants to ride a horse, he must fly, and only then can he reach it.

Results and Discussion

The Scythians, who appeared on the stage of history approximately in the 8th century BC and continued their dominance from this date until the 3rd century AD, continued their existence with the understanding and lifestyle of the "equestrian tribe" in a wide area stretching from the Great Wall of China in the east to the Danube River in the west. The information we obtained from written sources and archaeological materials about Scythian culture, political life, military structure, religious beliefs, myths, customs, and traditions makes it possible to make comments on behalf of this community. We know that they were in contact with different tribes, and at the same time, they were in the struggle, as they spread over a vast area and formed a place of dominance here. Of course, while making some inferences and comments about them, the works of art that make us think that they were gifts to us have also been a beneficial source in this regard.

The domestication of the horse by the Scythians and bringing it to human life was considered an important development in the history of civilization. The Scythians became an essential factor in the formation and development of the Central Asian steppe culture and the use of horses in every sense, creating the "equestrian nomad" culture in this geography. The Scythian horse was also instrumental in the meeting and mingling societies that live unaware of each other and, naturally, the spread of cultural exchange. The designs developed around the horse figure, which is widely used in epics and legends that form the essence of Central Asian Turkish folk literature, formed the basis of cultural richness. The Scythian horse was the best friend of its hero-owner. This being saved him from all evils, an indispensable helper with his courageous and human characteristics, and had become integrated with the Scythian people over time. The horse had played a role in the development and growth of the Turkish presence throughout history. The horse, which enabled the nomadic people to rise

economically and politically, became indispensable for war and politics in Scythian society. Since the horse gave the Scythian warrior the ability to retreat quickly and attack at the same speed when the time came, it enabled them to defeat the stronger armies. In fact, this tactic and strategy, which the horse captured, became an accepted understanding in the post-Scythian Turkish communities. In religious ceremonies, the horse has always been seen as the most important sacrificial animal offered to the gods. Horse meat has been the meat of choice in religious ceremonies. In fact, horses were sacrificed to the ancestors in May every year, since this community, which had a belief in the hereafter, believed in the eternity of souls. In the Scythians, the horse was the most important sacrificed animal on which holiness was attributed. The deceased statesman or hero was buried with his horses decorated with gold and silver, which he valued very much, his precious belongings, and even graves where only horses were buried were built. A horse; With its strength, magnificence, speed, patience, and humanitarian aspects, had a very important place in the lives of Scythians and many other steppe Turkish tribes. Meanwhile, the horse, which has a special place in tales and legends, is understood from the excavations and researches that it was actively used in marriage, sacrifice, and funeral ceremonies.

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Journal of Social Sciences and Education

A Theoretical Difference between Leadership and Management

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ABSTRACT

Research Article

The concept of “leadership” and “management” is one area that has gained a lot attention in the management literature. This study aims at clearly examining the differences between leadership and management. Kotterman (2006) stated that, it is difficult to assert the differences that exist between two concepts because they are used interchangeably and sometimes create confusion. After existing literatures have been reviewed, the results found were that leadership and management are two distinct concepts even though they have similarities in their line of duties which involve working with people to achieve organizational goals. Management processes involve planning, budgeting, organizing workers to achieve a goal. Leadership on the other hand is concerned with setting direction, inspiring people, developing strategies to achieve a goal. There is the need for both strong leadership and management to work together to achieve the optimum performance of an organization.

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Introduction

The arguments on the concepts of leadership and management in institutions have been in existence for decades and experts in the field have noticed that the underlying processes in both leadership and management have not significantly changed in recent years. The dynamics of the globalization of economies however, have made them become much more complex in relation to the 21st century organizational activities. Leaders and managers in today's knowledge-based global economy therefore must have the necessary skills and knowledge to achieve the objectives of an organization (Dike, 2015). Leadership and management are two important concepts that are keen for providing good organizational services. Even though the two may be similar in some perspective, their capabilities, views and practices are different. It is very imperative to determine the differences that exist between the two concepts, both of which are considered important. Leadership and management eventhough are usually used interchangeably, but they are two different procedures which complement eachother. There is the need for both strong leadership and management to work together to achieve the optimum performance of an organization in today's dynamic workplace (Bârgău,2015).

Leadership and management have several connections in relation to their differences. Bennis and Nanus (2007) stated that, the definition of leadership include the leader's ability in social influence and his effort in setting a goal, whiles management focuses on processes involved in achieving those organizational goals. Leaders take the responsibility of having a vision of what is achievable in an organization and then convey it to workers in order to carve out processes for achieving the set vision. Their efforts also include motivating workers as well as negotiating for the necessary resources in achieving their target. Managers on the other hand make sure the available limited resources are utilized well to get the best results. Some may think that every manger is a leader but this is not the case because some managers do not exhibit leadership skills and likewise some leaders also lead in an organization without managerial position. This has created a continuous theoretical confusion on the differences between leadership and management. Some scholars are of the view that leadership and management do relate but they are not synonymous to each other. Others to some extent even view them as two opposite concepts such that a strong leader cannot function as a good manager and vice versa (Wajdi, 2017). While both concepts may have some similarities in the sense that they both guide other in getting things done, there are some major differences. Managers are concerned with the smooth functioning of an organization whiles leaders innovate long term vision and ideas.

Leadership has seen a continuous rise in gaining attention as a subject of interest among several leadership theorists in recent times. In view of this attention, many different theoretical approaches in relation to leadership have diffused in leadership literature at the same time (Stogdill, 1974). It is on this background that this study seeks to find the differences between leadership and management as well as their relationship. The findings are expected to add value to the existing management and leadership literature due to under researched nature of the topic.

Leadership

Leadership is an important driving element in setting and achieving vision of an organization. It is defined in simplest terms as "influence" by John Maxwell (Maxwell, 1998). Its definition in a more detailed explanation is "a behaviour; a style; a skill; a process; a responsibility; an experience; a function of management; a position of authority; an influencing relationship; a characteristic; and an ability" (Northouse, 2007). In expanding this

definition, leadership is the ability of an individual to influence others in achieving desired results.

Peter Drucker explained a leader to be a person with followers (Drucker, 1999). A Leader outlines the direction to be followed for his followers, helps them in seeing the future, motivates and inspires in achieving their goals. The influence of leadership is very vital to the extent that without leadership, group of individuals often results into conflicts and arguments because they all have different perspective in providing solutions in organizations (Wajdi, 2017). Even though leadership has been defined from different perspectives, the common definitions focus on two aspects which are; the act of influencing people for desired results, and development of vision. Leaders concentrate on motivating and inspiring their followers (Kotter, 1990).

According to Capowski (1994), Leaders should possess certain important qualities like “visionary, integrity, toughness; decisive; trust, commitment, selflessness, creativity; risk taking, toughness, and communication ability”. Furthermore, research findings have shown that qualities such as “confidence, service mentality, good coaching skills, reliability, expertise, responsibility, good listening skills, being visionary, realistic, good sense of priorities, honesty, willingness to share, strong self-esteem, technical or contextual, and recognition” determine the effectiveness of a leader (Bennis and Nanus, 1997). In other words effective leadership is dependent on these characteristics and attitudes.

Warren Bennis (2009) mentioned that “all leaders have four essential competencies: they are able to engage others by creating shared meaning; they have a vision, and they can persuade others to make that vision their own”. He also added that “all authentic leaders have a distinctive voice-a purpose, self-confidence, and all true leaders have integrity-a strong moral compass”. Furthermore, “leadership is always about character. They have competence-or adaptive capacity”. This, in Warren Bennis view, “is what allows leaders to respond quickly and intelligently to relentless change” in organizations (cited from Dike, 2015).

Management

Management is fairly a new area of study as compared to leadership. As industrial revolution took place in the 19th century, complex organizations also grew and therefore necessitated the need to regulate workers in organizations. This phenomenon resulted in manager at work places to guide and reduce confusions among workers (Kotterman, 2006). The processing of using administrative or supervisory position to direct group of individuals in an organization is management (Katz, 1955). Katz further explained the responsibilities of management to involve focusing on a given task, training workers to develop their potentials, solving misunderstandings and conflicts among workers through work ethics and disciplinary codes (Katz, 1995). According to Kotter (2001), management is an activity which involves planning, organizing, coordinating, budgeting and monitoring people or organization. In another terms, Northouse defined management as using efficient resources to achieve desired goals (Northouse, 2007).

Răducan asserted that managers have their roles and activities stipulated in the functions of management. They organize and coordinate activities, plan, direct, monitor, create the necessary and conducive environment for employee to increase their performance and efficiency, they encourage good communication among workers, the make sure there is a good relationship between employees and customers etc. (Răducan & Răducan, 2014).

From the above definitions, management could be summarized as using resources and the help of others to achieve institutional or organizational goals.

Wajdi outlined certain factors that are important for the establishment of good management. They include the following:

- The selection of management and other team members should be based on capabilities

- managers must command the respect of their subordinates and other staff members
- Managers must have clear objectives of the organization and also as well as possessing the needed skills to achieving the objectives

Research has shown that, technical, human and conceptual are three unique skills that determine the effectiveness of a manager. The technical skill shows ones capabilities in a certain type of work. In other words, it demonstrates the expertise of an individual in a given task. Human skill on the hand refers how an individual relates to others in a workplace. It includes the ability to understand, communicate, tolerate, and assist other workers. Conceptual skill includes the ability to visualize a task and provide the necessary ideas to solving it. That is the ability to provide alternative ideas in an organization (Katz, 1955).

Theodore Roosevelt gave a perfect account on the difference between a leader and a boss, that, "The leader leads and the boss drives." This statement is the more reason why leaders earn the respect and followership of their members willingly. Leadership is not dependent on office and power but rather the ability to inspire behaviours and actions. Management on the other is about organizing and directing people to achieve the goals of an organization. The manager performs basic management functions listed below (Gradinarova, 2021);

- Selection of goals and setting goals.
- Planning people's activities in the organization
- Organizing people for successful implementation of activities
- Control and evaluation of their work.

Relationship between Leadership and Management

In spite of leadership and management being similar in certain ways, there are however significant differences between them. Both leaders and managers may have similar roles of influencing people to complete a task through the establishment of direction, allocation of resources and motivating them as well. Managers, however, are involved with planning and budgeting whereas leader set the direction to achieving a goal. Whiles leaders seek to establish new goals and position organization towards that, managers rather have short term purpose, sustain order, assemble resources, and maintain work. Managers focus on controlling and solving problems while leaders inspire and motivate followers (Kotterman, 2006).

Furthermore, the distinction between management and leadership comes from the source of their goals. Managers' goals arise out of necessities whereas leaders' goals come from attitude. The idea behind this conceptual framework is that leaders focus on inspiring people to be innovative in dealing with issues whiles managers concentrate on running the day to day activities of an organization by directing employees on what do be done. Leaders' innovations could be hindered by lack of order which remains one of the focuses of managers. Whiles managers try to avoid risks; leaders on the other hand take risks and work around them to achieve their goals (Zaleznik, 2004).

Due to the difference in literature concerning the main skills of leadership and management, Kotter presented a conceptual framework to outline the main differences between management and leadership concepts. His concept was based on the background that some researchers thought of management processes and leadership activities are in opposite direction. To lay those arguments to rest, he strongly argued that leadership goal is to encourage change and also promote flexibility in an organization whiles management is focused on maintaining order. He stated that leader is "creative, inspiring, flexible, courageous and independent whereas manager is authoritative, consulting, stabilizing, analytical and deliberate" (Kotter, 1990).

Table 1. *Leadership versus Management Functions*

	Leadership	Management
Vision setting	<ul style="list-style-type: none"> • Sets the direction and develops the vision • Develops strategies to achieve the visions 	<ul style="list-style-type: none"> • Plans and budgets, • Determines the working plans, • assign resources
Human development	<ul style="list-style-type: none"> • Align followers • Communicate the vision and direction • determines team and coalition creation 	<ul style="list-style-type: none"> • Organizing and staffing • Maintain structure • Delegate responsibilities • Delegate authorities
Execution	<ul style="list-style-type: none"> • Motivates and inspires • Energizes workers to overcome impediments • Satisfy human needs 	<ul style="list-style-type: none"> • Controls procedures • Identify and solves problems • Monitors results
Outcomes	<ul style="list-style-type: none"> • Promotes importance and dramatic changes 	<ul style="list-style-type: none"> • Establish order and consistency

Source: (Ali, 2013)

The table above gives us a clear view of how leadership and management relate and their key differences. In spite of the vast differences that exist between leadership and management, people like Gardener (1990) still believed that the role of a leader and manager at a workplace are not distinct as perceived by (Kotter, 1990). Lots of concepts have been developed to illustrate the differences in roles of a leader and a manager, but Bass concluded that, several studies conducted on leadership and management indicated that sometimes managers lead and leaders manage at times (Bass, 1990 cited in Kotterman, 2006).

Kotterman (2006) stated that, there is a general acknowledgement of the theoretical difference in the functions of leadership and management but no general acceptance of what functional differences are in practice. Gordon and Yukl (2004) pointed out the misconceptions on leadership and management being mutually exclusive when in fact is complement of one another. For this reason, Yukl (1989) preferred the usage of the term “managerial leadership” in order not to separate the two. Zaleznik (1998) although acknowledged the functions of leadership and management as complementary, however, asserted that they are definitely different (cited from Kotterman, 2006). When management is focusing on processes, leadership is dealing with change. Management in nutshell is tactical dealing with short term goals and leadership involves strategies on long term goals (Kotterman, 2006). Algahtani in his research concluded that, “While management and leadership share similar roles, it is important to make a distinction between those two functions. The primary mission of both leaders and managers is to control and influence other people”. He stated that, the method in achieving organizational goals is the most significant difference between leadership and management. “Managers exercise their control through formal power, but leaders use their vision, and by inspiration, motivation to align their followers”(Algahtani, 2014).

Methodology

This study is conducted by reviewing existing literature on leadership and management and therefore is descriptive and qualitative in type. Related articles and books have been examined and the results found are expected to add value to the existing literature.

Results and Discussions

As it seen in the study, there is enough evidence on the differences that exist between leadership and management despite the similarities between them. Both leadership and management are very keen in an organizational performance. Management, however involves the act of planning, budgeting, controlling, and organizing (Wajdi, 2017).

In asserting the differences and similarities between leadership and management, it is very imperative to establish their differences in terms of their characteristics. This line of difference is evident in the work of Kotter (2001), who mentioned that, a manager has the mind, intelligence and perseverance in dealing with tasks while a leader possess the soul, devotion and is innovative. Kotter (1990) mentioned that a leader is “creative, inspiring, flexible, courageous, and independent whereas manager is authoritative, consulting, stabilizing, analytical and deliberate”.

Furthermore he argued that leadership goal is to encourage change and flexibility while a manager maintains order and security. Zaleznik (1998) justified the definite distinctions in the functions of leaders and managers even though he accepted their functions to be similar. Finally Kotterman (2006) asserted that, management focuses on short term objectives but leadership looks at long term goals and develop strategies to achieve them.

This study has evaluated literatures dealing with the relationship between leadership and management and has concluded on the following;

Leadership and management roles are very important in the performance of every organization. Good leadership combined with strong management help in the attainment of the optimum performance of an organization. Leaders need to adjust to new challenges in an organization in today's dynamic and competitive workplace, develop strategies to put the organization at a competitive advantage in the market. Likewise, managers need to maintain order and allocate resources in the best manner to ensure increase in performance of employees and the organization at large. Strong leadership coupled with weak management is a recipe for poor performance in organization and therefore, it is very important for every to develop the capacities of both leadership and management. It is always difficult to have one person serving in the capacity of a good and inspiring leader and a strong manager at the same time as mentioned by (Kotterman, 2006).

An organization's effectiveness improves when it understands the fundamental differences between them. Leadership and management have similarities and complement each other in terms of their roles in an organization. However, their differences are apparent. “Leadership is about seeking constructive change and management is about establishing order” (Northouse, 2015). Since managers are sometimes recognized as leaders, it is my recommendation that managers are encouraged to acquire certain leadership skills as was found by (Gradinarova, 2021). In spite of the apparent differences between them, it is also recommended that both leadership and management roles are used relatedly.

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An Alternative Way in the Parent-Child Relationship: Mindful Parenting

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ABSTRACT

Review Article

It is known that the relationship established between parent and child will have an impact on the mental health of both the individual and the society. Many information, ways and methods can be followed to ensure that the relationship in question is healthy. Mindfulness-based studies, which we frequently encounter today, find a place in the parent-child relationship. In this study, the aim is to discuss the concept of "mindful parenting", which has not been widely studied in the national literature yet. In this way, it would be beneficial to state that there can be an alternative way in parent-child relationship. By benefiting from the studies on this subject, the concept has been dealt with theoretically and practically and presented in a review. It is thought that the introduction of the concept will contribute to the studies on conscious-mindful parenting in our country. Within the scope of the study, respectively; the definition of the concept of mindful parenting, what it is based on, its sub-dimensions, the measurability and evaluation of mindful parenting, its reflections on parents and children are discussed. At the last stage of the study, suggestions for researchers and practitioners were given along with the studies in our country.

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Introduction

Parenting, which is one of the areas of responsibility in adulthood; In addition to its happiness and joyful aspects, it can also contain disappointments, worries and failures (Bornstein, 2002). These negative experiences and emotions can cause the parents to experience stress (Crnic & Greenberg, 1990).

This process, called parenting stress, appears in the physical and mental reactions of the parents in the face of the duties and responsibilities that come with having a child, and it puts the parents under pressure and forces them (Deater-Deckard, 1998; Kaner, Bayraklı, & Güzeller, 2011). Considering that the family is a system in which the parent-child relationship is established and maintained; It is possible to predict that these feelings and situations experienced by the parent will affect not only the parent but also the entire system. Parenting stress; It causes negative parental behaviors such as hostility, controlling (Leinonen, Solantaus & Punamäki, 2003), being punishing (Vostanis et al., 2006). It can be said that mothers who spend more time with their children experience parenting stress more intensely. The process is stressful and tense in relation to anxiety since pregnancy (Duncan & Bardacke, 2010), anxiety experienced during breastfeeding in the first postpartum period, sleep patterns that are different from normal, and the mother's time for herself (Perez-Blasco, Viguer & Rodrigo, 2013) may become. Although the mentioned studies are conducted on mothers, parenting is a situation involving the father, and therefore it can be predicted that fathers also experience similar stress.

Negative parental attitudes and behaviors may negatively affect the child's physical and mental health and may lead to the child's anxiety and/or rejection of the parent (Bögels & Brechman-Toussaint 2006).

Positive parental behaviors, in contrast to negative parental behaviors, contribute to the development of the child's skills such as emotion regulation and empathy (Davidov & Grusec, 2006). It has been revealed that parental sensitivity and compassion among positive parental behaviors may be related to mindful parenting (Geurtzen et al., 2015).

According to Flavell (1976), the concept of mindfulness, which has its origins in Buddhism, consists of two elements: monitoring and regulation (as cited in Akın, Abacı & Çetin, 2007) and includes controlling attention by being aware of the now. Describes a mental process (Hanh, 1976; Teasdale, Segal & Williams, 1995). Conscious-awareness, which includes attitudes and qualities such as non-judgment, initial spirit, acceptance, staying in the moment, letting go, patience and compassion, is developed through various exercises and practices (Siegel, 2010).

The reflections of mindfulness in parenting have been with the concept of “mindful parenting”. In this context, the main purpose of the research is; It is an examination of the concept of mindful parenting. Research on the definition of the concept, its theoretical basis, dimensions, evaluation, and its effects on parents and children are discussed.

Methodology

In this study, which was prepared as a review; In line with the stated purpose, first of all, general information on the concept of mindfulness is given, then mindful parenting, the foundations of mindful parenting, sub-dimensions of the concept, how mindful parenting is evaluated and its effects on the parent-child relationship are discussed based on international literature taken. Since it is focused around a certain concept, it can be said that the study is a thematic review (Herdman, 2006).

Mindful Parenting

Mindful parenting means that parents act with an understanding of the here and now, avoiding especially negative judgments and evaluations, while also being consciously paying special attention to their child and their own parenting (Kabat-Zinn & Kabat-Zinn 1997; McCaffrey, Reitman & Black, 2017). Mindful parenting can be expressed as an alternative form of parent-child relationship (Bögels & Restifo, 2014). Parenthood; While it can be a process in which joy, pride, love, satisfaction and many other positive emotions are experienced, it can also be a situation that can cause stress, anxiety and burnout. When the resources that keep the individual strong begin to decrease; restlessness, physical and mental fatigue may occur (Belsky, 1984), and this situation may become undesirable by the parent. Mindful parenting helps parents to approach their parenting one step more healthy (Bögels & Restifo, 2014).

Including mindfulness elements in the parent-child relationship and working on them helps to meet the needs of the child as well as providing the parent's unconditional self-acceptance (Duncan, Coatsworth & Greenberg, 2009). It can be said that parents who adopt and practice mindful parenting have a more accepting, emotional exchange and harmony, sensitive and compassionate relationship with their children (Coatsworth et al., 2018). Since the importance of trust, compassion, sensitivity and emotional sharing in the parent-child relationship cannot be denied, and since mindful parenting includes these features, it can be said that it actually has functional effects for both the parent and the child. Mindful parenting is one of the recommended ways for parent-child relationship in establishing a safe and healthy bond (Siegel & Hartzell, 2003). Establishing a strong relationship of trust and sharing sincerely allows the parents to get away from their worries and relax (Bazzano et al., 2013; Bögels, Hellemans, Van Deursen, Römer, Van der Meulen, 2013; Haydicky, Shecter, Wiener & Ducharme, 2015), while at the same time, the child's positive attitude is positive. It also facilitates the experience of emotions (Bögels, Hoogstad, Van Dun, de Schutter & Restifo, 2008; Haydicky et al., 2015; Neece, 2014; Singh et al., 2007; Van der Oord, Bögels & Peijnenburg, 2012; Van de Weijer- Bergsma, Formsma Bruin & Bögels, 2012).

The Basics of Mindful Parenting

Mindfulness studies have their origins in Buddhist practices dating back centuries (Goldstein, 2002). According to Kabat-Zinn's (2003), mindfulness is actually a capacity that exists in every human being and can be developed. This capacity is found in everyone, but it gets smaller over time unless it is used, but it can be developed with various practices. With mindfulness, the individual realizes that there can be a change with a new experience in the next moment to be lived, and while focusing only on what is happening at the moment, he manages to avoid avoidance and carelessness from the present (Goldstein, 2002; Kabat-Zinn, 2003).

Individuals automate their behaviors, thoughts and evaluations along with their experiences (Bargh & Chartrand, 1999). It may not be possible to fully understand what is happening or not for the individual who acts without being aware of the fact that flexibility, openness to innovations can be viewed from a different perspective with automation. Considering that this situation may also be reflected in the interactions in the parent-child relationship; It would be beneficial for the parents to have a holistic view while evaluating their current parenting experiences, to realize the needs of the child and to radically change their awareness of their parenting (Duncan, Coatsworth & Greenberg, 2009). If the parent does not observe and pay attention to the needs, desires and feelings of the child, that is, if they do not have a child-oriented approach; It can be said that it is trying to take full control of the child.

A mindful parent will be able to recognize and accept the child's needs by increasing the level of mindfulness through various practices, and the established parent-child relationship

will have a more positive quality (Duncan, Coatsworth & Greenberg, 2009). Mindful parenting; It is structured on the view of how these daily mindfulness activities can be carried out conveniently and easily in parenting (Kabat-Zinn & Kabat-Zinn, 1997). The concept has a quality consisting of five dimensions for the evaluation and development of the relationship between the parent and the child (Duncan, Coatsworth & Greenberg, 2009).

The Five Dimensions of Mindful Parenting

Mindful parenting, a new concept in the parent-child relationship; It includes five dimensions: (a) listening with full attention, (b) accepting yourself and the child without judgment, (c) emotional awareness of yourself and the child, (d) self-regulation in parenting, and (e) compassion for yourself and the child (Duncan, 2008). Coatsworth & Greenberg, 2009):

(a) *Listening with full attention.* The fact that the parent is physically in the same environment with the child, being right next to him may not show that he really listens to the child. He may be engaged in a different action now and there, and his attention may be divided. The child can understand that he is really being listened to when the parent directs his full attention to him. Listening with full attention; It helps to understand and meet the physical and spiritual needs of the child by enabling to hear what is not said in what is said. In this way, mindful parents become sensitive to both the content of their children's speech and their children's tone of voice, facial expressions and body language; they can also use these clues effectively to successfully identify their children's needs and wants. Protecting the child from dangers from the first stages of life, encouraging the child to share, providing facilitation in conflict resolution, etc. From all angles, it is a very important dimension to listen with full attention, to say the right word.

(b) *Accept yourself and your child without judgment.* Parents convey some of the characteristics and competencies that are valid and unrealistic for the child to their children through their own actions and verbal expressions in a way that reflects what they want (Goodnow, 1985). In mindful parenting, on the contrary, the parent accepts both himself and his child without judgment. Of course, the expression of acceptance here does not mean that every behavior, thought and attitude will be approved. When necessary, parents take some initiatives for discipline and guidance. Acknowledging the situation by being clearly aware of what is going on also means accepting that the parent-child relationship will be difficult from time to time and conflicts may arise.

(c) *Emotional awareness of self and child.* The positive and negative emotions experienced by the parents affect their behavior and interaction with their child (Dix, 1991). In this process, focusing on what emotions he is experiencing, as well as focusing and realizing the emotions her child is experiencing, forms the basis of mindful parenting. Thanks to the high level of emotional awareness, the parent can realize the negative feelings that may be directed towards the child or come from the child and make effective choices. Emotional awareness is very important as a feature that will support introspection and tolerance.

(d) *Self-regulation in parenting.* It does not mean that the parent does not prevent or ignore negative thoughts, feelings and behaviors, it means that when faced with any negativity, he stops and thinks, gives himself time and makes choices with awareness. This situation emerges as a necessity in mindful parenting. Thanks to this aspect of mindful parenting, parents also gain skills such as teaching their children how to make sense of, express and share their emotions (Gottman, Katz & Hooven, 1997).

(e) *Compassion for self and child.* Considering that parenting is a role that can be easily judged by both the parent and others, there is no need for compassion. Parents who can sometimes describe themselves as inadequate, unsuccessful, incompetent parents or whose parenting is negatively evaluated by their environment can have a softer, more flexible and more forgiving perspective about their own parenting efforts thanks to this feature. While self-

compassion in parenting provides avoidance of self-blame when parenting goals are not achieved; It also helps to protect from these stress factors. By preventing parents from criticizing themselves and their children ruthlessly, focusing on the process and their efforts rather than the result, they can be aware of these and gain more acceptance of themselves and their children. It is believed that self-compassion will bring compassion to others.

Evaluation of Mindful Parenting

Regarding mindful parenting, Duncan (2007) developed the "Interpersonal Mindfulness in Parenting Scale". The developed scale consists of 10 items and 3 sub-dimensions (awareness and attention centered on the present moment, non-judgment, unresponsiveness).

Jones et al. (2014) "Bangor Mindful Parenting Scale", which is a 4-point Likert type developed to measure the level of mindful parenting, consists of 15 items and 5 sub-dimensions. The sub-dimensions in question are; These are "acting with awareness", "non-reactive", "non-judgmental", "observing" and "defining". The Cronbach alpha reliability coefficient of the scale was found to be .79 for mothers and .78 for fathers. It was adapted to Turkish culture by Türsel (2019), and data were collected from parents of children with Pervasive Developmental Disorder within the scope of the study. It was concluded that the scale, which has 13 items and one sub-dimension in its adapted version, is Cronbach's alpha.74.

"Mindfulness In Parenting Questionnaire (MIPQ)" was developed by McCaffrey, Reitman, and Black (2017) as another measurement tool for mindful parenting, and the scale was adapted to Turkish culture by Gördesli et al. (2018) carried out by The scale, which allows to determine the conscious-aware parenting levels of mothers and fathers with children between the ages of 2-16, consists of two sub-dimensions: "parental self-efficacy" and "being present with the child".

The Effects of Being a Mindful Parent on the Parent-Child Relationship

In the literature, there are studies showing that mindfulness in parenting is an important determinant of the quality of parent-child interaction and positive results are obtained (Coatsworth, Duncan, Greenberg, & Nix, 2010, Coatsworth et al., 2018; Duncan, Coatsworth & Greenberg, 2009; McCaffrey, Reitman & Black, 2017; Medeiros, Gouveia, Canavarro & Moreira, 2016).

In their research on mothers and children up to 18 months after birth, Potharst et al. (2017) mindful parenting education in reducing stress and mother's hostility towards the baby; it has also shown to be effective in increasing self-compassion, well-being, sensitivity, trust, and love. It can be said that conscious-aware parenting skills may be a factor in reducing parental stress of mothers with children between the ages of 3-6 and with different education levels (Kumalasari & Fourianalisyawati, 2020).

Studies on children and adolescents and their parents reveal that mindfulness in parenting is an important determinant of the quality of parent-child interaction and positive results are obtained (Coatsworth, Duncan, Greenberg, & Nix, 2010, 2018; Duncan, Coatsworth & Greenberg, 2008). 2009; McCaffrey, Reitman & Black, 2017; Medeiros, Gouveia, Canavarro, & Moreira 2016). In their study on mothers with higher conscious parenting skills and their adolescent children, Lippold et al. (2015) accepted the new needs that emerged during adolescence; They found that mindful mothers were more adaptable, and accordingly, adolescents saw their mothers less overly controlling.

Again, in a study conducted with adolescents and their parents, the relationship between emotional availability to parents and mindful parenting was examined, and it was revealed that both variables were related to each other and contributed positively to adolescent subjective well-being (Benton, Coatsworth & Biringen, 2019).

The results of 6 articles investigating the effects of mindful parenting programs on children, in which parents of children without any clinical diagnosis and showing normal development participate; It has been found that mindful parenting is effective but its effect on children's psychosocial functioning is limited (Kil & Antanocci, 2020).

When the relationship between parenting stress and mindful parenting is examined in the study conducted on parents of children with attention deficit and hyperactivity disorder diagnosed and aged 5-12; It has been shown that as the level of mindful parenting increases, parenting stress decreases (Elgendy, El Malky & Ebrahim, 2020).

Conscious Awareness-Based Positive Support Program applied to mothers of children with Autism Spectrum Disorder was found to be effective in increasing mothers' mindful parenting levels (Singh et al., 2020).

In a study conducted with overweight and normal weight child-adolescents and their mothers, it was found that mothers with overweight children were more critical of their parenting skills and perceived their children's overweight as their own failure (Gouveia, Canavarro & Moreira 2020). In the same study, it was stated that mothers with overweight children were less sensitive to their children and had a low awareness of their children's emotions. The importance of parents' recognizing the child's emotion, being aware of it and reacting accordingly on emotional eating/nutrition has been demonstrated.

Duncan, Coatsworth, and Greenberg (2009) stated that after parental behaviors supported by mindful parenting practices, the parents' concerns and accusations against themselves decreased and their unrealistic expectations for the child decreased. Considering the studies examining mindful parenting and various variables together, it is concluded that stress and depression decrease as the level of mindful parenting increases in terms of parenting stress and psychopathology (Beer, Ward & Moar, 2013; de Bruin et al., 2014). It can be said that the psychological well-being of mothers will also increase by increasing mindful parenting skills (Susanti, 2017).

Result and Discussion

In this study, which examines the concept of mindful parenting, its theoretical background, dimensions, evaluation and its effect on parents and children, it is concluded that the concept of mindful parenting can be an alternative way in today's parent-child relationship.

It is believed that mindful parenting will facilitate the resolution of conflicts in the parent-child relationship by showing care and attention to the child, supporting the positive aspects of the child. Being a mindful parent appears to be a useful attitude in order for the parent to be actively involved in the child's life and at the same time to overcome the difficulties experienced in the parenting process.

When the studies in the literature are examined; It can be said that there is a mindful basis in a current concept and theoretical infrastructure of mindful parenting. The concept consists of 5 dimensions: listening attentively, accepting yourself and the child without judgment, emotional awareness of yourself and the child, self-regulation in parenting, and compassion for yourself and the child. With the developed scales, the level of conscious-aware parenting can be measured for both parents.

It can be said that the effects of mindful parenting on parents and children are positive, but more research is needed. For example, in a study conducted with mothers in the postpartum period, 94.5% of the mothers who participated in the study stated that they believed that a mindful parenting intervention would be beneficial in the postpartum period (Fernandes, Canavarro & Moreira 2020).

In the studies, data were obtained by mostly going through the mother-child interaction, and the applications were mostly made on mothers and their children. However, it is known

that the father also plays a role in the child's physical, cognitive, social and emotional development (Day & Lamb, 2004). It has been revealed that the active participation and awareness of the father has a significant effect on family and life satisfaction (Ljubetic & Ercegovic, 2019). In the context of father-child interaction, fathers spend a long time with their children in social activities such as games (Pekel-Uludađlı, 2017). In this process, it is thought that all the attention directed to the child, accepting the actions, feelings and thoughts of the child without judgment, the father's compassion and emotional awareness of both himself and his child, and the father's self-regulation skills will strengthen the relationship between the child and the child.

A conclusion drawn from behavioral intervention programs for parents; It is about how they can effectively manage their children's behavior without focusing on the mother's stress (Yu et al., 2019). If the mother who learns effective behavior management cannot do this, she may feel under obligations and burdens. In this case, programs that increase mindful parenting skills can be prepared by considering the needs of not only the child but also the parent. In mindful parenting programs, parents learn how to care for both themselves and their children more effectively (Bögels & Restifo 2014; Hwang & Kearney 2015).

In addition to the studies carried out abroad recently, there are studies in Turkey, albeit a small number. The studies in question included an intervention program (Işık, 2020), were conducted on parents with a child diagnosed with pervasive developmental disorder (Türsel, 2019), and examined the mediating role of parental mindfulness in the relationship between mothers' perceived rejection from their mothers and their level of well-being (Arıcı-Özcan, Yakut & Islamoglu, 2019) can be said. As a result, the mindful of the parent; It is a parenting style that supports the needs of the parent and helps him/her to cope with the problems, at the same time, it is a form of parenting that affects the healthy development of the child, especially the positive reactions of the child, to clarify the boundaries in order to protect the child from possible harmful situations, and to establish positive and qualified relations between the parent and the child. Smith & Dishion, 2013).

Recommendations

It is thought that the preparation of programs to increase mindful parenting skills will be effective and beneficial in order to prevent mental disorders such as intense stress, anxiety and depression experienced in the early stages of parenthood and to strengthen the parent-child relationship. Parenting includes not only mothers but also fathers, considering this situation, inclusion of fathers as much as possible in future studies may enable the detection of new results. In future research, it is thought that by organizing qualitative and quantitative research on mindful parenting in Turkey with parent and child participation, in-depth information about the concept and by making the parent-child relationship more functional with intervention programs that can be developed, first the family system and then the society can be beneficial.

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Divorce, Loss and Grief: An Overview of Their Effect on Children and Adolescents and Theoretical Framework

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ABSTRACT

During the marriage process, parents play a very important role for their children's mental health, social and emotional development. The development of children who grow up in a peaceful environment with their parents and do not experience parental loss is healthy. However, frequent and severe conflicts and disagreements within the family affect children negatively in many ways. Like adults, children and adolescents may encounter many negative experiences throughout their lives. The experience of losing a loved one can also reveal feelings such as sadness, anxiety, hopelessness, anger, and guilt. Individuals in childhood and adolescence, whose personality, social, emotional and psychological development continue, can also be seriously affected by these negative experiences. In this context, in this study, theoretical information about the divorce of parents, loss and grief processes were examined based on the literature, and the effects of these experiences on children and adolescents were discussed.

KeyWords: Divorce, loss, grief, child, adolescent.

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Introduction

The family is the smallest unit in the social structure formed as a result of the relations between couples, children and siblings based on marriage and kinship. The life that creates the family is marriage. Marriage; It is an experience that satisfies the psychological and physiological needs of people, causes changes in people's lives, changes their habits, and includes practicing the perceived couple roles in society (Küçükali, 2018; Şener & Terzioğlu, 2008). From past to present, people have always needed to get married and create a family within social norms. Thus, the family, which has become one of the most important institutions for the society, has been seen as the most important factor for a healthy society. In addition, the problems and conflicts in the family negatively affect the cultural and social structure of the society (Öztürk, 2006). Families play an important role for children to be psychologically, emotionally and socially compatible and healthy (Fiyakalı, 2008).

Only people know that one day they will surely die. For this reason, it is inevitable to experience anxiety (Geçtan, 1990). According to the statistics of the World Health Organization, approximately 57 million people die every year in the world (WHO, 2016). The causes of these deaths are health problems, war, violence, terrorism, disasters, traffic accidents, suicides and murders. People who have lost their loved ones experience a grief process. After the death of a person they care about, people have to deal with feelings such as pain and grief.

People can experience many impressive negative events in their lives, such as divorce, loss, and the ensuing grief. Children and adolescents who experience these negative experiences can be adversely affected by these processes. For this reason, it is very important to investigate the effect of the grief process after divorce and loss on children and adolescents. By identifying these effects, it is aimed to increase the awareness of these children and adolescents.

This research, in which the qualitative research method is used, is a review research. According to Herdman (2006), review studies contribute to the synthesis and summarization of research and theoretical approaches on a subject. In this context, in this study, a general theoretical approach is presented about divorce and loss and the grief process caused by them. In addition, the effects of these processes on children and adolescents are discussed.

Divorce

When the couples are alive, the termination of the marriage union based on a valid excuse within the framework of the law is called divorce (Akıntürk, 2002). Although divorce is seen as an escape from unhappiness, it also means the end of marriage and family, which started with great expectation, happiness and hope. Even if the divorce is a necessary condition, different problems may arise for the couples. Since divorced couples can be negatively affected psychologically and socially, the divorce process should not be seen as a return to single life (Yörükoğlu, 2012).

The sociocultural and economic changes experienced in recent years have caused significant changes in the family and marriage structure. Societies that showed more patriarchal characteristics and consisted of extended families in the past have taken on more democratic structures nowadays, and nuclear family and fragmented family structures have begun to emerge. Undoubtedly, children are most affected in broken families. As a result, the social and emotional development of children and adolescents may be interrupted (Bilici, 2014; Öztürk, 2006).

The phenomenon of divorce, which exists with marriage in every period from primitive societies to today's modern age, has been seen as an experience that is difficult to accept (Sezal, 1996). Divorce rates in developing and developed countries have increased

significantly in recent years. Although divorce rates in Turkey are lower than in Western countries, they continue to increase in recent years (Binay, 2018). While the number of divorced couples in Turkey was 143,573 in 2018, this number increased to 155,047 in 2019. While 36% of divorces occur in the first five years of marriage, 20% occur between 6-10 years. A large number of children and adolescents are affected by this event. These children have to live with either their mother or father. In 2019, 139,660 children were given custody to one parent due to divorce. It was determined that 76% of these children were given to their mothers and 24% to their fathers (TUIK, 2020).

The Causes for Divorce

Divorce is very important because it is a phenomenon that closely concerns many people in terms of process and outcome. In the literature, there are many studies investigating the reasons for divorce. Gökçe (2020) listed the reasons for divorce as follows in her research on divorced adults: Expectations, conflicts, other relationships, families' approach, children's reactions, and reactions that make it difficult-facilitating. According to the results of the research, the reasons for divorce are; emotional, sexual, economic and relational reasons. According to the research of Kaya and Tan-Eren (2020), the reasons for divorce are; adultery, intent on life, bad or dishonorable behavior, perpetration, living with dishonor, abandonment, mental illness, disruption of marital union, couples' agreement in divorce and de facto separation. According to the research conducted by Aktaş-Akoğlu and Küçükkaragöz (2018), the reasons for divorce are seen as verbal or physical violence, leaving home, bad habits, family intervention by relatives, financial issues, disagreement, irresponsibility, sexual problems and derangement.

It is a known fact that there are divorces in every period, in every society, in every culture and in every country. Although it is known that the reasons for divorce vary according to culture and society, it is understood that there are some main reasons for divorce. The general reasons for divorce are presented below:

- Before marriage, the couples cannot get to know each other well and the person does not have the opportunity to choose the person to marry,
- The couples have different socioeconomic and cultural environments,
- Couples interfering in each other's lives and severely restricting their freedom,
- Couples having communication problems,
- Frequent interference by the families of the couples in the marriage,
- Experiencing economic problems,
- Gaining the ability to seek rights as a result of women gaining economic independence with the increase in their education level,
- Experiencing the problem of pathological jealousy and distrust between couples (Özgüven, 2000).

The Effect of Divorce on Children and Adolescents

During the marriage process, parents play a very important role for their children's psychological, social and emotional health. The psychological development of children who grow up in a peaceful environment with their parents is healthy. However, frequent and severe conflicts and disagreements within the family, uneasiness and tension affect children negatively in many ways (Öztürk, 2006). It is seen that children who are unhappy in the family, whose parents often have problems and who cannot divorce with a healthy communication, experience all the problems that their parents experience. These children, who cannot share their feelings with anyone in a healthy way, are likely to reflect their problems in different ways. Accordingly, these children may experience nail biting, buying

things without permission, wetting the bed, getting sick frequently, experiencing depressive symptoms and being addicted to drugs (Tarhan, 2012).

The reactions of children whose parents divorced are similar to the reactions of their parents. The mostly observed reactions in these children can be listed as follows:

- Not accepting and denying divorce,
- Excessive anger towards the factors that caused the divorce,
- Making an effort to reconcile his parents,
- Beginning to show depressive symptoms,
- Finally, accepting the divorce (Özgüven, 2000).

During the divorce process, many changes occur in the life patterns of children and adolescents. These children and adolescents can leave from their parents and their homes, they may participate in a new social environment, change their school, friends and teachers (Türkarslan, 2007).

Adolescents have the mental capacity to evaluate their parents' divorce decisions. They may think about the solution of problems in marriage and the necessity of divorce (Senol, 2006). However, these thinking skills do not mean that adolescents are not affected by divorce. Adolescents may be greatly affected by the divorce process because of their behaviors similar to their parents and their dependence on them. Behaviors such as low self-esteem, anger towards parents, and excessive dependence may occur in these children (Öz, 2005).

Adolescents whose parents are divorced become risky in many ways. These risk factors are addressed on six bases:

- Low academic achievement,
- Externalization problems (such as aggressive attitudes, criminal behavior),
- Internalization problems (such as low self-esteem, depressive symptoms and anxiety),
- Problems experienced in social development,
- Problems in close relationships (divorce in own marriage, inability to have harmonious relationships),
- Deterioration of psychological functionality in adulthood (Emery, 2003).

In addition to these problems, some divorces can provide better conditions for children and adolescents. Adolescents who had to live with a family dominated by conflict, restlessness and tension may have higher levels of well-being after their parents divorced. These children and adolescents may begin to live in a calmer and more peaceful environment after divorce (Anderson, 2014; Baynal, 2018; Öngider, 2013). These different findings show that the divorce process does not only have a negative side for children, adolescents and parents.

Loss and Grief

The grief process does not only occur with the death of a loved one. The difficult life events that cause the grief process are diverse and complex. Loss in human life is generally divided into two. Miscarriage during pregnancy, death, illness, and divorce are referred to as "Conditional Loss". "Developmental Loss" includes the loss experiences that occur when a baby is weaned, a child emerges from childhood, and an adolescent is separated from his parents (Wilson, 2014).

There are many research findings that people who have lost a loved one can have serious health problems, weak immune system, and high depressive symptoms (Maddocks, 2003; McCoyd, Koller, & Walter, 2021; Zisook et al., 1994). Parents who lose their children experience anger, hopelessness, insensitivity and guilt (Hazzard, Weston, & Gutterres, 1992).

Grief reactions experienced after loss are generally handled under four main headings: emotional, physical, intellectual and behavioral. Emotional reactions are seen as sadness, anger, shock, fatigue, loneliness, fear, reluctance, hopelessness and helplessness. Physical reactions include a feeling of emptiness in the stomach, feeling sluggish and weak, cotton mouth, stenocardia and asphyxia. Intellectual reactions may include disbelief, confusion, distorted beliefs, distractibility, hallucinations, disturbing thoughts, dreams, and forgetfulness. Finally, behavioral grief reactions may include eating and sleeping problems, obsessive and careless behavior, substance abuse, escaping from things related to the lost person, and denial of the reality of death (Zara, 2011).

The Impact of Loss and Grief on Children and Adolescents

Studies examining the grief process in children are insufficient when compared to studies examining adults. However, considering the problems seen in children and adolescents after experiences such as divorce and loss, the importance of such studies draws attention. There are many factors that affect the grief process in children and adolescents. The child's personality traits, relationship with the deceased, ability to cope with problems, perceived social support, perception of death, socioeconomic status of the family and cultural belief affect the grief process (Bildik, 2013). Depression, trauma, anger, fear, shock and low achievement are observed in child adolescents who experience loss and grief (Balk, 1981; Uluğ, 2008). In addition, children and adolescents in the grief process may react to thinking about the health of the people in their lives, not accepting the changes in their lives, worrying about the future, feeling injustice and loneliness (Goodman, 2007). Grief experienced in early childhood causes situations such as regression, loneliness, sleep problems, social incompatibilities, sadness, disobedience and aggression (Öngören, 2017).

Although children and adolescents who experience loss and grief have various reactions, this process generally follows four stages. First, children and adolescents experience shock, do not believe in loss, deny it, shout, cry, not accept death, or show no reaction. After this, children and adolescents who pass to the protest stage, which is another stage, are quite restless. In addition, these people often cry, feel an intense longing for the person they lost, and often question this event. These children and adolescents in the third stage experience various negative emotions. The most important emotion of this stage is hopelessness. Individuals who feel serious anger at the phenomenon of death can sometimes blame themselves. Individuals who pass the final stage, the acceptance stage, accept that the person they lost will not return. However, these individuals continue their daily lives with rituals such as visiting graves and looking at old pictures (Sezer and Saya, 2009; cited in Kaytez, 2020).

The reactions of children and adolescents who have experienced loss may vary according to their life periods. Reactions in the grief process for children and adolescents are discussed in five periods. Each period has a certain belief and grief reaction.

Infancy: Although the concept of death is not expected to be understood in this period, the baby can notice the absence of the deceased. Babies may call this person and cry often. They may have problems with eating and sleeping, they may be emotionally withdrawn and have a sad facial expression. In addition, separation anxiety, hypersensitivity, and loss of developmental characteristics can be observed.

Ages 3-6: The phenomenon of death in this period is reversible and temporary. As a grief reaction, baby talk, thumb sucking, wanting to sleep with a sibling or parent, and changes in eating and sleeping habits are seen. As a complicated grief response, frequent crying, outbursts of anger, bedwetting, sleep problems and deterioration in social relationships can be seen.

6-9 Years: Children in this age group perceive death as a punishment and blame themselves. At the age of seven, there is an idea that death is inevitable and that it will happen to everyone. Children may begin to behave similarly to the behavior of the person they lost. School refusal, suicidal thoughts and regressive behaviors may be encountered in these children, who may have difficulties in adapting to school and focusing on lessons.

Ages 9-12: Children who know what death means have the idea that death is the end. They experience feelings of anxiety, shame, anger, sadness, and guilt, and they behave aggressively and have attachment problems. In addition to these normal grief reactions, it is possible to experience complicated grief reactions such as fear of abandonment and fear of death.

Adolescence (12 years and later): There is a thought that death is an irreversible phenomenon for this age group. Even though they know that everyone will die one day, they think that it will happen for them in a very distant future. Adolescents experiencing loss and grief may experience guilt, responsibility, and anger. Complicated grief reactions include mood swings, low academic achievement, school refusal, depression, substance abuse, sexual behavior, and social isolation (Bildik, 2013).

Purposes of Psychological Counseling with Children and Adolescents in Loss and Grief Process

In grief counseling, it is aimed to support the grief individual to adapt to their life. The therapist has four goals in the grief counseling process. These goals are:

- Enabling the client to accept the reality of death,
- Supporting the client in the loss process in coping with behavioral and emotional pain,
- Helping the client to reorganize their feelings and thoughts after the loss experience,
- Supporting the client to reorganize their life (Worden, 2009).

The attitudes of psychological counselors are very important in the experiences of children and adolescents in the grief process. Winokuer and Harris (2016) explained the aims of grief counseling as follows:

- Preparing a reliable environment where the client can express their feelings and experiences,
- Supporting the client to adapt to the post-loss process and make their own decisions,
- Encouraging the client to adapt to their new life and to maintain their bond with the deceased,
- Providing support to the client so that they can focus on the grief process in a reliable environment,
- Informing the client about the changes that can be seen in people who have experienced grief,
- Supporting the client to make sense of life after the loss of a loved one,
- Giving the client the skills to cope with grief,
- Helping the client to reveal their strengths in coping with the problems experienced,
- Encouraging the client to contact relationships with other people after the loss (Winokuer & Harris, 2016).

The Techniques in Psychological Counseling with Children and Adolescents in Loss and Grief Process

There are some techniques to be used in the counseling process to ensure that the grief process is harmonious. These techniques are listed below:

- **Cognitive Restructuring.** After the loss experience, children and adolescents may have irrational thoughts such as “I am nothing without he/she” or “I cannot achieve anything without he/she”. With this technique, it is aimed that children and adolescents have positive thoughts by restructuring.
- **Letter-Writing.** The child and adolescent are asked to write a letter containing their feelings about the deceased person. The purpose of this technique is to reveal the hidden feelings of the child and adolescent and make them aware of their feelings.
- **Drawing.** This technique is aimed at children who are not skilled at writing. Children who do not have sufficient skills to express their feelings by writing are expected to express their feelings and thoughts by drawing a picture.
- **Role Playing.** It is a technique that aims to reduce the anxiety of children and adolescents who take on new roles after the loss experience. New roles can be implemented in this technique.
- **Provocative language.** It is very important to use words that enable children and adolescents to express their feelings. For example, instead of saying "You lost your mother", it's like saying "Your mother won't be back anymore".
- **Guided tongue.** The adolescent is asked to think of the deceased as sitting in an empty chair. Thus, adolescents relax by revealing their feelings (Worden, 2009).

How to Approach Children and Adolescents in Loss and Grief Process?

The death case should be told to children and adolescents together with the child's relatives. The place should be prepared and a calm environment should be created and the child should be seated. It must be said who died, how he died. It is possible for the child's reactions such as crying, shouting, shock. Untruthful statements about the deceased to children in the process of loss and grief should be avoided. Otherwise, children's feelings and thoughts may become more complex and the grief process may become difficult (Granot, 2005).

Some suggestions have been made by the Turkish Psychological Association (2014) on how to approach children who experience loss and grief. These recommendations are presented below:

- Disclosure of the loss process should not be delayed. However, in case of shock, it should be waited.
- No lies should be told and age-appropriate and accurate information should be given about the process.
- It should be helped to express the experienced situation and to enact the event.
- A suitable environment should be prepared for them to express their feelings and thoughts.
- The phenomenon of death should not be explained with metaphysical concepts such as magic.
- Especially parents should be sensitive to their children's reactions and needs.
- Children should be made to feel a sense of sincerity during the grief process.
- Children may blame themselves for the death experienced due to the life period they are in. At this point, adults should be careful and prevent children from judging themselves.
- Children's current habits at home and school should be maintained as much as possible without changing them (TPA, 2014).

Results and Discussions

Like adults, children and adolescents may encounter many negative experiences throughout their lives. While these negative experiences affect people negatively in many ways, they can also cause problems such as anger, hopelessness, guilt and anxiety. Children and adolescents whose personality, social, emotional and spiritual development continue can be seriously affected by these negative experiences. In this context, in this study, theoretical information about divorce, loss and the grief process is given based on the literature, and the effects of these experiences on children and adolescents are discussed.

Children are the most affected by the divorce process, which has been increasing in Turkey in recent years (Türkarlan, 2007). In addition, children and adolescents who have lost a loved one also experience problems. All these difficult experiences bring along a grief process. In this context, children and adolescents who cannot receive the necessary attention, support and help may face serious problems. For this reason, it is very important to know the mental, emotional and social difficulties of these children and adolescents and to take precautions accordingly.

In this review study, studies in the literature and theoretical sources were examined. Children and adolescents who experience the grief process caused by parental divorce generally have problems such as low academic achievement, depressive symptoms, deterioration in social relations and psychological adjustment, low self-esteem, aggressive tendencies, impulsivity and mental health deterioration. (Çakmak et al., 2018; Erdim & Ergün, 2016; Fiyakalı, 2008; Geniş, Toker & Şakiroğlu, 2019; Gregory, 2016; Şirvanlı, 1999). Üzbe-Atalay and Kurt-Ulucan (2018) examined adolescents whose parents were divorced. According to the results of the research, they state that the most common problems are family, psychological, economic, health, relational and school related. On the other hand, it is seen that divorce can have positive effects for parents and children. Sancaklı (2014) conducted a research with divorced parents. In this study, parents stated that their children experienced positive developments such as being self-confident, responsible and resourceful, and relaxed. Similarly, ending the conflict environment in the family, living with a healthy parent, rarely meeting with a problematic parent, and developing positive relationships with both parents can be expressed as the positive effects of divorce on children and adolescents (Alegöz et al., 2017). In another study, many of the participants stated that they felt better after divorce and had a more positive outlook on life. It is seen that children who witness psychological or physical violence in the family also encourage their parents to divorce (Baynal, 2018). When divorce is evaluated in this context, it can be said that it does not have a single dimension and that divorce can have positive and negative effects.

In children and adolescents in the grief process, serious problems such as loneliness, anger, anxiety, inability to accept death, crying frequently, anxiety, guilt, regression behaviors, sleep problems, problematic interpersonal relationships, school refusal, attachment problems, substance abuse and suicidal thoughts may be experienced (Attepe, 2010; Güloğlu and Kararınmak, 2017; Özdal and Aral, 2005; Tatarer, 2020; Vural, 2021). If the necessary intervention is not made for loss, divorce and grief, this experience can leave important traces in the lives of children and adolescents. Mental health professionals and family members have important roles in counseling with children and adolescents in these cases. For this reason, it is necessary to increase the research on these issues and to inform the relevant adults.

Some suggestions can be made to researchers who will conduct research in the related literature. Qualitative research can be conducted to reveal the difficulties faced by children and adolescents who experience negative experiences such as divorce, loss and grief. In fact, longitudinal studies examining these children and adolescents can be carried out in order to reveal the long-term effects of these processes. In addition, in order to protect the mental health of these children and adolescents, experimental studies involving psychological counseling can contribute to the literature.

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